cometh, the further we are from thinking of it. For fecuritie is a great enemy to prevention; and upon thought that we shall not die yet, it comes to passe that we seldome prepare to die at all.

Chap. 9.

Make not therefore the last first, and first last; lest by being caught in thy finnes, neither first nor last thou come at heaven.

The Gorgon.

The Gorgon or Catoblepas is for the most part bred in Lybia and Hesperia. It is a fearfull and terrible beast to look upon, it hath eye-lids thick and high, eyes not very great, but fiery, and as it were of a bloudie colour. He never useth to look directly forward, nor upward, but alwayes down to the earth: and from his crown to his nose he hath a long hanging mane, by reason whereof his looks are fearfull. Moreover, his feet be cloven, and his body allover as if it were full of scales. As for his

meat, it is deadly and poyfonfull herbs; and if at any time this strange beast shall see a Bull or other creature whereof he is afraid, he presently causeth his mane to stand upright, and gaping wide he sendeth forth a horrible filthy breath, which infecteth and poyfoneth the aire over his head and about him, infomuch that fuch creatures as draw in the breath of that airc, are grievously afflicted, and losing both voice and fight, they fall into deadly convulfions. Topfell.

The Basilisk.

Next unto which I may mention the Cockatrice or Basilisk,, and so come to serpents. Now this is the King of serpents; not for his magnitude or greatnesse, but for his stately pace and magnanimous minde: for the head and half part of his body he alwayes carries upright, and hath a kinde of crest like a crown upon his head. This creature is in thicknesse as big as a mans wrift, and of length proportionable to that thicknesse: his eyes are red in a kinde of cloudy blacknesse. nesse, as if fire were mixt with smoke. His poyson is a very hot and venimous poyson, drying up and scorching the graffe as if it were burned, infecting the aire round about him, so as no other creature can live neare him:in which he is like to the Gorgon, whom last of all I mentioned.

And amongst all living creatures, there is none that perisheth sooner by the poyson of a Cockatrice, then man; for with his fight he killeth him: which is, " because the beams of the Cockatrices eyes do corrupt the visible spirit of a man; as is affirmed: which being corrupted, all the other spirits of life coming from the heart and brain, are thereby corrupted also; and so the man dieth. His hissing likewise is said to be as bad, in regard that it blasteth trees, killeth birds, &c. by poyfoning of the aire. If any thing bellain by it, the same also proveth venimous to such as touch it: onely a Weafell kills it; as in the description of that beast I have already shewed.

That they be bred out of an egge, laid by an old cock, is scarce credible: howbeit, * some affirm with great confidence, that when the cock waxeth old, and ceaseth to tread his hens any longer, there groweth in him, of his corrupted feed, a little egge with a thin filme in the stead of a shell, and this being hatched by the Toad, or some such like creature, bringeth forth a venimous worm, although not this Basilisk, that King of serpents. Plinie describeth the Cockatrice not to be above twelve inches long, in which regard Mr Topfell thinketh this not to be the main and great Cock-

his own. Yet though this be a nocuous creature, it much magni- A note conserns fieth the power of God, in being able to make fuch a one

atrice, but rather that worm bred out of the former

egge: wherein I wish every mans judgement to be

Hypnale.

Prester.

Hamor-

The Dart.

rhois.

by the power of his word: and as for us, both concerning this and all other hurtfull things, to us (I fay) is shewen the miserable condition which sinne hath made us subject to: for before they might have been Adams play-fellows, all at his beck, at his fervice and command. none having power to hurt him, because there was nothing in him then for harm to work upon. But to proceed.

The Boas.

The Bom is a serpent of an extraordinary bignesse; it can swallow down a little childe whole without breaking any bone: for as Topfell writerh out of Solinus, in the dayes of Claudius the Emperour, there was fuch a one taken at Rome with a childe in his belly. The Latines call it Boa and Bova, from Bos, be-

cause it desireth (and so do all Snakes and Adders) to fuck the milk of Cows, infomuch that he will never kill them untill their milk be dryed up: and then he will eat their flesh, as before he had suckt their

milk. The Dragon is the greatest of all serpents, as some

The Dragon.

