
Other Discourses

The Shortness of a Pharisaick Righteousness

The Shortness and Vanity of A Pharisaick Righteousness, Discovered in a Discourse upon Matthew 19. 20, 21.

The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Jesus saith unto him, If thou wilt be perfect, go and sell that thou hast, and give it to the Poor, and thou shalt have treasure in Heaven: and come and follow me.

8 As there is no kind of Excellency more generally pretended to then *Religion*, so there is none less known, or wherein men are more apt to delude themselves. Every one is ready to lay claim, and to plead a Right in it; (like the Bat in the Jewish fable, that pretended the Light was hers,

1 8] This marks the start of Worthington's *Eighth Discourse*, on which Worthington comments at the end: "Thus far the First Part of this Discourse, which was designed (according to the Method propounded) to give a particular account of mens Mistakes about Religion. The other part was intended to discover the reason of these Mistakes. But whether the Author did finish that part, it appears not by any Papers of his which yet came to my hands. If he did, and the Papers should be in others hands (for the Author was communicative) if they (or any other Papers of the Authors) be sent to Mr *William Morden*, Bookseller in *Cambridge*, the like care shall be taken for the publishing of them as hath been for this Collection."

457.4–458.1 like the Bat in the Jewish fable, that pretended the Light was hers, and complain'd of the unjust detainment thereof from her] Perhaps based on a misunderstanding or mis-recollection of *Sanhedrin*, 11, 36, 98b: "R. Simlai expounded: What is meant by, Woe unto you, that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light? This may be compared to a cock and a bat who were hopefully waiting for the light [i.e., dawn]. The cock said to the bat, 'I look forward to the light, because I have sight; but of what use is the light to thee?'" cf.

and complain'd of the unjust detainment thereof from her;) but few there are that understand the true worth and pretiousness of it. There are some *Common* Notions and a *Natural instinct* of Devotion seated in the Minds of men, which are ever and anon roving after Religion; and as they casually
 5 and fortuitously start up any Models and *Ideas* of it, they are presently to believe themselves to have found out this onely Pearl of price: the *Religion* of most men being indeed nothing else but such a Strain and *Scheme of Thoughts and Actions*, as their Natural propensions, sway'd by
 10 else but *an Image and Resemblance of their own Fancies* which are ever busie in painting out themselves; which is the reason why there are as many Shapes and Features of Religion painted forth in the Minds of men, as there are various Shapes of Faces and Fancies. Thus men are wont to fashion and limne out their Religion to themselves in a strange and
 15 uncouth manner, as the Imaginations of men in their Dreams are wont to represent monstrous and hideous shapes of things that no where else appear but there. And though some may seem to themselves to have ascend up above this *Low Region*, this *Vulgar state* of Religion; yet I doubt they may still be wrap'd up in Clouds and darkness, they may still be but
 20 in a *Middle region*, like wandring Meteors that have not yet shak'd off that gross and earthly Nature which will at last force them again downwards. There may be some who may arrive at that Book skill and learning in Divine Mysteries, that with a *Pharisaick* pride looking down upon the *rude* and *vulgar* sort of men, may say, *This people that knows not the Law*
 25 *are cursed*; who themselves yet converse onely with an aiery Ghost and shadow of Religion: though the Light of divine truth may seem to shine *upon* them, yet by reason of their dark and opacous heart, it shines not *into* them: They may, like this dark and dull *Earth*, be superficially guided

24–25 *This people that knows not the Law are cursed*] John 7, 49: “But this people who knoweth not the Law, are cursed.”

Coccejus, *Duo Tituli Thalmudici Sanhedrin et Maccoth...* p.360.

3–4 *Natural instinct* ... roving after Religion] cf. “a *Natural Sense* of God that lodges in the minds of the lowest and dullest sort of vulgar men, which is alwaies roving after him,”; above, page 148.

6 Pearl of price] cf. the earlier use of Matthew 13, 45-6, above page 237.

26–28 the Light of divine truth ... *into* them] cf. “they cannot see that Sun of Divine Truth that shines *about* them, but never shines *into* any *unpurged* Souls”, above page 98.

and warmed too, with its beams, and yet the impressions thereof doe not pierce quite through them. They may be many *fair Semblances* of Religion where the *Substance* and *Power* of it is not. We shall here endeavour to discover some of them which may seem most specious, and with which the
 5 weak Understandings of men (which are nowhere more lazy and sluggish then in matters of Religion) are most apt to be deluded; and then discover the Reason of these Mistakes.

For which purpose we have made choice of these Words, wherein we find a young Pharisee; beginning to swell with a vain conceit of his
 10 good estate towards God, looking upon himself as being already upon the Borders of *Perfection*, having from his youth up kept on a constant course in the way of God's Commandments; he could not now be many miles from the land of *Canaan*, if he were not already passed over *Jordan*; he thought himself to be already in a state of *Perfection*, or at least within
 15 sight of it: and therefore making account he was as lovely in our Saviour's eyes as he was in his own, asks him, *What lack I yet?*

For the understanding of which we must know the Jews were wont to distinguish *Righteous men* into two sorts צדקים גמורים and צדקים, to which this Quere of his seems to refer, as if he had said, Having kept all God's
 20 commandments, sure my *Good* deeds cannot onely over-balance my *Evil*, no, but they rather fill both the scales of the Divine ballance; I have no Evil deeds to weigh against them: what therefore can I want of the end and scope of the Divine Law, which is to make men perfect, seeing I have guided my whole life from my youth up by the Precepts of it? To
 25 which our Saviour replies; *If thou wilt be perfect, go and sell that thou*

18 צדקים] "righteous"

18 צדקים גמורים] "perfectly righteous"

8–9 these Words, wherein we find a young Pharisee] i.e. Matthew 19, 20-21; cf. the discussion above page 409, which I take to precede this one.

13 the land of *Canaan*] cf. the interpretation of *Canaan* above, p. page 413.

13 *Jordan*] i.e. into *Canaan*.

