

M<sup>r</sup>. BOLTONS  
LAST AND LEARNED  
WORKE

*of the*  
Foure last Things,  
DEATH, IUDGEMENT,  
HELL, and HEAVEN.

*with his*  
ASSISE-SERMONS,  
and Notes on Iustice  
*Nicolls his Funerall.*

---

*Together with the Life and Death  
of the Authour.*

Published by E. B. And re-viewed, with  
Marginall Notes, and an Alphabetical  
Table added thereunto.

*Hercunto is added the Sermon at M. Boltons  
Funerall, by M. Nic. Estwick.*

The fourth Edition.

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LONDON,  
Printed by GEORGE MILLER,  
dwelling in the Black-Friers. 1639.



GOM

Behold an Image onely: There is none  
the Verbes thus That BOLTONS ghost can paint: To Heav'n it's gone.

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TO THE RIGHT WORSHIPVLL,  
FRANCIS NICOLLS  
ESQVIRE,

One of His Majesties Iustice of  
*Peace and Quorum*, for the  
County of *North-*  
*hampton.*

IR,



It was the desire of this Reve-  
rend Author, when that \* furious  
messenger of death first seized up-  
on his spirits, giving him no more  
intermission, than what would  
serve for some feeble preparati-  
ons against a *New Encounter*: that I would in case he died,  
( which afterwards lamentably fell out ) frame an Epi-  
stle to this Worke which hee had then made ready for  
the

\* *A Quartan  
ague.*

\* *Iustice Nicolls, as grave and learned a Judge as this Kingdome enjoyed in the age it held him.*

the Presse ; and dedicate it ( in his name ) to your selfe , as a pledge of his avowed thankfulness for those many favours hee received from that Religious and Renowned \* J V D G E , his Noble Patron : and from Your selfe , his immediate heire and successor.

This request from him ( that would deny me nothing ) I knew not how to withstand, though I wrong'd my selfe in the acceptance ; as to draw a *line* in that Worke, from which so rare a Worke-man had taken off his learned and eloquent pen. But yet a necessity lay upon me; for he desired in his sicknesse, that by this Dedication it might appear to the world how much hee honoured your selfe and family, which first preferred him.

1 Sam. 2. 30.

\* *Qui pecunia & largitionibus honores, sacerdotia & magistratus ambiunt, his poena deportationis est praestituta. Lex Iul. de ambitu.*

*Iustice of Peace and quorum, Iustice of Oyer and Terminer, Knight of the Shire, High Sheriffe of the County.*

\* *Honor fugientem sequitur, sequentem fugit.*

It was no small joy to his heart to see that speech of God himselfe fulfilled upon your *House*, *Those that honour mee I will honour*. It is fit the world should know ( that it may blush and mend ) to what eminency of place the meere merits of *Iustice Nicolls* in that short race of his life rais'd him unto. Called hee was by the Writ of *Queene ELIZABETH* to be *Serjeant at Law* : He was by *King IAMES* made *Serjeant at Law* to *Prince HENRY* His eldest Sonne : *Judge* of the Common Pleas, and *Chancellour* to our ( now ) Gracious Sovereign, when hee was *Prince of Wales*. But that which truly enobles his memory, and makes me call to minde what our *Fleta* reporteth was the honour of Judges about *King EDWARD* the the first's dayes : Hee had and held all these places *Nec prece. nec \* precio, nec promio*. I am not afraid to english it, for I well know the truth of it : *He neither begged them, nor bought them, nor gave so much as a New-yeares-gift for them.*

The like I can truly speake of your selfe ; Those dignities which have beene cast upon you in your owne Country ( since he was taken to glory ) which are neither few nor meane ; they came to you ; you sued not for them ; \* you sought them not : Nay, you degraded your selfe

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selfe of one of them (a thing not usuall) by making earnest suit to be out of the Commission of *Oyer and Terminer*, after you had a while indur'd it.

From hence (as I have good ground to conceive) would this worthy Authour have mounted you up on Eagles wings to the Throne of the Highest, who hath done these and greater things for you, and have prest upon you large and high performances. If ever there were a time for *Righteous Men* that are in authority to shew themselves, the time is now come. Meane Christians, their very persons and actions are by the abounding of sinne become a very *Parable of Repraach*; *A company of Blocke-heads*, as a *melancholy Divine* calls them. If those therefore that are in place should now be silent, it is pitie but their breaths should bee stopt for ever. I have observed it long, and not without wonder, (looking upon former times) that in these dayes such a spirit of feare and faintnesse hath possessed the hearts of holy Men, that they dare not bee couragious in the cause of God. It is no strange thing for a man to bee fearefull in the *Darke*: But when such a light shines upon us from heaven, as that our eyes are even dazelled in the beholding of it; now to be timerous, now to be faint-hearted in a good cause for feare of men, or any such ignoble respect; is *monstrous cowardize*. What is there in the face of man, made of the same mould, tossed to and fro with the same vanity, resolvable into the same Clay: that we should feare it? What is outward preferment, to the losse, or certaine hazard of a good conscience? For, they are rarely kept together: what are mockings, revillings, reproaches, imprisonment, &c. to godly men? but deeper impressions of stricter holinesse, and the very *marks of the Lord Iesus*.

The name of *Christian* is a name both of *Honour* and *Valour*, and begets better spirits than either *Roman* or *Greecian*; let *Machiavell* and other *Atheists* say what they will: which of their stories ever made mention of

Isay 40. 31.

Degeneres animos timor arguit.

Psal. 146. 3, 4.  
Nec Christiani ultra durare aut esse possimus, si ad hoc ventum est, ut perditorum minas atq; insidias pertimescamus.

Cip. Lib. 1.  
Epist. 3. ad Corn.

Oportuit in divinis castris milites Christiani: ut non minæ terreat, nec cruciatus & tormenta devincant.  
Cyp. lib. 2. cap. 6.

so valiant an army, as that *Noble Army* of Martyrs, mentioned in the eleventh Chapter to the *Hebrewes*? How can they want spirit that derive their courage from no lesse Author than the Lion of the Tribe of *Juda*. Nay, it were no hard matter to prove, ( might I recede from an Epistle, to pursue a Common place ) That no man can be truly valorous ; but he that is truly religious.

As this Courage ought to be in all that feare God : so specially in those that are Magistrates , and sit in the seats of Justice , the very Tribunalls of God himselte : For them to be dastardly and fearefull , is to shame their Master. Give mee therefore leave , by some warrant from the Author , in your person ( whom I cannot but commend in this particular ) to presse this vertue upon all that beare rule in their Countrey. It is part of the *Essence* of a *Iustice of Peace* , to be a man of Courage. The counsell of *Iethro* to *Moses* , was , to make onely such to be Magistrates , as were *men of \* courage , fearing God , &c.* Wherein the Spirit of God preferres the daughter before the mother, and *Fortitude* before the *Fear of GOD* , of which it is the effect , because it is more conspicuous in the eyes of men : For the feare of God is a thing hidden in the heart , but that which drawes it forth and makes it illustrious , is that valour and high resolution of spirit by which it worketh. Almighty God makes this good by an example of his owne choice. For when hee had appointed *Ioshua* to succeed *Moses*, and had mightily supported his mind with arguments of his owne assistance and presence with him, he requires nothing else of him , but to be *strong and of a good courage* , with many iterations of the same thing in such phrases as these , *Be strong and of a good courage , be very couragious , be not afraid , be not dismayd* : And , as if there were no other vertue desireable in a Magistrate , the people ( in accepting him for their Captaine ) require of him no other condition but this , *Onely be strong , and of a good courage*. And the Law of this Land , which in this , as in most other things,

Exod. 18.

\* Or, able men,  
in the last translation.

\* Iosh. 1. 6, 7,  
9, 18.

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things, is parallell with the Law of God, (as I could shew) would onely have those *Iustices of Peace*, which are the most \* *valiant men* of the County.

\* Stat. 34. E. 3.  
Cap. 1. in the  
old Stat. at  
large.

I speake not this to exclude all those requisites of wisdom that ought to bee in the holiest and most valiant men. I may say in these times as the Apostle said of another vertue, *There is great need of wisdom*. The children of God ever have beene, still are, and ever may bee the wisest men upon earth. Let an unwise world thinke what it list. I meane not that wisdom (falsly so called) whereby a generation of men to save their skinnnes, handle a good cause like a *Venice-glasse*, loath they are to doe any thing that may offend great persons with whom they would comply: or expose themselves to any danger or losse. (The very wisdom which caused *Francis Spira* to despaire.) This is rather cunning or craft: or, to linke them together in the language of the Apostle, *A cunning craftinesse*, it is not wisdom. True wisdom in the morall Schooles of Philosophy, and in the purer Schooles of Divinity, is that *Queene of virtues*, which, like the soule in the body, giveth life and *information* to all the rest, commands all the affections, regulates all the actions of mans life, and adds an active quickning power, to every vertue, to every faculty in man, directing them to a blessed issue. So that a wise man is a *valiant man*, a *just man*, a *temperate man*, an *humble man*, &c. But hee that is addicted to any vice, a servant to any lust; *prond, angry, ambitious, fearefull, covetous, &c.* is in all sound Morality and Divinity a very foole: *Solus vir bonus* (saith that great <sup>d</sup> Phylosopher) *revera est prudens*, *Onely a good man is a wise man*. And King *Salomon* makes this *Philosophy good Divinity*, *Pro. 24. Vers. 4. Wisdom is too high for a foole*: by whom throughout the *Proverbes* hee meanes a wicked man. There is a connexion in the virtues, the way to be *wise*, is to be *good*, and the way to be *courageous*, is to be *wise*. *A wise man is strong, and a man of knowledge* (saith *Salomon*)

Heb. 10. 36.

b Eph. 4. 14.

c Anima est  
tota in toto, &  
tota in qualibet  
parte.

d Aristotle 6.  
Ethic.  
Et solus prudens  
revera est  
vir bonus: contra,  
stolidi &  
imprudentes  
sunt mali.  
Reck. Syst Ethic.  
Lib. 1. cap. 3. p 148.  
Pro. 24. 5.

*mon) increaseth strength.* From all which it is easie to conclude, and hard to be gain-said, that a cowardly person, let him swell never so big, let him carrie his crest never so high, is neither *wise* nor *good*. *The wicked flee when no man pursueth, but the righteous are bold as a Lyon.*

Prov. 28. 1.

The kindly venting of those two affections of *Anger* and *Love* hath made mee long in this argument, and must now bee my excuse. That of *Anger*, at the present degeneration of mens mindes from that noblenesse of spirit that was wont to bee in the servants of G O D: the other of *love* to you, in encouraging you to as high resolutions as ever; though hee bee *taken away* that was to you as *Moses* to *Ioshuah*, your *tutor* in your youth, your singular *instructor* by his powerfull Ministry in your *after-yeares*: and ever your *friend* till hee went hence, and was seene no more. Amongst those many speeches of his, which in his ordinary conference passed from him by *weight*, and not by *number*; I will resume *one* in your hearing most fitting my purpose: *Innocency and independency* (said he) *make the bravest spirits.* And it cannot be otherwise: for, that mans heart which is upright with G O D, and depends upon him *alone*, is of invincible courage, and becomes like the spirit of *Martin Luther*, who, when newes was brought to him that both the Emperour and the Pope threatned his ruine, answered thus in short, but very stoutly; *Contemptus est à me Romanus furor & fervor, I scorne the worst the Pape can doe*: like that of *David*, *The LORD is on my side, I will not feare what man can doe unto mee.*

In vitâ Lutheri.  
Pfal. 118. 6.

Iudz. 8. 21.

What you heard him speake, you saw him practice. For, I may say of him as was said of *Gideon*, *Such as the man is, so is his strength*: hee was one of a thousand for *piety* and *courage*, which were so excellently mixed with *wisdom*, that they who imagined mischief against his Ministry (for, no other occasion could they  
ever

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ever finde against him than touching the law of his God) were never able by all their plotting to doe him any more hurt, than onely to shew their \* *teeth*. Dan. 6. 5.

And although hee bee now gathered to his Fathers, yet he still speaks to you in this *excellent Treatise*, of which hee died in travell; encouraging you thereby still to doe worthily in *Ephratah*, and to hold on in those good wayes of piety which you have ever loved. The very

Heathens could say that a *good man was a publike good*; but a good Magistrate is much more; for, hee hath a price in his hand to doe good, and is armed with power and authority to bring it to passe. These times have need of such: up therefore and bee doing: put on

*righteousnesse*, and let it clothe you, and let J V S T I C E Job 29. 14, &c.

bee to you as a robe and a diademe; to breake the jawes of the wicked, and to plucke the prey out of their teeth. And although these kinde of men will for this very thing pursue you with envy, hatred, reproaches, &c. You need not care; for, their teeth are broken, and they cannot hurt you. Envy doth ever attend

*goodnesse*; though not as a companion, yet as a thing which *doggs* it at the heeles. I considered (saith Salomon) every right worke, that for this a man is envyed of his neighbour. This is your comfort (and it is a great one) a G O D and the b K I N G shall honour you for well-doing: Hee that loveth purenesse of heart,

(though for this he be scoffed and jeer'd at in the world) yet (saith Salomon) for the grace of his lips the King shall bee his c friends. Eccl. 4. 4.

Hee that loveth purenesse of heart, (though for this he be scoffed and jeer'd at in the world) yet (saith Salomon) for the grace of his lips the King shall bee his c friends. a Psalme 91. 14, 15, &c. I will set him on high, because he hath knowne my name, &c. I will deliver

him and honour him, &c. b Prov. 22. 11. c I hold a good Justice of Peace in his Country to doe Mee as good service, as hee that waits upon Mee in My Privy Chamber, and as ready will I bee to reward him: For, I account him as capable of any honour, office or preferment about My Person, as well as any Courtier that is neere about Mee.

K I N G I A M E'S Speech in Starre-Chamber, June 20. 1616.

# THE EPISTLE

I will hinder you no longer from reading this excellent *Treatise* which properly belongs to you, being the ground-worke of two Sermons preached before you; the one at the Funeralls of that worthy JUDGE your Unkle, my most deare Father in law, (whom I honour in the dust) the other in the time of your Shirevaltry: I will therefore end all in the prayer of this Authour, and the last words that ever he spake to you in this world; *The blessings of Abraham, Isaac, and Iacob be upon the heads of You, your Wife and Children for ever.*

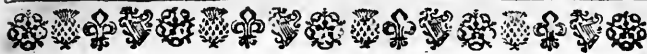
*Middle-Temple,*  
*May, 1632.*

*Your loving brother,*  
*and very friend,*

EDWARD BAGSHAWE.







## TO THE READER.

**B**Ehold here a Post-humus: a Child brought into the world after the Owne-Father was taken out of the world. A Foster-Father is thereupon required for it: but certainly, more for custome, than need. Such was the Owne-Father, as it is commendation enough for the Child to say, This is the child of such a Father. And such is the Child, as for its owne sake it will find good entertainment, though the Father of it were unknowne.

A distinct narration of the life and death of the Author you have truly and punctually (as becometh such a narration) premised.

All his Works doe shew that he was full in what he undertooke: so full, as he leaves scarce any thing (if any thing at all) for another Author to add, more than he hath done, to what he hath done.

Hee had a very searching and diving gift: whereby he was able to anatomize and lay open the severall parts and nerves of the points which he handled, and to set out pertinent signes, rules, meanes, and motives thereabout.

His expression of his mind by fit words and  
phrases

## The Life and Death

phrases was answerable to his intunction. Both very copious, full of variety.

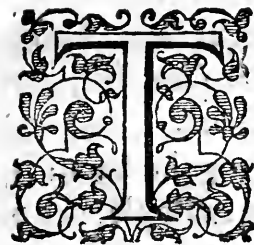
Take for instance this ensuing Treatise: the maine scope whereof is to furnish a Christian against the evill day.

Therein you may observe, how, on the one side he discovers the false means which most use; and how, on the other side he revealeth the true meanes that are of singular use to the end intended: yea, and how he inforceth the same with reason upon reason, the better to demonstrate the equity of the point; how also he inferres all sorts of Uses thereupon; as Reprehension, Exhortation, Direction, and Consolation; and finally, how hee takes occasion from thence of an exceeding large discourse upō the foure last things, which (to use his owne words) have been ever holden very materiall and of speciall moment to make us (by Gods blessing) more humble, unworldly, provident and prepared for the evill day. Those foure heads are, DEATH, IVDGEMENT, HELL, HEAVEN.

To add more to what hee hath set out thereabouts, were to powre water into the sea. First read, then judge; and the Lord add his blessing.



THE  
LIFE AND DEATH  
OF  
*M. BOLTON.*



That one age may tell another, that the memorial of the just shall be ever blessed, when the persons and names of those that are otherwise minded shall rot and vanish away; It hath beene the pious custome of ancient and later times, to commend to posterity the eminent graces of the Saints departed. Famous are those Panegyricke Orations made at the Tombes of the Martyrs in the Primitive times; when as their persecuting Emperours, priding themselves in their lamentable Deaths, have left no other

ther noyse behind them, than the loud and long continued cries of spilling their innocent blood.

Memorable also are the Funerall Orations of the two *Gregories*, *Nyssen* and *Nazianzen* on *Basil the Great*: And in later times, to give a few instances, (for the number in this kinde is infinite) *Melancthon* and *Camerarius* wrote the life of *Martin Luther*; *Iunius* the life of *Vrsine*; *Beza* the life of *Calvin*; *Antonius Faius* the life of *Beza*; *Iofias Simler* the life of *Peter Martyr*; and *D. Humphrey* the life of our most renowned *Jewell*.

This manner of honouring the Saints is warranted by GOD's owne example; who (for ought is revealed to us) tooke order for *Moses* buriall, digged his grave, covered him with molds, and made for him that excellent Funerall Sermon expressed in the first Chapter of *Ioshuab*. And that all-wise GOD who sweetely disposeth all things, thinkes it needfull thus to grace his owne people, that hee may hereby uphold their spirits amid those many pressures, scornes, reproaches, *cruell mockings*, and innumerable  
other

other miseries which they endure of the world, meerely for his service; be they otherwise never so wise, just, meeke, peaceable, and unrebukeable amongst men: Witnessse those many terrible persecutions (mentioned in Ecclesiasticall Stories) against the Christians, though harmlesse and innocent, though they prayed for their Emperours, and G O D did miracles in their armies by their prayers; yer for this onely cause, that they honoured C H R I S T, and called themselves Christians, (so odious was that precious name unto their adversaries) they were put to the extremest tortures that the utmost inventions of cruelty and rage could devise against them, as *Justin Martyr* and *Tertullian* in their learned and eloquent Apologies for them doe amply demonstrate: this caused *Adrian* the Emperour to ordaine, that thenceforth none of them should be appeached barely for that name, unlesse they transgressed the Lawes,

*Euseb. Hist.*  
*lib 4 & 5.*

*Euseb. Lib. 4<sup>o</sup>*  
*Cap. 9.*

According to these examples, and for the very same causes, I have adventured to publish to the world, the life and death of this

this man of God, the Authour of this Worke, now a Saint in heaven. I confesse his worth & parts deserved rather an advancement by some such eloquent Orators as I mentioned before, than a depression by my pen; but yet a pearle may bee shewed forth as well by a weake hand, as by the arme of a gyanr, I shall doe no more. And let his owne worth and workes praise him in the gates. I knew him from the beginning of my youth, being my first Tutour in the Vniversitie of OXFORD, and my selfe one of his first Schollers, and from that time to the day of his death, being above seven and twenty yeares, none knew him better, or loved him more; our familiarity was such, that (alluding to that betweene *Paul* and *Timothy*) I may say, I knew his doctrine, manner of life, faith, charity, patience; and now wil only relate what I have heard and seene, wherein I will not exceed the bounds of modesty or truth.

2 Tim. 1. 4.

4.

His birth.

To begin with his birth, I observe that throughout the sacred Bible, and writings on the persons of holy men, their places of birth

birth are ever remembred; G O D loves the very ground his servants tread on: *The LORD shall count* (sayes David) *when hee numbred up the people, that this man was borne there*; whereas of other men there shall bee no remembrance of them, they shall have none to lament or bury them, but shall be cast forth as dung on the face of the earth: so that I may say of them, as was said of Pope *Boniface* the eight, famous for nothing but his wickednesse; *intravit Vulpes, regnavit Leo, exivit Canis*; the Prophet *David* renders it thus in plaine English. *They spend their dayes in mirth, and suddenly goe downe into hell.*

Pfal. 87. 6.

Hee was borne at *Blacborne* a towne of good note in *Lancashire* on *Whitsunday*, *Anno Domini 1572*. His parents being not of any great meanes, yet finding in him a great towardlinesse for learning, destinated him to bee a Scholler, and strugled with their estate to furnish him with necessaries in that kind, apprehending the advantage of a singular Schoole-Master that was then in the *Towne*. Hee plied his booke so well, that in

5.

Cam. Brit pag.

752.

Mr. Yates.

short

short time he became the best scholler in the schoole : and no marvell ; for , hee had those six properties of a scholler noted by *Iſocrates* and others , which concurring in one , thrust up learning to a very high elevation ,

1. He was ( *Εὐφυής* ) of excellent parts and abilities of mind , and of a sound constitution of body .

2. Hee was ( *Μνήμων* ) of a very strong memory ; I meane such a memory as was notably actuated by his ready and quicke understanding . For , ( as *Phylosophers* observe ) that memory which tends to admiration , being of a quite differing temperature from the understanding , inclines rather to folly ; and becomes the ground of that Proverbe , *The greatest Clerkes are not alwayes the wisest men .*

3. He was ( *Ζητιητικός* ) a moover of doubts and questions ; this was ever an evident signe of learning ; by this our blessed Saviour approved His learning amongst the Doctours in hearing them and asking them questions : So did the *Queene of Sheba* to

King

Εὐφυής  
μνήμων  
ζητιητικός  
φιλομαθής  
φιλόπρονος  
φιλήκοος .



King *Salomon*. A dunce seldome makes doubts; but (as *Salomon* saith of a foole) alwaies boasteth and is confident.

4. He was (*φιλομαθής*) a speciall lover of learning; it was alwaies his delight to exercise himselfe in studies, and would not endure any averfions from them, as shall bee hereafter shewed.

5. He was (*φιλόπρονος*) a very laborious painfull student, as shall be more largely shewed, for it is worthy imitation.

6. He was (*φιλήκοος*) a great listner after the sayings and speeches of others, and hath been often observed to be only a hearer, and to sit silent himselfe, unlesse hee was urged with some importunity; and the things hee heard, hee suffered them not to bee lost (if they were of worth) but alwayes put them downe in a booke which he particularly kept for that purpose.

He continued long at Schoole, and came not to the Vniversity till about the twentieth yeare of his age. Hee was placed at Oxford in *Lincolne Colledge* under the tuition of Mr. *Randall*, a man of no great note then, but

6.

*His studies in  
Lincolne Col-  
ledge.*

afterward became a learned Divine and godly Preacher at *London*. In that Colledge hee fell close to the studies of Logicke and Philosophie, and by reason of that groundwork of learning he got at schoole, and maturity of yeares, hee quickly got the start of those of his owne time, and grew into fame in that House. In the midst of these his studies his Father died, and then his meanes failed, for all his Fathers lands fell to his elder brother now living : but this crosse by Gods providence proved a great advantage to him for his growth in learning, though it put him to monstrous paines of body and mind : for now wanting meanes to buy him bookes, he borrowed of his Tutor and others the best writers on Naturall and Morall Philosophy, and the Politickes, and read them all over, and abridged them all in his note books, which are now to be seen, and then returned the books to their owners. Nay, such a desire hee had to attaine a perfection in the things hee studied, that though hee was very well skilled in the Greeke tongue, yet that hee might attaine an exact-

exactnesse in it, he did with intolerable pains write out with his owne hand all *Homer*, (or *Hesiod* I am sure) for I have seene it (though long since) in a faire Greeke character; for hee wrote that language better than hee did either English or Latine; and asking him the reason of his paines, hee told me, it was only that he might accent perfectly. This brought him to such a readinesse, that hee could with as much facility *discourse* in the publike Schooles (for he was a famous disputant) in the Greeke tongue, as in the Latine or English: and in them all, hee wrote and spake *Stilo imperatorio*, as *Lipsius* calls it, *viz* a high and lofty stile, which was so familiar to him, as that he could not avoid it in ordinary conference.

From *Lincolne Colledge* hee remooved to *Brasen-Nose*: For, by the Founders of that House most of the Fellowships therein were ordained for *Lancashire* and *Cheeshire* men, but comming to that Colledge, having but few friends, hee stayed long without a Fellowship; about which time (that I may not bury in silence the charitable acts of such men

7.  
*In brasen-nose  
Colledge.*

whom their learning and piety have made eminent) it pleased M. D. *Bret*, knowing his deserts, and perceiving him to languish for want of meanes, most bountifully to contribute for his reliefe, and by his and others bountie, with some small stipends hee had for his Lectures in that House, hee was upheld untill he had got a Fellowship, which fell out about the thirtieth yeare of his age, at which time hee commenced Master of Arts; and then by the Exercises hee performed in the House and abroad, being Regent Master he grew into fame, and was still successively chosen to be Reader of the Lectures of Logicke, and Morall, and Naturall Philosophy, (as by the Statutes of the House they were appointed to be read) which hee performed so strictly, and with such exactnesse, as that hee got credit and applause with the best, but some envy with his successors, that by his example were now provoked to a more frequent and painfull reading of them, which were seldome and sleightly performed before. And such was his esteeme in the Vniversitie for his publike disputations,

*A man of singular eminency for learning and piety.*

putations, which hee ever performed with such readinesse and acutenesse of speech and wit, and such profoundnesse of learning, that when hee was a Master of Arts but of small standing, hee was chosen by the now *Lord Arch-Bishop of Canterburie*, *Vice-Chancellor* at King JAMES His first comming to that Vniversity, to bee one of the disputants before the King, and to reade in Naturall Philosophy in the publike Schooles. Besides his knowledge in Logicke and Philosophy, wherein he excelled, he was also well studied in the Metaphysicks and Mathematicks, and in all Schoole-Divinitie, especially in *Thomas Aquinas*, which he had read over once or twice, and had exactly noted him throughout, as may appeare in his notes.

But all this while (or for the most part) though he was \* very learned, yet he was not good, hee was a very meane scholler in the schoole of *Christ*, he drew no religious breath from the soyle he came, & his master like an ill seeds-man sowed the tares of Popery in most of his schollers: this manner of education made him more apt to tread in any path

8.

\* I may truly say of him, as Tertullian of Irenæus, That he was curiosissimus omnium doctrinarum explorator.

than that which was holy; hee loved Stage-plays, cards and dice, he was a horrible swearer and Sabbath-breaker, and boone-companion, and was ever glad (as I have heard him say) of Christmas-holy-dayes, and marvellous melancholie when they were ended, hee loved not goodnesse nor good men, and of all sorts of people could not abide their companie that were of a strict and holy conversation, such hee would fetch within the compasse of *Puritans*, thinking that by that lawlesse name he had deprived the *ipso facto* both of learning and good religion. Such a generall scorne hath this degenerate age put upon the wayes of G O D, that the name of *Puritan* which is truly and properly the name of the <sup>a</sup> proud heresie of *No-vatus*, or els of the <sup>b</sup> vile sect of the *Anabaptists*, is for want of seeking redresse by our *Ecclesiasticall Lawes*, become the honorable nickname of the best and holiest men. This wretched humour Mr. Bolton further discovered at *Cambridge*, for being there at a *Commencement*, and meerely carried with the fame of Mr. *Perkins*, went to heare him preach, whose plaine

<sup>a</sup> *Euseb. Hist l. 6. cap. 42. & lib. 7. cap. 7.*  
<sup>b</sup> Preface of K. James to his ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ,

plaine but very sound and substantiall preaching meeting at once in him with a curious palate and un sanctified heart ; quite turned his stomacke against that *good man*, that he thought him ( to speake in his owne phrase ) *a barren empty fellow*, and a *passing meane scholler*. I have heard many of late ( much of Mr. *Boltons* temper in goodnesse at that time, but inferior in learning ) speake the like of Mr. *Perkins* ; but the eminent learning of that man ( famous abroad as well as at home ) is so farre above their reach ; that to *traduce* his worth is to *question* their owne. And that late learned<sup>d</sup> Bishop of *Salisbury* in the defence of his booke against the cavils of Dr. *Bishop*, hath in many places amply commended his learning. So that the precious name of Mr. *Perkins* shall like an ointment powred forth, fill all the quarters of this land with a fresh and fragrant sweetnesse, when nothing shall survive of his *Detractors*, but their unfavoury and unlearned spight against so holy a man. And Mr. *Bolton* himselfe when God changed his heart ( which I will next write

*c* *Willielmus Perkinsus doctissimus theologus. Keck. Syst. Pol. lib. 1. p. 208.*  
*d* Dr. *Abbot* in his reply to Bishop.

of) hee changed his opinion of Mr. *Perkins*, and thought him as learned and godly a Divine as our Church hath for many yeares enjoyed in soe young a man : But I proceed.

e He was but little above 40 yeares old whē he died.

9.

*His conversion.*

When hee was of *Brasen-Nose Colledge*, he had familiar acquaintance with one Mr. *Ander-ton* his Countrey-man, and sometime his Schoole-fellow, a very good Scholler, but a strong Papist, and now a Popish Priest, and one of the \* learnedest amongst them. This man well knowing the good parts that were in Mr. *Bolton*, and perceiving that hee was in some outward wants, tooke this advantage, and used many arguments to perswade him to be reconciled to the Church of *Rome* and to go over with him to the English Seminary, telling him hee should be furnished with all necessaries, and should have gold enough (one of the best arguments to allure an unstable mind to Popery) Mr. *Bolton* being at that time poore in minde and Purse, accepted of the motion, and a day, and place was appointed in *Lancaſhire*, where they should meet, and from thence take shipping

\* He was for his eloquence called *Golden mouthed Ander-ton* when he was but a Scholler.



ping and be gone. Mr. Bolton met at the day and place, but Mr. *Anderton* came not, and so hee escaped that snare, and soone after returned to *Brasen-Nose*, where falling into the acquaintance of one Mr. *Peacocke* Fellow of that House, a learned and godly man, it pleased GOD by his acquaintance to frame upon his soule that admirable workmanship of his repentance and conversion to eternall life, but by such a way of working as the LORD seldome useth but upon such strong vessels which in his singular wisdom hee intendeth afterward for strong encounters, and rare imployments. The first newes hee heard of GOD was not by any soft and still voyce, but in terrible tempests and thunder, the LORD running upon him as a Gyant, taking him by the necke and shaking him to peeces, as hee did *Iob*; beating him to the very ground, as hee did *Paul*, by laying before him the ougly visage of his sinnes which lay so heavy upon him, as hee roared for griefe of heart, and so affrighted him, as I have heard him say; hee rose out of his bed in the night for  
 very

*Iob* 16. ver. 12,  
13. 14.

very anguish of spirit. And to augment his spirituall misery, hee was exercised with fowle temptations, *horribilia de Deo, terribilia de fide*, which *Luther* called *Colaphum Satanae*; for as he was parallell with *Luther* in many things, as I shall shew anon: so was he in these spirituall temptations which were so vehement upon *Luther*, that the very venome of them dranke up his spirits, and his body seemed dead, \* *Vt nec calor, nec sanguis, nec sensus, nec vox superesset*, that neither speech, sense, blood or heat appeared in him, as *Iustas Ionas* that was by and saw it, reporteth of him: but this sharpe fit of *Luthers* lasted but for one day, but *Mr. Boltons* continued for many moneths, but yet *G O D* gave him at length a blessed issue, and these grievous pangs in his spirituall birth produced two admirable effects in him (as well as in *Luther*) which many times ensue upon such hard labour, an invincible courage and resolution for the cause of *G O D*, in the which he feared no colours, nor the face or force of any; secondly, a singular dexterity in comforting afflicted and wounded spirits, as

shall

\*In his Epistle  
to Melanctho.

shall bee likewise further shewed.

Vpon this hee resolved to enter into the Ministry, and about the thirty fift yeare of his age was ordained Minister, after which he wholly applyed himselfe to the worke of the Ministry, and improoved all his learning and time to that excellent end: A little while after he was in the Ministry, he was by meanes made knowne to Mr. *Justice Nicolls*, at that time *Serjeant at Law*, who observing the comelinesse of his person and the stufte that was in him, had it alwayes in his thoughts to advance him, and about the thirty seventh yeare of Mr. *Boltons* age, the personage of *Broughton* in *Northampton-shire* falling void, hee did by my hand send for him from the Vniversity to his chamber at *Serjeants Inne*, and presented him to that living; at which time *Dr. King* late Bishop of *London* being then by accident at the Iudges chamber, thanked him for Master *Bolton*, but told him withall, that hee had deprived the Vniversity of a singular Ornament: Then did hee put out his first booke, containing *A discourse of true happinesse*, which hee dedica-

10.

*His entry into  
the Ministry.*

dedicated to *Serjeant Nicolls* his Patron, which for the godlinesse of the matter, and eloquence of the stile therein contained, was universally bought up, and divers have confessed, that at first bought it out of curiosity, for some sweet relish in the Phrase, tooke CHRIST to boote and thereby tooke the first beginning of their heavenly tast.

11. About the fortieth yeare of his age, for the better setting of himselfe in house-keeping upon his Personage, hee resolved upon marriage, and tooke to wife *Mrs. Anne Boyse* a Gentlewoman of an ancient house and worshipfull family in *Kent*; to whose care hee committed the ordering of his outward estate, hee himselfe onely minding the studies and weighty affaires of his heavenly calling, in the which for the space of twenty yeares and more, hee was so diligent and laborious, that twice every Lords day hee Preached, and Catechized in the Afternoone, in which Catechisme he expounded the Creed and ten Commandements in a very exact manner; And upon every Holyday, and on every Friday before the Sacrament

ment hee expounded some Chapter, by which meanes he went over the greater portion of the Historicall part of the Old and New Testament. And in them all, as was well observed by a learned and grave \* Divine that preached at his Funerall, hee prepared nothing for his people but what might have served a very learned Auditory, and in all his preachings, hee still aimed next to the glory of GOD at the conversion of soules, the very crowne and glory of a good Minister at the appearing of that great day : and herein GOD wonderfully honoured his Ministry in making him an aged Father in CHRIST, and to beget many sonnes and daughters unto righteousness; for I may truly say, many hundreds were either absolutely converted, or mightily confirmed, or singularly comforted in their grievous agonies by his Ministry: for he had such an art in this kind of relieving afflicted consciences, which hee acquired, partly by great paines and industry in searching into that skill, but chiefly by that manifold experience hee had in himselfe and others, that he was sought to farre

\* M. Estwick  
his Sermon at  
his funerall.

farre and neere, and divers from beyond the Seas desired his resolution in divers cases of Conscience, which was the onely cause that made him put forth that last learned and godly Treatise of his, which hee stiled; *In-structions for a right comforting afflicted consciences.*

12.

And though in his manner of preaching hee was a *Sonne of thunder*, yet unto bruised reeds and those that mourned in spirit, hee was as sweet a *Sonne of Consolation* as ever I heard, and with a very tender and pitifull heart powred the oyle of mercy into their bleeding wounds. Hee (as was said of *Luther*) was a mighty opposite to the Devils kingdome, and had a singular skill to discern his sleights and that cunning craftinesse whereby hee lies in wait to deceive. He ever thought that there was no such way to cast downe the strong holds of Sathan, and to batter his kingdome, than (after the steps of *Iohn the Baptist*) to lay the axe close to the root of sinne, and to set it on with such power, as that the Divell and all his agents were not able to resist it. By this means  
he

he got ground of Satan and wasted his kingdome, and *there were daily added to his Ministry such whose hearts were softened thereby.* And in all his Sermons, hee ever used to discover the filthinesse of sinne, and to presse very powerfully upon the conscience the duties of Sanctification, in expression whereof three things were remarkable in him.

1. Such courage and resolution of spirit as is scarcely to be found in any. I am perswaded that in the cause of God, hee could have beene contented with *Martin Luther, totius mundi odium & impetum sustinere; to have undergone the hatred and violence of the whole world,* whereby hee gave such vigour unto the truth hee delivered, that it pierced betweene the very joynts and the marrow.

2. Impartiality; he would spare none in their sinnes either great or small, he knew he was to deliver his Masters vwill, with vvhom was no respect of persons.

3. His wisdom; as he was of high courage, so vvas it excellently tempered vwith wisdom, descried in these foure things. 1. In  
all

all his denunciations against sinne, he never personated any man whereby to put him to shame, unlesse his own inward guiltines caused him to apply it to himselfe. 2. He would never presse upon the conscience the guiltinesse of sinne, or other strict point, but hee would fortifie it by Scripture, by the ancient Fathers, (in which hee was ripe and ready) and the concurrence of the best Orthodoxe Writers, to stop the mouth of all slanderers that should accuse his doctrine, either of noveltye, or of too much precisenesse. 3. When hee had search'd the conscience to the very quicke (as hee would doe) hee ever offered CHRIST in all his beauty and sweetnesse, and powred it forth upon the conscience with such a torrent of Eloquence as would have melted the hearts of any, but those which obstinately refused the voice of that powerfull charmer. 4. He would alwaies protest unto his people, that it was a trouble & grief to him to preach against their sins, he delighted not to vex any of their consciences, he should be glad the case was so with them, that hee might only preach the riches of the mercies



in CHRIST all his dayes; But he knew no other way to pull them out of the snare of Satan and state of darkeness then the way hee tooke, without drawing the horrible sin of Bloud-guiltinesse upon his soule.

But that which made his preaching more illustrious, was that burning & shining light which appeared in his life and conversation in these five particulars.

1. His Piety, wherein I need not say much, for that second booke of his concerning *directions for walking with God*, were framed out of the pious Meditations of his owne heart, as a guide for himselfe for the ordering of his steps in the wayes of righteousness, which hee so strictly observed throughout the course of his life that (allowing to him his frailties and <sup>a</sup> infirmities, which the holiest men while their flesh is upon them shall not be freed from) hee could not bee justly taxed by any, no not his very enemies (if hee had any such) of any grosse and <sup>b</sup> scandalous sinnes since his first conversion from them. And no marvell if hee attained to such a height of holinesse when he was lifted

Piety.

*a* Et certè ea est semperq; fuit hominum omnium etiam piorum & Christianorum vita, ut semper etiam in optimis & castissimis moribus tamen aliquid possis desiderare

*Iewel. Apol.*

*Aug. p. 64.*

*b* Sanctorum vitam inveniri posse dicimus sine crimine: sine peccato autem qui se vivere existimat, non id agit ut Peccatū non habeat, sed ut veniam non accipiat: *Aug. Enckir.*

up thither by the wings of prayer. His constant course was to pray sixe times a day, twice by himselfe in private, twice in publique with his family, and twice with his wife. Besides, many dayes of private humiliation and prayer ever before the receiving of the Communion, and many dayes besides, for the miseries of the Churches in *France and Germany, &c.* which hee performed with such ardency of spirit, that as was said of *Martin Luther*, *Hee used such humility as in the presence of almighty GOD, but such fervency and faith, as if hee had beene talking with his friend.* And GOD heard his prayers; for, to the comfort of his soule, a little before his death, he heard of the \* mighty victories obtained by the King of *Sweden* against the Emperour, to the astonishment of all the world, that those eyes which now behold it with joy, do scarce believe themselves in the fruition of it. *VVhen the LORD* (saith the Psalmist) *turned againe the captivity of Zion, wee were like them that dreame.* So indefatigable were the paines of this godly man in his private devotions and publike preaching, that

*Triū faciunt  
Theologum;  
Oratio, medita-  
tio, tentatio. Luther.  
This Author  
was exercised  
in them all.*

\* Which be  
then firstly and  
finely called  
Magnalia DEI.

Psal. 126. 1.

that being advised by Physicians for his healths sake, to breake off the strong intentions of his studies; hee rejected their counsell, accounting it greater riches to enjoy CHRIST by those fervent intentions of his minde, then to remit them for the safeguard of his health: Much like the speech of that famously learned Dr. Reynolds to the Doctors of Oxford, comming to visit him in his last sicknesse (contracted meerely by his exceeding paines in studie, by which he brought his withered body to a very *σκληρόν*) who earnestly perswading him that he would not *perdere substantiam propter accidentia*, i. e. to lose his life for learning, he with a sweet smile finely answered out of the Poet. *Nec propter vitam vivendi perdere causas;* *Juvenal.*

Nor yet for love of life lose that dare I,  
Which is the cause I live, my industry.

2. For his Gravity, he was of a very comely presence; hee had a countenance so finely tempered with gravitie and austeritie, that hee in a manner commanded respect from others; in so much that many forbare to speake or act unseemely things in his presence, *Gravity.*

fence, that would not have beene so modest in other company: Such a Majestie doth grace imprint upon the countenances of holy men, that they draw respect from the greatest: this made those persecuting Emperors to feare the very faces of those poore Christians that appeared before them: And this caused *Constantine* the Great so to honor the countenance of Old *Paphnutius*, though disfigur'd by the losse of his eye, that hee did often for his delight kisse the hollow of that eye which was lost for the cause of CHRIST. So true is that of *Salomon*, wisdom causeth the face to shine, and the rigour of the countenance to bee changed.

*Socrates lib. 1.  
6. 8.*

*Zeale.*

3. Hee was very Zealous for GOD, not onely by the power of his Ministry in converting many, wherein GOD had wonderfully blessed him, but in any publike or private good that tended to the honour of GOD, to whose glory he wholly sacrificed himselfe & all his studies, which I can the more safely affirme, in that I know hee hath divers times refused preferment from some of the Nobility

*A true Argument that hee sought not great things himselfe.*

lity and Prelates of this Kingdome, and for no other cause in the world, but that hee might not be divorced from that Countrey where his Ministry was so much embraced and wrought so good effects.

4. But zeale is oft of such violent motion, *Wisdom.* that as the ancient Philosophers supposed of the *primum mobile*, that if the motion thereof were not finely cooled and allayed by the *caelum Crystallinum* next to it, it would set all the Orbs on fire; and therefore the zeale of this Reverend man was alwayes tempered with singular Wisdome and discretion, for though in all his Sermons he prest mightily upon the conscience of his hearers, who many times like babes childishly wrangled at the breasts which should nourish them, yet were they never able to resist the authority by which hee spake, so that for the space of 22 yeares, being the whole time that his Lamp of light shined in *Northampton Shire*, his doctrine was never drawne into question either for error or schisme: so studious was hee ever of the unity and peace of the Church of ENGLAND which hee dearely  
 c 3 loved,

loved that none could justly quarrell with him, but Papists and other Sectaries, as also others that were corrupted with error or evill life.

Charity.

5. Lastly for his Charity, hee was ever universally bountifull, but especially hee exceeded in those publike distresses of *Germany*, *France*, *Bohemia*, &c. and to those that stood in true neede: for the enabling of himselfe hereunto, I have heard him often say (& he made it evident to me) that ever since he was Minister of *Broughton*, he spent every yeare all the revenewes of his Personage (which was of good valew) in the maintenance of his family and acts of hospitality & charity; And that the estate wherewith God hath blessed him otherwise, was meerely raised by that temporall estate he had at first. Let them therefore of his own coate from henceforth cease to traduce him, whom they never did nor dare to imitate. I am sure the Towne of *Broughton* will ever have cause to blesse GOD for his charity: for when that lamentable fire was among them, *September 21. Anno Domini 1626.* besides the many pounds hee

hee spent out of his owne purse, hee was a chiefe meanes that by the only supply of the Country without any Letters Patents from above, their houses which were burnt downe unto the ground were all new built, and their outward estates liberally sustained and upheld. Nay such was his charity, that though some of his owne towne had not onely slandered his Ministry, but wronged him in his tithes, yet hee put it up, and never called them to question as hee might, nor ever had any suite with them all his dayes. So that I may for conclusion summe up all this in that wittie commendation of *Nazianzen* on *Basil the Great*, *Hee thundred in his Doctrine, and lightned in his conversation.*

Oratio funebr.  
in laudem  
*Basilij.*

14.

*His sicknesse  
and death.*

This inestimable treasure it pleased GOD to put in an earthen vessell, and about the beginning of *September* last, began to breake it by visiting him with a *Quartan ague*; a disease which brought *Calvin* to his end, and by the judgement of the best Physitians, by reason of the long and grievous paroxysmes whereby it afflicts, is ever deemed mortall unto old men; and so it appeared to him,

for perceiving after two or three fits that it mastered his strength, hee patiently submitted to indure, what by struggling hee could not overcome; And called for his *Will* which hee had made long before, and perfecting some things in it, hee caused it to be laid up, and afterwards wholly retired into himselfe quitting the world, and solacing his soule, with the meditation of the joyes of heaven, which he had provided to preach to his people, for having compiled an elaborate discourse, *de quatuor Novissimis*, of the foure last things, DEATH, IVDGEMENT, HELL and HEAVEN, an argument that some Iesuites & Friars have bungled in, and having finished the three former, told them that the next day he would treat of Heaven; But the day before being Saturday hee was visited with sicknesse, and never preached after. GOD then preparing him for the fruition of those inexplicable joyes which hee had provided for his people in contemplation.

15.

His sicknesse though it was long and sharpe, yet hee bare it with admirable patience, for he saw Him that *is invisible*, and his whole



whole delight was to bee with Him, often breathing out such speeches as these whiles the violence and frequencie of his fits gave him any intermission, *Oh when will this good houre come; when shall I bee dissolved, when shall I bee with CHRIST?* Being told that it was indeed better for him to bee dissolved, but the Church of GOD could not misse him nor the benefit of his Ministry. To which he thus sweetly replied with *David*: *If I shall finde favour in the eyes of the Lord hee will bring mee againe and shew mee both it and his habitation, but if otherwise, loe here I am, let him doe what seemeth good in his eyes.* Being asked by another, whether hee could not be content to live if GOD would grant him life, hee thus answered; *I grant that life is a great blessing of GOD, neither will I neglect any meanes that may preserve it, and doe heartily desire to submit to GODS will; But of the two I infinitely desire to bee dissolved and to be with CHRIST.*

2. Sim. 15.  
25, 26.

*Vitam habuit  
in patientia:  
mortem in desiderio.*

In the time of his sicknesse there came many to visit him, but hee admitted none but his intimate friends, using a speech

\* Antè dies  
firme decem  
quàm exiret è  
corpore à no-  
bis postulavit  
præsentibus,  
ne quis ad eum  
ingrederetur,  
nisi ijs tantum  
horis quibus  
medici ad in-  
spiciendum in-  
trarent, vel  
cùm ei infer-  
retur refectio,  
& ità obser-  
vatum ac f-  
ctum est, &  
omni illo tem-  
pore orationi  
vacabat. *Pos-  
sid. de vit.  
August.*

speech of \* *Saint Augustine*, who desired ten dayes before hee died, none might come to him, that hee in that time might the better fit himselfe for God. But to those that came to him he gave very godly and wise exhortations suting to their callings and conditions, for although his body was wasted with continuall fits towards the Close of his life, yet his understanding and memory were as active and quicke as in the time of his health. Hee encouraged the Ministers that came to him, to bee diligent and couragious in the worke of the LORD, and not to let their spirits faint or droope for any affliction that should arise thereupon. To all that came to him, he bad them make sure of Christ, before they came to die, and to looke upon the world as a lump of vanity; He thanked God, for his wonderfull mercy to him in pulling him out of hell, in sealing his Ministry with the conversion of many soules, which hee wholly ascribed to his glory.

17.

About a weeke before he died, when his silver cord began to loosen, and his golden boule to breake: Hee called for his wife, and  
desi-

desired her to beare his dissolution, which was now at hand, with a Christian fortitude, a thing which he had prepared her for by the space of twenty yeares, telling her that his approaching death was decreed upon him from all eternity, and that the counsell of the LORD must stand, and bad her make no doubt but shee should meete him againe in Heaven; And turning toward his \* children told them, that they should not expect hee should now say any thing to them, neither would his ability of body and breath give him leave, hee had told them enough in the time of his sicknesse and before, and hoped they would remember it, and verily believed *that none of them durst think to meete him at that great Tribunall in an unregenerate state.* About two dayes after, divers of his Parish coming to watch with him, he was mooved by a friend that as hee had discover'd to them by his Doctrine, the exceeding comforts that were in CHRIST, hee would now tell them what hee felt in his soule. *Alas (said he) doe they looke for that of mee now that want breath and power to speake? I have told them enough in*

Ifay 46.

\* He had five Children, one sonne, and four daughters.

my Ministry: But yet to give you satisfaction, I am by the wonderfull mercies of GOD as full of comfort as my heart can hold, and feele nothing in my soule but CHRIST with whom I heartily desire to bee; And then looking upon some that were weeping, said, *Oh what a deale adoe there is before one can die!*

18.

The night before hee died, when the doores without began to bee shut, and the daughters of Musicke to bee brought low, and hee lying very low with his head, expecting every moment when the wheele should be broken at the Cisterne, yet being told that some of his deare friends were then about him to take their last farewell, He caused himselfe to be lifted up, and then like old *Iacob bowing himselfe on his beds-head*, after a few gaspings for breath, hee spake in this manner. *I am now drawing on apace to my dissolution, and am just in the Case of* \* Sir Iohn Pickering, *Hold out Faith and Patience your worke will speedily be at an end: And then shewing them all by the hands, prayed heartily, and particularly for them, and desired them to make sure of heaven, and to beare in minde*

\* *A Iustice of Peace in Northhampton Shire, whose vertuous memory I can never thinke of but in the phrase of the Apostle. The world was not worthy of him. Heb. 11.*

“ what

" what he had formerly told them in his Ministe-  
 " ry, protesting to them, that the doctrine which  
 " he had preached to them for the space of twenty  
 " yeares, was the truth of G O D, as he should an-  
 " swer it at the Tribunall of CHRIST, before  
 " whom hee should shortly appeare. This hee  
 spake when the very pangs of death were  
 upon him. Whereupon a very deare friend  
 of his taking him by the hand, and asking  
 him if he felt not much paine, Truly no (said  
 hee) the greatest I feele is your cold hand. And  
 then speaking to bee laid downe againe, hee  
 spake no more untill the next morning when  
 he tooke his last leave of his Wife and Chil-  
 dren, prayed for them and blessed them all,  
 and that day in the afternoone about five of  
 the clocke, being *Saturday* the 17 day of *De-*  
*cember, Anno Dom. 1631,* in the LX<sup>th</sup> yeare  
 of his age yeelded up his spirit to G O D that  
 gave it, and according to his owne speech  
 celebrated the ensuing Sabbath in the King-  
 dome of Heaven. Thus in the space of fif-  
 teene weekes was the first and most glorious  
 light put out in *Broughton*, that ever that towne  
 injoyed or that many ages wil render againe

And

And thus have you (good Reader) the Life and death of this very learned and godly man truly set forth: If any man shall contradict any thing that I have written of him; I shall not be carefull to answer him: For, if he be good, and well knew Mr. Bolton, hee will not have the face to object: If hee be \* bad, I hold him not worth answering: I shall onely say to him in the language of *Tacitus*, *didicit ille maledicere, & ego contemnere*, He hath taught his tongue to speake ill, and I have learned to contemne it.

\* Contra Sy-  
cophantæ  
morsum non  
est remedium.  
*Sen.*

20.

There is onely one objection which I will answer and no more; which began to be muttered in his life time, and is now likely to make a lowder noise, if it be not put to silence.

Object.

This preaching twice a Sabbath is more than needs, halfe of it is but *prating*: And Ministers under the Gospell may take more libertie, and are not tied to such precisenesse and severity of life as he used.

Answer.

I will not grace this objection so much as to be long in answering it: The former part of this objection this learned Author  
in

in his Booke of *Walking with God*, and in his Epistle to his last Booke dedicated to that religious noble Knight, *Sir Robert Carre*, both by reasons and the constant practice and precepts of the ancient *Fathers*, preaching twice a day, sometimes every day, hath abundantly and unanswerably confuted. I will onely add two examples of later times, the one, of renowned *Calvin* (the glory of his age) who Preached or Lectured almost every day, and some dayes twice; which Preachings were so excellent, that they were the matter of those laborious and learned *Commentaries* of his upon the Bible, which occasioned *Dr. Reynolds* aptly and truly to call him *doctissimus & fidelissimus Scripturae interpres*, the most learned and faithfull expounder of Scripture. The other, of our most precious *Jewell*, who was a very frequent and constant Preacher, and hastned his own death this way: for, riding to preach at *Lacock* in *Wiltshire*, a gentleman that met him perceiving the feebleness of his body, (which hee had wasted out in such spirituall labours) advised him for his healths sake to

*In vita Calv.  
per Theod.  
Bez & Melch.  
Adam.*

returne home againe. To whom this godly Bilhop by way of allusion to that brave speech of \**Vespasian* the Emperour thus excellently replied, *Oportet episcopum concionantem mori*, which in the \* storie of his life is thus englished, *It becommeth best a Bishop to die preaching in the pulpit*. And so hee did, for presently after the Sermon hee was by reason of sicknesse forced to his Bed, from whence hee never came off, till his translation to Glory.

For the latter part of the Objection touching that precisenes of life that was in him and which ought to bee in the Ministers of God, Let him that objecteth but well read and minde those strict precepts of the Apostle *Paul* to *Timothy* and *Titus*, the examples of primitive times and those precise injunctions for the Clergy that are dispersed throughout the whole body of the Canon Law, and to come neerer home in the<sup>b</sup> Provinciall Constitutions of *Canterbury*, But especially in those excellent reformed Ecclesiasticall Lawes compiled by the two and thirtiety Commissioners (whose names I have

scene

\* Oportet Imperatorem stantem mori. Xiphil. in vita Vespas.  
\* D. Humphrey in the life of B. Jewell.

<sup>1</sup> Tim. 3.  
Tit. 1. 1.

<sup>b</sup> A crapulâ & ebrietate quæ honestiorem eorum deformant omnes omnino clerici abstineant & vigilanter, &c. Steph. in Concil. Oxon.



under \* King EDWARD the sixths owne hand appointed by him for the purgation of that foulebody of the Cannon Law) and I doubt not but he that so objecteth vwill either be ashamed of his ill tongue, or his ill life.

These last Laws were by Royall Authority printed in the Moneth of *April Anno Domini, 1571*, and are at this Day (for ought I know) Authenticke rules and Canons amongst the Clergy: One of these Lawes touching Ministers, I will recite in the proper words of the Law. *Non sint compositores, non aleatores, non aucupes, non uenatores, non sycophantæ, non otiosi, aut supini, sed sacram literarum studijs, & prædicationi uerbi & orationibus pro Ecclesia ad DOMINVM diligenter incumbent, Refor. legum ECCLES. Tit. de ECCLES. & Minist. Cap. 4. Fol. 48.*

Nay that Councell or rather *Conspiracy* of Trent, as *Bishop Jewell* calls it, of which I may say, as was said of *Ithacius*, that the hatred of the *Priscillian* heresie was all the virtue he had: So all the goodnesse of this Councell chiefly consisted in the reformation

\* M. S. S.  
Rob Cotton.  
Constitit hæc deformitas in vanitate habitus. Item in mala societate. Item deformatur hæc honestas, cum clericus se immisceat in negotijs secularibus. Item intendendo minis & ioculatoribus. Item tabernas ingrediendo, nisi tempore itineris. Item ad aleas & taxillos ludendo, vel eisdem interfensendo. Item quocunque ornatu superfluo utendo *Lindwood, lib 3. de vit. & honest. cleric. fol. 87. b.*

*Jewell Apol.*  
Quali verò iam orbis terrarum non videat conspirationem istam esse non concilium, p. 154.

of the badnesse of the Clergy. Hearc how precisely it speaks in it owne Language, *Nihil est quod alios magis ad pietatem & Dei cultum assiduè instruat, quam eorum vita & exemplum qui se divino ministerio dedicarunt, &c. Quapropter sic decet omninò clericos in sortem Domini vocatos vitam moresque suos omnes componere, ut habitu, gestu, incessu, sermone alijsque omnibus rebus nil nisi grave, moderatum, & religione plenum præ se ferant: levia etiam delicta, quæ in ipsis maxima essent, effugiant, ut eorum actiones cunctis afferant venerationem, &c. Statuit sancta Synodus, ut quæ aliàs à summis Pontificibus & à sacris Concilijs de Clericorum vita, honestate, cultu doctrinaq; retinendâ, ac simul de luxu, comessationibus, choreis, aleis, ac quibuscunq; criminibus, nec non \*secularibus negotijs fugiendis copiosè ac salubriter sancita fuerunt, eadem in posterum iisdem pœnis, vel majoribus, arbitrio Ordinarij imponendis observentur: nec appellatio executionem hanc quæ ad morum correctionem pertinet suspendat, Conc. Triden. sess. 22. Cap. 1.*

If any man have any more Objections against this reverend and gracious Author,

\* Veteres Canones Apostolorum illum episcopum, qui simul & civilem magistratum & ecclesiasticam functionem obire velit, jubent ab officio summo veri *Can. 8. lex. Apol. p. 122.*

thor, I will give him no other answer than  
our Saviour did to that curious *Questionist*,  
*Goe thou and do likewise.* And I make no doubt  
but that al these Cavils against him (for they  
can be no other) will by a sweet and sacred  
exchange be resolved into earnest contenti-  
ons after that happinesse which he now en-  
joyes at his right hand where is, *Fulnesse of  
joy and pleasures fore evermore.*

Luk. 10. 37.





