

CHRIST IS ALL IN ALL.

COLOSSIANS III. 11.

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TO THE
KING OF KINGS AND LORD OF LORDS,
JESUS CHRIST.

EVERY good name is as precious ointment; but unto thee, O Christ, hath God given a name above all names in heaven and earth, anointed thee with oil above all thy fellows. All thy garments smell of myrrh, aloes, and cassia; because of the scent of thy perfumes, thy name is a bundle of myrrh, cluster of camphor, and as the smell of Libanus. But we, the sons of men, have dull senses, stuffed with earthly savours. Oh, therefore, that thou whom my soul loveth wouldest shew thy servant where that fragrant spikenard is to be found which will cast a savour all over thine house; and help him so to pour some small portion thereof upon thine head, as might draw us, in the savour of thine ointment, to run after thee. Had he all the treasures and jewels of the world, would he not bestow them upon altars and crucifixes to thy honour, if thou likedst of any such services? But these vanities, he knoweth full well, thy jealousy abhorreth. This thou hast shewed him, that he that praiseth thee honoureth thee. Accept, therefore, and prosper the office of him that desireth not hereby to gain a name on earth; who wisheth all his thoughts and works may either honour thee or dishonour himself, feed thy flock or moths; who reckoneth himself unworthy to be as one of thy whelps, is willing to be of no name or number, so thou mayest be **ALL IN ALL.**

GUIDE THOU MY PEN, AND IT SHALL SHEW FORTH THY PRAISE !

CHRIST IS ALL IN ALL.

Christ is all, and in all.—COL. III. 11.

A **MAGNIFICENT** title, a most ample and stately style; too transcendent and comprehensive for any creature, man, or angel; due and fit only for Him, upon whose head it is here set by his elect vessel, chosen of purpose to be the ensign-bearer of his name among the nations; worthily honoured by Augustine for the best child of grace, and faithfulest servant of his Lord, because in all his writings he affects nothing more, nothing else, in a manner, than to advance his name, as here in the former part of the verse, to cry down and nullify all other excellencies whatsoever, that he might in the latter magnify, or rather, as you see, omnify his Lord and Master Christ: giving the Colossians to understand, that however there be many things with men, of great and different esteem, the advantage of a Jew being much above a Gentile, the dignity of a Grecian above a Scythian or Barbarian, many the privileges of a freeman above a bond-slave; yet all these with God are nothing set by, who hath so set all his love and good pleasure on his Son, that besides, or out of him, he regards no person, respecteth no circumstance, but slights all as cyphers of no value. Only look what there is of Christ in any man, either by imputation or infusion, so much is he in God's books, with whom Christ is all in all.

The extent of which praise, that we may the fuller comprehend, we may not measure Paul's phrase by our own ordinary language, in which by common abuse of speech, we lend it to everything we mean to commend a little above its fellows. As Solomon, speaking after the sense and fashion of worldlings, 'Bread (says he) nourisheth, wine refresheth, but money is all in all,' Eccles. x. It is not true of Christ only as a byword, or proverbial commendation, but in the fullest rack a proposition can be strained unto in our apprehension, and that in a twofold relation of God and man. Look what God can require for his satisfaction, or we desire for our perfection, is so completely to be found in Christ, that it need not be sought elsewhere.

With God, it is true that worthy patriarchs and saints have been somebodies: Abraham his friend; Israel a potent prince with him; Moses a faithful steward in his house; Noah, Samuel, and Daniel, prevailing favourites, that could do something with him; but all through, and for

the sake of Messiah, the heir, the Son of his desires, and good pleasure, in whom he hath heaped up the fulness of grace and treasures of all perfection.

Unto us sundry things be of some stead and use in some cases, in their several times, places, and respects; but unto all intents and effects of justification, sanctification, and salvation, in prosperity, in adversity, in life, and death, Christ only is all in all.

