lay up gold as dust; but he must not be such as the men before us, if they be as you have described them.

Save. I think that we are all agreed in this matter; and therefore there needs no more words about it.

Money. No, there needs no more words about this matter, indeed; for he that believes neither Scripture nor reason (and you see we have both on our side), neither knows his own liberty, nor seeks his own safety.

By. My brethren, we are, as you see, going all on pilgrimage; and for our better diversion from things that are bad, give me leave to propound unto you this question.

Suppose a man, a minister, or a tradesman, etc., should have an advantage lie before him to get the good blessings of this life, yet so as that he can by no means come by them, except, in appearance at least, he becomes extraordinary zealous in some points of religion that he meddled not with before, may he not use this means to attain his end, and yet be a right honest man?

Money. I see the bottom of your question, and with these gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question as it concerneth a minister himself: suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far, he has also now an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering of some of his principles; for my part, I see no reason why a man may not do this, provided he has a call, ay, and more a great deal besides, and yet be an honest man. For why?

1. His desire of a greater benefice is lawful; this cannot be contradicted, since it is set before him by Providence; so, then, he may get it if he can, making no question for conscience' sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, etc., and so