17–18 the Jews were wont to distinguish *Righteous men* into two sorts] Building on the categories outlined previously at page 409: "Those they are wont to call *perfectly righteous*, who had no transgression or demerits that might be counted fit to be put into the balance against their Merits; and those they call'd simply צדקים *righteous*, whose Merits outweighed their demerits:"

hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. Which words I can neither think to be spoken as *Consilium perfectionis* in the Papal sense, nor yet onely as a *particular and special Precept*; but rather by way of Conviction; So that the full sense and importance of our Saviours speech seems to be this, viz. A meer Conformity of the *Outward* man to the Law of God is not sufficient to bring a man to Eternal life; but the *Inward* man also must deeply receive in the stamp and impression of the Divine Law, so as to be made *like to God*. True Perfection is not so consistent with any Terrene loves or Worldly affections: This Mundane life and spirit which acts so strongly and impetuously in this lower world, must be crucified: The Soul must be wholly dissolved from this Earthly body which it is so deeply immerst in, while it endeavours to enlarge its sorry Tabernacle upon this material Globe, and by a holy abstraction from all things that pinion it to Mortality, withdraw it self and retire into a Divine solitude. If thou therefore wert in a state of *Perfection*, thou wouldest be able at the first call from God to resign up all Interest here below, to quitt all claim, and to dispose of thy self and all worldly enjoyments according to his pleasure without any reluctancy; *and come and follow me.* And this I think was the true Scope

3 *Consilium perfectionis*] “counsel of perfection”

3 in the Papal sense] Robert Bellarmine, the Jesuit, explained “consilium perfectionis vocamus opus bonum, à Christo nobis non imperatum, sed demonstratum; non mandatum sed commendatum” (“we call a counsel of perfection a good work, not ordered to us by Christ, but demonstrated [to us by him]; not mandated, but commended”). Bellarmino, *Disputationes Roberti Bellarmini ... De controuersiis christianae fidei, aduersus huius temporis haereticos: tribus tomis comprehensae ... : [tomus primus-primi tomus pars altera]*, II, 7, p.450. It has come to mean advice which is ideal, rather than feasible. 3–4 *particular and special Precept*] i.e. one intended only for the individual in question. 15 withdraw it self] cf. “The more deeply our Souls dive into our Bodies, the more will Reason and Sensuality run one into another, and make up a most dilute, unsavourie, and muddie kind of Knowledge. We must therefore endeavour more and more to withdraw our selves from these Bodily things, to set our Souls as free as may be from its miserable slavery to this base Flesh”, (above page 114) and, “that *Mental faculty* and power whereby we *judge* and *discern* things, is so far from being a *Body*, that it must *retract* and *withdraw* it self from all *Bodily operation* whensoever it will nakedly *discern* Truth.” (above page 182).

15 retire into a Divine solitude] Although the notion of a “retirement” is elsewhere seen negatively in Smith (cf. page 466, for example), here he looks towards the Neoplatonic “solitude”, which lies behind Plotinus’ φυγή μόνου πρὸς μόνον (“escape in solitude to the solitary”) *Enneads*, VI.9.11; Plotinus, *Enneads*, VII, p.344.

of our Saviours answer; which proved a real Demonstration, as it appears in the sequel of the Story, that this confident Pharisee had not yet attained to those mortified affections which are requisite in all the *Candidates* of true Blessedness; but onely cheated his own Soul with a bare *External*
 5 *appearance of Religion*, which was not truly seated in his Heart: and I doubt not but many are ready upon as slight Grounds, and with as much confidence, to take up his Quere, *What lack I yet?*

We shall therefore in the first place, according to what we promised, inquire into some of those false Pretences which men are apt to make to
 10 Happiness, and shew in four Particulars how Religion is mistaken.

The First is, *A Partial obedience to some Particular Precepts of Gods Law*. That arrogant Pharisee that could lift up a bold face to heaven, and thank God he was no Extortioner, nor unjust, nor guilty of any *Publican-sins*, found it easie to perswade himself that God justified him as much as
 15 he did himself.

It was a vulgar Rule given by the Jewish Doctors, which I fear too many live by, *That men should single out some one Commandment out of Gods law, and therein especially exercise themselves, that so they might make God their friend by that, least in others they should too much displease*
 20 *him*. Thus men are content δεκάζειν, to pay God their *Decimæ* and *Sep-*

12 lift up a bold face to heaven] recalling, perhaps, Ezra 9, 6: "And said, O my God, I am ashamed, and blush to lift vp my face to thee, my God: for our iniquities are increased ouer our head, and our trespassed is growen vp vnto the heauens."

13 thank God he was no Extortioner] Luke 18, 11: "The Pharisee stood and prayed thus with himselfe, God, I thank thee, that I am not as other men are, extortioners, vniust, adulterers, or euen as this Publicane."

13–14 *Publican-sins*] recalling Luke 18, 13: "And the Publicane standing afarre off, would not lift vp so much as his eyes vnto heauen: but smote vpon his breast, saying, God me mercifull to mee a sinner."

461.20–462.1 *Decimæ* and *Septimæ*] "tenths" and "sevenths"

461.20–462.1 to pay God their *Decimæ* and *Septimæ*] Smith refers to tithes (the payment of a tenth of one's income to the church) and the keeping of the Sabbath. Smith's copies of Selden's "The Historie of Tithes that Is, the Practice of Payment of Them: The Positiue Laws Made for Them. The Opinions Touching the Right of Them", and Montague's "Diatribæ Upon the First Part of the Late History of Tithes" are amongs the books he left to Queens'. The whole question was controversial.

timæ of their lives, if need be, so that they may without fear of sacrilege, or purloining, as they suppose, from him, enjoy all the rest to themselves: But they are not willing to consecrate their *whole lives* to him, they are afraid lest Religion should encroach too much upon them, and too busily
 5 invade their own rights and liberties, as their Selfish Spirit calls them.

There are such that it may be think themselves willing that God should have his due, so be it he will also let them enjoy their own without any lett or molestation; but they are very jealous lest he should encroach too much upon them, and are carefull to maintain a *Meum* and *Tuum* with
 10 Heaven it self, and to set bounds to God's prerogative over them, least it should swell too much, and grow too mighty for them to maintain their own Privileges under it. They would fain understand themselves to be *free-born* under the dominion of God himself, and therefore ought not to be compelled to yield obedience to any such laws of his as their own private
 15 seditious Lusts and Passions will not suffer them to give their consent unto.

There are such who perswade themselves they are well affected to God, and willing to obey his Commandments, but yet think they must not be uncivil to the World; no so base and cowardly as not to maintain their
 20 own credit and reputation, with a due revenge upon those that seem to impair it; or so much forget themselves, as not to comply with the guise and fashion of this world so far as that it may make for their own emolument or preferment. Such as these, that are no fast friends to Religion, can easily find some Postern-dore to slip out by into this World: and while
 25 they either doe some constant homage to Heaven in the exercise and performance of some Duties of Religion, or abstain from such Vices as the common opinions of men brand with infamy, or can fancies themselves to be marked out with some of those Characters which they have learned

7 lett] "hindrance" or "obstacle"

9 *Meum* and *Tuum*] "mine" and "thine"

7-8 without any lett or molestation] the legal phrase introduces a sequence of legal and political terms which resonate with the politics of the time.

9 *Meum* and *Tuum*] The legal term was so current that it was incorporated in the title of Henry Peacham's picaresque fiction, *A merry discourse of Meum and Tuum* (1629)

24 Postern-dore] a secondary or back entrance and exit

from Books and Pulpit-discourses to be the *Notes of God's Children* and justified persons; they grow big with *Self-conceit*, and can easily find out some handsome piece of Sophistry and cunning Topick to delude themselves by, in indulging some beloved Lust or other: They can sometimes
 5 beat down the price of other mens religion, to inhance the value of their own; or it may be by a burning and fiery zeal against the Opinions and deportments of others that are not of their own Sect, they may loose the sense of all their own guiltiness. The Disciples themselves had almost forgotten the *mild and gentle spirit of Religion*, in an over-hasty heat calling
 10 for Fire down from heaven upon those whom they deemed their Master's enemies.