*An advertisement to the Reader.*

Good Reader,



Other Works of this incomparable *Author* have their seal, so in special this *Post-humus*, his last and best work on *The four last things*. No sooner was it put to publicke view, but presently it was taken up, and read with much content. I suppose therefore that much wrong would be done both to the deceased *Author*, and also to surviving *Readers*, if impression should not be added to impression, so long as it is so much desired. In this third impression I have taken the best care I could, to have the whole Work reviewed: not for alteration of any part of the *Authors* matter or Method (For who dares offer to alter that which such an *Apelles* hath begun and finished) but for a more ready finding out both of the principall points appertaining to the maine scope of this *Treatise*, and also of other very usefull and profitable passages which are here and there, even every where on sundry by-occasions, inserted. For the *Author* was full of matter. He was well furnished for any point, that on the maine or on the bye (as we speak) fell out: and answerably he tooke occasion to vent himselfe, and at large to handle what he observed to be most needfull and usefull, Instance his *Treatise of Marriage*, pag. 46, 47, &c. of heavenly and earthly *Joy*, pag. 59. &c. Of *Faith*, pag. 64, &c. and of sundry other points, whereupon he falls. Now that none of his precious pearles may be lost, but rather every profitable point be distinctly observed by the *Reader*, the *Heads* of them are pointed out in the Margin: and that what every one most desireth to read, may be more readily found out, an *Alphabetical Index* is herunto annexed. There is also in this edition added, more then in the former, a pious & powerful *Sermon* preached at the Funerall of this Worthy *Author*, which drew abundance of teares from the eyes of the then present *Auditors*, and may yet further worke on the *Readers* thereof. I commend all (good *Reader*) to thy courteous acceptance, and to *G O D*s gracious blessing.



M<sup>r</sup>. BOLTONS  
FOVRE LAST  
THINGS.

DEATH, IVDGEMENT,  
HELL, HEAVEN.

ISA. XXVI.

*In that day shall this song bee sung in the land of  
Iudah, &c.*



WE have here in this Chapter, *The Summe of the Chap-  
ter.*  
First, A *Consolation* for  
Gods people in the time of  
their captivity. The Summe  
whereof is this: Though all  
things seeme to threaten ru-  
ine, and tend towards confu-  
sion; yet the issue will be, that GOD will most mer-  
cifully rescue and relieve His owne; who after-  
wards, will not onely themselves acknowledge  
and

tion; yet the issue will be, that GOD will most mer-  
cifully rescue and relieve His owne; who after-  
wards, will not onely themselves acknowledge  
and

and magnifie His miraculous hand in their preservation and support, but also stirre up others to rely wholly upon that mighty LORD, that never did, or ever will faile or forsake any that put their trust in Him. In the seven first Verses.

*The Parts of  
the Chapter*

Secondly, An *Institution*, or *Instruction*, How the godly should carrie themselves in the time of crosses and chastisements; and what difference there is betweene them and the gracelesse in such Cases. From Ver. 7. to the end.

In the first Part we may take notice, and into our consideration these three Points.

1. Provision of a comfortable *Song* for the people to carrie with them, as it were into Captivity, and the fiery Triall; that in the midst of their pressures they might be eased and refresh'd with a concept, that the Day would come, wherein they should joyfully sing the song of enlargement and salvation, Ver. 1. Though when they *sate downe by the rivers of Babylon*, their hearts would not serve them to sing any *Song of Zion*, but fell asunder in their breasts like drops of water, yet assuredly, all GODS faithfull Ones, who believed His Prophet and Promises, would in the meane time secretly sweeten their sorrowes and sufferings, with a patient expectation of this happy Day, and heavenly mirth.

*How sorrowes  
are sweetned.*

2. The Song it selfe, Ver. 1, 2, 3. Wherein wee may consider, 1. The Time, when the Song shall be sung: *In that Day* ] which we may understand, 1. Historically, literally, typically, of the Israelites deliverance out of Babylon, and the miserable slavery

*The Churches  
Day.*

slavery thereof. 2. Anti-typically, of the blessed enlargement of G O D S E lect out of the snare and bondage of the Divell. 3. And mystically also, (as some Divines thinke) of the joyfull coming of Christians out of spirituall Babylon, *Rev.* 17.5. and from under the tyranny of Antichrist. 4. Complementally, of gathering the Saints out of this vale of teares, and from the eager pursuit of that great red Dragon, and the powers of darknesse, into *Ierusalem* which is above, where they shall joyfully sing triumphant Hallelujahs in the highest heaven for ever and ever, *Gal.* 4.26. 2. The Matter of the Song; which is, *Salvation*, Ver. 1. *Peace*, Ver. 3. *Holy Company*, Ver. 2. Pure pleasure, comfort, sound contentment, &c.

3. An Exhortation, or exhortatory Apostrophe, to trust in *Iehovah*. And there is added, for ever; lest upon G O D S delay, and respiting reliefe, we should despaire or have recourse unto the *arme of flesh*. Reasons to enforce this exhortation are three. 1. In Him is *צור* *רוּחַ* *הַקּוֹדֵשׁ* *rupes seculorum*, everlasting strength, Ver. 3. A *rock of eternity*, upon which we may for ever sweetly and safely rest and repose our selves, amidst the many furious stormes and boisterous waves of this troublesome world. 2. He is able to tame, take downe, and trample in the mire, the insolency and pride of the most raging persecutors, Ver. 5. And to raise His, though never so low and languishing, to set them upon a *Rocke of safety and salvation* for ever, and to give them the neckes of their enemies to tread upon, Verse 6. 3. Hee *weighs* and *watches* over

*Inducements to trust in Jehovah.*

the ways of the just, Verse 7. See *Jeremie* 17.7.

Now whereas the Prophet in the first place doth furnish the people of GOD before-hand with a strong counter-comfort and cordiall against their faintings in the fornace of affliction, we may thence be instructed, that,

*Provision to be made against the evill day.*

**D O C T.** *It is an holy wisdom, and happy thing, to treasure up comfortable provision against the Day of calamity.*

*It is good counsell, and a blessed course, to store up comfort against the evill Day.*

*He that gathereth in Summer, (saith Salomon) is a sonne of understanding: But he that sleepeth in Harvest, is a sonne of confusion, Prov. 10.5.* If not by an immediate sense, yet by a warrantable analogy and good consequent this Place will beare this Paraphrase.

*Mischiefe of security in quietnesse.*

That man which now in this faire and seasonable Sun-shine of his gracious visitation is lull'd asleepe with the Syren-songs of these sensuall times upon the lap of pleasure; swims downe the temporizing torrent of these last and lewdest dayes with full faile of prosperity and ease, against the secret wafts and counter-blasts (as it were) of a reclaiming conscience, as thousands doe, to their utter undoing for ever; mis-pends his golden time, and many goodly opportunities of gathering spirituall *Manna*, in grasping gold, gathering wealth, growing great, greatning his posterity, clasping about the arme of flesh, satisfying the appetite, and serving himselfe: In a word, he that while it is called *To day*, turnes not on GOD's side, and by forwardnesse



nesse and fruitfulness in his blessed wayes, treasures up comfort and grace against his ending houre, shall most certainly upon his bed of death, and illumination of conscience, find nothing but horrible confusion and feare, extreamest horror and insupportable heaviness of heart: His soule must presently downe into the kingdome of darkness, and bottome of the burning lake, there to lie everlastingly in tempestuous and fiery torments, the sting and strength whereof doth not onely surpass the pens and tongues of Men and Angels, but the very conceipt of those that suffer them, which if a man knew, he would not indure one houre for all the pleasures of ten thousand worlds: His body (the pleasing and pampering whereof hath plunged him into such a sea of calamity and woe) must descend into the house of death, an habitation of blacknesse and cruelty: lie downe in a bed of *dust* and rottennesse covered with *wormes*, guarded and kept full sure by the Prince and powers of darkenesse *unto the judgement of the great Day*: and then the whole man must become the wofull object of the extremity and everlastingnesse of that fiercest and unquenchable wrath, which (like infinite rivers of brimstone) will feed upon his soule and flesh, without remedie, ease, or end.

But that happy man, which in the short summers day of his miserable and mortall life, gathers grace with an holy greedinesse, plies the noble trade of Christianity with resolution and undauntednesse of spirit, against the boisterous current and

*Benefits of getting grace before hand.*

corruptions of the times; grows in godlinesse; Gods favour, and fruits of good life; purchases and preserves (though with the losse of all earthly delights) peace of conscience; one of the richest treasures and rarest jewels that ever illightned and made lightsome the heart of man in this world: I say that man, though never so contemptible in the eyes of the worldly-wise, though never so scornfully trod upon and overflowne by the tyranny and swelling pride of those ambitious self-flattering Gyants, who, like mighty winds, when they have blustered a while, breathe out into naught, shall most certainly upon his dying-bed meet with a glorious troupe of blessed Angels; ready and rejoycing to guard and conduct his departing Soule into his *Masters joy*. His body shall be preserved in the grave by the all-powerfull providence, as in a Cabinet of rest and sweetest sleepe, perfumed by the buriall of our blessed SAVIOUR, untill the glorious appearing of the great GOD. And then, after their joyfulest re-union, they shall both be filled, and shine thorow all eternity, with such glory and blisse, which in sweetenesse and excellency doth infinitely exceed the possibility of all humane or Angelicall \*concept.

\* Quæ lingua, vel quis intellectus capere sufficit illa supernæ civitatis quanta sint gaudia; Angelorum choris interesse, cum beatissimis spiritibus gloriæ conditoris assistere, presentem DEI vultum cernere, incircumscriptum lumen videre, nullo mortis metu affici, incorruptionis perpetuæ manere lætari, &c. Greger. Rom. 37. in Evang.

Thus you see in short, what a deate of confusion that miserable man heapes up for his precious Soule against the Day of wrath, which spends

the

the span of his transitory life after the waies of his owne heart: and how truly he is a sonne of understanding, who in the few and evill daies of short abode upon earth, treasures up grace and spirituall riches against the dreadfull winter night of death.

For I would have you understand, that by *comfortable provision* I meane not,

*What provision is fruitlesse.*

Lands, livings, or large possessions; I meane not wealth or riches: Alas! These *will not profit in the day of wrath*, *Prov. 11. 4.* They certainly *make themselves wings*, and in our greatest need, will *flie away as an Eagle toward heaven*, *Prov. 23. 5.*

1 Riches.

I meane not silver or gold: they shall not be able to deliver in the day of the LORDS wrath, *Zeph. 1. 18.* Will he esteemethy riches? no not gold, nor all the forces of strength, *Iob. 36. 19.*

I meane not top of honour, or height of Place: this (without religion) serves onely to make the downfall more desperate and remarkable. They are rais'd on high (saith the very Poet) that their ruine may be more irrecoverable. But what do I meddle with the Poet? the Prophet is plaine and peremptory against the pride of ambition: *Thy terriblenesse hath deceived thee, and the pride of thine heart: O thou that dwellest in the clefts of the rocke, that houldest the height of the hill: Though thou shouldst make thy nest as high as the Eagle, I will bring thee downe from thence, saith the Lord, Ier. 49. 16.*

2 Honours.

I meane not the arme of flesh, or Princely favours. Assuredly, that man which gratifies great Ones to the wounding of his conscience by the

3 Favours of men.

formall slavery of basenesse and insinuation, or any ill offices of ambitious servitude in seates of irreligious policy, injustice, cruelty, turning Turk and traitor to those that trusted him, &c. shall at last receive no other recompence of such abhorred villany, when divine vengeance begins to take him in hand, than that which justly fell upon *Judas* (in the extremity of his anguish and sorrow) from the *chiefe Priests and Elders*, *Matth. 27. 4*. If ever great men, or earthly Potentates did take their flattering slaves out of the hands of *God* at that highest Tribunall, or were able to free a guilty soule from eternall flames, it were something to grow rich, and rise by vile accommodations, and serving their turne in the meane time. But such a man shall certainly (in the day of his last and greatest need) bee cast with horrible confusion of spirit, and incurable griefe of heart, upon *Wol-fes* rufull complaint, and cry out when it is too late: *Had I beene as carefull to serve the God of heaven, as my great Master on earth; he had never left mee in my gray haire.* Favours of greatnesse may follow a man in faire weather, and shine upon his face with goodly hopes and expectation of great things; but in shipwracks even of worldly things, where all sinks, but the sorrow to save them; or especially upon the very first tempest of spirituall distresse, they steere away before the Sea and Wind, leaving him to sink or swim; without all possibility of helpe or rescue, event to the rage of a wounded conscience, and gulfe (many times) of that desperate madnesse, which the Prophet describes

scribes, *Iſa. 8. 21, 22*, He shall fret himſelfe, and curſe his King and his GOD, and looke upward. And he shall looke unto the earth: and behold trouble and darkneſſe, dimneſſe of anguiſh, and he ſhall be driven to darkneſſe.

By comfortable Proviſion therefore, I mean treaſures of a more high, laſting, and noble nature: The bleſſings of a better life; comforts of godlineſſe, graces of ſalvation, favour and acceptation with the higheſt Majeſty, &c. They are the riches of heaven onely which we ſhould ſo hoard up, and will ever hold out in the times of trouble, and Day of the LORDS wrath. Amongſt which, a ſound faith, and a cleare conſcience are the moſt peereleſſe and unvaluable jewels; able by their native puiſſance; and infused vigour, to pull the very heart (as it were) out of Hell, and with confidence and conqueſt to looke even Death and the Divell in the face. There is no darkeneſſe ſo deſolate, no croſſe ſo cutting, but the ſplendor of theſe is able to illighten, their ſweetneſſe to mollifie.

*What proviſion is moſt comfortable.*

So that the bleſſed counſell of CHRIST, *Mat. 6. 19, 20.* doth concur with, and confirme this Point: *Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt; and where theeves breake thorow and ſteale. But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where theeves do not breake thorow, nor ſteale.*

*Mat. 6. 19, 20. expounded.*

By *moth and ruſt* thoſe two greedy and great devourers of gay clothes, and gliſtering treaſures,

*The vanity of  
all worldly  
things.*

two capitall vanities upon which worldlings dote, and two greatest inchaunters of mortall men, are insinuated and signified unto us all those iron teeth, and devouring instruments of mortality, by which corruption eates into the heart of all earthly glory, wastes insensibly the bowels of the greatest bravery, and ever at length consumes into dust the strongest sinewes of the most Imperiall Sovereignty under the Sun. The LORD of Heaven hath put a fraile and mortall nature, a weake and dying disposition into all worldly things. They spring and flourish, and die. Even the greatest and goodliest Politique Bodies that ever the earth bore, though animated with the searching spirit of profoundest Policy; strengthened with the resolution and valour of the most conquering commanders; sighted with Eagle eyes of largest depth, fore-sights and comprehensions of State, crowned with never so many warlicke prosperities, triumphs, and victorious atchievements, yet (like the naturall Body of a man) they had (as it were) their Infancy, youthfull strength, mans state, old age, and at last, their grave. We may see (*Dan. 2. 35.*) the glory and power of the mightiest Monarchies that ever the Sun saw, shadowed by *Nebuchadnezzars* great Image, sink into the dust, and become like *the chaffe of the Summers threshing floores*, upon a windy day.

Repentâ quidem alca seculi corrunt, pulchra transeunt. Nam cum stare in his floribus suis mundus cernitur, repentinâ fortunâ turbatur: aut festinâ, & omnia deturbante morte concluditur. Vana ergo sunt gaudia seculi, quæ quasi manentia blandiuntur: sed amatores suos, citò trapseundo decipiunt. *Greg. in 1. Reg. Cap. 11.*

Unto all Dominions GOD hath set their periods: who, though he hath given to man the knowledge of those wayes by which kingdomes rise and fall; yet hath left him subject unto the affections which draw on these satall changes in their times appointed, *St. Walter Rawleigh. P. 1. Lib. 5. Cap. 3. Sect. 13.*

Hearc

Hearc a wife and noble writer speaking to this purpose, though for another purpose: *Who hath not observed, what labour, what practice, perill, blood-shed, and cruelty, the Kings and Princes of the world have undergone; exercised, taken on them, and committed; to make themselves and their issues Masters of the world? And yet hath Babylon, Persia, Egypt, Syria, Macedon, Carthage, Rome, and the rest, no fruit, flower, grasse or lease, springing upon the face of the earth, of those seeds: No, their very roots and ruines do hardly remaine. All that the hand of man can make, is either over-turned by the hand of man; or at length by standing and continuing consumed. What trust then or true comfort in the arme of flesh; humane greatnesse; or earthly treasures? What strength or stay in such broken staves of reed? In the time of need, the Worme of vanity will wast and wither them all; like *Jonahs gourd*; and leave our naked soules to the open rage of wind and weather; to the scourges and Scorpions of guiltinesse and feare. It transcends the Sphere of their activity, as they say, and passeth their power to satisfie an immortall soule, to comfort thorow the length of eternity; either to corrupt or conquer any spirituall adversaries. For couldst thou purchase unto thy selfe a Monopoly of all the wealth in the world; wert thou able to empty the Westerne parts of gold; and the East of all her spices and precious things; shouldest thou inclose the whole face of the earth from one end of heaven to another, and fill this wide worlds circumference with golden heapes and hoards of pearle: diddest thou in the*

meane

Sr Wakeer,  
Rawleigh.

The ruine of the  
goodliest: Pee-  
ces of the world  
fore-shewes the  
dissolution of  
the whole.

meane time sit at the sterne, and hold the reines in thine hand of all earthly kingdomes; nay, *exalt thy selfe as the Eagle, and set thy nest among the stars;* nay, like the *sun of the morning* advance thy Throne even *above the starres of G O D*; yet all these, and whatsoever else thou canst imagine, to make thy worldly happinesse compleat and matchlesse, would not be worth a button unto thee upon thy bed of death, nor do thee a halfe-penny-worth of good in the horrour of that dreadfull time. Where did that man dwell, or of what cloth was his coat made, that was ever comforted by his goods, greatnesse, or great men, in that last and sorest conflict? In his wrastlings with the accusations of conscience, terrors of death, and oppositions of hell? No, no: It is matter of a more heavenly metall, treasures of an higher temper, riches of a nobler nature, that must hold out and helpe in the distresses of soule, in the anguish of conscience, in the houre of death, against the stings of sinne, wrath of G O D, and last Tribunall. Do you think that ever any glorified soule did gaze with delight upon the wedge of gold, that tramples under foot the Sun, and lookes All-mighty G O D in the face? No, no: It is the society of holy Angels, and blessed Saints, the sweet communion with its dearest Spouse, that unapproachable light which crownes G O D s sacred Throne, the beauty and brightnesse of that most glorious Place, the shining Body of the SONNE of G O D, the beatificall fruition of the Deity it selfe, the depth of Eternity, and the like everlasting Fountaines of spirituall ravishment

No worldly  
thing brings  
good to the  
soule.

What satisfi-  
eth the soule.



ravishment and joy, which onely can feed and fill the restlesse and infinite appetite of that immortall Thing with fullnesse of contentment, and fresh pleasures, world without end.

Thrice blessed and sweet then is the advice of our Lord and Master **J E S U S C H R I S T**, who would have us to turne the eye of our delight, and eagerneffe of affection, from the fading glosse and painted glory of earthly treasures; wherein naturally the worme of corruption and vanity ever breeds, and many times the worme of an evill conscience attends; the one of which eats out their heart when wee expect an harvest; The other seizes upon the Soule in the time of sorrow, and sinks it into the lowest hell: And as Men of **G O D**, and Sonnes of Wisdome, to mount our thoughts, and raise our spirits, and bend our affections to *things above*; which are as farre from diminution and decay; as the Soule from death; and can bee no more corrupted or shaken, than the Seat and Omnipotency of **G O D** surpris'd. For, besides that, they infinitely surpass in eminency of worth and sweetnesse of pleasure, the comprehension of the largest heart, and expression of any Angels tongue; they also out-last the dayes of heaven, and run parallell with the life of **G O D**, and line of Eternity. As we see the Fountaine of all materiall light to powre out his beames, and shining abundantly every day upon the world without wearinesse, emptinesse, or end; so, and incomparably more doth joy and peace, glory and blisse, spring and plentifully flow every moment with fresh streames.

*The mind to  
be raised from  
things below to  
things above.*

*Difference be-  
twixt things  
below & above*

streames from the face of the *Father of Lights* upon all His holy ones in heaven, and that everlastingly. O blessed then shall we be upon our beds of death, if (following the counsell of our dearest **L O R D**, who shed the most precious and warmest bloud in His heart to bring our soules out of hell) wee treasure up now in the meane time, heavenly hoards which will ever happily hold out, a stock of grace, which never shrinks in the wetting, but abides the triall of the Spirit, and touch-stone of the Word in all times of danger, and Day of the **L O R D**: even that accurate, circumspect, and precise walking, pressed upon us by the Apostle, *Eph. 5.15*. Though pestilently persecuted and plagued by the enemies of **G O D** in all ages: And that purity which Saint *John* makes a property of every true-hearted Professour, *1 John 3.3*. So much opposed and bitterly oppressed by the world; and yet without which none of us shall ever see the face of **G O D** with comfort. If while it is called *To Day*, we make our peace with His heavenly Highnesse, by an humble continued exercise of repentance: by standing valiantly on His side; by holding an holy acquaintance at His mercifull Throne with a mighty importunity of prayer, and godly conversation above; by ever offering up unto Him in the armes of our Faith (when he is angry) the bleeding Body of His owne crucified Sonne, never giving Him over, or any rest, untill He be pleased to register and enroll the remission of our sinnes in the Booke of Life, with the bloody lines of **C H R I S T S** Soule-saving sufferings, and golden characters

Heavenly treasure,

characters of His owne eternall love. If now, before we appeare at the dreadfull Tribunall of the ever-living G O D, (and little know we whose turne is next) we make our friends in the Court of Heaven: the *blessed Angels*, in procuring their joy and love, by a visible constancy in the fruits, teares, and truth of a sound conversion. The *Spirit of comfort* by a ready and reverent entertainment of His holy *Motions* and inspirations of grace: the *Sonne and Heire* of the King of glory, the Foundation and Fountaine of all our Blisse, in this world and the world to come: from whose meritorious blood-shed and blessed mediation arise all those floods of mercy and favour, which refresh our soules in this vale of teares; and also those unknown bottomlesse seas of pleasure, peace and all unspeakable delights, which will superabound and overflow with new and fresh sweetness for ever and ever in the Paradise of G O D. Blessed are they, that ever they were borne, who have already got him their Advocate at the right hand of His Father. For, besides many other glorious priviledges thereby, in all their exigents and extremities, they may be ever welcometo the *Seat of mercy*, and be sure to speed. If a man had a suit unto the King, it were a comfortable and happy thing to find a friend in Court. But if the Kings speciall and choicest Favourite; nay, His owne only Son were his Intercessour; how confident would he be to prevaile and prosper, to conquer his opposites and crowne his desires? Why then should any poore Christian be discomforted and

*The benefit  
of having  
CHRIST our  
Advocate.*

and cast downe: nay, why should he not be extraordinarily raised and ravished in spirit with much joyfull hope, and sweet assurance, when he throwes himselfe downe at the Throne of grace; sith the dearest Sonne of the eternall G O D, the Heire of heaven and earth, the Mediator of the great Covenant of endlesse salvation is his Advocate at the hand of His Almighty Father in the most high and glorious Court of Heaven: Wherefore when an humbled soule, and trembling spirit is sore troubled, and almost turned backe from his purpose of prayer, and prostration at the foot of heavenly Majesty, by entertaining before-hand a feeling apprehension of his owne abhorred vilenesse, and the holy purity of G O D s all-seeing and searching eye, *which cannot looke on iniquity*; let this consideration comfort and breed confidence, that J E S U S C H R I S T the *Sonne of G O D s love* doth sollicite and tender the suit, who out of His owne sense and sympathy of such like troubles and temptations, doth deale for us with a true, a naturall, and a sensible touch of compassionatenesse and mercy. Shall that blessed Saviour of ours call and cry for a pardon to His Father, for those which put Him to Death; who were so farre from seeking unto Him, that they sought and suck'd His blood; and shall He shut His cares against the groanes of thy grieved spirit, and heavy sighs of thy bleeding soule, who values one drop of His blood at an higher price, than the worth of many worlds? It cannot be.

Thus that saying of *Salomon*, and this counsell  
of

Heb. 4. 15.  
Luke 23. 34.

of **C H R I S T** makes good the truth of the Point, which may further appeare by these Reasons.

1. Taking this counsell betime, and hoarding up heavenly things in this harvest time of grace, mightily helps to assuage the smart, mollifie the bitterneffe, and illighten the darknesse of the evill Day. It is soveraigne, and serves to take the venime, sting and teeth out of any crosse, calamity, or distresse: and so preserves the heart from that raging hopelesse sorrow, which, like a devouring Harpie, dries up, dissolves, and destroyes the bloud, spirits, and life of all those who are destitute of such a divine Antidote. What vast difference may wee discern betweene *Iob* and *Iudas*; *David* and *Achitophel*, in the dayes of evill? The two men of **G O D** being formerly enriched with his favour and familiarity, so behaved themselves, the one in the ship-wracke of his worldly happinesse, the other in the hazard of his Kingdome, as though they had not beene troubled at all: *The L O R D gave; and the L O R D hath taken away*, saith *Iob*, when all was gone, *blessed be the name of the L O R D. If I shall find favour in the eyes of the L O R D*, saith *David*, *He will bring mee againe, and shew me both it, and His habitation. But if Hee thus say, I have no delight in thee: behold, here am I, let Him doe to mee, as seemeth good unto Him.* But the spirits of the other two false and rotten-hearted fellowes in the time of trouble were so overtaken, nay, over-whelmed with griefe, that they both hanged themselves.

Reasons for  
hoarding up spi-  
rituall provision.  
1. It alleviates the  
evill of afflictions.

*Iob. 1.*

*2. Sam. 15. 25.  
26.*

2. This holy providence before hand may happily

2. It prevents  
desp' aire.

happily prevent a great deale of restlesse impatien-  
cy, reprobate feares, forlorne distractions of spirit,  
hying to the caves, crying to the mountaines,  
bootlesse relying upon the arme of flesh; *Cursing*  
*their King and their G O D, and looking upward, roar-*  
*ing out with hideous groanes; Who among us shall*  
*dwell with the devouring fire? Who among us shall*  
*dwell with the everlasting burning? &c.* All which  
desperate terrours and tumultuations of consci-  
ence are wont to surprize and feize upon unholy  
and unprepared hearts, especially when G O D S  
hand is finally and implacably upon them.

Lu. 33. 18.

3. It grace be  
our profession.

3. And wee shall heereby excellently honour  
and advance the glory of Profession; when it shall  
appeare to the world, and even the contrary-  
minded are enforced to confesse; that there is a  
secret heavenly vigour, undauntednesse of spirit,  
and noblenesse of courage which mightily up-  
holds the hearts of holy men in those times of  
confusion and feare, when theirs melt away with-  
in them like water, and *be as the heart of a woman in*  
*her pangs.* Worldlings wonder and gnash the  
teeth heereat: When they see, as *Chrysofome* truly  
tels us, the Christian to differ from them in  
this; that he beares all crosses couragiously; and  
with the wings (as it were) of faith, out-sores the  
height of all humane miseries. He is like a Rocke,  
incorporated into J E S U S C H R I S T, the *Rocke*  
*of eternity,* still erect, inexpugnable, unshaken,  
though most furiously assaulted with the tempe-  
stuous waves of any worldly woe, or concurrent  
rage of all infernall powers. But all the imaginary  
man-

man-hood of gracelesse men doth ever in the day of distresse either vanish into nothing, or dissolve into despaire.

4. Expression of spirituall strength in the time of trouble from former heavenly store, is a notable meanes to move others to enter into the same good way, and grow greedy after grace; to draw and allure them, to the entertainment and exercise of those ordinances, and that *one necessary thing*, which onely can make them bold and unmoveable like *Mount Zion* in the day of adversity. I have knowne some, the first occasion of whose conversion, was, the observation of their stoutnesse and patience under oppressions and wrongs, whom they have purposely persecuted with extremest malice and hate. So blessed many times is the brave, resolute, and undaunted behaviour of *G O D s* people in the time of triall, and amidst their forest sufferings, that it breeds in the hearts of beholders, thoughts even of admiration and love, nay a desire of imitation, and turning on the other side. When they represent to the eye of the world their ability to passe thorow the raging flames of fiery tongues untouched, to possesse their soules in peace amidst scorpions, thornes, and rebels, to passe by basest indignities from basest men without wound or passion, to hold up their heads above water in the most boisterous tempests, and deepest seas of danger, to triumph over all adversary power in the evill day; I say, by *G O D s* blessing, this may make many come in and glorifie *G O D*, marvelling and enquiring,

4. Is an encouragement to others.

whence such invincible fortitude, and bravenesse of spirit should spring; concluding with *Nabuchadnezzar*: Surely, *The servants of the most high G O D*. And so at length their affections may be so set on edge after the excellencie and amiableness of *J E S U S C H R I S T*, who being *The mighty G O D*, and *The Lyon of the Tribe of Judah*, doth alone inspire all His with such a Lion-like courage; that they may seriously and savingly seek His face and favour; saying with those, *Cant. 5. 9. What is thy Beloved more than another Beloved, O thou fairest among women? --- That wee may seeke Him with thee.* Whenthey behold such a deale of Majesty and mirth to shine in his face whom they make the marke of all their spitefull rage and revenge; their teeth with which they could have torne him in peeces, may water; and they industriously desire to know, what that is, which makes such a man so merry in all estates.

*The folly of them that take no thought for the day of reckoning.*

*Vses. I.* This may serve to awaken and reprove all those secure and carelesse companions, who, if they may enjoy present contentment, and partake in the meane time of the prosperity and pleasures of the times, wherein they tumble themselves with insolency, luxury, and ease; take no thought, make no provision at all against a day of reckoning, provide no food against a foule day, treasure up no comfort against the *L O R D S* coming, prepare no armour or aid for that last and dreadfull conflict upon their beds of death. Alas poore soules! Did they know and feelingly apprehend what a deale of horreur, astonishment and



and anguish dogs them continually at the heeles, ready and eager after a few daies of filthy and fugitive pleasures, to seize upon them like travaile upon a woman with child, suddenly, unavoidably, and in greatest extremity, and that so intollerable, that they shall never be able either to decline or endure, the very weakest biting of the never-dying worme, or the least sparkle of those everlasting flames; they would thinke all the daies of their life few enow to gather spirituall strength against that fearefull houre. Nay, some are such cruell caitifs and *Cannibals* to their owne soules, and so accursedly blinded by the Prince of darknesse, that instead of comfortable provision, they heape up wrath against the day of wrath; instead of grace, G O D S favour and a good conscience, peace, joy, and refreshing *from the presence of the L O R D*, they lay up scourges, and Scorpions for their naked soules and guilty consciences against the time and terrour of the L O R D S visitation. For, let them be most assured; all their lies, oathes, rotten and railing speeches; all their covetous, lustfull, ambitious and malicious thoughts; all their swaggering and furious combinations against G O D S people, sensuall revellings, joviall meetings; &c. withall, *When their feare commeth as desolation, and their destruction commeth as a whirlwind*, like so many envenimed stings, run into their sinfull soules, and pierce them thorow with everlasting sorrow. Alas! What will the sonnes and daughters of pleasure do then? And all those spirituall beggars and bankrupts who have greedily

*Heapers of  
wrath against  
the day of  
wrath.*

*The terrors of  
such as are not  
prepared for  
their account.*

hunted, all their life long after these mortall things of this life, as if their soules had beene therein immortall; and utterly neglected those things which are immortall, as if their selves after the world had beene but mortall? What doe you think will be their thoughts upon the very first approach of the Port of death, to which in the meane time all winds drive them? Fall sad, and heauię thoughts (L O R D thou knowest) then at leifure enough to reflect severely upon their former folly, though formerly beaten from them by their health and outward happinesse, and will pay them to the uttermost for all the pleasing passages of their life past. O then they shall lie upon their last beds like *Wild Bulls in a net, full of the fury of the* L O R D; And *in the morning they shall say, would* G O D *it were even, and at even they shall say, would* G O D *it were morning, for the feare of their heart wherewith they shall feare, and for the sight of their eyes, which they shall see.* Then (though too late) will they lamentably cry out and complaine: *What hath pride profited us? Or what good hath riches with our vaunting brought us? All these things are passed away like a shadow, and as a Poste that hasteth by. And as a ship that passeth over the waves of the water, and when it is gone by, the trace thereof cannot be found: neither the path-way of the keele in the waves. Or as when a bird hath flowne thorow the aire, there is no token of her way to be found, but the light aire being beaten with the stroke of her wings and parted with the violent noise, and motion of them, is passed thorow, and therein afterwards no signe where she went*

Deu. 28. 67.

is to bee found. Or like as when an arrow is shot at a marke, it parteth the aire, which immediately commeth together againe; so that a man cannot know where it went thorow: Even so we in like manner assoone as wee were borne, began to draw to our end, and had no signe of vertue to shew: but we consumed in our owne wickednesse. For the hope of the ungodly is like dust, that is blowne away with the wind, like a thin froth that is driven away with the storme: like as the smoake which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. If a Minister who labours industriously all his life long, to worke upon such as sit under him every Sabbath; Of which some all the while preferre some base lust before the LORD JESVS: others will not out of their formality to the forwardnesse of the Saints, do what hee can, or presse he them never so punctually and upon purpose; I say, if it were possible, that he might talke with any of them, some two houres after they had beene in hell: Oh! How should hee find the case altered with them? How would they then roare, because they had dis-regarded his Ministry? What would they not give to have a grant from GOD, to try them in hearing but one Sermon more? How would they teare their haire, gnash the teeth, and bite their nailes, that they had not listened more seriously, and taken more sensibly to heart those many heavenly instructions, spirituall discoveries, secret (but well understood) intimations, that their state to GOD-ward was starke naught, by which hee sought with much earnestnesse and

*The issue of  
such as regard  
not their faith-  
full Minister.*

*Despisers of  
their ministers  
described.*

*Ezek. 33. 31,  
32.*

zeale, even to the wasting of his blood and life, to save the blood of their soules? And yet for all this you will not be warned in time, *charme the charmers never so wisely*: But some of you sit here before us from day to day, as senselesse of those things which most deeply and dearely concerne the eternall ruine, or welfare of your precious soules, as the seates upon which you sit, the pillars you leane unto; nay, the dead bodies you tread upon: others looking towards heaven a farre off and professing a little, *sit before us* as though they were right and truly religious; *and they heare our words, but they will not doe them*: For with their mouth they shew much love, but their heart goeth after their covetousnesse. And loe, wee are unto them, as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: For they heare our words, but they do them not. They are friends to the better side, may go farre, and even suffer sometimes in good causes, &c. But let us once touch them in point of commodity, about their inclosures, immoderate plungings into worldly affaires, detaining Church-dues, usury, and other dishonest gaine, and base niggardise; If out of griefe of heart for their shaming Religion, exposing the Gospell of J E S U S C H R I S T to blasphemy, and hardening others against Profession, wee meddle with their fashions, their pride, their worldly-mindednesse, and conforming to the world almost in every thing, save onely some religious formes; If wee presse them more particularly upon danger of damnation to more holy strictnesse, precisenesse

and

and zeale, knowing too well, by long observation and acquaintance, that they never yet passed the perfections of formall Professours, and foolish Virgins: Alas! Wee then find by too much wo-  
 full experience; if they politickly bite it not in, that this faithfull dealing doth marvelously discontent them, and these *precious Balmes* do breake their heads with a witnesse, and make the blood runne about their eares; whereupon they are wont to fall upon us more foule, (such true Pharises are they) than would either the drunkard or good-fellow, the Publicans and harlots do in such cases: they presently swelling with much passionate heat, proud indignation, disdain and impatiency to be reform'd, have recourse to such weake and carnall cavils, contradictions, exceptions, excuses, and raving; that in nothing more doe they discover to every judicious man of G O D, or any who doth not flatter them, or whom they doe not blinde with their entertainments and bounty, or delude with painted pretences, and art of seeming, their formality, and false heartednesse. *And yet, as they are characteriz'd, Isa. 57. 2. They seeke the L O R D daily, and delight to know his wayes, as a nation that did righteousnesse, and forsooke not the ordinance of their G O D: they aske of Him the ordinances of justice: they take delight in approaching to G O D:* They may have divine Ordinances on foote in their families, entertaine G O D s people at their Tables, *fast and afflict their soules* upon daies of humiliation, as appears in the fore-cited Chapter Verse 3. *Heare the word gladly, with Herod; and*

*Formall Professors.*

with

with much respect and acceptation *observe* the messenger, &c. But they will not stirre an inch further from the World, or nearer to GOD, say what he will, let him preach out his heart, as they say. They will not abate one jot of their over-eager pursuit after the things of this life; or wagge one foot out of the unzealous plodding course of formal Christianity; no, not for the Sermons, perhaps of twenty yeares, and that from him who hath all the while laboured faithfully so farr to enlighten them, as that they might not depart this life with hope of heaven; and then with the *foolish Virgins*, fall (utterly against all expectation, both of themselves and others) into the bottomlesse pit of hell. *O quam multi cum hac spe ad aeternos labores, & bella descendunt!* How many (saith one) goe to hell with a vaine hope of heaven; whose chiefest cause of damnation is their false perswasion, and groundlesse presumption of salvation! Well, be it either the one, or the other; the besotted sensualist, or selfe-deluding formalist, could wee speake with them upon their beds of death (their consciences awaked) or the day after they were damned in hell; wee should find them then, though in the meane time they suffer many sowre apprehensions to arise in their hearts against us, in a much altered tune and temper. Then would they with much amazednesse and terrible feare, yell out those now too late hideous complaints: *Wee fooles counted his life madnesse, &c, wee wearied our selves in the way of wickednesse and destruction, &c. What hath pride profited us, &c.* Then would they curse all dawbers

dawbers, and justifie all downe-right dealers: contempt of whose counsell, would now cut in peeces their very heart-strings with restlesse anguish and horror, and mightily strengthen the never-dying worme; whereby the enraged soule will thrust its owne hands, as it were into its owne bowells, and teare open the very fountaine of life and sense to feed upon it selfe. For, the worme of conscience (say Divines) is onely a continuall remorse and furious reflexion of the soule upon its owne wilfull folly; and thereby the wofull misery it hath brought upon it selfe.

See Basil. Tom.  
I. pag. 469.

*What is the  
worme of con-  
science.*

2. This may serve to stirre up all the sonnes and daughters of wisdom to hoard up with all holy greedinesse, instead of earthly pelfe, transitory toys and shining clay, the rich and lasting treasures of divine wealth and immortall graces. For, these heavenly jewels purchased with CHRIST'S blood, and planted in the heart by the omnipotent hand of the HOLY GHOST, will shine comfortably upon our soules with beames of blessednesse and peace, amid all the miseries and confusions, the darknesse and most desperate dangers of this present life: nay, in the very *valley of the shadow of death*, their splendour and spirituall glory will not onely dissolve, and dispell all mists of horror which can possibly arise from the apprehension of hell, the grave, those last dreadfull pangs, or any other terrible thing; but also illighten, conduct and carie us triumphantly thorow the abhorred confines of the *King of feare* upon the wings of joy, and in the armes of Angels, to *unapproachable light*,  
unknowne.

*The benefit of  
heavenly trea-  
sure.*

*changes to bee  
expected.*

unknowne pleasures, and endlesse blisse. It may bee, as yet, thou standest upright without any *changes*, unstir'd in thy state by any adverse storme, supposing thy *mountaine* so strong, that thou shalt never bee moved. Thus long perhaps the Almighty hath bene with thee: His candle hath shined upon thy head, and His patient providence rested with all favour and successe upon thy *Tabernacle*; so that hitherto thou hast seene no dayes of sorrow; but even *washed thy steps with butter, and the rocke hath powred thee out rivers of oyle, &c.* Yet for all this, the day may come, before thou die, that thou mayest be stript of all, and become as poore as *Iob*, as they say, by fire, robbery, suretiship, ship-wracke, the destroying sword, desolations of war, or by the hand of *G O D* in some other kind; Even, *A day, an houre, a moment* (saith one) *is enough to over-turne the things that seemed to have bene founded and rooted in adamant*: Labour therefore industriously before-hand so to furnish and fortifie thine heart with patience, nobleneffe of spirit, Christian fortitude, the mightinesse of *Iobs* faith, *Cap. 13. 15.* And his manifold integrities, *Cap. 31.* That if such an evill day should come upon thee (and who can looke for exemption when he lookes upon *Iobs* affliction) thou maist with an unrepining submission to *G O D*'s good providence and pleasure, take up his sweetest resolution and repose: *Naked came I out of my mothers wombe, and naked shall I returne thither: the L O R D gave, and the L O R D hath taken away, blessed bee the name of the L O R D.* Though, as yet, by a miracle of rareft

*Dies, hora, momentum, eventis dominationibus sufficit, quæ adamantinis credebantur radicibus esse fundatz. Casaub.*

*Job. 2. 11.*



rarest mercy, calmnesse and serenity rest upon the firmament of our state; yet who knowes how soone, especially, sith many of G O D S dearest servants beyond the seas have lyen so long in teares and bloud, some dismall cloud and tempestuous storme may arise out of the hellish foggs of our many hainous sinnes and crying abominations, and breake out upon us, and that with greater terrour, and farre more horribly, by reason of the unexpectednesse and our present desperate security: Though the Sun of the Gospell, and glory of a matchlesse Ministry shine yet full faire among us in the Meridian of our peace and prosperous daies, yet little know wee, how soone and suddenly it may decline and set in a sea of confusion, calamity and woe: And therefore hoard up greedily in the meane time, and while the Sun shines, a rich treasury of saving knowledge, grace and good life; that if need require, thou mayst then resolutely reply with blessed *Paul* against all contradictions and temptations to the contrary: *I am ready not to be bound onely, but also to die for the name of the L O R D*

J E S U S: Though at this present thou doest perhaps with much sweet contentment enjoy thy G O D comfortably, and His pleased face; many heavenly dewes of spirituall joy, glorious refreshings, and abundance of spirituall delights fall upon thy soule from the Throne of mercy every time thou comest neare Him; Thou canst say unto thy Dearest out of thy present feeling, *I am my Beloveds, and my Beloved is mine*, and in some good measure keepe a part with the Saints of old,

Acts 21.13.

Can. 6.13.

in

in such victorious and triumphant Songs as these:

*Iob. 19. 23, 24, 25.* *Oh that my words were now written, Oh that they were printed in a booke! That they were graven with an iron pen and lead in the rock for ever. For, I know*

*Psal. 46. 2, 3.* *that my Redeemer liveth, &c. Wee will not feare, though the earth be removed: and though the mountaines bee carried into the middest of the sea: though the waters thereof roare, and be troubled, though the mountaines shake with the swelling thereof. Selah. I*

*Rom. 8. 38.* *am perswaded that neither death nor life, nor Angels, nor pr.ncipalities nor powers, &c. Yet for all this that onely wise G O D of thine may hereafter for some cause seeming good to Himselfe, and for thy good, with-draw from thee the light of His countenance, and sence of His love, and leave thee for a time to the darkeness of thine one spirit, and Satans forest temptations, &c. Ply therefore in this prosperity of thy soule all blessed meanes; the Ministry, Sacraments, Prayer, Conference, Meditations, humiliation-dayes, holiness of life, cleareness of conscience, watching over thy heart, walking with G O D, sanctified use of afflictions, experimentall observation of G O D S dealings with thee from time to time, workes of justice, mercy and truth, &c. Thereby so to quicken, fortifie and steele thy faith, that in the bitterest extremity of thy spirituall distresse, thou maist bee able to say with *Iob, Though He slay me, yet will I trust in Him, Iob. 13. 15.* A thousand crosses moe, calamities and troubles may over-take thee before thou takest thy leave of this vale of teares: It will bee thy wisdome therefore now in this calme to provide*

*Meanes for future comfort to be used.*

provide for a storme; treasure up out of GODS Booke many mollifying medicines and soveraigne antidotes against all slavish and vexing forethought of them in the meane time, and their bitterness when they shall come upon thee. Thou maist be assured, if thou bee a sonne, thy heavenly Father will ever correct thee; 1. <sup>a</sup> *Never before there be need.*: and always in 2. <sup>b</sup> *Wisdome.* 3. <sup>c</sup> *Measure.* 4. <sup>d</sup> *Love and tendernesse.* 5. *For e a moment onely.* 6. *To f try thee;* what drosse of corruption, and what sound metall of grace is in thee. 7. *To g purge out sinne.* 8. *To h refine thee,* and make the vertues of CHRIST in thee more shining and illustrious. 9. *To i stirre up,* quicken and increase all saving graces in thy soule. Of which see my Exposition upon the 26. Chapter of *Isa.* Amongst all the rest, Faith ever becomes most famous by afflictions. Witnesse that cloud of witnesses, *Heb.* 11. 10. *To k make thee blessed.* 11. *To l save thee.* 12. *And Hee m will be ever with thee in trouble.* 13. *He n will deliver thee.* 14. Nay, and never was Gold-Smith more curious and precise to watch the very first season, when his gold is thorowly refined and fitted for use, that hee may take it out of the furnace; than our gracious GOD <sup>o</sup> waits in such cases with an holy longing, that Hee may have mercy upon thee and deliver thee. But howsoever, or whatsoever befalls thee in this life, thou must upon

*How and why  
GOD correcteth  
his.*

<sup>a</sup> 1. *Pet.* 1. 6.  
<sup>b</sup> *Heb.* 12. 9, 10.  
*Isa.* 28. 26, & c.  
<sup>c</sup> *Isa.* 27. 7, 8.  
*And* 28. 27, 28.  
*Jerem.* 46. 28.  
<sup>d</sup> *1. Cor.* 10. 13.  
<sup>e</sup> *Prov.* 3. 12.  
*Hebr.* 12. 5, 6.  
*Rev.* 3. 19. *Isa.*  
63. 9. *Psa.* 103.  
13. 14. *Hos.* 11.  
8, 9. *Isa.* 40. 11.  
*And* 49. 13, 14.  
15. *And* 54. 11.  
*Psal.* 56. 8.  
<sup>f</sup> *Psal.* 30. 5. &  
103. 9. & 125.  
<sup>g</sup> *Isa.* 10. 25.  
*And* 54. 7, 8.  
*And* 57. 16.  
<sup>h</sup> *Ier.* 3. 18. *Mic.*  
7. 18.  
<sup>i</sup> *Deut.* 8. 2.  
*Psalme.* 66. 10.  
*Proverb.* 17. 3.  
<sup>j</sup> *1. Pet.* 1. 6, 7.  
*Iam.* 1. 2.  
<sup>k</sup> *Isa.* 1. 25. *And*  
44. *And* 27. 9.  
*Prov.* 20. 30.  
*Psal.* 119. 67.  
<sup>l</sup> *Dan.* 11. 35.  
& 12. 10. *Zach.*  
13. 9. *1. Pet.* 1.  
6, 7.

<sup>m</sup> *Ioh.* 15. 2. *Rom.* 5. 3, 4, 5. *Isa.* 26. 9. *Iam.* 1. 2, 3. <sup>n</sup> *Iob.* 5. 17. *Iam.* 1. 12. *And* 5. 11. *Psal.* 94. 12. <sup>o</sup> *1. Cor.* 11. 32. *2. Cor.* 4. 17. <sup>p</sup> *Isa.* 41. 10, 11. *And* 43. 2. *Psal.* 91. 15. <sup>q</sup> *Iob.* 5. 18. 19. *Psal.* 34. 17, 18, 19. *And* 50. 15. *And* 91. 15. <sup>r</sup> *Isa.* 30. 18.

necessity

*How to prepare  
against death.*

necessity ere it be long, lie gasping for breath upon thy dying bed, and there grapple hand to hand with the utmost and concurrent rage of all the powers of darknesse; and that king of feare attended with his terrours: and therefore let the whole course of thy life be a conscionable preparative to die comfortably: Suppose every Day thy last, and thereupon so behave thy selfe both in thy generall and particular calling, as though thou shouldest be called to an exact account at night for all things done in the flesh, before that last and highest Tribunal: In all thy thoughts, words, actions and undertakings in any kind, say thus unto thy selfe: would I doe thus and thus, if I certainly knew the next houre to be my last: In a word, so live, that upon good ground thou maist bring *Dauids* undaunted boldnesse to thy bed of death: *Though I walke through the valley of the shadow of death, I will feare no evill.*

*Speciall preparatives.*

Here, upon this seasonable occasion, give mee leave to commend and tender unto you some speciall preparatives, rules, motives and meanes to furnish before hand, and to fortifie your spirits against all future evils, and terrible things that are towards.

*1. Preparative.  
Get Patience.*

*The benefits of  
patience.*

I. Treasure up richly and abundantly before hand the precepts, practice and experimentall sweetnesse of patience, that most usefull and precious vertue, which may serve (whentime serves) as a soveraigne antidote, to abate, and abolish the sting and venime of all crosses, afflictions, and mortall miseries; and as a comfortable cordiall to support

support and hold up thy heart in the bitterness and extremity of the forest.

Mighty and miraculous was the worke of this glorious grace in blessed *Iob*. By its heavenly and invincible influence upon his humble soule, it did not onely utterly extinguish (which was a very admirable and extraordinary thing) all that desperate anguish and slavish griefe, which such variety and extremity of greatest miseries, that ever befell any mortall man, would have naturally bred in the hopelesse hearts of impatient worldlings; least of which is many times enough to drive them to despaire and selfe-destruction; but also \* enabled him with the sweetest calmnesse of a well-composed and unshaken spirit, even to blesse the LORD his GOD for taking from him these transitory things, of which he was the true Proprietary; and which in much undeserved mercy He had lent unto him so long. *The LORD gave, (said he) and the LORD hath taken away, blessed be the name of the LORD.*

*Iobs patience.*

*dominus repente, nec Pater est. Accedit vulnerum vastitas, & tabescentes, ac defluentes artus vermium quoq; edax pœna consumit, &c. Nec tamen Iob gravibus & densis conflictationibus frangitur, quo minus inter illas angustias & pressuras suas DEI benedictio victrice patientiâ prædicetur. Cyprian. de bono Patientiæ.*

Nihil in Domo remanserat, omnia in uno ictu perierunt, quibus opulentus paulò antè videbatur. Subitò mendicus in stercore sedet, à capite usq; ad pedes vermibus scatens. Quid istâ miseriâ miserius? Quid interiore fœlicitate fœlicius? Perdidit omnia illa quæ dederat DEVS, sed habebat Ipsum qui omnia dederat DEVM. — Certè pauper est, certè nihil habet. Si nihil remansit, de quo thesauro istæ gemmæ laudis DEI proferuntur? — O virum putrem, & integram, & fœdum & pulchrum; O vulneratum & sanum; O in stercore s. dentem, & in cœlo regnantem! *Aug. de Temp. Ser. 105.*

With what infinite, implacable indignation, and bloody rage would *Shemeis* railing have rent

*David's patience.*

in peeces the heart of many a gracelesse King! And yet *David* by the helpe of this holy vertue, passed on along patiently without wound, or passion.

*Eli's patience.*

That heavy newes which was so horrible, that it made both the eares of every one that heard it, tingle, brought by *Samuel* to *Eli* immediately from *G O D S* owne mouth, might have made many an earth-worme to have run mad with the very fore-thought of so much misery to come: But good old patient *Eli*, when he had heard it all, sweetly ejaculates: *It is the L O R D: Let him doe what seemeth him good.*

1.Sam.3.18.

The taking away of two sonnes at once by a sudden and violent death, with visible vengeance from heaven, and in the midst of a most horrible sinne, is naturally matter of sorrow which cannot be exprest, and extremest griefe: yet *Aaron* in such a case having learned conformity of his owne will to the divine pleasure of the onely wise *G O D*; when *Moses* told him *that the L O R D would be sanctified in them that come nigh Him, and before all the people He would bee glorified;* He held his peace: *And Aaron held his peace.* So quieting his heart because *G O D* would have it so. See further for this purpose, *2.Sam.3.15,16. Isa.39.8.&c.*

Levit, 10.3.

By these few precedents you may easily perceive what singular and soveraigne power *patience* hath to pull the sting, and extract the poyson out of the most grievous calamities and greatest troubles.

*Impatiency  
worse then any  
crosse.*

But now on the contrary: *Impatiency* and *unpleasidnesse*

pleas'dnesse with G O D s providence in sending both good and <sup>a</sup> ill, ( yet ever in love, and for our good; For <sup>b</sup> what soone is he, whom the Father chasteneth not? ) doth more afflict us than all our afflictions. The storme of G O D s wrath breakes out sometimes upon the outward state of some greedy fretting inammonist, and he justly smites him for his wicked covetousnesse and dishonest gaine, perhaps in the height and hot gleame of his prosperity and thriving, by some sudden visible consumption, or secret wasting curse: He ( as such covetous wretches are wont ) takes on extremely, farre beyond the rage of the maddest bedlam. Hee stampes and stares ( as they say ) roares and raves, gnasheth his teeth, teares his haire, bites his nailes, almost like a damned soule, that hath new lost heaven; untill at length the Divell lead him to lay violent hands upon himselfe. Now, are not these selfe-vexing tortures farre more terrible than the taking away of his transitories? Is not the cutting of his owne throat incomparably worse than the crosse? A bird that is entangled amongst limetwigs, the more she stirres and struggles, the more she is made sure, and doubles her danger: A <sup>c</sup> repining reluctation, and angry striving ( as it were ) to get out of G O D s hands, doth ever envenime and exasperate the wound, and makes us ten times worse, and more miserable, than if we fairely and

*In the equity of an holy and just proportion, wee must expect as well ill as good, at the hands of G O D. What? (saith Iob) shall wee receive good at the hand of G O D, and shall wee not receive evil? Cap. 2. 10.*

*<sup>b</sup> Magis timere debemus, si aut nullas, aut parvas tribulationes in hoc saeculo patimur: quia si D E V S flagellat omnem filium quem recipit, sine dubio quae non flagellat, non recipit. Aug. de Temp. Serm. 105.*

*<sup>c</sup> Quid indignaris? Querelae & indignatio nil aliud quam accessio mali sunt; nihil enim tam exasperat fervorem vulneris, quam ferendi impatientia. Omnis*

*indignatio in tormentum suum proficit. Sic laqueos fera dum jactat, astringit; sic aves viscum, dum trepidantes excutiunt, plumis omnibus illinunt: nullum tam arctum est jugum, quod non minus laedit ducentem, quam repugnantem. Unum est levamentum malorum ingentium etiam pati, & necessitatibus suis obsequi. Quid igitur morbo corporis, animi morbum addere juvat, teq; miseriorem facere murmurando, &c.*

Impatiency embitters all comforts.

Heb. 5. 11.  
12, 13.

patiently submitted to his omnipotent and most mercifull will. Neither doth want of patience only mightily enrage a crosse, but it also embitters all our comforts. The bare omission of a meere complement in *Mordecai* did not only fill *Hamans* proud heart with many raging distempers of hatred, malice, revenge, foolish indignation and much furious discontentment; but also turned all the pleasure, and kindly relish in his courtly pleasures, riches, honours, offices, extraordinary advancements and royall favours, into gall and worme-wood. *And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes and servants of the King. Haman said moreover, yea Esther the Queene did let no man come in with the King unto the Banquet that she had prepared, but my selfe, and to morrow am I invited unto her also with the King. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate.* Whereas now *David*, a King, as I told you before, by the benefit of this blessed grace, did not suffer his Princely spirit to be un-calmed at all, no nor by the traiterous and most intollerable reviling of a dead dog, and his basest vassall.

2. Preparation.  
Keepe off the world.  
Mischiefes of earthly mindenesse.

2. Keepe off thy heart from the world, in the greatest affluence of wealth and worldly prosperity. Earthly-mindednesse ever sharpeneth and keenes the sting in all distresses. It gives teeth to the crosse to eat out the very heart of the afflicted. Had not *Iob* bene able to have professed, that in the height of his happinesse he was thus affected:

If



If I have made gold my hope, or have said to the fine gold, Thou art my confidence: If I rejoiced because my wealth was great, and because my hand had gotten much: [Here say Divines; something is understood, as *dispercam*, then let me perish, or the like] If<sup>b</sup> I beheld the Sun when it shined, or the Moone walking in brightnesse: And my heart hath been secretly enticed; or my mouth hath kissed my hand: --- Then should I have denied the G O D that is above. If I grew proud, puffed up, or pleased my selfe with the glistering brightnesse of my earthly abundance, let it be so and so with me: I say, except *Jobs* heart had been thus weaned from the world, when as yet he wallowed in wealth; hee had never beene able to hold out in the evill day, and to have borne so bravely the ruine of so rich a state without repining. But now churlish *Nabal*, whose affections were notoriously nail'd to the earth; though perhaps once or twice a yeare he made a joviall and frolicke feast, as other cunning worldlings are wont to their good-fellow companions, upon purpose to procure and preserve a Pharisaicall reputation of bounty with some flattering dependants, and for a cloake to colour their covetousnesse and

Job. 31. 24.