This all-sufficiency of Christ, as it cannot be easily conceived, nor possibly at once expressed, so hath not the Spirit of God thought fit in one or a few texts, after one or a few ways, but throughout the Bible, at sundry times and manifold manners, to set out the same unto us in types real, in types personal, in prophecies, in plain terms, in parables and similitudes, insomuch that Count Anhalt,* that princely preacher, was wont to say, that the whole Scriptures, what were they else but swaddling bands of the child Jesus? he being to be found almost in every page, in every verse, and line.

Many renowned persons and things we read stories of; but the Spirit speaks not so much of them, as allegorisech of another, meaneth them on the by and Christ on the main, who is the centre, at which all of them, as several lines, aim and directly point at.

The tree of life, the ark of Noah, the ladder of Jacob, and the rest of the like kind, what were they but Christ? whom because the world was not worthy so soon to see, nor God willing at once to shew so rich a jewel, he therefore enwrapped obscurely in these shadows, till in the fulness of time he saw fit to reveal him in open mirror; directly by his forerunner pointing at him, 'Behold the Lamb of God,' &c.

And because these were but dead types, not resembling to the life him that was the Life of the world and Lord of life; therefore all the prophets, kings, and priests of note, and the redeemers and benefactors of the Jews, what were they but pictures sent before of this Prince of glory, to follow after in his due time, and as stars extinguishing their borrowed light at the appearance of the Sun of righteousness, to whom Moses and Elias, in the persons and stead of the rest, did their homage on Mount Tabor, as unto the sum and accomplishment of the law and prophets?†

To say nothing of the imaginary gods and proud monarchs of the world, all whose swelling titles, which they usurped in their coins, columns, and arches, of founders, preservers, repairers, dictators, consuls, &c., properly and of right belong to him, who alone is the Saviour of his people, 'King of kings, mighty Counsellor, Prince of peace, Righteousness, Immortality, only blessed for ever.'

In a word, this whole universe, this same great *all*, and all the things of mark and use in it, as they were made by, for, and through him, and but for him should not have been, could not continue; so do they all willingly tender their services to illustrate his worth, as so many gems to adorn and embroider his apparel withal. The glorious sun, the bright morning star, bread the most necessary, wine the sweetest, waters the most refreshing, the rose of Sharon the fairest, all serving in Scripture to adumbrate pieces and parcels of his infinite perfection: and do not all jointly compounded make up an idea of him, that is light indeed, bread and water of life indeed, the only good, the chief good, the author and perfecter, the root and branch, the Alpha and Omega, which two letters, as they are the principal, initial, and final of the alphabet, and comprehend in their compass all the

* Philip. Camerarius in vita Comitiss Anhaltini Pastoris et Principis, &c.

† Glossa Hebr. in Isa. lii. vide Pelicanum in Deut. xxxii.

residue, so are they emblems of him that is eternity itself, perfection itself, first and last, 'all in all,' &c.*

Hear this, all you that worship the beast and his image, and tell me whether there can be two 'Alls in all;' and if this be Christ's just and incommunicable title, what is to be thought of him that shall arrogate or assume it to himself? What else can he be but that 'man of pride, son of perdition, even that Antichrist?' The swelling titles, whereby your Gregory† foremarked out his successor, are but modest ones in comparison of this blasphemy.

Yea, but was there ever mouth so full of abomination, that durst belch out, or ears so Herodian, that durst put up such stuff? Search and peruse your own records, and tell us to whom these acclamations were used by your Lateran fathers, 'To thee is given all power in heaven and earth, thou art all in all.‡' Was it not your lion at his entrance into the council? And did that beast either rend his garment, or stop his ears? at which it is wonder the earth opened not to swallow quick both speaker and hearer, as the chair of Hildebrand rent asunder on a less occasion. Too little it was belike to be styled by ordinary parasites, the shepherd of shepherds, spouse and head of the church, œcumenical bishop, prince of priests;§ unless he might be advanced above all Angusteity and Deity in this most hyperbolic manner. What need we any further evidence of an anti-christ?¶ shall there ever come a prouder monster out the tribe of Dan? or can Lucifer himself be more Luciferian? And yet forsooth this wretch, to blind the eyes of such as will be deluded, will be called the servant of servants, and all is made whole again, as if the Scriptures and ancient modern¶ writers had not forepainted out such an antichrist, as should by all fraud of unrighteousness climb into the chair of universal pestilence, under the colour and vizard of Christ, faith and piety (without which the world would have abhorred him, as the devil himself), undermine Christ, and subvert the faith, and overthrow all religion under the names of Christ's Vicar, and Vice-God, become in effect Antichrist, and Anti-God.