Sometimes a *Partial* spirit in Religion, that spends it self onely in some Particulars, mistakes the fair complexions of Good nature for the true face of Vertue; and a good Bodily temperament will serve it, as a flattering
 15 glass, to bestow beauty upon a deformed and mis-shapen Mind, that it may seem vertuous. But it is not a true Spirit of Religion, whatsoever those wanton wits may call it, that is thus *Particular* and *confin'd*. No, that is of a subtile and working nature, it will be searching through the whole man, and leave nothing uninformed by it self: as it is with the Soul
 20 that runs through all the portions of Matter and every member of the Body. Sin and Grace cannot lodge together, they cannot divide and share out between them two several Dominions in one Soul.

What is commonly said of *Truth* in general, we may say more especially of true Goodness, *magna est, & prævalebit*: it will lodge in the Souls

1 *Notes*] i.e “distinguishing signs or tokens”

24 *magna est, & prævalebit*] “it is great and shall prevail”; adapted from the Vulgate version of 1 Esdras 4, 41: “et desiit loquendo. et omnis populus clamaverunt et dixerunt: magna veritas et praevallet” (“and he stopped speaking, and all the people shouted out

9–10 in an over-hasty heat calling for Fire down from heaven] recalling Luke 9, 54: “And when his disciples, James and John sawe this, they said, Lord, wilt thou that wee command fire to come downe from heauen, and consume them, euen as Elias did?”

14–16 will serve it ... may seem vertuous] cf. “making the Divinity nothing else but as it were a flattering Glass that might reflect and set off to them the beauty of their own Wit and Parts the better” above, page 395

21 Sin and Grace cannot lodge together] cf. “*Goodness and Wisdome lodge together*”, above page 201.

of men, like that mighty, though gentle, Heat which is entertained in the Heart, that alwaies dispenseth warm Bloud and Spirits to all the members in the Body: it will not suffer any other Interest to grow by it: it will be so absolute as to swallow up all our carnal freedom, and crush down all our
 5 fleshly liberty: as *Moses* his Serpent did eat up all that viperous brood of iniquity, which our Magical Self-will by her witchcraft and enchantments begets within us: like a strong and vehement Flame within us, it will not only singe the hair, or scorch and blister the skin, but it will go on to consume this whole Body of death: it is compared by our Saviour to *Leaven*
 10 that will ferment the whole mass in which it is wrap'd up: it will enter into us like the *Refiner's fire*, and the *Fuller's Soap*: like the Angel of God's presence that he promised to send along with the Israelites in their jour-

and said: truth is great and is very powerful"), which 1611 translates: "And with that he held his peace, and al the people then shouted and said, Great is trueth, and mightie aboute all things." The change from "praeualet" (present tense) to "praeualebit" (future tense) is now commonplace.

9–10 compared by our Saviour to *Leaven* that will ferment the whole mass in which it is wrap'd up] as in Matthew 13, 33: "Another parable spake he vnto them, The kingdome of heauen is like vnto leauen, which a woman tooke, and hid in three measures of meale, till the whole was leauened." cf. Luke 13, 20-21.

11 the *Refiner's fire*, and the *Fuller's Soap*:] Malachi 3, 2-3: "But who may abide the day of his comming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner and purifier of siluer: and he shall purifie the sonnes of Leui, and purge them as gold & siluer, that they may offer vnto the Lord an offering in righteousness."

1–3 that mighty, though gentle, Heat which is entertained in the Heart, that alwaies dispenseth warm Bloud and Spirits to all the members in the Body] The physiology is again Cartesian; cf. "C'est aussi cela [le pouls ou battement du coeur] seul qui donne au sang son mouvement, & fait qu'il coule sans cesse tres-viste en toutes les arteres & les venes' Au moyen de quoy il porte la chaleur, qu'il acquiert dans le couer, à toutes les autres parties du corps" *Les Passions de L'ame*, 1.9.; "It is also this [that pulse of palpitation of the heart'] alone which gives motion to the blood, and causeth it to run very swiftly in all the arteries and veines; by means whereof it conueyes the heat acquired in the heart, to all other parts of the body" Descartes, *The Passions of the Soule*, p.9. For an account of Descartes' physiology and its differences from Harvey, see Fuchs and Grene, *The Mechanization of the Heart: Harvey and Descartes*.

5–6 *Moses* his Serpent did eat up all that viperous brood of iniquity] recalling Exodus 7, 8-12, where Aaron's rod devours the snakes of "the Magicians of Egypt".

11 *Fuller's Soap*] An alkaline compound used to clean cloth during its manufacture.

464.12–465.1 that he promised to send along with the Israelites in their journey to *Canaan*] as, for example, at Exodus 23, 20: "Behold, I send an Angel before thee to

ney to *Canaan*, it will not pardon our iniquities, nor indulge any darling lust whatsoever: it will narrowly pry into all our actions, and be spying out all those back-waies and dores whereby Sin and Vice may enter.

That Religion that runs out only in *Particularities*, and is overswayed
 5 by the prevailing power of any Lust, is but only a dead carkass , and not indeed that true living Religion which comes from Heaven, and which will not suffer it self to be *confin'd*; that will not indent with us, or article upon our tearms and conditions, but *Sampson*-like will break all those bonds which our fleshly and harlot-like wills would tie it with, and become every
 10 way absolute within us. And so I pass to the Second thing wherein men are apt to delude themselves in taking an Estimate of their own Religion, viz.

A Meer compliance of the Outward man with the Law of God. There is an ὁ ἕξω and an ὁ ἔσω ἄνθρωπος that Philosophy hath acknowledged as
 15 well as our Christian Divinity: and when *Religion* seats it self in the *Centre* of mens Souls, it acts there most strongly upon the Vital powers of it, and first brings the Inward man into a true and chearfull obedience to the law of God, before all the seditious and rebellious motives of the External or

8–9 *Sampson*-like will break all those bonds which our fleshly and harlot-like wills would tie it with] The story is told in Judges 16.

14 ὁ ἕξω] “the outer [man]”

14 ὁ ἔσω ἄνθρωπος] “the inner man”; the phrase occurs at Romans 7, 22: “For I delight in the Lawe of God, after the inward man”, and at Ephesians 3, 16: “That he would grant you according to the riches of his glory, to bee strengthened with might, by his Spirit in the inner man”.

keepe thee in the way, and to bring thee into the place which I haue prepared.” cf. Exodus 32, 34.

3 back-waies and dores] cf. the “Postern-dore” mentioned earlier.

5 a dead carkass] perhaps recalling Matthew 24, 28: “For wheresoeuer the carkeise is, there will the Eagles bee gathered together.”