• Hic subaudida imprecatio, *dispercam*, &c.

Merc. in luc.

<sup>b</sup> Job. 31. 26.

Quidam hoc ita exposuerunt, quasi *Jobus* profiteretur, se Solem & Lunam non adorasse: quia antiquis ea supersticio valde usitata erat, præsertim in Oriente: --- Is vero sensus verus quidem est, sed tamen loco præsentis non convenit: *Jobus* hic voluit aliam similitudinem uti, & equidem juxta sermonem, quem jam habuimus de eo quod professus est se

nullâ superbîâ & arrogantîâ laborasse, &c. Calvin in loc. • Si lætatus sum, inquit, multis mihi affluentibus undiq; divitijs, si recondidi aurum in pulverem, si spem in pretiosis lapidibus habui. Hæc ille. Propterea nec quàm erepta quidem omnia subito essent, turbatus est; quippe qui præsentibus non delectantur, &c. --- Quas omnes ob res mecum ipse p̄terunq; admirari soleo, quare in montem Diabolo venit, exercitationes istius non ignorant, tot tantosq; adversus ipsum cogitasse labores. Cur igitur illi venit in mentem? Truculentissima dentè bestia nunquam solet desperare victoriam, quod ad condemnationem nostram spectat: nam ille nunquam, ut dixi, nostram desperat perditionem: nos de salute nostrâ sæpiùs desperamus. *Cbrist. Hom. 3.4. in Mar.*

cruelty; yet he was of a flinty bosome in respect of doggednesse and extreme niggardise, especially towards Gods people, and his heart by excessive rooting there, was turned wholly into earth: and therefore in the evill day, *it died within him, and he became as a stone.* To keepe off the world in a fit distance, that it do thee no deadly hurt, and undoe thee quite; keepe still fresh and strong in thy thoughts a true estimate and right conceipt of the mutability of all things here below, and thine owne mortality. In their best condition and highest confluence, they are but *Vanity*. We shall never find in them any solidity; or that good or comfort which we still with much eager pursuit and thirst expect and labour in vaine to extract from them: but upon triall and trust in them, they will ever prove empty clouds, broken staves of reed, Apples of Sodom, Wells without water. And when we graspe them most greedily, we embrace nothing but smoke, which wrings teares from our eyes, and vanisheth into nothing.

*How the world may be kept off.*

*All things below are vanity.*

*Quid sunt res humanæ?*

Cinis, pulvis, fumus, umbra, folia cadentia, flos, somnium, fabula, ventus, aer, penna mobilis, unda decurrens, & si quid istis inferius. *Chrysof.* In *Epist. ad Heb Hom 9.*

Inquiramus, si placet, quæ sunt illa præfentis vitæ præclara? Divitiæ, gloria, potentia, magnum existimari ab hominibus? Sed videbis nihil illis esse incertius. -- Et sicut videri nequit in rotâ, quæ continuò versatur, aliqua pars ejus, eò quòd crebrâ circumferentiâ, semper summa fiunt ima, & imâ summa: ita & nostrarum rerum impetus dum continuò vertitur summa facit infima. et videre licet in divitijs, potentijs, & alijs. Nunquam enim in eodem statu manent, sed semper instabiles, fluminum fluxus imitantur. *Idem Hom. de Nomine Abram.*

*Idem Hom. de Nomine Abram.*

• Poma Gomorrhæa pulchra quidem sunt, sed cum franguntur, in vagum pulverem fatiscunt.

*All things below cause vexation of spirit.*

2. Vexation of spirit. Besides the emptinesse and absence of that imaginary felicity which we hunt after in them; there is also the presence and plenty of much misery and hearts griefe, which the slaves

slaves of pleasure, and lovers of the world little looke for, when they at first resolve to sell their soules for such transitory trash. *Divitias invenisti?* (saith one) *Requiem perdidisti.* Hast thou found riches? Thou hast lost thy rest. A man that will be rich, takes no more rest, than one upon a racke, or bed of thornes; like <sup>f</sup> *Anacreon* with his five Talents, still distracted with worldly thoughts, and continually prickt with cares and feares.

3. They cannot satisfie the soule. Gold can no more fill the spirit of a man, than grace his purse. Betweene heaven and earth, spirits and bodies, soules and silver, there is no proportion. And therefore no earthly excellencies, no carnall pleasures, no worldly treasures are fit matter, or a full object, for such an immateriall, immortall and heavenly borne-being to feed upon with any proper delight, true comfort, or sound contentment. Not all this great materiall world, or greatest masse of gold can possibly fill the mighty capacity and immeasurable appetite of this little sparke of heaven breath'd into us by the infinite power of an Almighty hand. A man may as well fill a bag with wisdome, as the soule with the world; a chest with vertues, as the mind with wealth.

4. They cannot helpe in the evill day. *Their blood* (saith the Prophet) *shall bee powred out as dust, and their flesh as the dung: neither their silver nor their gold shall bee able to deliver them in the day of the LORDS wrath.* Put a man into a pang of any painefull maladie, and bodily torture; as into a fit of the Stone, Strangury,

<sup>f</sup> *Anacreon* quinq; talentis Polycrate donatus, cum per duas noctes pro ipsis sollicitus fuisset, reddidit ea, inquit; non tanti esse quantâ ipsorum nomine curâ laboraret. *Stob. Cap. 39.* Things below cannot satisfie the soule.

Nor helpe in the evill day. *Zeph. i. 17, 18.*

No torture of body like unto it no *strappados*, but irons, *Platini*. Buis, a *Zeares* griefs, *suspitions*, *discontents* are swallowed up & drowned in this *Euripus*, this *triffl* sea, his *Ocean* of misery, as so many small brooks. This is the *quintessence* of humane adversity, all other diseases what so ever are but *sea bitings* to Melancholy in extent. 'Tis the pith of them all. And a melancholy man is that true *Prometheus* which is bound to *Cauchafus*, the true *Titanus*, whose bowels are strit by a *Vulter* devoured, as *Poets* felse, and so doth *Litius Giraldus* interpret it, of anxieties, and those griping cares. In all other maladies what so ever we seek for help: if a leg or an arm ake through any *disperature* or wound: or that we have any ordinary disease, above all things what so ever, we desire help & health, a present recovery, if by any meanes possibly it may be procured. We will freely part with all our other substance, endure any misery, drink bitter potions, swallow the *distaftfull* pills, suffer our joynts to be leared, to be cut off, any thing for future health; so sweet, so deare, so precious above all other things in the world is life: but to a melancholick man, nothing so redolent, nothing so odious, that which they so carefully seek to preserve, he abhors; he alone so intolerable are his paines: *Burton* of Melan. pag. 274. <sup>b</sup> A most loathsome and horrible disease in the haire unheard of in former times, as *Morbus Gallicus*, & *Sudor Anglicus*, bred by modern luxury & excess: it seizeth specially upon women; and by reason of a viscos venimous humour, glues together (as it were) the haire of the head with a prodigious ugly implication and intanglement: sometimes taking the forme of a great snake, sometimes of many little serpents: full of nastinesse, vermine and noysome smell: And that which is most to be admired, and never eye saw before, pricked with a needle, they yeeld bloody drops. And at the first spreading of this dre adfull disease in Poland, all that cut off this horrible and snakie haire, lest their eyes, or the humor falling down upon other parts of the body, tortur'd them extremely. Heare my Author, that learned and famous Professour of Physick in Padua, *Hercules Saxonia* in his own words: *Plica, est agglutinatio, vel invicatio quædam pilorum ex humido, vilcido, lento ac glutinoso* Nunc primum per universam ferè Poloniam grassatur; imò verò per quosdam Germaniæ partes divagatur. --- Maximam partem fœminas invadit. Eos etiam qui porriginem capitis, quam vulgus tineam vocat, medicamentis repercutientibus represserunt: Præterea fœminas, quæ mensuris temporibus non satis purgantur. --- Quis non novum, mirabile, & horridum patet capillos ex propria naturâ planos, demissos ac simplices, momento temporis sponte sua sub caelo admodum frigidò incrispari, paulò post erigi, involvi, atq; indissolubilitè conjungi, variâs recipere figuras, quandoq; maximi cujusdam anguis, aliquando plurium & minorum serpentum, undiq; vermes, spurcitiem fœtoremq; redolere: Quodq; omnium maximum est, & à seculo inauditum, acu per punctos, vel transfixos sanguinem effundere. --- Expertum est, qui tales fasciculos implicæorum peractè inter se crinium deaserint, eos oculis capi, aut defluxibus ad alias partes corporis gravissimè torqueri. It began first not many yeares ago in Poland. It is now entred into many parts of Germany. And we think, our monstrous Fashionists, both male and female; the one for nourishing their horrid bushes of vanity; the other for their most unnatural and cursed cutting their haire, should every houre feare and tremble, lest they should bring it upon their owne heads, and amongst us in this Kingdome.

on any part of his Body; and let him tell me then, what account he would make of all the Imperiall Crownes upon earth, attended with the height and utmost of humane felicities? Or what comfort could he take in the riches, glory and pleasures of the whole world? Or what ease and refreshing can large possessions, sumptuous buildings, pleasant walkes, princely favours, dainty fare, choicest delights, or any thing under the Sun, afford in such a case? The very pricke of a needle, or paine of a tooth for the time, will take away the taste of all carnall contentments, and pleasure of the worlds Monarchy. If the LORD should let loose the cord of thy conscience, and set His just and deserved wrath a worke to enkindle flames of horrour in thy heart, what helpe couldest thou have in heapes of gold, or hoards of wealth? Remember *Spira*. They would be so farre from healing the wound, or allaying the smart, that they would yet more horribly afflict thy already enraged spirit, and turne them even into fiery Scorpions for thy further torment. Let thy last sicknesse seize upon thee, and then say (for the houre of death, as they say, is the houre of truth) whether all the gold and goods in the world can any more deliver thee from the Arrest of that inexorable Serjeant, than can an handfull of dust? Nay, whether then the extremity of thy spirituall affliction, and anguish of soule, will not be answerable to the former excesse of thine inordinate affection to earthly things, and delights of sense? Or suppose thou shouldest be surpris'd  
by

by that last and great day, which the LORD in mercy hasten; how wilt thou then rescue thy free-hold, when the whole frame of the world is on fire?

*Things below  
extend not to  
eternity.*

5. They cannot possibly lead us beyond this life, or extend to eternity. If we see a servant follow two gentlemen, we know not whose man he is; but their parting will discover to whether he belongs; When death shall sever the owner from the world, then will riches and revenewes, offices and honours, stately buildings, and all outward bravery cleave to the world, and leave him to the world to come as poore a worme and wretch, as when he first came into this world: and therefore they are all the worlds Heire-loomes, and none of his: Even as *Abfoloms* mule went away, when his head was fast in the great Oake, and so left him hanging between heaven & earth, as a wofull spectacle of misery and shame to all beholders: So will all their wealth and worldly felicities deale with their most greedy ingrossers, and dearest minions upon their dying beds. *They will then most certainly (as Salomon saith) make themselves wings, and flie away as an Eagle toward heaven:* And leave their now forlorne former favourites to the fury of a guilty conscience for their cursed forsaking the *Fountaine of living waters*, all their life long, and hewing them out *such cisternes, broken cisternes that could hold no water;* nor help in the evill day. We all stand at the doore of eternity; if death but once open it naturally or violently, or by any of his thousand thousand waies, we are presently stript of all, and immediately enter upon it, either that of everlasting pleasures, or  
the

Prov. 23. 5.

Ier. 2. 13.

the other of everlasting paines: And therefore it will be our wisdom in the mean time to value worldly vanities at no more than their own price; and industriously to ply all meanes which may enrich us with heavenly treasures of that divine stampe and lasting temper, which may attend us thorow all eternity. And as all these things here below are thus mutable and fugitive, so thy selfe art mortall and fraile. A creature as it were but of one daies lasting, like that Flower and Bird which (as naturalists report) receive their being and birth in the morning; but wither and die at night. Thy abode upon earth is like a vanishing<sup>k</sup> vision of the night, a flying dreame, the very dreame of a shadow, &c. This

*Value the world at her owne price.*

*Mans mortality*

*Flos est, Hemerocallis, cucus vita & pulchritudo diaria est. Sed & volucris ad Hippaniam fluvium est, Hemerovios*

os dicta, quæ non ultra diem vivit; sed eadem omnino luce, quæ lucem inchoat, finit, morientiq; Soli commoritur: eodem die, pueri, juvenis, senis ætatem experta manè nascitur, meridie & viget, vesperi consenscit & moritur. Animalculo huic simillima est humana vita. Ad fluvium illa est perpetuo fluentis temperis, sed & volucris est magis quam avis ulla, vel sagitta, & sæpe omnis suæ pompæ diem unicum, terminum habet, sæpe horam, sæpe paulò productius momentum. Quid ergò annos meditatur & sæcula, sæpe brevioris ævi quam flores aut florum umbra, aut si quid umbræ vanius, brevis. *Æternit. Prodre. Pag. 10.* <sup>k</sup> *Optimè Iobus:* Et qui eum, inquit, viderant, dicent ubi est? Velut somnium avolans non invenietur; (somniae inanissimum, volare celerissimum) transiet sicut visio nocturna. Vita quid est? Flos est, sumps est, umbra est, & umbræ umbra, Bulla, Pulvis, Spuma, Ros, Stilla, Glacies est: Indis arcus deficiens cereus, surculus pertusus, innotata domus, cinis dolosus, dies vernus, Aprilis constantissimus, unicus testudinis tinnitus est: Hydria fracta, fontis ota, aranearum tela, maris guttula, vilis st pula, foliisialis herba, brevis fabula, volucris, scintilla, tristis nebula, vesica vento plena, rutulans ad solem columbular: vita, vitrum tenerissimum, folium levissimum, filum subtilissimum, pomum autcum est, sed intus puerium, &c. Si nihil est umbra, dic quid umbræ somnium? Sexcenta mille. talia de vitâ humanâ rectè pronunciantur. Mihi omnium rectissimè videntur dixisse, qui vitam vocant *Somnium umbræ brevissimum.* Compendiorem dicamus: vita est

*Somnu. Bulla, Vitrum, Glacies, Flos, Fabula, Fœnum, Umbra, Cinis, Punctum, Vox, Sonu, Aura, Nihil. Ibid.*

Vita præsens figura est & deceptio, & à somnijs nihil differt: Ergò mens ea est puerilis, quæ ad umbras spectat, de somnijs superbit, & rebus fluxis alligatur. *Chrys. in Gen. Hom. 35.*

swift tide of mans life, after it once turneth and declineth, ever runneth with a perpetuall ebbe and falling streame, but never floweth againe : Our lease once fallen, springeth no more ; neither doth the Sun or the Summer beautifie us againe with the garments of new leaves and flowers, or ever after revive or renew us with freshnesse of youth, and former strength. Not onely *Salomon* (*Eccles. 1.*) makes us in this respect more miserable than the Sun and other soule-lesse creatures ; but even the Poet also by the light of naturall reason (whom I urge onely to make Christians, mindlesse of their owne mortality, ashamed, who have thoughts of heaven and earth, as though eternity were upon earth, and time onely in heaven) tels us that, *Soles occidere & redire possunt* : Thus in English ;

*Corullus.*

*The Sun may set and rise :  
But we contrariwise,  
Sleepe after one short light,  
An everlasting night.*

Which we must onely understand of returning any more to life and light in this world. Nay, in a word, lay thy selfe loaden with the utmost of all earthly excellencies and felicities in the one scale of the ballance, and vanity in the other, and vanity will weigh thee downe. Take heed therefore of trusting to the world in the meane time, lest it torture thee extremely in the time of trouble.

*3. Preparative.  
Weaken not thy  
spirit.*

3. Take heed of weakening in the meane time, and unnecessarily over-wearying thy spirit :

1. By



1. By carking fore-thought of future evils, which forty to one may never fall out. Many men I am perswaded, (such is the naturall vanity of our minds) do more vex themselves with feare and fore-concept of imaginary evils, which never befall; then they have just cause, to take on and trouble their hearts for all other true, reall, actual troubles, which fall upon them. Thus many times do men torture themselves vainly with immoderate feare of forreine invasion, home-bred confusion, change of religion, the fiery triall, burning at a stake, distraction of mind, surprize by the Plague, Small Poxe, Purples, Spotted Fever, distresse and going backward in their outward state, losse of some child they love best, destruction of their goods by fire, robbery, ship-wracke, the frownes of greatnesse, hurt and revenge from those that hate them, hardnesse of heart, failing of their faith, spirituall desertion, overthrow by temptation, despaire of G o d s mercies, sudden death, discomfutable carriage in their last sicknesse, the *king of feare* himselve; what shall become of their children, when they are gone, &c. By these and millions moe of such causelesse and carking fore-imaginings, the very flower and vigour of mens spirits may be much emasculated, and wasted wofully. A godly care to prevent them by repentance and prayer; and a carefull preparation by mortifying meditations, and Christian magnanimity to beare them patiently, if we be put unto it, is commendable and comfortable: but in the meane time to unspirit and mace-

1. *Thoughts of future evils weaken the Spirit.*

rate our selves with much distrustfull misery and needlesse torture about them, to our hindrance, distraction and discomfourt in any busineses of either of our callings, or any wayes, unchearefull walking; by slavish pre-conceits to double and multiply their stings, and to suffer them so often before they seize upon us, is both un-noble and un-necessary: most unworthy the morall resolution of a meere naturall man, and the generous spirit of an honest Heathen; much more the invincible fortitude of any of **C H R I S T S** favourites, and heires of heaven.

Or,

*2. Selfe-created  
crosses weaken  
the Spirit.*

2. Selfe-created crosses, that I may so call them. For so it often is, that many married couples, governours of families (to instance there) having the world at will (as they say) and wanting nothing that heart can wish from **G O D S** hand for outward things: and yet (I know not how) by reason of passion, covetousnesse, pride, waiwardnesse, frowardnesse, or something, they mutually embitter their lives one unto another with much uncomfourtbleness, discontentment and jarring. I would advise all such (and there are many and many such abroad in the world) punctually and impartially to examine their consciences; whether such secret sins as these, of which they take no notice, may not be the causes of it.

*Undue motives  
to marriage*

1. Matching, as being not mooved principally and predominantly with poition, parentage, personage, beauty, lust, riches, lands, flattery, friendship, greatnesse of family, forced perswasions; Parents

rents covetous importunity, or some base and irreligious by respect and gracelesse grounds. This the Apostle calleth *marrying in the LORD*: that is, for no by-respect, but in the feare of GOD, 1. Cor. 7.39. Without which all matches are miserable, though they should be made up with hoards of wealth and heapes of gold as high as heaven, crowned with honours transcendent to the starres. The basenesse, folly and iniquity of these times is not more visible and eminent in any thing, than in making, or rather marring of marriages. How often may we see by ordinary observations a little golden glue to joyne fast in the dearest bonds, pearles and clay? And silken fooles to carrie away sufficiencies above their worthlesse weight in richest jewels? The world is starke mad in this Point. But they are rightly served; noble miseries and golden fetters are fit enough for such couples. For from this bitter root of a covetous, carnall, ambitious, or any wayes unconscionable choice, springs a world of misery and mischief; overthrow and ruine of great houses, scandalous divorces, unlawfull separations, dishonour, disturbance, jealousies, adulteries, bastardise, brawlings, mutuall exprobration of each others infirmities, deformity, portion, parentage, or some other cutting and netling matter of discontent; sinfull disorders in families, ill education of children, &c. And, without repentance, after a few and wretched dayes tediously worne out with much irksomnesse and hearts-breake, lying together everlastingly in the lake of fire, there banning each other

*Mischiefes of  
unmeet matches*

other with much desperate horreur, and many bitter despairefull gnashings of teeth, that ever they entred into that estate.

*Carnall love in marriage.*

2. Predominancy of carnall love. Which may be justly punished with many fits of frowardnesse and falling out, from such small occasions and light grounds; that the Parties may well perceive, that the correcting hand of G O D is in it leading them thereby to the sight and notice, to remorse and reformation of the brutish sensuality and sinfulness of their matrimoniall affection; which should ever be rectified by reason, and spiritualiz'd with grace. Mariage is rather a fellowship of dearest amity, then disordered love. And love and amity are as different as the burning sicke heat of a fever from the naturall kindly heat of a healthfull body.

*Immodest abuse of marriage.*

3. Immodest or immoderate abuse of the marriage. Which, though it lie without the walke of humane lawes, yet divine justicedoth many times deservedly chastise it with variety of visitations upon themselves, families, outward state, good name: with miscarriages, barrennesse, bad children, giving them over to unnecessary distempers and strangeness in their carriage one unto another, and other such like discomforts and crosses. Which (though they may also befall G O D S children for other ends, yet) let all guilty couples in such cases conceive, that they fall upon them for such secret sensuall exorbitancies and excesse.

*Neglect of holy duties betwixt man and wife.*

4. Want of a comfortable communion in prayer,

prayer, godly conference, mutuall communication of their spirituall estate, and how they stand to G o d-ward, daies of humiliation, helping one another towards Heaven, and that joyfull fore-thought of most certaine meeting together in the everlasting mansions of glory, joy, and blisse above. Such divine fellowship would incredibly sweeten that dearest indissoluble knot, and make that state a very earthly Paradise to those few black Swannes, that love so sweetly and graciously together.

5. Ignorance, or negligence in the right understanding and practising both of the common and severall duties pertinent and proper to that estate. In all other Arts, Professions, and Trades of life, the Practitioners desire and endeavour to be ready in, and ruled by the precepts and directions thereof: but as concerning this great mystery of managing the marriage-state with wisdom, conscience and comfort, the most are as ignorant in those Treatises which teach their Duties (of which there are many excellent ones extant) as they are basely insolent in clownish frowardnesse, or imperious tyranny, to create a great deale of needlesse discontent and misery, both to themselves and their yoke-fellowes.

4. Helpe also wee may have for the Point in hand, even from the wiser Heathen. Who out of the very light of nature and grounds of reason, did learne and labour to mollifie and asswage the stinging fore-thoughts of ill to come;

*Neglect of matrimonial duties.*

*4 Preparative. Observe the wiser Heathen.*

Videntur om-  
nia repentina  
graviora.

Præmedita-  
tio futurorum  
malorum lenit  
eorum adven-  
tū. *Tuse Quest.*

lib. 3. Quoniam multum potest provisio animi, & præparatio ad minuendum dolorem, sunt semper omnia homini humana meditata. Hæc est illa præstans & divina sapien-  
tia: — Nihil admirari cum acciderit: Nihil, antequam eveniat, non evenire posse  
arbitrari. *Idem Ibid.*

Nam qui hæc audita à docto meminisse n viro,

Futuras mecum commentabar miseras:

Aut mortem acerbam, aut exilij mœstam fugam,

Aut semper aliquam molem meditabar mali:

Ut si qua invicta diritas casu foret,

Ne me imparatam cura laceraret repens. *Euripid*

Quamobrem omnes, cum secundæ sunt maxime, tum maxime

Meditari secum oportet, quo pacto adversam ærumnam ferant:

Pericla, damna, exilia peregrè rediens semper cogitet:

Aut filij peccatum, aut uxoris mortem, aut morbum filix:

Communia esse hæc, fieri posse: ut ne quid animo sit novum:

Quicquid præter spem eveniat omne id deputare esse in lucro. *Terent.*

*Divines also hold this premeditation and preparation. but upon better grounds. and by  
the rules of grace, very powerfull to enable us to passe more patiently thorow crosses when  
they come.*

Nunc verò ita præmeditatus exercitatusq; fuerat, ut ad omnia ingenti animo per-  
titerit; ad totius substantiæ, & tam multarum rerum jacturam, ad filiorum amarissi-  
mum obitum, ad uxoris affectum, ad acerba corporis ulcera, ad injusta amicorum oppro-  
bria, ad ancillarum contemptum atq; servorum. *Chrysin Mat. Hom 34.*

Nullus sit casus, quem non meditatio tuâ perveniat: nullus sit cœsus qui te impa-  
ratum inveniat: Propone nihil esse quod tibi accidere non possit. *Bern de interiori  
Dom Cap 45.*

Mens sollicita antequam agere quod libet incipiat, omnes sibi, quis pati potest  
contumelias proponat: quatenus Redemptoris sui probra cogitans, ad adversa se  
præparet. Quæ nimirum venientia tantò fortius excipit, quanto se cautius ex præsci-  
entia armavit. Qui enim improvidus ab adversitateprehenditur, quasi ab hoste  
dormiens invenitur, eumq; citius inimicus necat, quia non repugnantem perforat.  
Nam qui mala imminetia per sollicitudinem pernotat, hostiles incurfus quasi in in-  
sidijs vigilans expectans: & inde ad victoriam valenter accingitur, unde nesciens  
deprehendi putabatur. Solerter ergo animus ante actionis suæ primordia, cuncta de-  
bet adversa meditari. ut semper hæc cogitans, semper contra hæc thorace patientiæ  
munitus, & quicquid acciderit, providus superet: & quicquid non accesserit, lucrum  
patet *Greg. Mor. lib. 5. cap 31.*

them,

them, to hold it a gaine and advantage, and as it were, an exemption from ordinary frailtie, and common miserie of mankind. If they fell upon them, the bitternesse would bee much abated by their former preparednesse and expectation. But we who professe Christianity, and to whom the Booke of GOD belongs, have farre more soveraigne antidotes to allay the smart, more sacred and surer meanes to mitigate and take off the fury of feared future evils: even the *sure Word of GOD*, many *exceeding great and precious Promises*, confirmed with the oath of the Almighty, and sealed with the bloud of His Son. Every one of them is farre more worth (though the worldling thinkes not so) than all the wealth and sweetnesse of both the Indies. *GOD is faithfull, who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to beare it, 1 Cor. 10. 13.* The sufferings of this present time are not worthy to bee compared with the glory which shall be revealed in us, *Rom. 8. 18.* All things worke together for good to them that love GOD, Verse 28. He that spared not his owne Son, but delivered Him up for us all. How shall He not with Him also freely give us all things? Verse 32. When thou passest through the waters, I will bee with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee, *Isa. 43. 2, &c.* If thou truly feare GOD, feare nothing that shall hereafter fall upon thee; temptation, triall, disgrace, distresse in outward things, the face of man, fiery

*Christians have better antidotes than the Heathen could have*

times, danger from men or Devils, Death it selfe, or whatsoever can be imagined most formidable to flesh and bloud. For assuredly, He that is *afflicted with thee in all thy afflictions*, will ever fortifie thee with sufficient strength before-hand, uphold thee with His all-powerfull presence in the midst of them, and at length most gloriously deliver thee in despite of all hell, and the whole world.

3 Preparative.  
 Beleeve that  
 GOD will fur-  
 nish thee with  
 whatsoever hee  
 brings thee.

5. It is comfortable to consider: that GOD never puts His servants to suffer, but He furnisheth them with spirituall sufficiency to go thorow. If He meane to bring thee to the stake, He will undoubtedly give thee a *Martyrs* strength. It is His sweetest method and mercy, first to fit His children with divine ability and answerable endowments, and then sett them on worke to do or suffer any thing for His sake. He suffers some to become extraordinary objects, and the speciall aime of extremest malice, spitefull railings, and al the keenest arrowes of lewdest tongues; when Hee hath fill'd him first with so much Christian magnanimity and noblenesse of spirit, that he is able to passe by the most scurrill gybe of the impurest drunkard, or the disdainfull frowne of the proudest *Human*, without wound or passion; and doth resolutely and bravely contemne all contumelies and contempts for his conscience: taking them as *Crownes* and confirmations of his conformity to the LORD CHRIST: others to be afflicted with variety of worldly crosses, whose heart Hee hath already happily crowned with contempt of the world: some to be exercis'd with fiercest assaults, and Sa-  
 tans



tans fieriest darts, having beene formerly brought up in the Schoole of temptations: others to be exposed to the fury of Popish flames, when He hath so inflamed their hearts with the love of the LORD JESVS, that they dare undauntedly look the bloudest persecutor in the face. The prudent Commander makes not choice of fresh-water or white-livered souldiers (as they say) for any hot service or high attempt; but of Veterans, and those of greatest experience and most approved valour: A discreet Schoole-Master gives not the longest lessons and hardest taske to dullards and blocke-heads, but such as are of pregnantest wits, and best capacity: the understanding armourer tries not common Armes with Musket-shot, but that of Prooffe. The skilfull Lapidary doth not trie the tender Chrystall or softer stones by the stiddy and hammer; but the Adamant, which is readier to bruise the hardest iron or Steele: the carefull Husbandman *thresheth not the fishes with a threshing instrument; neither turneth a cart-wheele upon the cummin: but beats out the fitches with a staffe, and the cummin with a rod. For his GOD (saith the Prophet) doth instruct him to discretion, and doth teach him.* Now if the LORD of Hosts, who is wonderfull in counsell, and excellent in working, give this discretion and wisdom to fraile man; Himselfe is infinitely more mercifully wise, to proportion and fit His trials to the state and strength of His Patience; singling out His valiantest souldiers for the strongest encounters; His best Schollers, for the largest lessons; His choicest Armour, for the highest

*Saints fitted for  
their trials.*

Prooffe; His hardest Adamants, for the most steely Anvill: the most couragious Christians, for the forest conflicts: His ablest Followers for extraordinary service and sufferings. *Abraham* the Father of the faithfull, and Friend of G O D ; *Job*, the justest man upon earth; *David*, a man after G O D s owne heart; *Paul*, abounding in the riches of grace, and the rarest revelations: I say, these eminent Champions thus highly favoured, and heroically fitted, were put to it indeed, as appears in divine Story. The L O R D in mercy did first infuse an invincible mightinesse of spirit and much flaming zeale into the breasts of those three Christian Worthies, *Athanasius*, *Chrysostome*, and *Luther*; before He employed them in His so glorious service, and exposed them to the rage of so many implacable persecutions in their severall ages. The first stood at swords point (I meane the *Sword of the Spirit*) with the whole world: *The whole world against Athanasius*, and *Athanasius against it*, saith *Hooker*, out of the Ecclesiasticall Sto-

*How Athanasius was furnished.*

*Athanasius* per sex annos variè afflictus, in latebris tandem, dum per totum Orientis Imperium magna sedulitate exerciti-

bus quoq; ad investigandum eum conductis quæreretur, delituit. Tantæ molis erit C H R I S T I confodere servum; ut omnis Imperij vis adversus unum hominem, qui D E U M habebat defensorem commoveretur. Proditus tandem per ancillam, quæ ei ministrabat, ex dominorum suorum jussu, qui latebras *Athanasio* præparaverant, diviuo admonitus Spiritu, ea nocte qua eum comprehendere veniebant ministri, aufugit. *Functio A. C H R I S T I* 343.

Cur vcrear *Chrysostomum* appellare Martyrem qui tot injurijs, tot contumelijs, tot afflictionibus, nec ad impatienciam perPELLI, nec à propaganda Christiana pietate depelli potuit. Non percussus est securi, sed calumnijs omni securi acutioribus non semel ictus est. Hoc præmijs vir optimus pro tam præclaris in Ecclesiam meritis retulit per Episcopos Orthodoxos, & sub Imperatore Christiano. *In vita Chrysost. per Eras in Roterod.*

Quis non putasset *Lutherum* in tanto cunctorum odio, & invidia, cui totus pene mundus insidiabatur, etiam male cujus pedibus *Imperatores* olim cogebantur cervices subjicere non mille mœtēs occubitarum? &c. *Brighm in Cap. 3. Apoc.*

ry; Halfe an hundred yeares spent in doubtfull triall, which of the two in the end would prevaile, the side which had all, or els the Part which had no friend, but G o D and Death: the One, a Defendour of his innocency; the other, the finisher of all his troubles. After the Church of G o D, (hunted like a Partridge on the mountaines by the Airian Bishops) wofully wasted and wearied, had laid downe her head in the bosome of this blessed man ready to breathe out her last, he had never quiet day. Heare my Author: By the space of sixe and forty yeares, from the time of his consecration, to succeed Alexander Arch-Bishop of Alexandria, till the last houre of his life in this world, they never suffer'd him to enjoy the comfort of a peaceable day. The second was a mighty Thunder-er against the corruptions of the times; feared not the face of the greatest woman in the world, armed as well with might, as enraged with malice, (I meane *Eudoxia* the Empreffe.) but told her undauntedly of her raging, "dancing, persecuting cruelty, &c. Besides a world of wicked oppositions, insidiations and envy; (for by downe-right dealing in his Ministry, he had drawne upon him the hatred of ° all sorts, Court and Clergy, &c.) He was divers times silenced, deprived and banished. But he was so much honoured of Gods people every where, that when he came into *Tauro-*

Lib 5. pag. 85.

Hook or Eccles.  
Pol Lib. 5. pag.  
83.

How Chryso-  
stome was sur-  
nised.

" *Ioannes* pec-  
celebrem il-  
lam Concio-  
nem in Eccle-  
siam recita-  
vit, cuius ex-  
ordium est:  
*Herodias* de-  
nudo insanire,  
denud commo-  
veri; denud  
saltare pergit:  
lib. 6. cap. 16.

*deruo caput Johannis in disco accipere querit.* *Socrat. Hist. Eccl.*  
• Peccata tanta severitate arguebat, ac si ipse etiam per injuriam læsus esset: & om-  
nium ordinum delicta magnâ dicendi libertate taxabat: ita quidem, ut etiam Du-  
cibus (*Eutropij* & *Gaine*) imò ipsius Imperatoris errata reprehenderet. --- Omnes pro-  
prietatem ordinis in se concitavit. --- Clerici & Aulici occultè suas & ipsi operas  
ad jangebant. *Osiand Hist. Eccl. cent. 5. lib. 1. cap 6.*

Ubi autem in Cappadocia provinciam veniens, multorum sanctorum patrum choros iuges lacrymarum fontes effluentium, & flentium, eo quod in exilium nos proficisci videbant; dicebantque: tolerabilis fuisse, si Sol radios suos retraxisset: obscuratus, quam quod os Iohannis ta-

*silicia*, as himselfe reports, there flocked about him abundance of Christians, weeping and wailing most bitterly for his banishment, and said, *That it had been better that the Sun had beene deprived of her light, and all her glory turned into darknesse, than that the mouth of Chrylostome should be stoppt from preaching.* In the last banishment, by reason of the barbarous usage and immanities of the soldiers that led him along, *hired for that purpose,* he sweetly and blessedly breath'd out his last. But how bravely he bore, and with what invincible divine resolution he passed thorow these indignities, oppressions, and cruell wrongs, we may well perceive by his owne words to another banished Bishop: *When I was driven from the City, none of these*

*Epist. 2.* *Milites præfecti prætorij, qui illam deducebant, non dissimulabant sibi promissa præmia magnifica, si Iohannes in itinere moreretur. Itaque mensibus tribus per imbres, per æstus, sine ulla refrigeratione corpificuti durissimum iter pertulerunt. Erasmus in vita Chrysof.,* *Etenim ego cum à civitate fugater, nihil horum curabam, sed dicebam intra memet ipsum: Si quidem vult Regina me exulem, agat in exilium. DOMINI est terra & plenus lacus. Et si vult secare, secet. Idem passus est & Esaias. Si vult in pelagus mittere, tunc recordabor: Si vult in caminum injicere, idem passi sunt tres illi pueri: Si me feris vult objicere, objiciat: Danielis in l. cum leonibus objecti recordabor. Si me lapidare vult, lapidet me: Stephanum habeo primum Martyrem socium. Si & caput tollere vult, tollat: habeo socium Iohannem Baptistam. Si & substantiam auferre, auferat. Nudus exivi de utero matris, nudus etiam abibo. Me admonet Apostolus, *Esti adhibere hominibus placere, seruis CHRISTI atque non offendi:* Atmat me & David, dicens *Loquebar coram Regibus, & non confundebat. Multa quidem adversus me confinxerunt, & dixerunt, quod ad communionem non jejunos receperim. Et si quidem hoc feci, expungatur nomen meum ex albo Episcoporum, & non scribatur in Libro Orthodoxæ Fidei: Quoniam ecce si tale quid admisi, abiciat me etiam CHRISTVS è Regno suo. Si autem pergunt hoc mihi objicere & contendere, Deponant & Paulum, qui postquam cœnavit, totam domum baptizavit. Deponant & CHRISTUM Ipsum, qui postquam cœnatum est, Apostolis Communionem dedit. Dicunt quod cum muliere dormiverim: Exuite me, & invenietis membra meorum mortificationem. Sed hæc omnia per invidiam excogitarunt. Iohannes exal, Cyrillaco Episcopo exuli. Tom. 1. Epist. 3.**

*things troubl'd me, but I said within my selfe: If she*  
*Queene will, let her banish me: The earth is the Lords,* Psal. 124. 1.  
*and the fullnesse thereof: If she will, Let her saw me*  
*asunder: Iſaiah suffered the same. If she will, let her cast*  
*me into the sea, I will remember Jonah. If she will, let*  
*her cast me into a burning fiery fornace; or amongst wild*  
*beasts; the three Children and Daniel were so dealt*  
*with. If she will, let her stone me or cut off mine head; I*  
*have then S. Stephen and the Baptist my blessed com-*  
*panions. If she will, let her take away all my substance:*  
 Naked came I out of my mothers wombe, and na-  
 ked should I returne thither. *The Apostle tels me,* Gal. 1. 10.  
 I yet pleased men, I should not be the servant of  
 CHRIST. *And David encourageth me, saying: I*  
*will speake of thy testimonies also before Kings, and will* Psal. 119. 46.  
*not bee ashamed.* The third is the third *Elijah* of How Luther  
 later times, I meane blessed *Luther*: Who by the was furnished.  
 invincible might of his heroicall spirit, and one of  
 the greatest courages that ever dwelt in humane  
 breast, did sustaine and subdue the hellish rage of  
 that Man of Sinne, and all his bloody Emissaries  
 and Agents; stood upright and unshaken, like an  
 unmooveable Rocke, against all the tempestuous  
 stormes and swelling seas of the most furious per-  
 secutions that ever were rais'd by the powers of  
 hell against mortall man: and did so shake the  
 kingdome of Antichrist, that since that time,  
 the most glorious light of the Gospell, and resurre-  
 ction of Saving Truth hath broken out upon, and  
 blessed the face of Christendome, that did ever  
 shine upon earth, or was seene amongst the sonnes  
 of men. Herein was hee like unto *Athanasius*. As  
 he

*In vitis, diabolo, persecutoribus Paschis, Athanasius & Lutherus, nobile Heroum par, placidissima morte ex hac vita excesserunt*  
 Hear the story:  
 Athanasius post multiplicia certamina (qualia vix ullum Ecclesie Doctorem sustinuisse legimus) placidissima morte ex hac vita excessit: cum ab initio usque ad finem sui Episcopatus Alexandriae Ecclesie praesisset quadraginta sex annis: ad versus quem totus pene orbis conspiravit.

Nextumen (ut D.D. Lutherus) eum violenta morte ex hoc mundo exturbare possit. *Ofiand Hist Eccl cent. 4 l. 2 c. 16.*

he opposed the *Arrian*, so *Luther* the whole *Antichristian* world; and they both in despite of all adversary malice, both from Man and Divell, gave up blessedly their happy soules in peace into the bosome of *JESUS CHRIST*, whom they had formerly served so faithfully, and for whose sake they had gloriously suffered so much. Thus you see, when *God* singles out and designes any of His for some speciall services, and extraordinary sufferings, He ever furnisheth them before-hand with singularity of gifts, and sufficiency of spirituall ability to go thorow, and stand to it to death. But now on the other side, He will never *breake a bruised reed*, nor *quench smoking flaxe*, *Isa. 42. 3.* but will ever *gather the Lambs with his arme*, and *carrie them in his bosome*, and *gently lead those that are with young*, *Isa. 40. 11.* I make no doubt, but that in *Queene Maries* daies He mercifully hid many a good soule from the implacable fury of those *Popish morning Wolves*: who, though they were in a saving state, and *loved the LORD JESUS in sincerity*, *Ephes. 6. 24.* yet they wanted strength to stand in the face of the fiery tempests of those times.

6. Preparative.  
 Let no earthly delight eat up thy delight in heavenly things

Difference betwixt the objects of earthly and heavenly delight.

6. Beware lest any earthly contentment encroach upon, empaire, and eat up thy delight in heavenly things. But let thy spirituall joy ever utterly over-weigh all humane miseries, and overtop incomparably all worldly pleasures. And there is good reason for it: In respect, Of the  
 1. Object. The matter, whereupon earthly joy doth feed, is base and vile, filth and fashions; gaming

ming and good fellowship, *revelling*, and in our daies, even roaring, lust and luxury, &c. and other such froth and fooleries, the very garbage of hell; at the best corne, wine, oyle, gold, greatnesse, offices, honours, high roomes, Princely favours, &c. as transitory as an hasty headlong torrent, a *shadow*, a *ship*, a *bird*, an *arrow*, a *Post that hasteth by*; or if you can name any thing of swifter wing, and sooner gone. But the object about which spirituall joy is exercised, is <sup>1</sup> *Jehovah* blessed for ever, <sup>2</sup> His free and everlasting love, <sup>3</sup> the light of His countenance, His <sup>4</sup> sweet name, <sup>5</sup> *That our names are written in heaven*, the <sup>6</sup> *Son of his Love*, His Person, whose glory, beauty, amiableness, sweetness and excellency is something shadowed (but infinitely short) by outward beauties, *Cant. 5. 10.* <sup>b</sup> The preciousnesse of His meritorious blood, <sup>c</sup> exceeding great and precious Promises, <sup>d</sup> pardon of sinnes, <sup>e</sup> *CHRISTS* glorious image shining in our soules, <sup>f</sup> eternity of unconceivable joyes.

*full and gracious, &c.* <sup>a</sup> *Luk. 10. 20.* — But rather rejoyce because your names are written in heaven. <sup>a</sup> *Col. 1. 13.* *ἡδίστης ἀγαπᾶς αὐτῆς.* <sup>b</sup> *Zach. 13. 1.* In that day there shall be a fountaine opened, &c. <sup>c</sup> *2 Pet. 1. 4.* *διπλα 40. 1, 2.* Comfort ye, comfort ye, &c. — Her iniquity is pardoned. <sup>e</sup> *Eph. 4. 24.* The new man after *G O D* is created in righteousness and true holinesse. <sup>f</sup> *Psal. 16. 11.* In thy presence is fulnesse of joy, at thy right hand there are pleasures for ever more.

2. Of continuance. Earthly joy is like *the crackling of thornes under a pot*, a sudden blaze with some noise, but soone extinct, and comes to nothing. *The triumphing of the wicked is short, and joy of the hypocrite but for a moment, Job 20. 5.* But spirituall joy is like *the fire upon the altar*; it hath ever fewell to feed upon, though we do not ever feele it. <sup>b</sup> *The*

<sup>a</sup> *Neh. 8. 10.* Be not sorie, for the joy of the *L O R D* is your strength. *1 Sal. 73. 25.* Whom have I in Heaven but Thee? And there is none upon earth, that I desire besides Thee. <sup>b</sup> *Hos. 14. 4.* I will love them freely, *Jer. 31. 3.* I have loved Thee with an everlasting love. <sup>c</sup> *Psal. 30. 5.* In His favour is life. <sup>d</sup> *Exod. 34. 6.* The *L O R D*, The *L O R D* *G O D* merciful

Differences betwixt the continuance of earthly and heavenly joyes.

<sup>b</sup> *Rom. 14. 17.*  
*Kingdome*

*Kingdome of GOD is righteousness, and peace, and joy in the HOLY GHOST.* <sup>1</sup> *The ransomed of the LORD shall returne and cometo Zion with songs, and everlasting joy upon their heads: they shall obtaine joy and gladnesse, and sorrow and sighing shall flie away.*

<sup>2</sup> *Be glad in the LORD, and rejoyce ye righteous: and shout for joy all yee that are upright in heart*

*Earthly joy embittered.*

3. Sincerity. Earthly joy is cruelly embittered with many slavish, stinging and invenimed mixtures and marre-mirths: but GOD gives joy to the upright heart, and no sorrow with it.

*Earthly joy unfit for holy duties.*

4. Effects. Carnall joy utterly unfit for all holy employments; but spirituall joy is to the faculties of the soule, as oyle to the joynts of the body; it makes quicke, active, and excellent for the discharge of any divine duty.

*Remembrance of carnall joy grievous.*

5. Calling to mind, carnall joy in the evill day torments extremely, and turnes it into gall and worme-wood: but remembrance of those sweetest glimpses, and heavenly deawes of spirituall joy which were wont to shine into, and refresh our humbled soules when we were conscionably busied in the waies and work of the LORD, will serve as a precious cordiall, to re-comfort our spirits in sadder times, and surest pledge of their most certaine returne in due time:

*Carnall joy mixed with sorrow.*

6. Spirituall joy is many times much enlarged in times of tribulation: But the heart of the wicked is sorrowfull in laughter, and troubled with melancholy amidst their greatest mirth.

*No carnall joy without company.*

7. Spirituall joy is ordinarily most free, full, and at the highest in solitarinesse, soliloquies, and the most



most retired exercises of the soule: but carnall joy and want of company are for the most part incompatible. And it is kept in that poore little dying life it hath, by good-fellowship, and sensuall imployments.

8. Carnall joy ever ends in bitternessse, spirituall in blessednesse. As the rivers of fresh water run their course with an hasty current to fall in the salt Sea; so the posting Sun of all worldly pleasures after a short gleame, and vaine glistering, sets in the Ocean of endlesse sorrow.

7. Make thy peace with G O D upon good ground in the meane time; and graciously walke with him by a rule and daily direction. Watch over thine heart with extraordinary industry. Mortifie thy members which ate upon earth; pride, choler, covetousnesse, selfe-love, hankering after the fashions, &c. Strangle thy lusts, stand at the Swords Point with thy most beloved sinne. *Beare thy yoke from thy youth*, and exercise thy spirituall armes every day: Get a habit of heavenly-mindednesse and holy familiarity with G O D aforehand; and then shall we hold up our hands and our hearts with boldnesse and undauntednesse of spirit in the evill day. *The strongest and stoutest creatures* (saith a godly Divine, pressing this Point)

*Carnall joy ends  
in bitternessse.*

*7. Preparative.  
Keepe peace  
with GOD.*

in Palastrâ corroboratus potuit in Olympicis, excelsis, ac magno animo adversarium aggredi? An non oportet quotidie luctari atq; currere? Nonne videtis eos quos quinq; certaminum athletas appellant, quum nullum forte reluctatorem repererint, ad sacrum arenâ plenum, vires suas excitare. — Hos imitari stude. — sunt enim multa quæ ad iræ nos rabiam incitant, multa quæ concupiscentiæ flammam incendant. Insurge igitur contra passionem, vincas animi labores, ut corporis quoq; labores possis perferre.

*Chrys in Mat. Hom 34.*

*1 Quum nemo  
in arenâ seip-  
sum exercent,  
quomodo ali-  
quis in certa-  
mine insignis  
erit & conspi-  
cuus? Quis un-  
quam athleta  
non ab ineun-  
te adolescentiâ*

are afraid of those things which are contrary to their natures, which other creatures never so weak, feare not, being of the same nature. No more fearefull creature than a fish, flying at the shadow of a man; yet it feares not the Ocean Sea, because of its owne nature and acquaintance: which Lions, and the stoutest creatures feare.---A sheepe feares not his shepheard; by reason of acquaintance, whom yet the beare and the wolfe feare: Whatsoever is strange and unacquainted, is fearefull. If we acquaint our selves with G O D, and walke with Him as His friends, we shall have the more boldnes with Him, when we have most need of Him. In a word, be very temperate, honest, holy. For, the more confionable thou hast formerly been, the lesse power will the crosse have when it comes. It was the saying of a reverend man, where sinne lies heavy, the crosse lies light: and contrarily, that heart is like to be most lightsome in a storme, which hath been the holiest in a calme.

Tit. 1. 12.

8. Preparative.  
Bee fitted with  
meditations a-  
gainst death.

8. Possesse thy mind betime of many mortifying motives and meditations to master the immoderate feare of death, the king of terrour, and then thou wilt be able with farre more patience and resolution to digest all petty troubles and miseries in the meantime. For which purpose ponder upon these Points.

Fit meditations  
against death.

Life of Faith  
in death. pag.  
78.

1. There is almost no man, but he hath suffer'd more paine in his life, than ordinarily he shall passe thorow in death. *The pangs of death* (saith M. Ward) *are often lesse than of the tooth-ache.*

2. The covenant of G O D is of force with us, as we lie in the dust of the earth, *Mat. 22. 31, 32.*

3. Our

3. Our union with CHRIST holds still, *Col. 1. 18.* As the Hypostaticall did, when CHRIST lay in the grave.

4. Death is but a sleepe, *1 Thess. 2. 13.* *Acts 7. 60.*

5. CHRIST'S death hath taken away the sting, and sweetned it to all His, *Heb. 2. 15.*

6. It is but a sturdy Porter, opening the Doore of Eternity, and letting us into Heaven: A rougher passage to eternall pleasures.

7. It is but like the fall of a wheat corne into the ground, and dying, that it may spring up afterwards more gloriously, *Ioh. 12. 24.*

8. It is but a Departing out of this world unto the Father, *Ioh. 1. 31.*

9. It is called in the Old Testament, *A gathering to their Fathers.*

10. *Jacob made nothing of it. And Israel said unto Joseph: Behold, I die, Gen. 48. 21. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yeilded up the ghost, and was gathered unto his people.*

9. Let us trim our lamps betime, I meane try our spirituall states: for there are many foolish virgins; and many thousands, who for want of a true touch-stone and sound triall this way, find the pit of destruction to have shut her mouth upon them irrevocably and for ever, before they will acknowledge themselves to be wide of the right way to heaven. I have beene often upon this argument, at this time I desire onely to discover the delusion of the greatest part by an imaginary faith;

■ In CHRISTI morte mors o-  
bjt. Gregor in  
1 Reg Cap 2.

9. Preparative.  
Try your spirituall  
state.

Mens deceits.  
about Faith.

faith, and of understanding and worldly-wise men by a temporary faith, and that in short.

1. *Deceit.*  
Ignorance of  
the beginning of  
their faith.

For the first sort; these foure Demaunds may easily discover and destroy the vanity of their spirituall selfe-coufenance, and soule-deceit.

1. Aske them how they came by their faith, when they begun to believe, &c. and their ordinary answer will be this, or the like: *We cannot tell: we are not such Atheists or so prophane, but wee have believed ever since we were borne: wee have ever trusted in CHRIST, and made account of Him as our*

¶ *Nay, but heare the Prophet: It is a people of no understanding; therefore He that made them, will not have mercy on them; and He that formed them, will shew them no favour.* Isa. 27. 1.

*Saviour: We never doubted, but that He which made us, will have mercy on us, &c.* But now these poore deluded ignorants are in the meane time meere strangers to any worke of the spirit of bondage, and pangs of the new-birth, which would have taught them with a witnesse to have taken notice what a mighty worke and admirable change the glorious Sun of saving faith is wont to cause wheresoever it comes. They could never yet sensibly and heartily cry, *Wee are uncleane, wee are uncleane; we are sicke, we are lost, we are hea-vy laden, we are undone, we die, we are damn'd; except we drinke of the water of life, wash in that Fountaine opened for sinne and for uncleannesse, and have a blessed part in the Passion and purity of*

¶ *The birth and growth of faith may be knowne.*

*JESVS CHRIST, &c.* Whereas now the true believer can tell you readily and experimentally, that he was first enlightened, convinced and terrified with sight, sense, and sorrow for sinne; and so on, as you shall find it *Instruct. for comfort. afflict. Consc. pag. 324. & seq.* But espe-

cially

cially faire fall one good token: ever when justifying faith is infused, there is a thorow-sale of all sinne. *The Pearle of great price* will never bee had, except all be sold: which is a matter so remarkable, and makes such a miraculous change in a man, that it cannot chuse but be strongly remembred, and with greatest astonishment, and that even for ever, both in this world and the world to come. Sensuall pleasures and bosome sinnes are notoriously nail'd and glued to a carnall heart: they are as neere and deare unto it, as the most dainty and delicious meat to the palate; *Wickednesse* (saith *Zophar*) *is sweet in his mouth, hee hides it under his tongue; he spares it, and forsakes it not; but keeps it still in his mouth:* not onely as ordinary garments, but as the most costly jewels, and richest chaine: *Pride* (saith *David*) *compasseth them about as a chaine; violence covereth them as a garment:* as the very limbes of the Body. *Mortifie therefore* (saith *Paul*) *your members which are upon earth: fornication, uncleannesse, inordinate affection, evill concupiscence, covetousnesse:* nay, and as the most necessary and noble parts, the *right eye*, and the *right hand*; *If thy right eye offend thee* (saith *CHRIST*) *plucke it out, and cast it from thee: --- And if thy right hand offend thee, cut it off; and cast it from thee:* yea dearer then very life it selfe to flesh and blood: For wee may observe and see too often such sonnes of pleasure, and slaves of lust to have no joy in this life, after they have lost the joy of this life. Hence it is, that many times the wretched worldling being robbed one way or other of the very

Job 20. 12.

Psal. 73. 6.

Col. 3. 5.

Mat. 5. 29, 30.

life of his life, his wedge of gold and hoards of wealth, makes an end of himselfe: that the wanton missing of his lustfull aime and much desired choise; finds no pleasure in this life; but cuts off himself by a violent and untimely death: that *Achitophel* being disgraced and over-top'd in a Point of Policy, the crowne and pride of his worldly happineffe, put his household in order, and hang'd himselfe. Well then, if it bee thus, that parting from carnall pleasures be as painefull and vexing, as if a man should pull the meat from our mouth, the chaine from our necke, clothes from our backe, the limbes from our body, the right arme from our shoulder, the eyes out of our head, and as the losse of our life; that happy soule which bids adieu everlastingly to all earthly delights, must needs take extraordinary notice, and be able for ever to give a ready and most sensible account of such a mighty change and marvellous worke.

2. *Decit.*  
No trouble about keeping faith.

2. Aske them, how they keepe their faith: and they will tell you, they thank G O D, they are not troubled about it: They finde no such scruples, doubts, distrusts, feares, jealousies, terrours, temptations, desertions, wants, weakenesses, &c. as some preciser fellowes, who stand so much upon their profession, strictnesse, conscience, and other singularities above ordinary; so much talke of, and take to heart. They see no such necessity of running after Sermons, so much reading, prayer, poring upon precise bookes, recourse to Puritan-Ministers, Humiliation-daies, &c. They can believe quietly, follow their businesse, and goe to Heaven

Heaven without so much adoe. Nay, they are so farre from being troubled in any of these kinds, that if any amongst them be troubled in mind, and extraordinarily visited with spirituall distresse, the portion many times of G O D S dearest children; they presently please and applaud themselves, that they are free; and conceive and peremptorily conclude that the afflicted is an hypocrite, hath beene a more haious sinner then others, or medled too much with Scripture-busineses and divine matters. But now the true believer holds the precious heavenly Jewell of justifying Faith with much adoe, difficulty and \* doubtings. He is as carefull and covetous (if it be possible) to preserve and save this Pearle, as the worldling his gold. For this purpose, he passeth thorow many sore and bitter conflicts with the fiercest assaults and fiercest darts of the Divell; (for hee knowes full well, that that is the arme and power of G O D unto us, for all sound comfort and spirituall well-being, and therefore he is most furious to weaken us there) with infinite gaine-sayings and temptations of our inbred infidelity, native ignorance, diffidence, wisdom of the flesh, our owne sense and feeling, and a world of oppositions continually. He is driven many and many a time to the Throne of Grace with prayers, teares, and strongest wrastringes for auxiliary forces, and renewed strength. O how often doth he resort with extremest thirst, and dearest longings to all the blessed Fountaines, that feed his faith; the person of C H R I S T, His meritorious blood, the Promises,

*A true believer carefull to keep his faith.*

*\* That satan may worke our snall overthrow, it is his usuall custome to tell the true believing Christian that hee is destitute of faith; and contrariwise the unbelieving worldling, that he hath a strong faith; whereas in truth, there is nothing in him, but secure presumption.*  
Down Christ.  
Warr Cap 42.

**G O D**'s freest love, His sweetest name; the covenant of grace, all the Ordinances, those *One* of a thousand, who are able to discover both the depths of the Divell, and the mysteries of Evangelicall mercy, &c. and for all this is glad in any times to say unto his **G O D**: *Though Thou slay me, yet will I trust in Thee: LORD, I beleeve, helpe Thou mine unbeliefe, &c.* The difference then stands thus: They hold it the easiest thing of a thousand; but hee finds it the hardest matter in the world, *To beleeve.*

Job 13. 15.  
Mark. 9. 24.