Somewhat more tolerable of the two, and yet blasphemously enough, do they give it to the blessed Virgin, in the closes of their rhyming Marials; ** of whom I doubt not with Calvin to say, that if one could spit in her face, drag her by the hair of her head, or trample her under feet, she would count it a less injury, than to have ascribed unto her the divine attributes of her Lord and Saviour, who alone is the eye by which we see the Father; the mouth by whom we speak to him; the hand by which he distributes all his treasures of grace unto us, from whom so much is sacrilegiously deducted, as is superstitiously given to saint, angel, man, work, merit, or creature whatever. Mad and blind idolaters are they, wittingly ignorant that Christ of purpose trod the wine-press alone, †† shed his blood alone

* Vide Eglinum Iconium in Apocalypsin.

† Universalis Sacerdos, Epist. 30, ad Mauris, Regist. lib. 6.

‡ Vide orationem Gnathonicam Episcopi Patris Vacensis ad Leonem X. in ultimo Concil. Lateranensi. § Bellar. de Pontif. Rom. lib. ii. cap. 31.

¶ August. lib. contra adversarios legis, cap. 12; Hilar. cont. Anxentium. Pareus in Apoc. Graterus in regia plaga. ¶ Qu. 'Moral?'—ED.

** Tu spes certa miserorum.

Verè mater orphanorum,

Tu levamen oppressorum,

Medicamen infirmorum,

Omnibus es omnia.

(Cal. in Deut.)

†† Fox in Apoc.

upon the cross, implying to us, that if we shall mingle therewithal, his mother's milk, the blood of any martyr else, it loseth its healing virtue, and turns into bane and poison to our souls. This eagle's feathers will not abide blending with others; this sovereignty will not endure either party or priority;* no Jupiter will Christ be, but a Jehovah; no helper, but author and finisher of our salvation.† To all he-saints, and she-saints, merit and free-will-mongers, shall he not in his jealousy break out and say, What have I to do with you? If you can do all, or aught at all without me, then let me alone, let me either be saviour alone, mediator alone, all in all, or none at all.

But to leave these self-cozened, and self-condemned idolaters, whose whole church and religion holds more of our lady than of our Lord, leaves Christ the least of all to do in matter of merit and salvation, well were it with many of us, who profess and hold the precious faith of Christ aright in judgment and doctrine, if in affection and practice he were, I say, not all in all, but somebody, and something.‡ In our tongue, terms, and countenance he may be heard and seen, but in our lives and deeds where is he to be found?§ As a saviour and benefactor, many will own him, but as a lord and lawgiver few do know him; the prime of their loves, joys, services, their back and belly, their mammon, or anything shall have before him. He that should be both Alpha and Omega, it is well if he be the Omega of their thoughts and cares. May it not be justified of too, too many, that an hawk, or an hound, a die, or card, or flower in the garden, a new suit and fashion of apparel, and such other niftes and trifles are their all and all; with most, and such as are of the wiser sort, of this generation, that which Solomon justly calls nothing (forso he peremptorily terms that, which miserable men of this world place all their confidence in), call their Pandora,|| their Jupiter, worship as the great Diana, empress and goddess of the whole world, take away that from them, and take away all; the having of it makes them, the losing of it undoes them. Great I confess is the power, and ample the command, that Mammon hath in this world, for many purposes, and in many cases. But in the hour of sickness let Nabal call and cry unto it, and see if it can deliver him in the evil day, and in distress of conscience. Let Judas see what comfort his money will afford him; in the day of death and judgment, what does a penny and a pound, an empty purse and a full full purse, differ? Does not too, too late experience teach them to cry out, All is vanity, and force them with the Emperor Severus to say, I have been all things, and it avails nothing; if I had a thousand worlds, I would give them to be found of God in Christ. Worthily therefore did Charles the Great change that old by-word of money into his Christian symbol, 'Christ reigns, Christ overcomes, Christ triumphs, Christ is all in all.'¶

