

(12)  
Manna, is computed to have bin more then might have well suffic'd  
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 captivat under a perpetuall childhood of prescripti-  
on, 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 hertofore were govern'd only  
by exhortation. *Salomon* informs us that much reading is a wearines  
to the flesh; but neither he, nor other inspir'd author tells us that such,  
or such reading is unlawfull: yet certainly had God thought good to  
limit us herein, it had bin much more expedient to have told us what  
was unlawfull, then what was wearisome. As for the burning of  
those Ephesian books by *St. Pauls* converts, tis reply'd the books  
were magick, the Syriack so renders them. It was a privat act, a vo-  
luntary act, and leaves us to a voluntary imitation: the men in re-  
morse 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 evill  
we know in the field of this World grow up together almost insepa-  
rably; and the knowledge of good is so involv'd and interwoven  
with the knowledge of evill, and in so many cunning resemblances  
hardly to be discern'd, that those confused seeds which were impos'd  
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 evill as two twins cleaving together  
leapt forth into the World. And perhaps this is that doom which  
*Adam* fell into of knowing good and evill, that is to say of knowing  
good by evill. As therefore the state of man now is; what wisdome  
can there be to choose, what continence to forbear without the  
knowledge of evill? 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 wayfaring  
Christian. I cannot praise a fugitive and cloister'd vertue, unexercis'd &  
unbreath'd, that never sullies out and sees her adversary, but slinks out  
of the race, where that immortall garland is to be run for, not with-  
out 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 evill, and knows not the utmost  
that