3. *Deceit.*  
*No fruits of faith.*

3. Aske them, what it hath wrought upon them: and they cannot give an account of any alteration to any purpose, or sanctification at all. Imaginary Faith is but an idle *Idæa*, a naked Notion, a meere fancy, a groundlesse presumption and true dreame; and therefore it is not active or productive of any reall effects, or true religiousnesse. But now saving faith doth ever beget a blessed change in the whole man, body, soule, spirit, calling, company, conversation, &c. *If any man be in CHRIST, hee is a new creature: Old things are passed away, Behold all things are new.* It is ever attended with those three great workes of grace.

Fruits of Faith

2 Cor. 5. 17.

1. *Universall*  
*Repentance.*

1. An universall repentance and returne from all sins: from grosse ones in practice and action; and from the most unavoidable infirmities at least in allowance and affection.

2. *Universall*  
*Sanctification.*

2. An universall sanctification in all the parts and powers of body and soule; though not in height of degree, yet without exception of parts.

3. *Universall*  
*Obedience.*

3. An universall obedience to all **G O D**'s commands;



mands; though not to perfection, yet in sincerity and truth: and with an heavenly traine of glorious graces; *love, hope, vertue, knowledge, temperance, patience, godlinesse, brotherly kindnesse, charity, joy, peace, long-suffering, gentlenesse, goodnesse, meeknesse, &c.*

2 Pet. 1. 5, 6.  
Gal. 5. 22, 23.

*Fruits of the  
weakest faith.*

And even in the lowest ebbe and greatest weaknesse, it is ever wont to discover it selfe at least by poverty of spirit, hungry and thirsting after righteousness; striving against doubting, bitter complaints for want of former feelings, industrious seeking to be settled in beleiving, earnest and greedy longing after grace, highly prizing the **L O R D J E S U S**, and preferring Him infinitely before all the pleasures, profits and felicities of this life, resolving rather to die ten thousand deaths, than to returne any more to folly, selfe-deniall, contempt of the world, care to search out the sinne that may possibly hinder comfort, and be rid of it, continuall watchfullnesse and holy jealousie, lest we should be deceived, and faithfull labouring to subdue corruption.

4. Fourthly, aske them, How they prize the object they apprehend imaginarily; for it is no better: and it is but thus: If you were able to assure them of wallowing in all worldly pleasures with constant health, and immortality upon earth: they would with all their hearts, part with all their hope of heaven hereafter: For they are yet but carnall, though selfe-confident. But now the divinenesse and excellency of spirituall delights which justifying Faith doth extract from the Objects about which it is exercis'd, doth so affect and

4. *Deceit.  
Light esteeme  
of the thing be-  
lieved.*

ravish the heart of the true Believer; that well advised, in cold blood, and out of temptation; hee holds all the corporall felicities of ten thousand worlds, even world without end, in comparison of them, but as drosse, and dung, and dust in the balance. Our part in the person of CHRIST, with the purchases of His dearest blood, and possession of the Deity blessed for ever by His means, doe more than infinitely transcend the utmost of all earthly contentments, rais'd above the highest possibility, by the most inventive and strongest imagination, and to be enjoyed thorow a thousand eternities.

*How farre a  
temporary faith  
may go.*

The second sort, which are a generation of more understanding men; stand thus for their spirituall state, and thus fearefully couzen their owne soules, and come short of salvation: They assay indeed to be religious, give up their names to Profession, and would goe to heaven with all their hearts, so farre as the way holds, with enjoyment of temporall happinesse: and therefore, they put on a *forme of godlinesse*, and faire-out-side; furnish themselves with an artificiall habit of talking well; take part in all companies with the better side; follow and frequent Sermons with good forwardnesse; set up prayer and other religious exercises in their families; put themselves upon daies of humiliation; leave many sinnes, do many things, hold an universall outward conformity to all the ordittances and divine Duties at the instance of the Ministry. And if they be of ability, countenance godly Preachers, stand for them, and entertaine

raine them into their houses with much affectionatenesse and bounty, especially such as (perhaps) by reason of too much charity, unacquaintednesse with their wayes, lothnesse to bee accounted too pragmaticall and rough, or something comply with them in a false conceipt of their spirituall well-being, &c. But presse them further, over and besides all this, to the heart and life of religion, to the power and pith of godlinesse, crucifying of their corruptions, strangling their lusts, mastering their passions, parting with all sinne, unfastioning them to the times, abandoning for ever their darling pleasure, deniall of themselves, contempt of the world, daily walking with God, delight in the way of holinesse, an holy keeping of the LORDS day, fruitfulnessse in all good workes, living by faith, an uncowardly opposition to the iniquities of the present, &c. which (they well know) will be necessarily accompanied with *Drunkards songs*, railings of the basest, discountenance from ungodly greatnessse, the worlds deadliest enmity *speaking against every where*, &c. O then, you strike them starke dead on the nest, as they say. These are hard speeches, very harsh, grating and ungratefull to their eares, and goe to their very hearts: and therefore in such Points as these pressing more precisenesse, you may as well remoove a mountaine of brasse with your little finger, as stirre them an inch. Say what you will, and preach out your heart, (as they say) they will no further. Thus farre as they goe already, shall either serve their turne for salvation, or they will

*Wherein a temporary faith commeth short.*

1Co. 3. 2.

Acts 28. 12.

venture their soules with thousands that are worse than themselves. They pitch upon a safe, wise, moderate and discreet temper of religion, as they conceive and call it, and neither desire, or endeavour to goe any further, or grow any better. A faire day mends them not (as they say) and a foule day paires them not. As they are peremptorily confident, the *Pearle* will be had at their price; so they are constantly peremptory never to become more precise. And if it fall out sometimes, that they meet with some faithfull man of G O D, who hits right upon their humour; discovering the insufficiency of their present spirituall state, for future happinesse; and perswading them upon a necessity of salvation, to an universall resignation of themselves with unreservednesse and zeale to all the world, and will and waies of G O D; they are wont to put it off thus, or in the like manner: *The man is a good man, and of good parts, one whom I love well; but a little too hot, too boisterous and rough, and pinches too much upon precisenesse and particularizing mens spirituall states; that is all his fault: I must confesse, I am of such a nature and disposition, that I shall be more moved with milder Sermons, and calmer carriage in the Pulpit: I doe not see how this Ministeriall severity and roughnesse,*  
*\* sharpnesse*

\* Sharpnesse of reproofe, and such searching into, and peremptory censuring mens state to Godward, doth so much good, &c.

My whole Discourse of true Happinesse is a touchstone and looking glasse for a triall and discovery of the unsoundnesse and spirituall self-deceit: and therefore thither I remit them.

\* And yet the Apostle saith, Ελεγε αυτες αποκριτας.

Tit. 1. 13.

Reprove them sharply, severely, cuttingly; οφ Απολεμνω.

Quemadmodum medicus, qui

bili vult mederi, amaris utitur pharmacis, ita obdurati, præfracti, atq; contumaces homines duris & severis verbis arguendi sunt: malo enim nodo malus quærendus est cuneus. *Megander in loc.*

Ut caro quæ callo obduruit non facile accipit vibices plagarum, nisi improbis & crebris ictibus: ita animus assuetus peccatis, non commovetur correctione nisi severâ & acia. *idem ibid.*

Hæc vehementia & severitas, quam hic Paulus in Pastore requirit, non vacat omnia: quem & ΧΗΡΙΣΤΟΝ invasisse Evangelista testis est, *Matt. 3. 5.*

Hæc autem iusta est, & pia ira, quam Scripturæ vocant Zelum DEI, cum sit iracundia amore DEI & pietatis excitata: qualis ΧΗΡΙΣΤΟΝ invasit: cum negotiatores expulit è Domo Patris sui *Ioh. 2. 15.*

Hec loco non alienos dicit, sed domesticos esse coarguendos. *Theophylast. in Loc.*

Neq; alienos solum hic taxat Paulus, sed eos nominatim qui ΧΗΡΙΣΤΟΝ nomen dederant *Calvin. in Cap. 1. ad Tit.*

For of all others, those which give their names to religion, and are unsound at the heart-root: who many times also most jearefully and scandalously shame their Profession, & cause the good way to be evil spoken of, by their worldlines, pride, fashions, ill tonguednes, passions, usury, detaining Church dues, cowardlinesse in good causes, impaticncy of Ministeriall reproofe, if it crosse thẽ in their comodity, strangenes of apparell, intimate correspondẽce with the prophane, &c. irreligiousnes of their servants and followers, &c. are to be searched thoroughly, and most severely censured, that they may be saved at the length, truly humbled; Christians indeed, and not onely in their own conceipt, and such as God would have them.

10. A serious and fruitfull meditation upon the foure last things, hath beene ever holden very materiall, and of speciall moment, to make us (by Gods blessing) more humble, un-worldly, provident and prepared for the evill Day. Give me leave therefore, to select and propose some profitable Considerations thereabouts, and Conclusions thence, which may serve to mortifie our affections.

10. Preparative.

Meditate oft on the foure last things.

ctions to the world, take off the edge and eager-  
ness in pursuit after earthly things; mollifie, and  
make fit our hearts for a more easie entrance, and  
effectuall entertainment of all saving impressions,  
and motions of the Word and Spirit, for our spiri-  
tuall good; that intimes ofterour, we may stand  
like *Mount Zion*, unmooveable and magnani-  
mous.

*Death takes all  
away.*

About **D E A T H**, Consider :

I. That all the pleasures, treasures, and com-  
forts of this life, wife, children, goods, gold,  
great friends, lands, livings, possessions, offices,  
honours, high roomes, brave situations, faire pro-  
spects, sumptuous buildings, pleasant walkes, and  
even the world it selfe, upon which thou hast lost  
so much labour, time, care, thoughtfullnesse, and  
doted so long, holding a divorce, as death it selfe,  
must all, upon the stroke of death, \* which not  
heaven and earth, or any created power, can any  
wayes possibly prevent, divert, or adjourne, be  
suddenly, utterly, and for ever left, never more to  
be minded, medl'd with, or enjoyed in this world  
or the world to come. *When our breath goeth forth,*

\* Orbis medi-  
cos ad te con-  
voca; Podaly-  
rios, Machao-  
nas, Æsculapi-  
os, Hippocra-  
tes & Galcnos  
omnes revivif-  
cere jube, non  
hi omnes vel

horulam ann seu s apponent, ultra quam, relic. De vs. pharmacopolia exhaustas, aurum  
& uniones, glaciis ut vitam extendas, tamen terminos, qui preteriri non poterunt, non  
promovebis. Cautus sis, quantum velis, vitæ pericula omnia declines, moribundæ præci-  
pijs obles, numerum æensum non angebas. Opres, voras, roges, nihil agis; vitæ tuz  
termini jam constituti sunt, nec unquam, (quicquid resistas) preteriri poterunt. — Ci-  
borum tibi præstantissimorum copia sit & selectus; vini florem bibas; nunquam labo-  
res nisi ad sanitatem; tantum somni capias, quantum & Licæ Arthiurorum; & ratio-  
letudinis poscit, Ad numerum caleas & algeas, nihilo minus, mortalis eris, & ubi vitæ  
tuz metam contigeris, age, valedic rebus humanis, & ad rationem reddendam te para:  
Tribunal te vocat.

and

and wee returne to our earth; all our thoughts perish: Even the thoughts of the greatest Princes, and mightiest Monarchs upon earth, who happily may have in their heads whole common-wealths, and the affaires of many kingdomes. Put not your trust in Princes (saith King David) nor in the soune of man, in whom there is no helpe. His breath goeth forth, hee returneth to his earth, in that very day his thought perish. And therefore let it bee thy wisdom, to rent and weane thine affections from the world with an holy resolute violence in the meane time: \* Disdaine and scorne to set thine heart upon those things here, which thou canst not, thou must not have in the second life. And there is good reason for it. For they are all (as I said before) at the best, and in the height: 1. But *Vanity*. And 2. *Vexation of spirit*. 3. They cannot satisfie the soule. 4. *They will not profite in the day of revenge*. 5. They reach not to eternity. 6. There is no man so assured of his honour, wealth or any worldly thing, but he may be deprived of them, the very next moment. 7. Thou needs to feare no want: *There is no man* (saith CHRIST) *that hath left house, or brethren, or sisters, or fathers, or mother, or wife, or children, or lands for my sake and the Gospels; but he shall receive an hundred fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternall life*. Of eternall life, the point is cleere: But how shall they be so manifoldly remunerated in this life:

1. In the same kind, sometimes, and κατά τὸ πῶρον

How they who leave the world are rewarded.

Psal. 146. 3, 4.

Bee weaned from the world.

\* Contemne vivens, quæ post mortem habere non potes. Difficile est, in id impossibile ut presentibus quis fruatur bonis, & futuris; ut hic ventrem & illic mentem impicatur, ut de delicijs transcat ad delicias, ut in terra & in cælo gloriosus appareat. Ber. De interiori Domo Cap.

45  
Mar. 10. 29, 30.

as they say. *Abraham*, at *G O D*'s command, left his *countray, kindred, and fathers house*: and he was afterwards (as you know) crowned with riches and honour abundantly, and became a great and mighty Prince: *Job* for the glorifying of *G O D*, and confounding of *Satan*, bore patiently; and blessed *G O D* for the losse of all: and how richly was he after repayed with a large and singular addition, and excellency of goods and children. \* *Valentinian* the Emperour was put from his place of command in the army, by *Iulian*, and banished for the profession of *C H R I S T*: but afterward was called backe from banishment, and with much honour and applause advanced to the height of the

\* Fertur *Iulianum* cum summam imperij Romani administraret, istum *Valentinianum*, qui præfectus

cohortis erat, ex Albo militum qui in exercitu Joviniani vocabantur, exmisit, & perpetuo addidit exilio: simulatione quidem quod milites sibi subjectos, cum contra hostes pugnandum esset, parum commodè instruxerat, sed revera hinc indutus est. Cum *Iulianus* adhuc in Gallia, quæ ad occidentem solem vergit, ætatem ageret, ad quoddam delubrum ivit sacrificatum: simulq; cum eo fuit *Valentinianus*. Nam Romanis vetus erat mos, ut præfecti militum, qui Joviniani & Herculiani vocabantur Imperatorem proximè à tergo præsidij causâ sequerentur. *Valentinianus* autem cum esset limen delubri transgressurus, & sacerdos ritu Gentilitio virides olivæ ramusculos madefactos manu tenens, introeuntes illos aspergeret, guttâ in suam vestem delipsâ, ægiè admodum & graviter tulit. Christianus enim erat, & propterea sacerdotem, qui ipsum aquâ asperferat, & convitijs adoritur. Aiunt præterea eum etiam Imperatore *Iuliano* inspectante tantum vestis suæ cum ipsa guttâ excidisse, abjecisseq; quantum gutta madefecerat. Unde *Iulianus* ei admodum incensus, iratusq; non multò post condemnavit exilio, ut nimirum Melitinam, urbem Armeniæ perpetuè incoheret, causâ quidem simulatâ, quòd milites sibi subjectos, negligeret admodum gubernasset. Nominè enim videri propter religionem ullo eum afficere incommodo, ne inde aut martyris, aut confessoris honos illi tribueretur: si quidem hæc de causâ alijs etiam Christianis pepercerat, quia videret eos ex periculis susceptione (uti supra demonstratum est) tum gloriam sibi consequi, tum religionem ac fidem *C H R I S T I* vehementer confirmare. Ac simul ut imperium Romanum Joviano delatum est, iste *Valentinianus* ab exilio *Niceam* revocatus, mortuo jam forè *Iuliano*, & consilio ab exercitu & his qui tum primos magistratus gerebant, inuito, omnium suffragijs Imperator deligitur. *Sozom. Histor. Ecclesiast. Lib. 6. Cap. 6.*



Imperiall dignity. The Apostles forsaking all for **C H R I S T S** sake, had afterwards for one <sup>a</sup> poore cottage, the houses of all the faithfull Christians in the world, to which they were far more welcome, than ever any *Haman* was to his proudest palace: and so all godly Ministers in all ages ever find heartier entertainment, amongst the *Houshold of Faith*, (truly so called) than ever any naturall father, mother, sister or brother could possibly afford; because, as yet they can see no beauty in the image of **C H R I S T** in others, or in their sect who bring glad tidings, nor love spiritually.

2. Or in equivalence; by <sup>b</sup> contentment, which doth incomparably both in sweetnesse and worth surpassè & over-weigh all worldly wealth. Witnes that worthy reply of the most famous Italian Marqueffe, *Galeacius Caracciolus* (having left the rich and pleasant Marquesdome of Vico, all Imperiall Popish, Princely, Courtly favours, and other proportionable felicities attending upon such humane

suum fructum & necessaria ferebant, ut rectè *Paulus* scripserit, 2 Cor. 6. 10. Apostolos esse *tanquam nihil habentes, & tamen omnia possidentes*. Sic ubi unum patrem, unam matrem, pauculos fratres, & sorores reliquerunt, alibi centum fideles invenerunt, qui paterno, materno, & fraterno animo eos persecuti sunt. *Harmon Evang. Cap. 132.*

<sup>b</sup> Centupla igitur ista, hoc est multò plura animus recipit, non centuplo modo, sed infinito, majore tum voluntate utens modicis illis, quæcumq; ad vitam præsentem in persecutione **D O M I N U S** dederit, quantilibet tribulationibus circumdatus, quam ante cognitum Evangelium, usus fuerat ijs, quæ reliquit, *Bucer. in Cap 29. Matth.* Interim suas exhilarat **D E U S**, ut illis plurijs sit, longèq; suavijs tantillum boni quo fruuntur, quam si extra **C H R I S T U M** illis afflueres immensa bonorum copia. *Calvin. ibid. Centuplicia ἐκατόνταπλοῖα. i. e. Quæ centies tanti sint, nempe quod ad verum usum, & commoda hujus etiam vitæ attinet: si modò illa non ex copijs & cupiditate nostrâ sed ex **D E I** nostri voluntate, (quæ una est certissima bonorum Regula) metimur: aded ut fideles in mediâ etiam egestate hujus promissionis eventum sentiant. Itaq; perridiculus erat *Italianus* ille Apostata quum hunc locum exagitant, quærere ni centum etiam uxores habituri essent Christiani. *Beza in Cap 10. Marci.**

*The benefit of contentment.*

<sup>a</sup> *Apostolis*, postquam domi reliquissent omnia, omnium fidelium domus erant aperta, ut loco unius ædiculæ centum haberent dominos: omnesq; fidelium agri *Apostolis* quoq;

• *The life of Galeacius Cacciolus, the noble Marquesse of Vico in the kingdome of Naples. Cap 28*

*Lasse of tēporals recompenced with abundance of spiritualls.*

*d Fore dicit, ut in medijs etiam persecutionibus centuplo fiat feliciores, quā unquam antea, qui CHRISTVM omnibus hujus vitæ commodis anteposuerint*  
*Idem Ibid*

Ecce qui reliquerit patrem, & elegerit sibi Patrem DEVM, imò ei plus, quā centuplum constat recepisse, &c. --- Qui reliquerit fratrem, ut habeat CHRISTVM fratrem, nonne melior erit ei quā centum fratres? --- Si dimittit substantiam, ab omnibus diligitur, ab omnibus honoratur, à quibusdam autem & timeur. Nam ipse DEVS cui se tradidit, dat ei gratiam coram omnibus: Nonne melius est ei hoc, quā uniuersa terra? *Incertus Author in Mat. Hom 32.*

Ne quis suspicetur quod dictam est solis congruere Discipulis: diuina promissionem ad omnes qui similia faciunt: Habebunt enim pro carnalibus cognatis, familiaritatem & fraternitatem cum DEO; pro agris Paradisum; & pro lapideis ædibus supernam Hierusalem, &c. *Theophylact in Cap. 19. Mat.*

Quamvis pios semper in hoc mundo persecutiones maneant, & quasi eorum tergo crux adhæreat, tam dulce tamen est condimentum gratia DEI, quæ ipsos exhilarat, ut illorum conditio regum delicijs optabilior sit. *Idem Ibid.*

greatnesse for the Gospels sake) to a wicked Jesuite tempting him with a great summe of gold; to retuine out of Zion to Sodom; from Geneva into Italy; *Let their money perish with them, who esteeme all the gold in the world, worth one daies society with JESUS CHRIST, and His HOLY SPIRIT.* I make no doubt but to any of our learned and holy men, exiles for CHRIST in Queene Maries time, of whom many after returned; and received an hundred fold according to the letter of the Text, *troune bread and the Gospell* in Germany, during that bloudy five yeares, were infinitely more sweet and deare, than all the Bishopricks of ENGLAND with *Subscription to the sixe Articles.*

3. Even in<sup>d</sup> an overflowing and transcendent manner, in a pressed and heaped, and even over-enlarged measure by spirituall joy, peace of conscience, contentment of soule, more familiarity with GOD, nearer communion with JESUS CHRIST, fuller assurance of His love, and our portion in Him, more sensible experience of His all sufficiency, extraordinary exercise of faith, sweeter taste

in the Promises, closer cleaving to the Word, clearer sight of divine excellencies, heartier longing for heavenly joyes, &c. One drop of which spirituall refreshing dewes distilling upon the soule even in greatest outward distresse; one glimpse of such glorious inward joyes shining from the face of the Sun of salvation into the saddest heart in the darkest dungeon, doth incredibly surpasse all the comfort which wife, children, wealth, or (in a word) worldly good, or mortall greatnesse can possibly yeeld.

4. Or in posterity; by a very remarkable, if not miraculous providence and care for them. Consider for this purpose, that **G O D**-fearing Prophet, *2 Kings 4.* who upon the matter, and in the true meaning, denied himselfe, and forsooke all for **G O D**s sake. (For he doth so also, who preferres the glory of **G O D**, the Gospel, the cause of **C H R I S T**, and keeping of a good conscience, before any, or all earthly things; holding fast unfainedly a resolution, if he be put to it, and times require really and actually to leave all for **C H R I S T**.) This good man might have<sup>f</sup> applied himselfe to the present, served the times, sought the Court, and sate at *Iesabels* Table with her other temporizing trencher-chaplaines. But it is said in the Text, that he *feared the L O R D*, and so disdained, and abhor'd to gaine by humouring greatnesse, to grow rich and rise by basenesse and

*G O D*s care of their posterity who lose any thing for *G O D*.

<sup>e</sup> Relinqueret aliquid propter nomen **C H R I S T I**, sive propter **C H R I S T U M**, est **C H R I S T U M** proponere omnibus, & super omnia amare: ita cum esset charum pectori nostro, ut illius gratia parati sumus omnia relinquere quantumvis cara, quæ nos

<sup>f</sup> Colligemus ex hac paupertate virum illum fuisse constantem in verâ & sanâ religione: quia si deficere voluisset, ad cultum *Iezabelis*, & impij regis, victus & justæ facultates ei non defuissent. *Per. Mart. in loc.*

flattery.

flattery. And therefore did chuse rather to die a begger, to leave his wife in debt, & expose his children to the bondage of cruell creditours, than any waies to make ship-wracke of a good conscience, or consent and concurre to the adulterating of Gods sincere and purer worship. But mark what followes: rather than the wife and children of such a man, who preferred Gods glory before his owne preferment, shall suffer want; they must be relieved by a miraculous supply, as appears in the story.

5. Or in *good & name*; which is rather to be chosen than great riches, saith Salomon. For instance, compare together *Bradford* and *Bonner*. The name of that blessed man shall be of most deare and glorious memory to all that love our LORD JESUS CHRIST *in sincerity*, untill His second comming: and it is like we shall looke upon him, and the rest of that royall Army of Martyrs in *Queene Maries* time, with thoughts of extraordinary sweetnesse and love in the next world thorow all eternity. But now the remembrance of that other fellow, who (like a blood-thirsty Tyger) made such horrible havocke of the Lambs of CHRIST, shall be had in a most abhorred, execrable, and everlasting detestation. The name of the fore-named noble Marquesse, <sup>h</sup> who left and

A good name  
giveth for losse  
of goods, &c.

⁊ I will give the  
an everlasting  
name that shall  
not bee cut off.  
Isa 56.5.

Prov. 22.1.

<sup>h</sup> Heare Gilvin  
in his Epistle to  
him, be ore his  
Commētary up-  
on the first 10  
the Corinth.

Ersi neq; tu  
plausum The-  
atri appetis, u-  
no teste D E O  
contentus neq;  
mihi propo-  
situm est laudes  
tuas enarrare:

Quod tamen  
cognitu utile est ac fructuosum, non prius celandi sunt Lectoris. Hominem primaria  
familia natum, honore & opibus florentem; nobilissimam & castissimam uxorē, nume-  
rosam sobolem, domesticam quietem & concordiam, totiq; vitæ statu beatum, alio, ut in  
CHRISTI castra aueraret patriam celsisse: Ditionem fertilem & amœnam, lautum  
Patrimonium, commodam non minus, quam voluptuosam habitationem neglexisse  
Esuuisse splendorem domesticum; Patre, conjugē, liberis, cognatis, affinis se se pri-  
vasse, &c.

and lost all with a witness for the Gospels sake, shall be infinitely more honored of all honest men, so long as any one heavenly beame of G O D S eternall truth shall shine upon earth, than his uncles *Paul* the fourth, or all that Rope of Popes from the first rising to the finall ruine of that Man of sinne. Nay, theirs shall rot everlastingly; but his shall flourish with sweetnesse, and fresh admiration to the worlds end.

2. That, to dye, is but to be once done; and if wee erre in that one action, we are undone everlastingly. And therefore have thine end ever in thine eye.

*Men die but once.*

\* Let all our abilities, businessses, & whole being in this life; let all our thoughts, words, actions, referre to this one thing, which (as it shall be well or ill ended) is attended either with endlesse plagues, or pleasures; with eternity of flames or felicity.

\* In cunctis quidem rebus necessaria est providentia; in iis tamen maxime, quæ amplius quam semel fieri ne-

quæunt: ubicunq; pes lapsus fuerit, actum est: unus error multa trahit errorum millia. Hæc ratio mortis est; unicus in eâ error, infinitos trahet errores: Hic semel errasse, æternum est perisse.

*Lamachus Centurio*, admittit erroris increpabat militem, qui ut culpam dilueret, deinceps nil tale admissurum se promisit. Cui *Centurio*: In bello, inquit, Bone vir, non licet bis peccare. *Plutarch in Lacon.*

In morte, heu, nec vel semel quidem peccare licet. Nam hoc tale peccatum est irrevocabile. Semel mortuus es, semper mortuus es: semel malè mortuus es, semper damnatus es. Hanc mortem corrigere, hanc damnationem excutere, per omnem æternitatem non poteris.

3. That thou maist looke upona thy last bed, to be full sorely terribly assaulted by the king of feare, accompanied with all his abhorred horrors, and stinging dread; by the fearefull sight of all thy former sinnes, arrayed and armed in their grisliest formes, and with their fiercest stings;

*Terrors of death.*

with the utmost craft and cruelty of all the powers of darkeness, and the very powder-plot of the prince of Hell, that roaring Lyon, who hath industriously laboured to devour thy soule all thy life long; with the terrour of that just and last Tribunal to which thou art ready to passe to reckon precisely with Almighty G O D for all things done in the flesh. What manner of man ought thou to be then in the meane time: in all holy care; fore-cast and casting about to give up thine account with comfort at that dreadfull houre? Be so farre from \* deferring repentance in this Day of visitation, and putting off till that time; (For how canst thou possibly attend so great a businesse, when thou art beset with such a world of wofull worke, and hellish rage?) That thou shouldest in this day, like a sonne of wisdome, constantly ply and improve all opportunities, occasions, offers, every moment, Ministry, mercy, motions of the Spirit, checks of conscience, corrections, temptations, &c. to store thy selfe richly with spirituall strength against that last encounter, and of highest consequence, either for eternall happinesse, or unconceivable horrour.

4. That thy body, when the soule is gone, will be an horrour to all that behold it; a most loathsome and abhorred spectacle. Those that loved it most, cannot now find in their hearts to looke on't, by reason of the griesly deformednesse which death will put upon it. Downe it must into a pit of carions and confusion, covered with wormes

\* *Caveamus hunc scopulum Differre. Quot hominum milia vel hanc unam ob causam male finierunt, quia distulerunt minime differenda. Quid crastinum, qui perendinum salutis destinās? Crastinus dies tuus non est: Hodiernus est. Hodie quæso, hac hora; jam age quod agendum est. Cras, aut perendie ubi tu eris?*  
*The body by death made loathsome,*

wormes, not able to wig so much as a little finger, to remooove the vermine that feed and gnaw upon its flesh; and so moulder away into rottenesse and dust. And therefore let us never for the temporary, transitory ease, pleasure, and pampering of a ruinous, and rotten carkasse, bring everlasting misery upon our immortall soules. Let us never, for a little sensuall, short and vanishing delight flowing from the three filthy puddles of the *lust of the flesh, the lust of the eye, and the pride of life,* drowne both our bodies and soules in a dungeon, shall I say, nay in a boyling \* sea of fire and brimstone, where we can see no banks, nor feele no bottome.

\* Modò jam discamus pericula vicina nosse, quæ faciliè cavet, qui præ-

videt. Non parùm interest è terra spectes naufragium passi sunt, & irreparabile, quotquot ad orcum præcipitati sunt; nec in portum unquam pervenient. Æternitatis igneum mare, carcer æternus hos naufragos jam sepelivit.

5. That when the soule departs this life, it carries nothing away with it, but grace, **G O D S** favour, and a good conscience. The Sunne of all worldly greatnesse, prosperity, and joy then sets for ever: Even Crownes, Kingdomes, Lands, Livings, and all earthly Possessions are everlastingly left. And \* what will an immortall soule, destitute of divine grace, doe then? Then will that now newly-separated soule, finding no spirituall store or provision laid up in this life against the evill day, with an irksome and furious

*A soule departed carries nothing but grace with it.*

\* Si conscientia sit inquinata, nihil usquam nec in rebus conditis, nec in conditore solatii est reperire: Omnia acerba,

Fellea omnia: Et quò profugias? Ad Deum? Hostis est. Ad conscientiam? Carnifex est. Ad coelites? Offensi sunt. Ad socios? Augebunt cruciatus. Ad delicias & voluptates? Conscientiam magis inquinabunt; &c.

reflexion, looke backe upon all its time spent in the flesh; and beholding there, nothing but abominations, guiltinesse and sinne: Presently awakes the never-dying worme which having formerly had its mouth stopt with carnall delights, and must'd up with outward mirth, will now feed upon it with horror, anguish, and desperate rage, World without end. O then, let these precious, deare, everlasting things breath'd into our bodies for a short abode in this Vale of teares, by the All-powerfull GOD, scorne with infinite disdain, to feed upon Earth, or any earthly things; which are no proportionable object, either for divinenesse, or duration, for so noble a nature to nestle upon. But let them ply and fat themselves all the dayes of their appointed time, with their proper, native, and celestiall food: *At that great Supper made by a King at the marriage of a Kings Sonne, Luke 14.16. Matth. 22.2.* And therefore must needs be most magnificent and admirable: *At that Feast of fat things, that Feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined, Isa. 25.6.* The founder and furnisher whereof is the LORD of Hosts. He that made Heaven and Earth, makes it; and therefore it must needs bee matchlesse and incomparable: *At the Well-head of Wisdomes richest Bounty; who hath killed her beasts, mingled her wine, and furnished her table, Prov. 9.2.* In and by these and the royallest feast that can be imagined, are shadowed, but infinitely short, and represented unto us, but nothing to the life, all those inexplicable divine

What the soule  
is especiall to  
long a, ter.



divine dainties, delicates, sweetnesſes; thoſe gracious quicknings; rejoycings and raviſhments of ſpirit; which G O D in mercy is wont to communicate and convey thorow all the ordinances and meanes of grace to truly humbled ſoules, for a mighty increaſe of ſpirituall ſtrength and invincible comfort.

O how deliciously may a heavenly hungry heart feed and fill it ſelfe; 1. In the powerfull Miniſtry unfolding all the ſacred ſenſe and rich mines of G O D s own meaning in his bleſſed Book. 2. In the precious promiſes of life, by the applications and exerciſe of Faith. 3. In the L O R D s Supper, by making the L O R D J E S U S ſurer to our ſoules every time; and every time by feaſting a freſh upon his body and blood ſpirituallly, with exultations of deareſt joy, and ſweeteſt glimpses (as it were) of eternall glory. 4. In fruitfull conferences and mutuall communications of gifts, graces, prayers, duties with G O D s people, which the L O R D doth uſually and graciously water with the dewes of many ſweet and glorious reſreſhings and quickning, much increaſe of Chriſtian courage, and an holy contentation in the *good way*. 5. In meditations upon the myſtery of C H R I S T, the miracles of mercy upon us for our good all our life long, and the eternity of joyes and bliſſe above. 6. Upon the L O R D s Day, when ſhowers of ſpirituall bleſſings are accuſtomed to fall from the Throne of grace all the day long, upon thoſe who ſincerely endeavour to conſecrate it as glorious unto him. 7. Upon thoſe ſoule-fatting daies of humiliation;

\* For secret and private, many thousands of Christians can speak very admirable, glorious, and extraordinary

which who ever tried \* either secretly, privately, or publicly; either by himselfe alone, with his yoke-fellow, in his family or congregation, and found not **G O D** extraordinary, according to the extraordinarinesse of the exercise?

things: Of publicke thus speaks a learned Doctor. *To GODS glory, and to the stopping of our adversaries mouthes, the Papiests (who know not what the true exercise of fasting meaneth) it is to be acknowledged, that howsoever we have not beene so frequent in this exercise, as were to be wished, yet notwithstanding, upon diverse publicke occasions, there have beene publicke Fastis observed and solemnized among us with good and happy successe: As for example; In the time of the great Plague, Anno 1563. After the great Earth-quake, Anno 1579. After intelligence had of the Spanish Invasion, Anno 1588. In the time of the great Famine, Anno 1596. & 1597. And now of late in this time of the Pestilence Anno 1603. Besides the private and secret fasting of the faithfull, as it hath pleased **G O D** to move them, either by private, or publicke occasions. D. Downam now Bishop in Ireland. The Christians Sanctuary. Sect. 54. pag. 54.*

Nay, Heare King **C H A R L E S** Himselfe graciously acknowledging **G O D S** extraordinary goodnesse in hearing our prayers in publicke Fastis blessedly appointed by His owne royall Command: *And whereas the greatest confidence men have in **G O D**, ariseth, not onely from His Promise, but from their experience likewise of His Goodnesse, you must not faile often to re-call to the memory of the people with thankfullnesse, the late great experience we have had of His goodnesse towards us: For, the three great and usuall judgements which He darts downe upon disobedient and unthankfull people, are Pestilence, Famine and the Sword. The Pestilence did never rage more in this Kingdome then of late; And **G O D** was graciously pleased in mercy to beare the prayers, which were made unto Him; and the ceasing of the Iudgement was little lesse than a miracle. The famine, threatened us this present year, and it must have followed, had **G O D** rained downe His anger a little longer upon the fruits of the earth. But upon our prayers, he stayed that judgement, and sent us a blessed season, and a most plentifull Harvest, &c. Instructions directed from the Kings most excellent Majestie, &c. pag. penult.*

About the last JUDGEMENT, Consider,

I. How \* cuttingly, and how cold the very first sight of the *Son of man comming in the clouds of Heaven with power and great glory*, will strike unto thine heart, who hast refused to turne on His side, and take His part all the time of thy gracious visitation. Then wilt thou begin with extremest griefe and bitternesse of spirit to sigh and say within thy selfe: Oh! He that I now see sitting downe upon yonder flaming white and glorious Throne, is that **JESVS CHRIST**, *the mighty GOD*, the *Prince of Peace*, that sweetest Lambe, whose precious blood was powred out as water upon the earth, to *save his people from their sinnes*. And He it was who so fairely invited and wooed me (as it were) by His faithfullest Messengers, and intreated me with termes of dearest love, all my life long, but even to leave my lusts, and bid the Divell adieu; and He, even He, would become my all-sufficient and everlasting Husband; and now as at this time have set an immortal crowne of blisse and glory upon my Head with His owne all-mighty hand. But I alas! (like a wilfull desperate wretch) did not onely *neglect so great salvation, forsake mine owne mercy, and so judge my selfe unworthy of everlasting life*: but I also (a bloody butcher to mine owne soule) all my few and evill dayes, basely and bitterly oppos'd His blessed kingdome; the purity, power, and holy precisenesse thereof, as quite contrary to my carnall heart, and that current of pleasures and worldly contentments

*The terror of CHRISTIS comming to the wicked.*

\* Nota quod demum tempore conspiciant improbi ac obstinati CHRISTI gloriã, nempe non prius quam ipsum persecuti fuerint, ac tum quidem cogentur eum videre cum admiratione maxima & stupore; & cum dolore conscientie ineffabili, cum videbunt iudicem sibi constitui eum, quẽ tam indignis modis tractarunt in vita ista. Nemo est, qui non id ferat ægẽ, si quem interfecit, eum habeat sibi iudicem. *Rolloc in Joban Cap. 3. mibi pag 518.*

into which I had desperately cast my selfe: I indeed wretchedly and cruelly against mine owne soule, persecuted all the meanes which should have sanctified me, and all the men which should have sav'd me. Happy therefore were I now, if I could intreat the greatest Rock to fall upon me, or be beholding to some mighty mountaine to cover me; there to lie hid everlastingly *\* from the face of him that sitteth on the Throne, and from the wrath of the Lamb.* O that I now might be turned into a beast, or bird, or stone, or tree, or aire, or any other thing! Blessed were I, that ever I was borne, if I could now be unborne: That I might become nothing & in the state I was, before I had any being! Ah that my immortall soule were now mortall, that I might *\* die in hell,* and not lie eternally in those fiery torments, which I shall never be able either to avoid, or abide! Let us then betime in the name and feare of God, kisse the Son lest he be angry at that Day; and so wee perish everlastingly.

\* *Flammæ infernales sustinebit ubi est fletus & stridor dentium, ubi ululatus, lamentatio & poenitentia sine ullo remedio; ubi est vermis ille, qui non moritur, & ignis qui nunquam extinguitur; ubi mors quaeritur, & non invenitur.*

*Quare in inferno mors quaeritur & non invenitur? Quia quibus in hoc seculo vita offerretur, & nolunt accipere, in inferno quaerunt mortem, & non poterunt invenire. Ubi erit nox sine die, amaritudo sine dulcedine, obscuritas sine lumine, &c.*

*August. de Tem Serm 152.*

*How to addressse our selves to Christ*

Let us now, while the day of our visitation lasts, before *the Sun be set upon the Prophets,* addressse our selves unto him: 1. With hearts burdened and broken with sight of sin, and sense of divine wrath, *Mat. 11.28.* 2. Prize him infinitely and above all the world, *Mat. 13.46.* 3. Sell all, part with all sin, *Ibid.* Out of Egypt quite, leave not an hoove behind, *Ex. 10.26.* 4. Take him as our husband & Lord, wher-

by



cumstances thereof; every office thou hast borne, and the discharge of it in every point and particular: every company thou hast come into, and all thy behaviour there: every Sermon thou hast heard, every Sabbath thou hast spent, every motion of the spirit which hath bin made unto thy soul, &c.

Take account of thy sel'e before-hand.

Let us then, while it is called *to day*, call our selves to account, examine, search and try thorowly our hearts, lives, and callings, our thoughts, words, and deeds: let us arraigne, accuse, judge, cast and condemn our selves: and prostrated before **G O D S Mercy-Seat**, with broken and bleeding affections, lowliness of spirit, and humblest adoration of His free grace; upon the same ground with the *Aramites*; *1 Kin. 20. 31. We have heard that the kings of the house of Israel are mercifull Kings: let us I pray thee, put sack-cloth on our loins, and ropes on our heads, and go out to the King of Israel; peradventure he will save thy life.*

Get assurance of pardon.

*Hinc fidelium peccata non prodibunt in iudicium: quum enim in isthac vita per sententiam justificationis testata sunt & ab-*

Let us therefore give our mercifull **G O D** no rest, untill we have sued out our pardon by the intercession of the **L O R D J E S U S**, &c. And then we shall finde the reckoning made up to our hand, and all matters fully answered before-hand. And (which is a Point of unconceivable comfort) He that was our **A**dvocate upon earth, and pur-

*lata; & ultimum illud iudicium confirmatio erit, & manifestatio ejusdem sententiae; non esset consentaneum, ut in lucem denudatum temporis proferantur. Ames. Modul. Theol. Lib. 1. Cap. 41. Sect. 22.*

**Q**ui modò est Advocatus noster, ipse tunc erit Judex noster. --- Si haberes causam apud aliquem iudicem agendam, & instrueres Advocatum esse, susceptum ab Advocato, ageret causam tuam sicut posset; & si non illam finisset, & audires illum in iudicio venturum, quantum gauderes, quia Ipse potuit esse Judex tuus, qui fuit paulò antè Advocatus tuus? --- **Q**uia Advocatum præmisimus, securi Judicem venturum speremus. *August. de Temp. Ser. 119.*

chased

chased the pardon with His owne hearts-bloud, shall then be our Judge.

3. That all the beastly and impure abominations of thine heart; all thy secret finnes and closet-villanies, that no eye ever looked upon, & that which is ten thousand times brighter than the Sun; shall all then be disclosed and laid open before Angels, Men, and Devils; and thou shalt then and there be horribly, universally; and everlastingly ashamed. Thou now acts perhaps securely some hatefull and abhorred worke of darknesse, and wickednesse not to be nam'd, in thine owne heart, or one way or other in secret; which thou wouldst not for the whole world, were knowne to the world, or to any but thy selfe, or one or two of thy cursed companions curbed by their obnoxiousnesse: but be well assured in that Day, at that great affize, thou shalt in the face of heaven and

*All secrets discovered at the day of judgement.*

*Sed tu quem times major est omnibus. Ipse timendus est in publico, Ipse in secreto. Proccedis, videris: intras, videris. Lucerna ardet, videt te: Lucerna extincta est, videt te. In cubile intras, videt te. In corde versaris, videt te. Ipsum time, illum cui cura est, ut videat te, & vel timendo castus esto. Aut. si*

*peccare vis, quære ubi te non videat, & fac quod vis. Idem de Verb Dom. Serm. 26.*

*Iniquitates tuæ omnibus populis nudabuntur, & cunctis agminibus patebunt universa scelera tua, non solum actuum, verum cogitationum, & locutionum. Multa verò tunc venient ex improvise, quasi ex insidijs, quæ modo non vides, & forsitan plura & terribiliora his quæ vides. Undiq; erunt tibi angustie, hinc erunt accusantia peccata, tremenda justitia, subitus patens horridum chaos, desuper iratus Judex, intus vermis conscientie, foris ardens mundus. Bern. de cons. ad Fin. Scio quod anima tam amarâ, non æquè fert memoriâ, sed cogamus eam, & constringamus. Melius est nunc eam ipsa morderi memoriâ, quàm per illud tempus, supplicio. Si nunc peccatorum sis memor, & eâ continuò proferas, & pro ipsiis depreceris, ea citò delebis: si nunc verò fueris oblitus, tunc & invitus coram omni mundo commonefies: ipsi in medio se ferentibus, & coram ostentantibus, & amicis, & inimicis, & Angelis. Chrys. ad Pop. Antioch. Hom. 41. Cum hos relinquat, & captos Angeli quidam invitos trahant, & lachrymis perfusos, & deorsum tacentes in gehennæ flammâ, prius coram toto terrarum orbe ad dedecus productos; quantum dolorem esse putas? Idem Hom. 48. de tremendo Judicij die.*

*Pensant sancti viri quanta sit illa verecundia in conspectu tunc humani generis, Angelorum omnium Archangelorumq; confundi.*

earth, be laid out in thy colours to thine eternall confusion. Never therefore go about, or encourage thy selfe to commit any sin, because it is mid-night or that the doores are lockt upon thee; because thou art alone, and no mortall eye seeth thee; neither is it possible to be reveal'd. (And yet I must tell thee by the way, secret villanies have and may be discovered, 1. In sleepe. 2. Out of horreur of conscience, or in time of distraction.) For, suppose it be concealed, and lye hid in as great darknesse, as it was committed, untill the last and great Day: yet then shall it out with a witnessse, and be as legible in thy fore-head, as if it were writ with the brightest starres, or the most glistering Sun-beame upon a wall of Christall.

4. In what a wofull case thy heavy heart will be, and with what strange terrour, trembling, and desperate rage, it must needs be posselt, and rent in peeces, when thou shalt heare that dreadfull sentence of damnation to eternall torments and horreur, pronounced over thine head: *Depart from me* \* *thou cursed wretch into everlasting fire, prepared for the Devil and his angels*: Every word breathes out nothing but fire and brimstone, vengeance and woe, bites deeper, and terrifies more

*The terror of the last doome.*

*Mat. 25. 41. expounded.*

*\* Though the sentence be pronounced generally, yet every reprobate will take it to himselfe with infi-*

*nite anguish of spirit by particular application. Quæritis a scholasticis, utrum una generali sententia, & electi recipiendi sint in cœlum, & reprobi conjiciendi in gehennam. Sanè sic videtur, quia non nisi generalis a Mattheo sententia adfertur. Tamen dixerit aliquis, opus esse, ut sua singulis sententia dicatur, quia & præmiorum & pœnarum certi eruar gradus. Ad hoc pleriq, respondent, sensibili quidem voce pronunciatum iri sententiam generalem: sed eam, quia particulatim omnes sciant, quantum præmium, quantum pœa maneat ipsos, id cuiusq, menti esse repræsentandum, ita ut ejusce manifestationis non minus aperta alijs futura sunt iudicia, quam si singulis sua diceretur sententia. Uoss. de Iul. exer. The. 3.*

than



than ten thousand Scorpions stings. To *depart* from that glorious presence were hell enough: but thou must also goe with a *curse*: not onely so, but into *fire*: and that must be *everlasting*, fed continually with infinite rivers of brimstone, and kept still in flame and fierceness, by the unquenchable wrath of the most just G O D, thorow all eternity. And in that horrible dungeon and fiery lake, thou shalt never have other company or comforters but wicked Divels, and they insulting over thee everlastingly with much hellish spite, and stinging exprobrations, for neglecting so great salvation all thy life long; and losing Heaven, for some base lust, and believing their lies. If the drowning of the old world, swallowing up of *Korah* and his complices, burning up of *Sodome* with brimstone, were attended with such terrours, and hideous out-cries: How infinitely transcendent to all possibility of concept, expression, or believe, will the confusions and tremblings of that Day be; when so many millions of men shall be dragg'd downe with all the Divels of Hell, to torments without end, and past imagination. There was horrible scryking, when those five filthy cities first felt fire and brimstone drop downe upon their heads; when those rebels saw the *ground cleave asunder*; and *themselves and all theirs goe downe quicke into the pit*; when all the sonnes and daughters of *Adam* found the floud rising and ready to overflow them all at once: But the most horrid cry that ever was heard, or ever shall be in Heaven or Earth, in this world, or the World to come, will be then,  
when

Beati cœlices  
 non timent  
 non cogitant  
 sed nec pœnitent  
 ra in seipſis  
 nis supplicis  
 ad vitam misera-  
 tionem fle-  
 ſtuntur. Imò  
 verò lætabun-  
 tur iusti cum  
 viderint vindi-  
 ctam; *Mans  
 suas lavabunt in  
 sanguine pecca-  
 torum.* Milium  
 autem quęſſic  
 Deus omnesq;  
 boni habebunt  
 odio, ut nec fili-  
 us quidem  
 pietatē habeat  
 de Patre in pœ-  
 nis conspecto.  
*Anselm de simi-  
 litud. cap. 32.*  
 \* Damiani De-  
 um, Sanctos, se-  
 ipsos, omnesq;  
 sceleris socios  
 assiduis execra-  
 tionibus devo-  
 cebant paren-  
 tem filius, filiū  
 parens, matrem  
 filia, hanc ma-  
 ter execrabi-  
 tur: omnes vi-  
 tæ dies, an-  
 nosq; & ipsam  
 quā quisq; na-  
 tus est horam  
 maledictis one-  
 rabit.

when all the forlorne condemned reprobates, up-  
 on a sentence given, shall be violently and unresista-  
 bly haled downe to Hell, and pulled presently  
 from the presence not onely of the most glorious  
 GOD, the LORD JESVS, Angels, and all the blessed  
 Ones, but also of their Fathers, Mothers, Wives,  
 Husbands, Children, Sisters, Brothers, Lovers,  
 Friends, Acquaintance; \* who shall then justly and  
 deservedly abandon them with all detestation &  
 derision: and forgetting all neareness and dearest  
 obligations of nature, neighbour-hood, alliance,  
 any thing, rejoyce in the execution of divine justice  
 in their everlasting condemnation. So that no eye  
 of GOD or man shall pittie them; neither shall any  
 teares, prayers, promises, suits, cries, yellings, cal-  
 ling upon rocks and mountaines, wishes never to  
 have beene, or now to be made nothing, &c. bee  
 then heard or prevaile in their behalfe; or any one  
 in Heaven or Earth be found to mediate or speake  
 for them; to reverse or stay that fearefull doome  
 of eternall woe: but without mercy, without stay,  
 without any farewell, they shall be immediately  
 and irrecoverably cast downe into the bottome-  
 lesse pit, of easelesse, endlesse, and remedilesse tor-  
 ments, which then shall finally shut her mouth up-  
 on them. Oh! What then will be the gnawings  
 of the never-dying worme; what rage of guilty  
 consciences; what furious despaire; what horrour  
 of mind; what distractions and feares; what bitter  
 looking backe upon their mis-spent time in this  
 world; what \* banning of their brethren in iniqui-  
 ty; what cursing the day of their birth; and even blas-

blaspheming of G O D Himselfe blessed for ever; what tearing their haire and gnashing of teeth; what wailing and wringing of hands; what desperate roaring; what hideous yelling, filling heaven, and earth, and hell, &c. No tongue can tell, no heart can thinke! Be fore-warned then, in a word, To thirst, long and labour infinitely more to have J E S U S C H R I S T in the meane time, say in the Ministry to thy truly humbled soule; *I am thy salvation*; than to be Possessor (if it were possible) of all the riches, glory and pleasures of moe worlds, than there are starres in heaven.

About H E L L, Consider,

I. The Paine of losse. Privation of G O D S glorious presence, and eternall separation from those everlasting joyes, felicities and blisse above, is the more \* horrible part of hell, as Divines affirme. There are two parts (say they) of hellish torments; 1. *Paine of losse*; and 2. *Paine of sense*: but a sensible and serious contemplation of that inestimable and unrecoverable losse, doth incomparably more afflict an understanding soule indeed, than all those punishments, tortures, and extremest sufferings of sense.

*The paine of losse in hell.*

\* *Pœna damni, seu divina visionis privatio, omnium omnino suppliciorum summum est, quo Deus hominem punire potest. Nam uti videre Deum, ipsissima beatitudo est: Ità,*

*Deum videre non posse, maxima damnatorum pœna est, è qua inexplicabilis in eorum voluntate nascitur tristitia.*

*Inter supplicia omnia hoc futurum est summum, maximunq; a Conditoris aspectu vel brevi morula detineri. Si jam ab eodem exclusus sis æternum; Hoc tibi tormentum erit infandum prorsus & inexplicabile.*

It is the constant and concurrent judgement of the *The pain of losse greater than the torment in hell.*

\* A Deo abalienari ac separari, pœnis et. gehennæ gravissimum est: sicut oculis, luce, etiam dolor ibi sit, & animarum vita privari molestum est. *Basil. Ascet. cap. 2. mibi pag. 255*

Intolerabilis est gehenna & illa pœna: tam enim licet quis innumeras ponat gehennas, tale nil dicet, quale illa felicitati excidere gloria, a Christo odio haberi: Audire, *Nescio vos Chry. Ad po. Antioch Hom. 47. mibi col. 329*

Omnia verò gehennæ supplicia superabit, Deum non videre, & bonis carere, quæ in potestate habuisti obtinere. *Bern. de inter. Domo. Cap. 38.*

Videtur una tantummodò pœna esse, comburi. Si verò aliquis diligentèr expendat, duplex hoc invenit esse supplicium. Qui enim in gehenna uritur & cœlorum regnum profusus amittit: quæ certè pœna major est, quàm cruciatus ille flammarum. *Chrysof. in 24. Hom.*

Intolerabilis quidè'm res est etiam gehenna: Quis nesciat, & supplicium illud horribile? Tamen si mille aliquis ponat gehennas, nihil tale dicturus est, quale est a beatæ illius gloriæ honore repelli, exorsumque esse Christo, & audire ab illo: non novis. *Ibid.*

the antient \* Fathers, that the torments and miseries of many hells, come farre short, are nothing, to the shutting out everlastingly from the kingdome of heaven, and unhappy banishment from the bea-tificall vision of the most soveraigne, only, & chiefest Good, the thrice-glorious *Iehovah*, blessed for ever. For, by how much the degrees of infinite good and happines in GOD, exceed the finite wickednesse and misery of men: by so much greater is the sorrow and griefe, (being rightly conceived) for the losse of that, than for the sense of this. Assure then thy selfe before-hand, though thou little thinke so in the meane time, the losse but of the least raye of that Sun-like resplendent Body, we should have in Heaven; but of a taste of those over-flowing rivers of pleasure, and un-utterable blisse of that happy soule which should dwell in such a Body; but of one foot-breadth of the pavement of the Emphyrean Heaven, to which the Starry Firmament is but a Porch, or out-house; but one houres company with all the crowned Saints, and glorious inhabitants of that happy Place; but of one glauce upon the glorified Body of *JESVS CHRIST*; but of one glimpse of that unapproachable Light, and *Iehovahs* face in glory;

I say, the losse but of any one of these would be a far dearer and more unvaluable losse, than that of ten thousand worlds, were they all compos'd of purest gold, and brim-full with richest jewels. What will it be then (thinke you) to lose all these, nay, the full and absolute fruition of all heavenly excellencies, beauties, glories, pleasures and perfectiones, and that eternally: I know full well that carnall concepts and worldly-wise men will wonder at this; for, having no sight but by sensuall eyes, they cannot possibly apprehend, or will by any meanes acknowledge any such thing. Eagle-ey'd they are, and sharpe-sighted enough into things of earth; yet blinder than a mole (as they say) in beholding any spirituall or celestiall beauty. But had we but the eyes of *Austin, Basil, Chrysoptome*, and some other holy Fathers, (and why should not ours be clearer and brighter, considering the greater splendour and illustriousnes of divine knowledge in these times?) we should easily confesse that the farre greatest, and (indeed) most unconceivable griefe would be, to be severed for ever from the highest and supreme Good: and that a thousand thousand rentings of the soule from the body, were infinitely lesse than one of the soule from G O D. *Nicostratus* in *Ælian*, himselve being a cunning artisan, finding a curious peece of worke, and being wondred at by one, and ask'd, what pleasure hee could take, to stand as he did, still gazing on the picture, answered: Hadst thou mine eyes, my friend, thou wouldest not wonder, but rather bee ravish'd, as I am, at the inimitable art of this rare

\*Si verò id non possumus sermone monstrare, nihil est omnino mirandum. Neque enim novimus illorum Beatitudinem præmiorum, ut in felicitatem quoque de eorum amissione scire possimus. Cæterum *Paulus*, qui ista comparat, certissime novit, quoniam excidere a Dei gratia omnium sit profectò miserrimum. Nos autem hoc tunc absque dubio discemus, cum experimento cœperimus doceri. Sed istud ut ne patiamur faxis ó benigne Fili Dei, neque experiamur intolerabile illud, horrendumque supplicium, quam grande sit: Nam quam malum illorum bonorum portione privari, aperte quidem exprimi non potest. *Chryf. ibi.*

*Loose not infinite joyes for vaine delights.*

and admired peece. \* It is proportionably so in the present Point. Or were we vouchsafed but one moment of *Pauls* heavenly rapture, that we might see but a glimpse of that infinite glory, and drinke but one drop of those ever-springing Fountaines of joy; then should we freely acknowledge and feele the truth of what I say; and that all I say comes far short of what we shall find.

