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✓ A G. L. Cooper,  
Short Account

OF THE

L I F E

OF THE

Right Reverend Father in God,

✓ Thomas Ken, D.D.

S O M E T I M E

L<sup>d</sup> B<sup>p</sup> of *Bath* and *Wells*.

---

By W. HAWKINS of the *Middle-Temple*, Esq;

To which is added,

A Small Specimen in Order to a  
Publication of his WORKS at Large.

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L O N D O N :

Printed for JOHN WYAT, at the *Rose* in  
*St. Paul's Church-Yard*. MDCCXIII.



Handwritten text, likely bleed-through from the reverse side of the page. The text is extremely faint and illegible due to fading and the texture of the paper. It appears to be organized into several lines or paragraphs within a rectangular border.

A  
Short Account  
OF THE  
L I F E

OF  
*Thomas Ken,*

SOMETIME

Lord Bishop of *Bath and Wells.*



**T**HOMAS, Youngest  
Son of *Thomas Ken*  
of *Furnival's-Inn*, by  
*Martha* his Wife, was  
born at *Barkhamstead* in *Hert-*  
*fordshire*, in *July 1637*. His Fa-  
ther's Family was of great Anti-  
quity,

quity, and had possessed a very plentiful Fortune for many Generations, having been known by the Name of the *Ken's*, of *Ken-Place*, an Estate, now in Possession of the Right Honourable Earl *Poulett*, who descends from an Heiress of the *Ken's* \*.

When he was about the Age of      he was sent to School at *Winchester-College*, where he contracted that Friendship, so closely at length cemented, between himself, and that afterward most truly Pious Prelate, Dr. *Francis Turner*, late Bishop of *Ely*; and where his Parts, Application, and Behaviour, were so well employ'd, and observ'd, that at the Age of      he was Elected to

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\* *John*, Lord *Paulett* of *Hinton St. George*, married *Christian*, Daughter and Heir of *Christopher Ken*, of *Ken* in *Com' Som' Esq;* *Dugd. Bar.*

*New-College, Oxon*; where he took his Batchelor of Arts Degree *May 3. 1661*; and his Degree of Master of Arts, *Jan. 21. 1664*; Bachelor of Divinity, *1678*; and Doctor of Divinity, *June 30. 1679*. But by Reason he out-liv'd all, or most, of his Contemporaries, and that therefore little Account of his Behaviour in that Place can be had, I shall not render this whole Account suspicious, by inserting Surmise, where I intend to advance nothing, but what may evidently be made appear. I shall only add this, That as soon as his Circumstances would permit, he gave them upwards of One Hundred Pounds, as a small Acknowledgment for his Education, and towards the Erecting of their New Building.

He was from hence, on *Dec. 8.* in the Year *1666*, chosen into the

Society of *Winchester*, where his most Exemplary Goodness & Piety did eminently exert itself ; for that College being chiefly design'd by its Founder, for a retir'd and studious Life, What could a great and generous Spirit propose ? but the Good of Souls, and the

\* GLORY of that God, to whom he constantly ascribed it, even in his most familiar Letters. And for this Purpose, he kept a constant Course of Preaching at *St. John's Church* in the *Soak*, near *Winton*, ( where there was no Preaching Minister, and which he therefore called his Cure ) and brought many Anabaptists to the Church of *England*, and baptized them himself. And that neither his Study might be the Aggressor on his Hours of Instruction ; or what he judg'd his Duty, prevent his Improvement ;

\* *Glory be to God,* was his constant Pre-script to all his Letters and Papers.

or both, his Closet Addresses to his God; he strictly accustom'd himself to but one Sleep, which often oblig'd him to rise at One, or Two of the Clock in the Morning, and sometimes sooner. And grew so habitual, that it continued with him almost till his last Illness. And so lively and chearful was his Temper, that he would be very facetious and entertaining to his Friends in the Evening, even when it was perceived that with Difficulty he kept his Eyes open; and then seem'd to go to Rest with no other Purpose than the refreshing and enabling him with more Vigor and Chearfulness to sing his Morning-Hymn, as he then us'd to do to his Lute before he put on his Cloaths.

Some Time after he was Fellow of *Winchester-College*, Dr.

George Morley, then *Bishop* of that Diocese, made him his Domestic Chaplain, and presented him to the Parsonage of *Woodbay*, in *Hampshire*, vacant by the Removal of his Tutor, *Dr. Sharrock*. And it was about this Time he compos'd, and publish'd, his *Manual of Prayers for the Use of the Winchester Scholars*. That *Prelate* soon after, without any Application made in his behalf, preferr'd him to the Dignity of a *Prebendary* in the *Cathedral-Church* of *Winton*; and he was Install'd accordingly, *April 12. 1669*. In which Post, he was taken notice of by *King Charles* the II<sup>d</sup>. In the Year 1675, the Year of Jubilee, he travell'd through *Italy*, and to *Rome*; and upon his Return within that same Year, he was often heard to say, That he had great Reason to give God  
Thanks

Thanks for his Travels ; since ( if it were possible ) he return'd rather more confirm'd of the Purity of the Protestant Religion, than he was before. And now that Prince made Choice of him to go with the Lord *Dartmouth*, to the demolishing of *Tangier* ; and at his Return from thence, himself gave Order he should be his Chaplain.

He was some Time after this made Chaplain to the Princess of *Orange*, who was at that Time residing in *Holland* ; in which Post, his most prudent Behaviour, and strict Piety, gain'd him entire Credit, and high Esteem with that Princess : But a Consequential Act of his singular Zeal for the Honour of his Country, in behalf of a young Lady, so far exasperated the Prince, that he very warmly threatned

to turn him from the Service; which the *Doctor* resenting, and begging Leave of the *Princess*, (whom to his Death he distinguish'd by the Title of his Mistress) warn'd himself from the Service, and would not return to that Court, till by the Intreaty of the *Prince* himself, he was courted to his former Post and Respect; consenting to continue there for one Year longer, (during which Time he was taken, at least into a *Shew* of great Familiarity); and when that Year expired, he returned for *England*. This was not unknown to the King, nor did he shew the least Dislike to his Behaviour; for when the See of *Bath* and *Wells* became vacant, by the Removal of *Dr. Peter Meres* to *Winton*, the King himself stopp'd all Attempts of *Dr. Ken's* Friends, (who

(who would of their own Inclinations have apply'd in his behalf) with this remarkable Saying, That Dr. *Ken* should succeed, but that he design'd it should be from his own peculiar Appointment. And accordingly the King himself gave Order for a *Congedestire* to pass the Seals for that Purpose; and he was Consecrated Bishop of *Bath* and *Wells* on *St. Paul's Day*, in the Year 1684. And this even just after his Opinion, That a Woman of ill Repute ought not to be endured in the House of a Clergyman, especially the *King's* Chaplain, was publickly known. For at that Time the *King* coming to *Winton*, and his Harbinger having mark'd the Doctor's House, which he held in Right of his Prebend, for the Use of Mrs. *Gwin*, he absolutely refused her Admittance, and she  
was

was forced to seek other Lodgings.

And now at this Juncture it was, when that *King's* Period of Life drew near, his Distemper seizing his Head, and our Bishop well knowing how much had been put off to that last Point, and fearing the Strength of his Distemper would give him but little Time, (as indeed it prov'd) (his Duty urging him) he gave a close Attendance by the Royal Bed, without any Intermission, at least for Three whole Days and Nights; watching at proper Intervals, to suggest Pious and proper Thoughts, and Ejaculations, on so serious an Occasion; in which Time, the Dutches of *Portsmouth* coming into the Room, the Bishop prevail'd with his Majesty to have her remov'd, and took that Occasion of representing

senting the Injury and Injustice done to his *Queen* so effectually, that his Majesty was induc'd to send for the *Queen*, and asking Pardon, had the Satisfaction of her Forgiveness before he died. The Bishop having homely urged the Necessity of a full, and prevail'd, as is hop'd, for a sincere Repentance, several times proposed the Administration of the Holy Sacrament: But altho' it was not absolutely rejected, it was yet delay'd, from time to time, till (I know not by what Authority) the Bishop, and all others present, were put out from the Presence, for about the Space of Half an Hour, during which Time, it has been suggested, that Father *Huddleston* was admitted to give Extreme Unction: And the Interval between this, and Death, was so short, that  
no-

nothing concerning the Bishop's Behaviour happened, worthy of Notice in this Account. This close Attendance the Bishop thought so absolutely necessary, as thereupon to delay his Admission to the Temporalties of the See of *Wells*; so that, when King *James* came to the Crown, new Instruments were pass'd for that Purpose, and he was accordingly in full Possession.

At this Time, it was frequently said by many of Eminence, who knew him well, That they never knew any Person so able, and earnest to do good in such a Station, as he was. He had a very happy Way of mixing his Spiritual with his Corporal Alms. When any poor Person begg'd of him, he would examine whether he could say the Lord's Prayer, or the Creed; and he found so  
much

much deplorable Ignorance among the grown poor People, that he feared little Good was to be done upon them: But said, he would try, whether he could not lay a Foundation, to make the next Generation better. And this put him upon setting up many Schools in all the great Towns of his Diocese, for poor Children to be taught to read, and say their Catechism; and about this Time, and for this Purpose it was, that he wrote, and publish'd, his Exposition on the Church-Catechism. And altho' it contain'd nothing, but what was strictly conformable to the Doctrine of the Church of *England*, yet there being an Expression in the First Edition, which the Papists at that Time laid hold of, as if it favoured their Doctrine of Transubstantiation; he  
took

\* Vide  
the Edit.

took particular Care in the next Edition \*, even in that Reign, by altering the Expression, to ascertain the Sense. By this Method and Management he engaged the Ministers to be more careful in Catechizing the Children of their Parishes; and they were by him furnished with a Stock of necessary Books for the Use of Children. And we may now judge, by the great and good Success of the Charity-Schools, which are now so numerous, what great and good Ends he at that Time propos'd. About this Time also, he publish'd his Prayers for the Use of the *Bath*.

He went often in the Summer Time to some great Parish, where he would Preach twice, Confirm, and Catechize; and when he was at home on *Sundays*, he would have Twelve poor Men,

or

or Women, to dine with him in his Hall: Always endeavouring, whilst he fed their Bodies, to comfort their Spirits, by some chearful Discourse, generally mixt with some useful Instruction. And when they had dined, the Remainder was divided among them, to carry home to their Families.

By his Instruction and Example, he aw'd Men into a Sense of Religion and Duty. He often deplor'd the Condition of the Poor at *Wells*, (who were very numerous.) And as he was charitably disposed, so he was very earnest in contriving proper Expedients of Relief; and thought no Design could better answer all the Ends of Charity, than the setting up a Work-house in that Place. But judging it not practicable without the Advice, or at  
B least

least the Assistance, of the Gentlemen, he therefore often met, and consulted with them; but not finding any suitable Encouragement, he was forc'd to desist. In this he had a double View; to rescue the Idle from vicious Practice, and Conversation; and the Industrious, from the Oppression of the Tradesmen; who, to use his own Expression, *did grind the Face of the Poor, growing Rich by their Labour, and making them a very scanty Allowance for their Work.*

His Conduct at the Time of the Rebellion under the Duke of *Monmouth*, had sufficiently confirm'd King *James* in Opinion of his Duty and Allegiance; inso-much, that altho' he daily reliev'd some Hundred of the Rebel Prisoners, then in *Wells*, daily praying with them in Person; the  
King

King judging that it was only out of a Principle of Duty to distressed Brethren, to save them from perishing both in Body and Soul, never so much as harbour'd any jealous Thought of him: Nay, so far did that King entertain Hopes of his absolute Obedience to his Will and Pleasure, that altho' many of his Sermons were fram'd against the Church of *Rome*, yet it was thought worth while to attempt to gain him over to the Interest of that Party at Court; but so ineffectually, that upon the preaching of one of the Two Sermons now publish'd, and in the King's own Chapel at *White-Hall*, (which seems wholly intended against, both the *Popish* and *Fanatick* Factions, then united at Court;) and it being misrepresented to the King, (who had not been present

at Divine Service ) but sending for the Bishop, and closetting him on the Occasion, received nothing in Answer, but this Fatherly Reprimand ; *That if his Majesty had not neglected his own Duty of being present, his Enemies had miss'd this Opportunity of accusing him :* Whereupon he was dismiss'd.

But altho' that Prince did not mistake his Integrity, yet certainly he was mistaken in him on a much more fatal Occasion ; for now came the Dispensing Power in Play, and his Majesty's *Declaration of Indulgence*, was strictly commanded to be read ; when this Bishop was one of the Seven, who openly opposed the reading it, suppress'd those which were sent to him to be read in his Diocese, and petitioned the King not to pursue, what was likely  
to

to prove so prejudicial both to Church and State: Which Petition being called treasonable, was made the Occasion of committing him to the *Tower*, in order to a Tryal: All which being already well known, I shall no longer dwell on so grating a Subject. But tho' he dared to disobey his Sovereign, in order to preserve the Purity of his Religion; and the Care of his Flock was always nearest his Heart; yet rather than violate his Conscience by transferring his Allegiance, he chose to leave both himself and them, to the Protection of the Almighty.

So when the Prince of *Orange* came over, and the Revolution was grounded on the Abdication of King *James*, the Bishop retired; and as soon as King *William* was seated on the Throne, and

the Oaths of Allegiance were to be taken to him, he, for his Refusal being deprived by the State, did relinquish his Revenue, (tho' not his Care) with as clear a Conscience, and as generous a Mind, as that by which it was once bestowed on him.

At the Time of his being made Bishop, Mr. *Francis Morley*, Nephew to the foremention'd Bishop, knowing how little he had provided for such an Expence, as attends the Entry and Continuance in such a Chair, most generously offer'd, and lent him a considerable Sum to defray his Expences, and furnish him with an Equipage, as his Station required: Which he would often mention with a grateful Acknowledgment, expressing a particular Satisfaction, when he found himself in a Condition to discharge  
the

the Debt. And he was often by Dr. *Thomas Cheyney* ( one of his Chaplains, to whom I am oblig'd for many of the Particulars which frame this Account ) observ'd to complain, that for this very Reason *no great Matter was to be expected from him* ; as thinking himself obliged to be just, before he could be charitable. But here, if any should expect Extravagance, in that having enjoy'd such Preferments he was still poor, it must be observ'd, that, if there can be an Extravagant in Good Works, he was such, in that most Excellent Gift of Charity. His whole Fortune lying in his Preferments, those of his Relations who were necessitous, ( but whom he could never regard the less for their being so ) were a continual Drain upon his Revenue : And he seem'd to joy

with those who liv'd in more Plenty, not more for their own Well-being, than that thereby he was at Liberty to disperse the Remainder of his Income, to necessitous Strangers. Which he always did with so open a Bounty, that he became a common Father to all the Sons and Daughters of Affliction. His *Charity* was so extensive, that having once, while in the See of *Bath and Wells*, receiv'd a Fine of Four Thousand Pounds, great Part of it was given to the *French Protestants*; and so little Regard had to future Contingencies, that when he was depriv'd by the State, (which was not long after) all his Effects, after the Sale of all his Goods, excepting his Books, (which he never sold) would amount to no more than Seven Hundred Pounds. Which with  
the

the ever to be acknowledged Generosity of his Noble Friend, and Eminent Benefactor, procured him the Enjoyment of a clear Quarterly Payment of Twenty Pounds, which that Noble Peer charg'd on Part of his own Estate; and which among many other, and greater Favours, is thus thankfully acknowledged in the last Will and Testament of our Grateful Bishop: (*Viz.*) *I Leave and Bequeath to the Right Honourable THOMAS LORD VISCOUNT WEYMOUTH, in Case he outlives me, all my Books, of which his Lordship has not the Duplicates, as a Memorial of my Gratitude for his signal and continued Favours.* Besides which Gift of Books, he had in his Life-time, both before and after Deprivation, given several large Catalogues to Places that were populous, and had

had Parochial Libraries within his own Diocese. He had an Excellent Genius for, and Skill in Musick; and whenever he had convenient Opportunities for it, he perform'd some of his Devotional Part of Praise with his own Compositions, which were Grave and Solemn.

He had always a great Relish for *Divine Poesy*; and in his Retirement under this Noble Lord's Roof, he composed many Excellent, Useful, and Pious Pieces, which (together with one *Epic Poem*, which was written by him about the Time of his Voyage to *Tangier*, and seems to have had his last Hand) may soon be ready for the Press, if this Specimen be well accepted. But now his publick Affairs giving room, and his Cholick Pains rendring him uncapable of more  
serious

serious Study, he applied himself so happily to this favourite Entertainment, as thereby in some measure to palliate the Acuteness of his Pain, and, as is hop'd and conceiv'd, may give full Satisfaction to his Readers, by promoting their chief Happiness, to the Glory of God the Giver. So close was his Application to these Studies, and so was his Mind bent upon Quietness, that during all the Time of his Retirement, and among all the Attempts of, and Clamours against, those called *Jacobites*. in the Reign of King *William*, he was never once disturb'd in that quiet Enjoyment of himself, and 'tis presum'd, never suspected of any ill Design; since never publickly molested, or privately rebuk'd. 'Tis true, he was once sent for by Warrant, to appear before the Privy Council

cil in the Year 1696 ; but having the Particular of that Matter by me, left under his own Hand, I think it best to refer the Reader to it, as subjoin'd to the latter End of this Account. That his Opinion was not agreeable with such of the Nonjurors, who were for continuing a Separation, by *private Consecrations* among themselves, may ( shou'd there be any good Occasion ) best be known by his Answers to Letters, written from Men of Learning, who convers'd with him on that Subject ; and which he left behind him : And from what I must affirm, that it was on his Request the present Bishop of *Bath and Wells* accepted of that *See*. And because some have attempted to detract from this good Man, as if tainted with Errors of Popery, and not so stedfast to the  
Doctrin

Doctrin of the Church of *Eng-land*, and perhaps for Want of a steady Conduct about the Time of the Revolution; I think my self obliged, not only from his *Will*, made not long before his last Sickness ( and which being taken as a Death-bed Profession of Faith, may gain the greater Credit ) to transcribe the Words following : ‘ *As for my Religion,*  
‘ *I die in the Holy Catholick and*  
‘ *Apostolick Faith, profess’d by the*  
‘ *whole Church before the Disunion*  
‘ *of East and West; more particu-*  
‘ *larly I die in the Communion of the*  
‘ *Church of England, as it stands*  
‘ *distinguish’d from all Papal and*  
‘ *Puritan Innovations, and as it ad-*  
‘ *heres to the Doctrin of the Cross:*  
But likewise to adjoin a Letter from the present Bishop of *Sarum*, written to him just before his Deprivation, which, together  
with

with our Bishop's Answer, may not only shew that Bishop's Opinion of the Honour he had been to, and the Service he had done the Church, but likewise the Caution our Bishop used towards others, in regard to their taking the Oaths, and his good Wishes for the Prosperity of our Church.

*My Lord,*

‘ **T**HIS Gentleman who is  
 ‘ presented to a living in  
 ‘ your Lordship's Diocese came  
 ‘ to me to receive Institution but  
 ‘ I have declined the doing of it  
 ‘ and so have sent him over to  
 ‘ your Lordship that you being  
 ‘ satisfy'd with relation to him  
 ‘ may order your Chancellor to  
 ‘ do it I was willing to lay hold  
 ‘ on this Occasion to let your  
 ‘ Lordship know that I intend to  
 ‘ make

‘ make no other use of the Com-  
‘ mission that was sent me than  
‘ to obey any Orders that you  
‘ may send me in such things as  
‘ my Hand and Seal may be ne-  
‘ cessary I am extremely con-  
‘ cerned to see your Lordship so  
‘ unhappily possess’d with that  
‘ which is likely to prove so fatal  
‘ to the Church if we are depriv-  
‘ ed of one that has served in it  
‘ with so much Honour as you  
‘ have done especially at such a  
‘ time when there are fair hopes  
‘ of the reforming of several A-  
‘ buses I am the more amazed to  
‘ find your Lordship so positive  
‘ because some have told my self  
‘ that you had advised them to  
‘ take that which you refuse your  
‘ self and others have told me  
‘ that they read a Pastoral Letter  
‘ which you had prepared for  
‘ your Diocese and were resolved  
‘ to

' to print it when you went to  
 ' *London* your Lordship it seems  
 ' chang'd your Mind there which  
 ' gave great Advantages to those  
 ' who were so severe as to say that  
 ' there was somewhat else than  
 ' Conscience at the Bottom I  
 ' take the liberty to write this  
 ' freely to your Lordship for I  
 ' do not deny that I am in some  
 ' pain till I know whether it is  
 ' true or not I pray God prevent  
 ' a new breach in a Church which  
 ' has suffered so severely under  
 ' the old one

My LORD

*Your Lordship's most faithful*

SARUM  
 Octob. 1.

*Servant and Brother*

G1. SARUM.