All then let him be in all our desires and wishes. Who is that wise merchant that hath heart large enough to conceive and believe as to this? Let him go sell all his nothing, that he may compass this pearl, barter his bugles for this diamond. Verily all the haberdash stuff the whole pack of the world hath, is not worthy to be valued with this jewel. Worthy of him thou canst not be, unless thou countest all dross and loss to gain him that is gain in life and death, unless thou canst, as the apostles, forsake all to

* Bern. in Cant.

† Lactantius.

‡ Erasmus in Evangel.

§ Sine Christo Christiani. Bern.

|| Aug. de Civit. Dei.

¶ Sic vetus illud; 'Nummus regnat, nummus vincit, numinus imperat,' mutavit Carolus magnus. Apud Reusnerum.

follow him; yea, as divers of the common sort of his followers, lay down all at the apostles' feet for him who laid down himself for us, emptying himself of his glory, to fill us with grace and glory; yea, unless thou canst make nothing of thyself, and thine own righteousness, which is the hardest thing in practice that may be. Few or none, I think, there be in the sound of the gospel, but have some faint and languid wishes, Oh that Christ were mine! But would they know the reason why they attain not the sweet fruition and ravishing possession of him, 'I am his, and he is mine.' The reason is, because he will not be found and had of such as seek but lazily and coldly for him, that inquire not through the streets, as undone without him; as had, rather than want him, want all the world besides, and crying as the spouse, 'Where art thou whom my soul loveth? Whom have I in heaven like unto thee? Men and brethren, what shall I do that I may enjoy him? Give me Christ, or I die; draw me, that I may run after thee.'

These are the affections that befit them that are like to be speeders. The sluggard lusteth, and wanteth. He that desires anything above him, equally with him, or without him, shall never obtain him; he will be wooed in the first place with all thy soul, strength, and might, with all that is within thee, or not at all of thee.

All let him be in all thy loves, and above all other beloveds; when thou hast gotten him, think not enough to make much of him, but remember he well deserves to be, and must be, all in all. Take him not by the hand, but embrace him with both thine arms of love, and hold him with all thy might; love him till thou be sick of love for him; such as will suffice any one ordinary object, wife, friend, health, or wealth, will not give him content, nay, not a compound of many, but a catholicon of all; as he hath deserved, so he deservedly challengeth. All thy weak rivulets united will scarce make one current strong enough for him. He that did all suffered all, took all thine infirmities, finished all for thee; is it not reason he should be all in all, without any corral in thy affections? Such as entertain princes can never think they shew love enough unto them, and shall anything be enough for this Prince of our peace and salvation? I cannot but reverence the memory of that reverend divine,* who, being in a deep muse after some discourse that had passed of Christ, and tears trickling abundantly from his eyes before he was aware, being urged for the cause thereof, confessed ingenuously it was because he could not draw his dull heart to prize Christ aright. A rare mind in Christians, who think every little enough, and too much for him.

All let him be in all our references and respects to others; yea, in all our elections and valuations of wife, friends, companions, servants, only to prize Christ and his image, his faith and graces; not kindred, not wealth, not greatness, not other parts, but only the whole of a man, which is his Christianity; dare not to yoke thyself unequally with any untamed heifer that bears not his yoke. Spouse not but in the Lord, call none father, mother, or brother, but such as he did, that is, such as do his Father's will; set not poor Lazarus at the footstool of thy heart, and Dives, with his gold ring and his purple, in the throne of esteem, lest Christ be offended for having his glorious gospel in respect of persons. Oh what a difficult virtue is this when it cometh to the practising, to oversee and neglect all glistening lures and stales of the flesh, and to know no man for any such carnal caparisons, but to consider him as a new creature in Christ, and delight thyself in them as the most excellent of the earth, the only true

* Mr Welsh.