7 indent with us] “contract or bind itself legally with us”

7–8 article upon our tearms and conditions] “enter a treaty or agreement with stipulations on our terms and conditions.”

8 bonds] punning on both the legal and the biblical meanings.

18 seditious and rebellious] introducing another sequence of political and military metaphors (lodges in the suburbs and storms the outworks .. the main Fort ... defended ... beaten out of ... retreat ... secure ... strong Castle etc.)

Animal man be quite subdued. But a *Superficial* Religion many times intermeddles only with the *Circumference* and Outside of men, it only lodges in the suburbs and storms the outworks, but enters not the main Fort of mens Souls, which is strongly defended by *inward Pride, Self-will, particular and mundane Loves, fretting and self-consuming Envy, Popularity and Vain-glory*, and such other *Mental vices*, that when they are beaten out of the visible behaviours and conversations of men by Divine threats or promises (which may be too potent to be conroll'd) retreat and secure themselves here as in a strong Castle. They may be many who dare not pursue *Revenge*, and yet are not willing to *forgive injuries*; who dare not *murther* their enemy, that yet cannot *love* him; who yet are not morified to these and many other mundane and base-born affections: they are not willing that the Divine prerogative should extend it self beyond the *Outward* man, and that Religion should be too busie with their *Inward* thoughts and passions: if they may not by proud boasting set off their own sorry commodities *upon the publick stage*, and there read our their own Panegyricks; yet they will *inwardly applaud* themselves, and commit wanton dalliance with their own Parts and Perfections; and not feeling the mighty power of an Higher good, they will endeavour to preserve an unhallowed *Autæsethesie* and feeling sense of themselves; and by a sullen melancholy *Stoicisme*, when Religion would deprive and bereave them of the sinfull glory and pleasures of this *Outward* world, they then retire and shrink themselves up into a *Centre* of their own, and they collect and contract themselves into themselves. Thus when this *low life* of mens Souls is chased out of the *External* vices and vanities of this World by the chastisements of their own Consciences, or many times by bodily oppressions, it presently retires into it self, and by a *Self-feeling* begins more to grasp and dearly embrace it self. When these *External* loves begin to be starved and cooled, yet men may then fall into love with and courting of

20 *Autæsethesie*] “self-feeling”

20 *Autæsethesie*] cf. More's use of the term in “A Platonick Song of the Soul”, 2,25 and 26: “Two mighty Kingdomes hath this *Psychany*, /The one self-feeling *Autæsthesia* ... /... King of *Autæsthesy* /Is that great Giant who bears mighty sway, /Father of Discord, Falshood, Tyranny ...” More, *Philosophical Poems: 1647*, p.23.

22–24 retire and shrink themselves up into a *Centre* of their own, and they collect and contract themselves into themselves] The movement is opposite to the Plotinian retirement referred to above, which centres itself on God.

themselves by *Arrogancy, Self-confidence and dependence, Self-applause and gratulations, Admiration of their own perfections*; and so feed that *dying life* of theirs with this *Speculative wantonness*, that it may as strongly express it self *within* them, as before it did *without* themselves. Men may
 5 by inward braving of themselves sacrilegiously steal God's glory from him, and erect a Self-supremacy within, exerting it self in Self-will and particular loves, and so become Corrivals with God for the Crown of Blessedness and Self-sufficiency, as I doubt many of the *Stoicks* endeavoured with a Giant-like ambition to doe.

10 But alas, I doubt we generally arrive not to this pitch of Religion, to deny the world, and all the pomp and glory of this largely-extended train of Vanity; but we easily content our selves with some *External* forms of Religion. We are too apt to look at the garish dress and attire of Religion, or to be enamoured rather with some more specious and seemingly-spiritual
 15 Forms, then with the true Spirit and Power of Godliness and Religion it self. We are more taken commonly with the several new fashions that the luxuriant Fancies of men are apt to contrive for it, then with the real power and simplicity thereof: and while we think our selves to be growing in our knowledge, and moving on towards a state of *Perfection*, we do but
 20 turn up and down from one kind of *Form* to another; we are as apt still to draw it down into as low, worldly and mundane Rites and Ordinances, as ever it was before our Saviour made that glorious Reformation therein, which took away these Material crutches made up of carnal Observances which Earthly minds lean so much upon, and are fain to underprop their
 25 Religion with, which else would tumble down and fall to nothing: except we can cast it into such a certain *Set of duties* and *System of Opinions*, that we may see it altogether from one end to another, we are afraid least it should become too abstruse a thing and vanish away from us.

I would not be misunderstood to speak against those *Duties* and *Ordinances*
 30 *ances* which are necessary means appointed by God to promote us in the waies of Piety: But I fear we are too apt to sink all our Religion into these, and so embody it, that we may as it were touch and feel it, because we

9 Giant-like ambition] cf. Beaumont and Fletcher: "*Cleopatra*. O giantlike Ambition! married to *Cymerian* darknesse! inconsiderate foole, / (Though flatter'd with selve love) could'st thou beleeve, / Were all Crownes on the earth, made into one, / And that (by Kings) set on thy head: all Scepters, / Within thy grasp ..." *The False One*, V.iv.94ff.

are so little acquainted with the high and spiritual nature of it, which is too subtle for gross and carnal minds to converse with. I fear our vulgar sort of Christians are wont so to look upon such kind of *Models* of Divinity and Religious performances, which were intended to help our dull minds to a more lively sense of God and true Goodness, as those things that claim the whole of their Religion: and therefore are too apt to think themselves absolved from it, except at some more solemn times of more especial addresses to God; and that this wedding garment of holy Thoughts and divine Affections is not for every days wearing, but onely then to be put on when we come to the Marriage-feast and Festivals of Heaven: as if Religion were fast lock'd and bound up in some sacred Solemnities, and so incarcerated and incorporated into some divine Mysteries, as the superstitious Heathen of old thought, that it might not stir abroad and wander too far out of these hallowed Cloisters, and grow too busie with us in our Secular imploiments. We have learned to distinguish too subtilly I doubt in our lives and conversations *inter sacrum & profanum*, our *Religious* approaches to God and our *Worldly* affairs. I know our conversation and demeanour in this world is not, nor can well be, all of a piece, and there will be several degrees of Sanctity in the lives of the best men, as there were once in the land of *Canaan*: but yet I think a Good man should alwaies find himself upon *Holy ground*, and never depart so far into the affairs of this life, as to be without either the call or compass of Religion; he should alwaies think wheresoever he is, *etiam ibi Dii sunt*, that God and the blessed Angels are there, with whom he should converse in a way of Purity. We must not think that Religion serves to paint our Faces, to reform our Looks, or only to inform our Heads, or instruct and tune our Tongues; no, nor only to tie our Hands, and make our *Outward* man more demure, and to bring our Bodies and bodily actions into a better *decorum*: But its main business is to purge and reform our *Hearts* and all the Elicit actions and motions thereof. And so I come to a Third particular wherein we are apt to misjudge our selves in matters of Religion.