*All*

*All Glory be to God.*

*My Lord,*

‘ I Am obliged to your Lord-  
‘ ship, for the continued  
‘ Concern you express for me,  
‘ and for the kind Freedom you  
‘ are pleased to take with me;  
‘ and though I have already in  
‘ publick, fully declared my Mind  
‘ to my Diocese concerning the  
‘ Oath, to prevent my being mis-  
‘ understood; yet since you seem  
‘ to expect it of me, I will give  
‘ such an Account, which if it  
‘ does not satisfy your Lordship,  
‘ will at least satisfy my self. I  
‘ dare assure you, I never advised  
‘ any one to take the Oath; tho’  
‘ some, who came to talk insidi-  
‘ ously with me, may have rais’d  
‘ such

C

‘ such a Report : So far have I  
‘ been from it, that I never wou’d  
‘ administer it to any one Per-  
‘ son, whom I was to collate.  
‘ And therefore, before the Act  
‘ took place, I gave a particular  
‘ Commission to my Chancellor,  
‘ who himself did not scruple it ;  
‘ so that he was Authoriz’d, not  
‘ only to Institute, but also to  
‘ Collate in my stead. If any  
‘ came to discourse with me about  
‘ taking the Oath, I usually told  
‘ them, I durst not take it my  
‘ self. I told them my Reasons,  
‘ if they urged me to it, and were  
‘ of my own Diocese : And then  
‘ remitted them to their Study  
‘ and Prayers, for farther Dire-  
‘ ctions. ’Tis true, having been  
‘ scandaliz’d at many Persons of  
‘ our own Coat, who for several  
‘ Years together, preach’d up  
‘ Passive Obedience to a much  
‘ greater

‘ greater height than ever I did,  
‘ it being a Subject with which I  
‘ very rarely meddled, and on a  
‘ sudden, without the least Ac-  
‘ knowledgment of their past  
‘ Error, Preach’d and Acted the  
‘ quite contrary ; I did prepare a  
‘ Pastoral Letter, which, if I  
‘ had seen Reason to alter my  
‘ Judgment, I thought to have  
‘ publish’d ; at least that Part of  
‘ it, on which I laid the greatest  
‘ Strefs, to justify my Conduct to  
‘ my Flock, and before I went  
‘ to *London*, I told some of my  
‘ Friends, That if \* T H A T  
‘ prov’d true, which was affirm-  
‘ ed to us with all imaginable Af-

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\* The Bishop was about this Time confidently assured, that King *James* had by some special Instrument made over the Kingdom of *Ireland* to the *French* King.

‘ surance, ( and which I think  
‘ more proper for Discourse than  
‘ a Letter ) it would be an In-  
‘ ducement to me to comply ; but  
‘ when I came to Town, I found  
‘ it was false ; and without being  
‘ influenc’d by any one, or making  
‘ any Words of it, I burnt my  
‘ Paper, and adher’d to my for-  
‘ mer Opinion. If this is to be  
‘ called Change of Mind, and a  
‘ Change so criminal, that Peo-  
‘ ple who are very discerning,  
‘ and know my own Heart better  
‘ than my self, have pronounc’d  
‘ Sentence upon me, That there  
‘ is something else than Consci-  
‘ ence at the Bottom ; I am much  
‘ afraid, that some of these who  
‘ censure me, may be chargeable  
‘ with more notorious Changes  
‘ than that ; whether more con-  
‘ scientious or no, God only is  
‘ the

‘ the Judge. If your Lordship  
‘ gives Credit to the many Misre-  
‘ presentations which are made  
‘ of me, and which, I being so  
‘ us’d to can easily disregard, you  
‘ may naturally enough be in  
‘ Pain for me : For to see one of  
‘ your Brethren throwing himself  
‘ Headlong into a wilful Depriva-  
‘ tion, not only of Honour and  
‘ of Income, but of a good Con-  
‘ science also, are Particulars, out  
‘ of which may be fram’d an  
‘ Idea very deplorable. But tho’  
‘ I do daily in many things be-  
‘ tray great Infirmity, I thank  
‘ God, I cannot accuse my self  
‘ of any Insincerity ; so that De-  
‘ privation will not reach my  
‘ Conscience, and I am in no  
‘ Pain at all for my self. I per-  
‘ ceive, that after we have been  
‘ insufficiently ridicul’d, the last

‘ mortal Stab design’d to be given  
‘ us, is, to expose us to the  
‘ World for Men of no Consci-  
‘ ence ; and if God is pleas’d to  
‘ permit it, his most Holy Will  
‘ be done ; though what that par-  
‘ ticular Passion of corrupt Na-  
‘ ture is, which lies at the Bot-  
‘ tom, and which we gratify in  
‘ losing all we have, will be hard  
‘ to determine. God grant such  
‘ Reproaches as these may not  
‘ revert on the Authors. I hearti-  
‘ ly join with your Lordship in  
‘ your Desires for the Peace of  
‘ this Church ; and I shall con-  
‘ ceive great Hopes, that God  
‘ will have Compassion on her, if  
‘ I see that she compassionates and  
‘ supports her Sister of *Scotland*.  
‘ I beseech God to make you an  
‘ Instrument to promote that  
‘ Peace, and that Charity, I my  
‘ self

‘ self can only contribute to,  
‘ both by my Prayers, and by my  
‘ Deprecations, against Schism,  
‘ and against Sacrilege.

My LORD,

*Your Lordship's very Faithful*

October 5.  
1689.

*Servant and Brother,*

THO. Bath & Wells.

C 4

And

*Vid. Secret  
History of  
Europe,  
Part 2.  
pag. 27.*

And because I have lately seen some Reflections in a Pamphlet, lately crept into the World under the suspicious Title of a *Secret History*; wherein Dr. Ken is by Name mentioned *to teaze the Duke of Monmouth in vain on the Scaffold; to profess the Doctrine of Passive Obedience*: I think it proper here in this place boldly to affirm, that our Bishop (for such he was at that Time, and did attend on the Scaffold) never acted or assisted there, but in the Devotional Part only. And this tho' a Negative, may be prov'd to Satisfaction.

*Vid. from  
Page 46.  
to Page 51.*

And as to what is so confidently mentioned a little after, concerning the Subscription of the Bishop of *Bath and Wells*, among many others, to the Invitation of the Prince of *Orange*; was there  
any

any such Subscription any where to be produc'd, it must not have been denied ; but there are very strong Arguments to be urged, that he never had any the least Hand in that Matter,

And now to close all, I shall set forth one Instance of Care, that himself might not offend. For whilst he stay'd in Town, and lodg'd with his old Friend Dr. *Hooper*, now Lord Bishop of *Bath* and *Wells*, who had daily and earnestly discours'd him on the Subject of Compliance with the Oath ; he at last used these Expressions to him, ---- *I question not, but that you, and several others, have taken the Oaths with as good a Conscience, as my self shall refuse them; and sometimes you have almost persuaded me to comply, by the Arguments you have used;*

used; but I beg you to urge them no farther; for should I be persuaded to comply, and after see Reason to repent, you would make me the most miserable Man in the World. And lest any hereafter looking into his Will, and observing the Legacies therein bequeath'd, should determine, that either he who left such Legacies, could not be this describ'd *poor* Man; or this Man of *Charity*, to have left more Legacies than Effects; I think myself oblig'd to reconcile these seeming Contradictions, by a very easy Explanation. For so little Distrust had our present Princess on the Throne, of any ill Actions of this Just and Religious Bishop, so great an Opinion of his Honesty and quiet Temper, that notwithstanding he could not be prevail'd with to qualify himself for living  
under

under Her Protection, by the now necessary Oaths ; yet She was glad he would not refuse Her Yearly Favour , which She was graciously pleas'd to bestow on him to his Death, and wou'd often complain, it was too little for his Thanks, which he dutifully sent Her ; which together with a Legacy given him a little before his Death, by a very valuable Friend of his, not only enabled him to do many Acts of Charity in his Life-time, (as what he chiefly propos'd by accepting it ) but his Executor likewise, to discharge all such Legacies, as he thought fit to charge him with. I shall not be so bold as to sum up the Character of such a Man, I have neither Leisure, or Opportunity, to search for particular Facts, a large Account of his Life requiring  
both

both a more Able and Polite Genius and Pen. My Design being only to give some short Account to introduce his Writings into the World, I shall only add some few Matters of Fact of my own Knowledge concerning his last Sickness, and leave the Reader to refresh himself with the following Specimen.

Making bloody Water, which was thought to be occasioned by an Ulcer in his Kidneys, he went to *Bristol* in the Beginning of the Year 1710. for the Benefit of the *Hot-Well*; where he spent the Summer, and till *November* following. At which Time, he removed to *Leweston* near *Sherborne* in *Dorsetshire*, a Seat belonging to the Honourable Mrs. *Tbyrne*, whose good Works merited his Respect and Acknowledgment, as much as her Generosity

rosity attempted the Relief of his Distemper. And being there seized with a dead Palsey on one Side of him, he was confined to his Chamber, till about the Middle of *March*; when being (as he thought) able to take such a Journey, he resolved for the *Bath*, in Hopes to find Relief from those Waters; nor could the Persuasions of that good Lady, or his Phyfician, divert his Design, tho' he laboured under another Distemper, (*viz.*) the Dropfy. So calling at *Long-Leate* on *Saturday*, in his Way thither, he spent that Evening in adjusting some Papers; all the next Day he confined himself to his Chamber, and on *Monday* he was confined to his Bed; till on the *Monday* following, (*viz.*) *March* 19. 1710. his Soul was set free. He was remarkably patient in  
his

his Sickness; and when upon his own Enquiry of his Physician, how many Days he thought he might probably live, desiring him to speak plainly and freely, and telling him he had no Reason to be afraid of dying; and being by him answered, About Two or Three Days; his only Reply was (his usual Expression, and that without the least Concern,) *God's Will be done*: Desiring that no Applications might be made to cause him to linger in Pain. It can be no Wonder he should so little regard the Terrors of Death, who had for many Years travelled with his Shrowd in his *Portmantua*, as what he often said, *might be as soon wanted as any other of his Habiliments*; and which was by himself put on, as soon as he came to *Long-Leate*, giving notice

tice of it the Day before his Death, by way of Prevention, that his Body might not be stripp'd. He doz'd much the Day or two before he dyed ; and what little he spake, was sometimes not coherent, which having been plied with Opiates, seem'd to be rather the Effect of Dream, than Distemper. He was buried at *Froome-Selwood*, it being the nearest Parish within his own Diocese to the Place where he died, as by his own Request, *in the Church-yard, under the East Window of the Chancel, just at Sun rising, without any Manner of Pomp or Ceremony, besides that of the Order for Burial in the Liturgy of the Church of England ; on the 21st Day of March, 1710. Anno Ætat. 73.*

He

He left behind him but few Relations : *Martha* the Daughter of his Brother *Mr. Jön Ken* by *Rose* his Wife: Which *Martha* married to the Honourable *Christopher Frederick Kreienberg*, Resident of his Electoral Highness of Hanover in London. *Jön Beacham* at this Time Fellow of *Trinity-College*, and *William Beacham* sometime Fellow of *New-College Oxon*, and since deceas'd, who were the Sons of his Sister *Martha* by her Husband *Mr. James Beacham*. *Isaac Walton* Residentiary of the Cathedral Church of *Sarum*, and *Anne*, Son and Daughter of his Sitter *Anne* by her Husband *Mr. Isaac Walton* of *London*; which *Anne* having Married to *William Hawkins* D. D. sometime Prebendary of the Cathedral

dral Church of *Winton*, had Issue by him *William* and *Anne*, both living. Which *William* being by Will proved in the *Prerogative Court of Canterbury*; *April 24. 1711.* appointed Executor, and having had Opportunities of Knowledge and Enquiry of him, submits this Impartial, and he hopes not Unacceptable Account to the Publick.

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*An Account of his EXAMINATION before the Privy-Council.*

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*All Glory be to God.*

**A**FTER the favourable Hearing, which this Day the Lords of the most Honourable Privy-Council gave me, Mr. *Bridgman* came out to me to tell me, That their Lordships expected a Copy of my Answers; which, as far as I can recollect, I here humbly offer to their Lordships.

The Printed Paper subscrib'd by the Depriv'd Bishops, to beg the Alms of Charitable People, being shew'd me, I was ask'd,  
Did

*Did you Subscribe this Paper ?*

*A.* My Lords, I thank God I did, and it had a very happy Effect ; for the Will of my Blessed Redeemer was fulfill'd by it ; and what we were not able to do our selves, was done by others ; the Hungry were fed, and the Naked were cloath'd ; and to feed the Hungry, to cloathe the Naked, and to visit those who are sick or in Prison, is that Plea which all your Lordships as well as I, as far as you have had Opportunities, must make for your selves at the Great Day. And That which you must all plead at God's Tribunal for your Eternal Absolution, shall not, I hope, be made my Condemnation here.

It was then said to this Purpose ; *No one here condemns Chari-*

ty, but the Way you have taken to procure it: Your Paper is illegal.

A. My Lords, I can plead to the Evangelical Part: I am no Lawyer, but shall want Lawyers to plead that; and I have been very well assured that it is Legal. My Lords, I will sincerely give your Lordships an Account of the Part I had in it. The first Person who proposed it to me, was Mr. *Kettlewell*, that Holy Man who is now with God; and after some Time it was brought to this Form, and I subscribed it, and then went into the Countrey to my Retirement in an obscure Village, where I live above the Suspicion of giving any the least Umbrage to the Government.

My Lords, I was not active in making Collections in the Countrey, where there are but few such Objects of Charity; but  
good

good People of their own Accords sent me towards Fourscore Pounds, of which about one Half is still in my Hands.

I beg your Lordships to observe this Clause in our Paper, *As far as in Law we may*: And to receive such Charity, is, I presume, *which in Law I may*; and to distribute it, is a thing also, *which in Law I may*.

It was Objected to this Purpose: *This Money has been abus'd and given to very ill and immoral Men; and particularly to one who goes in a Gown one day, and in a Blue Silk Wastcoat another.*

A. My Lords, To give to an Ill Man may be a Mistake, and no Crime, unless what was given was given him to an ill Purpose; nay, to give to an Ill Man and knowingly, is our Duty, if

D 3

that

that Ill Man wants Necessaries of Life ; for as long as God's Patience and Forbearance indulges that Ill Man Life to lead him to Repentance, we ought to support that Life God indulges him, hoping for the happy Effect of it.

My Lords, In King *James's* Time there were about a Thousand or more imprison'd in my Diocese, who were engag'd in the Rebellion of the Duke of *Monmouth* ; and many of them were such which I had Reason to believe to be ill Men, and void of all Religion ; and yet for all that, I thought it my Duty to relieve them. 'Tis well known to the Diocese, that I visited them Night and Day, and I thank God I supply'd them with Necessaries my self, as far as I could, and encouraged others to do the same ; and yet King *James* never

ver found the least Fault with me. And if I am now charged with misapplying what was given, I beg of your Lordships, that St. *Paul's* Apostolical Rule may be observ'd; *Against an Elder receive not an Accusation, but before two or three Witnesses*; for I am sure none can testify that against me. What I gave, I gave in the Countrey; and I gave to none but those who did both want and deserve it: The last that I gave was to Two Poor Widows of Depriv'd Clergymen, One whereof was left with Six, the Other with Seven Small Children.

It was said to this Purpose: *You are not charg'd your self with giving to Ill Men, though it has been done by others: But the Paper comes out with a Pretence of*

*Authority, and it is illegal, and in the Nature of a Brief; and if such Practices are permitted, private Men may supersede all the Briefs granted by the King.*

*A. My Lords, I beg your Pardon, if I cannot give a full Answer to this; I am no Lawyer, and am not prepar'd to argue it in Law.*

*It was farther objected to this Purpose: By sending forth this Paper, you have usurp'd Ecclesiastical Jurisdiction.*

*A. My Lords, I never heard that Begging was a Part of Ecclesiastical Jurisdiction; and in this Paper we are only Beggars, which Privilege I hope may be allow'd us.*

*I make no doubt, but your Lordships may have had strange Misinformations concerning this*

*Pa-*

Paper: But having sincerely told you what Part I had in it, I humbly submit my self to your Lordships Justice.

I presume your Lordships will come to no immediate Resolution concerning me ; and having voluntarily surrendred my self, and the Warrant having never been serv'd on me till I had twice attended here , this being the Third Time , and my Health being infirm, I beg this Favour of your Lordships , that I may return to my Sister's House , where I have hitherto lodg'd, which is a Place the Messenger knows well ; and that I may be no otherwise confin'd, till I have receiv'd your Lordships final Resolution.

This Favour your Lordships were pleas'd very readily to grant  
me ;

me ; for which I return my humble Acknowledgments, beseeching God to be gracious to your Lordships.

April 28. 1696.

Thomas *Bath & Wells*,  
Depriv'd.

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A  
 SERMON

PREACH'D in the  
 King's Chapel at *Whitehall*,  
 In the YEAR 1685.

DAN. X. II.

*O Daniel, a Man greatly beloved.*

I AM not surpriz'd, if at  
 the first hearing, you cen-  
 sure the Choice of my Text,  
 as having no Regard to those  
 Two important Circumstances, *Time*,  
 and *Place*: Not to *Time*, because  
 the Story of *Daniel* seems foreign  
 to the Fast of *Lent*; Not to *Place*, be-  
 cause *Daniel* seems an Example unfit  
 for the Court; being a *Prophet*, one  
 whose Religion looks as much like his  
 Calling,

Calling, as his Virtue; one who had Supernatural Gifts, and Immediate Inspirations; which make up an Original too singular and Extraordinary, for any but *Prophets* to Copy out.

BUT if it shall appear, that *Daniel* was not of the Sacerdotal, but Regal Line: If it shall appear, that he was a *Courtier*, and not only a *Courtier*, but a *Favourite*; and not only a *Courtier*, and a *Favourite*, but a *Minister* too; such a *Courtier*, and *Favourite*, and *Minister*, as no Age can parallel: If to the *Courtier*, the *Favourite*, and the *Minister*, be added the *Ascetick*, and the *Saint*: If in all these respects, he was, as the Margin literally renders it, *A Man of Desires*, or, according to the *Hebrew* Idiom, *a Man greatly beloved*, greatly beloved both by God and Men: If from these Materials I form such an Idea, which shall be proportion'd to your Imitation, and shew you *Daniel's* Secret, that every one of you may skill the Art, to become *greatly beloved*, like him; I hope you will be reconcil'd to the Subject I have chosen, as not being unsuitable to this Penitential Season, as not being improper for this August Assembly, whose Edification is both my *Duty and Design*.

IF then you will be pleas'd to take a View of the several Excellencies of this *Great Man*, so *greatly beloved*, and so *greatly worthy* of your Observation; The first that occurs, is his Noble Extraction. He and his Three Kinsmen, *Hananiah*, *Misbael*, and *Azariah*, as to their Tribe, were of the Children of *Judah*; and not only of the Royal Tribe in general, but in particular, of the Royal Family, as all agree: And though *Josephus* will have them of the Kindred of King *Zedekiah*, yet they seem to speak more probably, who affirm them to be Sons of King *Hezekiah*, or rather descended from him: This being most consonant to the Prophecy of *Isaiah*, who foretells concerning *Hezekiah*, That his Sons which should issue from him, should be taken away, and should be in the Palace of the King of *Babylon*: And this was punctually fulfill'd, when *Nebuchadnezzar* commanded *Ashpenaz* to bring certain of the Children of *Israel*, and of the King's Seed, and of the Princes, that they might stand in the King's Palace, and before the King, that they might live constantly in the Court: And the Persons who were thus brought, were *Daniel*, and his  
Three

C. I. v. 6.

Chap. I.  
v. 3. 5.

Three Companions, who were therefore all Four Princes by Royal Descent, and Courtiers by Royal Designation.

BUT that I may more particularly pursue the Character of *Daniel*, leaving his other Three Fellow-Courtiers, I am next to add, That *Daniel* was not only a *Courtier*, like them, but also a *Favourite*. The Name *Courtier* belongs to all who have the Honour to attend their Prince; but the Title *Favourite* implies a peculiar Grace, which is indulg'd but to a Few, whom their Sovereign is pleas'd to treat more like Friends than Servants, more like Familiars than Subjects: And yet a *Minister* sounds something greater than a *Favourite*: One is created in a Moment, the other is fram'd by Degrees out of great Abilities, and a long Experience: One is often the Choice of an unaccountable Affection; the Other, of a deliberate Judgment: One studies how to Please his Prince, the Other how to greaten and to secure him. And *Daniel the Man greatly beloved*, was *Favourite* and *Minister* to at least Five Great Emperors of the World: I say, at least Five; because, if it were proper to entertain this Auditory with the Perplexities in this Part of Chronology, from the different

rent

rent Enumerations which are given of the *Babylonian* Kings, I might reckon more than Five: But in regard the Sacred History mentions no more, I shall confine my self to that Number.

OF these Five, Three were Kings of *Babylon*; which are all intimated by the Prophet *Jeremy*; where, speaking of *Nebuchadnezzar*, he predicts, that *all Nations should serve him, and his Son, and his Son's Son, until the time of his Land come*: Where Three only are mention'd; the First of whom is *Nebuchadnezzar*, who had a particular Favour for *Daniel*, above his Three Fellow Captives, and therefore gave him the most Honourable Name, *Belteshazzar*: A Name which seems appropriate to the Royal Family, and is either the same, or very little different from *Belshazzar*, the Name of his Grandchild, who afterwards succeeded in the Empire: And that which render'd the Favour much greater, was, that he call'd him *Belteshazzar* from the Name of his God, of his great God *Bel*: Nay, so fix'd was the Kindness the King bore him, that when his Three Friends were thrown into the fiery Furnace, for not *falling down, and worshipping the Golden Image*,

Jer. 27.  
v. 7.

Dan. 1.  
v. 7.

Chap. 5.  
v. 12.

Chap. 4.  
v. 8.

Chap. 3.  
v. 20.

*Image, Daniel*, who without all doubt abhorred that Idolatry as well as they, was yet too dear to the King, to run the same Fate; and he stood exempt from that Fiery Trial, from that Inhuman Condemnation.