If it be so then, that the losse of the presence of GOD, and endlesse pleasures be so painfull, irrecoverable and inestimable; and that it hath beene many times made manifest unto you by Scriptures, Fathers, reasons, convincing, familiar, easie resemblances; and the same also appeares, and may be clearely concluded by the third exhortation before the Sacrament in the Common-Prayer Book; to wit, that living and lying wittingly and willingly in any one sinne against conscience; robs us of all these infinite ever-during, unutterable joyes, and beatificall vision, and fruition of GOD himselfe for ever: I say, sith it is both thus and thus: Let every one of us in the name & feare of GOD, as we would not for a few bitter-sweet pleasures, nay, sometimes one vile lust in this vale of teares for an inch of time, lose unknowne delights thorow all eternity in another world, with an unshaken invincible resolution oppose all sorts and assaults of sin, with

all

all motions, enticements, and temptations thereunto: Let us hold with holy *Chryſoſtome*; <sup>a</sup> *That it is worſe and a more woſull thing to offend CHRIST, than to be vexed with the miſeries of hell.* Let us profeſſe with *Anſelme*: <sup>b</sup> *That if we ſhould ſee the hatefullnes of ſin on the one ſide, and the horror of hell on the other, and muſt neceſſarily fall into the one, we would rather chooſe hell than ſin.* <sup>c</sup> It is reported alſo of *Edmund* his ſucceſſor; that he was wont to ſay: *I will rather leape into the fiery lake, than knowingly commit any ſinne againſt GOD.* Let us reſolve with another of the Antients: *Rather to be torne in peeces with wild horſes, than wittingly and willingly commit any ſin.* See for this purpoſe twenty curbing *Conſiderations* to keep from ſin. *Inſtr. for comf. afflict. Conſc. pag. 108.*

rem immergi, prius me in infernum mergerem, quam peccatum in me immitterem. Mallem enim purus a peccato & innocens gehennam intrare, quam peccati ſorde pollutus cœlorum regna tenere. *Anſelm. de ſimilitud. cap. 190.*

<sup>c</sup> Potius, aiebat, in ardentem rogam infiluro, quam ullum peccatum in Deum commiſero. *In marg.*

2. *The Paine of ſenſe.* The extremity, exquisite-neſſe and eternity whereof, no tongue can poſſibly expreſſe, or heart conceive. Consider before-hand, what an unſpeakeable miſery it would be (and yet it would not be ſo much as a flea-biting to this) to lye everlaſtingly in a red hot ſcorching fire, deprived of all poſſibility of dying, or being ever conſum'd! I have ſomewhere read of the horrid execution of a *Traitour* in this manner: being naked, he was chained faſt to a chaire of braſſe or ſom other ſuch mettall, that would burne moſt furious-ly, being fil'd with fiery heat; about which was

*The torments in hell.*

<sup>d</sup> Tyrannis  
prisca vix acer-  
biores crucia-  
tus ullos repe-  
rit, quam vi-  
vum flammis  
tradere, lentè  
exurere, affare.

Ignis suppliciorum ultimum, gravissimum. Sed ô mitem gehennam, ô temperatas flammâs, vel millies vivum comburi! Feralis hæc sententia: mille horas tolerare flammâs, captivis inferorum longe clementior videretur, quam si reo jamjam plectendo vitæ fiat gratia.

<sup>e</sup> Tormentum horribile profus, nec verbis effabile, hominem igne eminus ac lentè admoto tribus horis torreti vivum. Quoddam igitur tormentum, ô DEVS, quàm infandum, quàm incomprehensum, non duas, tresvè horas, non unum alterumq; diem, non annum, annosquè mille, sed æternitate tota (quæ ramen nunquam tota erit) & corpûs & animam uri, nec unquam comburi! Hic vox & verba deficiunt.

*Fire of hell  
worse than any  
other fire.*

<sup>f</sup> Ignis in-  
fernalis & no-  
ster nimium  
quantum dif-  
ferunt, & pri-  
mò quidem u-  
rendi sensu.  
Noster ignis  
*Augustino* pi-  
ctus videtur,  
sed ille alter  
verus. Discrimen ingens,  
imò vix ulla si-  
militudo veræ,  
ac pictæ flam-  
mæ.

Quicquid hic  
te urit, fabula  
est, jocus est:

quicquid hic pateris, merissimus ludus est: ignium umbra sunt ignes nostri ad illa inferorum incendia; poenæ quas hic dependimus delicia sunt, ad illa nunquam defutura tormenta.

made a mighty fire, that by little and little caused the chaire to be red and raging hot, so that the mi-ferable man <sup>d</sup> roared hideously many houres for extremest anguish, and so expired. <sup>e</sup> But what an horrible thing had it bin to have lien in that dreadfull torment eternally: and yet all this is nothing.

For, if the black fire of hell be truly corporall and taken properly, as some of the Fathers suppose; yet it is such (say they) that as far passeth our ordinary hottest fire, as ours exceeds the <sup>f</sup> fire painted upon the wall. And it must be so, I meane, as faire surpasse our most furious ordinary fire, immeasurably, unconceivably in degrees of heat, and fiercenesse of burning. For, the one was created for comfort; the other purposely to torment: the one is made by the hand of man; the other tempered by the angry arme of almighty G O D, with all terrible and torturing ingredients, to make it most fierce and raging, and a fit instrument for so great and mighty a G O D to torment everlastingly such impenitent reprobate rebels. It is said to be prepared, *Matth. 25. 41. Isa. 30. 33.* as if the all-

powerfull



powerfull wisdom did deliberate, and (as it were) sit downe and devise most tormenting temper for that most formidable fire: the one is blowne by an aiery breath; the other by the angry breath of the great G O D, which burnes farre hotter then ten thousand rivers of brimstone: *The pile thereof* (saith the Prophet) *is fire and much wood, the breath of the Lord, like a streame of brimstone, doth kindle it.*

Isa. 30. 33.

What soule doth not quake and melt with thought of this fire, at which the very diuelstremble? There is no proportion betweene the heat of our breath, and the fire that it blowes. What a fearefull fire then is that which is blowne by a breath dissolved into brimstone? which a great torrent of burning brimstone doth ever mightily blowe?

*If hell-fire bee metaphoricallit is the worse.*

§ Dicerem quidem sic aruros sine ullo corpore spiritus. *6. Nisi convenienter responderi cererem,*

If it be § metaphoricall, as *Austin* seemes some talem fuisse illam flammam, quales oculi quos levavit, & *Lazarum* vidit, qualis lingua cui humorem exiguum desideravit infundi, qualis digitus *Lazarus*, de quo id sibi fieri postulavit, ubi tamen erant sine corporibus animæ. *Aug. de Civit. DE 1. Lib. 21. 10.*

Metaphoricè loquitur de exitio reproborum, quod satis alioqui complecti non possumus, quemadmodum nec beatam, & immortalem vitam percipimus, nisi (sub figuris quibusdam ingenio nostro accommodatis adumbratur: unde apparet quàm inepti & ridiculi sint Sophistæ, qui de illius ignis naturâ & qualitate subtiliâs differunt, atq; in eo explicando variè se torquent. Explodendæ sunt crassæ hujusmodi imaginationes, cum figuratè Prophetam loqui intelligamus, &c. *Cal. in Isa c. 30. v ult*

Quod igni cruciandos dicit nuper metaphoricam esse locutionem admonui: idq; ex membro adjuncto aperte liquet. Neq; enim fingendi sunt è terrâ & vermes, qui infidelium corda arrodant. *Idem in Cap 66. v ult.*

Qui æternum illum ignem, materialem & elementarem fingunt; naturæ inferioris, & superioris; temporis, & æternitatis modum confundunt. Cum enim nihil materiatum & physicum capax sit proprietatum hyperphysicarum, fieri non potest, ut corporeus ignis, quem Pontificij Scholasticorum auctoritatè freti, (nam Patres hîc dubitantèr loquuntur) in tartaro statuunt, æternitatis sit capax. -- Ad hæc, cum idem ignis sit paratus Diabolo & hominibus impijs, Mat. 25 41. Ignis autem corporeus non possit agere in spiritum; planum sit, ignis imagine spirituale supplicium adumbrari. -- Porro nulla omnino causa est, cur ibi statuatur ignis corporeus, cum vermis morsus, quo mentis æstum figurati docent Scholastici, ignis inhiorem longè exuperet, ex ipsorum sententiâ. *Til. ad huc Orthodox. Syntag. Pag 2. Cap. 68.*

where to intimate, and some moderne Divines are of mind: and as the *gold, pearles* and *precious stones* of the *wall streets and gates* of the heavenly Jerusalem (*Rev. 21.*) were metaphoricall; so likewise it should seeme that the fire of hell should also be figurative: And if it be so; it is yet something els, that is much more terrible and intolerable.

<sup>a</sup> Sciendum Scripturam res futuri sæculi rerum corporearum symbolis & imaginibus adumbrare solitam; quemadmodum cælestia gaudia, rerum præstantissimarum & jucundissimarum typis; ita damnatorum cruciatus rerum tristissimarum & acerbissimarum umbraculis; vermic, igne, tenebris, stridore dentium, catenis caliginis, stagno sulphureo, &c. nobis depingere: *Idem. Ibidem. Thes. 40.*

<sup>b</sup> For as the Spirit of God, to shadow unto us the glory of heaven, doth name the most pretious, excellent and glorious things in this life, which notwithstanding come infinitely short; so doth He intimate unto us the inexplicable paines of hell, by things most terrible and tormenting in this world, fire, brimstone, &c. which yet are nothing to hellish tortures. Whether therefore it be *materiall* or *metaphoricall*, I purpose not here to dispute, or goe about to determine: neither is it much materiall for my purpose. For, be it whether it will, it is infinitely horrible and insufferable beyond all compasse of conceipt, and above the reach either of humane or Angelicall thoughts. It doth not onely exceed with an incomparable disproportion all possibility of patience and resistance; but also evenability to beare it; and yet notwithstanding, it must upon necessity be borne so long as **G O D IS G O D.**

<sup>c</sup> Curiosorum imò furiosorum ignem hunc contentionis gladio, ultra quam fas est, fodere. Nos, aculeatis subtilium questionum tricis, apinisq; tanquam Ægyptijs pediculis in Sophistarum sinu relictis, in hanc potius curam, toto pectore incumbere decet, ut ignem illum fidei scuto extinguamus; ne qualis sit, tandem experiamur. *Idem. Ibid. Thes. 51.*

All tortures together not comparable to be.

Take in a word, all that I intend to tell you in the point

point at this time. <sup>k</sup> If the severall paines of all the diseases and maladies incident to our nature, as of the stone, gout, colicke, strangury, or what other you can name, most afflicting the body: nay, and add besides all the most exquisite and unheard of tortures, (and if you will, even those of the *Spanish Inquisition*) which ever were or shall be inflicted upon miserable men, by the <sup>l</sup> bloudest executioners of the greatest tyrants, as that of him in the brazen chaire mentioned before, &c. and collect them all into one extreamest anguish; and yet it were nothing to the torment which shall for ever possesse and plague the <sup>m</sup> least part of a damned body! And as for the soule: let all the griefes, horrors and despaires that ever rent in peeces any heavy heart; and vexed conscience; as of *Judas, Spira, &c.* And let them all bee heaped together into one extreamest horror, and yet it would come infinitely short to that desperate rage and restlesse anguish, which shall eternally torture the least and lowest faculty of the soule! What then doeyou

<sup>h</sup> Potest quis sibi representare, quicquid unquam illætabile, luctuosum, crudele, miserandum, horribile vidit & audiit, quicquid ab orbe condito sæva tyrannorum crudelitas excogitavit, quicquid ad usquè mundi occasum sævissimorum hominum immanitas invenire poterit, hoc autem omne si velut in fasce colligatum cum æternitate damnatorum componere ---- cum *Cbrysto* tomoproclamabit: Hæc omnia quæ hic

patimur, merus ludus ac risus sunt, si cum illis supplicijs in contentionem veniant.

Pone, si liber, ignem, ferrum, & bestias, & si quid his difficilius: attamen, nec umbra quidem sunt hæc ad illa tormenta. ---- Nonne videmus terrenos milites principibus servientes, quomodo ligant, quomodo flagellant, quomodo perfodiunt costas, quomodo faces tormentis adhibent: sed hæc omnia ludicra, & risus ad supplicia. *Cbrysto ad Pop. Antioch. Hom. 40.*

<sup>i</sup> Consider here all the horrible tortures inflicted upon Christians in the Primitive times: That man in the brazen chaire, Ravilla's torments; French story, pag 1294. All the monstrous cruelties throw the Turkish Story: the fiery and bloody miseries executed upon our blessed Martyrs in Queene Maries time: the barbarous and prodigious butcheries of the Spanish Inquisition, which the Poet brings in as the fourth Fury.

<sup>m</sup> Because all the members of the body and powers of the soule have beene weapons of unrighteousnesse, man shall be plagued in all the parts of the body, and faculties of the soule by that horrible instrument of hellish torment; called by *C H R I S T*, Fire prepared for the Divell and his angels, Mat. 25.

think will be the torment of the whole body? What will be the terrour of the whole soule? Here both invention of words would faile the ablest Oratour upon earth, or the highest Angell in heaven.

*A madnesse not  
to bee mooved  
with hell-fire.*

Ah then, is it not a madnesse above admiration, and which may justly amaze both heaven and earth, and be a prodigious astonishment to all creatures, that being reasonable creatures, having understanding like the Angels of G O D, eyes in your heads to fore-see the approaching wrath, hearts in your bodies that can tremble for trouble of mind; as the leaves of the Forrest that are shaken with the wind, consciences capable of unspeakable horror, bodies and soules that can burne for ever in hell; and may (by taking lesse paines in the right way, then a drunkard, worldling, or other wicked men in the wayes of death and going to hell) escape everlasting paines: yet will sit heere still in the face of the Ministry with dead countenances, dull eares, and hard hearts, as senslesse and unmooved, as the seates you sit on, the pillars you lean to, and the dead bodies you tread on, and never be said, (as they say) never warn'd, untill the fire of that infernall lake flame about your eares! O monstrous madnesse and mercilesse cruelty to your owne soules! Let the Angels blush, heaven and earth bee amaz'd, and all the creatures stand astonished at it.

*The anguish of  
the damned for  
neglecting the  
time of grace.*

3. When sentence is once irrevocably past by that high and everlasting Judge, and the mouth of the bottomlesse pit hath shut it selfe upon thee with that infinite anguish and enraged indignation,

thou

thou wilt take on, tear thy haire, bite thy nailes, gnash the teeth, dig furiously into the very fountaine of life, and (if it were possible) spit out thy bowels: because having by a miracle of mercy beene blessed all thy <sup>o</sup> life long in this gloriously illightened *Goshen* with the fairest noone-tide of the Gospell that ever the Sun saw, and either diddest, or mightest have heard many and many a powerfull and searching Sermon; any one passage wherof (if thou haddest not wickedly and wilfully forsaken thine own mercy, and suffered Satan in a base and beastly manner to blindfold and baffle thee) might have beene unto thee the beginning of the new-birth, and everlasting blisse: yet thou, in that respect a most accursed wretch, diddest passe over all that long day of thy gracious visitation, like a *sonne or daughter of confusion*, without any piercing or profit at all; and passed by all those goodly <sup>o</sup> offers and opportunities, with an inexpressible neg-

carnis voluptatula, pro spurca, & momentanea oblectatiuncula immensas vendidisti voluptates. Nimirum tua tibi caro, quam cælum chartor erat. Sentis iam, quas delicias scätatus fueris? Predixi, monui, vellicavi. Sed actum egi, nihil profeci, oleum & operam perdi. Nunc vindico, nunc spes & res abs te segregant, sed tuâ solius culpa. En inpurissime ut delectatiunculas paucillo temporis reuinceres, perdidisti omnia. Procul nunc à te honores, thesauri, voluptates beatorum; ad quas omnis tibi via intercepta est. Hæc tibi tormenta libidines tuæ pararunt, in hos ignes tua te præcipitavit incontinentia: tuam illam hilarem, sed breuem insaniam, nunc luis æterno luctu. Desperat: ploras Paradisi gaudijs privatum? Tu ipse te privasti. Ac acerbissime doles perenne cœleste epulum neglectum? Tu neglexisti. -- Differendo & negligendo huc sponte irruisti cœcus & amens, hic nunquam exiturus amplius. Nulla hic libertas, nulla salus. Despera centies, sex centies, despera millies, æternam desperaturus, æternum moriturus, & ad mortem nullis sæculis proventurus. \* Hæc lacerabit cor damnatorum quod gratiam millies oblatam recusarunt millies. Indè in seipsos furenter exardescunt miseri, & afflidò sibi ipsi langubrem hanc cantilenam occinent: ô tempus rerum omnium pretiosissimum! ô dies ô horæ plusquam aureæ, quod evanuisisti æternum non redituræ! Nos cœci & excordes, obstructis oculis & auribus libidine furebamus, & mutuis nosmet exemplis trahebamus ad interitum.

\* Ocasio tibi nunquã defuit, tu semper occasione. Potuisti, & noluisti. Luc, jam lue nequitas. En tu tot tamq; gravia flagitia, cum tamen lægè suavis virtuti licuisset operari quam vitijs. Ea perdidisti, inter jocos & ludos perdidisti regnum: Potuisses esse felix æternum, modò voluisses: brevi ac levi laborie beatam immortalitatem tibi parasses, modò voluisses. En stultissime, pro

¶ Non minus  
tunc quam ge-  
henna nos exa-  
gitabit, quia  
quandò brevif-  
simo spatio-  
temporis non  
insudavimus,  
cælo, & ineffa-  
bilibus bonis  
privari nos in-  
telligemus.

*Chrysoſt. in Mat  
Hom. 77.*

Est qui de-  
eſt millia Phi-  
lippeorum ac-

ſequi potuiſſet adeundâ hæreditate, ſed ille ignaviſſimus cauſæ ſuæ indormijt, itaq; hæreditatem tam opulentam neglexit; jamq; talibus ſeræ poenitentia furijſ agitatur, ut ipſe ſibi immineat, velut ipſum diſcerpturus. Et nonnunquam mors inde violenta ſequitur. Haud aliter damnatorum quilibet ſeipſum ſic allatrat: Potuiſſem; auxilia non deerant, vocabar. Potuiſſem, Ehu! Potuiſſem; ſed nolui. A ſummo bono excluſiſſimus ſum in omne ævum, & uſq; in æternum non videbo lumen, quia nolui videre. Sentire tanto ſe bono privatum eſſe, & quidem ſuâ culpâ inexplicabilis, infandus erit dolor mœrorq;

*Fear to let ſlip  
the day of  
grace.*

leſt and horrible ingratitude; and ſo now lieſt drown'd and damn'd in that dreadfull lake of brimſtone and fire, which thou mighteſt have ſo eaſily and often eſcaped. ¶ This irkſome and furious reflection of thy ſoule upon its owne wilfull folly, wherby it hath ſo unneceſſarily and ſottiſhly loſt everlaſting joy, and muſt now live in endleſſe woe, will vexe and torture more then thou canſt poſſibly imagine, continually gnaw upon thy heart with remedieſſe and unconceivable griefe; and in a word, even make an hell it ſelſe.

O then, having yet a *price in thine hand, to get wiſdom*, to go to heaven, lay it out with all holy gree-dineſſe, while it is called *To day*, for the ſpiritual and eternall good of thy ſoule! Improve to the utmoſt, for that purpoſe, the moſt powerfull Miniſtry, holieſt company, beſt bookes, all motions of G O D S Spirit, all ſaving meanes, &c. Spend every day, paſſe every Sabbath, make every prayer, heare every Sermon, thinke every thought, ſpeake every word, do every action, &c. As though when that were done, thou wert preſently after to paſſe to judgement, and to give up an exact account for it, and whatſoever els *done in the fleſh*.

*Hell-torment  
endleſſe.*

4. That the concept of the everlaſtingneſſe of  
the

the torments, when they are now already seiz'd upon the soule, and hopelesnesse of ever coming out of hell, will be yet another hell. If thou once come there, and there most certainly must thou be this night, if thou diest this day in thy naturall state, and not new-borne; I say then (so terribly would the consideration of eternity torture thee) that thou wouldst hold thy selfe a right happy man, if thou mightest endure those horrible paines, and extremest horrors no moe millions of yeares, then there be sands on the sea shore, haire upon thine head, starres in the firmament, grasse piles upon the ground, and creatures both in heaven and earth. For, thou wouldst still comfort thy selfe incredibly with this thought: *My misery will once have an end.* But alas! This word *Never* will ever rent thine heart in peeces with much rage and hideous roaring; and give still new life to those insufferable sorrowes, which infinitely exceed all expression or imagination. Let us suppose this great body of the earth upon which we tread to be turned into sand, and mountaines of sand to be added still, untill they reach unto the Emphyrean Heaven, so that this whole mighty creation were nothing but a sandy moun-

¶ *Ite furiosi, ire & delictijs affluere supremam felicitatem credite; hodie vino & plumis vos mergite, cras forsitan mergendi flammis.*

¶ *Si nobis saltem concederetur arenæ nis quispiam mons extolleretur amplitudine terrarum cœquans, fastigio cœlum attingens, ex quo, post centum millia annorum advolans avicula rostro non plus auferret, quam est decima unius arenulæ pars, & rursus post alterum centum annorum mille, aliam arenulæ unius deci-*

nam partem, & pari modo aliam atque aliam, ita ut spatio decies centum millium annorum, tantum unicum arenulæ unius granum de monte illo æneoso minueretur: quam læti, quam alacres effemus, quod post ultimam saltem montis totius ablationem, damnationis nostræ finem aliquem haberemus.

¶ *Ab, vel muscæ, vel culicis punctiuncula, si tamen sit æterna, quam inexplicabilis cruciatus pronuntiabitur? Quis igitur horror exercebit damnatos, vel ob unam hanc, sed assiduam cogitationem? Hic ignis æternum ferendus, hic ululatus æternum audiendus, hic horror sempiternus.*

taine:

taine: let us then further imagine a little wrento come but every hundred thousandth yeare, and carie away but the tenth part of one graine of that immeasurable heape of sand; what an innumerable number of yeares would be spent, before that world of sand were all so fetcht away? and yet, woe and alas that ever thou wast borne! When thou hast lien so many yeares in that fiery lake, as all they would amount to, thou art no nearer comming out, than the very first houre thou enter-

• Damaati  
sic calculum  
ponunt. Elap-  
sis decem mil-  
libus annor-  
um, adjicien-  
tur centum  
millia, post hæc  
centum millia,  
tot jungentur  
myriades, &  
milliones quot

in firmamento sunt stellæ, & in littore maris arenæ. Post quæ longissima annorum spatia, quasi nihil de pœnis nostris accisum esset, sic iterum ab initio pati tormenta incipiemus: atq; ita sine interruptione, sine fine, sine modo, volvetur assidue nostrorum tormentorum rota.

Ex quo poli sunt perfecti,  
Aude numero complecti  
Stellas cæli, stillas roris,  
Undas aquei fluoris,  
Guttas imbris pluvialis,  
Floccos velleris nivalis  
Quot sunt vere novo flores,  
Quot odores, quot colores,  
Quot vinaceos Autumnus  
Poma legit & vertumnus;  
Quos jam grana tulit æstus,  
Frondes hiemis tempestas.

Totus orbis animantes,  
Aër atomos volantes,  
Pilos feræ, pœcus villos,  
Vertex hominum capillos:  
Adde littoris arenas,  
Adde graminis verbenas,  
Tot myriades annorum  
Quot momenta sæculorum  
Heus adhuc Æternitas  
Portus fugit à damaatis.

Metire semel, iterum sæpius: post decem annorum milliones, post centum mille myriadam annorum, post decies centies millena millia millorum annorum; necdum finem, necdum medium, imò nondum *Æternitatis* principium designasti: junge ad illa omnes hominum & Angelorum cogitationes, omnes motus & mutationes quarumvis rerum creaturarum: adde his arenulas, quot non possent millenarum terrarum vastissimum sinu contineri: collige deniq; in unum omnes numeros Arithmeticæ quadratos, cubicos quosvis: nuac imple his numeris volumina chartarum hinc ad supremos cœlos usque, non dum *Æternitatis* durationem mensures, tantum abest, ut sis emensus. Quamdiu igitur durabit *Æternitas*; Semper. Quando finietur? Nunquam. Quamdiu cœlum erit cœlum; Quamdiu inferi erunt inferi; Quamdiu DEVS erit DEVS, tamdiu durabit *Æternitas*: tamdiu cœlum beabit Sanctos; tamdiu improbos torquebunt inferi. Ne quæso, molestior sis quærendo: Apprehende saltem, si comprehendere non potes.



edst in. Now, suppose thou shouldest lie but one night grievously afflicted with a raging fit of the stone, collicke, strangury, tooth-ache, pangs of travaile, &c. Though thou haddest to helpe and ease thee a soft bed to lie on, friends about thee to comfort thee, Physitians to cure thee, all cordiall and comfortable things to asswage the paine; yet how tedious and painfull, how terrible and intolerable would that one night seeme unto thee? How wouldest thou tosse, and tumble, and turne from one side to another, counting the clock, telling the houres, esteeming every minute a " moneth, and thy present misery matchlesse and unsupportable? \* What will it be then (thinkest thou) to lie in fire

\* Sumamus noctem unicum quam a curis, alijsve fodicantibus cogitationibus infomnem aut quam infestante calculo, urente podagra, torminibus aut dentium doloribus in nos saevientibus, turba-

tam exigimus. Quam hæc talis nox longa, & instar hebdomadis, aut mensis est! Quid si anno toto sic inter dolores jacendum, quid si annis centum, quid si mille annis, si sex aut decem millibus annorum? Quid si æternum & sine fine?

\* It would proove an extreme misery (as it seemes) to lie eternally upright, and never stirre, even upon a bed of roses: what would it be then, to sit for ever in that fiery chaire mentioned before? But then above all degrees of comparison, what will it be to roare everlastingly in hellish flames! Heare my Author: Memini me legere, nec sine admiratione, fuisse hominem, qui Æternitatem animo sic perspexerit: Quis mortalium est, aiebat ipse secum, qui quidem sanæ mentis sit & ratione utatur, qui regnum Galliz, Hispaniz, Poloniz, regna sanè opulentissima sibi vendicet ea pacitione, ut quadraginta continuos annos in lectulo rosis strato, eoq; mollissimo resupinus jaceat? Et licet forsan non defuturus sit, qui ad hanc conditionem descendat; is tamen non totum triennium (res certa) sic decumbet, quin abrumpat & dicat: finite, surgam; malo carere regnis, non dicam tribus, sed omnibus, quam sic continue, licet mollissimè jacere, vel decem tantum annis; necdum viginti, aut triginta, vel uti pacitio fiebat, annis quadraginta. Itane res se habent, ut nemo sanus reperiatur, qui ut triplici regno donetur, triginta vel quadraginta annis dicta lege decumbere velit? Quam ergo cæca, quam furiosa est insania, ob lacerum rete, ob tres aviculas, ob crepundia vilissima, illud petulantèr sibire periculum, & tale designare facinus, ob quod in candente grate, in feretro flammeo, non solis quadraginta, non quadringentis, nec quatuor millibus, sed nec quater centenis millibus, sed æternè torquearis furijs; & mortales, intemperatissimè agimur, nisi jam mature, & in rem nostram sapimus. In mollissimo lecto jacere, sed semper jacere, & æternam jacere, supplicium foret inexplicable. Quid jam omnium apud inferos suppliciorum erit cumulus ac congeries formidabilissima?

Apud inferos singularissimū  
 erit tormentū,  
 perpetim audire tot centeno-  
 rum millium horribilissimos  
 mugitus, planctus, rugitus;  
 perinde si meriboyes assentur  
 vivi, aut si rapidi canes catenas rumpere  
 luctentur, nec possint. Fingamus quoscunq;

aurium cruciatus, clamores hominum, latratus canum, lupiterum ululatus, mugitus boum, rugitus leonum, aliarum bestiarum fremitus, fragores nubium, dejectus aquarum; & quicquid inamœnum auribus fingi potest: ah quam id omne nihil est ad Orcum næ plebis desperatissimum fletum, cujus auctarium est sit idor dentium.

o cœcitas humanæ gentis nullis sat lachrymis deploranda! Ex omnibus templorum Pulpitis clamatur, *Æternitas, Æternitas, Æternitas.* Nos nihil omnino præsentiducimur voluptate. Aded perire suave est.

Quis exprimat quid sit æternitas? Quis concipiat quid sit Æternitas? Est unum perpetuum *Sum*, quod præterito caret & futuro. Est circulus, cujus centrum semper circumferentiã nunquam. Cogito tot annorum milliã quorũ sunt momenta, seu puncta in toto tempore à condito mundo usq; ad ejus consummationem, & de æternitate nihil habeo. *O Æternitas!* Quis poterit par esse Æternitati in tormentis? *Et sumus tormenti ipsorum ascendet in secula seculorum, Apoc 14.* Quid est in secula seculorum? Volo dicere, & nescio dicere. Illud tantum scioid ipsum esse, quod *DEVS* solus sua infinitate ambit & complectitur.

*Be not wearied  
 in seeking to avoid hell.*

Sith it is thus then, that upon the little inch of time in this life, depends the length and bredth, the height and depth of immortality in the world to come: even two eternities; the one infinitely accursed, the other infinitely comfortable; losse of everlasting joyes, and lying in eternall flames; sith never ending pleasures or paines doe unavoidably follow the well or mis-spending of this short moment

ment upon earth ; with what unwearied care and watchfulnesse ought we to attend that *Onenecessary thing all the daies of our appointed time, till our change shall come?* How ought we *as strangers and pilgrims to abstaine from fleshly lusts?* What manner of persons ought we to be in all holy conversation and godlinesse? How thriftily and industriously to husband the poore remainder of our few and evill daies for the *making our Calling and Election sure:* In a word, with what resolution and zeale to do or suffer any thing for **JESVS CHRIST?** \* With what industry and dearenesse to ply this moment, and prize that eternity!

\* Quid agis miser, perire vis? Facillimo istud impendio fiet: horula

una, imò vel unica parte horulæ; imò momento vel unico per iram vel libidinem patras, quod æternum dolcas.

Hic serid cogitandum: Itæne homines eruditi, & humano sensu sancti accusantur, judicantur, damnantur? Quid mihi fiet misero? Ergò animum quantis possum industriis curabo. Alii se, suamq; cuticulam curent æternitatis oblii, vigeant, floreat, cras forsan cinis & favilla. Hos ego mores nihil moror, hanc ego viam non ingredior, nam & alium vix terminum quæro.

### Concerning the joyes of Heaven,

Let mee tell you before hand, that the excellency, glory, and sweetnesse thereof, no mortall heart, finite braine, created understanding can possibly conceive and comprehend to the life,  
For,

*The excellency of Heaven unutterable.*

1. Paul tels us, **1 Cor. 2. 9.** That *neither eye hath seene, ner eare heard, neither heart of man conceived* the incomprehensible sublimity and glorious mysteries of that heavenly wisdome, and inexplicable divine sweetnesse revealed in the Gospell: (For I take that to bee his naturall immediate meaning)

meaning:) How transcendently (then) unutterable and unconceivable is the complement, perfection, the real actual, and full fruition of all those Evangelicall mysterious revelations, accomplished to the height in the highest heavens thorow all eternity? Where we shall enjoy the face and beautifull presence of the most glorious and all-sufficient God, as an object wherein all the powers of our soules will be satisfied with everlasting delight.

The eye of man hath seene admirable things: Coasts of Pearle, Crystall mountaines, rockes of Diamond, Golden mines, Spicy Ilands, &c. (so Travailerstake, and Geographers write.) <sup>a</sup> *Mausoleus Tombe, Dianaes Temple, the Egyptian* <sup>b</sup> *Pyramides*, and all the wonders of the world.

<sup>a</sup> *Mausoleum. Mausoli regis Carie sepulchrum, ab Artemisia uxore extractum, tanta operis magnificentia, ut inter septem orbis miracula fuerit numeratum.*

<sup>b</sup> *Maximæ hujus generis*

*in Ægypto fuisse memorantur circa Memphim structuræ ex quadratis lapidibus admirandæ, fastigiatæ ultra omnem excelsum, quæ manu fieri posset, &c.*

<sup>c</sup> *Spiritus qui in corde agitant, tremulum, & subsultantem recipiunt ærem in pectus & inde excitantur: A spiritu musculi moventur, &c. Scalig. Exercit. 202.*

<sup>d</sup> *Cardan. Subtil. lib 13.*

Mans heart can imagine miraculous admirabilities, rarest peeces, worlds of comforts and strange felicities. In conceipt it can convert all the stones upon earth into pearles, every grasse pile into an unvaluable jewell, the dust into silver, the

the sea into liquid gold; the aire into cryſtall. It can clothe the earth with farre more beauty and ſweetneſſe, than ever the Sun ſaw it. It can make every Starre a Sun; and all thoſe Suns ten thouſand times bigger and brighter then it is. And yet the height and happineſſe of Evangelicall wiſdome doth farre ſurpaſſe the utmoſt which the eare, eye, or heart of man hath heard, ſeene, or can poſſibly apprehend. And this ſo excellent light upon earth diſcovering the inſtimable treaſures of hidden wviſdome in CHRIST, is but as a graine, to the richeſt golden mine, a drop to the Ocean, a little glimpse to the glory of the Sun; in reſpect of that fullneſſe of joy hereafter, and everlaſting pleaſures above: with what a vaſt diſproportion then doth the inimaginable excellency of heavenly bliſſe ſurpaſſe and tranſcend the moſt enlarged created capacity. Infinitely, infinitely.

2. Our gracious GOD in his holy unſearchable wiſdome doth reſerve and detaine from the eye of our underſtandings a full comprehension of that moſt glorious ſtate above; to exerciſe in the meane time our faith, love, obedience, patience, &c. As a father ſhewes ſometimes, and repreſents to the eye of his child, a glimpse and ſparkle (as it were) of ſome rich orient jewell, to make him love, long, pray and cry for a full ſight of it, and grasping of it in his owne hand: So our heavenly Father in this caſe. If celeftiall excellencies, and thoſe ſurpaſſing joyes, ariſing principally from the viſible apprehenſion of the purity, glory and

*Why the glory  
of heaven is not  
at full revealed*

beauty of G O D, were clearly seene and fully knowne, even by speculation, it would bee no strange thing, or thankworthy for the most horrible Beliall, \* to become presently the holiest Saint, the worlds greatest minion, the most mortified man. But in this vale of teares we must live by Faith.

\* Tanta est autem pulchritudo justitiæ, tanta jucunditas lucis æternæ, hoc est, incommutabilis veritatis, atq; sapientiæ, ut etiam si non liceret amplius in ea manere, quam unius diei mora, propter hoc solum innumerabiles anni hujus vitæ pleni delicijs & circumfluentia temporalium bonorum recto merito; contemneretur. *August. de Lib. Arb. Lib. 3. Cap. ult.*

*How small capacity from Adams fall.*

I Cor. 13.

\* Induci in nubes, penetrare in plenitudinem luminis, irrumperè claritatis abyssos, & lucem habitare inaccessibilem, nec temporis est hujus nec corporis. Id tibi in novissimis reservatur, cum te mihi exhibuero gloriosum non habentem maculam aut rugam, aut aliquid hujusmodi. *Bern Super Cant. Serm. 38.*

3. It is a fruit of our fall with *Adam*, and the condition of this unglorified mortall state here upon earth, *to know but in part*: From which our knowledge above shall differ, as the knowledge of a child from that of a perfect man: as knowledge by a glasse, from apprehension of the reall object: as knowledge of a plaine speech, from that which is a riddle. *It is not for us* (saith \* one) *in these earthly bodies, to mount into the clouds, to pierce this fulnesse of light, to breake into this bottomelesse depth of glory, or to dwell in that unapproachable brightnesse: This is reserved to the last Day; when CHRIST JESVS shall present us glorious and pure to His Father without spot or wrinkle.*

*The glory of heaven not comprehended without supernaturall illumination.*

4. Our understandings upon necessity must bee supernaturally irradiated and illightened with extraordinary enlargement and divinenesse, before

we can possibly comprehend the glorious brightnesse of heavenly joyes and full sweetnesse of eternall blisse. It is impossible in this life for any mortall braine to conceive them to the life, as to compasse the heaven with a span, or containe the mighty Ocean in a nut-shell. The *Philosopher* could say; that as the eyes of an Owle are to the light of the Sun, so is the sharpest eye of the most pregnant wit to the mysteries of nature. How strangely then would it bee dazeled and stricke starke blind with the excessive incomprehensible glory and greatnesse of celestiall secrets, and immortall light?

But although wee cannot comprehend the whole, yet wee may consider part. Though wee cannot take a full draught of that over-flowing fountaine of endlesse blisse above; yet wee may taste; though we cannot yet enjoy the whole harvest, yet we take a survey of the first fruits. For, the Scriptures to this end shadow unto us a glimpse, by the most excellent, precious and desirable things of this life.

Thus much premis'd; let us (for my present purpose) about the joyes of Heaven, consider;

I. The Place, where G O D and all His blessed ones inhabite eternally.

*The Place of eternall glory.*

But how can an infinite G O D bee said to dwell in a created heaven?

G O D from all eternity when there was nothing, to which Hee might manifest and make knowne Himselfe is not said to dwell

*How God can be in a place.*

\* *As for the place of GOD before the world created, the finite wisdom of mortall men hath no perception of it: neither can it limit the seat of infinite power; no more than infinite power it self can be limited; for, His Place is in Himselfe, whom no magnitude else can containe.* S. W. Rawleigh Lib. 1. Cap. 4.

*Non est quod quæras ultrà, ubi erat antequam mundus fieret? Præter ipsum nihil erat, ergò in se ipso erat.* Bern. de consid. Lib. 5. Cap. 6.

*Antequam faceret DEVS cælum & terram, ubi habitabat.* In Se habitabat, apud Se habitabat, & apud Se est DEVS. *Aug. in Psal. 122.*

*Ante omnia DEVS erat solus, ipse Sibi & mundus, & locus, & omnia. Solus autem: quia nihil extrinsecus præter Illum.* Tertull. ad ver. (us Praxean. non procul ab initio.

\* *Est DEVS ita ubique, ut non tantum omnes hujus universi partes permeet, sed etiam immensa illa spatia quæ sunt supra cælos (quæ est naturæ infinitate) penetret: non tamen existimes DEVM ibi esse, tanquam in loco positivo repletive, sed tantum per immensitatem essentia.* Euseb. De DEO. q. 6.

\* any where, either to have beene out of Himselfe, or in any thing, but onely in Himselfe. He was therefore an heaven to Himselfe. But when Hee pleased He created the world; that in so large and goodly a Theater He might declare and convey His power, goodnesse and bounty; some way, or other, to all creatures. Especially, Hee prepared this glorious heaven wee speake of, not that it might enclose or enlarge His happinesse: But that Hee might unspeakably beautifie and irradiate it with unconceivable splendour of His Majesty and Glory; and so communicate Himselfe beatifically to all the Elect, Saints and Angels, even for ever and ever. I said, not that it might enclose, conclude and confine Him: For, He is as truly without the heavens, as He is in them: And Hee is where nothing is with Him. He was vvhhen nothing vvas, and then He vvas, vvhwhere nothing was beside Himselfe. *Before the Creation there was properly, neither when nor where, but onely an incomprehensible perfection of indivisible immensity and eternity; which would still bee the same, though neither heaven nor earth, nor any thing in them should any more be.* \* *But we may not so place Him without the*



Heavens, as to cloath Him with any imaginary space, or give the check to His immensity by any paralell distance locall. He is said to be without the heavens, in as much as His infinite Essence cannot be \* contained in them, but necessarily contains them. *Hee is so without them, or (if you will) beyond them, that albeit a thousand moe worlds were heaped up by His all-powerfull hand each above other, and all above this; He should by vertue of His infinite Essence, not by free choice of will or mutation of place, be as intimately coexistent to every part of them, as He now is to any part of this heaven and earth we enjoy.* In a sober sense, \* Bernard faith true; *Nusquam est & ubiq; est*: He is *no where*; because no place, whether reall or imaginary can comprehend or containe Him: He is *every where*; because no body, no space or spirituall substance can exclude His presence, or avoid the penetration (if I may so speake) of His Essence.

This glorious Emphyrean Heaven (where nothing but light and blessed immortality, no shadow of matter for cares, discontentments, griefes, and uncomfortable passions to worke upon, but all joy, tranquillity and peace, even for ever and ever doth dwell) is seated \* above all the visible Orbs, and Starry Firmament. See Deut. 4.39. & 10.14. Josh. 2.11. Prov.

\* Behold, the heaven and the heaven of heavens cannot containe Thee. 1 King 8. 27.

\* Ubi est? Quid dixi miser? Sed ubi non est? Altior est celo, inferno profundior, latior terra, mari diffusior. Nusquam est, & ubique est. Quia nec abest ulli, nec ullo capitur loco. Bern. mibi. Col. 363.

The glory of the highest heaven.

\* There is a place beyond that flaming Hill,  
From whence the starres their thin appearance shed,  
A place beyond all place, where never ill  
Nor impure thought was ever harboured:  
But Sainly Heroes are for ever said  
To keepe an everlasting Sabbath rest,  
Still wishing that, of what they are still possess,  
Enjoying but one joy, but one of all joyes best.

Fletcher CHRIST'S Victory, pag. 2. St. 6.

25.3. 1 King. 8. 27. 30. 39. 43. 49. Luke 24. 51. Acts 1. 9. & 7. 69. Ephes. 4. 10. 2 Cor. 12. 2. where it is called the *third heaven*.

The three heavens.

1. The first is that whole space from the earth to the Sphere of the Moone; where the birds flie; whence raine, snow, haile, and other Meteors descend. See Gen. 7. 11. Psal. 8. 8. Mat. 8. 20. Deut. 28. 12. Mat. 6. 26. where they are called τὰ πτερά τῶ ἕρως.

2. The second consists of all the visible Orbs. See Gen. 1. 14., 15. where he calls the whole ἡ ἐπέωρα, *Expansion, Firmament, Heaven*. And in this Hee placeth the Sun, Moone, and other Starres, Deut. 17. 3. Within this second *Expansion* we comprehend three other Orbs, represented to our knowledge by their motion. Of which see \* *Eustachius* Table, at pag. 94.

\* Communis quidem opinio est decem tantum

esse cœlos mobiles: nempe septem cœlos Planetarum, Cœlum Stellatum, Cœlum Christallinum, & primum mobile. Verum mihi valde probabilis visa est recentiorum Mathematicorum sententia, undecim esse cœlos mobiles ita ut inter firmamentum, & primum mobile, pro unico Cœlo Christallino, duplex cœlum constituatur. Namque pro unico motu trépédationis, qui Cœlo Christallino tribuebatur, quem admitti non posse demonstrant: ponunt duplicem motum librationis: alterum ab Ortus ad Occasum, & è contrâ, quem tribuunt nonæ spheræ. Alterum à Septentrione ad Austrum, & è contrâ, quem decimæ Spheræ assignant. His additur undecima Sphæra, seu primum Mobile. Deniq; Theologi præter Cœlos mobiles, admittunt supremum Cœlum immobile, quod Empyreum appellant, quod sit sedes Beatorum. *De Cœlo*.

Q. 6.

3. The third is that where GOD is said specially to dwell; whither CHRIST ascended, and where all the blessed Ones shall bee forever.

No \* natutall knowledge can possibly be had of this Heaven: neither any helpe by humane arts, Geometry, Arithmeticke, Opticks, Hypotheses, Philosophy, &c. To illighten us thereunto. For, it is neither aspectable nor moveable. Hence it is that *Aristotle*, the most eag<sup>l</sup>e-eyed into the myster-ies of nature of all Philosophers, and whom they call *Natures Secretary*; yet said, that beyond the mooveable Heavens, there was neither body, nor \* time, nor place, nor vacuum. But G O D S Booke assures us of this heaven of happinesse, and House of G O D, above all the aspectable mooving Orbs. 2 Cor. 3. 2. Eph. 4. 10. 1 King. 8. 27. 30. 39. 43. 49.

And it is the biggest and most beautifull Body of the whole creation, incorruptible, unmooveable, unalterable: wholly shining with the most exquisite glory and brightnesse of purest light: wherein, as in a confluence of all possible felicities, J E H O V A H, G O D blessed for ever, doth familiarly and freely communicate Himselfe to be beatifically seene, and fully enjoyed face to face of all the elect, humane and Angelicall spirits for ever. Where the glorified Body of J E S U S C H R I S T shines with unconceivable splendour above the brightnesse of the Sun, &c.

This place most excellent replenished with those unknown pleasures which attend everlasting happinesse, where G O D, blessed forever, is seene face to face, is made admirable and illustrious by its bignesse and beauty.

Guess the immeasurable magnitude, and beautifull signes of it,

*The highest  
heaven above  
sense.*

\* Neq; ex sensu,  
neq; ex motu,  
neq; ex effectū,  
ant adjuncto  
aliquo, sed ex  
solā Dī per  
Scripturas re-  
velatione no-  
bis innotuit.

*Tilen.*

\* Οὐδὲ πῦρος,  
οὐδὲ κερδν, οὐδὲ  
χρῆστος ἐστὶν ἐξω  
τῶ ἡπαιῶ.

*De Caelo. Text*

99.

*The excellency  
of the highest  
heaven.*

*Heaven a great City.*

*Scatum*

*Ecclesia continum à suo tempore in omnem usq; æternitatem. descriptis Iohannes, sicut Prophetæ Iesaias & Ezechiel: quæ causa est, cur non omnia ista vaticinia, vel de solâ Ecclesiâ, vel de solo Cælo, sed de utroq; simul intelligi possint, aut debeant; verû n servatâ moderatione. Neque enim omnia quæ de Ecclesiâ sunt, ea etiam de cælo intelligi possunt. Neque vicissim omnia, quæ de Cælo, ea ad Ecclesiam accomodari queunt.*

*But ye are to observe, that it is not the purpose of the HOLY GHOST to set forth the just and full compass of the Heavenly Jerusalem: (For it is immeasurable to our capacity) but by this great measure, He giveth us, as it were, some taste of the largeness thereof. Giffard upon Rev. Cap. 21.*

*In heaven many inhabitants.*

*\* Habitatio- nes sunt in cœlis, quæ sufficient infinitis mundis capiendis: Imò*

*virtus est in ascensione CHRISTI, ad præparandum locum infinitis etiam mundis, nedum omnibus hominibus qui in hoc uno mundo sunt. Sed causa est in hominibus ipsis qui desunt sibi, neque credunt in illud sanguinem quo præparantur nobis illa in cœlis loca. Rolloc. in Iohan. Cap 14.*

1. By its \* description, *Rev. 21.* It is called *Verf. 10.* by an excellency, *That great City, &c.* Which if it be immediately meant (as many learned and holy Divines would have it) of the glory of the Church here on earth, when both Jewes and Gentiles shall be happily united into one Christian Body and Brother-hood, before CHRIST'S second coming, it is no lesse pregnant to proove, that the Heaven of Heavens is a place most glorious above all comparison and concept. For, if there be such goodlinesse, amplitude, beauty and majesty in this Militant Church; how infinitely will this beauty be yet more beautified, and all this glory glorified with incredible additions in the Church Triumphant? If there be such excellency upon earth, what may we expect in the Heaven of Heavens?

2. By those many \* *Mansions* prepared for many thousand thousands of glorified Bodies after the last Day, *Iohn 14. 2.* Besides the numberless numbers of blessed Angels; the present inhabitants of those heavenly Palaces.

3. By the incredible distance from the earth to the Starry Firmament. If I should here tell you the severall \* computations of Astronomers in this kind, the summes would seeme to exceed all possibility of beliefe. And yet besides, the late learnedst of them place above the eight Sphere, wherein all those glorious lamps shine so bright, \* three moving Orbs more. Now the Emphyrean Heaven comprehends all these, how incomprehensible then must its compasse and greatnesse necessarily be?

*The height of the highest heaven*

\* Mathematici alij distantiam Cœli Stelliferi, seu firmamenti metientes, numerant

163,38562. millia Germanica: alij, ut Bernardinus & Rosetus numerant, 65,257500.

Age igitur; Quantum dicitur appellatum, distantiam.

*Astrologi a centro terræ, ad cœlum æthereum, seu firmamentum vulgò appellatum, distantiam.*

Vulgò intervallum dicitur contineri Diametros terræ 10040<sup>11</sup>/<sub>14</sub>

Terræ verò Diametro tribuuntur partes 120, Unicuique parti milliarum 62. Quæ ducta in totum Diametrum efficiunt summam milliariorum 7440 Qui numerus multiplicatus per 10040<sup>11</sup>/<sub>14</sub> ostendit distantiam terræ ab orbe octavo, nempe 74703 180. milliariorum. See *Casman Ouranogra.*

*Be it so, that the adventure of Mathematicians in this Point bee too audacious and presumptuous: and that the sublimity, and how many miles it is distant, cannot be certainly knowne: yet you must needs be of my Authors mind: Dabitari non potest magnam esse Expansi cœlestis intercapedinem & altitudinem: siquidem, id testatur cùm visus ipse, tum passim sacra Scriptura: Job. 11. 8. dicuntur cœli altissimi; adeo q̄ quantitas eorum est impervestigabilis, & altitudo hominibus inservabilis. Idem. Ibid.*

\* *Magnus was the man, who by his admirable art of latter times added a tenth moveable Heaven: so that now there are three moveable Heavens above the Firmament as our Masters in that profession teach us. See Magnus his Theoriques. Eustachius follows him, De Mundo. & Cœlo, pag. 64, 65.*

4. By considering, what a large Expansion and immensity the mighty LORD of Heaven and earth is like to chuse for revealing His glory in the highest and most transcendent manner to all His noblest creatures; infinitely endear'd unto Him by the bloody death of His dearest Sonne, even the

*The immensity of the highest heaven.*

the *Sonne of his love*, thorow all eternity. Who doth all things like Himselfe: if He love, it is with a free, infinite, and eternall love: if Hee worke, He makes a world: If He go out with our Hosts, the *Sun* shall *stand still* if need bee, and the *Starres* must *fight*: if He come against a people, He will make His sword *devoure flesh*, and His *arrows drinke blood*: if He be angry with the world, He brings a *flood* over the whole face of the earth. If He set His affection upon a mortall worme, that trembles at His Word, and is weary of sinne; He will make him a King, give him a Paradise, crowne him with eternity: if He builds a house for all His holy Ones; it must needs be a *None-such*; most magnificent, stately and glorious, farre above the reach of the thoughts of men.

*The worth of the highest heaven.*

5. What a spacious and specious inheritance; what a rich, super-eminent and sumptuous Purchase and Palace do you thinke was the precious blood of the Son of G O D by its inestimable price and merit, able to procure at the hands of His Father, for His *Redeemed*?

*The brightnesse of the highest heaven.*

Let us here also lay hold upon some considerations, whereby wee may behold (at least) some little glimpses of the admirable glory of its light.

\* See Casman. Astrol p. 1 cap.

4. Ut in nulum numerum ponamus, aut Veneris, aut

Mercurij, sydera, nec computemus stellas novem, quas obscuras, aut quinque, quas rubras appellunt, vel nebulosas: nullo etiam numero habemus infinitas alias, quae sexto ordine sunt minores.

1. To say nothing of that glorious projection and transfusion of Æthereall light, both of the Sun and of the Starres, of the six magnitudes, which by Astrological computation, constitute \* three

hundred Suns at the least, (whence ariseth a masse of shining beauty) upward into the Emphyrean Heaven; which *Patricius* endeavours industriously to proove; I say, to passe it by as a groundlesse <sup>a</sup> concept; let us take a scantling, as it were, and estimate of the incomparable brightnesse and splendour of the highest heaven; by that which Orthodoxe Divines soberly tell from *Rev.* 21. and other places; to wit, that it is *verus ὀλυμπος*, wholly light, not like the Starry Firmament, bespangl'd here and there with glittering spots: but all as it were, one <sup>b</sup> *great Sun*. From every Point powring out abundantly whole rivers, as it were, of purest heavenly light, &c. Hence with allusion to brightest things below; it is said to have a wall

• Nihil temere hic vel asserere, vel insicari debeo. Novi interim, Beatorum domicilium illud, super eum cœlum depingi lucidissimum sub imagine novæ Hierosolymæ. Apoc. 21. 23. Dicitur: Non eget Sol & Luna, ut luceant in ea. Nam gloria Dei illustrat eas: &

*Lucerna ejus est Agnus.* Quid hinc mi Patrici? De sententiâ *Iohannis*: *Altam esse lucem cœlestis gloriæ; aliam Solis & Lunæ: Non opus esse Sole* (ait) *& Luna: Négatio est sydereæ lucis. Opponitur ei affirmatio divinæ lucis & gloriolæ, quæ proficiuntur à DEI gloria & Agno Filio DEI. Ibid.*

*Neq; urbs ista eget Sole, &c.]* Non negat, quin Sol & Luna in firmamento suum retentura sunt lumen; sed ait supremum illud cœlum, longè præstantiori luce splendere, nec opus habere tali Sole & Lunâ. Gloria inquit DEI ἰσοτιαν αὐτῆς. Discrimen facit inter ἰσὺν gloriam DEI, & inter φῶς quo ipsa urbs illustratur, Gloria DEI majestas est DEI, luxq; illa, Deitas ipsius, quam inhabitare DEUS dicitur. Ea omnibus est inaccessa, & corporeis oculis invisibilis. Ab hac majestate verò pro beneplacito voluntatis DEI, lumen creatum proficiuntur, quo tota urbs splendet: & quo electis etiam communicato, efficit DEUS, ut ipsum plenè, & quasi facie ad faciem cognoscant *Zanch. de Calo beato. Cap 4.*

<sup>b</sup> Cœlum Beatorum est imprimis lucidissimum, eoq; verus ὀλυμπος: Hoc est totum & omni ex parte luminosum ac splendidum. Non enim est sicut firmamentum varijs ornatum stellis, eoq; alibi lucidum: alibi verò non ita lucidum, sed totum est pellucidum. Est enim perinde atq; si totum sit quidem Sol. maximus, & omnia suo ambitu complectens. Neq; lux illa est similis luci stellarum, neq; etiam ejusdem generis. Sed est lux verè divina, licet creata: idcirco quia lux est alterius generis, & lux est gloriæ, non penetrat huc ad nos usq;: oculis tamen corporeis. futuro seculo à nobis videbitur. *Idem Ibid.*

\* Incomparabiliter clara est civitas æterna: ubi victoria, ubi veritas, ubi dignitas, ubi sanctitas, ubi vita, ubi æternitas. De vita æterna.

Oh how brave, how beautifull, how glorious, how glittering, how gorgeous, how admirable

of *Iasper*, building of *gold*, a foundation of *precious stones*, and gates of *pearles*. Being cleare as *Cristall*; shining like unto *glasse*; transparent in brightnesse as a *molten looking glasse*. It may be, those places may also in latitude of sense intimate and include this glorious visible light I speake of, *Coloss. 1. 12. Psal. 36. 9. 1 Tim. 6. 16.*

Ancient Divines also apprehended this glorious beauty and brightnesse in the blessed heaven.

*The eternall City* (saith \* *Austin*) is incomparably bright and beautifull; where there is victory, verity, dignity, sanctity, life, eternity.

a City is this! For, if the gates be of *pearle*, and the streets of *gold*; then what are the inner roomes? What are the dining chambers; And what are the lodging roomes? O how unspeakable is the glory of this city, that Kings shall throw downe their Crownes and Scepters before it, counting all their pomp and glory but as dust in respect of it? And the magnificence and pompe of all the Potentates of the earth shall here be laid downe. And albeir none of the Kings and Nobles of the Gentiles might be admitted into the old Jerusalem, yet all the Gentiles that believe shall be admitted into this new Jerusalem, and made free Denizens thereof for ever. Dent upon the Rev.

I might tell you here of many other probable singularities about this celestially palace, and that from the hand of some godly and learned Divines: To wit, [That this third Heaven is not penetrable by any creature, whereas the other two are passable by the grossest Bodies, so that it is said to open to the very Angels, *Iob. 1. 51* Who, though they be able to penetrate all things under it, yet are they no more able to enter that Body, than they are to passe into one anothers natures. Hence it comes to passe, that the third Heaven gives way to Angels, soules and bodies of men to enter in by miracle: GOD making way by his power, where nature yeelds no passage. For, it is without pores, and cannot possibly extend or contract it selfe into a large or straiter compass. *That, Tertium hoc & summum cœlum, in medio non est corpus solidum: sed inest aura aliquis cœlestis quæ supplet defectum aeris corporibus glorificatis: In qua etsi pori non sunt, in vobis tamen pori erunt, in quibus erit hæc natura cœlestior, quæ etiam aeris vicem supplebit ad sermonem. In cœlo enim usuri sumus Hebræâ linguâ: 1. Nam natura ibi redibit, quæ primitivus hanc linguam tenuit. 2. Confusio linguarum maledictio fuit. And this aura cœlestis (say they) shall maintaine life eternally, and be answerable to our constitution, even as this ayre is, &c.] But as I would myselfe by no means confidently entertaine, so will I never obtrude upon others any thing in this or any other divine point; but that only which is grounded (either directly and immediately, or by good and sound consequence) upon GODS sure Word.*



*If those which be condemned (saith Basil) be cast into utter darknesse; it is evident that those which walked worthy of GOD, have their rest in supercelestiall light.*

*The brightnesse  
of CHRIST'S  
glorified body.*

2. Besides the superexcellency of its native lustre, that I may so speak, this blessed heaven wil yet be made infinitely more illustrious and resplendent by all the most admirable and amiable shining glory of that dearest ravishing object, to a glorified eye, the glorified Body of JESVS CHRIST. In respect of the beauty and brightnesse whereof, all fyderiall light is but a darksome mote, and blackest mid-night. See *Mat. 17. 2.*

3. Adde hereunto the incredible and unspeakable splendour of many millions of glorified Saints, whose bodies also will out-shine the Sun. See *Mat. 13. 43. Phil. 3. 21. Dan. 12. 3.* Who are said to shine *as the brightnesse of the Firmament, as the Stars, Dan. 12. 3. As the Sun, Mat. 13. 43.* To be like CHRIST Himselfe, *John 3. 2.* And to *appear with Him in glory, Col. 3. 4.*

*The splendour  
of glorified  
Saints.*

Now, what a mighty and immeasurable masse of most glorious light vvill result and arise from that most admirable illustrious concurrence, and mutuall shining reflexions of the Emphyrean Heaven more bright and beautifull than the Sun in his strength, the *Sun* of that sacred Pallace, and all the blessed Inhabitants? All which every glorified eye shall be supernaturally enlarged, enabled, and ennobl'd to behold and enjoy in a kindly and comfortable manner vvith ineffable delight and everlastingnesse!