gentle, noble worthies of the world. How royal and memorable was that practice of Ingo, an ancient king of the Draves and Veneds, who, making a stately feast, not as Ahasuerus, to shew the bounty of his own, but the glory of Christ's, kingdom, set all his nobles, which were at that time pagans and unconverted to the Christian faith, in his hall below, and certain poor Christians in his presence chamber with himself, with kingly cheer and attendance; at which, they wondering, he told them this he did not as king of the Draves, but as king of another world, wherein these were his consorts and fellow-princes; these he saw with a spiritual eye, clad in white robes, and worthy his company; to them he would give civil due in the regiment of the commonwealth, but those he must love and honour in his heart as beloved and honoured of God. A rare and noble act, recorded by three historians,* worthy to be read to the shame of our times, wherein men of mean greatness know not how to shew the least respect to a Christian or a minister, in the name of Christ, to account them worthy their company, whom they ought to have in singular respect, and to account their very feet beautiful for their Lord's and embassy's sake, only with this proviso, that divine and nimious adoration be not given; a fault, on the other hand, common in Popery to their spiritual fathers and founders of orders and rules, whom they obey and reverence above Christ, as Gualter† gives instance in a doating abbot of Germany, who snibbed a novice for talking of Christ and the gospel, and not of the rules of Saint Francis and his own order; a common fault among sectaries, who hold, vaunt, and denominate themselves of this or that man, of this or that faction; whereas with God, I dare boldly say, there is neither Calvinist nor Lutheran, Protestant nor Puritan, Conformitan or Non-Conformitan, but faith and love in Christ is all in all.

All let him be in all our joys, instead of all other contents unto us; good reason is it that he should fill our hearts that filleth all in all things. If he be ours, Apollo is ours, Cephas is ours, life and death, things present and to come, the world and all is ours; we Christ's, and Christ God's. In him let our souls rest and rejoice; I say again, rejoice always in him. If he be our shepherd, what can we want? If he be our host, shall not our table be furnished and cup overflow? If we err, is not he our way? If we doubt, is not he the truth? If we faint, is not he the life? What loss should disturb us, what want distemper us, so long as we lose not Christ? What if God take away all and give us his Son; how shall he not with him give us all things requisite? What other mystery enabled Paul to want and abound, but the fruition of him, whose goodness and greatness is such, that all accessions add nothing, all defects detract nothing, to the happiness of him that enjoys him who is 'all in all.' †

Above all; all let him be with us in the main of all, that is, in the point of justification; there (be sure) we repose all our confidence in him alone, bewise lest we share and part stakes with any act of our own; yea, with any grace or work of his in us, lest he be in vain and of none effect unto us. This glory will he by no means endure should be divided with any

* Æneas Sylvius, cap. 20. Europ. Aventinus, i. 8. Annalium Bavar. Goul.

† Gualt. in 1 Cor.

‡ Paulinus, Nola capta à Barbaria, precabatur ad dominum ne excrucier ob aurum et argentum, tu enim es mihi omnia. August. de Civit. Dei, lib. i. ca. 10. Fas tibi non est salvo Cæsare de fortuna queri. Hoc incolumi nihil perdidisti; non tantum siocos oculos, sed et lætos esse oportet. In hoc tibi omnia, hic pro omnibus est. Seneca in consolatione ad Polybium, quanto aptius de Christo ad Christianum, &c.

coadjutor, concourse, or copartner whatsoever; nay, he takes it ill and indignantly at our hands, if having him we hold not ourselves completely righteous in God's sight, if for want of this or that grace we mourn overmuch, hang down our head, and will not be comforted, as if his grace were not sufficient for us, as if he were not better than ten, yea, than ten thousand graces unto us. If we stand upon this or that measure of grace, twenty to one if we had that we desire, we would be full and rich and stand in no need of him who is the giver of all grace, or that we would be prouder of the gift than of the author of every good gift, and not rest in him that is our wisdom, our righteousness, and redemption.