Chap. 2.  
v. 48. NOR was he only *Nebuchadnezzar's Favourite*, but his *Minister too*; for he made him a *Great Man*, and gave him many great Gifts, and made him Ruler over the whole Province of *Babylon*, and Chief of the *Governors over all the Wise Men of Babylon*. More than this, at *Daniel's Request*, to whom, it seems he could deny nothing, he set his Three dear Associates, *Shadrach, Meshach, and Abednego*, over the Affairs of the Province of *Babylon*.

Chap. 4.  
v. 22. BUT we cannot take the true Height of that Favour, and of that Trust which *Daniel* had, unless we estimate it from the Greatness and Dominion of the King he serv'd: *Greatness which reach'd unto Heaven*, and *Dominion which spread to the End of the Earth*. Infomuch that God is said, to give him a *Kingdom, and Majesty, and Glory, and Honour*; and for the Majesty God gave him, all *People, and Nations, and Languages*, trembled, and fear'd before him; whom

whom he would be slew, and whom he would be kept alive; whom he would be set up, and whom he would be put down.

Chap. 5.  
v. 18, 19.

Now to be entire *Favourite*, and *Chief Minister* to so Universal a Monarch as this, is certainly to be one of the greatest Subjects that ever was; and to this Sublimity of Honour was *Daniel* exalted.

KING *Nebuchadnezzar* enjoy'd the Monarchy of the World about Forty Three Years; and then left it to his Son *Evil-Merodach*, not mentioned by *Daniel*, possibly, because the Prophet had no remarkable Visions during his Reign, as he had during the Reigns of the other Emperors. But whatever the Reason be, of *Daniel's* Silence in this Particular, he is mentioned in other Places of Holy Writ; and we may reasonably presume, that the Son could not easily forget how mightily *Daniel* had merited of his Father, and how useful and necessary he was to the Affairs of the Empire. And if the Story of *Bel and the Dragon*, which our Church reads for Example of Life, and Instruction of Manners; if that Story happened under this Emperor's Reign, as some good Chronologers attempt to prove, then

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*Daniel*

Hist. of  
Bell & the  
Dragon,  
v. 2.

2 Kings 25.  
27.  
Jer. 52.  
29.

Chap. 5.  
v. 29.

Chap. 8.  
v. 27.

Chap. 5.  
v. 30, 31.

*Daniel* still kept the same Pitch of Greatness under the Son, as he did under the Father; for it is there expressly said, That *He convers'd with the King, and was honoured above all his Friends*. And we may probably enough impute that great Liberty, and that Royal Treatment, which the Captive King of *Judah, Jehoiachin*, then found from *Evil-Merodach*, to the Power and Intercession of *Daniel, his Beloved Minister*.

*EVIL-MERODACH* having worn the Imperial Crown about Twenty Two Years, *Belsazzar* succeeds next; and *Daniel* was still the same Great Man under the Son, as he had been under the Father, and the Grandfather. For it was *Belsazzar* who commanded, That *Daniel should be cloathed with Scarlet, and a Chain of Gold should be put about his Neck, and Proclamation made, He should be the Third Ruler in his Kingdom, next to himself, and, as 'tis most likely, to his own Son*. And he was as much his *Minister*, as his *Favourite*; and is therefore said, to *Rise up, and to do the King's Business*.

*BELSHAZZAR* within about Four Years disappear'd, and *Darius* seiz'd the Kingdom; and translated the Empire from

from the *Babylonians* to the *Medes*. And *Daniel* still shin'd with the same Lustre as before; and was by *Darius* set over all the *Median Princes*, and design'd to be set over the whole Realm. And how greatly beloved he was by his new Master, you may easily guess, by that great Sorrow, and Concern, and Zeal for his Deliverance, the King shewed, by his refusing all Instruments of Musick, and his being able to take no Rest, whilst his *Beloved Daniel*, by an unjust extorted Sentence, was surrendred to the Lions; by that exceeding Joy he betray'd for his Safety; and by the Exemplary Vengeance he retaliated on his Accusers, making their very Wives and Children share in their Destruction.

*DARIUS* having wielded the Imperial Scepter Eighteen Years, or thereabouts, *Cyrus* invaded his Throne, and began a new Monarchy of the *Persians*: And *Daniel* is said to prosper under the Reign of *Cyrus*, as well as of *Darius*. And in the Third Year of this Emperor's Reign, we are sure that *Daniel* was alive; though how long after, we cannot tell: But undoubtedly whilst he lived, he had as great Influence on *Cyrus*, as he had on the former Emperors; and

Chap. 6.  
v. 1, 2, 3.

v. 14, 18,  
23, 24.

Chap. 6.  
v. 28.

Chap. 10.  
v. 1.

Isa. 44.

v. 28.

--45. v. 1.

2 Chron.

36. v. 22.

Ezra I.

v. 1, &amp;c.

his dexterous Application, together with his informing him of those Prophecies of *Isaiab*, where the Great God of *Israel* had honoured him with the Glorious Appellations of *his Shepherd*, and *of his Anointed*, might in all probability be one great Incentive, which God used, to stir up the Spirit of that Infidel Monarch, to make that Auspicious Proclamation for the Return of the Captivity, and for the Rebuilding of both the City and the Temple. One thing more is very remarkable, that though *Daniel* was exceeded by none, in the zealous Love he bore to his own Native Country, and was by no means fond of his Sovereign Greatness; yet we do not read, he ever returned with his Countrymen, but deny'd himself that Consolation, for his Dear *Israel's* sake; that being his Nation's Resident in the *Persian Court*, he might keep his Interest alive, and be ready on all Occasions to negotiate, and further their Affairs.

IT is now time to reflect, how rare and difficult it is, for a Person of conspicuous Eminence, to get a sure Footing in the very Land of his own Nativity, where Places, and Customs, and Laws are all familiar and natural to him;

him ; and where he has so many Friends and Relations to assist and support him. But when we contemplate *Daniel's* Greatness, and how impregnable it was, it seems to be prodigious, especially considering the many Disadvantages under which he lay. He was a *Captive*, and his very Captivity render'd him vile and contemptible ; he was a *Stranger*, and yet engross'd the highest Honours in a Foreign Country , by which he became obnoxious to a National Envy ; he was a *Jew*, one who had an utter Antipathy to the *Pagan* Idolatry, and was the Infidels common Enemy. Now to see a *Captive*, a *Stranger*, a *Jew*, both *Courtier*, and *Favourite*, and *Minister*, to Five succeeding *Monarchs* of the *Gentiles*, in no less than Three Universal Monarchies ; to see a *Jewish* Slave dive into the Counsels, and please the Humours of so many Imperious Masters ; To shift Empires so often, and to accommodate himself so properly, first, to the *Babylonian*, then to the *Median*, then to the *Persian* Rites, and Maxims, and Interests, and Dependances ; in such amazing Revolutions, to be fix'd in an Orb above all Clouds, and Storms, and Mutations, in the Region below ; when

Fate fell Three several Times in Labour of new Empires; to feel none of those Pangs and Convulsions under which all the World besides did groan; to stand unshaken, when the Publick suffered so many Universal Earthquakes; for a *Hebrew Slave* to be so *greatly Beloved* and *Honoured* by so many *Heathen Emperors*, for about 90 Years together, and in that Time to see the Ruin and the Resurrection of his own Native Country; more than this, to be ordained by propitious Heaven on purpose, by his Interest in those Emperors, to be his Country's Patron in Misery, its Advocate under Oppression, its Deliverer out of Captivity, and its Restorer to its pristine Glory; is certainly to be such a *Courtier*, and *Favourite*, and *Minister*, as no Period of Time could ever shew such another; and *Daniel* was all this, who like an Intelligence, was ever moving his Sphere, and ever immoveable himself.

THUS was *Daniel*, a Man *greatly beloved by Kings*; and so he was by the People too: The History of *Susanna* expressly says, That *from that Day forth, Daniel was had in great Reputation in the Sight of the People. From that Day forth*, which is as much as to say, that he

he was in Universal Esteem, all the Time he liv'd. For at that Time, when he gave Judgment on the Two Elders, he was but a *young Youth*, about Twelve Years old, if some of the Ancients may be believed; and the *Jewish* Historian affirms, that *Daniel* had that great Happiness all his Life long, to be honoured, not only by *Kings*, but by the *People too*; nay, so constant and notorious a *Favourite* he was, both to the *Prince*, and to the *whole Empire*, that as *Nebuchadnezzar* chang'd his Name from *Daniel* to *Belteshazzar*; so the Angel *Gabriel* seems to change his Name once more, from *Belteshazzar* to the *Man greatly Beloved*; for so he is there call'd, *O Man, greatly beloved.*

v. 45.

v. 19. &  
23.

BUT that which crowns all, is this, That when he had serv'd Three Mighty Monarchies, with Five the greatest Monarchs in the World, for so many Years together, his Death, after a very busy Life, was most Pacifick and Honourable; and after his Death, his Memory was precious and eternal: He died as great as he lived; for either he was buried in a most Magnificent Tower of his own Building at *Ecbatan* in *Media*, where the *Median*, and *Persian*, and *Parthian*

Kings, were ever after ambitious to be interr'd; or, as others affirm, he was buried at *Babylon* in the very Imperial Sepulchre; the greatest Monarchs esteeming his Neighbourhood in the very Grave the highest of all Honours, hoping that his Sacred Ashes might hallow theirs.

AND yet for *Daniel* to be the Darling of so many Mighty Kings, and of so many Mighty Kingdoms, was infinitely short of that incomparable Felicity he had, to be the peculiar *Favourite* of Heaven; in which respect, he was most eminently *the Man greatly beloved*. For if to receive the greatest Favours from God, that mortal Man is capable of receiving, be an Argument of God's Love, then was *Daniel* *belov'd, greatly belov'd by God*.

IT was this *Love* of God, which made his greatly *Belov'd Daniel* prosperous in Adversity, that gave him Freedom in Captivity, Friendship among Enemies, Safety among Infidels, Victory over his Conquerors, and all the Privileges of a Native in strange Countries: It was this *Love* of God, that gave his *greatly Belov'd, Knowledge and Skill in all Learning, and Wisdom, and Understanding, in all*

*all Visions and Dreams.* It was this Love of God, that delivered him in Dangers; from the Conspiracy and Malice of the *Median Princes*, and from the Fury of the *Lions*: That sent one Angel into the Den, to stop their Mouths; and another Angel at another time, to bring a Prophet on purpose to feed him: That signally revenged him of his Enemies, and did by a Miracle vindicate his Integrity. It was the *Love* of God, that sent the Angel *Gabriel* to visit him, to be his Interpreter, to strengthen, and comfort, and encourage him; to reveal Secrets to him, and to assure him, that his Prayers were heard. It was the Love of God, which gave him the Spirit of Prophecy, that Excellent Spirit, that Spirit of the Holy Gods, as the *Babylonians* stil'd it, by which he foretold the Rise and Period of the Four Monarchies, the Return of the Captivity, and wrote long beforehand the Affairs of Future Ages. But beyond all this, It was the Love of God that presented him with a clearer Landskip of the Gospel, than any other Prophet ever had: He was the *Beloved Prophet* under the *Old Dispensation*, as *John* was the *Beloved Disciple* under the *New*; and both

Chap. 6.  
v. 4. 5. 22.  
24.  
Hist. of  
Bel, v. 35.  
42.

Chap. 2.  
19.  
—8. 16.  
—9. 22.  
—10. 11,  
12, 19.

Chap. 4.  
9. 18.  
—5. 11,  
12, 14.  
—10. 14.  
—9. 25.

both being animated with the same Divine Love, there was a wonderful Harmony between them : Both of them had miraculous Preservations, one from the Lions, the other from the boiling Caldron ; Both engag'd young in the Service of God, and consecrated their Lives by an Early Piety, and Both liv'd to a great and equal Age, to about an Hundred Years ; Both had the like Intimacy with God, the like Admittance into the most Adorable Mysteries, and the like Abundance of Heavenly Visions ; Both had the like Lofty Flights, and Ecstatic Revelations : Read what *Daniel* saw, of the *Ancient of Days, and of his Throne, and of the Angels his Attendants*, and you must needs say, that his Visions in this Life were next to Beatific. His Prophecies of the Messias, of the precise Time of his coming, and of his cutting off ; of the Destruction of *Jerusalem*, and of Antichrist ; Of the Son of Man, and of the Universality and Perpetuity of his Kingdom, the Church Catholick ; Of the Day of Judgment, of the Resurrection, of Heaven, and of Hell ; were so literally fulfill'd in the Gospel, and so legible there, and all his Predictions so express, and full, and particular,

Chap. 7.  
v. 9, 10.

Chap. 9.  
23, &c.  
—7. 9, 14.  
18, 27.

—12. 1,  
2, 3.

particular, that for this very Reason, his Writings were question'd by both the *Gentiles* and the *Jews*, because they look'd more like the History of Things past, than a Prophecy of Things to come. But the *Jews* own Historian esteem'd *Daniel* one of the greatest Prophets, for the same Reason for which others unjustly reproach him. The Mouth of Truth, our Blessed Saviour, has declar'd *Daniel* a Prophet; and the greater Clearness his Prophecies have, the more likely they are to be wrote by *Daniel*; who the more *greatly* he was *Beloved*, the greater were the Communications of Divine Love to him, and the *greater* by consequence were his Illuminations.

Math. 24.  
15.

ALL these wonderful Vouchsafements from Above to *Daniel*, though they were most Illustrious Demonstrations that he was *greatly Beloved*, yet they were indulg'd him for the sake of others, as well as for his own: There is therefore one more Illustrious than all these, and that is a Favour which God bestows on but very few, and on none but great Saints, who are *greatly beloved*; and not usually on them, till near their Death, and is the very Top Blessing of  
which

which Man is capable in this Life, the highest Bliss on this side Heaven; and that is, an Absolute Assurance of a Glorious Immortality; and such an Assurance as this, had the *Beloved Daniel*: For the Angel having discours'd to him of the Resurrection of those that *sleep in the Dust, and of their awaking to everlasting Life*; adds, *Go thy way till the End be: For thou shalt rest, and stand in the Lot at the End of the Days.* O the unutterable Felicity of *This Man, thus greatly Beloved by God!* whilst the Generality of Saints sigh under their Flesh and Blood, which clogs, and loads and depresses them; whilst the Penitent are still begging their Pardon, and the Humble full of Fears and Misgivings, by reason of their numerous Failings; whilst the Best of them all see Heaven only through a Glass darkly, and at a distance, and can reach no higher in this World, than Hope, and Desire, and Reliance on God's Promise, and patient Expectation; *Daniel*, the Man *greatly Beloved*, has an Angel sent on purpose by God, to assure him of his Lot in a Glorious Eternity, and that his Mansion there was prepar'd and brighten'd to receive him: And yet this is not all; *Da-*  
*niel*

Chap. 12.

2. 13.

*niel* was not only assur'd of Future Glory, but of a *greater* Degree of Glory than others had : For having made it his *Great* Business here below to love God himself, and *Greatly* to love him, and to excite others to love God as *Greatly* as he lov'd him, he was to have a more sublime Exaltation in Blifs than ordinary ; the *Greater* his Love was, the nearer was he to be seated to the Throne of God his *Beloved* ; and having *turn'd manny to Righteousness*, he was to shine as the Stars for ever and ever.

Chap. 12.  
3.

IF ever then there was a Happy Man on Earth, *Daniel* was the Man ; who lived *Beloved*, *Greatly Beloved* by Five Mighty Monarchs ; *Greatly Beloved* by his own People ; *Greatly Beloved* by Three Foreign Nations ; and *Greatly Beloved* by God ; and after a Long, a Happy, an Honourable Life, died a Peaceable and Lamented Death, with full Assurance of God's Favour, was buried in the Royal Sepulchre, and left an Immortal, Blessed Memory behind him in the World, and ascended to Glory, to a superlative Degree of Glory in the Kingdom of Heaven. Who is there that does not above all things desire to live and dye like this Man, *Greatly Beloved* ?

loved? Who is there that is not impatient to know the peculiar Maxims by which *Daniel* conducted his Life, and by which he became so universally, so *Greatly Beloved* by God and Man?

IF then you would learn *Daniel's* Secret, that powerful Inflammative and Preservative of Love, which *Daniel* had, and which made him, according to the Text, understood in a Passive Sense, a Man *Greatly Beloved*: Take the very same Expression in an Active Sense, and then you have it; he did *Greatly Love*, and therefore he was *Greatly Beloved*: That was all the Court-Cunning, all the Philtre that *Daniel* had. It is *Love* that most naturally attracts *Love*; and from this *Love* he is call'd, a *Man of Desires*; of *Desires* for the Glory of God, and for the Welfare of King and People: Still I am short; he was a Man *Full of Desires*; so full, that he was made up of *Desires*, he was all *Desires*; for so the Original emphatically styles him, *Thou art Desires*.

Chap. 9.  
v. 23.

BUT to descend to Particulars; it is very observable, that the Preparation he had for a Court Life was Affliction: He had from his Childhood a great Share in the Calamity of his Countrey;  
and

and in the First Year of *Nebuchadnezzar*, and the Third of *Jehoiakim*, about Eighteen Years before the Destruction of the City and Temple under *Zedekias*, and the Total Captivity of *Judab* began, he was carried Captive into *Babylon*, as another *Joseph* sent afore by God to be the Father of his Countrey: And Captivity was the more insupportable to him, being a *Prince*, of a Great Spirit, and born to Command; and to see himself a Slave to an Insulting Infidel, must needs be one of the most outrageous Afflictions that could possibly befall him. But it is an usual Method with God to lay the Foundation of a great Sanctity in Affliction: Affliction, which made lasting Impressions of his Dependance on God, and kindled a fervent Devotion, which melted him into a compassionate Charity, and sank him into a profound Humility: Affliction, which taught him betimes Resignation to the Divine Will, the Vanity of the World, and the Uncertainty of Greatness; that happily prevented the Assaults of Youthful Lust, and by the Experience he felt of gracious Supports, and endearing Consolations, charm'd him to make God his First and Only Love.

T H U S

Chap. I.  
V. 1.

THUS prepar'd by God's Paternal  
 Lam. 3. 27. Care, accustom'd to the Yoke from his  
 Youth; and arm'd against all the Ghostly  
 Dangers he was to encounter, he  
 comes in a very Tender Age, as all ge-  
 neraly affirm, to the *Babylonian* Court;  
 and being entirely prepossess'd with the  
 Love of God, never any Young Noble  
 Person enter'd a Court with a Nobler  
 Resolution than did Young *Daniel*, and  
 that was, to live in the King's Palace an  
*Ascetick* and a *Saint*, as well as a *Cour-*  
*tier*, and never wilfully to offend God,  
 his *Greatly Beloved*. This made him  
 Chap. 1. *purpose in his heart, that he would not*  
 v. 8. *defile himself with the Portion of the*  
*King's Meat, nor with the Wine that he*  
*drank*: Lest he should either eat Meats  
 forbidden by the Law, or consecrated  
 to the Idol *Bel*, or be tempted to Ex-  
 cess. And 'tis incredible to think, how  
 such an Abstinence as this, ( which the  
 Church now recommends to our Pra-  
 ctice ) did naturally fit him for his Se-  
 cular Employment: Since our common  
 Observati<sup>o</sup>n teaches us, that nothing  
 more clouds our Understandings, and  
 indisposes us for Business; nothing does  
 more debase a Great Man, or makes a  
 Wise Man look more like a Fool, or  
 more

more exposes them to the Mockery and Contempt of the meanest of their Servants, or supplies more Fuel to Brutish and wandring Sensuality, or more certainly dilapidates their Estates, or is more destructive to their Health, than the Surfeits of Intemperance; which Abstinence does either prevent, or correct.

ABSTINENCE, the best Defensative a Christian can have: Abstinence, that preserv'd Young *Daniel* safe, amidst Allurements more formidable than the rav'ning Lyons in their Den; and tho' he was very Young and very Beautiful withal, fit to be both Tempter and Temptation; tho this Young Beautiful Prince liv'd in the greatest Favour and Honour, Affluence and Authority, in Three the most Luxurious Courts in the whole World; yet he liv'd untainted, he liv'd always in the fiery Furnace, and not so much as the Smell of Fire pass'd on him, but he still kept his Virgin Love for God, his *Greatly Beloved*. So certain it is, that nothing more conduces to the Health and Vivacity, and Purity, both of Mind and Body, than to feed now and then (especially at such a solemn Time as this) on Pulse, like *Daniel*;

Chap. 1.

4.

—3. 27.

to become ( for a few Weeks ) *Asceticks*, like him. Make but the Trial, and you will wonder to find, how much an Abstinence like this, preserves the whole Man entire for God, and dispos'd for all the Offices of Divine Love.

NEXT to *Daniel's* Temperance as an *Ascetick*, consider his Devotion as a *Saint*; Devotion, which was the Oyl that kept the Lamp burning, and secur'd all his other Graces. Besides the continual Ejaculations which Divine Love was always Inspiring, and he always breathing; amidst all the Multiplicity of State-Affairs, he never made Business a Dispensation from God's Service, he retir'd into his Chamber Three Times a Day, for solemn Prayer: Love made him zealous to converse with his *Beloved*, and Love made God *Greatly* communicative to his Friend: When he was in any great Perplexity, Prayer was his Refuge, and God his Counsellor: He instantly withdrew into his Oratory, to *desire Mercies of the God of Heaven, concerning the Secret*; and when his Prayers were heard, he took as much Care to give God Thanks, as he had done to Pray; he ascrib'd all to God, and nothing to himself, and *blessed the God of Heaven.*

Chap. 6.  
10, 13.

—2. 18,  
19, 29.