strength resteth in his tail rather then in his teeth; and therefore when he fights with the Elephant, he classeth close about his legs: and sometimes he killeth him, but most commonly both die together; the Elephant for want of bloud, and the Dragon through too great fill of blond, or elfe by the weight of the Elephants body falling on him.

write; and hath sharp teeth set like a faw, but his

4 Manft. Mpit. cof.

He is sometimes in the twaters, and lieth often in his den; he sleepeth seldome, but watcheth almost continually; he devoureth beafts and fowls; and for his eye-fight, it is very sharp, so that in the mountains he feeth his prey afarre off. He is bred most commonly in India and Ethiopia, his greatest poyson being in his tongue and gall; wherefore the Ethiopians cut away the tongue and eat the flesh. Munst. Colm.

Plinie faith that through the strength of poison in his tongue, it is alwayes lift up; and fometimes through the heat of the faid poison lurking there, his breath is so hot as if he breathed fire, by which contagious blaft he * formetimes fo tainteth the aire, that the pertilence pro- | * winner; ceedeth thereof. His wings will carrie him to feek his prey, when and where occasion serveth.

The Diplas is another kinde of serpent, and those | The Dip-

whom he stingeth die with thirst. But those whom the Hypnale Stingeth, die with sleep. Such as are stung by the Prester, die with swelling.

And the wounds of the Hamorrhois procure unstanchable bleeding.

The Dark taketh name from his swift darting or leaping upon a man to wound and kill him. His use and custome is to get up into trees and hedges, and suddenly to dart from thence.

The Amphishena or Double-head, goeth both wayes, The Amor moveth circularly with crooked windings, because philbena. he hath two heads and no tail, having a head at both ends: which (faith * one) is a fit embleme of popular fedition; for where the people will rule their Prince, needs must their motion be crooked; and where there be two heads, it is as if there were no head at all, Africa aboundeth with these, and fundry the other serpents. Cerastes is a serpent bred also in Africa, having two

horns on his head, in manner of a faail; and from thonce it is that he taketh his name, being called by the Grecians needs no, that is to fay, horned. He is about a cubit in length, and of a fable colour, His biting, for the most part, is incurable; and with his horns he can fashion out (as it were) a little coronet, whereby he t allureth the | + Pant birds unto him, and then (lying hidden in the fands, all

The Viper.

49,I

but the head) he cunningly devoureth them. Solinus, and some others say, he hath not onely two, but foure horns; as may be seen in Plinie, lib. 8. cap. 23.

Chap.9.

The Viper hath a bodie long and flender, like an eele or fnake; a broad head, red and flaming eyes: and as for

his teeth, they be inclosed (as it were) in a little bladder, in which he carrieth his poison, from thence infu-* Plin. 216, 10. fing it into the wound which he hath bitten, * Some EAD. #2. authours write, that when the Vipers engender, the

male putteth his head into the females mouth, which the (being overcome with the pleasure of copulation) biteth off; affirming moreover, that their young use to gnaw themselves out of their dammes bellies, there being thereby an end both of male and female, the one in the time of conception, the other in the time of birth, and are therefore called Vipers, viz. à vi pariendo: but others alledge the testimonic of one James Grevin, who,

in the 7 chapter of his I book of venimes, produceth the witnesse of * Aristotle, saying that the Viper putteth forth her young ones, infolded in a membrane, which breaketh about the third day; and also that sometimes those which are within the bellie issue forth, having gnawn afunder the foresaid membrane.

The Slow-worm hath dark eyes and dull eares, and The Slowcan heare or see but little. His skinne is thick, his colour

is of a pale blew, intermixed on the fides with some few blackish spots: he seldome hurteth, unlesse by chance he be provoked. As for the Snake, Adder, and fuch like, they be com-

The Adder

+ Hift, anim. No. 3.cap, als.

worm.