Another Particular wherein men mistake *Religion* is *A constrained and forced obedience to God's Commandments*. That which many men (amongst whom some would seem to be most abhorrent from Superstition) call their

16 *inter sacrum & profanum*] "between the the sacred and the profane"

23 *etiam ibi Dii sunt*] "there the Gods are"

Religion, is indeed nothing else but a δεισιδαιμονία*, that I may use that word in its ancient and proper sense, as it imports *such an apprehension of God as renders him grievous to men, and so destroys all free and chearfull converse with him, and begets in stead thereof a forc'd and dry*
 5 *devotion, void of inward Life and Love.* Those *Servile* spirits which are not acquainted with God and his *Goodness*, may be so haunted by the frightfull thoughts of a Deity, as to to scare and *terrifie* them into some worship and observance of him. They are apt to look upon him as one clothed with *austerity*, or, as the *Epicurean* Poet hath too truly painted out
 10 their thoughts, as a *sævus Dominus, an hard Master*; and therefore they think something must be done to *please* him, and to mitigate his severity towards them: and though they cannot truly *love* him, having no inward sense of his *Loveliness*, yet they cannot but *serve* him so far as these rigorous apprehension lie upon them; though notwithstanding such as these
 15 are very apt to perswade themselves that they may pacifie him and purchase his favour with some *cheap services* as if Heaven it self could become guilty of *Bribery*, and an *Immutable Justice* be flattered into *Partiality* and *Respect of persons*. Because they are not acquainted with God, and know him not as he is in himself, therefore they are ready to paint him
 20 forth to themselves in their own shape: and because they themselves are full of *Peevishness* and *Self-will*, arbitrarily imposing and prescribing to others without sufficient evidence of Reason, and are easily inticed by *Flatteries*; they are apt to represent the Divinity also to themselves in the same form, and think they view the true pourtraiture and draught of their
 25 own Genius in it; and therefore that they might please this angry Deity of their own making, they care not sometimes to be *lavish* in such a kind of *Service* of him as doth *not much pinch* their own *corruptions*; nay and it may be too, will seem to part with them sometimes, and give them a weeping farewell, if God and their own awakened Consciences seem to
 30 frown upon them; though all their *Obedience* arise from nothing else but the *Compulsions* and necessities which their own *sowre and dreadfull apprehensions* of God lay upon them: and therefore in those things which *more nearly touch* their own beloved *Lusts*, they will be as *scant* and *spar-*

10 *sævus Dominus*] “a harsh or severe master”; not found in Lucretius.

1 δεισιδαιμονία*] Worthington’s marginal note: “See the Tract of *Superstition*”.

2–5 it imports ... void of inward Life and Love] cf. Smith’s words above page 123.

9 *Epicurean* Poet] Lucretius

ing as may be; here they will be as *strict* with God as may be, that he may have no more then his due, as they think, like that *Unprofitable servant* in the Gospel, that, because his Master was *an austere man*, reaping where he had not sown, and gathering where he had not scattered, was content
 5 and willing he should have his own again, but would not suffer him to have any more.

This *Servile spirit* in Religion is alwaies *illiberal* and *needy* in the *Magnalia Legis*, the great and weightier matters of Religion, and here weighs out *Obedience* by drams and scruples: it never finds it self more shrivell'd
 10 and shrunk up, then when it is to converse with God; like those creatures that are generated of slime and mud, the more the Summer-sun shines upon them, and the nearer it comes to them, the more is all their vital strength dried up and spent away: their *dreadfull thoughts of God*, like a cold Eastern wind, blasts all their blossoming affections, and nips them
 15 in the bud: these exhaust their native vigour, and make them weak and sluggish in all their motions towards God. Their Religion is rather a *Prison* or a *piece of Penance* to them, then any *voluntary and free compliance* of their Souls with the Divine will: and yet because they bear the burden

2 that *Unprofitable servant*] Matthew 25, 30: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

3-4 reaping where he had not sown, and gathering where he had not scattered] Matthew 25, 24: "Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:"

7-8 *Magnalia Legis*] "the great things of the law"; cf. "Scripsi ei magnalia legis meæ, sed (ea) reputata sunt ceu alienum quid" in Munster's *Biblia Hebraica*, Munster, *Hebraica Biblia latina planeque nova ... translatione*, p.1069, translating Hosea 8, 12: "I have written to him the great things of my law, but they were counted as a strange thing." (KJV).

3-6 because his Master ... to have any more] The story is told in Matthew 25, 14-30
 10-13 like those creatures that are generated of slime and mud, the more the Summer-sun shines upon them, and the nearer it comes to them, the more is all their vital strength dried up and spent away] note on spontaneous generation - Aristotle to Cardan/Licetus/Scaliger
 470.18-471.2 because they bear the burden and heat of the day, they think, when the evening comes, they ought to be more liberally rewarded] recalling the labourers in the vineyard in Matthew 20, 1-16, who complained (12), "Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden, and heat of the day."

and heat of the day, they think, when the evening comes, they ought to be more liberally rewarded; such *slavish spirits* being ever apt inwardly to conceit that Heaven receives some emolument or other by their hard labours, and so becomes indebted to them, because they see no true
 5 gain and comfort accruing from them to their own Souls; and so because they doe God's work and not their own, they think they may reasonably expect a fair compensation, as having been profitable to him. And this I doubt was the first and vulgar foundation of *Merit*: though now the world is ashamed to own it.

10 But alas, such an ungodlike Religion as this can never be owned by God: the Bond-woman and her son must be cast out. The Spirit of true Religion is of a more *free, noble, ingenuous* and *generous nature*, arising out of the warm beams of the Divine love which first hatch'd it and brought it forth, and therefore is it afterwards perpetually bathing it self in the that
 15 sweetest love that first begot it, and is alwaies refresh'd and nourish'd by it. This *Love casteth out fear, fear which hath torment in it*, and is therefore more apt to chase away Souls once wounded with it from God, rather than allure them to God. *Such fear* of God alwaies carries in it a secret *Antipathy* against him, as being *λυπηρὸν καὶ βλαβερὸν*, as *Plutarch*
 20 *arch* speaks, one that is so troublesome that there is no quiet or peaceable living with him. Whereas *Love* by a strong *Sympathy* draws the Souls of men, when it hath once laid hold upon them by its powerfull insinuation, into the nearest conjunction that may be with the Divinity; it *thaws* all those
 25 *frozen* affections which a *Slavish fear* had congeal'd and lock'd up, and makes the Soul most chearfull, free, and nobly resolved in all its motions after God. It was well observed of old by *Pythagoras* βέλιστοι γινόμεθα

16 *Love casteth out fear, fear which hath torment in it*] 1 John 4, 18: "There is no feare in loue, but perfect loue casteth out feare: because feare hath torment: hee that feareth, is not made perfect in loue."