N O R

NOR were his Prayers confin'd to his own Person, but he interceded with God for his own People also: He bewail'd their Miseries, and their Sins which occasion'd them; implor'd their Pardon and Deliverance; and he pray'd for them with great Intensity, and affectionate Fervency; he *set his Face to seek God for them by Prayer and Supplication*, and with the same Concern with which he prayed for himself. More than this, his Charity extended to the *Babylonians* too, to Enemies and Unbelievers; and he prays, That their Wise Men, who were devoted to Destruction, might not perish.

Ch. 9. v. 3,  
4, &c.

Ch. 2,  
v. 18.

AND that you may be convinc'd, how pertinent the Example of *Daniel the Ascetic*, is, to teach us to spend this Holy Season devoutly, to enforce all his Prayers and Supplications, he added *Fasting, and Sackcloth, and Ashes*; and that *Fasting* was accompany'd with Alms too, consonant to his own Exhortation to *Nebuchadnezzar*, to break off his Sins by Righteousness, and his Iniquities by shewing Mercy to the poor: Nay, we have him continuing his Fast and Mourning *three whole Weeks together*; during which Time, *he eat no pleasant*

Ch. 4,  
v. 27.

Ch. 10,  
v. 2.

*Bread, neither came Flesh or Wine into his Mouth; neither did he anoint himself at all, till three whole Weeks were fulfilled.* Nothing is more plain than this, that *Daniel* did not think the bare abstaining from Flesh to be Fasting, when in the mean time we indulge our selves in all the most palatable Wines, all the Delicacies of Fish, and all the Luxury of Banquets. This is a licentious Notion, which rose by the Decay of Christian Piety. When he fasted, his Diet was Afflicting, and such as became a Mourner; not to humour, but to chastize Nature; not to pamper his Appetite, but merely to appease it. The Ancient Christians knew no such Distinction between Fish and Flesh; their *Lenten*-fare was Bread, and Water, and Salt; and their first Meal on Fasting Days, was not till the Evening.

I MENTION this Example, to shew you what the Ancients thought Fasting, and how they kept *Lent*: I do not exhort you to follow them any further, than either our Climate, and our Constitutions will bear; but we may easily follow *Daniel*, in abstaining from Wine, and from the more pleasurable Meats; and such an Abstinence as this, with  
such

such a Mourning for our own Sins, and the Sins of others, is the proper Exercise of a Primitive Spirit, during all the Weeks of *Lent*.

FOR what is *Lent*, in its Original Institution, but a Spiritual Conflict, to subdue the Flesh to the Spirit, to beat down our Bodies, and to bring them into Subjection? What is it, but a Penitential Martyrdom for so many Weeks together, which we suffer for our own, and others Sins? A Devout Soul, that is able duly to observe it, fastens himself to the Cross on *Ashwednesday*, and hangs crucify'd by Contrition all the *Lent* long; that having felt in his Closet, the Burthen and the Anguish, the Nails and the Thorns, and tasted the Gall of his own Sins, he may by his own Crucifixion, be better dispos'd to be crucify'd with Christ on *Good-Friday*, and most tenderly to sympathize with all the Dolors, and Pressures, and Anguish, and Torments, and Desertion, Infinite, Unknown, and Unspeakable, which God Incarnate endured, when he bled upon the Cross for the Sins of the World; that being purify'd by Repentance, and made conformable to Christ Crucify'd, Phil. 3: he may offer up a pure Oblation at

*Easter*, and feel the Power, and the Joys, and the Triumph of his Saviour's Resurrection. And to encourage you to such a Devotion, thus enforc'd with Fasting, and Mourning, and Alms, as was this of *Daniel*, reflect on the wonderful Success he found; for when he began his Supplications, the Angel *Gabriel* was sent to him by God, and arrived before he had ended them; and by that Heavenly Messenger, God then honoured him with that Glorious Prophecy of the Seventy Weeks: And the Prophet *Ezekiel* joins *Daniel* with *Noah* and *Job*, as the Three greatest Instances of Prevalence with God, that ever pray'd.

Ch. 9.  
v. 21, 22.  
Ezek. 14.  
v. 14.

YOU have seen, how *Daniel* serv'd his God; and you are next to see, how he serv'd his *Prince*, I may add, the People too; for the Prince and the People have but one common Interest, which is the Publick Prosperity; and none can serve the Prince well, but he does serve the People too: And *Daniel* serv'd his Prince, and not himself; the Love of God had given him an utter Contempt of the World. And this made him despise *Belshazzar's* Presents, *Thy Gifts be to thy self, and give thy Rewards to another*; to shew, that it was a Cordial

Ch. 5.  
v. 17.

Zeal

Zeal for the King, and not Self-Interest, that inclin'd him to his Service. This was evident in all his Ministry; inso-much, that when the *Median* Presidents, and Princes, combined in his Destruction, he had so industriously done the King's *Business*, was so remarkably *Righteous* a Person, so faithful in the Discharge of his Duty, both to King and People, so beneficial to all, and offensive to none, so remote from all Flattery, so Couragious, on just and fit Occasions, in warning his Great Masters of their Dangers, and minding them of their Duty; he had so universal a Benignity to all, so sincerely sought the Good of *Babylon*, was so forward to rescue an injur'd Innocence, as he did *Susanna*; so tender of Men's Lives, that he was never at rest, till he sav'd all the Wise Men of *Babylon*, when the Decree was gone out for their Massacre; so careful of their Peace and Prosperity, that he *sat in the Gate of the King*, to hear every Man's Cause, and with great Patience and Assiduity to do Justice to all: He had behav'd himself so irreproachably, that they could find *no Occasion, nor Fault in him, concerning the Kingdom;* forasmuch as he was faithful, neither

Ch. 8.  
v. 27.  
Ezek. 14.  
v. 14.

---4. 25,  
27.  
---5. 23,  
25.

Jer. 29. 7.

---2. 13,  
24, 49.

---6. 4,  
&c.

was there any Error, or Fault, found in him.

FOR this Reason, when no Accusation, no Slander, could stick on him from the Law of the Land, the Conspirators resolve to take Advantage against him from the Law of his God; and put *Darius* upon making that impious Decree, Ch. 6. v. 7. That *whoever should ask any Petition of God, or Man, for Thirty Days together, save of the King, should be cast into the Den of Lions.* It was a Decree, which was one of the greatest Pieces of Flattery imaginable: Nothing could better please a proud Infidel King, than to be Deify'd. It was the most opportune Device in the World, to try whether the *Babylonians* would pay an entire Obedience to their new *Median* Emperor: It was a Kind of Idolatry, the most plausible that could be invented. To worship an Idol, such as *Bel*, or such as *Nebuchadnezzar's* Golden Image was, that had been a Test too gross; and a Man may much more rationally worship himself, than a Creature of his own making. To worship an Animal, that had Motion and Strength, such as the Dragon, was better than to worship a lifeless Trunk; yet this had been to  
sink

sink the Worshipper infinitely below the Beast he worshipp'd: But to worship a King, that is much more defensible; the very Statues of Kings have been venerated, even by Christians, and met with solemn Processions, and plac'd in their very Temples; infomuch, that from the Honour there paid to the Images of Emperors, an Analogical Inference was afterwards made, for the introducing of the Images of Saints and Martyrs into Churches. But to worship the King himself, seems much more allowable, especially such a King, the greatest Monarch on Earth, who has Power of Life and Death, who in Dominion, in Rewards and Punishments, was the liveliest Image of God in the World; who was able to hear and grant the Petitions there offer'd him: If any Idolatry can be excusable or venial, it is certainly this. And nothing could ever be thought on, so ensnaring to *Daniel*, as this Project of the *Median* Princes. Not to worship the King, had been to shew him a Personal Dishonour; and it was grievous for *Daniel* personally to affront *Darius*, who had been so Gracious, and indulgent a Master to him. Not to pray to God for Thirty Days together,  
and

and yet to pray to the King in his stead, had been all the while to renounce God, and to exalt a Creature into his Throne, On the one Hand, the Den and the Lions threaten him; on the other, the Bottomless Pit, and the Damn'd Spirits.

IN this Streight in which *Daniel* was, Could no Expedient be found? What if he had worshipp'd the King, that Worship might be interpreted Allegiance, rather than Idolatry; or it was only worshipping God in the King, that represented him; or he might for Thirty Days together, petition'd the King to repeal his ungodly Decree, and to worship the true God; and all the time, secretly, and in a Corner, or mentally, he might have worshipping'd God; any one of these Expedients had reconcil'd all, had gratify'd the King, secured *Daniel*, and defeated all his Enemies. But *Daniel* knew none of these Salvo's, none of these Reserves and Evasions; he durst not deny God, and scandalize all good People, by giving that Divine Worship to the King, which was due only to God: Religion was his tenderest Care, and he had hitherto kept it inviolable; and would never communicate with either the *Babylonian*, or the *Median*, or the

the *Persian* Idolatries. A great Love made him greatly zealous for God his Beloved; and the more publickly God was dishonoured, the more publickly *Daniel* resolv'd to own him; and pray'd three times a day in his Chamber, on his Knees, more conspicuously than ever, with his Windows open towards *Jerusalem*; not for Ostentation, but Example. When his Duty to God, and Obedience to his King, stood in Competition, tho' it was an inexpressible Grief to the good Man, that ever there should be such a Competition, he obey'd God, and patiently suffer'd the King's Displeasure, in being cast into the Lions Den, from whence God did miraculously deliver him; and even the King himself, by congratulating his Deliverance, and destroying his Enemies, shew'd afterwards, that he lov'd *Daniel* the better, for loving his God better than his King; for sagacious Princes best measure the Fidelity of their Subjects, from their Sincerity to God.

Ch. 6.  
v. 10.

I AM well aware, that after all this, some will say that *Daniel* had a Supernatural Gift of Prophecy, and of Interpreting Dreams, which render'd him greatly beloved, and made him a Pattern too high for

Ch. 2.  
v. 46.

for the Imitation of ordinary Persons. 'Tis true, *Daniel* was a Prophet, and inspir'd, and peculiarly honour'd on that Account; nay more, ador'd too, and that by proud *Nebuchadnezzar* himself: Though his being a *Saint* was more forcible to make him *greatly beloved*, than his being a *Prophet*. But the several Kings, that made him their Minister, considered him more as a Statesman, than a Prophet: His Inspirations were occasional, now and then; his Political Abilities, constant and habitual: And it was from the Experience of those Abilities, that he was intrusted with the Publick Affairs. Nor is it necessary, or usual, that Prophets should be Politicians; they commonly are fitter for a Cell, than a Court; for Contemplation, rather than an Active Life.

Ezek, 28.  
v. 3.

BESIDES, there are Two Sorts of Divination, one Sacred and Inspir'd, the other Natural and Political; the former might now and then, while he was useful, make him a *Favourite*; the latter made him always a *Minister*: And in this latter, *Daniel* excell'd, as much as in the former; insomuch, that his Wisdom became proverbial, *Behold, thou art wiser than Daniel*. It is this Kind of Divination,

vination, which is common to all Wise Men; and was probably the Genius which accompany'd *Socrates*: It was by this Kind of Divination, that *Daniel* gave safe Counsels, foresaw Consequences, and, to the utmost of his Reach, left nothing to Chance: It was such Divination, such Sagacity as this, which interpreted to him all the Dreams of Human Life, the Vanities of the proudest Wight, the Follies of the shrewdest Contrivances, and the Uncertainties of all Worldly Success; and therefore taught him, greatly to adore that All-wise Almighty Providence, which holds the Helm of the World; to implore the Protection of him, *who rules in the Kingdom of Men, and gives it to whomsoever he will*; and greatly to love his most gracious Conduct in all his Dispositions, which when all is done, is our only true Wisdom.

Ch. 4.  
v. 25.

YOU have now seen *Daniel*, one Royally descended, an Instance of the greatest, both *Courtier*, and *Favourite*, and *Minister*, that ever was; who was all Three, to no less than *Five* Monarchs, and in *Three* several Monarchies of the World; One that kept his Station in the greatest Revolutions that ever were, under

der all the Disadvantages imaginable, of *Captive*, and *Stranger*, and *Jew*, for about *Ninety Years* together; One who to all his other Characters, added that of the *Ascetick*, and the *Saint*: All which made him *greatly belov'd*, *greatly belov'd by God*, at whose Glory he ever aim'd; *greatly belov'd* by all those Kings, whom he faithfully serv'd; *greatly belov'd* by the People, whose Good he studied. You have seen, how *Love* was reciprocal, how *Daniel* *greatly lov'd God, the King, and the People*: And this was the Secret he had, which naturally attracted so Universal a Love. A Secret, that is neither too mysterious for your Comprehension, nor too Heroick for your Imitation: A Secret of a certain and approv'd Virtue. For Goodness is Awful and Amiable to all Mankind, and has Charms that are irresistible: There is a powerful Sweetness, a propitious Obligingness, such Effusions and Irradiations of Divinity in it, which commands our Affections, and are able to overcome all our Aversions; and I am confident, that there is no one here, but if he would make the Experiment, would find a proportionable Success.

LET me then exhort, let me beseech you, to consider all the Attractives of the *Divine Love*, till God's Sovereign Love inflame you, and you habitually breathe his Praises. Learn like *Daniel*, Humility by Affliction, Purity by Temperance; to keep your Graces alive by Prayer, and frequenting your Oratory; to subdue Rebellious Nature, by Fasting and Mortifications. Learn from *Daniel*, a Universal Obligingness and Benignity, an awful Love to your Prince, a constant Fidelity, an undaunted Courage, an unwearied Zeal in serving him: Learn from *Daniel*, an equal Mixture of the Wisdom of the Serpent, and of the Innocence of the Dove, an inoffensive Conversation, a clean Integrity, and an impartial Justice to all within your Sphere.

LEARN from the *Man greatly beloved*, to reconcile Policy and Religion, Business and Devotion, Abstinence and Abundance, Greatness and Goodness, Magnanimity and Humility, Power and Subjection, Authority and Affability, Conversation and Retirement, Interest and Integrity, Heaven and the Court, the Favour of God, and the Favour of the King, and you are Masters of *Daniel's*

*niel's* Secret; you will secure your selves an universal and lasting Interest; you will like him, be *greatly* *belov'd*, both by God and Man.

FOR when we have in vain try'd all other Methods, there is nothing stable but Virtue; nothing that can keep us steddy in all Revolutions, but the Love of God; and when the Worldly Wise Men, and the Mighty, fall by their own Weakness, or moulder by the Decays of Time, or wear out of Fashion, or are overwhelm'd by a Deluge of Envy, or are blown away by the Breath of God's Displeasure, or when the World, of its own accord, frowns and forsakes them, and their Name and Memory perish; the Man that loves God is still the same, God whom he loves is still the same, with him is no Variableness, nor Shadow of turning; his Incentives are still the same, Infinite Philanthropy, Loving-kindness and Amiability; his End is still the same, the Glory of his *Beloved*; his Duty is still the same, and has a Goodness Essential and Unchangeable; his Retreat to a peaceful Conscience, is still the same; his Assistances have still the same sweet Force; his Ambition, the same Heavenly Prospect; his

his Designs, and Affections, and Resolutions, have still the same Center; his Will is in the Disposal of the same gracious Providence; his very Afflictions meet in the same Point with his Prosperity, and both work together for his Good. Search now, and see, if over the whole Universe, you can find a Place of Rest, a steady Happiness, in any thing, but in the Love of God, and you will return with *Solomon's Account*, *All here below is Vanity and Vexation of Spirit*. For this World is founded upon the Seas, and establish'd on the Floods, the very Foundation of it is laid in Mutability. But he that loves God, and trusts in his *Beloved*, is like Mount *Sion* that cannot be removed, but stands fast for ever; he is built on the Rock of Ages, he stands firm on a Height, that has no Precipice, and is above all Assaults, and is in Eternal Security. For what, or who, shall separate a resolute Lover, from the Love of Christ; shall Tribulation, or Distress, or Persecution, &c.?

Isa. 26. 4.  
Psal. 24.  
2.

BUT alas, when we frail Creatures have done all we can, 'tis impossible for us to love God so as he is worthy to be *beloved*, so as to satisfy our selves we

G

love

love him enough. No Holy Person can love God to that Degree, but he passionately desires to love him much more; and through the unavoidable Weakness of laps'd Nature, the best of Men do often fail in their Duty, and are reduc'd to bare *Desires* only. Love no sooner begins to offer up a Sacrifice to our *Beloved*, but the Fire is apt to go out; and nothing many times, but the dying Embers of languid *Desires* remain on the Altar. And this is suitable to the Name the Angel gives to *Daniel*, when he stiles him, a *Man of Desires*: It is the proper Description of a good Man here on Earth, that *he is a Man of Desires*. For this World is the Region of Want, and consequently of *Desires*: And happy is the Man, who being first *greatly belov'd* by God, to his Power, loves God again; and out of that Motive of Divine Love, earnestly *desires*, like *Daniel*, to oblige, and help, and relieve, and serve, and pray for, all Mankind, as bearing the Image of his *Beloved*; but above all, to have a Reverential and Zealous Love for his Prince, who more immediately represents, and resembles, God his *Beloved*.

O MAY every Soul here present, live and dye this happy Lover, thus greatly belov'd by Men, if it be the Divine Will; but above all, thus greatly belov'd by God; *to whom with the Son, and Holy Spirit, be Glory, &c.*





A  
**SERMON**

PREACH'D upon

*Passion - Sunday.*

MICAH VII. 8, 9.

*Rejoice not against me, O mine Enemy; when I fall, I shall rise; when I sit in Darkness, the Lord shall be a Light unto me.*

*I will bear the Indignation of the Lord, because I have sinned against him, until he plead my Cause, and execute Judgment for me: He will bring me forth to the Light, and I shall behold his Righteousness.*



VERY one that hears this Passage of Scripture, will soon perceive what the Prophet intends, namely, a Representation of the Church of Judah

under the *Babylonish* Captivity; I say, of *Judab*; for though the Prophet prophesied of *Samaria* as well as of *Jerusalem*, Chap. I. I. yet from the 9th Verse of the 3d Chapter, to the End of the Prophecy, he undoubtedly speaks of the latter; as appears from the Series of the Prophecy its self, which we have no Reason to disjoint; and from the several Predictions here scatter'd of Deliverance and Restoration, which were never literally fulfill'd in the Ten Tribes, who were never restor'd; but only in *Judab*, to whom God had promis'd a Restoration.

IT was then the Church of *Judab*, of whom, and to whom, the Prophet spake; and more than that, it was to the Reformed Church of *Judab*. For though *Micah* prophesied in the Days of *Jotham* and *Ahaz*, as well as of *Hezekiah*; yet this latter Part of the Prophecy was utter'd in the Days of King *Hezekiah*, as we learn from the Prophet *Jeremy*, who makes mention of the 12th Verse of the 3d Chapter, as spoken in that King's Time; and in all probability, so was all that follows, and spoken after the Captivity of the Ten Tribes, which fell out in the Sixth Year of his Reign:

And

And 'tis evident to all, who read the Sacred Story, that King *Hezekiah* was a most Illustrious Reformer of God's Church, as was *Jotham* before, and *Josias* after him.

As the Prophet directed his Discourse to the Church, to the Reform'd Church in general; so he apply'd himself to all Degrees of Men in particular. He preach'd not only to the People, and to the Priests, but to the Court; *To the Heads of the House of Jacob, and to the Princes of the House of Israel*, Ch. 3. v. 9. Nay, to King *Hezekiah* himself; in whose Presence, as the Prophet *Jeremy* informs us, Chap. 25. v. 18. he deliver'd that direful Prophecy, *Therefore shall Zion, for your sake, be plow'd as a Field, and Jerusalem shall become Heaps, and the Mountain of the House, as the High Places of the Forest*, Chap. 3. v. 12. Warning the King, and the Court, of the Danger of National Sins; of the National Judgments they would certainly bring down, unless prevented by a National Repentance.

IT was a bold Undertaking, to denounce God's Judgments to the King, and to the Court; and to tell them, that the King's Palace, and that the

whole City of *Jerusalem* should be plow'd, should be utterly destroy'd: Such Mortifying Subjects as these, Courts, above all others, are not willing to hear of. But true Prophets, in the Delivery of their Messages, fear none but God, and dare say any thing that God commands them. And there are Times, when Prophets cannot, must not, keep Silence; when the *Watchmen* ought to *blow the Trumpet*, to give the Warning of Repentance to the whole Land; or if the Land will not take the Warning, to *free their own Souls*.

AMOS, who was originally *neither Prophet, nor Prophet's Son, but a poor Herdsman of Tekoa*; yet when God sent him, he had Courage from above, to prophesy against *Israel*, against King *Jeroboam*, and against the Worship of the Calves: *That the High Places of Isaac should be desolate, and the Sanctuaries of Israel laid waste, and that God would rise against the House of Jeroboam with the Sword*. And to prophesy these terrible things, even at *Bethel*, which was the King's Chapel, and the King's Court: And to prophesy in spite of *Amaziab*, the Priest of Bethel, who falsely accus'd *Amos* to *Jeroboam*, for conspiring  
against

against him; adding, *that the Land was not able to bear all his Words*: As if a true Zeal for God, had been Rebellion against the King.