mon amongst us; and so is that other already mentioned; viz. the Slow-worm. Howbeit we finde that the Adder is a craftie and a flibtil creature, biting suddenly the paffers by; whereupon Jacob faid that his fonne Dan should be Coluber in via, Gen. 49. This, and other ferpents, who change their coats

when

when they cast off their skinnes, do first of all by fasting make their flesh low and abated, and then by sliding through a narrow passage, they slip them off. Which may be a fit embleme of those, who when they go about An Embleme from the Adder calling his skin, concerning the benefit of abilt-nence and taft-ing, it is be kightly used. to cast off their old and former sinnes, know that an humbling of themselves before God, in abstinence and fasting, is very good, and a great help to fit them for repentance: for it is certain, that if our bellie be our god, then gula doth not onely make way for Galen, and Bacchus for Asculapius, but even for Tophet also. Whereupon we finde, that Dives in hell was not upbraided onely because he fared deliciously, but because it was every day. And how hard a thing it is for a man to serve any other god then his bellie, who is continually used to stuffe his paunch, the common practifes of carelesse livers make apparent; for whilest they sleep, and eat, and play, they never think of heaven, nor can be fitted to flip off their old finnes: but on the contrary, a retired humblenesse will make them both fearfull, and carefull how they walk. Blame not Paul then if this be part of his beafting, that he could out-fast, or out-watch therest of the Apofiles: for (faith S. Hierome) Ardentes diaboli fagitta; jejuniorum & vigiliarum frigore restinguenda sunt. African

M. Purchas writeth that they have Snakes and Adders in Africa, whereof some are called Imbamas, five and twentie spans long, living in land and water, not venimous but ravenous, whose custome is to lurk in trees, waiting there for their prey; and having taken it, they devoure horns, hoofs, and all, although it be a Hart: and then swollen with this so huge a meal, they be as it were drunk and fleepie, and altogether unweldie for the space of five or six dayes. Moreover he affirmeth that the Pagan Negroes rost and earthem as great dainties.

* Aulus Gellius sheweth how Attilius Regulus, the Romane Conful, in the first Punick warre, encountered

ferpent. * Lib. 6. cap. 3.

Snakes

and Ad-

with Qqq2

The Cha-

meloon,

Dragons in Congo.

* Purch.

to plant his engines and artillerie against him; and killing him, his skinne was sent to Rome for a monument, being no lesse then 120 foot in length.

In the kingdome of Congo be certain great Dragons

with a huge ferpent at the river Bagrada, being forced

In the kingdome of *Congo* be certain great Dragons with wings, in bigneffe like to rammes, having long tails, and in their chaps divers jawes of teeth, of blew and green colour; they have two feet, and feed on flesh.

The Pagan Negroes * pray to them as gods, for which canfethe great lords of the countrey keep them, that thereby they may make a gain of the peoples devotion when they offer their gifts and oblations.

The Scorpion. The Scorpion is a venimous infect, fomewhat fashioned like a crab, lobster, or creysish; they have many legs, and carrie their stings in their tails: sometimes they eat their young ones and are of divers colours; the semale is

the biggeft, and hath the sharpest sing. And note, that of the Scorpion is made an oyl which is good against the shinging of Scorpions: and so are love-sick youngsters cured; for when nothing will help them, they may again be healed by enjoying her who gave the wound.

The Asp. The Asp is something like to a land-snake, but with a broader back; their eyes are red and slaming, and out of their forcheads grow two pieces of sless like an hard skinne: and for their poison, it is in a manner incurable.

Plinie writeth that they go alwayes two and two toge-

ther, and if one of them be flain, the other will follow eagerly, and feek up and down after him that flew his mate; but it is the *providence of God Almighty to give as many remedies against evil, as there be evils in the world. For the dulnesse of this serpents sight, and slownesse of her pace, doth keep her from many mischiefs which otherwise would be done. The best way to cute their stings, is presently to cut off the member bitten.

There be they who make three forts of them, that is

to fay, the Terrestrials (five handfulls long) the Hirdustiner (coloured like a Swallow, and is but a handfull long) and last of all the Spitter, greater then the other. Their biting causeth death within few houres: that of the Hirundiner is studden, of the Spitter somewhat slower, beginning first with a dimnesse or trouble in the eyes, then with a swelling in the face, after that it proceedeth to a deasinesse, and last of all it bringeth death.

Calius Rhodiginus writeth that the Kings of Egypt did wear the pictures of Alps in their crowns, whereby they fignified the invincible power of principalitie in this creature, whose wounds cannot easily be cured, inaking it thereby an embleme of the power and wrath of a King; and the priests of Egypt and those of Ethiopia did likewise wear very long caps, having towards their top a thing like a navel, about which were the forms of winding Asps; to signific to the people, that those who resist God and the King, shall perish by unresistable violence, Topsell.