4. If the porch and first entry be so stately and glorious,

*The brightnesse  
of GODS pre-  
senc.*

glorious, garnished and bespangl'd with so many bright shining Lights and beautifull Starres: What workmanship and rare peeces, what majesty and incomprehensible excellencies may wee expect in the Palace of the great King, and the heavenly habitations of the Saints and Angels? \* How full of beauty and glory are the chiefe roomes and Prefence-Chamber of the great and royall Monarch of Heaven and Earth?

O with what infinite sweetest delight may every truly gracious soule, bathe it selfe before-hand, even in this vale of teares, in the delicious and ravishing contemplation of this most glorious Place, wherein he hath an eternall blisfull mansion most certainly purchased and prepared for him already, by the blood of J E S U S C H R I S T! Let us therefore (as an holy Divine would have us) spend many thoughts upon it; Let us enter into deepe meditations of the inestimable glory of it: Let us long untill we come to the fingering and possession of it: even as the heire longeth for his inheritance. --- Let us strive and straine to get into this golden Citie; where streets, walls and gates, and all is gold, all is pearle: nay, where pearle is but as mire and dirt, and nothing worth. O what fooles are they, who deprive themselves willingly of this endlesse glory for a few stinking lusts! O what mad men are they, who bereave themselves of a roome in this Citie of Pearle, for a few carnall pleasures! O what bedlams and humane beasts are they; who shut themselves out of these everlasting habitations, for a little transitory pelfe! O what intolerable sots and senselesse wretches are all such, who wilfully barre themselves

out

*Meditate on  
the glory of hea-  
ven.*

out of his Palace of infinite pleasure, for the short fruition of worldly trash and trifles?

2. In a second place, let us take notice of some names, titles and epithets attributed to heavenly joyes, eternall glory, which may yet further represent to our relish their incomparable sweetnesse and excellency. They are called,

Titles attributed to heaven.

1. A *Kingdome*, *Mat. 25. 34. Luke 12. 32.* Now a Kingly Throne is holden the top and crowne of all earthly happinesse: the highest aime of the most eager and restlesse aspirations and ambitions of men. A confluence it is of riches, pleasures, glory, all royall bravery, or what mans heart can wish for outward welfare and felicity. \* What stirres and stratagems, what murders and mischiefes, what mining and counter-mining, what mysterious plots and machivilian depths, what strange adventures and effusions sometimes even of bloody seas, to catch a Crowne? Witnesse *Lancaster and Yorke*, nay all habitable parts of the earth, which from time to time have become bloody cock-pits in this kind.

1. A *Kingdome*

\* Who hath not observed what labour, practise, perill, bloodshed, cruelty, the Kings & Princes of the world haue undergone, exercised, taken on them & committed; to make themselves and their issues Masters of the world  
S.W. Rawleigh

2. An *Heavenly Kingdome*, *Mat. 7. 21. And 18. 3.* to intimate, that it surpasseth in glory and excellency all earthly kingdomes, as farre as heaven transcendeth earth and unconceivable more.

2. An heavenly Kingdome.

3. *The Kingdome of GOD*, *Acts 14. 23.* A Kingdome of GODS owne making, beautifying and blessing; who doth all things like Himselfe, as I said before: replenished and shining with Majesty, pleasures and ineffable felicities, befitting the glorious Residence of the King of Kings.

3. A Kingdome of GOD.

4. An

4. *An Inheritance.*

4. An *Inheritance*, *Acts* 20. 32. Not a tenement at will, to bee possessed or left at the Landlords pleasure: but an inheritance settled upon us, and sealed unto us by the dearest and highest price that ever was payed, which will be as orient, precious and acceptable, after as many millions of yeares, as you can thinke, as it was the very first day it vvas powred out and payed.

4. *A glorious inheritance.*

5. A *rich and glorious inheritance*, *Ephes.* 1. 18. Fit for the Majesty and mercy of Almighty God to bestow; the unvaluable blood of His Sonne to purchase, and the dearely Beloved of His Soule to enjoy.

6. *The inheritance of Saints.*

6. An *Inheritance of the Saints in light*, *Coloss.* 1. 12. Every vword sounds a vworld of sweetness.

7. *An incorruptible inheritance.*

7. An *Inheritance incorruptible, and undefiled, and that fadeth not away*, *1 Pet.* 1. 4. There can never possibly be the least diminution, much lesse any abolishment of the least glimpse of heavenly glory. But all blisse above will be as fresh and full innumerable yeares hence, as at our first entrance, and so thorow all eternity.

8. *A Crowne.*

8. A *Crowne of righteousness*, *2 Tim.* 4. 8. Fairly come by, and full dearely bought. A *Crowne of life*, *Iam.* 1. 12. A *Crowne of glory*, *1 Pet.* 5. 4. *Glory* it selfe, *Rom.* 9. 23. Nay, an *exceeding exceeding eternall waight of glory*, *2 Corinth.* 4. 17. Which Crownes, Kingdomes, Pearles, Jewels Feasts, &c. do but weakely shadow out unto us. A *superlative transcendent Phrase* (saith one) *such as is not to be found in all the Rhetoricke of the Heathens, because they*

they never wrote of such a theme, nor with such a spirit.

9. Fulnesse of joy, everlasting pleasures, *Psal. 16.* 9. Fulnesse of joy.  
 II. A swift flowing river and torrent of pleasures, *Psal. 35. 8.* The very joy of our Lord and Master, *Mat. 25. 21.*

3. In a third place, let us consider the beauty and blessednesse of glorified Bodies.

I doe not here curiously enquire with the Schoole-men; whether the glory of the body doth spring originally out of the blessednesse and beautifull excellency of the soule, and so redounds upon the body, by a continued constant influence, as *Aquinas* thinks. Or, (which I rather follow) that those excellent endowments and heavenly splendours are originally and dispositively implanted by Gods hand in the reformed body, onely perfected and actuated (as it were) by the glorious soule, as *Bonaventure* supposeth. Sure I am in generall, they shall be made like the glorious body of *CHRIST*, *Philip. 3. 21.* And that is happiness and honour enough, inexplicable, supereminent.

Besides their freedome from all defects and imperfections, diseases and distempers, infirmities and deformities, \* maimednesse and monstrous

erant, vel futuri erant in juvenili ætate. *Iidem Ibid. Cap. 16.*  
 Quibus omnibus pro nostro modulo consideratis & tractatis, hæc summa conficitur, ut in resurrectione carnis in æternum eas mensuras habeat corporum magnitudo, quas habebat, perficiendæ live perfectæ, cujuscunq; in dita corpori ratio juventutis, in membrorum quoq; omnium modulis congruo decore servatur. *Ibid. Cap. 20.*

All the bolies of the Elect shall arise in that perfection of nature, whereunto they should have attained by their naturall temper and constitution, if no impediment had hindered: and in that vigour of age, that a perfect man is at about three and thirty yeares old, each in their proper sexe. So saith some worthy Divine, whose name I forgot to note when Iooke his Saying.

The beauty of glorified bodies.

\* Restat ergo, ut suam recipiat quisque mensuram, quam vel habuit in juventute, etiam si senex est mortuus: vel fuerat habiturus, si ante est defunctus. *Aug. de Civit. Dei Lib. 22. Cap. 15.*

Circa triginta annos definierunt esse, etiam seculi hujus doctissimi homines, juventutem. *Idem Ibid.*

Resurgent omnes tam magni corpore, quam vel erant, vel futuri

shapes, infancy, or decrepitness of stature, &c. From want of meate, drinke, mariage: for wee shall be like the Angels of G O D in heaven, *Matth. 22.30. We shall hunger no more, neither thirst any more, Rev. 7.16.* of sleepe; for there shall bee no wearying of the body, or tyring the spirits; for, we shall live by the all-sufficient Spirit of G O D, which never needs refreshing: of physicke; for, we shall enjoy \* perpetuall impregnable health: a glorified body cannot possibly be distempered; either by inward contrariety of elementary qualities; or any outward contagion, or hurtfull impression: of aire; to coole our heat, or keepe us from stifling: of clothes; for, we shall be clothed with long white robes of immortality, *Rev. 7.9.* which can never bee worne out; but shall be so beautifull and glorious; that like the Sun, we shall be best adorned, when we have no other covering, but our owne resplendent Majestickall brightnesse: of Sun; for *the glory of G O D shall illighten that heavenly city; and the Lambe shall be the light thereof, Rev. 21.23.* Of any thing; for, G O D shall be united *All in All, 1 Cor. 15.28.*

\* Astruere licet, sanitatem vitæ futuræ ita vigere, & immutabilem, ac inviolabilem fore: ut ineffabili quadam dulcedine suavitatis totum hominem repleat, & omne quod alicujus in se vicissitudinis, mirabilitatis, aut læsionis suspicionem præterdere queat, procul arceat, atque repellat. *Anselm de similitud., Cap 54.*

Endowments of the body in heaven.

I say, besides an everlasting exemption, and priviledge from all ills, paines, miseries; our bodies shall be gloriously crowned with many positive prerogatives, marvellous excellencies, high and heavenly endowments.

1. *Immortality, 1 Cor. 15.54.* Glorified bodies can never possibly die. They shall last as long as G O D Himselfe, and run parallell with the longest line of eternity. In which respect also, our condition

condition is a thousand times more happy and glorious, than if we had stood still with *Adam* in his innocency and felicity. If so, he could but have conveighed unto us bodies immortall \* *potentiâ non moriendi ex Hypothesi*, as they say; that is, endowed onely with power of not dying, if so and so: but now they shall be immortall *impotentiâ moriendi*, that is, shine for ever in the highest heavens with impossibility of ever perishing.

\* Immortalitas sumitur quadrifariam: Pro

1. Impotentia moriendi absoluta, & natara. Sic Solus Deus immortalitatem habet, 1 Tim. 6. 16.

2. Impotentia moriendi ex gratia creationis: sic Angeli & animæ humanæ sunt immortales.

3. Impotentia moriendi ex gratia doni: sic cælum novum, terra nova, corpora beatorum immortalitatem habebunt

4. Potentia non moriendi ex aliqua Hypothesi, licet in se sit mortale. Sic homo ante peccatum erat immortalis corpore, ex Hypothesi unionis cum anima originali & perfecta, immortali.

2. *Incorruptibleness*, 1 *Corinth.* 15. 42. 54. *Incorruptibleness*.

For, every glorified body shall for ever bee utterly impassible, and unimpressionable with any corruptive quality, action, or alteration. Whether, 1. By the power of some peculiar glorifying endowment implanted in the body, or redounding from the soule upon the body for that purpose: Or, 2. From an exquisite temper and harmony of the Elementary qualities freed everlastingly from all possibility of any angry contrariety and combat: Or, 3. Which seemeth most probable and approved by the learnedst Schoole-men, from an exact subiection of the body to the soule, as of the soule to GOD: I say, whe-

ther so or so, I doe not here enquire or contend; but leave all alterations in this kinde to the curious disquisitions of such idle and ill-exercis'd Divines. The testimony of G O D's never-erring Spirit (in the cited place) is more than infinitely sufficient to assure every Christian heart, that our raised bodies, reformed by the All-mighty glorious hand of G O D, shall never more be expos'd to violence or hurt from any externall agent: or obnoxious to the least disposition towards any inward decay, putrefaction or dissolution.

3. Potency.

3. Potency, 1 *Corinth.* 15. 43. Our soules are in nature, substance, and immateriality like the Angels of G O D: One of which killed in one night an hundred fourescore and five thousand, 2 *Kings* 19. 35. And therefore little know wee, though the edges, excellency, and executions may be dul'd and drown'd in our heavy, fraile, sinfull bodies, of what might and power they may be originally. But then, when to the soules native strength, there is an addition of glorifying vigour; and G O D's mighty Spirits more plentifull inhabitation; and it shall also put on a body, which brings with it, besides its owne peculiar inherent power, an exact serviceablenesse and sufficiency apted and apportion'd to the soules highest abilities  
and



and executions; \* how incredibly powerfull and mighty may we suppose a Saint in heaven shall be? \* In futuro igitur, ut jam prælibavimus, & sic justus or-

tus erit, ut etiam si velit, terram commovere possit. *Anselm de similitu. Cap. 52.*

Verùm præstabant viribus, quicunq; superiis viribus associantur civibus, in tantum, ut nullatenus illis quisquam obistere valeat, vel si movendo quid, aut evertendo voluerit, à suo statu quin illicè cedat. Nec in eo quod dicimus majori laborabunt conatu, quàm nos modò in oculorum nostrorum motu. Ne quæso similitudo illa Angelorum nostro excidat ab animo quam adepturi sumus in futuro, quatenus si in hac fortitudine, aut in his quæ dicturi sumus ad exemplum non occurrat, vel ipsa per quam Angelis adequabimur, ad ea comprobanda proficit. Si igitur in quibus Angelos valere constat, nostra n. h. hominis fortitudo valeat: neminem autem qui dubitet puto existere, Angelos ea quæ volunt fungi fortitudine. Cum igitur similes eis fuerimus, nunquam imbecilliores illis erimus. Sed fortassis quæret aliquis, quid nobis tunc illa fortitudo præstabit, cum singulis tam convenientè, ut conveni entis nequeant ubiq; dispositis nihil immutandum, nihil evertendum, nihil statuendum sit, in quo vices suas exercere possit? Qui hoc dicit, paucis nobiscum quid in hujusmodi habeat usus humanus attendat, & videbit quia non semper omnibus quæ habemus, & quæ nos habere non parùm gaudemus actu utimur. Sicut verbi gratia, ipso visu potestate aliqua nonnullarum scientia rerum, & multis in hunc modum: sic & tunc de qua agitur fortitudine erit. Sola namq; possessio nobis grata erit, & exultatio grandis: licet in actu nequam sit necessaria nobis cunctis, ut dictum est, in suo statu convenientè r. locatis. Hæc eadem quæstio, si aut de velocitate, aut de aliquâ beatitudinis partium movetur, hac solutione, si non aptiorem lector invenierit, solvatur *Ibid.*

4. *Spiritualness*, 1 Cor. 15. 44. Not that our bodies shall be turned into spirits, but imployed spiritually. Or more fully thus:

1. Because they shall be fully possessed with the \* Spirit, which dwelling primarily and above

\* Corpus gloriosum perfectè movebitur Spiritu

DEI: sicut movetur ab animâ: non quod anima tunc sit cessatura movere aut agere: sed quod ipsa quoq; plena spirituali luce, & perfectione corpus spiritualitèr tuac movebit, ut cibo, potu, vestitu, ære, calore nullo indigeat amplius. *Par.*

*Excitatur corpus spirituale*] Hoc est vitam & Esse suum non tam habens ab animâ istâ ejusq; facultatibus naturalibus: (Quantum etiam tum eadem hæc anima nostra conjungeret cum eodem ipso corpore nostro, & per eam etiam tum viveamus) tamen corpus quod excitabitur, non tam habebit vitam & Esse suam ab eâ quam à Spiritu illo C H R I S T I, quia ita ut sic loquar, animabit & animam istam & corpus istud, ut totus homo gloriosus inlat ipsius C H R I S T I conspiciendus sit *Rolloc in Iohan Cap. 5.*

measure in CHRIST our head; is communicated from Him to us His members; so that then we shall no more live by our animall faculty, nor need for preservation of life, meate, drinke, sleepe, clothing, physicke, or the former naturall helpes. In which respect they cease to be naturall bodies, being freed from those animall faculties of nourishing, increasing, and multiplying by generation. They shall no more live by vertue of food and nourishment thrice concocted: first, in the stomach, &c. but shall be spirituall and heavenly, living without all these helpes, as the Angels in heaven do.

\* Sicut spiritus carni serviens non incongruè carnalis, ita caro spiritui serviens rectè appellatur spiritualis: non quia in spiritum

convertetur, sicut nonnulli putant, sed quod scriptum est: *Seminatur corpus animale, resurgit corpus spirituale*: Sed quia spiritui summâ & mirabili obtemperandi facilitate subdetur, usque ad implendam immortalitatis indissolubilis securissimam voluntatem omni molestiæ sensu, omni corruptibilitate & tarditate detracta. Non solum enim non erit tale, quale nunc est in optimâ valetudine, sed nec tale quidem quale fuit in primis hominibus ante peccatum. Qui licet morituri non essent, nisi peccassent, alimentis tamen ut homines utebantur, non spiritualia, sed adhuc animalia corpora gestantes. *De Civit. DEI Lib. 13. Cap. 30.*

Non potestas, sed egestas edendi ac bibendi talibus corporibus auferetur. Unde & spiritualia erunt, non quia corpora esse desistent, sed quia spiritu vivificante subsistent. *Idem. Ibid. Cap. 22.*

*Activenesse.*

\* Corpus Sanctorum resurget spiritale, quia

velocitate, levitate, perspicuitate spiritibus erit æquale. *Idem Tom. 9 p. 2. Mibi. pag 1084.*

2. Because they shall in all things become subject to the Spirit of GOD; and be wholly, perfectly, and willingly guided by him, with a spirituall, Angelicall, most absolute, and free obedience.

*As the spirit serving the flesh may not unfitly be called carnall: so the body obedient to the soule (saith \* Austin) is rightly termed spirituall.*

3. By reason of their \* activenesse, nimbleness, agility: whereby they shall be able to moove from

place to place with \* incredible swiftnesse and speed; not being at all hindred by their weight.

*An heavy lumpe of lead, that sinkes now to the bottom, being wire-drawne as it were by the workman into the forme of a boat, will swimme, (saith Austin:.) And shall not G O D give that ability to our bodies, which the Artificer doth to the lead? &c.*

\* Erunt illa corpora, ut animus agilia, ut Sol, perspicua. Quam citò enim nunc animus ab Oriente in Occidentem cogitatione pervenit; tam citò, tunc

illud corpus illuc pervenire poterit. *Ibid.*

Sed velocitas quæ pulchritudine non minus amatur tanta nos comitabitur, ut ipsi Angelis DEI æquè celeres simus, qui à cælo ad terras & è converso dicto citius dilabuntur. ---Hujus quoq; velocitatis exemplum in radio Solis licet intueri, qui statim orto Sole in plagâ Orientali pertingit usq; ad ultima plagæ Occidentalis, ut in eo perpendamus non esse impossibile, quod de nostrâ dicimus futurâ velocitate: præsertim cum rebus animatis soleat inesse major velocitas, quàm inanimatis. Huic etiam Radio Solis simile exemplum velocitatis habemus in nobis. Radius quippè oculorum nostrorum in sublevatione palpebrarum usq; ad cælum pertingit, & ictus earum totus in semetac integer redit. *Anselm de similitud. Cap. 51.*

Here some of the Schoolemen moove an idle unnecessary question: to wit; *Whether glorified Bodies moove from place to place in an instant?*

*Glorified bodies cannot be in many places at one instant.*

For they may well know out of the Principles in Philosophy, and Rules of sound reason, that it is utterly impossible, and implies contradiction:

*That a body should in an instant be in many places at once.*

But if a glorified body moove from place to place in an instant: it will necessarily follow that the same body is in an instant, *In termino à quo, locis intermedijs & termino ad quem simul*; in the beginning, middle, and end of the space, thorow which it passeth at once; which is more than utterly

impossible, and quite destroyes the nature of a true Body.

I would rather interpret those words of *Austin*; [*Certè ubi volet spiritus, ibi protinus erit corpus*; the body will presently be there where the soule would have it] of extraordinary speed, and incredibly short time; *Aquinas* calls it \* *imperceptible*. So that I doubt not, but that a glorified Saint desiring to be in such or such a place a thousand miles off, after the very first bent of his will that way, would be there in an \* incredible lesse time, than thou wouldest imagine.

\* *Corpus gloriosum movetur in tempore, sed imperceptibili propter brevitatem Supplem 3. pag. 48. Art. 3.*

\* *But not in an instant, as Aquinas his argument demonstrates unanswerably thus: In motu locali spatium & motus & tempus simul dividuntur, ut demonstrative probatur in 6 Phisic. Sed spatium quod transit corpus gloriosum per suum motum, est divisibile: Ergo & motus divisibilis est, & tempus divisibile, instans autem non dividitur. Ergo & motus ille non erit in instanti. Ibid. Sed contra]*

*Bellarmino then errs in his Art of Well-dying translated into English by O. E. pag. 219. saying: The Saints having the gift of agility can in a moment passe from place to place --- from East to West, &c. (if he speake properly)*

5. *The glory of bodies in heavē.*

5. *Glory, 1 Corinth. 15. 43. The bodies of the Saints in heaven shall be passingly beautiful, shining, and aimiable.*

\* *Omnis corporis pulchritudo est partium congruentia, cum quadam coloris suavitate. --- Proinde nulla erit deformitas, quam fecit incongruentia partium: ubi & quæ prava sunt corrigentur: & quod minus est quam decet, undè Creator novit, inde supplebitur: & quod plus est quam decet, materiæ servatâ integritate, detrahetur. Coloris porò suavitas quanta erit, ubi just fulgebunt sicut Sol in regno Patris sui? De Civit. DE I Cap 19.*

Two things (according to \* *Austin*) concur to the constitution of beauty:

1 *Excellent proportion of bodies in heaven.*

1. A due and comely proportion; an apt and congruent symmetry and mutuall correspondency

cy of all the parts of the body: or in a word, well-favourednesse.

2. Amiablenesse of colour; a pleasing mixture 2. Perfect colour. of those two lively colours, of white and red. I add a third.

3. A chearefull, lively, lightsome aspect. When 3. Lively aspect. the two former materials (as it were) are pleasantly enliv'd and actuated by a lively quicknesse and modest merinesse of countenance. *Wherupon, (saith the Moralist) it is not the red and white, which giveth the life and perfection of beauty: but certaine sparkling notes, and touches of amiable, cheerfulness accompanying the same. In beauty (saith another) that of favour is more than that of colour; and that of decent & pleasing motion, more than that of favour. That is the best part of beauty, which a picture cannot expresse, &c.*

All these concur in eminency and excellency in glorified bodies.

*A concurrence  
of excellencies  
in glorified  
bodies.*

1. An exquisit feature and stature, beautified by Gods owne blessed all-mighty hand, with the utmost of created comlinessse, and matchlesse proportion.

2. Not onely sweetest mixture of liveliest colours; but also a bright shining splendour of celestial glory.

3. And both these actuated to the life, preserved in perpetuall freshnesse and oriency, and quickened still with new supply of heavenly activenessse and amiablenesse by a more glorious soule; (for, if the brightnesse of the body shall match the light of the Sun; what, doe you thinke, will bee the glory of the soule? ) and by an infinitely

\* *Ut anima ista dum exercet functiones suas in corpore impertit ei colorem & totam hanc externam corporis gloriam. Ita tum cum DEVS erit omnia in omnibus, Spiritus CHRISTI in nobis habitans, induct corpora nostra gloriosissima, quibusq; qualitatibus. Rollac. in Iohann Cap 5.*

infinitely more glorious spirit, which shall plentifully \* dwell in them both for ever.

*Amplification of the glory of bodies in heavē.*

Amplifie the glory of our bodies in heaven from such places as these: *Dan. 12.2. Mat. 13.45. Phil 3.20, 21. Col. 3.4.*

From which the ancient Fathers also thus collect and affirme:

\* *Si vel cum micantibus Solis radijs futura nobis corpora contulerimus, nihil tamen pro illius splendoris dignitate explicabimus. Serm. de misericordiā.*

*If we should compare (saith \* Chrysostome) our future bodies even with the most glistering beames of the Sun; we shall yet say nothing, to the expression of the excellency of their shining glory.*

\* *In illā siquidem vitā pulchritudo iustorum Solis pulchritudini, qui septemplex, quā modō sit, splendidior erit, adæquabitur. Vnde scriptum est, Fulgebunt iusti, sicut Sol in conspectu DEI. De similitud Cap. 50.*

*The beauty of the just in the other life (saith \* Anselm) shall be equall to the glory of the Sun, though sevenfold brighter then now it is.*

\* *Hujus quoq; corporis claritas tantum Solem excellit, quantum Sol in claritate nostrum corpus præcellit. Apud August Tom. 9. p. 2. Mibi pag. 1085.*

*The \* brightnesse of a glorified body doth as farre exceed the Sun, as the Sun our mortall body.*

Then shall the righteous shine forth as the Sunne, in the Kingdome of their Father ]

*Not*

Not (saith \* Chrysostome) because they shall not sur-  
 passe the brightnesse of the Sun ; but, because that be-  
 being the most glittering thing in the world, he takes a  
 resemblance thence towards the expressing of their in-  
 comparable glory.

bunt ; sed quando nihil fulgentius Sole videmus, propterea re apertissimâ nobis ad  
 exprimendum usus est. In Mat. Hom. 45

\* Tunc ful-  
 gebunt iusti,  
 sicut Sol in  
 regno Patris  
 eorum ] Non  
 quia Solis eti-  
 am splendorem  
 non supera-

But how can there be so much beauty and de-  
 lightfull amiable aspect in such intensive and ex-  
 traordinary brightnesse ? Or what pleasure can  
 we take in beholding such extremely bright and  
 shining bodies ! Sith we find by experience, that  
 there is farre more content and delight in looking  
 upon a well-proportioned object, beautified with  
 a pleasant mixture of colours, than in seeing the  
 Sun, though it should not so dazle, and offend the  
 eyes.

Glorified eyes  
 impassible.

For satisfaction herein, we must know, that the  
 \* glorified eye shall become impassible, elevated  
 farre above all mortall possibility, and fortified by  
 an heavenly vigour, to apprehend and enjoy all ce-  
 lestiall light and glory with much ravishing con-  
 tentment and inexplicable delight.

\* Neq; in eo  
 loco claudendi  
 erunt oculi, ne  
 forte à nimio  
 splendore læ-  
 dantur : nam  
 & ipsi oculi  
 beati erunt, ac

per hoc impassibiles & immortales ; qui enim lumine gloriæ confortabit oculos  
 mentis, ne videntes DEVM facie ad faciem, opprimantur à gloriâ : idem etiam dote  
 impassibilitatis confortabit oculos corporis, ut sine læsione cernant non Solem  
 unum, sed innumerabiles.

Secondly : that omnipotent mercifull hand of  
 G O D, which will raise our bodies out of the dust,  
 and reforme them anew, can cause light and colour

How brightnes  
 seene in heaven.

to concurre and consist in excellency, in glorified bodies.

Those things which according to nature can consist together; the one or both being *in gradu remisso*, (as they say) *abated of their height*, can by divine power consist together *in gradu intensissimo suæ speciei, in their excellency*: but it is so with light and colour according to nature: *ergo, &c.* as \* *Durandus* one of the acutest Schoolemen makes good by arguments. Whether shall colour or light be scene? \* Why not both in a most delicious admirable mixture?

\* *Lib. 4. Dist. 44. Q. 8.*  
\* *Corporis gloria naturam non tollet, sed perficiet: unde color*

*qui debetur corpori ex naturâ suarum partium, remanebit in eo, sed superaddetur claritas ex gloria animæ. Sicut etiam videmus corpora colorata ex natura sui, Solis splendore relucere, vel ex aliquâ aliâ causâ extrinsecâ, seu intrinsecâ. Aquin. Supplem. 3 p. Q. 85. Art. 2. ad 3<sup>um</sup>.*

In noctilucis simul stant color & lux, up apparet ad sensum, & sic videtur quod virtute divinâ corpora gloriosa possunt simul esse colorata & lucentia. *Dur. Lib. 4. Dist. 44. q. 8.*

*The exercises of the senses in heaven.*

Heere the Scoolemen according to their wont do curiously inquire, discusse and determine the manner of the acts, exercise and objects of all the senses. They say not only; 1. That the eye shall delightfully contemplate CHRIST'S glorious body, the shining bodies of the Saints, the beauty of the Emphyrean Heaven, &c. 2. The ear drinke up with infinite delight, the vocall harmony of Halelu-jahs, &c. But also audaciously undertake to define without any good ground or sound warrant, many particulars about the other senses, not without much absurdity, and unspiritualnesse. But let it be sufficient for us, without searching



searching beyond the bounds of sobriety, to know for a certain that every sense shall be filled with its severall singularity and excellency of all possible \* pleasure, and perfection.

\* In illa futura vita delectatio quædam ineffabilis bonos inebriabit, & inestimabili dulcedine sui

totos eos inenarrabili abundantia satiabit. Quid dixi totos? Oculi, aures, nares, os, manus, guttur, cor, jecur, palmo, ossa, medullæ, exta etiam ipsa, & cuncta figillarum singulaq; membra eorum, in communi tam mirabili delectationis & dulcedinis sensu replebuntur, ut verè totus homo torrente voluptatis Dei poterat, & ab ubertate domus ejus inebrietur. *Augustin. de similitud. Cap. 17.*

4. In a fourth place, let us take a glance of the unutterable happinesse of the Soule.

*The Soules beatitude.*

I should be infinite and endlesse, if I did undertake to pursue the severall glories, felicities, and excellencies of every faculty of the soule: and when I had done, ended with the utmost of all both Angelicall and humane understanding and eloquence, come infinitely short of expressing them to the life; I will at this time but give you a taste onely, in the understanding Part:

And that shall be extraordinarily and supernaturally enlarged and irradiated with the highest illuminations, largest comprehensions, and utmost extent of all possible comfortable knowledge, of which such a creature is capable.

*Much knowledge.*

r. Humane knowledge of Arts, Nature, created things, is delicious and much desired: Witenesse,

*The excellency of knowledge.*

1. The wisest Heathens, and best Philosophers, who were so ravished but even with a dimme glimpse of this knowledge, that in comparison thereof they have contemned all the riches, pleasures, and preferments of the world.

2. That

2. That wise saying: *A learned man doth as farre excell an illiterate, as a reasonable creature a brute.*

3. The extraordinarily exulting and triumphant cry of the famous Mathematician, hitting after long and laborious disquisition upon some abstruse excellency of his Art: *\* I have found it, I have found it.*

\* Ευρημα,  
Ευρημα.

\* Cujus facies, si videri possit, pulchrior est quam Lucifer, & Vesperus.

\* Advance-  
ment of Learn-  
Lib. 1. pag. 44.

4. That passage in an Epistle of *Ancas Silvius* to *Sigism. D. of Austria*: *\* If the face of humane learning could be seene, it is fairer and more beautifull than the Morning and Evening Starre.*

5. *For the pleasure and delight of knowledge and learning (saith \* another) it farre surpasseth all other in nature: for shall the pleasures of the affections so exceed the senses, as much as the obtaining of desire and victory exceedeth a song or dinner? And must not (of consequence) the pleasures of the intellect or understanding exceed the pleasures of the affections? We see in all other pleasures, there is a satiety; and after they be used, their verdour departeth; which sheweth well, they be but deceipts of pleasure, and not pleasures; and that it was the novelty which pleased, and not the quality. And therefore we see, that voluptuous men turne Friers; and ambitious Princes turne melancholy. But of knowledge there is no satiety: But satisfaction and appetite are perpetually interchangeable; and therefore appeareth to be good in it selfe, simply, without fallacy or accident.*

Now this learning shall then be fully perfected, and raised to the highest pitch: so that the least and lowest of the Saints in Heaven shall farre surpass

surpasse: in cleare contemplation of the causes of all naturall things, and conclusions of Art, the deepest Philosophers, greatest Artists, and learnedst Linguists that ever lived upon earth.

There are many difficulties and doubts in all kinds of humane learning, which have from time to time exercised the bravest wits: but by reason of the native dimnesse of our understanding, never received cleare resolution and infallible assent.

As,

Whether the Elementary formes bee in mixt Bodies; 1. *Corrupted*. 2. *Remitted* onely. 3. Or, *Entire*? Whether the celestiaall Orbs be moved by *Angels* or *internall formes*? Whether there bee three distinct soules in a man; 1. *Vegetative*. 2. *Sensitive*. 3. *Rationall*: Or one onely in substance, containing vertyually the other two? How all the \* *φαινόμενα*, *Appearances* in the Æthereall Heaven, may bee truliest, and with least exception maintained: whether by *Excentricks* and *Epicycles*: or onely by *Concentricks*: or the Earths motion: or the motion of the Starres in the heavens; as fish move in the sea, and birds in the aire? &c. So the best wits are inextricably puss'd also, about the *Sympathy* and *Antipathy* of things, *Alchymie*, cause of Criticall daies.

*Difficulties in humane learning.*

\* Peculiaritèr apud Astrologos τὰ φαινόμενα δι-  
cuntur, quæ ap-  
parent in ce-  
lo. *Arat.*

The mysts about these and many things moe, shall be dispel'd out of our minds, by a cleare sunne of a new and excellent knowledge: so that wee shall be exactly acquainted with the causes, natures, beginnings, of-springs, and ends of all creatures, and created things.

*Errors and  
doubts resolved  
in heaven.*

2. We shall clearly see and comprehend the vanity and rottenesse of all Hereticall cavils, Antichristian depths, Popish imposture, the very bottome of that most wicked and abhorred *Mysterie*: the true, full, and sweet meaning of all *GOD'S* blessed Booke; whether *Jobs* wife bid her husband blesse or curse *GOD*: whether *Iephtah* sacrific'd his daughter, or onely consecrated her to virginity: whether *Naaman* was a true, or unsound convert: what is the meaning of that place, *1 Corinth. II. 10.* And that, *1 Cor. 15. 29, &c.*

*Deepe myste-  
ries knowne in  
heaven.*

3. We shall with wonderfull ravishment of spirit, and spirituall joy, be admitted to the sight of those sacred secrets and glorious mysteries: 1. Of the holy Trinity; into which some Divines may audaciously dive, but shal never be able to explicate: 2. Of the Union of *CHRIST'S* humanity to the divine nature; and of the faithfull to *CHRIST*: 3. Of the causes of *GOD'S* eternall counsell in Election and Reprobation: 4. Of the Angels fall: 5. Of the manner of the Creation of the world, &c.

*Knowledge of  
one another in  
heaven.*

4. We shall know one another: For,  
1. All comfortable knowledge shall be so farre from being abolished, that it will be enlarged, increased, and perfected:

But to know one another is a comfortable knowledge.

Therefore we shall know one another.

Our knowledge shall be perfected: For, *We shall know as we are knowne, 1 Cor. 13. 12.* Which is set out by comparison of the lesse: That our knowledge then, shall differ from that now, as the knowledge

knowledge of a *child* from that of a *perfect man*: by a *glasse*, from seeing the *thing it selfe*: that of a *plain speech*, from a *riddle*. Why then should we doubt of knowing one another: especially, sith our Saviour CHRIST setteth forth the state of the blessed by the knowledge one of another, *Mat. 17*. And as the knowledge is perfect, so the memory. In nothing must our knowledge be impair'd but better'd.

2. We shall then enjoy every good thing, and comfortable gift, which may any way increase and inlarge our joy and felicity:

But meeting there, knowing then, and conversing for ever with our old deare Christian friends, and all the glorious Inhabitants of those sacred Palaces, will mightily please and refresh us with sweetest delight.

Therefore we shall know one another.

Society is not comfortable, without familiar acquaintance: Be assured then, it shall not bee wanting in the height and perfection of all glory, blisse, and joy. Nay, our minds being abundantly and beatifically illuminated with all wisdom and knowledge, we shall be inabled to know, not only those of former holy acquaintance; but also strangers, and such as we never knew before; even all the faithfull, which ever were, are, or shall be. We shall be able to say, this was Father *Abram*, this King *David*, this Saint *Paul*: this was *Euther*, *Calvin*, *Bradford*, &c. this my Father, this my Sonne, this my Wife, this my Pastour, this the occasioner of my conversion, &c. as may bee

*All in heaven  
shall know each  
other.*

*Prose that in heaven we shall know one another.*

\* Rectè hinc colligitur nos in vita æterna, depositis omnibus ignoran-

tiz & cœcitatiz nebulis etiam nos invicem, & omnes Sanctos quos nunquam vidimus agnituros. Si enim *Adamus* virtute imaginis divinæ conceatæ *Evam* de corpore suo sumptam, cum è somno evigilasset, illic agnovit: Quomodò non etiam, secundum eandem imaginem transmutati de gloria in gloriam, à DOMINI Spiritu, Sanctos & beatos ejusdem corporis membra agnosceramus? *Remnit. Harm. Evang. Cap. 87.*

*Suntne homines in vitâ aternâ se mutuo agnituri?*

Utiq; qui pleni futuri sunt SPIRITV SANCTO & sapientiâ, sicut *Adam* ante lapsam adhuc retineri integritatem imaginis DEI, *Evam*, quam nunquam viderat, & undenam esset, nemine dicente, agnovit, *Gen. 2. 23. Bucan. Loc. 39.*

\* *Petrus* & qui cum ipso erant, videntes *Mosen* & *Eliam* in gloria, eos noverunt, licet prius illos nunquam viderint. Unde verò hoc? Non certe ex imaginibus & statu-

is, quibus uti Judæis non fuit concessum: nec ex notitijs naturalibus, quæ in rebus cœlestibus penitus sunt cœcæ: sed ex sola gratia DEI, quæ incredibilem hanc sapientiæ & cognitionis lucem animis Apostolorum infudit.

Ut ergò *Samuel* ex DEI inspiratione *Saulem* agnovit nunquam antea visum, *1 Sam. 9. 17.* Et quemadmodum *Iohannes* in utero intra alvum B. Virginis, CHRISTVM Dominum suum agnovit: ita SPIRITVS SANCTI radijs horum etiam mentes fuerunt illustratæ, *Remnit. loc. supra cit.*

*Petrus* in monte in mortali corpore *Mosem* & *Eliam* quos nunquam viderat, revelatione interna cognovit, *Mat. 17. 34. Bucan. loc. supra cit.*

gathered by proportion out of Gods Booke.

1. If \* *Adam* before the fall had that measure of illumination, that hee knew *Eve*, and from whence she came, at the first sight: much more shall our knowledge in heaven, and highest happinesse be enlarged in this kind.

2. If the Apostles accompanying CHRIST in His transfiguration, and vouchsafed but a taste and glimpse (as it were) of glorification, were \* able thereby to know *Moses* and *Elias*, whom they had never scene: how much more shall we, being fully illuminated, and perfectly glorified in heaven, know exactly all the blessed ones, though never acquainted with them upon earth:

3. CHRIST tells the Jewes, *Luke 13. 28.* That they

they shall see *Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God*, and therefore know them: \* And *Dives* is said to know *Abraham* and *Lazarus* in so great a distance, *Luke 16*. Whence I argue thus: if the damed know those who are saved, though they have never seenthem; much more shall the glorified Saints, now plentifully endued with all knowledge, and supernaturally illightened by the **H O L Y G H O S T**.

\* *Boni bonos in Regno, & mali malos in supplicio agnoscunt. Si enim Abraham Lazarum minime recognovisset, nequaquam ad Divitem in tormentis po-*

fitum, de transacta ejus contritione loqueretur, dicens, quod mala receperit in vita sua. Et si mali malos non recognoscerent, nequaquam Dives in tormentis positus, fratrum suorum etiam absentium meminisset. Quomodo enim presentes non posset agnoscere, qui etiam pro absentium memoria curavit exorare? *Qua* in re illud quoq; offenditur quod nequaquam ipse requisisti: *Quia* & boni malos, & mali cognoscunt bonos. Nam *Dives* ab *Abraham* cognoscitur, est diviti cognitus, quem mitti precatur ex nomine, dicens: *Mitte Lazarum*, ut intingat extremum digiti sui in aquam, & refrigeret linguam meam. In qua videlicet cognitione utriusq; partis cumulus retributionis excrevit: ut & boni amplius gaudeant, qui secum eos lætari conspiciunt quos amaverunt; & mali dum cum eis torquentur, quos in hoc mundo, despecto **D E O**, dilexerunt, eos non solum sua, sed etiam eorum pœna consumat. *Greg. Dial. Lib. 4. Cap. 33.*

Many of the ancient Fathers are of the same mind: (Whose authority I never urge for necessity of prooffe; **G O D**'s blessed Word is ever more than infinitely all-sufficient and super-abundant for any such purpose: but onely, either, 1. Sometimes in some singular Points to shew consent: or 2. In our controversies against the Antichristians, Antinomists, Neopelagians, &c. Or, 3. When some honest passage of sanctification, or reasonable opposition to the corruption of the times, is falsely charged with novelty, singularity, and too much preciseness.)

*Why testimonies of Fathers are produced.*

1. There was a Widow in *Austins* time, who craved very importunately both by word and writing, some consolations from him, to support her under that incomparable crosse of her husbands losse and widow-hood; and, as it may seem, she desired to know whether she should know him in the second life. For the first, he hits upon the sweetest, mightiest, and most soveraigne comfort which could possibly be imagined. \* *You can by no means* (saith he) *thinke your selfe desolate; who enjoy the presence and possession of JESUS CHRIST in the inmost closet of your heart by faith.* About the other, he answers peremptorily: \* *This thy husband, by whose decease thou art called a widow, shall be most knowne unto thee.* And tels her further, *that there shall be no stranger in heaven, &c.*

\* Non te desolatam putare debes, cum in interiore homine habes presentem CHRISTUM per fidem in corde tuo. *Epist. 6. ad Italianam.*

\* Hic autem

& conjux tuus, cujus abscessu vidua diceris, tibi notissimus erit. Cum venerit DOMINVS, & illuminaverit abscondita tenebrarum, & manifestaverit cogitationes cordis, tunc nihil latebit proximum in proximo; nec erit, quod suis quisque aperiat, abscondat alienis, ubi nullus erit alienus. *Ibid.*

\* Fit autem in electis quidam mirabilis, quia non solum eos agnoscunt, quos in hac vita noverant; sed velut viros visos ac cognitos, recognoscunt bonos quos nunquam viderunt. *Greg. loc. supra cit.*

2. In \* *the Elect* (saith another) *there is something more admirable; because they doe not onely acknowledge those whom they knew in this world; but also, as men seene and knowne, they know the good, whom they never saw.*

\* Ibi à singulis omnes, ibi ab omnibus singuli cognoscentur: Nec quemquam omnino latebit, quâ patriâ, quâ gente, quâ stirpe quis editus fuerit, vel quid etiam in vitâ suâ fecerit. *Anselm. de Similitud. Cap. 59.*

3. *There* (saith \* *Anselme*) *all men shall be knowne of every severall man, and every severall man shall be knowne of all.*



Againe, \* *Conceive if thou canst, how comfortable that knowledge will bee, by which, as thou of all others, so all others shall bee knowne of thee in that life.*

Yet let me tell you before I passe out of the Point; that this for the most part is the curious *Quare* of carnall people; who feeding falsly their presumptuous conceits with golden dreames, and vaine hopes of many future imaginary felicities in the world to come, whereas in the meane time they have no care at all, use no meanes, take no paines to enter into the holy path, which leads unto that blessed place. It is even as if one should busie himselfe much, and boast what he will do in New-England when hee comes thither; and yet (poore man) he hath neither ship nor money, nor meanes, nor knowledge of the way, nor provission before-hand for his comfortable planting there.

To coole and confront such lazie, idle, and vaine curiosities; take notice, that wee shall not know our old acquaintance by former stature, feature, favour: so vast a distance and difference will there be betweene a mortall and glorified body: neither in a worldly manner. In which respect saith *Paul*, *Cor. 5. 16.* *Henceforth know wee no man after the flesh: yea though wee have knowne CHRIST after the flesh, yet now henceforth know we Him no more.* Our mutuall knowledge one of another in heaven shall not be in outward and worldly respects, but divine and spirituall, as wee know them in *CHRIST*; by the illumination of the Spirit.

\* *Perpente, s. vales, quam grata sit sapientia ista, quæ tu sicut ab omnibus, sic omnes à te cognoscentur in vitâ illâ, ibid. Cap. 61.*

*A folly to enquire after the glory of heaven, and not to walk in the way that leadeth to it.*

*What kind of knowledge there is in heaven of one another.*

*We shall know  
the Angels in  
heaven.*

\* Sapiencia  
quam omnes  
in hac vitâ non  
utiliter amant,  
santa in futurâ

vitâ bonis erit, ut eorum quæ scire voluerint, nihil sit quod ignorent. Bonus enim perfecta quæ DEUS est sapientiâ replebitur, eamq; facie ad faciem intuebitur, quam dum ita perspexerit, creaturæ totius naturam videbit, quæ in DEO melius quam in seipsa constitit. Tunc etenim iusti cuncta scient quæ DEUS fecit scienda, tam ea quæ præterita, quam ea quæ postmodum sunt futura. *Anselm. de similitud. Cap. 54.*

Cum electi antiquos patres in illa æterna hæreditate viderint, eis incogniti per visionem non erunt, quos in opere semper noverunt. Quia enim illic omnes communi claritate DEUM conspiciunt; quid est, quod ibi nesciant, ubi scientem omnia sciunt? *Greg. Dialog. Lib. 4. Cap. 33.*

Neq; sola visio DEI sanctis hominibus in cælo promittitur, sed etiam omnium rerum, quas fecit DEUS. Hic quidem in terris cernimus per sensum videndi, solem, & lunam, & stellas, & terras, & maria, & flumina, & animalia, & arbores, & metalla. Sed mens nostra nihil omnino cernit, i. e. nullam substantiam creatam perfectè novit, non differentias essentielles, non proprietates, non vires, ac ne animam quidem suam homo videt, sed more cæcorum palpando effecta, & discurrendo, per rationem aliquid cognitionis acquirit. Quale ergo gaudium erit, cum intelligentia nostra revelata facie manifestè videbit naturas omnium rerum, differentias, proprietates, vires? Et cum quanta exultatione obtupescet, cum videbit exercitium Angelorum innumerablem, quorum nullus cum alio in specie convenit, & differentias omnium & singulorum perspicue intuebitur? *De etern. Felicit. Lib. 3. Cap. 2.*

*When we shall know GOD in heaven, we shall in Him know the manner of the work of Creation, the mysteries of the worke of our Redemption: yea, so much knowledge as a creature can possibly conceive and comprehend of the Creator and His works. P.P.*

*How GOD shall  
be knowne in  
heaven.*

6. We shall be beatifically illightned with a cleare and glorious sight of GOD Himselfe: which Divines call *Beatificall Vision.*

About which the Schoolemen audaciously discoursing, fall upon differing conceipts.

1. Some say, GOD shall then be knowne by a *Species* representing the divine Essence: and by a

*Light.*

*Light of glory* elevating the understanding by a supernaturall strength.

2. Others, That the divine Essence shall be represented to the glorified understanding, not by any *Species*, but immediately by it Selfe: yet they also require *light of glory* to elevate and fortifie the understanding by reason of its weakenesse, and infinite disproportion and distance from the incomprehensible Deity.

3. Others hold, that to the cleare vision of GOD, there is not required a *Species* representing the divine Essence, as the first sort suppose; nor any created light elevating the understanding, as the second sort think: but onely a change of the naturall order of knowing. It is sufficient (say they) that the divine Essence be immediately represented to a created understanding. Which, though it cannot be done according to the order of nature, as experience tels us: (For, we so conceive things; first having passed the sense and imagination.) Yet it may be done according to the order of divine grace, &c.

See Durand.  
Lib 4. Dist. 49.  
q. 2.

But it is sufficient for a sober man to know, that in heaven we shall see *Him face to face*.

## FUNERALL NOTES

Upon my Patron, Sir AUGUSTINE

NICOLLS Knight, Judge of  
the Common Pleas.The dead in 1616  
Amber.Mourning for  
the dead to be  
moderate.

And here by your good leaves, I will bee bold to make benefit of the instant occasion, because it is very seasonably coincident with the Point; And presse from that the practice of this last mortifying motive. These artificiall formes of sadnesse, and complementall representations of sorrow in blacks and mourning weeds, are nothing for my purpose: neither do I desire to stirre up or renew in any man thoughts of heavinessse, or griefe of heart, which hee might conceive and nourish by reason of some particular interest in the bounty, love, person, and worthy parts of the departed: many times men are too forward and overflowing in those tender offices, and last demonstrations of naturall affection. And therefore my counsell in such cases is; that wee should shew our selves Christians: and by the sacred rules of Religion ever prevent that unseasonableness and excesse, which many times with a fruitlesse torture doth tyrannize over the hopelesse hearts of meeere naturall men.

Publike losses  
to be laid to  
heart.

The Point that I would principally presse, and perswade unto, is a Christian and compassionate taking to heart, the publike losse, that every one of us may upon that occasion bee truly humbled in himselfe,

himselfe, and bettered in his own soule. And I tell you true, especially in these times, this losse is great

He was a reverend and learned Judge, a Prince, and a great Man in Israel: nay a God upon earth, for so are Judges stiled by the Spirit of God, *Psal.* 82.6. Though he be departed this life like a man, and fallen as one of the Princes.

But these are nothing; they are but bare titles in respect of any true worth.

He was really remarkable, and renowned for very speciall judiciary endowments, and sufficiencies; and those aided and attended with many worthy additions of morality, and subordinate abilities. As first,

1. Such calmnesse in his affections, and moderation of his passions (as I never saw) even in his ordinary carriage. He might have been a mirrour (me thinks) in this point even amongst the exactest Moralists. And they say, that appeared most eminently in his publike passages and executions of justice. And how needfull a virtue this is to a Judiciall Place, those may best conceive, who either feele, or but consider what a cruell and intolerable thing it is for an ingenuous man to stand before a Judge, who is prejudicately and passionately transported with anger, malice, or hatred against the party to be sentenced.

2. Patience to heare the basest, both parties, all they could say. And unwillingnesse to lend his care to the one, without the others presence.

3. A great and happy memory.

4. Singular sagacity in searching and diving in-

*Justice Nicolls  
place.*

*All I say, is ei-  
ther from my  
owne certain  
knowledge; or  
concurrent te-  
stimony above  
exception. I  
would not speak  
a word, which I  
thinke not in my  
conscience to be  
true, to be teire  
of his possessions.  
It may bee affe-  
ction may make  
mee, deliver  
things some-  
thing passio-  
nately, and more  
unto the life.  
Meditation in  
passion.*

*Patience in  
bearing causes.*

*Happy memory.  
Sagacity.*

to the secretest and utmost circumstances (so far as was possible) of the causes that came before him, that he might give the more righteous judgement.

*Pitifulnesse in  
the cause of  
bloud*

5. A marvellous tenderesse, and pitifull exactnesse in his inquisitions after bloud. Holding, on the one side, the life of a man very precious: and yet, on the other side, perswaded of the truth and terrour of that place, *Numb. 35. 33. For bloud, that defileth the land, and the land cannot be cleansed of the bloud that is shed therein, but by the bloud of him that shed it.* But yet all these, whatsoever you apprehend, in my conceipt had not beene much worth, though good in their owne nature; neither (to tell you true) should I have so much as nam'd them, had they not beene aided (as it were) and managed with three other most noble and necessary vertues, especially in these times, which actuated them (as it were) and gave them their life and lustre.

*Love of integrity.*

1. A love to integrity, the right and truth in all his judiciable courses, which (for any thing I know, or could ever heare) no man living upon just ground can or will contradict.

*Detestation of  
bribery*

2. With a constant and resolute heart-rising against bribery and corruption; the cursed bane of all goodnesse, honesty, and good conscience, wherefoe'er it comes. And to this, that high place he worthily held about the Prince, can give royall attestation: where hee qualified fees to his owne losse; and protested his resolution, and all possible opposition to all offers for offices, with this reason: hee would have them come in cleare-  
han-

handed, that they might deale honestly in their places. And his owne followers, to whom hee gave a charge at his first entrance to a judiciaall place, that they should not meddle, nor make any motions to him, that he might be secur'd from all appearance of corruption. And, as I am credibly inform'd, his ordinary reading of great letters, and rejection of gratuities after judgement given.

3. With a noble and unshaken resolution, and mighty opposition of Popery: and that without respect or feare of any greatnesse, as wee have evident demonstration. Now of this wee need no further testimony (though there be very pregnant and plentiful besides) than the present triumph of the Papists; and barbarous insultations of that bloody and murderous generation. And especially in yonder Countrey of Lancashire, and those Northerne Parts; where hee shooke the pillars of Popery more valiantly and successfully, than any these many yeares. Officers in those Parts observ'd, that in his two or three yeares, hee convicted, confin'd, and conform'd more Papists than were in twenty yeares before. And that last charge he gave at *Lancaster* in his last Circuit but one, (for I meddle not with the last of all) for law-learning, earnestnesse and excellency against Popery, prophanenesse, non-residency, and other corruptions of the times, and for the extraordinary heartning and encouraging all good men and godly Ministers was such, that I am perswaded, it will be remembred with dearenesse and love, while any honest man that heard it or heard of it,

*Opposition a-  
gainst Popery  
and other cor-  
ruptions.*

*Lancashire*

*Encouraging  
godly Ministers.*

is alive in those Parts. To go no further then: and this I now say, I speake of him as he was growne in his latter time; and out of hope he would have continued: and I speake it also in compassion of mine owne countrey; which I know by too good experience how pitifully it lies bleeding under the insolency of Papists, and multitude of Priests: and then I say, the redemption of the life of such a Judge, in such times as we live, for the good of such a country, if we go no further, if that had consisted with G O D s pleasure, had beene worth a Kings ransome.

*Humiliation for  
his losse.*

I lay these things thus together upon purpose to aggravate the losse, that a compassionate consideration of the greatnesse thereof in those respects I have told you, may be as powerfull in begetting a godly and profitable sorrow and taking it to heart in all truly religious and loyall hearts: as I know rejoycing in his fall will create in the insolent spirits of the enemies to G O D and the King, (I meane the Papists) barbarous insultations and triumph. I am perswaded, if we get as much humiliation out of the sense of a true losse, as the Papists hardning and obduration by apprehension of their imaginary gaine, we shall make a good use of his death. I am a little more earnest, because I perceive the Papists begin already to caluminate and slander.

*Losse of excellent men a preface of some judgment.*

Here is yet another Point of profitable consideration from the present occasion. When any worthy man in a State, especially who takes a faithfull discharge of his place, and the publike good to heart,



heart, is cut off by the hand of G O D ; it is in a Christian jealousie, and out of spirituall wisdome to be holden as a presage of some more fearefull generall judgement to succeed. I have my ground, *Isa. 3. 1, 2, 3, &c.* And therefore my counsell is, and in the present case for one, when any good Patriot which in some high place like a strong Pillar opposes the corruptions and Popery of the times: or any faithfull Pastour, which by his prayers (like a *Moses*) stands in the gap against the indignation of G O D, is taken away ; that we take it to heart, as a *Memento*, to make our selves ready against an evill day. And to tell you my mind, I am much afraid some heavy thing is preparing for us, our finnes are growne to such a height. I am no Prophet, nor the sonne of a Prophet ; yet out of a comparative contemplation of G O D s proceeding with his owne people in all former ages, I cannot but concurre with the judgement of a great Doctour delivered in an high place: The finnes of this Land are come to that elevation, that there is scarce left any roome for the mercy of G O D to helpe us. They are even full ripe for His revenging Hand. To his foure reasons I add two more: his are taken, 1. From the greatnesse and crying of the finnes, which are very horrible; Atheisme, whoredome, Sodomy, bloud-shed, oppression, sayes he; I add pride, drunkennesse, usury, &c. 2. From the generality of them. All sorts are wrapt in them. 3. From their impudency; with brazen browes, and whorish foreheads they out-face the Sun. 4. From their impatiency

*White, pag. 80.  
at Spittle.  
The finnes of  
this land.*

Worthies taken  
away.

The young Lord  
Harrington.

Judge Nicolls.

patency of admonition and reformation: they grow so upon us, that all the Pulpits in ENGLAND cannot bear them downe. Add a 5<sup>e</sup>. from 2 *Chron.* 36.15. And a 6<sup>e</sup>. from *Isa.* 3. 1,2,3. & seq. I meane the dropping away of many worthy men; and few take it to heart, or consider that they are taken away from the evill to come. We have lost many a godly man within this few yeares. The Princes Court was not many yeares since disrob'd and bereft of one of the noblest men that ever trod upon English mould, besides other noble ornaments, his eminency of grace made him so. For, Christian Nobility is best and truest, where GOD Himselfe is top of the kin, and Religion the root; in regard whereof all the rest (I meane that of riches, birth, learning, or morality) are but shadowes and shapes of noblenesse. And the other yeare, a very worthy Doctor, and triumphant Champion against the Giants of *Rome*. Against whom they have since sent out an illiterate libell, cal'd, White dy'd Black; fit for the foule and black mouthes of such railing *Rabshakhs*. And now of late, to say no more, of a Chancellour of rare and remarkable integrity in his Place. I have not yet done, and yet the time is done: onely a word or two therefore, and so I'll make an end.

And yet let no man think, that I am come hither;

Faults not to be  
smothered.