THE Prophet *Jeremy* once thought to leave off Prophecying, when he saw the Word of the Lord made a Reproach, and a Derision daily; but he was not able to continue silent, as he himself confesses. *I said, I will not make mention of him, nor speak any more in his Name: But his Word was in my Heart, as a burning Fire shut up in my Bones: I was weary with forbearing, and I could not stay.*

THE Prophet *Micah* was very powerfully mov'd, and assisted, and cries out, *Truly I am full of Power by the Spirit of the Lord, and of Judgment, and of Might, to declare unto Jacob his Transgression, and to Israel his Sin, Ch. 3. v. 8.* And that Assistance of God's Spirit made him wonderfully successful; in-somuch that King *Hezekiah* was so wrought on by *Micah's* Words, *That he fear'd the Lord, and besought the Lord, and the Lord repented him of the Evil which he had pronounced against them.*

HAPPY was it for the King, that he so devoutly attended to the Prophet:  
Happy

Happy was it for the Prophet, that he had the Opportunity of Preaching to the King himself. Had he preached these severe, though necessary Truths, in another Congregation, where a Sort of Men, such as the *Psalmist* complains of, came on purpose to wrest his Words, and with Thoughts against him for Evil; What Tragical Relations had been made of his Sermon? But the Prophet was safe under the King's gracious Protection, and in having the King himself for his Auditor; *who being like an Angel of God*, liked the Preacher the better, for the conscientious Discharge of his Prophe-tick Duty.

BUT though the Prophet preached to the Church, to the Reformed Church of *Judab*, and to all Degrees of Men in it; to the People, to the Priests, to the Court, and to the King himself; yet the Words I have chosen to discourse on, are to be appropriated to the Penitent Part only of this Reformed Church; because that Reliance on God's Mercy, and that Sense of their own Guilt, which is here expressed, is applicable only to them; and to them only, the Character here given can fully agree.

YOU

YOU all know, that the whole Church of *Judah* was by *Hezekiah* reform'd from Idolatry, and had the true Worship of God restor'd, and all Sorts of People seem'd with great Readiness to contribute to that Reformation; not only the Priests, *but the People, and the Princes, all shew'd a vigorous Zeal in all the Cities of Judah, breaking down the Images, and cutting down the Groves, and throwing down the High Places and Altars, and offering very liberally to the Service of the Temple.* But even in this good King's Days, though they were reform'd in their Faith, and in the Publick Worship, the Generality of them were still unreform'd in their Lives. And yet as wicked as they were, they thought themselves very secure from God's Anger. A strange Stupidity had possess'd them to that Degree, that *they lean'd upon the Lord, and said, Is not the Lord among us? No Evil can come upon us.* Of all this the Prophet frequently in this Prophecy, and in this very Chapter, sadly complains, lamenting the Universal Corruption of Manners, which he saw in the People, in the Princes, in the Priests, in all Orders of Men, and threatning very sore Judgments to their Impenitence.

YET

YET still, by the great Goodness of God, there was in this, and in the following Reigns, which were all wicked and irreligious, except that of *Josias*, among a great Number of Apostates to Idolatry, a *Remnant* left. There were some *Gleanings of good Men*, who took Warning from the Prophet, and from the Captivity of the Ten Tribes; who wisely learn'd Repentance from the woful Experience of their Captive Neighbours, and kept alive that Reformation, which had been so happily begun. The Prophet saw, that on such as these his Sermons had their desir'd Effect; and professes, That *his Words did good to him, that walk'd uprightly*, Chap. 2. v. 7. And 'tis of such as these, 'tis of this Penitent Remnant of the Reform'd Church of *Judah*, the Prophet here speaks, *Rejoice not against me, &c.*

'TIS easy to observe, that the Prophet in these Words, draws Three several Pictures of Reform'd *Judah*: And he draws her in Three distinct Postures, like a Captive, like a Penitent, and like a Conqueror. He draws her Calamity, in the First; her Behaviour under it, in the Second; and her Deliverance from it, in the Third.

I. HE draws her first like a Captive, like a Captive Woman sitting in the Dust, in a disconsolate forlorn Condition, bewailing her Captivity. And the Particulars out of which this mournful Idea is composed, is couch'd in these Expressions: *Her Enemy, her Enemy rejoicing, her Fall, her sitting in Darkness, and the Indignation of the Lord.*

IF you please then to listen to the Lamentations of Captive *Judab*, you will hear her begin them with *O mine Enemy*: And great Reason she had so to do. For her *Enemy*, or rather *Enemies*, the Singular being here put for the Plural, were very numerous, and in all respects very formidable; more Nations than one were immediately combin'd in her Ruin; and particularly the *Babylonians*, and the *Edomites*, who are chiefly remark'd in Holy Scripture.

THE *Babylonians* were a *Mighty Nation*, whose *Quiver was as an open Sepulchre*; and they were all *Mighty Men*, who would eat up all the *Harvest, the Flocks and the Herds, the Vines and the Fig-trees, and impoverish all the Fenced Cities, wherein Judab trusted, with the Sword.* They were cruel, and would shew no Mercy; a bitter and hasty Nation,

on, *Terrible and Dreadful, and very heavily laid their Yoke on God's People.* I need say no more of them than this, that *St. John*, when he was to draw a *Prophetick Description of the Great Antichrist under the Gospel*, was directed by the Spirit of God, to make *Babylon* the Type, and to paint *Spiritual Babylon* in the Colours of the Temporal; as if no Nation under Heaven were infamous and wicked enough, to furnish him with *Idolatry, and Pride, and Uncleaness, and Covetousness, and Cruelty, and Impiety*, in full Perfection, fit to resemble the Man of Sin, but only the *Babylonian*.

THE *Edomites* were the Children of *Esau*, and originally of the same Blood, and of the same Religion with *Judab*, though they revolted from the Church of God. And these seem'd to have deriv'd from *Esau* their Father, his Perverseness, which he remarkably shew'd to his Aged Mother; insomuch that *Josephus* gives them this Character, That they were a turbulent and unruly Nation, always prone to Commotions, and rejoicing in Changes. But their Animosity against *Judab* seem'd to be Hereditary; the Loss of the Birth-right, and of the Blessing

De Bell.

Jud. l. 4.

c. 6.

Blessing in their Father, entail'd Revenge on all his Posterity. And they were all along the natural Enemies of the Children of *Jacob*. And when they saw *Judab* assaulted by the *Babylonians*, they sided with *Judab's* Enemies, and thirsted to have a Share in the Destruction of God's Church. They had a *perpetual Hatred, and shed the Blood of the Children of Israel by the Force of the Sword, in the Time of their Calamity. Edom pursued his Brother with the Sword, and did cast off all Pity, and his Anger did tear perpetually, and he kept his Wrath for ever.* The Prophet *Obadiab* spends his whole Prophecy on *Edom*, for his Violence to his Brother, for standing in the Cross-way to cut off those that did escape, and for delivering those that did remain in the Day of Distress. So that the *Edomite* was an Enemy as merciless, and as implacable, as the very *Babylonian*.

SUCH were the Enemies of Afflicted *Judab*; and God in his just Indignation against *Judab's* Sins, gave both these Enemies their desir'd Success; Success that was able to satiate the most impetuous and revengeful Cruelty. For they did not only make a compleat Conquest  
over

over *Judab*; but when she was conquer'd, and prostrate at their Feet, and past all possibility of the least Resistance, they insolently insulted over the Conquer'd; *they rejoic'd against her*. This cut Captive *Judab* to the Heart, and goar'd her Soul with a Multitude of new Sorrows. It was a grievous Calamity to be conquer'd; but all her Miseries were acted over again, and again, and again, when they insulted, when the *Enemy rejoic'd against her*.

THE *Babylonians*, they rejoic'd against Captive *Judab*; and as they pass by, *they clap their Hands, they hiss, and wag the Head at the Daughter of Jerusalem*, saying, *Is this the City that Men call the Perfection of Beauty, the Joy of the whole Earth?* But that which cut deepest, was their blasphemous Taunt, v. 10. *Where is the Lord thy God? The Gods of Hamah, and Arphad, and the Gods of Sepharvaim*, were not able to deliver *Samaria* out of the Hand of the King of *Assyria*; and your Great *Jehovah*, we now find, is as feeble as any of them, and as unable to resist the Great King of *Babylon*; or the God of *Israel* has abandoned his own hated *Israel*; or he is fled to *Babylon*, as a Tributary  
God,

God, to do Homage to the Imperial Deity of our Great God *Bel*. You your selves daily prophane the Name of your own God: You your selves renounce him, and fly to our Gods for Refuge; your own God being no longer able to protect you; your own God, who is as much King *Nebuchadnezzar's* Captive, as you that are his vain Adorers: Tell us, miserable Wretches, tell us now, which is the Almighty, *Jehovah* or *Bel*?

THE *Edomites* they also rejoiced against Captive *Judah*, and impiously reproach'd her; *Where is the Lord thy God? Your Jehovah is become a Fugitive; he wanders about the World, without Temple, or House to dwell in. How is your Prophecy now fulfilled, That the Elder should serve the Younger? Say, which now inherits the Blessing; Esau the Conqueror, or Judah the Captive? Thus did Judah's Enemies insultingly open their Mouths against her; They kiss'd, and gnash'd the teeth, and said, We have swallowed her up: Certainly this is the Day we look for; we have found, we have seen it. Go on, Victorious Babylonians; root out the Memory of Judah from the Earth.*

H *Judah,*

*Judah*, forsaken by their God, and detestable to the whole World. Thus did the Children of Edom, in the day of Jerusalem, cry, Down with it, down with it, even to the ground. Thus, with the Joy of all their Heart, and with despiteful Minds, did Idumea rejoice at the Inheritance of the House of Israel, because she was made desolate.

SUCH Insults as these, from the Babylonians and the Edomites, were the very Gall of Bitterness to Captive *Judah*; and so much the more afflicting, because her *Fall*, her Destruction was so dreadful and consummate. The whole Country, the Land flowing with Milk and Honey, was laid waste: The City, all the Palaces, the King's House, and the Temple, were burnt to Ashes. All her People, her Nobles, and her Priests, were either starv'd by Famine, or struck dead by raging Pestilence, or barbarously put to the Sword, or, which is less eligible to Generous Minds, enslav'd. Her King *Zedekiah*, saw his Sons, the young Princes, the Hope of the Kingdom, murder'd before his Eyes; the last Sight they were for ever to see: For his weeping Eyes, as they dropp'd Tears for his murder'd Children, were,

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by the *Babylonians*, put out; and the Captive, Childless, Blind, Mournful King, was bound in Fetters, and carry'd to *Babylon*.

AND yet this Calamity, as great, as general as it was, did in this receive a very doleful Aggravation, that it was not only great, but lasting. *Judab* did not only *Fall*, was not only in *Darkness*, which in Holy Scripture signifies a very heavy Affliction; but she was to *Sit*, to continue in *Darkness*: For *Sitting* implies Continuance. Her Captivity, reckoning it from the Reign of *Jehoiakim*, was to endure 70 Years together; so that very few, or none, who saw the Beginning of their Misery, could cherish any Hope of Living to see the End of it: The Captivity it self being commensurate to the Age of Man, which is Threescore Years and ten, an Age to which very few attain. And it was a killing Consideration, to lie buried in such a Sorrow, from whence there was no Hope of a Resurrection.

BUT *Judab's* Enemy, Her Enemy rejoicing, Her Fall, Her Sitting in *Darkness*, though they were very bitter and deadly Ingredients of her Calamity, yet that which made her in all Respects

completely miserable, was, *The Indignation of the Lord*. All the rest are easy to be endur'd, when God is on our Side; but the Sins of *Judab* had most justly provok'd God's Anger, and made him their Enemy. And the Anger, much more the Indignation of God, has such a Confluence of Terrors in it, of Terrors in Body, and in Soul, of Terrors Particular and National, of Terrors Temporal and Eternal, that had *Judab* never had Enemy, had *Judab* never fallen, had *Judab* never sat in *Darkness*, yet the *Indignation of the Lord* was sufficient of it self to have sowr'd all her Prosperity, and would have render'd her Condition infinitely more deplorable than the *Babylonians*, and the *Edomites*, and all the damn'd Spirits they invoc'd, could possibly have done. Great Reason then had Captive *Judab* to have an indelible Impression of her Miseries, and most sadly to bewail her Calamity; which being Universal to the whole Land, we may easily imagine the Sorrow to have been Universal also. The Obstinate as well as the Penitent had a Sense of their Bondage: They all felt the Punishment; but the Penitent only felt the Sin.

Sin. The Penitent only had the Skill to turn their very Misery into a Blessing, by their Religious Demeanour under it. Which is the next Thing to be consider'd ; The Behaviour of *Reform'd Judab* under her Calamity : And this is the

2d. POSTURE in which she is drawn by the Prophet ; like a *Captive* before, but now like a *Penitent*. And her Behaviour is considerable, In Respect of her *Enemy* ; In Respect of *God* ; and, In Respect of *her self*.

IN Respect of her *Enemy*, her Behaviour is express'd in these Words ; *Rejoice not against me, O mine Enemy. Judab* gives her *Enemies* no ill Language : She knew it was her Burthen to bear Reproach, as well as Captivity. The hardest Word she here uses, towards either the *Babylonian*, or the *Edomite*, is *Enemy*. And such they professedly were, and she sigh'd under the Violence of that Enmity, with which they both had overwhelm'd her : And all the humble *Captive* has to say to her *Enemy*, is either a modest Rebuke, or a fearless Request, or a Charitable *Item*, not to grow too insolent by Success ;

*Rejoice not against me, O mine Enemy.*

REJOICE not against me. O ye Babylonians, Remember that the most High ruleth in the Kingdom of men, and giveth it to whomsoever he will. He only is the God of Battel, the Sole Arbitrer of Peace and War, and can in one Minute turn the whole Torrent of Calamity on you: And so he certainly will; for the Prophets that foretold my Captivity, have also promis'd, and foretold my Deliverance: And the very same Prophets have threatned Miseries much more dreadful to befall you; Miseries, to which no Relief is promis'd, to which nothing is foretold, but outrageous Despair. *The Burthen which God will lay on Babylon, shall sink her much lower than Captive Judah is now; When the Measure of her Covetousness is full, her End will then come.* And it is filling apace, if not brim-full already. *Judah's Calamity has a determinate Period; it shall last but 70 Years at the longest; but Babylon's shall be Eternal: Therefore rejoice not against me, O ye Babylonians.*

REJOICE

REJOICE not, O ye *Edomites*; for in insulting over me, ye insult over your own Miseries, as well as mine. Our God has commanded the *Jew*, not to *abhor an Edomite*; for he is his Brother. Why should not this Command be mutually observ'd on both Sides? Why should the *Edomite* abhor his Brother *Jew*? If both Sides had been to blame, Why should not their common Danger have reconcil'd them? Ah had *Judab* and *Edom* reviv'd that Brotherly Affection, which, before the Loss of the Birth-right, harbour'd in the Breasts of their Fathers, *Jacob* and *Esau*; had they both join'd for the common Safety, against the *Babylonian*, the common Enemy humanly speaking; both might have preserv'd their Liberty: But *Edom* will be an easy Prey to the *Babylonian*, now her Neighbour *Judab* is led Captive. Rejoice not then against Captive *Judab*; since every Wound you give *Judab*, makes *Edom* bleed. Rejoice not; for there can be no greater Sign of Judicial Infatuation, that God has destroy'd the Wise Men out of *Edom*, than *Edom's* Rejoicing at *Judab's* Captivity, which must needs precipitate her own. And to assure *Edom* that her Burthen

shall be much heavier than that of *Judab*, the Prophets have foretold more terrible Judgments to befall *Edom*, than *Judab* ever endur'd. *The Sword shall come upon Edom, the People of God's Curse; the Calamity of Esau shall be brought upon him. Ye shall be desolate; your Pride shall be brought down: Ye shall be as stubble. God will speak against all Idumea, in the fire of his jealousy: He will cut off man and beast; your Kings, and your Princes. And ye shall drink the cup of God's fury; and therefore, Rejoice not against me, O ye Edomites.*

NO Reason then, you see, had either the *Babylonian* or the *Edomite*, to rejoice over Penitent, Reform'd *Judab*, when in the lowest Ebb of her Misery: But great Reason had *Judab*, amidst all her Sorrows, to rejoice her self. And that from her Behaviour

IN Respect of God: In whom she here expresses a very firm Confidence, of Deliverance, and of Support. Of Deliverance; *When I fall, I shall rise.* Of Support; *When I sit in Darkness, the Lord shall be a Light unto me.*

OF Deliverance ; *When I fall, I shall rise.* *When I fall* : When *Jerusalem* is laid waste , and the Temple turn'd to Ashes , and the whole Nation carry'd Captive into a strange Land. From such an utter Desolation as this, for *Judab* to date, or to infer her Restoration ; *When I fall, I shall rise* ; seems to be a Confidence very preposterous. And yet it is further observable , that Penitent *Judab* does not only conclude her own Rise from her *Fall* ; but concludes the same of all the Nation in General, tho' she well knew , that it was a *Remnant* only that repented. And as preposterous as such Conclusions seem, they were most rational ones for Penitent *Judab* to make , and very strongly built, not only on God's Promise of Restoring her after 70 Years , but on the usual known Methods of Divine Providence.

FOR God is wont to introduce his most eminent Mercies , by some sharp previous Affliction, that his People may be the better prepar'd to bear Prosperity, which is too apt to alienate our Affections from God , and to fix them on the World ; unless Calamity does first mortify and humble them , and make us more sollicitous to perform the Duty,  
than

than to enjoy the Blessing. I need go no further for an Instance, than the First Lesson read this Day, 3. *Exod. 9, 10.* Where we are taught, That *when the Children of Israel's Cry was come up to God*, and their Oppression was grown insupportable, then God sent *Moses* miraculously to deliver them. So that whensoever the Servants of God see their Miseries seemingly past all Remedy, then is God's Season for their Rescue. The more to magnify his Power, and to endear his Paternal Care; to make the Blessing the more valuable; to manifest that it is his own Work, and that all the Glory of it is due only to himself: To enkindle the greater Love; to excite the more exalted Praise; and so to dispose the Receiver, that he may not abuse God's Favour when it comes, and turn the Blessing into a Curse. Well then might *Judab* prognosticate her Exaltation from her Humiliation, and say, *When I fall, I shall rise.*

SOMETIMES God works Deliverances for his People, not because they are universally humbled and reclaim'd, but purely for his own *Name's Sake.* This God himself declares again and  
again :

again : *I had pity for my Holy Name, which the House of Israel had prophan'd among the Heathen. I do not this for your Sakes, O House of Israel ; but for my Holy Name's Sake , which ye have prophan'd among the Heathen , &c.* Well then might Penitent *Judab*, from that Essential Zeal God has to assert his own Sovereign Glory, infer the Deliverance of the People call'd by his Name ; though but a *Remnant* only did repent. *When I fall, I shall rise.*

AGAIN. It is customary with God, to spare a Multitude , for the Sake of a few : As he would have done *Sodom*, at *Abraham's* Prayers, had there been *ten Righteous Persons* in it. And the like we read of *Jerusalem* ; where, if before the Captivity, there had been any that had executed Judgment, and had sought the Truth ; God would have pardon'd it. Besides, God is powerfully prevail'd on by the Prayers of those few Righteous Persons, that cry unto him for the rest : And *Judab* knew, that under the Captivity there was a *Remnant* of such Righteous Persons, of Souls truly humbled, crying Day and Night to God, bewailing the Sins of *Sion*, and praying for the Peace of *Jerusalem*.

*rusalem.* These Holy Persons continually stood in the Gap before God, that he should not utterly destroy the Nation. These were God's Remembrancers, who kept not Silence, and would give him no Rest, till he establish'd, till he made Jerusalem a Praise in the Earth. Judah well knew the mighty Force that such effectual fervent Prayers had on the tender Mercy of God; and that made her confident for her self, and for the whole Captivity, and put her into a Transport of devout Admiration: *Who is a God like unto thee; that pardoneth Iniquity, and passeth by the Transgression of the Remnant of his Heritage? He retaineth not his Anger for ever: He will turn again; he will have Compassion on us, &c. Ver. 18, 19, 20.* Thus, from the Repentance, and devout Supplications of the Remnant only of God's Heritage, Judah firmly concludes the Deliverance of the whole Heritage; *When I fall, I shall rise.*

NOR was Judah only confident of Deliverance, but of Support also in the mean time: *When I sit in Darkness, the Lord will be a Light unto me.* And this Confidence was grounded on the usual Conduct of propitious Providence,

as well as the other. For in *Micah*, and the rest of the Prophets, when God denounces Judgments against his People, his Threats are intermingled with Promises of Blessings, either Temporal or Evangelical. Well then might Penitent *Judab* say, *When I sit in Darkness, the Lord will be a Light unto me.* When I am depriv'd of all the Comforts of Life, abandon'd by all worldly Succours; when God himself seems to desert me, and suffers me to lie 70 Years together in a vexatious Captivity; when God seems to cover himself with a Cloud, that my Prayer should not pass through; then will the Lord be a Light unto me; at Midnight I shall see a clear Sun-shine. *In the multitude of the Sorrows I shall then have in my Heart, God's Comforts shall refresh my Soul.* My insulting Enemies hinder my other Friends, but cannot hinder God, who is my best Friend, from Visiting me. When Poor, Captive, Exile, Penitent *Judab*, lies chain'd in a *Babylonish* Dungeon, dark as Hell; yet the Rays of the Divine Benignity can pierce through the thickest Darkness, to enlighten and revive me. My Chains will be then more eligible than Liberty: *Babylon* will make  
me

me forget *Sion*. My very Dungeon will be Heaven upon Earth, when I enjoy God there. No sad Thought shall arise, but I can take Sanctuary in one of his Gracious Promises, which shall instantly dispel it. If this be Captivity, by becoming a *Babylonish* Slave, to become the Lord's Freeman, O may my Captivity last not 70, but 70 times Seven Years. No Time, O Lord, is long; Eternity it self is not tedious, that is spent in thy Fruition. O Almighty Goodness, thou only canst make Captivity desirable: Welcome then *Darkness*; there will I sit, desiring to see no Light, but what comes from thy Countenance; for thou art Light, and Liberty, and Joy, and all in all to those, who for thy Sake are content for a while, to *sit in Darkness*.