19 *λυπηρὸν καὶ βλαβερὸν*] "harmful and distressing"; adapted from Plutarch, *non posse suaviter*, 1093b., where he speaks of "a story that hath in it nothing that is troubling and afflictive".

471.26–472.1 βέλιστοι γινόμεθα πρὸς τοὺς θεοὺς βαδίζοντες.] "we reach our best when we draw near to the gods"; Plutarch reports Pythagoras' saying in *de superstitione* 169e.

11 the Bond-woman and her son must be cast out] alluding again to Galatians 4, 30: "Neuertheless, what saith the Scripture? Cast out the bondwoman and her sonne: for the son of the bondwoman shall not bee heire with the son of the freewoman."

21 *Sympathy*] note on previous uses

πρὸς τοὺς θεοὺς βαδίζοντες.. *we are never so well as when we approach God*; when in a way of Religion we make our addresses to God, then are our Souls most chearful. True Religion and an Inward acquaintance with God discovers nothing in him but *pure and sincere Goodness*, noting that
 5 might breed the least distaste or disaffection, or carry in it any semblance of *displeasingness*; and therefore the Souls of good men are never more *pinching* and *sparing* in their affections: then when the Torrent is most full and swells highest, when it empties it self into this unbounded Ocean of the Divine Being. This makes all the Commandments of God light and
 10 easie and far from being grievous. There needs no *Law to compel a Mind acted by the true spirit of *divine love* to serve God or to comply with his Will. It is the choice of such a Soul to endeavour to conform it self to him, and draw from him as much as may be an Imitation of that Goodness and Perfection which it finds in him. Such a Christian does not therefore
 15 obey his Commands only because it is God's Will he should doe so, but because he sees the *Law* of God to be truly *perfect* as *David* speaks: his nature being reconciled to God finds it all *holy, just, and good*, as *S. Paul* speaks, and such a thing as his Soul loves, *sweeter then the honey or the honey-comb*; and he makes it *his meat and drink to doe the Will of*

16 he sees the *Law* of God to be truly *perfect* as *David* speaks] Psalms 19, 7: "The Law of the Lord is perfect, conuerting the soule: the testimonie of the Lord is sure, making wise the simple."

17-18 *holy, just, and good*, as *S. Paul* speaks] Romans 7, 12: "Wherefore the Law is holy, and the Commandement holy, and iust, and good."

18-19 *sweeter then the honey or the honey-comb*] Psalms 19, 10: "More to bee desired are they then gold, yea, then much fine gold: sweeter also then hony, and the hony combe."

472.19-473.1 *his meat and drink to doe the Will of God*] John 4, 34: "Iesus saith vnto them, My meat is, to doe the will of him that sent mee, and to finish his worke."

10 *Law] marginal note: *Quis legem det amantibus? Major Lex Amor est sibi.* Boetius I.3. de Consol. Philosoph. (In Vaughan's words, "what laws can Lovers awe?! *Love is it self the greatest Law!*" L.C.Martin, *Henry Vaughan: Poetry and Selected Prose*, p.423.); Boethius, *Consolatio Philosophiae*, III, 12. cf. Cudworth's citation at Cudworth, *A Sermon Preached before the Honourable House of Commons, at Westminster March 21, 1647*, p. 76, where he comments: "Love is at once a Freedome from all Law, a State of purest Liberty, and yet a Law too, of the most constraining and indispensable Necessity."

472.19-473.1 *his meat and drink to doe the Will of God*] Perhaps "meat and drink" is suggested by Romans 14, 17: " For the kingdome of God is not meat and drinke; but righteousnes, and peace, and ioy in the holy Ghost."

God, as our Lord and Saviour did. And so I pass to the Fourth and last particular wherein Religion is sometimes mistaken.

The Fourth and last Particular wherein men misjudge themselves, is, *When a meer Mechanical and Artificial Religion is taken for that which is a true Impression of Heaven upon the Souls of men, and which moves like an Inward nature.* True Religion will not stoop to Rules of Art, nor be confin'd within the narrow compass thereof: No, where it is, we may cry out with the Greek Philosopher, ἐστὶ Θεὸς ἐνδόν· God hath there kindled as it were his own Life which will move and act only according to the Law of Heaven. But there are some *Mechanical* Christians that can frame and fashion out Religion so cunningly in their own Souls by that *Book-skill* they have got of it, that it may many times deceive themselves, as if it were a *true living thing*. We often hear that meer Pretenders to Religion may go as far in all the *External* acts of it as those that are best acquainted with it: I doubt not also but many times there may be *Artificial imitations* drawn of that which onely lives in the Souls of good Men, by the powerfull and wily Magick of exalted *Fancies*; as we read of some Artificers that have made such Images of living creatures, wherein they have only drawn forth *the outward shape*, but seem almost to have copied out *the life* too in them. Men may make an *Imitation* as well of those things which we call the *Internals* of Religion, as of the *Externals*: There may be a *Semblance* of *inward Joy* in God, of *Love* to him and his Precepts, of *Dependance* upon him, and a *filial Reverence* of him; which by the contrivance and power of *Fancie* may be represented in a Masque upon the Stage of the Animal part of a mans Soul. Those Christians that fetch all their Religion from pious Books and Discourses, hearing of such and such *Signs of Grace* and Evidences of Salvation, and being taught to believe they must get those,

8 ἐστὶ Θεὸς ἐνδόν] “god is within”; adapted from Epictetus, *Discourses*, 1.14. Hieronymus Wolf, *Epicteti Stoici Philosophi Encheiridion ... Hieronymo Wolfi Interprete*, p.61; cf. Tillotson, *The works of the most reverend Dr. John Tillotson*, I, p. 601. for a more extensive citation.

23–25 which by the contrivance ... of a mans Soul] The same metaphor and psychology as Smith developed above, page 326.

26–27 *Signs of Grace* and Evidences of Salvation,] The Thirty Nine Articles said that the sacraments are “effectual signs of grace and Gods will towards us”, but the phrase had come to be applied to indications that someone was amongst the elect. For a passage which suggests an indebtedness to Smith’s words here, cf. “If religion be a principle,

that so they may go to Heaven; may presently begin to set themselves on work, and in an Apish imitation cause their *Animal Powers* and *Passions* to represent all these; and *Fancie* being well acquainted with all those several *Affections* in the Soul that at any time express themselves towards
 5 Outward things, may, by the power it hath over the *Passions*, call them all forth in the same Mode and fashion, and then conjoin with them some Thoughts of God and Divine things, which may serve thus put together for a handsome Artifice of Religion wherein these Mechanicks may much applaud themselves.