1. Either to smooth and mollifie any faults or frailties; any fals or infirmities; any personall sinnes or imperfections that might be in this great Man. I dare not go about to cover them; that's

not my office; I leave that to the precious bloud of the Son of G O D; and tender-hearted mercies of our gracious Father. I would rather in this point advise great men to walke warily. For, their greatness makes their sins greater, and their mightinesse will make them mightily tormented, except they stand constantly on G O D's side. Height of Place ever adds two wings unto sin: Example and Scandall; whereby it soares higher, and flies much further. If the Sun be eclips'd and obscur'd; a thousand eyes gaze upon it: a lesser Starre may be darkned, and no man take notice.

2. Or to fasten upon him any false praises in a flattering funerall Panegyrick. I dare not dawbe for a world of gold. Himselfe abhor'd that; And not long before his last sicknesse complain'd much against flattery, as a grievous iniquity of the times.

3. Or to make a solemne and formall narration of all his noble commendable parts. When I undertooke this businesse first, I studied onely, and bethought my selfe, how I might speake most profitably, and make the best use of the present occasion to my living Auditors. And had I not found pregnant matter for that purpose, I had not beene here this day. And therefore for conclusion, and as the last and best service I can now doe unto him, to whom I owed as much as any man alive: I will labour from the occasion to worke some heavenly good (if G O D so please) upon the hearts, presented here this day as a selected and choice number of his worthiest and dearest friends. And to this end give me leave to single out, and propose

*False praises  
not to be fast-  
ned on any.*

*Funerall Ser-  
mons are for  
the living.*

for imitation, some worthy and noble parts of his, and only those which I conceive may be most reasonable and futable to the exigency of my Auditory. And I must also crave the aid of your loves unto him, & those softned thoughts of mortality which are wont to attend these times; that I may conveigh and commend them to your liking and practice with more successe and stronger impression.

And the first I shall commend unto you, is,

*Integrity in  
disposing Eccle-  
siasticall li-  
vings.*

I. His singular integrity and honourable purpose in disposing those Ecclesiasticall Livings he had in his power. And in this Point I my selfe can say more than any, who tasted deepliest of his worthy dealing this way. When I never sought after, as it is famously knowne, nor thought upon any such thing, he sent for me, and bestowed that which I presently enjoy most freely. Which, though every Patron ought proportionably to doe, yet the horrible corruptions abroad in the world in such cases, doe (as it were) by a kind of Antipeiustasis make a duty a transcendent vertue. And this was not all. Though incroachments upon the Church be like the breaches of the sea; a thousand to one never returne: yet did he restore to a farthing all that which had a long time bene detain'd from the Church; and parted with it most freely; though hee had as much wit and power as any other to have continued it so, if he had pleas'd. And I said Ecclesiasticall Livings, though I instance but in one; because I partly knew his purpose for the rest. For, he gave me himselfe this message to as worthy and reverend a man,

*Restitution to  
the Church.*

man, as I know unprefer'd in this Land; that if he would come unto him, he would give him the first that fell; and for no other reason in the world, but because he heard he was a reverend and worthy man. Now lay these things to the practice of the times, wherein there is such sinfull and Simonicall packing together, compacting, secret covenanting with the party or friends for present money, or after gratifications: some part of the tithes, or his owne must be reserv'd to the Patron, or he must be the Farmer at his owne price; or pin a wife upon the sleeve of the Parson, as they contemptuously speake, (a base also and unworthy respect) or the like such wretched combinations to helpe one another towards Hell: my disacquaintance must excuse my ignorance in the termes: and then tell me if this was not a noble part in him worthy the imitation of the best. I am perswaded in this Point, he might be a patterne not onely to all here present whom it might concerne, (though I look upon the faces of some who have dealt also very nobly this way) but to all the Patrons in ENGLAND. Be pleas'd then you that lov'd him to tread in his steps herein; and the rather because your unconscionablenesse in so high and important a point for the glory of GOD, and the good of the Church, may not only bring upon your owne heads, your houses and posterity, the curse of GOD in the meane time: but also a company of poore soules cast away by reason of your corruption, against you at that last and great day: who will then cry out upon you before the

*Simonicall practices.*

*The mischiefes of ill Patrons.*

face of G O D, Angels and men; that you were the men who for a little bloody gain put upon them an ignorant, idle dissolute, non-resident, or some way unfaithfull Minister; (For, it is too common, that those who enter corruptly, deale unconscionably in their places) whereby they must now perish everlastingly; whereas if you had been honest and uncorrupt, there had been hope they might have liv'd in the endlesse joyes of Heaven. And what a vexing cry in the eares of all sacrilegious Church-robbers will that be of a damned wretch in hell; when he shall complaine everlastingly, that his soule had been sav'd, if such a man had not been Symoniacall.

*Forbearing to  
travaile on the  
L O R D S day.*

2. His forbearing travell upon the Sabbath in his Circuit. Whereby he wan a great deale of honour to his name over all this Kingdome; prevailed in the same with others of his owne reverend ranke; and by his example (as hath beene observ'd) wan much encouragement, increase and regard to Religion in those Countries thorow which he past. I would I might so much prevaile with you, as that upon this occasion you would be content to take neerer to heart a more holy and heavenly spending of the L O R D S Day. Not onely in forbearing sin, the workes of your calling, idleness, vaine sports; this is but onely flying evill, and privative good; but also to ply with conscience and reverence all G O D S holy Ordinances; prayer, reading, singing of Psalmes publickly and privately; the Word preached specially, conference, meditation, and the like: and to feed

*Conscience in  
sanctifying the  
L O R D S day.*

and

and satisfie your prepared and hungry soules with all that sweetnesse, comfort, and spirituall strength; which they are wont to conveigh into humble hearts upon G O D s holy Day; this also is doing of good and positive pietie. For, a thousand to one, a constant keeper of the Sabbath is sound-hearted towards G O D: and as great odds, a common Sabbath-breaker (howsoever he may deceive his owne heart) is in truth and triall a stranger to the power of grace, and life of godlinesse.

3. His patient yeelding, and submission to private admonition. A vertue, ordinarily as farre out with great men, as flattery is familiar. Yet in him so as I tell you. Something there was, to which his private affection was very much endear'd; and his reputation thereabout in the respect of the world was also entangled in some more publike engagement. And yet when I in zeale and love to his soule and salvation, prest upon him in private as a Minister of G O D, and in the humblest manner I could, tendering my reasons against his resolution; after he had well thought upon't, it never went further, all was dasht for ever. Yet let me tell you, he had formerly given me encouragement hereunto; intreating me once in private, to deale plainly with him. And now I am griev'd at heart, I did not more in this kind. Now I would to G O D, you would imitate him in this also; especially you that are great ones. Alas! You'll give the Physitian leave to tell you the diseases of your body; the Lawyer to shew you any flaw

*Submission to  
private admonition.*

that is in your state: your Horfe-keeper to tell you the surfits of your horse: nay, your Huntsman the surrances of your dogs: and shall onely the Minister of G O D not tell you your soules are bleeding, to everlasting death? Now G O D forbid.

4. His taking his high place to heart. I meane his extraordinary industry and indefatigableness in his judiciary employments. His painefulnesse this way was wonderfull even after his last sicknesse had seiz'd upon him. If I should report unto you the particulars from eye witnesses, you would marvell. And I rather name and commend this unto you, because the contrary is cause of great misery in a Common-wealth. Oh it is lamentable, when men mount into high roomes onely in a bravery, and vanity, and desire to be ador'd above others; or follow the execution of their places, and administration of justice, only as a Trade, with an unquenchable and unconscionable thirst of gaine; which justifies the common resemblance of the Courts of Justice to the Bath; whereunto, while the sheep flies for defence in weather, he is sure to lose part of his fleece: when cunning heads hunt after greatnesse and promotion, purposely to execute the lusts of their owne hearts, and attaine their owne ends. Oh! this is the curse and cut-throat of worthy States; the bane and breake-neck of all honest government. Formalities of justice without a reall care and conscience to search the truth, and deale uprightly, do but serve to smother iannocency and right: and

*Industry in  
ones particular  
place.*

*The mischief  
o using high  
places for gaine*

that



that which was necessarily ordain'd for the common good, is through shamefull abuse made the cause of common misery. J would all the Magistrates in the Countrey were my hearers in this Point; I would hence intreat them with all earnestnesse and contention of Spirit, as they love either G O D or their Countrey; that they would with all noblenesse of a free spirit, and clearenesse of a good conscience, take their Places of Justice to heart; be active, conscionable, resolute; not onely formall and cyphers; hunters after praise and plausiblenesse; that they would abominate even all appearance of bribery and partiality to the pit of hell: that they would not be angry with us when we presse and perswade them to fould courses against the Papists, and dejection of Alehouses; upon which point His royall Majesty, and the worthy Judges so much beat; and when all's said, are the sinkes and sources of all villany, &c. otherwise, howsoever they may please themselves with the common applause: it were better the Common-wealth had never knowne them.

5. His resolutenesse against rising by corruption and bribery. Whereupon (as I have heard) when he was first presented to that place of honour about the Prince, it pleased our gracious Sovereigne to stile him the Judge which would give no money. A blessed thing it were, were this heart in all. Then should we not have vines, olive trees, and figge trees wither away in obscurity, and brambles brave it abroad in the world. We

*Advancement  
without bribery*

should not have servants by insinuation and bribery clime on Horse-back, when Princes like servants walke upon the ground. And this worthy Part in Him, was a very convenient Companion, and necessary Consequent as that was of the former. For He never beleeve, that a man which purposes from his Heart to be faithfull in a publicke Charge, will ever be very forward in an ambitious pursuit of it. The illumination of Nature taught the heathens so; and therefore they condemne it by a law *de ambitu*, Hunting after one hie roome even morally is most unworthy a Man of honour and worth, and Hee cannot better expresse His insufficiency, and weaknesse of Spirit, who is transported with an impotent and impatient Humour this way. But now if to this ambitious basenesse there bee an addition of bribery, it makes the matter a great deale more vile, and dishonourable. Of this hatefull Merchandizing, besides other infamies and iniquities, which mingle with it, it is commonly said, That He which liveth in grosse, selleth by retaile. And therefore if a Man would continue truly Noble and Worthy, comfortable in His conscience, and faithfull in His Place, if He be advanc't, let him either rise fairely, or else thanke G O D, and be content with His present station.

*Affablenesse  
mixt with gra-  
vity.*

6. An easinesse of accessse, affablenesse of carriage: A faire, loving, kind deportment towards all. I never saw a man of such worth and greatness looke more mildly upon a meane Man in my life. And yet with so grave a presence, that neither the authority of his Person; nor due attributions

to His Place receiv'd any disparagement or diminution. I omit not even this, because even in this also He might have beene a notable Precedent to take downe the haughty imperious carriage of many abroad in the world of farre more inferiour Worth and Jgnoble birth. For amongst all the degenerations of our gentility; (I speake not of all, we have many truly so called and worthy Gentlemen) from that true Noblenesse and Ancient Worth, which dwelt formerly in the Gentle breasts of English Nobles, this is not the least: That they thinke to beare downe all before them with an artificiall affected impetuoussnesse, as it were of Countenance; a disdainfull neglect and contemptuousnes in their Carriage, with a kind of outbraving and brow-beating of their Bretheren, As though brave Apparell and a big looke were demonstrations of a Noble Spirit, whereas very often they only guild over a worthlesse, weake and graceles Inside. As amongst Professors of Religion, Hee's the best Christian, which is most humble: so in the Schoole of Morality hee hath beene holden the truest Gentleman, which is most courteous.

Sec Basil 406.  
ad hincm.

7. His happinesse in having Religious Followers. Follow Him also in this. Hee tasted the fruit of it in his last extremities: For being cast by Gods Providence upon that Place in the Country where He had not such meanes, and opportunities for those last comfortable Spirituall Assistances, which a dying man would desire: They were both able, and did pray with Him to the Occasion, and present necessities, wherewith he seemed to be

Religious Attendants.

much affected, and spoke seasonably unto Him out of the Booke of G O D. Whereupon J must tell you; (Let as many prophane scornfull Spirits gybe or gnash the Teeth at it, as will) Those Followers of His whosoever they were, call them Puritanes, or what you will; Howsoever they might misse in some complementall circumstances, by reason of those amazements and grieffe which sate fresh upon their Hearts for the losse of their so Noble a Lord, yet they did Him in those last Agonies more true service and Honour then all the swagging Good-fellow Serving men will doe their Masters unto the worlds end: Let them follow you, as long as you will.

*Love of power-  
full preaching.*

8. A right conceit and commendation of profitable and conscionable Sermons. He hath beene often heard of late times reply thus or in this sence to contradictions: J cannot tell, saies He, what you call Puritanicall Sermons; they come necest to my Conscience, and doe Mee the most good. This of all the rest, I had purpos'd to have prest most upon you. If you were but thus affected, to say the least; you would begin to looke towards Heaven. But J have already trespass too much upon your Patience. And therefore I conclude this Point with that of Paul, *Phil. 4. 8.* Finally, Brethren, &c.



A  
**SERMON**  
**PREACHED AT**  
**LENT ASSISES, Anno**  
*Domini, MDCXXX.*

At *Northampton*, before **SIR**  
**RICHARD HUTTON AND**  
**SIR GEORGE CROOKE,**  
*His Majesties Iustices of Assise, &c.*

TEXT. I COR. CHAP. I. VER. 26.

*For Brethren, you see your calling, how not many wise men after the flesh, not many mighty, not many noble are called.*



**H**E blessed Apostle Saint *The coherence.*  
*Paul* perceiving, that his preaching, and plantation of the  
 Gospell of **CHRIST** received strong and mighty opposition in the City of *Corinth*, a  
*Corinth described.*  
 famous Mart Towne, seated  
 between two Seas, the *Ægean* and *Ionian*, and so fit  
 for

for commerce with other Nations, full of wealth, knowledge, glory and the rest of earthly excellencies, labours in this Chapter to abase, and dishonour the pride, and vanity of all humane greatness, and to advance the neglected Mystery of his Heavenly Doctrine, and the glorious power of downe-right preaching, which the great men amongst them esteemed foolishnesse, yet indeed such as by which the LORD of Heaven and Earth saveth those that beleeve. And hee so farre acquaints them with the counsell of GOD in the point: that he gives them to understand that upon the matter, whereas *the noble, the mighty, and wise after the flesh*, with all the bravery and selfe-confidence vanish and perish: Meaner men of lower ranke, and more contemptible are converted. In the words I read unto you hee appeales to their owne experience in the point, and bids them looke about, and view well, the worke of the Ministry amongst them, survey, and search throughly that goodly flourishing body of the Church, which he had there created, and collected by his eighreene months presence, and paines: and they shall finde, that not many *wise after the flesh, nor mighty, nor noble*, gave their names unto CHRIST, or became professors of the Gospell. But the foolish, and weake things of the world carry all away in matter of salvation, and entertainment of CHRIST. He renders two Reasons in the Verses following: 1. That the wise men of the world may be confounded: 2, And that GOD himselfe blessed for ever may have all the glory

The words then being plaine: *Not many wise men after the flesh, not many mighty, not many noble are called*, I build directly, and naturally this point upon them: *Few great men goe to Heaven*: Or thus, *Great men are seldome good*. I here understand greatnesse according to the world: In respect 1. Of excellent learning. 2. Worldly wealth and height of place. Both make mighty, nay many times gold is the more powerfull commander. 3. Worldly honour and nobility. 4. Worldly wisedome.

Greatnesse in any of these kinds is rarely accompanied with goodnesse, few such great men as these are called, converted or ever come to heaven. I say *Few*: for I find Divines, both Ancient, and Moderne upon this Text, to make *Not many*, and *Few* equivalent: *Primasius*, and *Anselme*, *Calvin*, and *Piscator*.

*sunt, salvantur: Sed qui agnitione suæ indignitatis humiliantur, reverenter se subjiciunt verbo, & Christum in Evangelio amplectuntur: Hi salvantur, sive sint ex primoribus, sive ex vulgi facie. Sed illud fieri in pluribus ex vulgo, in paucioribus verò ex sapientibus, Christus affirmat.*

*Doctrine.*

*Great men seldome good.*

*Worldly greatnesse.*

*\* In Loc.*

*Sicut non omnes sapientes damnantur: ita nec omnes, qui è vulgo*

For prooffe of the point:

First by Scripture: Looke upon such places as these.

1. *Matth. II. 25, 26. At that time JESVS answered, and said, I thanke thee O Father, LORD of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy sight: CHRIST* who knew full well the bosome of his Father, casting his eye seriously upon the condition of his followers, and fruit of his

*Mat II. 25, 26. expounded.*

Ministry:

Ministry: and seeing the Scribes, Pharisees, and great ones of the world, not onely not entertaine and countenance, but out of their proud and prophane malice disdain, and contemne the glorious Gospell, and divine Messages he brought from Heaven; and a company of poore fishermen, and some few other neglected underlings with an holy violence lay hold upon his Kingdome: He brake out into this thankfull acknowledgement and admiration: *I thanke thee, O Father, LORD of Heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them to babes*: And then ascends to the well-head, and first moover of all his Dealings with, and differences amongst the Sons of men; the sacred and unsearchable depth of this *incomprehensibile Beneplacitum, the good pleasure of his will*: *Even so Father, for so it seemed good in thy sight*. In an humble adoration of the inscrutable, and immutable courses whereof we must finally, and fully rest with infinite satisfaction, silenced from any further search, and carnall curiosities, by that awfull checke, and countermaund of *Paul*: *Nay but O Man, who art thou that repliest against GOD?* Flesh and bloud hath in all ages grumbled and repin'd, kickt and cavil'd about this point; but ever at length by measuring this deepest Myserie by the line of humane reason, and labouring to fathome this bottomelesse sea by the pride of their owne wits, they have become wretched opposers of the grace of GOD. We behold the Sun, and enjoy the light, as long as we look towards it but tenderly, and circumspectly: Wee warme our selves

Rom. 9. 10.



selves safely, while we stand neere the fire. But if we seeke to outface the one, or enter into the other, we forthwith become blinde, or burnt. It is proportionably in the present point.

Heere by the way from our Saviours words wee may extract a soveraigne Antidote against those temptations, and discontented reasonings which are wont to arise in our hearts sometimes, when we see those great ones of the world, who looke so big, and carrie their heads so high, not onely to carry all before them, to wallow, and tumble themselves with all bravery and applause in the glory, wealth, and pleasure of the world, to swimme downe the current of the times with full saile, and prosperous winde, though many times against the secret murmur, and counterblasts even of their owne Consciences. In a word, in these worst times to have what they list, and doe what they will: but also lay about them with the fist of wickednesse, and scourge of tongues, to trample if it were possible the lambes of CHRIST even into the dust, with the feete of malice and pride, by a plausible tyranny, and aide of the times iniquity to keepe them downe still, and still in disgrace: hunting them continually with cruelty and hate like a Partridge in the mountaines, as the Pharisees did CHRIST: I say when we see this, let us never be troubled and take offence: let us never be grieved or grow discontent or out of heart. But pittie them, pray for them, and possesse our owne soules in patience, and peace. And after the precedencie of our blessed

Saviour,

*Grumble not at  
prosperity of  
Worldlings.*

*Pray for great  
ones.*

Saviour, goe in private, and say: *I thanke thee O Father, LORD of Heaven and earth, because thou hast revealed the Mysteries of CHRIST, and secrets of the saving way to me a poore wretch, and worme, troden under foot as an object of scorne, and contemptible out-cast, and hast hid them from the wise, and the noble, and the mighty: from the boysterous Nimrods, and proud Giants of the world. Even so Father, for so it seemed good in thy sight.* And there staying a while, ever magnifie, admire and adore with lowliest, humblest and most thankfull thoughts that dearest and dreadful Depth of GODS free and incomprehensible love which *made thee to differ.* Which is as it were the first ring of that golden chaine, *Rom. 8. 29, 30.* which reacheth from everlasting to everlasting, and gives being, life, and motion to all the meanes that make us eternally blessed. Out of the rich, and boundlesse treasury whereof, came that inestimable Jewell *JESVS CHRIST* blessed for ever, and by consequent, all those Heavenly happineses which crowne the glorified Saints through all eternity. *For so GOD loved the world, that he gave his onely begotten Sonne, that whosoever beleeveth in him should not perish, but have everlasting life, Ioh. 3. 16.*

*Ad mire Gods  
love to thee.*

*John 7. 47, 48.  
expounded  
Example of  
great ones  
drawes many  
away  
Mat. 7. 29.  
Luk. 4. 32.*

2. *John 7. 47, 48.* Are yee also deceived? have any of the Rulers, or Pharisees beleevd on him? Here the chiefe Priests and Pharisees boyling with much envie and indignation against *CHRISTS* preaching, (for he preached *with power, and not as the Scribes*) And because the people

ple so flocked after him, (for there followed him great multitudes of people) had sent officers to apprehend him, and bring him before them. Who when they came to him, and heard him preach, they were so stricke and astonished with the most piercing Majestie of his Ministerie, that they had no power to lay hands or hold upon him at all. Upon their returne, these great men gathered together in counsell against him; like so many morning Wolves thirsting eagerly for his blood, calls hastily, and impatiently unto them, before their officers could say any thing: *Why have yee not brought him?* They doe not examine them about his doctrine, or inquire whether he be guilty or no: but like unjust, and tyrannicall wretches they labour to lay hold upon him, though most innocent, to stop his mouth, and make him sure. *But the Officers answered: Never man spake like this man.* Wherupon the spirit of prophane malice being yet further enraged in them, they reply: *Are ye also deceived? What? Are you turned Gospellers too? Will yee also gad with the giddy multitude after this new Master, &c?* And then being frighted least they should fall from them, goes about to take them off with a very foolish argument; saith *Theophilact* (though the Minor would be true, and is the finew of my prooffe) *Have any of the Rulers or of the Pharisees believed on him?* Alas! No. They are so blinded with an opinion of their devout; and deeper learning, so puffed up with the pride of their high places, so swolne with selfe-conceitednesse of their

Mat. 25.

Argumento  
sulto. Theoph.Pride blindeth  
the minde.

Mat. 21. 31.

The Word  
lightly esteem-  
ed.

owne formes and false glosses, and so possess with prejudice against the spirituall and heavenly Doct-  
rine of **C H R I S T**: that the very *Publicans and Har-  
lots goe into the Kingdome of G O D before them*: That  
is when they goe not.

And thus it is in all ages of the Church: There  
is a Lecture I will suppose, To which many of  
the meaner sort especially, resort for spirituall  
food, as to the Market for corporall. Some of  
which happily wrought upon by the saving in-  
fluence of that Ministry, begins to blesse **G O D**  
forthe benefit, and magnifie his mercy for such  
meanes: but some By-standers, like pestilent op-  
posites interpose: yea but which of the great men  
of the Countrey come to it, when do you see any  
of the Nobles, Knights, or Gentlemen there?  
No, alas! They are afraid of hearing of their  
finnes, being made Melancholicke, and to be tor-  
mented before their time: and therefore they most  
wretchedly *neglect so great salvation*, forsake their  
owne mercies, and judge themselves unworthy  
of everlasting life. Bowling-greenes, gaming-hou-  
ses, horse-races, hunting-matches: Their curs,  
and their Kites: their cock-pits, and their cove-  
tousnesse, or something doe too often eat up and  
devoure that blessed fat, and marrow of time, those  
golden, and goodly opportunities, which **G O D**  
in great mercy affords them in the Ministry, to  
make their peace with him before they goe into  
the pit, and bee seene no more. For one houre  
whereof, to heare but one Sermon after the irreco-  
verable day of visitation is past and expired, they  
would

Repentance too  
late.

would be content to live as precisely and mortifiedly as ever man did upon earth so long as the world lasts, but it shall not be granted. A thousand worlds will not purchase it againe. And besides, when your soules shall then furiously reflect upon their owne wilfull folly in this respect, and the woefull misery they have brought upon themselves thereby: it will sharpen infinitely the bitings of the never-dying worme, and torment more horribly than ten thousand Scorpions stings.

*Remember this (I pray you) all ye that forget G O D : before that wrath be kindled in his bosome against you, which will burne unto the very bottome of Hell, and set on fire the foundations of the mountains: before Hee gird about Him those arrowes which will drinke blood, and that sword which will eat flesh; and come against you (as the Prophet speaks) like a beare robbed of her whelpes, and rent the very caule of your hearts, and teare you in peeces, when there is none to helpe.*

3. *Nehem. 3. 5.* But their Nobles put not their neckes to the worke of the L O R D. Others (as you may see in that place) were industriously busie in building up the wals, and repairing the holy City, for the wonted worship and service of their G O D, but the Nobles would do just nothing. And thus it hath beene in all times, and is just so in our dayes. Meane men many times contribute very liberally, and farre above their ability to the procurement and maintenance of a profitable and powerfull Ministry: but the rich, worldly-wise, and gentlemen thereabouts, will not part with a

*Nehem. 3. 5. expounded  
The greatest backward to  
good things.*

penny for any such holy purpose. Such great men as these will by no means put their neckes, their power, and their purses to any such blessed worke of the LORD: though it be for the erecting of the Kingdome of JESVS CHRIST amongst them: for the illumination and refreshing of a darke and barren place with the light of the Gospell, and waters of life, where both their owne soules, and many more about them are starving and bleeding to eternall death for want of heavenly Food and ministeriall helpe. Nay, too many of them detaining the Churches Patrimony, will neither restore it to the proper native use and end: nor (which is very lamentable) part with a little portion of a large revenue in that kinde towards a competency. Before you receive encouragement to go on in this course with comfort, I pray you procure us (from your partakers, if there be any such) Answers to those many learned Treatises extant upon this argument, and (for any thing I know) utterly unanswered: especially, Mr. *Bernards*, D. *Sclaters*, and D. *Fields*. I know well some excellent spirits of late meere out of the gracious freeness of their truly noble dispositions, to their great honour, and adorning profession, have given back to the Church for ever (I meane nothing about buying in Impropriations, one of the most glorious workes in that kinde (for any thing I know) that ever was undertaken in this Kingdome) diverse Church-livings, some an hundred pound *per annum*, some six or seven score, some threescore, some more; so many as amount to the value

*sacrilege.*

value of above seven hundred pounds yearly. But I must tell you also, they are onely such as you mis-call Puritan-gentlemen (for I neither heare nor know of any other that stirs this way) and how few such are to be found in a Countrey, every eyespiritually illightened may clearly see, and heartily bewaile. For, I meane none but such as are (in true search and censure) G O D S best servants, and the Kings best subjects.

I come in a second place to make the Point appeare yet further by reasons. And first, such as are peculiar to the severall sorts of greatnesse: all which (once for all) I understand such *secundum mundum, secundum hominem, secundum carnem*, according to the world, according to man, according to the flesh.

And first for excellency of learning understood still after the flesh, implied also by the Apostle in this place: as appeares by the former words: *Where is the Scribe? Where is the Disputer of this world? Where are the learned Rabbins of the Jewes? Where are the profound Philosophers of the Gentiles?* Let us take notice that learning of it selfe is a very lovely and illustrious thing, which made *Aeneas Silvius* in his Epistle to *Sigismund Duke of Austria*, say, *If the face even of humane learning could be seene, it is fairer and more beautifull then the Morning or the Evening-starre.* But notwithstanding bent the wrong way, and spent upon private and pernicious ends, it becomes the fowlest fiend the Divell hath upon earth, and his mightiest agent to doe a world of mischief. No corruption is worse than of that which is best

Abuse of learning.

Degeneratio  
optimi pessima

-mis-employed: it is of wofull consequence, proportionable to its native worth. And the longer and more prosperously it is employed as an instrument of all, and in the service of Satan ever the more pe-  
 -sfilently, which is for my purpose, doth it harden and enrage the heart against all means of grace, the power of godlinesse, and possibility of conversion.

*Base ends in seeking learning.*

Secondly, men of this world for the most part in the attainment and exercise of learning and knowledge propose to themselves, and finally rest upon many bastard, base, and degenerate ends: as, pleasure of curiosity, quiet of resolution, refining and raising the spirit, ability of discourse, victory of wit, gaine of profession, ornament, and reputation, inablement for imployment and businesse.

*The true ends of learning.*

Thus whereas variety and depth of knowledge should properly and principally serve to prepare, fit, and furnish the soule wherein it is seated: First, for a higher degree, and a greater measure of sanctification in it selfe: Secondly, to doe GOD more excellent and glorious service: Thirdly, to doe more nobly in *Ephratha*, and bee more famous in *Bethlehem*: I meane, by an edifying and charitable influence to illuminate and better all about them: The most learned men have these worldly ends, and comply exactly with the world: hunting onely after by their knowledge, and aspiring towards (as their utmost aimes) certaine second prizes: as though they laboured onely by their learning to finde (as one saies well:) *a couch whereupon to rest, a searching*  
*and*



and a restlesse spirit: or a tarrasse for a wandring and variable mind, to walke up and downe with a faire prospect: or a tower of state, for a proud mind to raise it selfe upon: or a fort or commanding ground for strife and contention: or a shop for profit or sale: and not a rich store-house for the glory of the Creator, and the reliefe of mans estate. And so by the abuse and misapplying of it, they put their great engine, very powerfull either for excellency of good, or excesse of ill, as it takes, into the Divels hands for the enlarging and advancement of his kingdome: and turne the edge of it to the dangerous hurt of others: and so by consequent and by accident, it prooves a mighty barre to keepe CHRIST and His Kingdome out of their hearts.

Let me in a word by an instance intimate unto you the traines and temptations to which they expose themselves, the snares and curses which they incurre, who bend their abilities of learning, closing with the corruptions of the time, to raise and enrich themselves; the two maine ends of the most in these covetous and ambitious daies.

First, there is a plant in the nurceries of literature of great expectation and hope: which being watered, and warmed at the well-heads of Academicall learning, and with the fruitfull heat of Polemicall exercises and agitations in the Schooles, wherein the true worth and excellency of a Scholler consists, growes ripe and becomes remarkable; so that hee heares after him in the streets a secret murmuring: *This is the man: Dignum est monstrari & dicier Hic est:* Now by this time he begins

*Ambition a base end of learning.*

gins to reflect with the eye of selfe-love, and many vaine-glorious glaunces upon his personall worth and publike applause: and then casts about what course to take. G O D S principle and path is: It is better to be good, than great; religious, than rich: And therefore He would have him employ and improve all his naturall and acquired endowments, all the powers and possibilities of body and soule upon His glory and service that gave them, and where they are more than infinitely due. And that when the good hand of divine providence shall bring him to any place for the exercise of his gifts and ministeriall employment, hee would there spend himselfe (like a shining and burning lampe) in the illumination and salvation of G O N S people: and so hereafter *shine as the brightnessse of the firmament* in the highest heavens, and *as the starres for ever and ever*. Nay, (saies the Divell) that's a sowe, strict, precise way: It is not meet, that such admired eminency of learned parts should bee confined to such obscurity, that such rare gifts and depth of knowledge should bee lost upon high shoes, and amongst a number of rude, ignorant, and uncapable clownes: and therefore hee labours to raise his spirit to higher hopes: and would have him plunge presently into the current of the times, and become some body in the world. Hereupon (his heart already ravisht with the pleasing apprehension of worldly glory and humane greatnesse, represented by Satan in the most alluring formes to his ambitious imagination) hee resolves fearefully against his owne soule, to follow  
the

the streame, to ply the present, and plot all meanes and waies of preferment: after which ordinarily every step towards an high roome, or to bee hastily rich, is a snare and curse unto him: and therefore at the height, hee must needs bee holden fast in the clutches of Satan. He now begins upon all occasions to disclaime all things that tend to precisenesse, and in his deportment drawes nearer to goodfellowship: he remits and interrupts his care and constancy in study, and studies how to understand the world, negotiate for advancement, and humour the times: He merily derides *Doctrine*, and *Use*, as they scoffingly call it: all edifying plainenesse and *foolishnesse* of preaching: and now he digs with much adoe perhaps a whole quarter of a yeare into the rotten dung-hills of Popish Possitlers, and phantasticall Friers, and from thence patches together many gayish and gaudy shreds of painted bables, and frothy conceits and tricks of wit; and at length comes out with a selfe-seeking Sermon: just like that discourse which King JAMES compares to a corne-field in harvest, pestered with red and blew flowers; which choake and eat up all the good graine. For, he well knows this is the way to ingratiate himselfe into the times and gratifie those great ones who desire farre more to have their eares tickled, than their consciences toucht; and would rather have pillowes sowed under their arme-holes by such deceiving dawbers, that they may lie more softly upon the bed of security; than the keene arrowes of righteousnesse and truth fastned in their sides

*Evill effects of  
high advancement.*

*Selfe seeking  
Sermons.*

by G O D S faithfull messengers to drive them to sincerity: and yet after this, hee must serve his time in serving the times: and through many miseries of secular martyrdom, as *Peter Blefensis* calls it, and many shipwracks of a good conscience, by basenesse, flattering, attending, depending, and undoing his soule. At last (if he die not in the pursuit, as many have done) besides all these precedent miserable meanes, by present simony, or some other vile services: hee comes into some high place, or at least becomes a negligent non-resident, or insatiable pluralist. Which wicked entrance being accompanied with G O D S curse, his heart already so hardened, his ministeriall strength and veine of learning so wasted and dried up by discontinuance, desuetude, and worldly dealings: having now attained his ends, hee drownes himselfe over head and eares either in secular busineses or sensuall pleasures to muffle up the mouth of his horribly guilty conscience: cries downe preaching, opposeth the power of godlinesse and so becomes rather a wolfe than a shepheard.

In a second place. The rich worldling also is in a woefull case this way, as appears by CHRIST S owne words, *Matth. 19. 23, 24.* which is further confirmed by casting our eyes upon *Luke 16. 14.* and *1 Tim. 6. 9.* *Luk, 16. 19.* *And the Pharisees which were covetous heard all these things, and derided him.* And what heard they from CHRIST? That it was impossible to serve G O D and Mammon. So that there are some passages ever in a faithfull

*Riches choake  
the Word.*

full and searching ministerie, which covetous worldlings deride, and will not down with by any meanes, but resolutely reject in their carnall wisdom as very foolish, unnecessary, precise, and no waies to be given way unto. Especially such as these. 1. That they must restore whatsoever they have any waies gotten, or detaine wrongfully and wickedly. 2. That they must rather themselves starve, and leave their children in beggery, than put their hands to any unlawfull wayes or meanes of getting: so much as to tell a lie, &c. 3. That *godlinesse is great gaine*, and that it is incomparably better to be religious than rich, good than great. 4. That there is a life of faith which will keepe a man in sweet contentment in any estate, should hee bee never so poore. 5. That *Iob* was truly richer with *CHRIST* alone, than when before he was loaden with abundance of thicke clay. 6. That riches are nothing, *Proverbes 23. 5. Wilt thou set thine eyes upon that which is not?* 7. That they must leave all for *CHRIST*. 8. That if they part with all for him, they shall bee recompenced an hundred fold in this life. 9. That if they had no recompence at all in this world, yet the reward that they shall have in the world to come, will bee a superabundant recompence.

Notwithstanding these satisfactory and uncontrollable principles, they *will be rich* in the Apostles sense; after they have gotten a golden heape, will bee more rich still: and therefore are easily tempted unto, and taken in the snare of that ex-

crable

*Why rich men regard not Sermons.*

*usury taxed.*

*Hom. Vol 2.  
Hom. 17 pag. 2.*

*13 Eliz cap. 8.*

*Danger of high  
places.*

*Judg. 9.*

crable and most abhorred trade of usury. In the exercise whereof they still negotiate with the Divell, and receive all their increase at the Divells hands: and therefore how is it possible they should turne on G O D S side? And that usurers trade with the Divell, and have their usurious money from him. Hear the judgement of the Church of ENGLAND, to which ordinarily all Ministers subscribe; *Verily so many as increase themselves by usury, &c. They have their goods of the Divells gift.* Hear also the judgement of the State even of the King, the Nobility, and the whole Body of the Kingdome in Parliament; and in that Statute whence usurers take very falsly some encouragement, as though it were allow'd; which is most untrue. These are the words in the beginning of the Statute: *Forasmuch as all usury being forbidden by the Law of G O D, is a sinne, and detestable, &c.*

Thirdly, though an high place be holden in the false opinion of vaine men, the onely heaven upon earth: yet in truth, and upon triall, by accident it prooves Satans surest hold to hamper them in his strongest and most inextricable snares, untill he tumble them hence with a more desperate and headlong downfall into the pit of hell. For, as those of truest worth are ever timerous, and most retiring in such cases; so the worst men ordinarily are most ambitious and aspiring. Consider for the purpose the unambitious modesty and magnanimity of the olive-tree, fig-tree, and the vine: but the base and worthlesse bramble, a dry, empty, saplesse

fapleffe kex and weed, apt and able only to scratch, teare, and vexe, must needs be up and be hoised into an high roome, and domineere over others. Men of most prostituted consciences are for the most part the most pragmaticall prowlers after undeserved preferments: and the only mento serve themselves *vijis & modis*, (as they say) into offices, honours, and places of advancement. For, they want honest wit to conceive and fore-see the waight of the charge, and conscience to discharge it faithfully. Now then, where there is a concurrence of corrupt times, a wicked wit, a wide conscience, and a vast gluttonous desire to domineere. What will not be done to attaine their ends? They will not sticke to lie, dissemble, breake their words, forswear, machiavellize, practise any policy or counterpolicy to honestie, reason, religion, to flatter, raise a faction, humour the times, supplant competitors, gratifie the Divell, doe any thing. We may proportionably conceive the malignity of inferiour ambitions by the monstrousnesse of higher aspirations. *Now who hath not observed (saith that learned Knight in his Preface to the History of the world) what labour, practice, perill, blood-shed, and cruelty the Kings and Princes of the world have undergone, exercised, taken on them to make themselves and their issues masters of the world? --- Oh by what plots, by what forswearings, betrayings, oppressions, imprisonments, tortures, poysonings, and under what reasons of State, and politicke subtilty have these fore-named Kings, &c. By this time these men by these meanes are mounted (I will suppose) on horse-*

backe,

backe and have left many Princes walking as servants upon the earth: And folly is set in great dignity. And what then? Then do they begin so to swell with pride, untill they are ready to burst againe with over weening of their owne worth, selfe-opinion and selfe-estimation: and to toyle extremely with revengfull inward indignation against all good men: whose hearts (as they conceive) and their consciences tell them, (there was just cause) did rise against their growing great and rising. Being thus empoysoned at the first entrance with pride, selfe-conceptednesse, prejudice, revengfull jealousies, and other exorbitant and base distempers, they begin to consider and resolve how to behave themselves in their new purchased place. And wee must know there is too much truth in that principle of policy in *Tacitus*: *Never any came to an high roome wrongfully, and unworthily: but he exercis'd his power and authority wickedly and unjustly.* They therefore pitch presently upon such conclusions as these: Wee will pleasure our friends, though wee prey upon the publique, or pinch some peevish precise fellows, which can well beare it: we will plague our enemies; wee must above all, manage matters with a fit correspondency to accomplish our owne ends; especially to enrich our selves, raise our kindred, make way to rise higher, and greaten our posterity; we must looke big, and sometimes amaze the multitude with some acts of awfullnesse and terrour, to procure and preserve respect, feare, and all attributions proper to our place: and let mee tell you

Nemo unquam imperium flagitio quæsitum bonis artibus exercevit. *Hist. lib. 1. pag. 417.*



you by the way; *Hee that suspecteth his owne worth, or other mens opinion, thinking that lesse regard is had of his person, than hee beleeveth is due to his place, holds it good policy to spend all the force of his authority in purchasing the name of a severe man. For, the affected sowerness of a waine fellow doeth many times resemble the gravity of one that is wise: and the feare wherein they live which are subject to oppression, carries a shew of reverence to him that does the wrong, at least it serves to dazzle the eyes of underlings, keeping them from prying into the weakenesse of such as have jurisdiction over them; &c.* Beside all this, men in great place are liable and expos'd daily to more and stronger temptations, than men of lower ranks. Honour, wealth, worldly reputation, earthly favours, &c. are Satans snares to entangle and tie them faster to their fooles paradise and admired folly; and as golden fetters, to chaine them unmoveably to their noble slavery.

Secondly, great men are for the most part (and it is one of their greatest miseries) so inclosed and beleager'd with flatterers, the basest of slaves, with sycophants, false-hearted followers, selfe-seekers, &c. that very hardly (if at all) can any honest man or faithfull *Micaiab* have access, come neare them, or at any time bee heard with patience, especially either to tell them the truth, or wisely and humbly reprove them for their faults.

Thirdly, those that are vers'd in story shall finde many and many a time this property put upon men in high place; to bee throwne into the grave or from their greatnesse, is both one to them. For first,

*Flattery danger-  
ous.*

*Great ones like  
to fall.  
Mallent cadere  
quam loco ce-  
dere.*

first, they so delight in domineering, and dote upon their high roome as their dearest Idoll: And withall they know full well, that as in naturall privation there is no returne to habit, so it is very rarely seene in the privation politique, and point of preferment: that they would even rather die, than be dejected.

Lay now these two points together: and count all the snares from which poorer and private men by reason of their meaner condition are happily exempted: And no marvell though *not many mighty*, either in heapes of wealth, or height of places, be converted, or go to heaven.

*Worldly wisdom  
dome dangerous*

In the fourth place: what a strong hold for the powers of hell, and mighty barre to keepe out grace, worldly wisdom is; may appeare by taking notice of the nature of it, and so of its notoriously pestilent properties. This wisdom of the flesh springing from the principles of carnall reason, and precepts of humane policy, and receiving continuall influence and instigation from that old wily serpent to go on still in his and the worlds wayes, doth with a proud disdainfullnesse and imperious contempt scorne the great mysteries of godlinesse, foolishnesse of preaching, simplicity of the Saints, and society of the brother-hood: crosseth directly and contradicts the counsell and commands of G O D S Spirit, in all motions to good, and matters of salvation: accounts in good earnest holinesse hypocrisie, sanctification singularity, profession and practice of sincerity precisenesse, the great things of G O D S Law as a strange thing:

thing: In all its consultations concludes ever things pleasing to flesh and bloud; and ends at last with extremest folly and utter confusion. Witness *Achitophel*, who was wise enough to set his house in order, and yet wanted wit to rescue his owne life out of his owne hands: he was curious to provide for his family after his death, and had no care at all to preserve himselfe from eternall death: was not this a madnesse even to *miracle*, as Divines speake? Hee got him home to his house, put his household in order, and hanged himselfe; and is hanged up in chaines as a dreadfull spectacle to all posterity, for all worldly-wise men to take warning by to the worlds end.

The Spirit of G O D intimates unto us the pestilencie of its properties, *James 3. 15.* It is, First, *Earthly*. Secondly, *Sensuall*. Thirdly, *Divellish*.

*Divellish*: for, it imitateth the Divell in plotting and contriving mischief and ruine against the glory of G O D s Majesty, and Ministry of his Word. It taste of his hellish wiliness in close conveyances and secret insidiations, for the undermining, supplanting, and confounding of the passage of the Gospell, and plantation of grace in the hearts of men. Satan (you know) is ever fierce and furious, when he spies but the least glimpse of G O D s truth, or sparke of grace to peepe out and breake forth at any time, or in any place. When the glorious sun-shine of the Gospell did in these latter times of the world (according to the Prophecie in the *Revelations*) arise out of the darke-  
some

Amentia usq;  
ad prodigium.

2 Sam. 17. 23.

Iam. 3 15. ex-  
pounded.

Worldly wises  
dome is divel-  
lish.

some night, and dangerous fogs of Popery, and begun graciously to inlighten many thousand soules which lay in darknesse, and under the shadow of death, with what strange and prodigious rage did the great Dragon presently ascend out of his bottomlesse pit.

*Effects of the  
Dragons ascense  
out of the pit.*

Since that time what furious martyring of the Saints, what horrible murdering of Kings, what bloody Massacres, what invincible *Armadoes*, what hellish powder-plots, what devouring of Martyrs, by that blood-thirsty monster the Spanish Inquisition, what hatefull imprisonings, what desperate conspiracies, what a deale of hell hath vext and rent the face of *Europe*, and shaken the pillars of this part of the world: as though all the fiends in Hell, and whole armies of those damned spirits were broke loose, to cast the Christian world into a new Chaos of darknesse, combustion and confusion. And all this hath beene the Divels doings of pure spight and malice against the light of the Gospell, & power of the Word. The Pope, Jesuites, and their wicked adherents have beene indeed the instruments and executioners of all these bloody miseries, but Satan himselfe was the principall agent. The cursed influence of all this wrath and rage was inspir'd from him, and every particular and circumstance of all these mischiefes was first plotted in hell, before they were acted upon earth.

*Fury against  
the Gospell in  
England.*

2. In our owne Kingdome also his spite and malice against the light of the Gospell hath beene notorious and transcendent since the Word of truth

truth hath growne powerfull amongst us. With what strange fury and malice hath Satan bestirred himself? What a deale of deare and innocent blood did that red Dragon drinke up in *Queene Mariæ* time? For five yeares space the fire of persecution did flame in this land, and the sacred bodies of our glorious blessed Martyrs were sacrificed amidst the mercilesse fury thereof: Afterward what a blacke and bloody catalogue of most hatefull and prodigious conspiracies did run paralell with that golden time of *Queene ELIZABETHS* life, that (now) glorious Saint of dearest memory? But in all this hellish rage the Divell never played the Divell indeed, untill he came to the Gun-powder-plot; that was such a piece of service against the light of the Gospell, as the Sun never saw before; the sons of men never heard of, hell it selfe never hatcht. Since Satan fell from heaven, and a Church was first planted upon the earth, there was never any thing in that kinde which made the Divels Malice more famous, *GODS* mercies more glorious, that Priest of *Rome* and his bloody superstition more odious; or that cast such a shame and obloquie upon the innocency of Christian Religion. And all this was the Divels doing of pure spite and malice against the glory of the Gospell, the power of the Word, and the Saints of *GOD*. I say he was the arch-plotter and first moover of all these mischiefes. The Pope, and Iesuits, and their cursed confederates were indeed his instruments, executioners and agents, as wee well know, and some of the Priests themselves confesse. See *Quodl. 7. Act. 8. pag. 199.*

*The Gun-powder plot.*

Rage against  
ELIZABETH.

Scarce was that blessed Queene and incomparable Lady warme in her Princely Throne; but Satan sets on the Pope *Pius Quintus*, hee sends from Rome two Popish Priests, *Morton* and *Webbe* with a Bull of excommunication; whereby the subjects and people of the Kingdome were in a Popish sense discharg'd and assoid from their allegiance, loyalty and obedience to her Majesty. They solicit the two traitorous Earles of the North, *Northumberland* and *Westmerland*, to bee the executioners of this bloody Bull, which indeed was the fountaine and foundation of all the succeeding horrible plots and barbarous treacheries. See *Bells Anatomy of Popish tyranny*, in his *Epist. Dedic.* a little booke called *The executioner of justice in England, &c.* I pray G O D now at length turne those Popish murderous hearts from whetting any moe swords to shed the blood of the L O R D 's anointed: or returne the sharpe swords from the point with a cutting edge on both sides, even up to the very hilts into their owne hearts blood. O L O R D, let the King flourish with a crowne of glory upon his head, and a Scepter of triumph in his hand, and still wash his Princely feete in the blood of his enemies.

Rage against  
the powerfull  
Ministry.

3. This spitefull rage & furious opposition of Satan against the power of the word, appeares also by daily experience in those towns & parishes, where by the mercies of G O D, a conscionable Ministry is planted; before, while Satan ruled and raigned amongst them, by his wicked deputies, ignorance, prophanenes, Popish superstitions, sinfull vanities, lewd

lewd sports, prophanation of the Sabbath, filthinesse, drunkennesse, and such other accursed Pursuants for Hell: Why then all was well, all was in quiet and in peace. O then that was a merry world, and as good a Towne for good-fellowship, as was in all the Countrey. And no marvell: when a strong armed man keepeth his Pallace, the things that he possesseth are in peace, *Luke 11. 21.* While Satan sits in their hearts, and rules in their consciences; hee suffers them to have their swings in their furious vanities and wicked pleasures, without any great disturbance or contradiction. And commonly hee never sets prophane people together by the eares and at odds, but when his owne Kingdom may be more strengthened, and their soules more endanger'd by dissention, than by their partaking in prophanenesse, and brotherhood in iniquity. Let it not seeme strange then, when townes and parishes where conscionable meanes are wanting, live merrily and pleasantly; for, they walke together in the knot of good-fellowship, through the broad way, they follow the course of their owne corruptions, and swing of their corrupt affections, and swim downe the current of the times, and are at Satans beck to do him any desperate and notorious service at all affaies, in all passages of prophanenesse, and offices of impiety and rebellion: but bring amongst such a powerfull Ministerie, which takes a right course for the plantation of grace, and salvation of their soules: and then marke how spitefully and furiously Satan begins to bestirre himselfe; besides

his owne malice and machinations, hee presently sets on foot and on fire too all that belong unto him in his instigation. They band and combine themselves with great rage and indignation against the power of the Word, and the faithfull messengers of G O D. They fret, and fume, picke unnecessary quarrels, raile, slander, and indeed foame out filthily their owne shame, in disgracing the truth of G O D without all truth or conscience: and if Satan spies any poore soule amongst them to bee pulled out of his clutches and kingdome of darkenesse by the preaching of the Word, he presently sets all the rest upon him as so many dogged cures, or rather furious wolves (for so our blessed Saviour makes the comparison) upon a harmelesse lambe; he whets (like sharpe razors) all the lying and lewd tongues in the towne, and tipsthem with the very fire of hell; so that they pleade for prophanesse, prophaning of the Sabbath, and many sinfull fooleries and vanities in all places where they come. Hee makes those who have a little more wit, his close factors and under-hand-dealers: for that stands not with Satans policy, and the reputation of the worldly-wise, that themselves should bee openactors in childish vanities, and profes'd enemies to the Law of G O D: they do him sufficient service by being secret patrons and protectors of impiety, counsellors and countenancers of the works of darkenesse: hee fills the mouthes of the ignorant with slanderous complaints and cries, that there was never good world since there was so much knowledge: that there

*Slanders against  
such preaching*



was never more preaching, but never lesse working: whereas (poore) soules they never yet knew what grace or good worke meant, or scarce good word: but their naughty tongues, and hatred to bee reformed, are true causes why both the world and places where they live, are farre worse. Those that are desperately and notoriously naught, he inforces and inrages like mad dogs; so that they impudently and openly barke at, and with their impoysoned fangs furiously snatch at their hurtlesse hand which would heale and binde up their bleeding soules: they are like dogs barking at the Moone; for, GOD'S Ministers are starres in the right hand of CHRIST, *Revel. I. 16.* If they would doe them any deadly harme, they must plucke them thence; but let them take heed how they be bold and busie that way, least at last they take a beare by the tooth, and awake a sleeping lion.

Thus you see what a stirre the Divell keeps when hee is like to be driven from his hold by the power of the Word: and how he playes the Divell indeed, when the light of the Gospell begins to shine in a place which himselfe hath long kept in darkenesse and errour by those twofold fiends, ignorance and prophanenesse. Perhaps at the very first rising of that glorious Sun of the Word of life unto a people that hath sat in darknesse and under the shadow of death, it breeds onely astonishment and amazement, they are for a while onely dazelled with the glory and beauty of so rare and extraordinary a light, but when after some little

*Why Satan so  
stirres against  
the Word.*

space they be thorowly heated; and it begin to burne up their noysome lusts. to gall their guilty consciences, to sting their carnall hearts, to vex and disquiet their covetous affections, then begins all the stirre, and Satan to play his part: the sudden infliction of a wound is not so very painefull, and while it is greene it is not so grievous, but after, when it comes to be searched in cold bloud, to have tents put into it, and corrosives applied; then it goeth to the heart: When the sword of the Spirit first strikes the carnall heart, it may perhaps beate away the blow reasonable well; but if the Chyrurgion of the soule, I meane the Minister of the Word follow his cure faithfully, and open the wound wider, as he sees need, apply spirituall corrosives to eat away the rankenesse of the flesh, and the poyson of sinne, then begins the prophane man (if the LORD give him not grace to suffer his soule to bee saved) to rage and rave with the smart of it and perhaps with malice and furie to flie into the face of his soules Physitian.

( See the humour of prophane men against the power of a conscionable Ministry, *Ier.* 44. 15, &c. *Acts* 13. 8. and *Cap.* 14. 2, &c. and *Verse* 19. and *Cap.* 16. 19. and *Cap.* 17. 5. and *Ver.* 32. and *Cap.* 19. 29. and 24. 5.

*Spite against piety in families,*

This spite and malice of Satan against sincerity and grace is to be seene also in private families: if the governours of the house, the children and servants be all prophane (as it is very true of very many in most places) then they are passing well met for matter of Religion, and were there nothing amongst

amongst them to breed difference and dissention, but G O D S service, they would never fall out: for they are all content to heare no more, or more often of the affaires of Heaven, judgements for sin, the waies of G O D, and reformation of their life, than they must needs: they are all willing and forward to prophane the Sabbath, in one kinde or other; some by absenting themselves from the house of G O D, some by worldly talke all the day long, some by idleneffe, some by sinnefull sports, &c. They are well content to lie downe at night, like wilde beasts in their dens, without lifting up their hearts together unto that mercifull G O D which hath preserved and prospered them all the day: to rise up also in the morning, prayerlesse, or only with formall prayers. They all joyne in malice against the Ministry of the Word, in slanderous lies against the messengers of G O D, in base and reviling speeches against the professours of Christianity. The reason is, they are all possessed with the same spirit of prophaneneffe, love of pleasures, hatred to bee reformed, and carnality of heart. But if it once please the L O R D to plant grace in the heart of the Master of the family; so that hee begin to plant in his house reformation; household instruction, prayer, sanctification of the Sabbath, and other holy orders, and godly exercises; then presently begins the Divell to stir in the hearts and tongues of their prophane servants; they begin to bee furiously impatient of such precisenesse, strictnesse, and restraints (for so they wickedly and wrongfully call the pleasures of

grace and way to Heaven) they can by no meanes digest such new fashions: they'l not be troubled with giving account of Sermons they heare: they'l have their recreation on the Sabbath, that they will: they'l not be mew'd up at home, when other mens servants are at their sports abroad, &c. Nay perhaps even their owne children (except the L O R D season them with the same grace) may grow stubborne and refractory, and very rebellious and disobedient to the best things: so that in a holy sense, C H R I S T S words may be there truly verified, *Mat. 10. 34, 35*. Thus was zealous *David* troubled with the vanity of a scornfull, proud, and prophane wife, *2. Sam. 5. 20*. *Abel* with a bloody brother, *Gen. 4. 8*. *Jacob* with a prophane *Esau*, *Gen. 27. 41*. *Isaac* with a mocking *Ishmael*: And many a gracious heart in families where grace beares not sway, with the lewdnesse, malice, and ungodly oppositions of those among whom they live.

Or if it so fall out that the power of grace seize on the heart of a servant or sonne, so that he begin to bee sensible of the ignorance, disorders, prophanenesse, and sinfull confusions of the house where he dwels: desire to spend the Sabbath as Christians use to do: then presently begins Satan to put rage into the heart, and frownings into the face of the father or master of the family: he then takes on, tells him, that such precisenesse is not for his profit, hee'l have no such inferiour fellow to be a reformer of his family; hee'l not be controlled and contradicted in his owne house, hee'l go-

*Impious parents  
indure not pious  
children.  
Nor Masters.*

verne his people in the old fashion as his father did before him, &c. so that there is no longer biding for that new convert under such a crabbed master, without a very great deal of patience. All this, and a thousand more mischiefs are the blacke broods and bloody effects of Satans malice against the power of the Word, and the plantation of grace.

G O D Himselfe is the G O D of peace, C H R I S T J E S U S the Prince of peace, and the blessed Spirit is the fountaine of peace, that passeth all understanding, the holy Word is the Gospell of peace, the faithfull Ministers are the Messengers of reconciliation and peace; the Saints of G O D are the children of peace: The Divell and the rebellious corruptions of prophane men are in deed and truth the true causes of all these stirs and strong oppositions, which are raised any where, at any time, any waies in the case and cause of Religion. The fault I confesse, and imputation of troublesomenesse is laid upon G O D S children by the lewd tongues of gracelesse men. See *Ier.* 15. 10. utterly without cause. *1 Kings* 18. 17. *Acts* 24. 3, &c. but these and the like are lies hatch'd in Hell, and managed by the malice of carnall men. And that was most true, which the blessed Prophet of G O D *Elijah*, and the holy Apostle Saint *Paul* answered in such cases, *1 Kings* 18. 18. *Acts* 24. 13, 14. and so proportionably may all Christians answer all prophane wretches amongst whom they live: It is you and your prophane families, your proud ignorance, hatred to be reformed, malice against the Ministry,

*Impious persons  
cause all discord*

Ministry, &c. which trouble *Israel*, are the true causes of all Dissentions and disquietnesse, and bring upon us all these plagues and judgements which any way afflict us. A godly Minister stands at staves end with all the world, and hath the most enemies of any man. He must warre not only with desperate swaggerers and notorious sinners, but also with civill honest men; for all professors, counterfeit Christians, unsound converts, relapsed creatures, &c.