SUCH was the Behaviour, such was the Glorious Confidence of the Penitent Reform'd Church of *Judah*, under the *Babylonish* Yoke, which she had always in her God; a Confidence which was a much greater Blessing to her, than her Safety, her Freedom, her Prosperity could have been. Will you next see her Behaviour,

IN Respect of Her self? Which is Penitential, and was the true solid Ground of all her Confidence in God: And it includes Three Particulars.

HER Submission, in regard to the Greatness of her Affliction; *I will bear the Indignation of the Lord.*

HER Patience in regard to its Continuance; *I will bear the Indignation of the Lord, until he plead my Cause, &c.*

HER Confession, in regard to her Sins; which drew down that great and continued Affliction on her; *Because I have sinn'd against him.*

HER Submission, in regard to the Greatness of her Affliction, is plac'd first; *I will bear the Indignation of the Lord.* The *Indignation of the Lord* is a frightful Expression, and in Holy Scripture does not only signify God's Anger, but the Fierceness of that Anger. And when God is once provok'd to that degree, that *He takes to himself the Weapons of his Indignation, when he marches through the Land in Indignation, and threshes the People in his Anger:*

*ger : When the Mountains quake , and the Hills melt , and the Earth trembles ; who can stand before his Indignation ; and who can abide in the Fierceness of his Anger ? Who , of all the Sons of Adam , can stand in God's Sight when he is angry , much less when he is mov'd to Indignation , to fiery Indignation , which devours his Adversaries ? David was so terrified at the Thoughts of it , that he eat Ashes like Bread , and mingled his Drink with weeping , because of God's Indignation. How then could Judah resolve to bear that , which is impossible to be born ; and to cry out , I will bear the Indignation of the Lord ?*

TRUE it is, *the Indignation of the Lord* is a Weight too heavy for any to sustain but the Son of God , who had the Iniquities of the whole World laid on his Shoulders ; too heavy for a Sinner to bear , but not for a Penitent , such as *Judah* was , who could therefore bear it , *because the Lamb of God , who was fore-ordained before the Beginning of the World , had render'd it supportable. The wicked drink the wine of God's wrath , pour'd out without Mixture , without any Mixture of Mercy , into the Cup of*  
his

*his Indignation* ; and they perish by the Draught : But the Penitent, when they *drink the wine of God's wrath*, they always drink it with a Mixture of Mercy ; and that which is deadly Poyson to the one , is a Restorative to the other. It was mingled for *Judab* with Mercy. God did not , on the humble Captive, suffer his whole Displeasure to arise ; but corrected her in Measure , laid on her no more than he supported her to bear, and by degrees made the Hearts of the very *Babylonians* to relent towards her ; so that *in the Peace of the Land, Judab also enjoyed Peace.* All the time the Impenitent felt the Terrors of the Lord, God call'd the Mourners into his peculiar Care , into a Refuge from the Storm : *Come my People, enter thou into thy Chambers, and shut thy Door about thee , and hide thy self as it were for a little Moment , until the Indignation be overpast.* The Indignation lasted but for a Moment, but for a little Moment ; and God was so infinitely tender of his Church , that he gave Warning of the Indignation before it came , and Warning of the Critical, Dangerous little Moment, when it was to come ; and would not , for that one little Moment,

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leave it expos'd ; but hid it in safe Shelter, that the *Indignation* could not reach it. Since then the Paternal Indulgence of God levell'd his Judgments to *Judab's* Strength, and sustain'd her all the while with Cordial Consolations ; well might she resolve, as bitter as the Cup was, to drink it off, as great as the Calamity seem'd, to endure it : *I will bear the Indignation of the Lord* ; let him lay more on me, so that as he increases my Load, he increases my Supports : I will bear as much Load as he is pleas'd to lay on me ; *I will bear the Indignation of the Lord.*

THUS did Penitent Reform'd *Judab* exercise an humble Submission to the Greatness of her Affliction. And so she did an unwearied Patience to its Continuance also : *I will bear the Indignation of the Lord, until he plead my Cause.* *Until* intimates her Affliction to be lasting, as well as great : And so it was. For the Prophet *Jeremy* had told *Judab*, that her Captivity was to last 70 Years. It seem'd a long Time to live in Exile and Slavery, and to suffer the Affronts and Indignities of insulting Enemies. But God, to chastise his own  
Peo-

People, to cure them of Idolatry, to scatter some Beams of Saving Knowledge, some Notices of the true God among the *Gentiles*, and some preparatory Intimations of the future *Messias*; for these, and the like most Holy, Wise, and Gracious Purposes, had so decreed it. And there was nothing left for *Judab*, but an entire Acquiescence in, and Resignation to the Divine Will; and patiently, without murmuring, to wait on God, and to attend his Time, which is always best for us, always better than to chuse for our selves. And this was her daily Practice, as she professes, *v. 7. I will look unto the Lord; I will wait for the God of my Salvation. My God will bear me.* And while she was thus waiting on God, for a Return of her Prayers, all Holy Persons who died in Captivity, died with the Satisfaction of *Moses*; they had a joyful Prospect of the Promised Land, tho' they did not live to enter it; but instead of the Earthly *Jerusalem*, they both saw, and enter'd the Heavenly. And this Consideration was enough to make them esteem their Captivity short, when it procur'd their Eternal Freedom. Well then might Penitent *Judab* be con-

tent with her Fetters ; and say , *I will bear the Indignation of the Lord ; I will bear it, until he pleads my Cause.*

BUT that which created this Confidence in God , which made *Judab* so submissive to the Greatness , and so patient under the Continuance of her Affliction , was the deep Sense of her Guilt , which occasion'd her Penitential Confession ; *Because I have sinn'd against him.* For to a Penitent , who has once felt the Evil of Sin ; to a Penitent , who bemoans in the Bitterness of his Soul , who detests with the utmost Abhorrence , the great and the continued Outrages he has offer'd to Infinite Goodness ; no Temporal Punishment can appear too great , or too lasting. He is content to be miserable here , so he may be eternally happy hereafter ; and thinks it most just he should *bear the Indignation of the Lord , because he has sinn'd against him.*

IT is long e're God , who is *slow to Anger* , is provok'd ; longer , e're that *Anger* rises to *Indignation*. And nothing can provoke the *God of Mercy* to his *strange Work*, to *Anger*, but Sin : Nothing can kindle his *Indignation*, but  
Obsti-

Obstinate Sin ; *when we do evil with both hands, earnestly, v. 3.* And when his *Anger* is provok'd, and his *Indignation* is kindled, and he begins to punish ; the Original Design of Punishment, in the most Merciful God, *who delights not in the Death of a Sinner*, is to awaken him to Repentance. When his *Judgments* are in the Land, his Intent is, *that the Inhabitants should learn Righteousness*. When he is about to strike with his Rod, *Micah* tells us, *that the Lord's voice cries, and the Man of Wisdom shall see thy Name. Hear ye the Rod, and who hath appointed it.* And if there be any Men of Wisdom in the City, Men that are wise to Salvation, and will hear the Rod, when God calls them to hear it ; and *will rent their hearts, and turn unto the Lord with fasting, and weeping, and mourning, for their own, and for the Nation's Sins ; God is gracious and merciful, slow to anger, and of great kindness ; he repenteth him of the evil : He returns, and repents, and leaves a Blessing behind him.* 'Tis then God melts into tenderest Compassion : *How shall I give thee up, O Ephraim ! How shall I deliver thee, Israel ! My Heart is turned within me ; my Repent-*

ings are kindled together. *Judab* had no sooner submitted to God, and confess'd the Justness of her Punishment, from the Greatness and Continuance of her Sins, but God himself condescends to the Penitent; his *Anger* is in a moment becalm'd, his *Indignation* cool'd, and all that follows is the Happy Consequence of *Judab's* Repentance, and patient Submission. Which is

THE Third Thing considerable; and the last Posture in which the Prophet draws the Church of *Judab*. For having drawn her as a Captive, and as a Penitent, he now draws her as a Conqueror. In the Two former, he painted her Calamity, and her Behaviour under it; and now he paints her Deliverance from it; and that in no less than Four very Signal Mercies which God vouchsaf'd her. For he *pleads her Cause*; he *executes Judgment for her*: He *brings her forth to the Light*; and *she beholds his Righteousness*.

THE First Mercy God shews to Reform'd *Judab*, when by her Repentance his *Indignation* was appeas'd, is, to *plead her Cause*. To *plead for the Widow*, who

who groans under the Oppressor ; the Widow, who is poor, and helpless, and unable to speak for her self, or to hire any one to plead for her, is a great Act of Charity among Men, and recommended as such in Holy Scripture. And from hence we may make some Estimate, how great a Mercy it is in God, *to plead for his People.* *Judab* had been long loaded with the Reproaches and Oppressions of the *Babylonians* and the *Edomites* ; who, measuring the Goodness of their Cause from their present Temporal Success, (as the most flagitious are wont to do) boasted of the Favours their Gods had bestow'd on them, and of their own Virtue. *They sacrific'd to their net, and burnt Incense to their drag ; because by them their Portion was fat, and their Meat plenteous.* And in the mean time, they revil'd the poor Captive *Jews*, for the most wicked Wretches in the World, because they were the most calamitous. *Judab* was forc'd to hear all their insolent Calumnies, and did not dare to make a Reply. But God, who is wont to *plead for his People* when they are most destitute, and their Condition is most desperate, appears himself as *Judab's Advocate,*

and *pleads her Cause*; *pleads it from Heaven*, in turning all his Providential Chastisements to her Good; in making it appear, that the God of *Israel* had not abandon'd his own *Israel*; that he was still the Lord their God; that their Enemies Success was not from their Virtue, but from his wise Disposal; that *Judah's* Sins only made *Babylon* and *Edom* victorious: That he ordain'd the *Chaldeans* for Judgment, and establish'd them for Correction; and suffer'd for a while the wicked to devour the man that was more righteous than himself; and then pour'd a Multiplication of Woes on the Devourer. That Correction was only intended for *Judah*; but utter Destruction for *Babylon* and *Edom*. For God is not only *Judah's* Advocate, to plead her Cause; but in the

SECOND Place, Her Avenger; He executes Judgment for her. For as our Lord puts the Question, and answers it himself; *Shall not God avenge his own Elect, that cry day and night to him, though he bear long with them? I tell you, that he will avenge them speedily.* And God did avenge his People here, as he had promis'd to do: *I will execute*

*Ven.*

*Vengeance in Anger, and Fury on the Heathen, such as they have not heard.* This was a tremendous Threat; and it was made good, both on the *Babylonian*, and on the *Edomite*.

THE *Babylonian* assaulted *Judah* for his Glory; out of his Ambition of that Universal Monarchy which Providence, to make him a Scourge to the World, design'd him. And therefore God commanded *Judah* to serve the King of *Babylon*; and assur'd them, that if they serv'd him, they should live. And they were to pray for the Peace of that City; that in the Peace thereof, they might have Peace. So that all *Judah* was enjoin'd by God, patient Submission to that King. They were to subject their Persons to the *Babylonish* Government, but not to prostitute their Consciences to the *Babylonish* Idolatry, whensoever the Commands of God, and of the King of *Babylon*, stood in Competition. To have then obey'd the King, had not been Allegiance, but Apostasy. In such Cases, the true *Israelites* would always be Martyrs, but never Rebels: They resolutely chose to obey God, and patiently to suffer the Lion's Den, the fiery Fur-

Furnace, and the Extremity of the King's Displeasure.

How difficult soever this Command of Patient Submission at first seem'd, their Security manifestly lay in its punctual Observation. For by their patient Submission, they renounc'd all Carnal Expedients; they renounc'd the *Arm of Flesh*, and put themselves wholly under God's immediate Protection: And the closer they shelter'd themselves under the Almighty's Wings, the safer still they were. Having put off their Armour, and thrown away their Swords, in entire Obedience to God; the Lord of Hosts was their Guard, and their Champion. Their own Human Counsels and Attempts, might have prov'd as unsuccessful, as they were unlawful; and might have doubled their Miseries: But in God's Hands they were safe; Putting their full Trust in him, they were *sure never to be confounded*. God readily espous'd their Cause; and within about 50 Years after the Burning of *Jerusalem*, retaliated upon *Babylon* all the Evils she had brought on his People, and that in a much more plentiful Measure, than ever he suffer'd her to mete to *Judah*.

THE Judgment God executed for his People, was in all Circumstances most remarkable. For Vengeance surpriz'd *Babylon*, when the Great *Belshazzar*, and his Court and his Concubines, were gorging themselves at a Luxurious, Idolatrous Feast; *drinking themselves drunk in the Vessels of the Temple*, and wallowing in their own loathsome Vomits. It was then the King saw the fatal Hand-writing on the Wall; *At which his Countenance fell, and his Thoughts troubled him, and the Joints of his Loins were loos'd, and his Knees smote one against another.* Then it was, in the Depth of their Security, in the Dead of the Night, that *Belshazzar* was slain, the City was taken, and *Darius* seiz'd the Kingdom. The *Babylonians* were destroy'd in the Midst of a Debauch; in the Height of their Impiety they all went drunk to Hell, and their Souls and Bodies perish'd both together.

THUS Terrible was God's Vengeance on the *Babylonians*. We must next see, how he executed Judgment for his People on the *Edomites*. The *Edomites*, whose chief Motive in Vexing *Judah* was

was pure Revenge : God himself expressly tells us so. *Thus saith the Lord, because that Edom hath dealt against the House of Judah, by taking Vengeance; and hath greatly offended, and reveng'd himself upon them; therefore I will make him desolate.* There was nothing in the World, which did more greatly offend God, and which was more likely to make *Edom* unprosperous, and obnoxious to the Fury of God's Anger, than their Revenge. For *Vengeance is mine; I will repay, saith the Lord.* And when once audacious Sinners endeavour to wrest the Sword out of God's Hand, it is then Time for the *God of Vengeance to shew himself* : And so he did. For within about Five Years after the Destruction of *Jerusalem*, God laid his *Vengeance on Edom*; He executed Judgment on *Edom for Judah*, by the Hands of the very *Babylonians*, whom they had a little before assisted to destroy her. And the Judgment God executed on *Revengeful Edom* was so very dreadful and lasting, that they are emphatically call'd the People, *against whom the Lord has Indignation for ever.* So little Reason had *Edom* to rejoice at the *Babylonian Conquest*;

quest; and so fatally did *Edom's* Revenge against *Judab* prove, as much her Punishment, as her Sin.

WHEN God, in respect of *Judab's* Enemies, had, as her Advocate, plead her Cause, and, as her Avenger, executed Judgment, and fought for her; *Judab* had nothing to do, but to reap the Fruits of that Victory God himself had gain'd in her Behalf. She now recovers her entire Freedom; and *God brings her forth to the Light*. Hitherto she endur'd a long Night of Affliction, with some lightsome Gleams only to refresh her; now God takes her up out of the Dungeon, and brings her to open Day: And he brings her out, without any of her own Contrivance, or Endeavour; without any thing on her Part, but Repentance and patient Submission; and on a sudden, to convince all the World it was his own Work, it was the Lord, it was only the Lord, who at the Expiration of 70 Years, *stirr'd up the Spirit of Cyrus*, to make that Transporting, that Surprising Decree, for Building the Temple, and for the Restoration of Captive *Judab*. Then was she brought forth to the  
Light,

Light, in full Splendor ; the Dawnings of which, all along, were to the faithful *Israelites*, the Solace of their Captivity, and in all their chearful Intervals, the Subject of their Songs ; when they took down their Harps from the Willows, and by the Waters of *Babylon*, strove, with the Descriptions of Future *Sion*, to forget the Past.

BUT such was the Goodness of God, and the Care he had for his People, that they should love as well as fear him, that he made *Judab* see not only the Justice, but the Benignity of all his Proceedings. *He made her behold his Righteousness* ; which in Holy Scripture signifies Benignity, or Mercifulness, as well as Justice. And this is the Happy Effect of Affliction in all Devout People. At first God seems to act severely towards them ; but the Cloud by little and little vanishes, and the Light breaks in upon us ; and upon our own Experience we cannot chuse but say, *I know, Lord, that thy Judgments are right ; and that thou of very Faithfulness hast caused me to be troubled.* Nor have we Reason only to justify God, but to love him also, for his Medicinal

dicinal and Fatherly Chastisements ; and to say, *It is good for me that I have been afflicted, that I may learn thy Statutes.* This was *Judab's* Condition : She saw her self Happy, and her God most Just, Benign and Merciful ; and her Happiness being founded on Affliction, she relish'd it the better ; she did the better taste and see that the Lord was Gracious ; she experimentally felt, and confess'd, and lov'd, and ador'd *the Righteousness of God.*

THE *Righteousness of God*, which made Penitent, Patient *Judab*, not only Victorious but Triumphant. She rode in Triumph over the once insulting *Babylon* ; In Triumph, the most Illustrious that ever was ; In Triumph, such as the Good Angels kept above, at the Defeat of *Lucifer*, and his Apostate Spirits, when they saw the accursed Rebels falling headlong from Heaven, down to the Place of endless Torments, and heard them Shrieking and Howling all the way they fell ; and the Loyal Host in the mean time full of the mighty Joys of Victory, exulted in the Just Damnation of the Rebellious Legions, and sang Triumphant Hymns to the Lord of Hosts, by whose Arm they

they had been Conquerors. For thus the Faithful triumph'd over *Babylon*: How art thou fallen from Heaven, O *Lucifer*, Son of the Morning? So certain was the Victory, so glorious was the Triumph, with which Penitent, Patient *Judab* was honour'd by God, who was her most tender Advocate, *to plead her Cause*; her most just Avenger, *to execute Judgment for her*; her most mighty Deliverer, *to bring her forth to the Light*; and her most indulgent Patron, *to make her behold his Righteousness*.

It was not a greater Consolation to Penitent, Patient *Judab*, so clearly to *behold the Righteousness of God*, than it was a Confusion to her Enemies to see her Restoration, and God's Thunderbolts falling thick on their own Heads; which the Prophet has describ'd in the following Verse: *Then she that is mine Enemy shall see it; and shame shall cover her which said unto me, where is the Lord thy God? Mine Eyes shall behold her; now shall she be trodden down, as the mire in the street.*

H I T H E R

HITHERTO, I have only insisted on the Case of *Judab*. And in making the Application, (since we have not that Happiness which *Micab* had, to have the King himself for our Auditor, in whose Royal Candor a Faithful Preacher might be secure) To prevent all Misrepresentations, by which the most Innocent Discourse, and the very Scripture it self may, by insidious Men, be perverted, and charg'd with odious Insinuations; I beseech you to observe, That as to *Babylon*, it lies in St. *John's* Visions under so many detestable Characters; the Prophecies concerning it are so obscure, and the Interpretations of them are so various, some of them so uncertain, some of them so forc'd, that I confess they are Abstrusenesses which I do not sufficiently understand, and therefore forbear particularly to apply

As to *Edom*; Their Father *Esau* is made, in the New Testament, the Idea of a Prophane Person, of an Apostate; of one hated by God, and of a *Reprobate*: And God forbid I should bestow such Names as these, on any one Communion of Christians whatsoever.

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BUT if we meet with any such in the World, who professing Christianity in Words, do so far deny it in their Works, as to reach those Characters which the Scripture gives of *Babylon* and of *Edom*; we are to deplore them, to pray to God to turn their Hearts, and to warn all People *to come out from them, that they be not Partakers of their Sins, and that they receive not of their Plagues.* And whensoever such Enemies as these attempt the Ruin of God's Church, our Saviour has taught his Followers how to encounter them. *Love your Enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you.* St. John has taught all Christians how to overcome them; *by the Blood of the Lamb, by the Word of their Testimony, and by not loving their Lives unto death.* *Judah* has taught all the Faithful, how to weather out a Captivity under them; by Repentance and Patient Submission. And my Design in this Discourse, is, from Penitent, Patient, *Reform'd Judah*, to draw an Example for the *Reform'd Church of England*, as far as their  
Con-

Conditions may any way agree, to imitate.

FROM the Example then before you of Penitent *Judab*, I earnestly exhort you to a serious and undelay'd Repentance ; which is *the Duty proper to this Penitential Season*. I exhort you to repent of your great, and numerous, and continued Provocations ; lest they bring down on the Land that *Indignation of the Lord*, under which *Judab*, because she had sinn'd, actually groaned ; and which *England*, because she has sinned, may justly expect.