The Chameleons are admirable for their aierie lib-stance, and for the changeableness of their colours; or (if you will) for their aierie suftenance, although they sometimes hunt and eat slies. He is of the form and greatnesse of a Lizzard, but hath higher legs his ribs joyn in his bellie as in siches, his muzzle is long, and his tail small towards the end, and turning inwards; his skinne is rough, his eyes hollow, and his nails crooked: and when he moves himself, he crawleth slowly like a Tortoise. See Plin. in his 8 book, chap. 33.

His tongue is almost half a foot long, which he can dart forth as swiftly as an arrow shot from a bow; it hath a big knot on the tip thereof, and is as catching and holding as glue; which when he darteth forth, he can fasten

Qqq3

to

* Topfell.

of the she shellow of the Best Sibner marit. Why the Chame-aron changeth colour.

to the Graffe-hoppers, Caterpillers, and Flies, thereby drawing them down into his throat.

He changeth into all and every colour, excepting white and red; whereof there be divers opinions: some think that he changeth through fear; but this is not like, for though fear alter the colour, as we, when we are

afraid, wax wan and pale, yet it will not change the bodie into every colour: others think that by reason of his transparencie he taketh colour from those things which

are neare him, as the fifth called Polypus taketh the fimilitude of the rocks & stones, where he lieth to deceive the fish: and some again joyn both together, for the Chameleon being in fear, swelleth by drawing in the aire, and then his skin being thereby pent, is the smoother, and the apter to receive the impression of the colours of things

objected; agreeing in this to that of Aristotle, faying, that his colour is changed being puft up with winde. But be the cause from whence it will, it affordeth a fit embleme or lively representation of flatterers, and time-fervers, who fit themselves for all companies, times, & occasions, flattering any one, thereby to make fit use of every one.

The Lizzard is a little creature much like the Evet. but without poylon, breeding in Italy and in many other countreys; the dung of which beaft cleareth the fight and taketh away spots in the eye: the head thereof being bruised and applied, will draw out a thorn or any other

thing sticking in the sless. The Salamander.

An emblems

The Liz-

zard.

The Salamander is a small venimous beast with foure feet, and a short tail; it doth somewhat resemble the shape of a Lizzard, according to Plinie, lib. 10. cap. 67. And as for his constitution, it is so cold, that (like ice) if he do but touch the fire, he puts it out. They be common in India, in the isle of Madagascar; as M' Purchas alledgeth, where he treateth of the creatures, Planets, and fruits of India.

But

But stay; it is time to stop: I know not how to menti-The conclusion of the first section. on every thing; and yet there is nothing which is not worthy admiration. I made (I must confesse) as much haste as I could, and yet me thinks I see both these, and thousands more, runne from me flocking all together, as if they meant to dance attendance now on Mans creation; and not onely shew to him their due obedience and humble welcome into the world, his stately palace, but also wait to have their names according to their natures. For what soever Adam called every living creature, that was (faith Moses) the name thereof. Let us now then come to him, for whose sake all

things else were made: for God made the world for Man. and Man for himself. It was therefore a daintie fancie of * one, who brought in the World speaking to Man after ** Mag. in didage. this manner. Vide homo, dicit Mundus, quomodo amavit te, qui propter te fecit me. Servio tibi, quia factus sum pro-

pter te, ut servius illi qui fecit & me & te; me propter te, & te propter se. See oh man (saith the World) how he hath loved thee, who made me for thee. I serve thee, because I am made for thee that thou maist serve him who made both me and thee; me for thee, and thee for himself. This I will therefore adde:

Herbs cure our flesh: for us the windes do blow, The earth doth rest, heav'n move, and fountains slow! United maters round the world about Ship us, new treasures, kingdomes to finde out.

The lower give us drink; the higher meat, By dropping on the ground, nigh parcht with heat. Night curtains draws, the starres have us to bed When Phebus sets, and day doth hide his head. One world is Man, another doth attend him: He treads on that which oft times doth befriend him.

Grant therefore (Lord) that as the world serves me, I may a servant to thy greatnesse be.

Sect.