All let him be in all the graces of sanctification, who only, indeed, is the very life and soul of them all. What is knowledge but heathenish science, if he be not its object, whom to know is eternal life? What is faith, and trust, and hope in God, if not in and through Christ, but a Jewish, wild, ungrounded confidence? Patience, but a stoical blockishness? Temperance, and all the whole bevy of virtues, but either natural qualities or moral habits unacceptable to God, unprofitable to ourselves, sour grapes, glistening vices, if Christ be not the form of them, without whom there is no quality that God relisheth in us, whereof Christ is not the root; wherefore, as apothecaries sweeten all their confections with sugar, and perfume their cordials with musk, so let us grace all our graces in Christ, without whom fools we are to pride ourselves in anything that nature, custom, or education hath done for us, in comparison of that influence we receive, and of those rays that come from this Sun of righteousness. Fools are we, when wanting grace, power, or strength to overcome ill, or do well, to seek supply anywhere else save of him, of whose fulness all the saints that ever were received grace for grace. Who would go to the pack, when he may go to the warehouse? Who would fetch water at the cistern, when he may have it at the spring head better cheap?

All let him be in all our deeds. Whether we eat or drink, whether we pray, read, or meditate, give alms or work in our callings, let all be done in the name of our Lord Jesus; begun with his leave, performed with his aid, and concluded to his glory, without whom we can do nothing, no more than the bird can fly without wings,* the ship sail without wind or tide, the body move without the soul. Whatever good works we do with an eye from his, and a skew† unto our own names, the more pain we take, the more penalty of pride belongs unto us; the more cost, the more loss; we and our moneys shall perish together; whereas the least cup of cold water given for his sake, who knows our works and the intent of our works, shall not lose its reward. Verily, who would be so foolish as to do any work to any other paymaster, or who so ungrateful that would not do any work that he should require, that hath so well deserved to command more than all we are or can do? Is he all in all with us, if we dare deny him anything? I commend not the discretion, but admire the fidelity and zeal, of that renowned Fox, who never would deny beggar that asked in his name. They are works good works, 'when the love of Christ constrains us to them,' and when Christ's eye is more than all the world besides; especially if, when all is done, all the thanks and praise of the deed redound to him. That policy is remarkable in the apostles' cure of the cripple, and in St Paul, in that he would never suffer any part of the repute or honour of any of his acts or labours rest upon his own head, but repels it forcibly from himself, and reflects it carefully upon his Lord Christ: 'Not I, not I, but the grace

* Macarius,

† That is, a squint.—Ed.

of Christ in me; I live not, but Christ in me.' In which *not*, says Bradwardine, there lies a great deal of subtilty, like that of Job, that, when he had fought the field and gotten the upper hand, sent for David to carry away the credit of the victory. Oh, how difficult is this for us, not to lurch some part of the praise, and suffer pieces of the sacrifice to cleave to our own nets and yarn. Whereas, in truth, our deepest wisdom and strongest policy lay in this, not to glory in our wisdom or strength, but to glory in the Lord who worketh all in all things.

All let him be in all our thoughts and speeches. How happy were it if he were never out of our sight and minds, but that our souls were directed towards him and fixed on him, as the sunflower towards the sun, the iron to the loadstone, the loadstone to the polestar. Hath he not for that purpose resembled himself to all familiar and obvious objects: * to the light, that so often as we open our eyes we might behold him; to bread, water, and wine, that in all our repasts we might feed on him; † to the door, that in all our out and ingoing we might have him in remembrance? How happy if our tongues would ever run upon that name, which is honey in the mouth, melody in the ear, jubilee in the heart. Let the mariner prate of the winds, the merchant of his gain, the husbandman of his oxen; ‡ Be thou a Pythagorean to all the world, and a Peripatetician to Christ; mute to all vanities, and eloquent only to Christ, that gave man his tongue and his speech. How doth Paul delight to record it, and harp upon it eleven times in ten verses, which Chrysostom § first took notice of, 1 Cor. i. 10. And how doth worthy Fox grieve to foresee and foretell that which we hear and see come to pass, that men's discourses would be taken up about trifles and nifles, as if all religion lay in the flight and pursuit of one circumstance or opinion; how heartily doth he pray, and vehemently wish that men would leave jangling about ceremonies, and spend their talk upon him that is the substance; that learned men would write of Christ, unlearned men study of him, preachers make him the scope and subject of all their preaching. || And what else, indeed, is our office but to elevate, not a piece of bread, as the Romish priests, but Christ in our doctrine; to travail in birth till he be formed in a people, to crucify him in their eyes by lively preaching his death and passion. The old emblem of St Christopher, intending nothing else but a preacher wading through the sea of this world, staying on the staff of faith, and lifting up Christ aloft to be seen of men. What else gained John the name of the divine, and Paul of a wise master builder, but that he regarded not, as the fashion is now-a-days, to have his reading, memory, and elocution, but Christ known and him crucified, and to build the church skilfully, laying the foundation upon this Rock, ¶ of which, if we hold our peace, the rocks themselves will cry. This being the sum of our art and task, by the help of Christ, to preach the gospel of Christ, to the praise of Christ, without whom a sermon is no sermon, preaching no preaching. **

