Manna, is computed to have bin more then might have well sufficed the heartiest feeder thrice as many meals. For those actions which enter into a man, rather then issue out of him, and therefore defile not, God uses not to captivate under a perpetuall childhood of prescription, but trusts him with the gift of reason to be his own chooser; there were but little work left for preaching, if law and compulsion should grow so fast upon those things which heretofore were govern'd only by exhortation. Solomon informs us that much reading is a weariness to the flesh; but neither he, nor other inspir'd author tells us that such, or such reading is unlawful; yet certainly had God thought good to limit us herein, it had bin much more expedient to have told us what was unlawful, then what was wearisome. As for the burning of those Ephesian books by St. Paul's converts, tis reply'd the books were magick, the Syriack so renders them. It was a privat act, a voluntary act, and leaves us to a voluntary imitation: the men in remorse burnt those books which were their own; the Magistrat by this example is not appointed: these men practiz'd the books, another might perhaps have read them in some sort usefully. Good and evil we know in the field of this World grow up together almost inseparably; and the knowledge of good is so involv'd and interwoven with the knowledge of evil, and in so many cunning resemblances hardly to be discern'd, that those confused seeds which were imposed on Psyche as an incessant labour to cull out, and sort asunder, were not more intermixt. It was from out the rinde of one apple tasted, that the knowledge of good and evil as two twins cleaving together leapt forth into the World. And perhaps this is that doom which Adam fell into of knowing good and evil, that is to say of knowing good by evil. As therefore the state of man now is; what wisdom can there be to choose, what continence to forbear without the knowledge of evil? He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true warring Christian. I cannot praise a fugitive and cloister'd vertue, unexercis'd & unbreath'd, that never falleth out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat. Assuredly we bring not innocence into the world, we bring impurity much rather: that which purifies us is triall, and triall is by what is contrary. That vertue therefore which is but a youngling in the contemplation of evil, and knows not the utmost