Gen.2.19

Sect. 2.

The creation of Man, being created male and female, and made according to the image of God: together with the institution of Marriage, and bleffing given to that estate.

Hough Mankinde were the last, yet not the least, L God onely spake his powerfull word, and then the other creatures were produced but now he calls a councell, and doth confult, not out of need, but rather to shew the excellencie of his work; or indeed, to shew himself: he speaks not therefore to the Angels but the Trinitie, faying, Let us make man. Wherein the Father, as the first in order, speaketh to the Sonne and holy Spirit: and the Sonne and Spirit, speak and decree it with the Father: and the Father, Sonne, and holy Ghoft, all Three in One, and One in Three, create a creature to be the other creatures lord. He was therefore the last, as the end of all the reft; the last in execution, but first in intention; the Map, Epitome, and Compendium of what was made before him.

Three worlds there are, and Mankinde is the fourth: The first is Elementarie; the seconda Celestiall world: the third Angelicall; and the fourth is Man, the little world. In the first is ignis urens, a burning fire: and this in the heavens, is ignis fovens, a nourishing and quickning fire: but in those creatures above, seated in the supercelestiall world, it is ignis ardens, & amor Seraphicus, an ardent, burning, and Seraphicall love: and in the fourth are all these found at once. For first, as mans bodie is compounded of the Blements, he hath his thare of that warm fire in him. The influence of the Planets working on him, doth likewise shew the second. And for the third, their hearts who burn within them, do declare it.

Neither

Neither was he made like other creatures, with a groveling look, or downward countenance, but with an erected visage beholding the heavens, and with lordly looks well mixt with majeftie.

He hath a bodie whose members are either Principall and Radicall, or else Leffe principall and Officiall.

d Radicall, or effect the principal and the vitall, naturall, the pirite, heart, liver, and brain, contain the vitall, naturall, the pirite, heart, liver, l and animall spirits; and these are carried by the arteries, veins, and nerves. The arteries carrie the vitall spirits

from the heart. The veins carrie the naturall spirits from the liver, giving nourishment to every part. And the nerves carrie the animall fpirits from the brain, being spirits for sense and motion, and therefore called animall fpirits: howbeit, the motive nerves fpring from the marrow in the back; and the sensitive come from the brain.

Also know, that under every vein is an arterie: for the winsand wheresoever there goeth a vein to give nutriment, the uteries go there goeth an arterie to bring the spirit of life. Neither is it but that the arteries lie deeper in the flesh then the veins, because they carrie and keep in them more precious bloud then the veins keep; and are therefore, not onely further from outward dangers, but clothed also in two coats, whereas the veins have but one. Whereupon it is no hard thing to diftinguish between these two vessels of bloud, if we can but remember that the arterie is a veffel of bloud spirituall or vitall; and the vein, a

vessel of bloud nutrimentall; for (as I said before) the

veins have their beginning from the liver, bringing from

thence nutritive bloud to nourish every member of the

bodie. Moreover, his heart is the feat of all the passions; as in one instance may suffice: for being transported with fear, we call back the bloud to the heart, as to the place where fear prevaileth, the bloud going thither (as it were) to comfort and cherish the heart. And whereas it

Rrr may

The humours flire up the paf-fions,

liver, and melancholie in the splene: it is answered, that those humours placed in the gall, liver, and splene, are not the seat of the passions and affections; but they are the occasion whereby the passions are stirred up: as the abundance of blond in the liver, stirreth up the passion of love, which neverthelesse is placed and seated in the heart; and to of the reft. And again, seeing the vitall spirits proceed from the

may feem that our anger is feated in the gall, love in the

The heart liveth first and dieth last The head.

heart, it cannot be denied, but that this member liveth first, and dieth last. And as the heart was the feat of all the passions, so the head is a feat and place for all the fenses, except the touch; for that is not onely in one place, but in all and every place, being spread quite through the whole bo-

The eyes.

die or iffe of man. The eyes are the windows of the bodie; and albeit a man have two eyes in his head, yet he receiveth but one fight at once, because the optick nerves meet both in one.

The cares.