10 I doubt not but there may be such who to gain credit with themselves, and that *glorious name* of being *the Children of God* (though they know nothing more of it but that it is a Title that sounds well) would use their best skill to appear such to themselves, so qualified and molded as they are told they must be. And as many times *Credit* and *Reputation* among
 15 men may make them pare off the *Ruggedness* of their *Outward* man, and *polish* that; so to gain their own good opinion, and a reputation with their own Consciences which look more inwardly, they may also endeavour to make their *Inward* man look at some times more *smooth* and comely: and

a new nature in the soul, then it is not a mere mechanism, a piece of art ... I need not tell you how all the external acts and shootings forth of religion, may be dissembled and imitated by art, and be acted over by a mimical apish Pharisee, who finds nothing at all of the gentle and might heart, nor the divine and noble life of it in his own soul ... But it is possible ... for men that are somewhat more convinced, enlightened, and affected, to imitate the very power and spirit of religion, and to deceive themselves too ... and herein they exceed the most exquisite painters. Now, this may be done by the power of a quick and raised fancy; men hearing such glorious things spoken of heaven ... may be carried out by the power of self-love, to wish themselves there, being mightily taken with a conceit of the place. But how shall they come at it? Why, they have seen in books, and heard in discourses, of certain signs of grace, and evidences of salvation; and now they set their fancies on work to find or make some such things in themselves. Fancy is well acquainted with the several affections of love, fear, joy, grief, which are in the soul, and having a great command over the animal spirits, it can send them forth to raise up these affections, even almost when it listeth ... and then these look like a handsome platform of true religion drawn in the soul, which they present view, and fall in love with, and think they do even taste of the powers of the world to come, when indeed it is nothing but a self-fulness and sufficiency that they feed upon." Shaw, *Immanuel, Or, A Discovery of True Religion: As it Imports a Living Principle in the Minds of Men. With a Discourse Concerning Communion with God*, pp. 68-9. Shaw was an undergraduate at St John's from 1650, and published *Immanuel* in 1667.

it is no hard matter for such *Chamæleon*-like Christians to turn even their insides into whatsoever hue and colour shall best please them, and then *Narcissus*-like to fall in love with themselves: a strong and nimble *Fancie* having such command over the *Animal spirits*, that it can send them forth
 5 in full troops which way soever it pleaseth, and by their aid call forth and raise any kind of *Passion* it listeth, and when it listeth allay it again, as the Poets say *Æolus* can doe with the Winds. As they say of the force of *Imagination*, that *Vis imaginativa signat fœtum*; so *Imagination* may stamp any Idea that it finds within it self upon the *Passions*, and turn them
 10 as it pleases to what Seal it will set upon them, and mold them into any likeness; and a man looking down and taking a view of the Plot as it is acted upon the Stage of the Animal powers, may like and approve it as a true Platform of Religion. Thus may they easily deceive themselves, and think their Religion to be some Mighty thing *within* them, that runs quite
 15 through them and makes all these transformations within them; whereas the *Rise* and Motion of it may be all in the *Animal* and Sensitive powers of the Soul; and a wise observer it may seen whence it comes and whither it

8 *Vis imaginativa signat fœtum*] “the force of the imagination seals the foetus”; the source of Smith’s axiom is unidentified. Could be Magi Naturalis.

1 such *Chamæleon*-like Christians] cf. “The Chameleon is said to be the most fearful of all Creatures, and doth therefore turn himself into so many colours, to avoid danger, which yet will not be” (John Trappy, *Solomonis panaretos* J. Trapp, *Solomonis panaretos: commentarie upon the books of Proverbs, Ecclesiastes, and the Song of Songs*, p.343.) cf. Cudworth’s “aiery and Chameleon-like Christian” who “feeds upon mere *notions* in Religion” Cudworth, *A Sermon Preached before the Honourable House of Commons, at Westminster March 21, 1647*, p.17.

2–3 then *Narcissus*-like to fall in love with themselves] The story is told in Ovid’s *Metamorphoses*, III, 342ff. For Cudworth’s assertion that “it is no wonder if men seem naturally more devoutly affected toward such an Imaginary God ... since it is nothing but an Image of themselves, which *Narcissus*-like they fall in love with”, see Cudworth, *A Sermon Preached before the Honourable House of Commons, at Westminster March 21, 1647*, p. 25.

6–7 as the Poets say *Æolus* can doe with the Winds] From Homer (*Odyssey* 10, 1ff) to Ovid (*Metamorphoses*, 1, 262ff; 14, 223ff, etc.) and Vergil (*Aeneid* 1, 50ff), for example.

8 *Vis imaginativa signat fœtum*] The idea of the *vis imaginativa* goes back to Aristotle and Galen, and the power of the imagination to affect the foetus had a long history of attestation, including Ficino (*Theologia Platonica*, XIII.1, for example). For its role in natural magic, see D. Walker, *Spiritual and Demonic Magic: From Ficino to Campanella*, pp.76ff., but it also had significant support in medical theory.

goes: it being indeed a thing which is *from the earth, earthy*, and not like that true Spirit of Regeneration which comes from Heaven, and begets a Divine life in the Souls of good men, and is not under the command of any such Charms as these are, neither will it move according to those Laws, and Times, and Measures that we please to set to it: but we shall find it manifesting its mighty supremacy over the Highest powers of our Souls. Whereas we may truly say of all *Mechanicks* in Religion, and our *Mimical* Christians, that *they are not so much actuated and informed by their Religion, as they inform that*; the power of their own *Imagination* deriving that *Force* to it which bears it up and guides all its motions and operations. And therefore they themselves having the power over it, can new mold it as themselves please, according to any new Pattern which shall like them better then the former: they can furnish this domestick Scene of theirs with any kind of matter which the history of other mens religion may afford them; and if need be, act over all the Experiences of that sect of men to which they most addict themselves so to the life, that they may seem to themselves as well experienc'd Christians as any others; and so, it may be, soar so aloft in *Self-conceit*, as if they had already made their nests among the stars, and had viewed their own mansion in Heaven. What was observed by the *Stoick* concerning the vulgar sort of men, ὁ βίος υπόληψις, may as truly be said of this sort of Christians, their life is nothing else but a strong Energy of Fancy and Opinion.

1 *from the earth, earthy*] 1 Corinthians 15, 47-8: "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly."

18–19 as if they had already made their nests among the stars] Obadiah 1, 4: "Though thou exalt thy selfe as the eagle, and though thou set thy nest among the starres, thence will I bring thee downe, saith the Lord."

20–21 ὁ βίος υπόληψις,] "this life [is] opinion"; for Smith's earlier use of the phrase, see above page 117.

7 *Mechanicks* in Religion] That is to say, those who are religious automata, as it were.

7 *Mimical*] "apish, given to Imitate"; Blount, *Glossographia*.