I EARNESTLY exhort you, from the Example of Patient *Judab*, to Patient Submission ; the Duty proper for this very Day, which is *Passion-Sunday*. I exhort you to Patient Submission, to whatever Chastisement or Curse God is pleas'd to send you. I exhort you to those fervent Prayers and Tears, and to that firm Confidence, of either Deliverance or Support, with which the Patient Submission of Penitent *Judab*, and of the Primitive Saints, was always accompany'd. I exhort you to Patient Submission to God's *Indignation*, tho' it be great, tho' it be lasting ; since on this

Account, it is the more justly proportion'd to the Greatness, and Perpetuity of our Sins. I exhort you *to bear the Indignation of the Lord; to bear it, until he pleads your Cause; to bear it, because you have sinn'd against him.* But to learn Patient Submission perfectly, I exhort you above all to the *Patience of Jesus; who when he was reviled, reviled not again; when he suffer'd, he threated not; but committed himself to him that judgeth righteously.*

IN a word, I earnestly exhort you to a Uniform Zeal for the Reformation; that as, blessed be God, you are happily Reform'd in your Faith, and in your Worship, you would become wholly Reform'd in your Lives. From such a Reformation as this, we *may confidently hope for a Blessing*: And whatsoever Enemies our Church may at any time have; should they be as Insulting as the *Babylonian*, or as Revengeful as the *Edomite*; nay, should they for a while be never so Successful; yet Penitent, Patient, *Reform'd England*, may then say with Penitent, Patient, *Reform'd Judah*; *Rejoice not against me, O mine Enemy: When I fall, I shall rise; when I sit in Darknes, the Lord shall be a Light*

*Light unto me. I will bear the Indignation of the Lord, because I have sinned against him; until he plead my Cause, and execute Judgment for me. He will bring me forth to the Light; and I shall behold his Righteousness.*

Now to God, who Pleads the Cause of his Church, and Executes Judgment for her; who brings her forth to the Light, and makes her behold his Righteousness: To the Father, Son, and Holy Ghost, be Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, for ever and ever. *Amen.*



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H Y M N S or O D E S,

I. On the *Annunciation*.

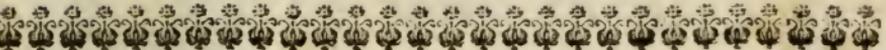
II. H E A V E N.

III. On the *Attributes of God*.

IV. On *Good-Friday*.

V. *Thirst for* J E S U S.

VI. *Resignation of* J E S U S.



H Y M N S of O D E S

I On the Ascension

II H E A V E N

III On the Resurrection of Christ

IV On Good Friday

V Verse for Easter

VI Resurrection of Lazarus



# HYMNS or ODES.

*In the Hymns Evangelical.*

O N

## *The* ANNUNCIATION:



LESS'D Spirit, who from Glory did'st  
[descend,

Thy Radiant Plumes o're *Mary* to  
[extend,

'Till, fill'd with thy endearing, mighty Flame,  
She Virgin-Mother of God-Man became ;

Hover

Hover o're me ; that, quicken'd by thy Wing,  
I the Conception of my LORD may sing.

THE Heav'nly Dove on *Chaos* deign'd to brood,  
And hatch the World from Heaps unform'd and rude ;  
When God's Foreknowledge the just Bounds assign'd,  
Which future States and Sov'reignties confin'd ;  
As his All-seeing Eye his Work survey'd,  
His Influential Beams on *Canaan* stay'd ;  
And from those Beams a Show'r of Blessings fell ;  
Just here, said he, my *Israel* shall dwell :  
Fair Olive-trees the Soil shall overspread,  
The Vine with Cluster'd Locks adorn its Head ;  
From unpress'd Udders Floods of Milk distil,  
And od'rous Honey from each woody Hill :  
Here, my *Jerusalem*, said he, shall stand,  
And in their God concenter all the Land :  
There, Men shall build a Temple to my Praise ;  
Designing the whole *Area* with his Rays,

Then

Then Boundless Wisdom, with Omniscient View,  
The Happy *Nazareth's* Dimensions drew :  
Just on this Mount, said he, my Town I'll rear ;  
The Virgin *Mary's* Dwelling shall be here.  
*Gabriel* shall here Devotion to Her pay ;  
Hither from Heav'n shall be a beaten Way ;  
And in this Closet, hallow'd by her Pray'r,  
The Spouse of God Incarnate, God shall bear.  
To Ancient Saints Great God his Will display'd ;  
They saw not in clear Light, but in the Shade.  
What God of Old taught Prophets to presage,  
We see fulfill'd in this thrice Happy Age.

IN *Naz'reth* dwelt a Saint, a Virgin-Wife,  
Who led on Earth a Beatifick Life :  
She wonder'd how Men wilfully cou'd sin ;  
As if no Child of *Adam* She had been.  
When e're her Sense soft needful Sleep requir'd,  
Her waking Heart to Heav'n all Night aspir'd.

Chaste *Joseph* of her Husband had the Name ;  
But for her God She kept her Virgin Flame.

THE Evening Lamb which on our Altar fum'd,  
Was by the Hallow'd Fire but half consum'd,  
When *Mary* rose to Lauds, and humbly pray'd,  
That *Israel's* Hope might not be long delay'd :  
Yet to God's Will She wou'd her own resign ;  
Dear Lord, She said, I have no Will but thine.  
Then, wing'd with Pray'r, her Will to God arose,  
In God's high Will entirely to repose.  
Men, with their Gifts, think Glorious God pleas'd ;  
'Tis only with their Wills that he is pleas'd :  
The only Off'ring that he will accept,  
They for their Sacrilegious selves have kept.  
But none e're pleas'd God more than *Mary's* Will,  
Who unpolluted liv'd with mortal Ill.  
Then 'twas proclaim'd, God's Spoufals were begun ;  
That God wou'd be her Father, Spouse, and Son.

At his dread Feet, as She meek Off'ring lay,  
Just as her Will ingulf'd in Gracious Ray,  
Off dropp'd those Wings of Pray'r on which it flew,  
As warm Desire up to Fruition grew.

THE list'ning Angels the glad Myst'ry heard,  
And what they cou'd not comprehend, rever'd :  
When God call'd *Gabriel* forth, bid him prepare  
The Virgin to attend wrap't up in Prayer.  
Strait for his Flight the Wings of Pray'r he chose,  
On which the Virgin's Will so swiftly rose :  
To fit them on his Fellow Angels try'd,  
That with more Speed he might thro' *Æther* glide.  
Oft to fly down he made Effays in vain,  
His Wings still bear him to the Throne again.  
Swift-winged Pray'r to God with Vigor tends,  
And from his Sacred Footstool ne're descends.  
With that, those Wings before the Throne he left,  
And with his own, the Fluid *Æther* cleft ;

And

And as he felt his Robes Celestial flow,  
 Just o're the Golden Altar, to and fro,  
 He hovers in the Vapour, and perfumes,  
 With Od'rous Incense his Resplendent Plumes :  
 Then thro' her Closet-door he darts, and sees  
 The Holy Virgin fixt upon her Knees :  
 Fearing to interrupt her Pray'r, he waits  
 'Till her Return from Heav'n her Height abates.  
 Before her lay her Father *David's* Book ;  
 A Saint-like Glory brighten'd all her Look :  
 She recollected, starts at *Gabriel's* Sight ;  
 Who, with submissive Beams, prevents her Fright.

HAIL, Thou who art above all Women blest !  
 Hail, Thou by God lov'd of all Women best !  
 Thou shalt a Wond'rous Mighty Son conceive,  
 Who shall his Father *David's* Throne retrieve.  
 His Name, O Gracious Name ! shall J E S U S be ;  
 His Reign, commens'rate with Eternity.

Shall I, said She, conceive, who shun Mankind,  
Till their Converse in Heav'n shall be refin'd ?  
The Gracious Dove, said he, his Wings shall spread,  
And brood Extatick Love upon thy Head :  
The Pow'r of God Paternal shall come down,  
And with his sweetest Beams thy Temples crown :  
Incarnate Filial God shall suck thy Breast ;  
A Mystery too great to be exprest.  
God Things impossible to Men can do ;  
Your Cousin has conceiv'd, and so shall You.  
She, who in long Reproach was barren stil'd,  
Shin'd on by Heav'n, has been Six Moons with Child.  
Behold the Lord's low Handmaid, She reply'd ;  
May all thy Glorious Words be verify'd.

THEN to the Virgin flies the Spotless Dove,  
And She all o're dissolves in Heav'nly Love :  
God to enlarge her bounded Soul takes Care,  
That She may his Irradiations bear.

The Father infinite Complacence shows ;  
 Her Heart, with his Vouchsafements, overflows ;  
 Heav'n in her Womb, to lodge God Filial leaves ;  
 She, in an Extasy of Love, conceives.

GOD Filial, when he wou'd himself debase,  
 The Frailties to assume of Human Race,  
 Was pleas'd a Virgin Mother to elect,  
 Best predispos'd his Graces to reflect :  
 None e're liv'd less Below, or more Above,  
 Had a more humble, yet aspiring Love :  
 None more to God had sacrific'd her Will ;  
 Had more entire Antipathy to Ill :  
 None in their Oratory spent more Time ;  
 No one sang Hymns in Numbers more sublime ;  
 Than *Mary* ever blest'd, whom God decreed,  
 Shou'd all in Glory, as in Grace, exceed.  
 O cou'd my Spirit reach but Half that Height,  
 Which *Mary* gain'd in her Celestial Flight ;

I then God-Man shou'd in Just Numbers praise,  
And make the Seraphs listen to my Lays.

SOON as the Heav'nly Salutation ends,  
And *Mary* from her Extasy descends ;  
That in her Joys *Eliza* might have Share,  
When the next Crow shou'd call her up to Pray'r,  
To Visit her resolves : And e're 'twas Day,  
Wak'd by the Cock, She Prays, and Posts away ;  
Big with impatient Zeal, She flies to tell  
*Eliza* all the Wonders her befel :  
Who feels the Virgin's Rapture, as She speaks,  
While Crystal Drops of Joy bedew'd her Cheeks.  
O Thou most Blest of Womankind, She cries,  
Within whose Womb the Source of Blessing lies ;  
And next to Thee, is Poor *Eliza* blest,  
Who sees the Mother of my Lord, my Guest :

At that Glad News, I fell for Joy entranc'd ;  
Within my Womb, for Joy, my Infant danc'd :  
Blest Faith , which humbly that Good News re-  
[ceives ;  
God shall do all, which that firm Faith believes.  
In *Mary's* Soul deep Prints her Blessing made ;  
Who, in a Hymn, her Sacred Friend repaid.

MY Soul, my Spirit, with exalted Voice,  
Praise God my Saviour, and in him rejoice ;  
Who on his Handmaid shines so bright, that all  
The future World must *Mary* Blessed call.  
The Mighty, Me above my Sex has rais'd ;  
His Name, which Holy is, be ever prais'd.  
His Mercy on his Votaries descends ;  
To Endless Generations it extends.  
Strong is his Arm, and scatters as a Cloud  
The Vain Imaginations of the Proud :

He puts down mighty Sinners from their Seat ;  
He makes the meek, and humble Spirit, great :  
He fills the empty Souls, who to him Pray ;  
And empty sends the glutted Soul away.  
He'll no propitious Promises evade,  
To *Abram*, or to our Forefathers made.  
He his preventing Mercy keeps in mind,  
Which his Dear *Israel* saves, and all Mankind.

THE N She her Station with *Eliza* fix'd ;  
Both oft their Souls, their Joys and Praises mix'd :  
Three Tides of Sun the Moon had overflow'd,  
E're *Mary* left *Eliza's* Sweet Abode.

TH U S Saints on Earth, when sweetly they con-  
[verse,  
And the Dear Favours of Kind Heav'n rehearse ;  
Each feels the other's Joys : Both doubly share  
The Blessings, which devoutly they compare.

If Saints such mutual Joys feel here Below,  
When they each other's Heav'nly Foretastes know,  
What Joys transport them at each other's Sight,  
When they shall meet in Empyrean Height !  
Friends, ev'n in Heav'n, one Happiness wou'd miss,  
Shou'd they not know each other, when in Bliss.

*ALL Praise to JESUS, who, for his Repose,  
The Womb of the Incarnate Seraph chose.*





*In the Preparatives for Death.*

*H E A V E N.*



OR Eye, Ear, Thought, can take the  
[Height,

To which my Song is taking Flight ;

Yet rais'd on humble Wing,

My Guess of Heav'n I'll sing.

'Tis Love's Reward ; and Love is fir'd,

By Guessing at the Bliss desir'd.

GUESS then, at Saints Eternal Lot,

By due Considering what 'tis not.

No Mis'ry, Want, or Care ;

No Death, no Darknes there ;

No Troubles, Storms, Sighs, Groans, or Tears,

No Injury, Pain, Sicknes, Fears.

T H E R E, Souls no Disappointments meet ;

No Vanities, the Choice to cheat :

Nothing that can defile ;

No Hypocrite, no Guile.

No Need of Pray'r, or what implies

Or Absence, or Vacuities.

T H E R E, no ill Conscience gnaws the Breast ;

No Tempters, Holy Souls infest.

No Curse, no Weeds, no Toil ;

No Errors, to embroil.

No Lustful Thought can enter in,

Or Possibility of Sin.

FROM

FROM all Vexations here below,  
The Region of Sin, Death, and Woe.

Sing, to your utmost Strefs,  
Now elevate your Guefs ;  
Sing, what in Sacred Lines you read,  
Of Blifs for Pious Souls decreed.

THEY dwell in Pure Extatick Light,  
Of God Triune have Blifsful Sight ;

Of Fontal Love, who gave  
God Filial, Man to Save ;

Of JESUS Love, who Death sustain'd,  
By which the Saints their Glory gain'd.

OF Love Co-breath'd the Boundless Source,  
From which Saints Love derives its Force.

Within the Gracious Shine  
Of the Co-glorious Trine,

The Saints in Happy Mansions rest,  
Of all they can desire possest.

SAINTS Bodies there the Sun out-vie,  
Temper'd to feel the Joys on High :  
Bright Body , and Pure Mind,  
In Rapture Unconfin'd,  
Capacities expand , till fit  
Deluge of Godhead to admit,

IN All-sufficient Blifs they joy,  
Duration in sweet Hymns employ :  
With Angels they converse,  
Their Loves, and Joys rehearse ;  
Taste Suavities of Love Immense,  
Of all Delights full Confluence.

WITH God's own Son they reign Cohcirs ;  
Each Saint with him in Glory shares :

Like Godhead, Happy, Pure,  
Against all Change secure,  
In Boundless Joys they Sabatize ;  
Which Love Triune will Eternize.

By Boundless Love, for Souls refin'd,  
Are Joys unspeakable design'd :

When I those Joys imbibe,  
I then may them describe.

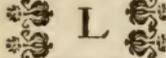
Joys to full Pitch will Hymn excite,  
When from Sensation I endite.





*In the Hymns on the Attributes of God.*

*I M M E N S I T Y.*


 O R D, for thy Vot'ries thou hast Wings  

 L [decreed,  

 To mount with Eagles Speed :

But Eagles fly too slow I fear,

For my long Passage o're the Sphere :

Give me the Vig'rous Plumes,

Which Wealth unbles'd assumes,

When it the Miser's Coffers leaves,

And of Evanid Wealth the Wretch bereaves :

Or give me Wings, on which a Heav'n-born Mind

Ascends to Bliss. leaving its Clog behind :

Or

Or give me those, on which the Morning flies,  
With instantaneous Motion o're the Skies ;

Or Wings like those of that swift Wind,  
On which God flew, when Vengeance was design'd.

To fix my Wings, my Guardian, is your Part ;  
Now fixt, my Soul shall fetch a Heaven-ward Start.

Resolv'd I am to try,

The Sphere of God's All-seeing Eye ;

To Heav'n I mounted ; search'd the Mansions round,  
And Rays Divine in every Mansion found.

No Saint is there,

But in God's Blissful Presence has a Share.

Then down to deepest Hell I steer ;

Sure God, said I, cannot be here :

They in Despair and Torment lie,

And God despise :

Yet God was ev'n in lowest Hell,

To awe the Fiends who wou'd Rebel ;

Nor Damn'd, nor Devils, durst blaspheme ;  
They trembled at his awful Beam.

Then to the Ocean I my Flight direct ;

But while the Ocean I inspect,

As the Vast Fluid rolls,

God ev'ry Wave controlls ;

When Saints to him in Tempests cry,

He still is nigh.

I next pass'd thro' the Subterraneous Pores,

Where Nature her hid Treasure stores ;

There I Great God behold,

For Tryals giving, or restraining Gold.

I entred all Earth's Lonely Caves,

I travers'd all the Land of Graves ;

God there keeps strict Account of Human Dust,

And can each Atom to its Site adjust.

In Horrid Night,

When Moon and Stars with-held their Light,

I try'd

I try'd my self to shroud,  
 Within the thickest Cloud :  
 'Twas Darkness, which I cou'd like *Egypt* feel ;  
 No Darkness yet cou'd me from God conceal :  
 But by his Omnipresent Ray,  
 He Blackest Darkness turn'd into Meridian Day.

O U T of this Globe, I then God's Presence trace,  
 Thro' all imaginable Space.

Before he on the World his Pow'r employ'd,  
 His All-sufficient Self he there enjoy'd ;  
 This Narrow World his Presence cannot bound,  
 God can innumerable Worlds compound :

And shou'd he all the Sandy Grains,  
 The Universe contains,  
 Turn to New Worlds, as spacious as the Old ;  
 In all those Worlds, he wou'd his Face unfold.

Shou'd his Almighty Pow'r,  
 Create New Worlds each Hour ;

No Numbers, his One Effence can divide ;

God never can be multiply'd :

His Single Eye,

Into unnumber'd Worlds co-evally can pry.

WHEN my swift Wings, and Eyes, were tir'd,

My Soul, my Organs reinspir'd ;

My self at last I resurvey'd,

And there of God Discov'ries made :

God, in the Womb our whole Contexture sees,

He builds us into Bodies by Degrees ;

He forms Bones, Muscles, Art'ries, Veins,

The Embrio, in the Womb sustains ;

Thro' ev'ry soft Canal,

Makes Vital Spirits fail ;

And when the Frame is habitable grown,

A Spirit breathes to keep the Throne.

God, from the Moment we draw Breath,

Superintends us till our Death :

Our Thoughts he sees before they start,  
All the first Movements of the Heart ;  
Our Words, when unarticulated, hears ;  
Sees when our Inclination from him veers :  
    Observes each Step we tread,  
Notes our Behaviour in our Bed ;  
Before, behind, around, within,  
He marks the Rise, and Growth of Sin.  
Nor Men nor Devils can his View evade ;  
All Secrets, to God's Eye, are in true Lights displayd.

SINCE all I Think, Speak, Will, or Do,  
    Lie open to God's View ;  
Th' habitual Thought that God is near,  
Excites an awful Joy, and tender Fear.  
I fear, when I on my past Sins reflect,  
    And Aggravations recollect ;  
How the foul Sins my Shame from Men wou'd hide,  
In God's Omniscience registred abide.

I joy, in an Almighty, Present Aid,  
When e're Temptations me invade ;  
I joy, that my Deliverer is nigh,  
When I in Danger to him fly :  
I joy, in God's Paternal Care,  
Who counts my Tears, and answers ev'ry Pray'r.  
God's Prefence makes High Heaven a Blifsful Seat ;  
'Twou'd not be Heav'n, shou'd God retreat :  
And Saints, who God by sweet Experience know  
Still present with their Souls, enjoy a Heav'n below.





*In the Hymns on the Festivals.*

O N

*G O O D - F R I D A Y.*



SONG of JESUS I design,

But stumble at the Leading Line :

Of JESUS Passion I wou'd sing,

And for this Day's Oblation bring ;

But cannot the Dispute decide,

'Twixt Grief and Love, which me divide.

WHEN JESUS Sufferings I view,

And know my self to be the *Jew*,

M

Whose

Whose Sins created all the Woe,  
God Flesh assum'd to undergo ;  
I dread my Guilt ; and in my Eyes,  
Of Tears I feel Two Fountains rise.

BUT when Sweet JESUS to my Sight,  
Appears in a Salvifick Light ;  
Where on the Cross he suffers Pain,  
That I may Blifs Eternal gain ;  
O! then my Heart with Love runs o're,  
And is inclin'd to grieve no more.

WHILE thus my Soul is at a Bay,  
Which of the Passions me shall sway,  
Mind, on a sudden intervenes,  
And with sweet Temper both serenes :  
She promises She'll both permit,  
And, to keep Peace, their Umpire sit.

MIND bids me Grief and Love unite,  
And then from both a Song endite :  
For Hallow'd Grief from Love is bred ;  
Love only Grateful Tears can shed :  
Love, for Offending Love Immense,  
Lefs eying Vengeance, than Offence.

To Love entirely, then my Mind  
The Conduct of my Tears resign'd ;  
And, from the Garden, I began  
To trace the Suff'rings of God-Man :  
I felt, into soft Tear devout  
Love at first Entrance bursting out.

I KEPT it lively in my Mind,  
That God and Man in JESUS join'd :  
That Godhead ev'ry Soul foreknows,  
For whom the Manhood suffers Woes ;

And while his Pains my Ransom bought,  
I, and my Sins, were in his Thought.

MIND cou'd no Pang of JESUS see,  
But still she cry'd, it is for me :  
I the Inflammative receiv'd,  
And all the way both lov'd and griev'd :  
God-Man for me enduring Smart,  
Both delug'd, and inflam'd my Heart.

I SAW Incarnate God at Pray'r,  
With awful, yet enam'ring Air :  
Each Tear Paternal God endear'd,  
He humbly lov'd, he sweetly fear'd ;  
He kneel'd, fell prostrate on the Ground,  
Aspir'd with Ardency profound.

COMPLAINT of inward Grief he made ;  
I saw dire Pangs his Soul invade :

With Tears he offer'd up strong Cries ;  
Ah ! then I saw him Agonize :  
Ah ! I beheld the Surface wet,  
With Droppings of his bloody Sweat.

HE his own Load foresaw ; had Sense  
Of Sin, and of God's Wrath Immense ;  
And pray'd, that he the Cup might wave,  
If a less Price Laps'd Man wou'd save :  
Yet to his Father's Will resign'd,  
Content to Suffer for Mankind.

I L O V ' D, and griev'd at J E S U S Pain,  
I saw him for my Sins sustain ;  
Yet only ey'd the outward Part,  
And cou'dn't reach his Dol'rous Heart :  
His Sorrows there none ever knew ;  
Too Infinite for bounded View.