The eares be like certain doores, with labyrinthicall entries, and crooked windings: and here again, although the eares be two, yet a man can heare but one found at once, because his acoustick nerves (like to the optick nerves) meet both in one. His tongue discerneth tastes: and albeit he have two

The tongue.

eyes, and as many eares, yet his tongue is fingle and alone. A man should therefore heare and see more then he speaketh; and when he speaketh, not wrong his heart and fecret thoughts, by uttering words with a double tongue: for bilinguis is more then God made him; and double tongues shall be rooted out. Besides, the lungs be The lungs. the bellows of the voice, and are seated close to the heart; to teach us, that speech ought to be the interpreter of the heart, and not that a man may speak one thing and think another.

The nose serveth not onely as a gutter for the excre- The nose. ments of the brain to flow and passe through, but also for a pipe of respiration to give and take our living breath, and to conduct the aire, and odoriferous smells, up to the brain, for the conservation and recreation of the animal fpirits.

When the head is in danger, the hand casts it self up to fave it. And in giving hands to man, the speciall providence of God is to'be marked: for he hath made him to take his meat with his hand, and hath not left him to gather and take it up with his lips, as the beafts do; because

that would be a means to hinder his speech by thickening his lips: as experience teacheth in those, who either by nature, or by accident, have thick swollen lips, caufing them to speak in the mouth, uttering their words very badly, and indistinctly. Neither could there be so many quick conceits of the minde, or curious inventions of fundry artists, brought to perfection, without such an instrumentall help as the hand.

The feet be the bases of the bodie, carrying man like The feet. a lordly creature, with his face from earth, and eyes to heaven; that he might thither strive to come at last, where he inhabiteth who gave him these, and all his other members else, which now I cannot stand to dilate upon at large. And when he had them all, and was framed out like a curious piece, God breathed in his nostrils

the breath of life, and man became a living soul: he then took his fecond part, when his first was finished, neither was that second made till then: for in the infusion it was created, and in the creation it was infused, to be the dweller in that house built out of clay, and reared from the dust.

And in this last piece, God stampt his image; for it How man was confifted not in the figure of the bodie any otherwise to Gods image. then as the organe of the foul, and in that regard being a Rrr 2 weapon

The hand,

The foul.

weapon with it unto righteousnesse, it had some shadow

Chap. 19.

Woman made according to the, image of Gods as well as man-

500

1. Cor. 11. 7.

How women is the gloricof the man,

thereof. Hor, to put all out of doubt, the Apolle theweth how we are to understand the image of God in man: in one place speaking thus, Which after God is created in righteousnesse and true holinesse, Ephos. 4. 24. And in another place, Put on the new man, which is renewed in knowledge, after the image of him who created him, Coloff. 3.10. By which it appeareth that this image confifteth, not for much in any resemblance between the substance of the foul and the effence of God (though both be immortall) nor yet in the naturall faculties thereof, as of understanding, will, and memorie, taken as emblemes of the Trinitie; but in the knowledge and illumination, holinelfe and justice of the foul, which are now wrought in man by grace, and then were given by creation. For that image is now loft, and cannot be had tillit be renewed: but the substance of the reasonable soul, with the naturall faculties and powers thereof are not loft, therefore therein is not expressed this image according to which mankinde was made. Mankinde, and not man alone: for Moses addeth, that male and female created he them: to thew, that woman as well as man, was partaker of the fame image: the last that had it, and yet the first that lost its for though the were the last in creation, yet the first in transgression, as the Scripture speaketh.

But perhaps you will think the Apostle denieth this, faying, The man is the image and glorie of God, but the woman is the glorie of the man. In which it mult be considered, that the Apostle denieth not the woman, as she is a creature, to be made in the image of God: but speaking as the is a wife, and confidering of them by themselves, he then is more honourable and must have the preeminence; in which, the woman is rightly called the glorie of the man, because the was made for him, and put in Subjection to him.

A momans rule Should be in fuch afashion, Onely to quide ber houshold, and ber passion: And her obedience never's out of feafon, So long as either bushand lasts, or neason. Ill thrives the haple fe familie, that shows A cock that's filent, and a hen that crows. I know not mbich live more unnaturall lives, Obeying husbands, or commanding wives.