The sum of the sum of all is, that the whole duty of all men is to give themselves wholly to Christ, to sacrifice not a leg, or an arm, or any other piece, but soul, spirit, and body, and all that is within us; †† the fat, the inwards, the head and hoof, and all as a holocaust to him, dedicating, devoting ourselves to his service all the days and hours of our lives, that all our days may be Lord's days. To whom, when we have so done, yet must

• Musculus et Brentius in Johannem.

‡ In Prefat. ad Concionem de Christo crucifixo.

¶ Lutherus.

† Bernard.

‡ Nolarus.

|| Philip Melanct. in Rhetor.

†† Nazianzenus de Spiritu.

** Perkin. in Prophetica.

we know we have given him so much less than his due, as we worms and wretched sinners are less than the Son of God, who knew no sin. To him therefore let us live, to him therefore let us die. So let us live to him that we may die in him, and breathe out our souls most willingly into his hands, with the like affection that John of Alexandria, surnamed the Almoner for his bounty, is reported to have done, who, when he had distributed all he had to the poor, and made even with his revenues, as his fashion was yearly to do in his best health, thanked God he had now nothing left but his Lord and Master Christ, whom he longed to be with, and would now with unlimed and unentangled wings fly unto: or as, in fewer words, Peter of old and Lambert of later times, 'Nothing but Christ, nothing but Christ.'

A Concluding Supplication to Christ.

THOU, O Lord Christ alone, that knowest how little account I make of this little honour and service I have done unto thee; how far it is from me to think I have said or written anything worthy of thee, and yet do nothing doubt but thou likest and acceptest well of what I have done, because I know it came of thee, that I should have the least will or skill to do it. Now, therefore, what is it I have to petition unto thee for, but that, as thou alone art worthy of that poor all that I am and eat, so thou wouldest please to take possession, not of any corner or limb, but of the whole temple of my soul, and tabernacle of my body. Thou who scourgest out of thy Father's house buyers and sellers, who turnedst out the mourners out of Jairus's doors, chase out of my heart all carnal desires and delights, troublesome passions, root out all thorny cares, cause every proud thought and high imagination to fall as Dagon before thee, that thou mayest invest thyself in thine own throne, rule and reign as sole commander of my will and affections, dwell in thine own shrine, adorn it here with thy grace till thou replenish it with thy glory, even till thou thyself resignest up thy sceptre to thy Father, and God become All in All.

Luther's Prayer at his Death.

THEE, O Christ! have I known, thee have I loved, thee have I taught, thee have I trusted. Into thy hands do I commend my spirit.

AUGUSTINUS.

OMNIS MEA COPIA EXTRA CHRISTUM EGESTAS EST.

Pandinus Nolanus Augustini Coetaneus et Familiaris.

VITA Deus noster; ligno mea vita pependit,
 Ut staret mea vita Deo: quid vita rependam
 Pro vita tibi Christe mea? nisi forte salutis
 Accipiam calicem, quo me tua dextra propinat,

Ut sacro mortis preciosæ proluar haustu.
 Sed quid agam? neque si proprium dem corpus in ignes,
 Vilescamque mihi, nec sanguine debita fuso
 Justa tibi solvam, quia me reddam tibi pro me.