WITH Grief his Pray'r grew so intense,  
Methought his Godhead in Suspense ;  
Withheld Consolatory Beam,  
That Agony might be extreme.  
Of such Suspense, what Heart can guess  
The Unconceivable Distress !

GOD sent an Angel from the Throne,  
With sweet Supports to ease his Moan.  
And since He suffer'd in the Place  
Of *Adam's* Universal Race,  
We judge his Woes proportion'd were  
To all the Guilt he deign'd to bear.

To God as he resign'd his Will,  
He rose to meet approaching Ill :  
I stood the Traytor to behold,  
Who for vile Price his Master fold :

I saw God-Man, from Lips impure,  
With Patience meek a Kiss endure.

I SAW the arm'd, inhuman Bands,  
Stretch tow'rds God-Man audacious Hands :  
His Voice struck all to Earth with Dread ;  
He suff'ring each to raise his Head,  
They him, when bound, to *Annas* drew,  
While from their Lord his Vot'ries flew.

WITH *Jews* was leagu'd Infernal Pow'r,  
Curs'd Satan knew the fatal Hour ;  
His Legions he review'd, and all  
The Devils, to revenge their Fall,  
Blaspheming, vow'd with utmost Might,  
On God's Lov'd Son to wreak their Spite.

MY Love began fresh Tears to shed,  
When JESUS was to *Ca'aphas* led.

With the High-Priest the Council join'd ;  
All in his Violent Death combin'd.  
With envious Rage I saw them swell,  
All unappeasable as Hell,

W I T H Buffetings they him assail'd ;  
His Face they spit on, and then veil'd ;  
Bid him by Prophecy disclose,  
Which was the Hand that gave the Blows,  
Shame, mixt with Pain in all his Woe,  
Ills which from Sin Co-eval flow.

To *Pilate* next they drag him bound,  
With cruel Clamours him surround ;  
The *Pagan* the Accus'd acquits,  
And strait to *Herod* him transmits.  
He and his Guards, Meek J E S U S made  
Their Scorn, and in Mock White array'd.

To *Pilate*, back they J E S U S sent ;  
He, *Jewish* Malice to prevent,  
Propos'd, that J E S U S, at the Feast,  
Might be the Criminal releas'd ;  
But for a Murderer they cry ;  
*Barabbas* free, let J E S U S dye.

M Y Love, my Tear, now higher rise,  
Incarnate God is in your Eyes,  
Ty'd to a Pillar, naked stripp'd,  
By unrelenting Soldiers whipp'd :  
His Sacred Flesh is wound all o're ;  
His Blood is Streams, 'twas Rills before.

T H U S bleeding, with redoubl'd Rage,  
They chuse the Common Hall their Stage :  
They Crown him with a Wreath of Thorn,  
With a Mock Purple Robe adorn ;

For Sceptre, they provide a Reed,  
And to insult him all agreed.

WITH bended Knee, Hail King, they cry'd ;  
Spat on his Face, and Mock'ries vy'd :  
Then took the Reed, and smote his Crown,  
To make the Thorns sink deeper down.  
To *Jews*, God-Man, thus full of Woes,  
To move their Pity, *Pilate* shows.

THE Hell-infuriated Crowd,  
Reit'rate Crucify, aloud :  
On our own Heads, and Race, the Guilt  
Shall rest, soon as his Blood is spilt.  
And *Pilate*, by their Threats inclin'd,  
The Guiltless to their Rage consign'd.

MY Love, my Tear, your Force collect,  
You now must on the Cross reflect :

There

There Pain, and Shame, are at full Strefs,  
And for my Sins God-Man opprefs,  
See, he begins the dol'rous Way,  
From *Pilate's* House, to *Golgotha*.

HIS Sacred Head with † Thorn is crown'd ;  
His bleeding Furrows dye the Ground :  
In his own Garments he's array'd ;  
His Pond'rous Cross is on him laid :  
With Bleeding faint, o'whelm'd with Woes,  
Beneath his Load he trembling goes.

AH! now he sinks ; and to sustain  
His Burthen, *Simon* they constrain.  
Love wish'd her self had then been seiz'd,  
Her suff'ring Saviour to have eas'd.  
My Love, my Tear, you now must count  
The Dolours felt on *Calv'ry* Mount.

---

† We do not read it was taken off.

INSTEAD of the accustom'd Wine,  
 They offer a Mock Anodyne :  
 For wonted Myrrhe, malicious *Jews*  
 The most embitt'ring Gall infuse.  
 No Anodyne Bless'd JESUS knew,  
 But Will Divine ; and Lips withdrew.

BETWEEN Two Thieves he thither came,  
 To stigmatize him with their Shame :  
 Then naked, to augment his Woe,  
 Him on the Cross supine they throw ;  
 Nail Hands and Feet, with Gorings pain'd,  
 Unsluice his Blood, till now undrein'd.

THE Cross between the Thieves they raise :  
 Soon as the Crowd upon him gaze,  
 They wag their Heads, mock, grin, blaspheme,  
 With Ragings various and extreme :

He patient, for Tormentors pray'd,  
With Gracious Yearnings Hate repaid.

OF Thieves, the Bad 'gainst JESUS rav'd;  
The Good, his Pity meekly crav'd :  
Bless'd JESUS spake, immensely prone  
To ease a Penitential Moan ;  
\* Thy Soul, the Angels shall this Day,  
To Paradise with me convey.

WHILE JESUS on the Cross was nail'd,  
The Sun, in Clouds, its Splendor veil'd ;  
At the Eclipse of Fontal Light,  
Fear'd it shou'd never more be bright.

In Shame, and Pain, Three Hours he hung,  
Shot thro' with Darts of Venom'd Tongue.

---

\* 16. LUKE 22.

MY Love, my Tear, you weeping see  
The Virgin Mother near the Tree ;  
O learn of Her to Love, and Weep,  
And JESUS in your Heart to keep.  
Yet ev'n her tender Love, and Tear,  
Reach'd only Woes She saw appear.

THE Length, the Breadth, the Depth, the Height  
Of inward Woe transcended Sight.

Ah ! cou'd our elevated Eye  
Into his Dol'rous Spirit pry ;  
A Sorrow infinite is there,  
No Speech Angelick can declare.

† MAD Dogs, from the Infernal Dark,  
About the Cross of JESUS bark ;

Their Foam they in Suggestions vent,  
And all his inward Pangs foment ;  
And yet their study'd utmost Spite,  
No one repining cou'd excite.

MY God, my God, I agonize ;  
Why dost thou me forsake, he cries ?  
Ne're since the World began, was known  
Such an Immense, Heart-breaking Groan.  
God-Man ne're made Complaint in vain ;  
'Twas but proportion'd to his Pain.

REFLUX of Godhead him relieves ;  
'Tis but short Time Bless'd J E S U S grieves :  
Yet that short Time God's Mercy sways,  
Man's Ransom to his Justice pays,  
Since God's Co-equal undergoes  
The Quintessence of Sinners Woes.

PATERNAL God's Co-boundless Son,  
For Sinners now his All has done :  
His Head he to his Father bends,  
His Soul into his Hands commends ;  
And sweetly breathing out his last,  
Into his Father's Bosom pass't.

THE God of Life gave up the Ghost :  
Amazed stood th' Angelick Host.  
Curs'd Fiends were lash'd to treble Pain ;  
The Temple Veil was rent in Twain :  
Earth quak'd ; back flew the Ocean Waves ;  
Rocks cleft, and open stood the Graves.

THE Good Centurion JESUS own'd ;  
The very Crowd his Woes bemoan'd :  
And of his Death all Doubt to clear,  
His Side was wounded with a Spear :

That Wound the *Jewish* Outrage clos'd,  
And then He in his Grave repos'd.

SOON as I saw Bless'd JESUS dead,  
I found sad Tear from Love was fled :  
Love left alone, with Joy beheld  
His Shame, his Angors now dispell'd :  
With that She call'd to Hymn for Aid ;  
In Song, his Loves She resurvey'd.

ALL Praise be to Incarnate God,  
Who for my Sake the Wine-press trod :  
Who, in Pure Boundless Love inclin'd,  
To give his Life for Laps'd Mankind :  
Who Miseries Immense endur'd,  
That I might live from all secur'd.

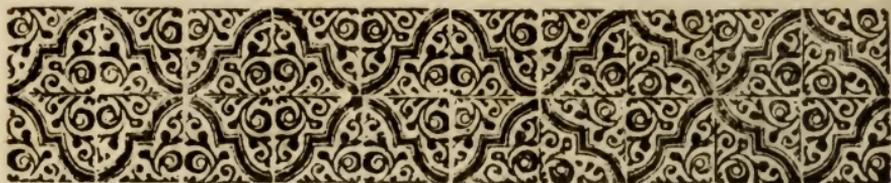
MAY I, like Blessed *Paul*, to know  
Dear JESUS, my Choice Hours bestow :

The Cross is the sole Book I need,  
In *that*, All-saving Truths I read ;  
God's Attributes all Harmoniz'd ;  
Evanid Wealth, Pomp, Joys despis'd.  
MAN'S Heinous Guilt apparent made,  
For which the Blood of God was paid.  
Sin's Curs'd Attendants, Pain and Shame,  
With Horrors of Infernal Flame ;  
Death, and the Terrors of the Grave,  
From which God-Man cou'd only save.  
ALL Graces which adorn the Mind ;  
An ardent Love, a Will resign'd ;  
A Lamb-like Meekness, Conscience clean,  
A Patience humble, and serene ;  
Obedience constant, and sincere ;  
Undaunted Courage, Filial Fear :

LARGE Charity, a Temper sweet,  
All Men like Brethren prone to treat :  
Devotion fix'd, a Zeal right-aim'd,  
Self-holocaust, all Passions tam'd :  
I, with all these, and num'rous more,  
From JESUS Cross, my self may store.

LORD, in thy Cross is all my Trust ;  
I'll Crucify all Sensual Gust :  
And if thou call'st me to the Stake,  
Help me to Suffer for thy Sake !  
Thy Cross I'll daily keep in Eye,  
And learn from that, to Love and Dye.





*Thirst for J E S U S.*


 THIRST, I thirst ; O cool me, for I  
 [burn ;  
 My very Bones will into Cinders turn ;

While to be from thee, J E S U S, 'tis thy Will,  
 Who only can a Mind unbounded fill.

O shew me some Cool Fountain, where I may  
 My Thirst ineffable for Thee allay.

SHO U' D I suck all the Moisture from the Flow'rs,  
 Or shou'd I drink up all the *April* Show'rs,  
 Or bathe my self all o're in Morning Dew,  
 Yet still my Thirst my Ardours wou'd renew.  
 Shou'd I pick all *Engaddi's* Cluster'd Vines,  
 Or drink up all the Spouse's Gen'rous Wines ;  
 Nor Grapes, nor Wines, wou'd give my Spirit Ease ;  
 They wou'd my Thirst enrage, but not appease.

Shou'd

Shou'd I at *Bethlem's* Fountain fill my Cup ;  
Shou'd I, like *Beh'moth*, drink all *Jordan* up ;  
Or live Three Days, like *Jonas*, in the Wave,  
And with my parched Tongue the Billows lave ;  
Shou'd Fountains, Rivers, Oceans thro' me flow,  
I yet away from all shou'd thirsty go.  
Shou'd I, like *Noah's* Dove, range all about,  
With the vast Deluge strive to quench my Draught,  
And drink the Universe of Waters dry ;  
Back to the Ark I yet shou'd thirsty fly.  
Shou'd I my Wings beyond the Eagle's rear,  
And build my Nest above the Starry Sphere ;  
Thence to the Streams Supercelestial soar,  
And drink up all th' Unfathomable Store ;  
Back to my Nest I thirsty shou'd retire,  
My Soul to Vaster Oceans wou'd aspire.

No Hart, by swallowing angry Vipers fir'd,  
No panting Hart, by Huntsmen chaf'd and tir'd ;

No Hart, that in *Arabian* Desarts strays,  
 With such a Thirst, for a Cool Fountain brays.  
 Not *Sychar*, when, in a Triennial Dearth,  
 The Sun had burn'd to Ashes all the Earth ;  
 Not *Egypt*, when the *Nile* forbears to flow,  
 E're such a Thirst as I, did undergo.

IN vain o're Earth, or Heav'nly Orbs I fly ;  
 My J E S U S only can my Want supply.  
 But J E S U S dwelling in his Bright Retreat,  
 How shall I reach his Empyrean Seat ?  
 The Loves, the Beauties which in him combine,  
 All the High Glories which in J E S U S shine.  
 Innumerable Strong Desires excite,  
 Which will to Bliss accelerate my Flight :  
 I with more Wings shall sweep the Heav'nly Coast,  
 Than are in the six-wing'd Seraphick Host.  
 With the Lamb slain, both in my Lips and Heart,  
 I'll tow'rds my J E S U S take a Vig'rous Start :

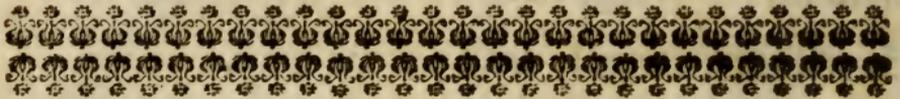
With

With all my Wings stretch'd out, full Speed I'll fly ;  
He will not, cannot, shall not me deny.

J E S U S my Thirst shall quench, but not abate ;  
In Quenching it, he will fresh Thirst create.

Dear Thirst, which with Satiety is join'd,  
Tho' restless, unafflicting to Mankind ;  
Till my Soul shall to Full Fruition soar,  
And Drinking at the Source, can thirst no more.





*Resignation of J E S U S.*


 ONG I with God for Masteries had try'd,  
 Antartick Wills in me for Empire  
 [vy'd;

My *Rational*, to Heav'n alone inclin'd,  
 My *Sensual*, with the World, and Satan joyn'd.  
 God, Grace, Heav'n, Reason, Conscience, Inward Peace,  
 All strove, me from my Tyrant to release ;  
 Laps'd Nature, the vain World, and Pow'rs of Hell,  
 And Sensual Pleasures, mov'd me to rebell.  
 My Soul well nigh had my Defence betray'd,  
 And to my Foe I had been Captive made,  
 But God, with a compassionating Eye,  
 Bid my good Angel speedy Aids supply,

My Guardian, who a while to Heav'n had Flown  
 To sing his Course at the Triunal Throne,  
 E're

E're down to my Deliverance He flew,  
From Beatifick Sight a Copy drew.  
The Blessed there, Things past, or future see,  
Recorded in Completion, or Decree.  
But no Idea casts a Beam so clear,  
No one to God so infinitely dear,  
As that of J E S U S in Eternal Mind  
When to his Father's, He, his Will resign'd.  
Down with that copy'd out, my Angel came,  
Whose Loveliness a *Judas* might enflame.

SCARCE to my Sight the Copy He presents,  
But instantly my stubborn Heart relents.  
I saw God-Man fall prostrate on his Face ;  
No Sight cou'd more a Sinner's Pride debase.  
With Ardour unconceivable He pray'd,  
When He the Horrors of the Cross survey'd ;  
His Eyes ran down, and all his Body o're  
Was bath'd in Drops of Agonizing Gore.

None but God-Man such Dolours cou'd sustain ;  
 And in Extremity of bitt'rest Pain,  
 'This Pray'r He offer'd to the Throne Divine,  
 O Father! *not my Will, be done, but thine.*  
 The sweet Ejaculation pierc'd my Heart,  
 There deeply stuck the Soul-enam'ring Dart.  
 Thence in my Will I felt Repugnance cease,  
 I threw my Weapons down, and sued for Peace.  
 Began all my Rebellions to repent,  
 And thus my Spirit (when contrite) took vent.

L O R D, to our Frailties thou wou'dst subject be,  
 Thou didst possess two Wills, distinct, like me.  
 Thy Will *Superior*, thy dread Father ey'd,  
 And Sense to thy *Inferior* was the Guide.  
 Thy Spirit, of thy Flesh still kept the Rein,  
 Thou, thy first Inclinations could'st restrain.  
 Could'st regularly gratify thy Sense,  
 And with no Thought inordinate dispense.

Thou

Thou of a tender, soft, and perfect Make,  
Didst of our Weakness, not our Sin partake.  
Thy perfect Temper wou'd thy Frame expose,  
To most acute, nice, Sense of Pain and Woes.  
And 'tis impossible for Man to guess,  
The bitter Forecasts of thy last Distress.  
Nor thy pure Will, nor thy nice Sense of Pain,  
Could Self-Indulgence, or Self-Pity gain.  
Thou Self-Contempt didst practise, and instill,  
Didst do, and suffer, thy dread Father's Will.  
Thou didst thy spotless Human Will deny,  
Chuse Torment, with thy Father to comply.  
What perfect Self-Annihilation then,  
Shou'd damp the Vitious Wills of Sinful Men?

THE Angel held the Picture still in View,  
That I, my Meditations might renew.  
The Will of J E S U S, I compar'd with mine ;  
My Will impure, thus striving to refine.

PERMIT me, Father, like thy Dearest Son,  
To cry, Not *Mine*, but *Thy* Sole Will be done.  
Not *Mine*, for I am blind ; and what to chuse,  
What to desire, I know not, or refuse :  
I Ill, may Good, and Bitter, Sweet may think ;  
Mistake my Antidote, and Poison drink.  
But *Thine* be done ; for Thou Omniscient art,  
To know the Wants, and Soundings of my Heart.  
Not *Mine* ; for if to make Right Choice I knew,  
My Weakness might not that Right Choice pursue :  
My Nature is as impotent, as blind ;  
I cannot Act the Good I have Design'd.  
But *Thine* : For 'tis by thy Sole Mighty Aid,  
That Frail, Laps'd Nature, e're thy Law obey'd.  
Not *Mine* : For had I Strength, my Will perverse  
May my Propensions in the World immerse ;  
Antipathies against Thee may maintain,  
And weigh me tow'rd's my Everlasting Bane :

But

But *Thine* ; for Thou Perverfenefs canst controul,  
And sweetly turn a Sin-distorted Soul.

Not *Mine* ; for I shou'd on my self depend,  
Grow Proud, or too Presumptuous, to amend :

But *Thine* ; for Thou canst Haughty Hearts debase  
To Humble Beggars, for thy slighted Grace.

Not *Mine* ; for I thy Blessings may abuse,  
And into ev'ry Grace Self-love infuse :

But *Thine* : Thou my Intentions canst direct,  
And raise them, thy sole Glory to respect.

Not *Mine* ; for when my Cross I up shou'd take,  
I may affrighted fly, and Thee forsake :

But *Thine* : Thou canst the heaviest Cross endear,  
And breathe Victorious Love, devoid of Fear.

Not *Mine* ; for I, unstable as the Wind,  
May covet Change, and hate to be confin'd :

But *Thine* : Thou dost Unchangeable abide,  
And canst light Spirits fix, who wou'd backslide.

Not *Mine* ; for I to Lust may turn a Slave,  
Fond of my Chains, may no Redemption crave :

But *Thine* : For Thou my Freedom canst restore,  
And make me relish what I loath'd before.

*THINE*, Lord ; Thou by Creation hast the Right  
To Rule the Work of thy All-quick'ning Might.

*Thine*, Lord ; Thou art the Potter, I, the Clay,  
Cannot the Form Thou givest me, gainsay.

*Thine*, Lord ; for Thou my Father wilt be stil'd,  
And thy soft Bowels yearn upon thy Child.

*Thine*, Lord ; Thee my Dear Saviour I esteem,  
Compassionating all Thou didst Redeem.

*Thine*, Lord ; Thee my sole Comforter I own ;  
To shed Celestial Love Thou still art prone.

*Thine*, Lord ; for Thou my Sure, Almighty Friend,  
To all my Wants wilt timely Succours send.

*Thine*, Lord ; Thy Sceptre the whole World o're-awes,  
Can force Submission, which it sweetly draws.

*Thine*, Lord ; Thy Truth can never me deceive,  
Or Boundless Mercy me unpity'd leave.

*Thine,*

*Thine*, Lord ; Thy Wisdom never me misguides ;  
Thy Gracious Presence still with me abides.

My Heart shall humbly, Lord, thy Will attend,  
Ambitious only never to offend :

O keep my Will meek, ductile, and sedate,  
The same in a Serene, or Stormy State.

O Father, chuse what Thou wou'dst have me be,  
In Danger, or Secure, Enslav'd, or Free ;

In Consolation, or afflicting Grief,  
Wealthy, or destitute of all Relief :

Give Life, or Death, give Health, or a Disease,  
Success, or Disappointment, Pain, or Ease ;

I'll welcome ev'n Desertions when I pray,  
Not murmur at Denial, or Delay :

Send Persecution, Torture, or Disgrace,  
I gladly will thy bitt'rest Cross embrace.

'Tis by thy Gracious Will thy Martyrs bleed ;  
And thy Supports, their Agonies exceed.

Thou,

Thou, Lord, not I, wilt suffer the Distress,  
While our two Wills, in *Thine*, shall coalesce.

I CHUSE, my God! all Thou hast predefin'd ;  
My very Death, its Time, Place, Manner, Kind :  
I'll welcome Pangs, in which I shall expire ;  
Christ-like resign'd, to die is my Desire.

In Thee alone my Spirit is at Rest ;  
*Thy Will be done* ; *Thy Will* is ever best.

I'll from my Bosom all *Self-will* expel ;  
*Self-will*, the fruitful Sin, which Peoples Hell :  
In the Blest Saints, in all the Hosts Divine,  
Throughout all Heav'n, there is no Will but *Thine*.

F I N I S.

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**T** Hese HYMNS, &c. are not Pick'd out, to shew  
the Best Side of the Author : For I know no  
Difference in Him throughout, but for the Variety of  
Verse.

W. H.



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