But to come more nearely to the creation of Woman: The was made whilest Adam flept. For when he had named the beafts according to their natures, he was cast into a fleep: and, that God might finde a help meet for him, he takes a help out of him; performing it rather fleeping then waking, that neither Adams fight might be offended, in feeing his side to be opened, and arib taken forth, nor yet his sense of feeling oppressed with the grief thereof: and therefore it is faid, God vaused, not a fleep, but an heavie fleep to fall upon man, and he flept. Which in a mystery signified that deadly sleep of the fecond Adam upon the croffe, whose fripes were our healing and building up again, whose death was our life, and out of whose bleeding side was by a divine dispensation framed his Spouse the Church.

It was then from the fide of Man that Woman came. builded up out of a rib taken from thence: not made out of any part of his head, which (if we feek the meaning in a mystery) shews that she must not overtop or rule her husband: nor yet made out of any part of his foot, to shew that man may not use her as he pleaseth, not trample or contemne her: but made out of a rib, taken from his side, and neare his heart, that thereby he might remember to nourish, love, and cherish her, and use her like bone of his bone, and flesh of his flesh.

And being thus made, the is married to Adam by God himself. fent, and bodily conjunction.

W Paren, Ton. x.

himself, who brought her unto him, to shew (faith *one) the facred authoritie of marriage, and of parents in marriage: a mutuall consent and gratulation followeth likewile between the parties, left any one should tyrannically abuse his fatherly power, and force a marriage without either love or liking. And thus are two made one flesh; in regard of one originall, equall right, mutuall con-

Chap. 9.

Bunkilla.

Flesh of his slesh, and bone made of his bone He framed woman, making two of one. But broke in two, he did anew ordain That these same two should be made one again: Till singling death this sacred knot undoe, And part this new-made one, once more in two. Yea since of rib first framed was a wife, Let ribs be Hi'roglyphicks of their life. Ribs coast the beart, and guard it round about, And like a trustie watch keep danger out; So tender wives should loyally impart Their watchfull care to fence their spouses heart. All members elfe from out their places rove, But ribs are firmly fixt, and seldome move: Women (like ribs) must keep their wonted home, And not (like Dinah that was ravisht) rome. If ribs be over-bent, or handled rough, They break; if let alone, they bend enough: Women must (unconstrain'd) be pliant still, And cently bending to their husbands will. The facred Academy of mans life, Is holy Wedlock in a happy mife.

And last of all, being thus made and married, they are bleffed with the benediction of increase, and multiplication in their own kinde. A glorious pair, and a goodly couple couple fure they were, having neither fault to hide, nor shame: and yet not so much glorious in the ornaments of beautie (which made them each to other amiable) as in the majestie and soveraigne power ingrafted in them, to cause the creatures with an awfull fear and respective dread, come gently to them, submitting like subjects to their King, Or, as one speaketh,

Him he made The sovraigne Lord of all; him all obey'd; Yeelding their lives (as tribute) to their King: Both fift, and bird, and beast, and every thing.

Iden ibid.

Naked these couple were, but not ashamed: and yet not impudent or shamelesse creatures; for shame is the fruit of sinne: and therefore before sinne entred, this nakednesse of their bodies shewed the nakednesse and simplicitie of their mindes. All which continued, till the fly envies of fubrill Sathan buzzed in their cares a cunningly deceiving note, and tainted their eyes with curiofitie. For the fairnesse of the apple helpt to hatch the foulnesse of the fault, gave longing to the palate and action to the hand, to reach and convey it to the curious talte; and yet the taste could not then discern, how death and it went down together. And (certainly) if this fell not out, or happened in the evening, end, or * cool of this day, it was foon after; | * Gen.; s;

> God * fam the works which he had made, And good he found them all: If therefore now they faint or fade, 'Tis 'cause Man caught a fall,

as in the second chapter of this book I have decla-

red. Wherefore I will now conclude, and concluding

fay,

For

* Gen. 1. 31;

The fixth dayes mork. Chap. 9. 504 4 Sec Rom. 8. For ev'ry creature t groneth deep; A change they wish to see: They travail, feek, they mant and ween Till sommes of God be free. For then they likewife freedome have, No longer kept in pain: Come therefore quickly (Lord) we crave, Renew this world again: And in its kinde (it being free) Twill praise thy name as well as we. FINIS. SOLI DEO GLORIA.