Quis tibi penset amor? Dominus mea forma fuisti,
 Ut servus tua forma forem, sic semper ero impar, &c.
 Hæc tibi Christe tamen tenui fragilique paratu
 Pro nobis facimus, toto quem corpore mundus
 Non capit, angustum* cui cœlum, terraque punctum est, &c.

Tu precor oh fons Christe meis innascere fibris,
 Ut mihi viva tuæ vena resultet aquæ.
 Qui te Christe bibent dulci torrente refecti,
 Non sitient ultra; sed tamen et sitient.
 Totus enim dulcedo Deus, dilectio Christe es,
 Unde replere magis quam satiare potes.
 Jugifeuus semper biberis, turbamque sitimque,
 Potantum exhaustu largior exsuperas.
 Te Domine ergo Deus panem fontemque salutis,
 Semper et esurient et sitient animæ.†

Quid enim tenere, vel bonum, aut verum queant,
 Qui non tenent summæ caput,
 Veri bonique fomitem et fontem, Deum?
 Quem nemo nisi in Christo videt.
 Hic veritatis lumen est, vitæ via,
 Vis, mens, manus, virtus patris,
 Sol æquitatis, fons bonorum, flos Dei,
 Natus Deo, mundi sator;
 Mortalitatæ vita, nostræ mors necis,
 Magister hic virtutis est.
 Deusque pro nobis, atque pro nobis homo
 Nos induendo se exiit, &c.
 Totaque nostra jure Domini vendicat
 Et corda, et ora, et tempora;
 Se cogitari, intelligi, credi, legi,
 Se vult timeri, et diligi, &c.‡

Cum multa sint quibus per vitam egemus, ære inquam, lumine, alimento, vestibus, ipsis naturæ facultatibus et membris, fit tamen ut nullius usum ex omnibus semper et ad omnia desideremus, sed nunc illud, nunc istud adhibeamus, alias alio ad præsentem inserviente necessitatem; vestem quippe induimus quæ alimoniam non præbet, sed cibum appetentibus aliud quærendum est: contingere seu tractare cupientibus manus sufficit, sed cum auscultare oportet nihil commodat. At Salvator in ipso viventibus sic semper et omnimodis adest, ut quibuscunque eorum necessitatibus consulat, et ipsis sit omnia, nec alio se vertere, nec aliunde quærere quidquam sinat, non enim egent aliquo sancti quod ipse non sit: generat nimirum ipsos, educat, alit, et lumen ipsis est et oculus idem, altor simul et alimentum, panis, aqua, unguentum, vestimentum, via, et viæ terminus. Membra nos sumus, ipse caput. Certandum est? Ipse certat unà; præclare certamus?

* Felicitis Natalis, 9.

† Idem de Celso pucro.

‡ Idem ad Ansonium.

præses et arbiter certaminis; vincimus? ipse mox corona est, sic undecunque mentem nostram ad seipsum advertit, suavi tyrannide ad se solum trahens, sibi soli copulans et astringens, nec ad aliud effundi, nec ullius rei amore implicari patitur: ipse domum cordis implet qui cælum et terram implet, et omnia in omnibus.*

Quid obsecro summum bonum in omnibus et per omnia quæritis, eo neglecto qui omnia est in omnibus? Quare requiem animabus vestris quæritis, et non invenitis? nisi quia perperam ibi quæritis ubi non est; extra Christum quod in eo solo est. Ideoque carbones pro thesauro, arcam pro pretio, munusculum pro amica, gaudiola pro Amasio, vestigia pro cervo, phantasmata pro rebus, nubeculam pro Junone, ancillulas pro Penelope, umbram pro corpore, viam pro patria, media pro fine, stillas tenuissimas pro suavitatis abyso, vanitatem pro veritate amplexamini.†

Vana salus, et nulla salus considerare mundo,
Vera salus Christo credere, et una salus.

Christ all alone salvation brings,
All other are deceitful things.

* Nic. Cabasilas de vita in Christo, lib. i. † Hugo de sancto victore in Ecclesiastem.