19 viewed their own mansion in Heaven] glancing at John 14, 2: "In my Fathers house are many mansions; if it were not so, I would haue told you: I goe to prepare a place for you"

20 *Stoick*] Marcus Aurelius

But besides, lest their Religion might too grossly discover it self to be nothing else but *a piece of Art*, there may be sometimes such Extraordinary motions stirred up within them which may prevent all their own Thoughts, that they may seem to be a true operation of the Divine life; when yet all this is nothing else but the Energy of their own *Self-love* touch'd with some Fleshly apprehensions of Divine things, and excited by them. There are such things in our Christian Religion that, when a Carnal and unhallowed mind takes the Chair and gets the expounding of them, may seem very delicious to the fleshly appetites of men: Some doctrines and notions of Free-Grace and Justification; the magnificent Titles of *Sons of God* and Heirs of Heaven; ever-flowing streams of Joy and Pleasure that blessed Souls shall swim in to all eternity; a glorious Paradise in the world to come, always springing up with well-sented and fragrant Beauties; a New *Jerusalem* paved with Gold and bespangled with Stars, comprehending in its vast circuit such numberless varieties, that a busie curiosity may spend it self about to all eternity. I doubt not but that sometimes the most fleshly and earthly men, that fly their ambition to the pomp of this world, may be so ravish'd with the conceits of such things as these, that they may seem to be made partakers of *the powers of the*

477.19–478.1 *the powers of the world to come*] Hebrews 6, 5: “And haue tasted the good word of God, and the powers of the world to come;”

1 lest their Religion ... shines in him] In 1746, Jonathan Edwards, the New England theologian, quoted this whole passage in his *A treatise concerning religious affections*, Edwards and J.E. Smith, *Religious Affections*, p.271ff.

8–9 takes the Chair and gets the expounding of them] The language is suggestive of non-conformist discussions, perhaps such as those envisaged by Richard Baxter in *The Saints Everlasting Rest*, 4.1.5., Baxter, *Saints Everlasting Rest: Or, a Treatise of the Blessed State of the Saints in Their Enjoyment of God in Glory. Wherein is Shewed Its Excellency and Certainty; the Misery of Those that Lose It, the Way to Attain It, and Assurance of It; and how to Live in the Continual Delightful Foretasts of it*, p.675.

11 *Sons of God*] recalling, for example, John 1, 12: “But as many as receiued him, to them gaue hee power to become the sonnes of God, euen to them that beleeue on his Name:” and Romans 8, 14: “For as many as are led by the spirit of God, they are the sonnes of God.”

14 a New *Jerusalem* paved with Gold] recalling Revelations 21, 21: “21 And the twelue gates were twelue pearles, euery seuerall gate was of one pearle, and the streete of the city was pure golde, as it were transparent glasse.”

15 comprehending in its vast circuit such numberless varieties] again, recalling Revelations, 21.

world to come; I doubt not but that they may be as exalted with them, as the Souls of crazed and distracted persons seem to be sometimes, when their *Fancies* play with those quick and nimble Spirits which a distempered frame of Body and unnatural heat in their Heads beget within them. Thus
 5 may these blazing Comets rise up above the Moon, and climb higher then the Sun; which yet, because they have no solid consistencie of their own, and are of a base and earthly allay, will soon vanish and fall down again, being only born up by an External force. They may seem to themselves to have attain'd higher then those *noble Christians* that are *gently mov'd*
 10 by the natural force of true Goodness; they may seem to be *pleniores Deo* then those that are really inform'd and actuated by the Divine Spirit, and do move on steddily and constantly in the way towards Heaven; as the *Seed* that was sown in *the thorny ground*, grew up and lengthened out its blade faster then that which was sown in *the good* and fruitful soil. And as
 15 the Motions of our *Sense, Fancy* and *Passions*, while our Souls are in this mortal condition sunk down deeply into the Body, are many times more vigorous and make stronger impressions upon us then those of the *Higher powers* of the Soul, which are more subtile and remote from these mixt and animal perceptions; that Devotion which is there seated may seem
 20 to have more Energy and life in it then that which gently and with a more delicate kind of touch spreads it self upon the *Understanding*, and from thence mildly derives it self through our *Wills* and *Affections*. But howso-

10 *pleniores Deo*] “filled more by God”

4–6 Thus may these blazing Comets rise up above the Moon, and climb higher then the Sun] The “traditional”, i.e. peripatetic, view was that comets were exhalations from the earth; Smith’s comment reflects views which had come out of the controversy surrounding the three comets of 1618, that comets were celestial, rather than sublunary phenomena, and that they were substantial objects. He implicitly rejects Chiaramonti’s view, expressed in *de sede sublunari Cometarum*, that they were sub-lunar, and Galileo’s that they were optical phenomena, in favour of the theory advanced by Brahe and supported by others. See further Heidarzadeh, *A History of Physical Theories of Comets, From Aristotle to Whipple*, esp. pp.56-61. Smith owned works by Chiaramonti, Galileo, Le Pois, Camillo Glorioso, Bartholini dealing with the issues arising from the observations made in 1618.

12–14 as the *Seed* that was sown in *the thorny ground*, grew up and lengthened out its blade faster then that which was sown in *the good* and fruitful soil] recalling the parable of the sower, related in Matthew 13, 3 - 23, and Mark 4, 2 - 20. The seed Smith describes is that sown on “stony ground”, rather than which “fell among thorns.”

15–19 while our Souls ... animal perceptions] cf. above page 114.

ever the *Former* may be *more boisterous* for a time, yet *This* is of a *more*
consistent, spermatical and thriving nature: For that proceeding indeed
 from nothing else but a Sensual and Fleshly apprehension of God and
 true Happiness, is but of a flitting and fading nature; and as the Sensible
 5 powers and faculties grow more languid, or the Sun of Divine light shines
 more brightly upon us, these earthly devotions like our Culinary fires will
 abate their heat and fervour. But a true Celestial warmth will never be
 extinguish'd, because it is of an Immortal nature; and being once seated
 vitally in the Souls of men, it will regulate and order all the motions of it
 10 in a due manner, as the natural Heat, radicated in the Hearts of living
 creatures hath the dominion and Oeconomy of the whole Body under it,
 and sends forth warm Bloud and Spirits and Vital nourishment to every
 part and member of it. True Religion is *no piece of artifice* ; it is no boil-
 ing up of our *Imaginative* powers nor the glowing heats of *Passion*; though
 15 these are too often mistaken for it, when in our juglings in Religion we cast
 a mist before our own eyes: But it is *a new Nature* informing the Souls of
 men: it is *a God-like frame of Spirit*, discovering it self most of all *in Serene*
and Clear Minds, in deep Humility, Meekness, Self-denial, Universal love
of God and all true Goodness, without Partiality and without Hypocrisie;
 20 whereby we are taught to *know* God, and knowing him to *love* him, and
conform our selves as much as may be to all that Perfection which shines
 forth in him.

The Excellency and Nobleness of True Religion

The Excellency and Nobleness of True Religion.

Proverbs 15.24.

*The Way of life is above to the wise, that he may depart from hell be-
 neath.*

10–13 as the natural Heat ... every part and member of it] alluding again to Cartesian physiology; cf. above page 464.