*Good Ministers  
have many ene-  
mies.*

*Rage against  
pious persons.*

5. Lastly, That particular person, whom it pleases the LORD to sanctifie and set apart for his service, hath good experience of Satans fury and rage against sinceritie and grace: there is not a man that passeth out of the powers of darkenesse and Satans bondage, by the power of the Word, but he presently pursues him farre more furiously, than ever *Pharaoh* did the *Israelites*, to recover and regaine him into his kingdome. See my discourse of *Happinesse*, pag. 60.

*Worldly wise-  
dome is Satans  
right hand.*

Thus I have given you a taste of the Divells malice and machinations against the light of the Gospell, the power of GODS truth, and the Ministry of the Word: now you must understand that worldly wisdom is his very right hand, nearest counsellor, and chiefest champion in all these mischievous plots and furious outrages against GOD and goodnesse. This hath beene more than manifest in all ages of the Church: In those great Politicians, the Scribes and Pharisees; in the States-men of *Rome*; in our times, and amongst us daily: worldly-wise men, that are only  
guided

guided by carnall reason, they imploy their wit, their power, their malice, their friends, their under-hand dealings, their policy and their purses too, unlesse they be too covetous; to hinder, stop, disgrace, and slander the passage of a conscionable Ministry and the Messengers of Almighty G O D, of whom the L O R D hath said, *Touch not mine anoynted, and do my Prophets no harme. Psalm 105. 15.* They ever imitate and follow to a haire's breadth their Father the Divell in malice and practise against grace and good men; except sometimes they forbear for a time for advantage, for reputation, or such other by-respects and private ends: except naturally they bee extraordinarily ingenuous, and of very loving and kind naturall dispositions; or bee restrayned by feare of some remarkable judgement, from persecution of the Ministers.

2. As worldly wisdom is divellish, as Saint James calls it, and ever mixed with a spice of Hellish malice and virulency against the Kingdome of C H R I S T: so it is also *earthly*, for it mindes onely earthly things, and though that casts beyond the Moone for matters of the world, yet it hath not an inch of fore-cast for the world to come: But though a man bee to passe, perhaps the next day, nay the next houre, nay the next moment, to that dreadfull Tribunall of G O D; and to an unavoidable everlasting estate in another world, either in the joyes of Heaven, or in the paines of Hell, yet it so glues and nailes his hopes, desires, projects, and resolutions to transitory pelfe, and things

*Worldly wisdom is earthly.*

things of this life, as though both body and soule at their dissolution, should bee holy and everlastingly resolved, and turned into earth, dust, or nothing.

To give you a taste of this earthlinesse of worldly wisdome, give mee a worldly-wise man and,

1. Put him into discourse of the affaires of the world, and the businesse of his calling, and you shall finde him profound and deepe in this argument, able to speake well and to the purpose; if it were a whole day, and that with dexterity and cheerfulness: But divert his discourse a little, and turne him into talke of matters of Heaven, of the great mystery of godlinesse, the secrets of sanctification, cases of conscience, and such like holy conference, and you shall finde him to bee a very infant, an idiot: it may bee, hee may say something of the generall points of Religion, of matters in controversie, of the meaning of some places in Scripture: but come to conferre of practicall divinity, experimentall knowledge, passages of Christianity, and practices of grace, and you shall find him, and hee shall shew himselfe to bee able to say just nothing with feeling and comfort: many a poore neglected Christian, whom in the spirit of disdainefulnesse, and out of the pride of his carnall wisdome, he tramples upon with contempt, and would scorne to be matcht with in other matters: yet would infinitely surpassse him in this case; quite put him downe, that he would have nothing to say.

*Worldlings profound in earthly things, but shallow in heavenly*



2. Let him come to some great personage with a suit, to intreat his favour and countenance, or to give him thanks for some former good turne: and he will be able to speak well, plausibly, pleasingly, perswasively, and seasonably: but put him to pray in his family unto Almighty G O D for the pardon of his sinnes, and a crowne of life, for the remoovall of damnation and an everlasting curse; to powre out his soule in thankfullnesse for every good thing hee enjoyeth ( for hee holds all from Him ) and such a wise man ( which is strange and fearefull ) in a businesse of so great weight, will not bee able to speake scarce one wise word without a book.

*Worldlings can better petition men than God.*

3. Come into his family, examine the state of his house, you shall find all things in good order, every affaire marshalled and disposed for the best advantage, a provident fore-cast, and present provision of things necessary for their bodies: Every one busie in their severall employments, and carefull in the workes of their calling: but search also into the estate of their soules, what heavenly food is ministred for their spirituall life, how the Sabbath is sanctified among them, how it stands with them for household-instructions and family-exercises. &c. And ( God knowes ) in that regard; that way there is no providence at all, no care, no conscience about any such matters.

*Worldlings houses better ordered than their soules.*

Walke also amongst his husbandry: you shall find his arable carefully dinged, tilled and sowne: his pastures well mounded, bankt and trencht; his trees pruned, his gardens weeded, his cattrell watchfully

*Worldlings temporal husbandry better than spirituall.*

watchfully tended: but inquire into the spirituall husbandry at home in his owne conscience, and you shall find his heart overgrowne with sinne, as the wildest wast with thistles and briars: no fence to keep the Divell out of his soule, many noysome lusts growing thick and ranke, like so many nettles and brambles to be cut down and cast into the fire; so that his silliest lamb and poorest pig is in a thousand times more happy case, than himselfe the owner, and well were he if his last end might be like theirs, that is, that his immortall soule might die with his body: but that cannot be; except in the meane time he repent, and renounce his carnall reason, hee must be destroyed with an everlasting perdition, from the presence of GOD, and from the glory of His power.

*Worldlings  
more care for  
their childrens  
temporall than  
spirituall estate*

4. Consider His care and affection towards His children; you shall finde that to be all earth: for whereas perhaps with farre lesse toyle and travaile, by the mercies of GOD, by teaching them the feare of GOD, instructing them in the waies of godlinesse, restrayning them from prophanenesse, and prophaning the Sabbath, by his owne example of piety and godly conversation, hee might plant grace in their hearts, and provide a crowne of glory for their heads hereafter: yet (wretched man) hee doth not onely wickedly neglect these meanes of everlasting comfort: but with too much worldlinesse, variety of vexations (and perhaps for his very wickednesse that way, if there were nothing else) with the great danger of his owne soule; he heapes up for them those hoards, that

that will hereafter heape coales of vengeance on their heads; and purchases and provides for them those Greene pastures of a prosperous state in this world wherein they are fatted for the same slaughter, and thorow which they prophanely passe into the pit of the same endlesse destruction with himselfe.

5. Aske his judgement about the Sabbath, and ordinarily you shall finde his resolution to bee this; that hee sees no reason but mens servants and children may enjoy some houres of recreation and sport even upon the Sabbath, especially with exception of times of Divine Service: what would they have us to do, (will hee say) or what would they make of us? I hope they doe not looke wee should be Angels upon Earth: they know we are but flesh and blood. It is too true indeed, this cavilling against the keeping of the Sabbath favours full rankly of flesh and blood.

*Worldlings  
concept of the  
Sabbath.*

GOD out of the abundance of His owne goodnesse, and compassionate consideration of our weaknesse hath allotted and allowed unto us six dayes for our owne businesse, and reserved but one to be consecrated in speciall manner, as glorious unto Him; and yet wretched men, they must needs clip the LORDS coyne, encroach upon His sanctified time, and unthankfully and accursedly spend those holy houres in which they should treasure up knowledge and comfort against that fearefull day, in idlenesse, worldinesse, and prophane pastimes, whereby besides the particular curse upon their owne soules, they many times  
draw

draw many miseries and plagues upon the place where they live. This reason is carnall indeed, this wisedome is earthly with a witnesse.

Add another out of *Luk. 12. 39, 40.*

Thus you see worldly wisedome in all that consultation and carriage inclines unto the earth, provides ever with greatest care for the world, and favours rankly of flesh and bloud.

*Worldly wisedome sensual.*

3. It is also *sensual*: for, it doth senselessly preferre the pleasures of sense and pleasing the appetite, before the peace of conscience and sense of GODS favour. It provides a thousand times better for a body of earth, which must shortly upon an unavoidable necessity, feede the wormes, and turne to dust; than for a precious immortall soule, the immediate issue of GODS Almightyesse, and which can never possibly die: It doth with greater sweetnesse and hold-fast, relish, apprehend and enjoy the furious delights of some bosome-sinne, which it hath in present pursuit, taste and possession, than spirituall graces, GODS favour, joy in that blessed Spirit, and a crowne of life hereafter; for which it hath GODS Word and promise, if it would be wise to salvation. In a word: it doth so highly preferre a few bitter-sweet pleasures for an inch of time in this vale of teares; before un-mixed and immeasurable joyes thorow all eternity in the glorious mansions of heaven: Is not this wisedome strangely nailed and glued unto sense, and stupidly senselesse in spirituall things, that though many times fore-told and fore-warned by the Ministry of the Word, yet will needs for the temporary

temporary satisfaction of its carnall, covetous, or ambitious humour, with filthy vexing, transitory pelfe, with vanity, dung, nothing, run wilfully and headlong upon caselesse, endlesse, and remedlesse torments in the world to come? And that which is the just curse and plague of worldly wisdom, (this spirituall madnesse commonly called) it is confident that it doth wisely, and takes the best way, and thereupon becomes incorrigible and obstinate: *For there is more hope of a foole, then of him that is wise in his owne conceipt, Prov. 26. 22.* And, *Though thou shouldest bray a foole in a mortar, yet will not his foolishnesse depart from him, Prov. 27. 22.* How fearefull then is his case, that to his worldly wisdom joynes confidence in his waies? But the day will come that hee'l see and bewaile the vanity of his wisdom, and the truth of his folly, and that with bitter griefe and horrible anguish even in hell fire, as it is notably set downe in the book of *Wisdom* Cap. 5.

But the Word which heere in *James* is rendred *Sensuall*, is the same which is used, *1 Corinthians* 2. 14. *The naturall man receiveth not the things, &c.*

So that worldly wisdom is in that sense naturall: that it can neither relish nor receive the things of the Spirit: it cannot possibly conceive and comprehend the immediate meanes and mysteries of salvation: let a man otherwise be never so faire and comely in body, never so proportionable, personable, or goodly to looke upon, and in the eye of others, yet if himselfe want eyes (the

*Sensuall* what it meaneth.

Ψυχικὸς δὲ ἀ-  
σπαστός ἐστιν ἀ-  
πὸ τοῦ πνεύματος  
τῆς θεοῦ. &c.  
Οὐκ ἴσταν ὄντι  
σοφία δυνάει κα-  
ταχέμεν ἀλλ'  
ἰστέμεν, ψυχικὸς  
ἐστὶν ὁ λόγος.

*Worldly wisdom*  
relisheth not  
*spiritual things*

instruments of light, hee cannot possibly behold and gaze upon with delight the goodlinesse and glory of this great frame of the world about him: he cannot see the brightnesse of the Sun, the beauty of the earth, and the delightsome variety of the creatures: so a worldly-wise man though hee bee never so gracefull for his other parts, never so admirable to carnall eyes, or mightily magnified by his flatterers or favourites: yet wanting the saving sight of G O D s sanctifying Spirit, and the eye of spirituall understanding, is starke blind in spirituall matters, and cannot possibly behold the rich Paradise of the kingdome of grace, the secrets of Sanctification, and the incomparable glory and excellency of Christianity. This wisdom of the flesh serves the worldling (like the Ostrich wings) to make him to out-run others upon the earth and in earthly things; but can help him never a whit towards heaven: nay, is rather like a heaive millstone about his neck, to make him sinke deeper into the bottomlesse pit of hell.

*Spiritual know-  
ledge hid from  
worldlings.*

The reason why these great politicians and jolly wise men of the world (as they are called) for all their depths and devices, with all their wit and windings, cannot understand one title of the things of G O D, is, because this spirituall knowledge is hid from them, for so saith our Saviour CHRIST, *Mat. II. 25. I give thee thanks O Father, LORD of Heaven and Earth, because thou hast hid these things from the wise and men of understanding, and hast revealed them unto babes.* And this reason our Saviour rendreth why hee spake to worldlings

lings in parables and to his Disciples plainly, because to these it was given to know the secrets of the kingdom of heaven, but to them it was not given. And indeed it is just with **G O D**, that,

1. Sith they when the glorious Sun of the Word of life shines surely upon their faces, doe wilfully shut their eyes against it, that He should strike them starke blinde, so that for matters of salvation they should grope even at noone-day, as the blind gropeth in darkeness, and stumbleth in the darkest night.

*Worldlings  
shut their eyes  
against the  
Word.*

2. Sith they depend on their owne policy, depths, and turning devices, **G O D** justly turnes them loose to follow the swing of their carnall reason; and suffers them to lie and delight themselves in the sensuall mists, and self-conceited fooleries and vanities of their own naturall wisdom: while the Moone lookes directly upon the Sunne, from whom she borrowes her light, shee is bright and beautifull, but if she once turne aside, and be left to her self, she looses all her glory, and enjoys but onely a shadow of light which is her owne: so while men with humility and teachableness turne their faces toward the Sunne of Righteousnesse, **C H R I S T J E S U S**, and those Starres which he holds in his right hand, the faithfull Ministers, to receive from them illumination in heavenly things, and instruction in the waies of **G O D**, **G O D** doth graciously vouchsafe unto them the glorious light of saving knowledge: but when they turne their backs upon Him, betake themselves to their owne plots and projects, devices and policies, and

*worldlings de-  
pend on their  
owne policy.*

seeke deepe to hide their counsell from the LORD: then they are justly left to the darksome giddinesse of their carnall reason, and walke towards fearefulnesse and horreur, thorough the windings and turnings of their worldly wisdome.

*Worldlings  
proud of their  
owne wit.*

3. Because they are proud of their earthly policy, the LORD will not give them prudence in heavenly matters: because they are wise in their owne conceits, they are justly given over to follow the deceitfulnesse of their owne hearts: with an imperious disdaine fullnesse, they scorne the simplicity of the Saints, and therefore they are justly blinded, to thinke the wayes of their salvation foolishnesse.

*Worldlings Idolize their owne  
wisdome.*

4. Worldly men make an Idoll of their wisdome: both in respect that they wholly repose themselves upon it, for their provision and protection, and because they secretly desire to be admired & adored for it, as men of extraordinary endowments, and oracles of discretion and policy: and it may be, that they are so by their favourites and flatterers: but they must give GOD His Word, and good men leave to censure them truly and justly to be the notoriousst fooles upon earth, because they are infants and ideots in the matters and mysteries of salvation. Now I say, because they make an Idoll of their wisdome, GOD and this earthly Dagon cannot possibly dwell together in one soule, but in his just judgement suffers them with such doting devotion, self-conceit to sacrifice unto it, that they want both understanding and hearts to do him any acceptable service.

This



This naturall and sensuall wisedome being thus hood-winked from all heavenly light by G O D S just judgement, and by the pride, prejudice, wilfulnesse, selfenesse of the owner doth proportion and measure all its concepts, and considerations of Religion and religious men by the unsound and sensuall principles of our corrupt nature, and by the false scantling of carnall reason.

We may see this carnality of worldly wisedome in censuring spirituall things in *Nicodemus*, *Ioh. 3.* See also a carnall concept of worldly wisedome in my *Discourse of true happinesse*, pag. 58, 59.

Hence it is also that wee find it to be a constant property of a worldly-wise man to conceive or censure a zealous profession of G O D S truth, and sound practice of sincerity, to be nothing but hypocrisie and humour, an affectation of singularity, precisenesse, and a kind of odnesse from other men. The reason is, when he lookes upon himselfe in the flattering glasse of selfe-concept, hee judges himselfe to be a very jolly fellow: thinks he within his owne heart; I go for a sufficient man in the world: the best make good account of me: I am well beloved of my neighbours: my sufficiency for wisedome, moderation in Religion, civility for carriage, justnesse in dealings with men, are both knowne and well spoke of by the most: and what would you have more in a man? Hereupon, out of this practicall survey of his owne counterfeited worth, and because hee is starke blind in spirituall matters, and the affaires of Heaven, hee presently concludes, whatsoever zeale, singularities

*Worldlings mis-  
censure true pi-  
ety.*

*Quisq; in alio  
superfluum esse  
censet, ipse  
quod non ha-  
bet, nec curat:  
That which he  
hath not him-  
selfe, or doth  
not esteeme, hee  
accounts super-  
fluity, an idle  
quality, a meere  
foppery or hy-  
pocrisie in ano-  
ther.*

of grace and spirituall excellencies are supposed by some kind of mento be in others, especially, if they be of lower rank and lesse account for worldly wisdom than himselfe, to be nothing but onely outward shewes, pretences and hypocrisies: he is furnished in his owne conceipt with a competency, if not an extraordinary sufficiency of naturall and morall endowments: and he never felt either the power of grace, neither can possibly see or acknowledge those holy operations in others: and therefore hee cannot be perswaded, but he is fully as good as the precisest of them (for that's the language of prophanesse against grace) and that there is no worth worth naming, or any true reall goodnesse in those they now call Christians, over and besides that which hee findeth in himselfe.

*Nobility greater or lesse. Cap. 17, 18.*

5. Concerning greatnesse of nobility, understand that by Nobles I meane both the greater and lesse Nobility, according to *D. Smiths* distinction in his *Common-weale of ENGLAND*. And this double Nobility is of diverse sorts. 1. Personall. 2. By descent.

*Supernaturall Nobility.*

6. There is yet another Nobility, which is Divine and supernaturall in regard whereof all other kindes whatsoever are but shadowes and shapes of Noblenesse. Here *G O D* is top of the kin, and Religion is the root. These are truly and the onely Noble indeed, and so accounted by King *David*, though of no account in the World at all. How rarely is the glorious Image of the *L O R D J E S U S* (which onely creates this excellencie) scene

scene shine in their soules, or shew forth it selfe in their holy conuersation, who glister in outward glory, and are lifted up above others by eminency of Noble birth, or indulgence of highest favours. Such Noblemen and Gentlemen are black swans, and thinly scatter'd in the firmament of a State, even like stars of the first magnitude. For, saith my Text, *Not many Noble*, &c.

And that no marvell, for many reasons. And yet I will not heere trouble you, in telling how miserably and extreemely ill those who bee better borne are ordinarily educated. Alas, they are too often brought up in ignorance, idlenesse, excessive pursuit of sports and vaine things: in drinking, carnall loosenesse, riotous excesse, in sensuality, pride, prophanation of the LORDS Day: In strange fashions, healthing, gaming, good-fellowship: in frequenting Playes, those grand impoysoners of many hopefull plants, with universall prophane, unnaturall dissolutenesse melting unhappily the vigour of their spirits into effeminate-nesse, lightnesse and lust. And almost ever in a constant opposition to the good way, the power of godlinesse, and strictnesse of the Saints, who are the ordinary objects of their greatest distast, jesting and scorne: and whereas they (of all others) have best meanes, largest maintenance, most time, capacity, and pregnancy of wit, and other encouraging advantages, whereby they might become excellent schollers of eminent abilities, proportionable to their precedency in birth: yet for want of a conscionable care in their education, of choice

*Better borne  
worse educated.*

for godly and worthy Schoole-masters, Tutors, Teachers, Consorts, Ministers, and restraint from the corruptions of the times: and by reason of their perverting and empoysoning by the fore-named youthfull aberrations, or rather exorbitancies. They passe through those famous nurceries of learning and law, without any materiall impressions of Academicall worth, or wisdom of State. At length returning many times unto rich inheritances, and faire estates, and then reflecting upon their lost time with late repentance, and finding in themselves neither any competent sufficiencies to serve their Countrey, or to little purpose, and very poorely; nor any solid stock of sound learning for their working spirits to bee exercis'd in, and feed upon with contentment: they resolutely languish and dissolve into idleness and pleasures, as though they were put into the World, as Leviathan into the sea, to take their pastime therein. And so at last in respect either of personall worth, or the publike good, they become but unprofitable burdens of the earth: and by their exemplary ill expence of time, if not farre baser trickes; the very bane of the Countreyes that bred them, and great dishonour to the families that owne them. For assure your selves, to bee well borne, and live like an humane beast, is a notorious blemish to a noble House: and let never any bee so vaine, as to brag of their birth, except they be new-borne: this honour of birth (saith Charron) may light upon a vicious man,  
*&c.*

Neither will I here take up a complaint of the much lamented degeneration of our moderne Nobility and Gentry (I ever except the truly worthy and noble) from even the civill worthinesse, military valour, and noble deportment of former times. Now a daies, if a man looke big, be first in the fashion, shake his shag-haire in a boisterous and ruffian-like manner, carrie himsele with a disdainfull neglect and proud bravery, and with an affected, and artificiall haughtinesse of countenance, out-brave others, and brow-beat his brethren, better than himsele, he is the man. But alas! How farre distant is this, and degenerating from true generousnesse, and that sweet amiable courtesie and affability which was wont to dwell in the gentle breasts of the ancient English Nobles? I am afraid if wee goe on, our posterity will finde in the next age the basest generation of English that ever breathed in this famous Kingdome. Sir *Walter Rawleigh*, I confesse in his excellent Work having discoursed and discussed of this Question, whether the *Romans* could have rectified the Great *Alexander*, makes good in a second place to the matchlesse honour of this Nation, that neither the *Macedonian*, nor the *Roman* souldier was of equall valour to the *English*. But when were those times? When his Father sent to the Blacke Prince, fighting (as it were) in bloud to the knees, and in great distresse, this message: Let him either vanquish or die. When *VVarwicke*, *Bedford*, and that famous *Talbot*, and such other victorious English Commanders with their valiant

*Nobility and Gentry degenerate.*

*Lib. 5 pag. 161 & seq.*

*Hist. of France pag. 196.*

liant armies walked up and downe *France*, like so many invincible Lions. But oh the mighty, and unconquerable manhood and magnanimity of the ancient *English*! Whither art thou gone, and where art thou buried, that wee may visit thy Tombe? But I say, to let these passe, I onely lay hold upon that which is most pregnant and punctuall to my purpose.

*Nobles subject to many temptations.*

These *Nobles* in my Text, and ordinarily in all times swallow down so many baits from the divels hands, are so surrounded with variety and strength of temptations: so ill brought up, and so vainly puffed up with insolency and self-estimation, because they are lifted up above others: They are so limed with inextricable insnarements, by pleasures, riches, honours, ease, liberty, earthly splendour, bravery, applause of the world, and pride of life; that commonly, by such time as they come to the strength of body and mind, *corrupt affection* obtains its full strength and height, and hardnesse in their hearts: And then, and by that time, in what danger they are for salvation, you may perceive by well weighing the condition of this divellish engine, and its cursed companion, which I am wont to describe thus:

*Corrupt affection, defined.*

It is the ripened and actuated strength and rage of Originall corruption that furiously executes the rebellious dictates of the Divell, and desperate projects of Mens sensuall hearts: stands at defiance, professes open hostility against grace, goodnesse, good men, good causes, and all courses of sanctification; feeds upon so long, and fills it selfe so

so full with worldly vanities and pleasures, that growing by little and little incorrigible, and hating to be reform'd, it breeds, and brings foorth (as its naturall issue) despaire, horreur, and the worme which never dies.

And this corrupt affection is of it selfe, and naturally, First, untameable; Secondly, insatiable; Thirdly, desperate.

I. Untameable. The heart of man is naturally of the hardest flint, hew'd immediately out of the sturdy and stubborne rock of the race of *Adam*. Its owne corruption, the just curse of *GOD* upon it, and the accursed influence of hellish malice, fill it so full of iron sinewes, and of such adamant and prodigious hardnesse, that no crosse or created power, not the softest eloquence or severest course; nay, not the weight of the whole world, or the heavinesse of Hell, if they were all pressed upon it, could possibly bend and breake it, make it yeeld or relent one jot from it obstinate and outrageous fury in it owne wayes: this is onely the worke of the Holy Ghost, with the hammer of the Word. The stubborne *Israelites* were heavily laden with an extraordinary variety of most grievous crosses and afflictions: there was nothing wanting to make them outwardly miserable; and no misery inflicted upon them, but upon purpose to humble and take downe their rebellious hearts. See *Isay* 1. 5, 6, 7. How the Prophet paints out to the life the rufull and distressefull state of their fresh-bleeding desolations: *The whole head* (saith he) *is sicke, and the whole heart is heavy, &c.* For the place

*No workes, signes or miracles are able to change the hardnesse of mans heart, but grace from God onely*  
Ioh. 12. 37, 38.

place is meant, not (as some take it) of their sins, but of their sorrowes. But all the blowes and presures were so farre from softning their hearts, that they hardened and emmarbled them more and more. *Wherefore* (saith the Prophet) *should ye be smitten any more, for ye fall away more and more?*

*Christ's Sermons  
little wrought  
on the Jewes.*

What created power can possibly have more power upon the soules of men, than the sacred Sermons of the Son of G O D, who *spake as never man spake?* And yet these deare intreaties and melting invitations which sweetly & tenderly flow'd from that heart, which was resolved to spil that warmest & inmost bloud for their sakes, moved those stiffe-necked Jewes never a jot: *Jerusalem, Jerusalem, saith he, which killest the Prophets, &c. Mat. 23.37.* *Isaiab* that noble Prophet, whose matchlesse eloquence surpasseth the capacity of the largest created understanding; and to which the powerfull elegancies of prophane writers is pure barbarisme, shed many and many a gracious and golden shower of softest and sweetest eloquence upon a sinfull nation and rebellious people, which was fruitlessly and vainly spilt as water upon the ground, or lost upon the hardest flint: many a piercing and powerfull Sermon had hee spent amongst them to the wasting of his strength and spirits; which yet was to them as an idle and empty breath, vanishing into nothing, and scatter'd in the ayre. The L O R D (as He sayes Himselfe) made his mouth as a sharpe sword, and Himselfe as a chosen shaft; and yet that two-edged sword was full often blunted upon their hardest hearts, and his keene arrowes discharged by



by a skilfull hand, rebounded from their flinty bosomes, as shafts shot against a stone wall. And that made that Seraphicall Oratour, the unmatched Paragon of sacred eloquence, thus to complaine, *Isay 47.4. I have laboured in vaine, I have spent my strength in vaine, and for nothing.*

A course of extraordinary severity and terrour was taken with *Pharaoh*; he was not only chastised with rods, but even scourged with Scorpions: and yet all the plagues of *Ægypt* were so far from piercing and softning his hard heart, as that every particular plague added a severall iron sinew, and more flintines to his already stony heart. And as the heart is naturally thus hardened towards godlinesse, so also hollow towards the godly: See *Sauls* carriage towards *David*. No materiall weight can more crush the heart of man, than braying in a mortar; and yet saith *Salomon*, *Prov. 27. 22. Though thou shouldest bray a foole, a desperate sinner, a rebellious wretch, in a mortar amongst wheat brayed with a pestil, yet will not his foolishnes, his sinfullnes, which is the greatest, depart from him, no more than the skinn from the Blacke-more, or the spots from the Leopard by washing him.*

*Pharaohs hardnesse of heart.*

Shame an old obstinate beaten sinner with his horrible ingratitude; show him the ugly face of his hainous sins, tell him of the losse of the happinesse of Heaven; affright him with the feare of hell and damnation: in all this hee is like a Smiths anvill that growes harder and harder for all his hammering. Lastly, a damned spirit, though he lye in the lowest dungeon of utter darknesse, laden with that

burden

*Nothing moves an hard heart.*

burden of sinne, which prest downe a glorious Angell of light and all his followers from the top of Heaven into that lowest pit, with the full weight of the unquenchable and everlasting wrath of G O D; with all the heavy chaines of that infernall lake; and with that which ( mee thinkes ) is farre worse and more cutting than many hels, than ten thousand damnations, even with despaire of ever having ease, end or remedy of those most bitter, everlasting, intollerable hellish torments: I say, though a damned soule be thus laden, and thus heavily prest downe with all this cursed weight, and hainousnesse of Hell; yet he is still as hard as a stone. So certain it is, that no curse, or created power, nor the softest eloquence or severest course, not the weight of the whole world or the heavines of hell; if all were prest and laid upon the heart of a man; could possibly breake that stubbornesse, or tame that rebellion. This is onely the worke of the blessed Spirit with the hammer of the Word.

This hardnesse of heart had attained a strange height even in the worlds infancy: into what a prodigious rocke is that growne now then by length of time, in so many ages, sith every generation since by invention of new sinnes, and addition of hainousnesse unto the old, have every one added thereunto a severall iron sinew, and a further degree of flintinesse.

What a heart was got into *Cains* breast, who was first cut out of the stony rocke of corrupt man-kind; remorse of shedding the guiltlesse

*The hard hardnesse of man from his fall.*

*Cains hard heart.*

lesse blood of his murdered brother, which was able to have melted an adamant into bloody teares, mooved him never a whit. Nay, the presence of Almighty GOD, at which *the earth trembles, the hills melt like wax, which turneth the rocke into water-pooles, and the flint into a fountaine of water* (as David speakes) yet made his stony heart relent never a whit. Nay, yet further, GOD's mighty voyce immediately from his own mouth, *which breakes the Cedars, and shakes the wildernesse*, which was able with one word even in a moment to turne the whole World into nothing, and the sonnes of men as though they had never beene; yet (I say) this powerfull and mighty voyce did not at all amaze or mollifie the unrelenting stubbornenesse of this bloody wretch: but in a strange dogged fashion he answers GOD Almighty even to His face. For, when GOD mildly and fairely asked him what was become of his brother *Abel*, he answered, *I cannot tell*: Nay, further, as though hee had bid GOD goe looke, hee saith, *Am I my brothers keeper?* Where take this note by the way; Let not Christians think much to receive dogged answers and disdainfull speeches from prophane men: you see how doggedly this fellow answer even GOD Almighty: *The Disciple is not above his Master, nor the servant above his Lord: It is enough for the Disciple to be as the Master and the servant as his Lord: if they have called the Master of the house Beelzebub, how much more them of his household?* *Mat. 10. 24, 25.*

Psal. 114. 7.  
Psal. 47. 5.  
Psal. 114 8.

Gen. 4. 9.

What a strange stony heart lodged in the breast  
of

Pharaohs hard  
heart.

of the tyrant *Pharaoh*? When the Prophet (*1 Kings 13.*) cried to the altar of *Ieroboam*, *O altar altar*, the altar clave presently asunder at the Word of GOD in the mouth of the Prophet; but this mighty hammer of the Word, (*Ier. 23. 29.*) with ten miracles gave ten mighty strokes at *Pharaohs* heart; and yet could find no entrance, could not pierce it. Let no man then thinke it strange to see many stubborne and rebellious wretches run on in their courses, and rage against the waies of GOD, though they have both the Ministry of the Word of GOD to reclaime them, and be many times singled out particularly by the hand of GOD with some speciall judgement, for the abatement of their fury. For, the rebelliousnes of mans nature can never possibly bee tamed, corrupt affection can never bee conquered, untill the heart wherein it sits in: hron'd, be crusht and broke in peeces: and this hardnesse of heart can never bee mortified, no created power can possibly pierce it, untill the Almighty Spirit take the hammer of the Word into His owne hand; that by His speciall, unresistable power He may first breake and bruise it, and after by sprinkling it with the blood of CHRIST, dissolve it into teares of true repentance, that so it may be softened, sanctified, and saved. And let no man marvell, that the powerfullest Ministry doth produce by accident the most pestilent scorners, cruellest persecutors, and men of most raging carriage against the meanes of their salvation; for these reasons.

*It is not strange  
that impudent  
persons are no  
more moved.*

*why this power-  
fullest Ministry  
produceth  
scorners.*

*The Word  
makes the dead  
more to sinke.*

I. From the nature of the glorious Gospell  
of

of **JESUS CHRIST**, the Sun of righteousness, which shining upon one that hath spirituall life, will more revive and quicken him : but in one dead in sinnes and trespasses, causes him to stinke more hatefully before the face of **GOD** and man.

2. From the cruelty of Satan : who laies more burdens and heavier chaines upon him that the Ministers labour to pull out of his snares.

*Satan holds the fast whom the word would pull away.*

2. *Unsatiable.* Corrupt affection is unsatiable in all its sensuall pursuits, for the empoysoned,

*Corruption unsatiable.*

1. Fountaine of originall pollution is bottomlesse, restlesse, and ever working ; it sends out uncessantly fresh desires, new longings, and more greedinesse, for the grasping, engrossing, and devouring of earthly delights and carnall pleasures.

*Originall pollution a spring.*

2. When the heart of man forsakes the blessed and boundlesse *Fountaine of living waters*; of which if it should *drinke* heartily and sincerely, and every drop should be in it *a well of water springing up to everlasting life*; and digs unto it earthly pits; wherout to suck the muddy and troubled streams of vanity and sensuall delights; then **GOD** in his just Judgement makes those pits bottomles, that they'l hold no water; so that it shall seeke and never be satisfied : it shall toile and tire out it selfe in waies of wickednesse and destruction, and shall never find end and rest; but in endlessse woe and restlesse torments.

*God in justice makes corrupt pits bottomlesse*

3. Never was jaylor so jealous over his prisoners, as Satan is watchfull over every wicked man.

*Satan jealous over his.*

*Satan makes men  
insatiable in sin*

And therefore least he should wax weary of his way to hell, he failes not by a secret accursed influence to fill his sinfull heart, with an unquenchable thirst after pleasures of the earth. And he doth not only put this insatiable thirst into the soule of a carnall man; but also by his juggling and art of imposture, he guilds over sensual objects with lying glory, and a deceitfull lustre, and puts a violent, strong inticing power into worldly vanities, that they may continually feed his greedy appetite with fresh successions, and an endlesse variety of sensuall sweetnesses. Satan himselve is infinite in malice against the majesty of G O D. He drinkes up sin, and devoures iniquity with as insatiable greedinesse, as *Behemoth* the river *Jordan*.

*Satan hath his  
hand in every  
sin.*

Of all those huge mountaines, the numberlesse number, and purple seas of sins and transgressions, which have at any time, any where, by any creature been committed since himselve first fell from heaven unto this houre, or shall be from thence untill the day of doome, or from thence everlastingly in hell, by bannings, cursings, and despairs amongst those damned fiends: I say, of all these sins Satan is guilty one way or other: and if he might have his will, he hath malice enough to make an infinite addition both in number and hainousnesse. Where one sinne is committed, he wisheth there were ten thousand. He would have every sinfull thought be a sin of Sodomy: every idle word a desperate blasphemy, every angry look, a bloody murder, every frailty, a crying sin: every default, a damnable rebellion. Now as Satan himselve is thus infinite and  
insati-

insatiable in the wayes of darknesse; so doth he inspire every limbe of his with a spice of this sinfull greedinesse, and restlesse pursuit of their owne wicked waies.

To give an instant of trembling and terrour in this kind, and of Satans merciles malice that way. I knew a man which in his life time was given to that fearefull blasphemous sin of swearing, who coming to his death-bed, Satan so filld his heart with a madded and enraged greedinesse after that (most gainelesse and pleasurelesse sin) that though himselfe swore as fast and furiously as he could; yet (as though he had been already amongst the bannings and blasphemies of hell) he desperatly desir'd the standers-by to helpe him with oathes, and to sweare for him. Incredible rage, prodigious fury! Now if Satan be able to beget such insatiableness after sin wherein there is no profit or delight at all; how fiercely and fearefully will he enrage carnall men in the pursuit of gainfull, pleasurefull, and advancing sins?

*A swearer that desired others to helpe him with oaths.*

You see then how the unsatiableness of corrupt affection springs out of the fountaine of Originall naughtinesse, from the just curse of GOD and malice of Satan.

It is cleare and evident by ordinary experience, and observation in the world, with what insatisfiable desire and greedinesse, corrupt affection doth feed upon that sensual object, and earthly pleasure, upon which with speciall apprehension, and delightfull taste, it seizes and sets it selfe.

*Earthly pleasure insatiable.*

1. If it fall in love with honour and high rooms;

*Ambition insatiable.*

roomes; it begets ambition, which is an unsatiabie thirst after glory, and a gluttonous excessive desire after greatnesse.

*Ambition powerfull.*

Of all other vicious passions which doe possesse the heart of man, it is the most powerfull and unconquerable. As it is superlative and transcendent in it object and aspirations; and seated in the highest, and haughtiest spirits; so is it resolute and desperate in it undertakings, furious and headstrong in its pursuits and prosecutions.

*Ambition venturous.*

It is venturous to remoove any let, and hardned for all meanes; many times without remorse or teares, it takes out of the way by some cruell contrivance, their dearest friends, and tramples the neereest blood, as we see ordinarily in the Turkish Emperors, to get up into an high place, and grasp an Imperiall Crowne,

*Ambition masters other affections.*

It is victorious over all other affections, and masters even the sensuality of lustfull pleasures, as wee may see in many great men of the Heathens, *Alexander, Scipio, Pompey*, and many others; who being tempted with the exquisitnesse and varieties of choisest beauties, yet forbare that villany, not for conscience sake, or for feare of GOD, whom they knew not; but least thereby they should stop the current of their victorious achievements, and obscure the glory of their remarkable valour.

*Ambition stands not upon life.*

It preferres a high roome in the world before a temporall life; yea, and eternall life too. How many great mens hearts have burst, at the displeas'd and frowning countenance of a King? How many



many either by desperate practises or their owne violent hands have brought themselves to untimely ends, because they were impatient of the lower places they had formerly enjoyed. *Achitophel*, when he was like to loose the reputation and ranke of a Privy Counsellor, saddled his Ass, went home, put his house in order, and hanged himselfe. How many daily run great hazards, to domineere for a while in their undeserved dignities? And prepare against the day of wrath, by an unconscionable purchasing of highest roomes amongst the sons of men?

Lastly, it is uncapable of society, and sharpened by the injoyment of that it desireth. Give roome to *Cæsar*, and hee'l ambitiously pursue the Sovereignty of the whole world: Let *Alexander* conquer the whole world, he'l aske for moe; let those be subdued; he would climbe towards the starres, if he could aspire thither, he would peepe beyond the heavens: *For the proud and ambitious man enlargeth his desire like hell, and is as death, and cannot be satisfied, &c. Hab. 2. 5.* Who can fill the bottomlesse gulfe of hell, or stop the insatiable jawes of death? neither can the greedy humour of a haughty spirit be satisfied.

*Ambition would  
be alone.*

Let a consideration of that Crowne of endlesse joy and glory, which the Christian hath in pursuit; be unto him a counterpoyson to uphold his heart in comfort and contentment against the vanity and venome of such endlesse ambitions; and if men be so infinitely ventrous for an earthly crown, which (as one sayes) if we well weighed with

*Heaven a counter-poyson to  
ambition.*

what feares, jealousies, cares, insidiations, &c. it is thick set, if we found it before us in the way we would not take it up. I say then, how eager should we be after the glory of Heaven?

*Covetousnesse  
insatiable.*

2. If corrupt affection fall in love with riches, and the wedge of gold, it begets covetousnesse, the vilest and basest of all the infection of the soule.

*Covetousnesse  
in basest hearts.*

As ambition haunteth the haughtiest spirits, so covetousnesse lodgeth in the most dunghill disposition, it turnes the soule of man, that noble and immortall spirit into earth and mud: whereas it might live in Heaven upon earth, and by holy meditation, by a sweet familiarity and acquaintance (as it were) with GOD, and conversing above, and in that everlasting Heaven of endlesse happinesse hereafter. It lies in Hell upon earth, and by restless torture of unfatiable greedinesse, makes way by it rooting to descend into the hell of wicked Divels in the world to come. This devouring gangrene of greedinesse, to get riches, doth not onely by a most incompatible antipathy, keep out grace and GODS feare; but also by it venomous heat wast and consume all honest and naturall affection, both to man and beasts, to parents, kindred, friends, and acquaintance.

*Covetousnesse  
makes an hell  
on earth.*

*Covetousnesse  
makes men neg-  
lect themselves.*

Nay; it makes a man contemne himselfe body and soule, wilfully to abandon both the comfortable enjoyment of this short time of this present mortality, and all hope of the length of that blessed Eternity to come, for a little transitory pelfe, which he doth never enjoy or use; except it be for use, which enlargeth his covetous thirst as mightily,

ly, as it brings forth many monstrously.

Besides, covetousnes pierceth thorow the soule with a thousand torments, and the riches of iniquity ingender in the heart of man many tortures, envies and molestations, as their proper thunder-bolt and blasting.

*Covetousnesse  
workes much  
vexation.*

And of all other vile affections it is most sottishly and senselesly unsatiabie, *Eccles. 4. 8.* For, how is it possible that earth should feed or fill the immateriall and heaven-borne spirit of a man? It cannot be: and the Spirit of GOD hath said it shall not be; *Eccles. 5. 9.* *He that loveth silver shall not be satisfied with silver, &c.* Hence it is, that the deeplier the drowsie heart of this covetous man doth drinke of this golden streame, the more furiously it is inflamed with spirituall thirst.

*Covetousnesse  
makes sottish.*

Nay, it is most certaine, that if the covetous man could purchase a monopoly of all the wealth in the world; were he able to empty the Westerne parts of gold and silver, and the East of pearles and jewels; should he enclose the whole face of the earth from one end of Heaven to the other; and heap his hoards unto the starres: yet his heart would be as hungry after more riches, as if he had never a penny, and much more: Such is GODS curse upon that man which makes his gold his god.

*Covetousnesse  
still desires  
more.*

And this insatiableness in the covetous man begets cruelty and oppression of others, and perpetual want of contentment and comfort in that he hath already. Sweetnes of gaine makes him many times drink the blood and eat the flesh of the oppressed.

*Covetousnesse  
causeth cruelty*

He begins first ( if he be of power and place ) to grind the faces of the poore; then to pluck off their skins, then to teare their flesh, then to breake their bones, and chop them in peeces as flesh for the pot, and at last even to eat the flesh of G o d s people. That is; first to weary them out with petty wrongs and extraordinary occasions, to vex them with new conditions, and unconscionable encroachments: and at last to wring their pensive soules from their wasted and hunger-starv'd bodies, with extremity of oppression, and cruelty of covetousnesse.

*Covetousnesse  
never content.*

And that which is a just curse upon the covetous man; he is ever infinitely more tormented with the want of that which he doth immoderately and unnecessarily desire, then contented and comforted with the enjoyment of those things he doth presently possesse.

*Ambition and  
covetousnesse  
compared.*

The ambitious man, if he be disgrac'd and overtop'd by any grand opposite and counterfactionist, or derided, and revil'd with baser and inferiour contempt, or neglected by omission of some due observance and ceremony of state: he ( I say ) is more griev'd, if he want grace, for some such little default in the attributions of his place, and want of complementall respect in that measure, and of such men as he desires, then he hath glory and pompe in his highest place. This is cleare in *Haman*; though he was compassed and crown'd with such undeserved and extraordinary precedency and pompe; yet this one litle thing, because *Mordecai* would not bow the knee and do reverence to him at the Kings gate,

gate, did utterly marre and disweeten all the other excellencies of his new advancement, and extraordinarinesse of the Kings favour; See *Hester* 5. 10, 11, 12, 13. And *Haman* told his wife and friends of all his glory, &c. But all this (saith he) doth nothing availe me as long as I see *Mordecai* the Jew sitting at the Kings gate. As it is thus in ambition, and in great men that are gracelesse; they many times take more to heart (out of the pride of their hearts) the want of some one circumstantiall observance, and of reverence from some one man; then they heartly enjoy all the other glory of their place: so it is also with the covetous man; though already he hath more then enough; yet some greedy wish of a new addition doth more torture his heart, then the rowing amongst all his other wealth can rejoyce it. *Ahab*, though he had already in his hand the riches, glory, pleasures, and soveraignty of a kingdome, yet after he had cast his covetous eye upon poore *Naboths* vinyard which was neare his Palace, his heart did more afflict and vex it self with greedy longing for that bit of earth, then the vast & spacious compasse of a kingdome could counter-comfort. He could take no joy in the beauty of a crowne, and largenes of his royall command, because his poore neighbour would not deprive himselfe and all his posterity of the inheritance of his fathers, which his ancestors had enjoyed time out of mind.

1 King 21. 4.

For a counterpoyson against the greedy gangrene of hoarding up riches; consider in what stead thy riches will stand thee upon thy bed of death, consider that spech of a poore distressed woman afflicted

Meditations to  
root out covetousnesse.

afflicted in conscience, whom J heard thus say in the agony of her grieved spirit : I have husband, goods, and children, and other comforts ; I would give them all the Treasures of the Earth if I had them, and all the good I shall have in this world or in the world to come, to feele but the least taste of the favour of G O D in the pardon of my sinne : she would in this case with all her heart have given the warmest and dearest blood of her heart for one drop of C H R I S T S blood to doe away her sins.

*Voluptuousnes  
insatiable.*

If corrupt affections fall in love with worldly pleasure, such as are surfeiting and drunkenness, chambering and wantonness, lust, and uncleanness, unlawfull sports and recreations, it begets a strange furious thirst and heat in the carnall appetite, which cannot be satisfied, but like the two daughters of the horsleech, which cry still, give, give; which is set on fire by Hell: and therefore it is as insatiable as that bottomlesse Infernall pit; every tast of sensuality serves as fewell to increase the flame and fury of concupiscence. We see it in drunkards, who by drinking doe not quench their thirst, and satisfie their appetite, but by their immoderate swilling both increase the burning thirst of their bodies and enraged intemperance of their minds. We heare it of wantons, *Wisdome 2. Come let us enjoy the pleasures that are present, &c. Let us crowne our selves with Roses before they wither, let there be no pleasant meadow which our luxuriousnesse doth not passe over; let us leave some token of our pleasure in every place, for that is our portion, and this is*

*our lot.* Every Carnalift fees it in himfelfe after once he hath given the reins to his concupifcence: he is like a ftrong man running headlong downe a fteepe hill, though he would never fo faine, he cannot ftay himfelfe, but runne ftill fafter and fafter till he breake his neck at the bottome: If once he fuffers the fountaine of originall pollution which naturally flowes out of his rocky heart, to have that free and full courfe: it will fhortly gather in its paffage many ftrong and heady ftreames of ftubbornenefse and rebellion untill by growing by little and little in ftrength and fwiftnesse, it fwell into a mighty and furious torrent, fo at laft fall with fearefull noife and horreur into the gulfe of irrecoverable mifery. In a word, after the heart of a man be fet upon any fenfuall delight, it feeds upon it as greedily as the hoifleech upon corrupt blood, it will burft before it gives over. It will by no meanes part with its hold untill it either bee broken with the hammer of the Word, or burft with the horreur of defpaire. It drinks fo deepe and long of the empoifoned cup of carnall pleasures, untill the L O R D fill it unto its brim, full of the cup of wine of his indignation, and bid it drink, be drunken, and fpue and fall, and rife no more, *Jer.*

25.27.

A counterpoifon againft this greedy wolfe of devouring earthly delights; confider that at our conversion, *Mutantur gaudia, non tolluntur, Heavenly fucceed carnall joyes: See Iackfon of Iuft. Faith, pag.*

340, 341.

4. If it fall in love with revenge, it begets a bafe

*Meditations a-  
gainft voluptu-  
oufnesse.*

*Revenge infa-  
riable.*

a cruell and wolvisb disposition, and an unnaturall thirst of blood: of all the sinfull passions of the soule, desire of revenge is the most base and cowardly: it ever breeds in the most hatefull and weakest minds. And of all kind of revenge, that is most execrable and deadly, which (like a serpent in the greene grasse) lies lurking in the flatteries and fawnings of a sliering face, which kisses with *Indas*, and kills with *Toab*: entertaines a man with outward formes and complement, and curtesie, but would (if it durst or might) strike about the third rib, that he should never rise againe: When a mans words are to his neighbour as soft as oyle and butter, but his thoughts towards him composed all of blood and bitterneffe of gall and gunpowder.

*Revenge in basest minds.*

For we commonly see that the basest and most worthlesse men are most malicious and revengefull: seldome doth it find harbour in a wellbred and generous spirit: but as thunder, and tempests, and other fearefull motions in the aire doe trouble onely and disquiet those weaker fraile bodies below, but never disturbe or dismay those glorious heavenly ones above: so wrongs, disgraces and wrongfull usages doe vex and distemper men of baser temper and conditions: but the causelesse spite and prophane indiscretions and childish brawles of fooles, wound not great and high minds.

*Saints freed from revenge.*

Above all others, the true Christian which is onely of a true noble spirit, contemnes, scornes, and disdaines to be revenged upon any, though his



his undeservedly basest and greatest enemy :  
For,

1. He is completely fortified with the armour of  
proofe of his own innocency against the malice and  
mischiefe of wicked men, and comforted continu-  
ally with that inward spirituall feast of a good con-  
science against all the lies and slanders of lewd and  
spitefull tongues.

*Saints supported with their integrity against malice.*

2. Hee leaves them to bee scourged of their  
owne consciences for their causelesse ill-wils a-  
gainst him, and wrongfull dealings: then which;  
(except they repent and be reconciled) there  
is no more certaine and severe revenger and exe-  
cutioner, no scourges, no scorpions can so lash and  
torture a man, as his owne foule and guilty consci-  
ence.

*Saints leave slanderers to the sting of their owne conscience*

3. He is kept in awe by an holy feare from pre-  
suming to take vengeance out of GODS hands: It  
is one of GODS royall prerogatives, we must not  
meddle with that, or inroach upon it, *Vengeance*  
*is mine, I will repay it,* saith the LORD, Rom. 12.  
19.

*Saints reserre revenge to God*

4. He will not pollute so farre, and defile the  
glory and noblenesse of his Christian resolution,  
as to be mov'd and disquieted with the rage of any  
dogged *Doeg* or railing *Skimei*, by procuring tem-  
porall punishments to the spirituall afflictions: and  
outward vexations to the inward wofull misery of  
the soule of his prophane malicious opposite: ex-  
cept he see it probable, that by suffering justice to  
have its course, the party may be humbled, and o-  
thers terrified.

*Saints will not disgrace themselves with taking revenge.*

5. He

*Saints by patience take revēg*

5. He knowes out of his Christian policy, that a couragious and undaunted insensibility in suffering injuries, is the way to tame and stop the rage and fury of the wrongers, and to make them to returne and rebound wholly like heavy blowes upon their owne pates. For, a prophane malicious man cannot be possibly more vext, than to see himself direct particularly his hate and contempt against his supposed adversary, a good Christian, and yet hee is able to beare it away without wound or passion; nay with reputation and comfort.

*Revenge is bloody.*

As revenge is base, so it is bloody and unquenchable; and prodigiously thirsty that way: I will give instance in the most revengefull wretch (I am perswaded) that ever lived: It is reported of a man, or rather a \* monster of *Milaine* in *Italy*: when he had surpris'd upon the sudden one whom he deadlily hated, he presently overthrew him, and setting his dagger on his breast, told him, he would presently have his blood, except he would renounce, abjure, forswear, and blaspheme the GOD of Heaven; which, when that fearefull man (too sinfully greedy of a miserable life) had done; in a most horrible manner he immediately dispatch'd him, as soone as those prodigious blasphemies were out of his mouth: and with a bloody triumph insulting over his murdered adversary, as though his heart had beene possess'd of all the malice of hell, he added this horrible speech: *Oh* (saith he) *this is a right noble and heroicall revenge, which doth not onely*

\* *Bodin de Rep lib. 5 c. 6.*

*onely deprive the body of temporall life, but bring also the immortall soule to endlesse flames everlastingly.*

3. *Desperate*: corrupt affection is strangely desperate to run headlong upon the damnation of hel, for a little earthly delight: if we should see a naked man in some furious moode, as prodigall of his temporall life, run upon his owne sword, or throw himselfe from some steepe rocke, or cast himselfe into some deepe river, and teare out his owne bowels, we should censure it presently to be a very desperate part and ruefull spectacle: what shall we say of him then, who thorough the fury of his rebellious nature, to the endlesse destruction of the life of his immortall soule, doth desperately throw himselfe upon the devouring edge of **G O D S** fiercest indignation: upon the sharpest points of all the plagues and curses in his Booke, and into the very flames of everlasting fire: It is a very fearefull thing, to see a man bath and embue his hands in the blood and butchery of his owne body, and with his murderous blade to take away the life thereof: but of how much more hor- rour and wofulnesse is that spectacle, when a desperate wretch with the empoysoned edge of his owne enraged corruption, doth cut the throat of his owne deare immortall soule, so that a man may track him all his life long, by the blood thereof in the sinfull passages of his life, untill at length he be stark dead in sinnes and trespasses, for how can a soule all purple red with wilfull shedding its owne blood, looke for any part in that pretious blood of  
that

*Corruption is desperate to the soule.*

that spotles lambe? Nay, assuredly such bloody stubbornnes and selfe-murthering cruelty will be paid home at last, by the severe revenger of such cursed desperatnesse. He will judge such a man after the manner of them that shed their owne blood, and give him the bloud of wrath and of jealousy.

Lord it is prodigiously strange and lamentably fearefull, that so noble and excellent a creature as man, prince of all other earthly creatures, by the priviledge of reason and enlightned with the glorious beame of understanding, nature should be so furiously madded with its owne malice, and bewitchedly blindfolded by the Prince which rules in the Aire; as, for the momentany enjoyment of some few glorious miseries, bitter-sweet pleasures, heart-vexing riches, or some other worldly vanity at the best, desperatly and wilfully to abandon and cast himselfe from the unconceivable pleasures of its joyfull place where GOD dwels, into an infinite world of everlasting wofulnesse. For let a carnall man consider in a word his prodigious madnesse in this point.

*What a desperate sinner deprives himself of*

He might not onely in this vale of teares bee possessd with a peacefull heart, which is an incomparable preciousnesse surpassing all created understandings: For I dare say this, I know it to be true: One little glimpse of Heaven shed sometimes into the heart of a sanctified man, by the saving illumination of the comforting Spirit, whereby he sees and feeles, that in despite of the rage of Devils, and malice of men; let sinne and death, the grave  
and

and hell do their worst, his soule is most certainly bound by the hand of GOD in the bundle of the living, and that he shall hereafter everlastingly inhabit the joyes of eternity: I say this one conceit being the immediate certificat of the Spirit of truth doth infinitely more refresh his affections, and affect his heart with more true sweetnesse and tastefull pleasure, then all carnall delights, and sensuall delicacie can possibly produce, though they were as exquisite and numberlesse, as nature, art, and pleasure it selfe could devise, and to be enjoyed securely as long as the world lasts. Besides this heaven upon earth, and glorious happinesse even in this world, he might hereafter goe in arme with Angels, sit downe by the side of the blessed Trinity amongst Saints and Angels, and all the truly worthy men that ever lived, with the highest perfection of blisse, endlesse peace, and blessed immortality: all the joyes, all the glory, all the blisse, which lies within the compasse of heaven, should be powred upon him everlastingly: and yet for all this he doth not only in a spirituall phrensie desperatly deprive himselfe, and trample under foot this heaven upon earth, and that joyfull rest in heaven, world without end: but also throwes himselfe into a hell of ill conscience here, and hereafter into that hell of Devils, which is a place of flames, and perpetuall darknesse, where there is torment without end, and past imagination.

The day will come, and the LORD knowes how soone, when he will clearly see and acknowledge with horrible anguish of heart, his

*The issue of desperate sinners.*

*Hells torments  
endlesse.*

strange and desperate madnesse. See *Wisd. 5. 2. &c.*  
 For after the moment of a few miserable pleasures  
 in this life be ended, he is presently plunged into  
 the fierie lake; and ere he be aware, the pit of de-  
 struction shutteth upon him everlastingly: and if  
 once he find himselfe in hell, he knowes there is no  
 Redemption out of that Infernall pit: then would  
 he think himselfe happie, if he were to suffer those  
 bitter and intolerable torments no moe thousands  
 of yeares, then there are sands on the Sea-shore,  
 hairs on his head, starres in Heaven, grasse piles  
 on the ground, and creatures both in Heaven and  
 earth: for, he would still comfort himselfe at least  
 with this thought, that once his miserie would have  
 an end: but alas, this word, *never*, doth ever burst  
 his heart with unexpressible sorrow, when he  
 thinks upon it: for, after an hundred thousand of  
 millions of yeeres there suffered, he hath as far to  
 suffer, as he had at the first day of his entrance into  
 those endlesse torments: now let a man consider,  
 if he should lie in an extreme fit of the stone; or a  
 woman, if she should be afflicted with the grievous  
 torture of child-bed but one night; though they  
 lie upon the softest beds, have their friends about  
 them to comfort them, Physicians to cure them,  
 all needfull things ministred unto them to assuage  
 their paine; yet how tedious, painfull, and wearis-  
 some would even one night seeme unto them?  
 how would they turne and toss themselves from  
 side to side, telling the clock, counting every houre  
 as it passeth, which would seeme unto them a  
 whole day? What is it then (think you) to lie in fire  
 and

and brimstone, inflamed with the unquenchable wrath of G o d world without end? Where they shall have nothing about them but darknesse and discomfort, yellings and gnashing of teeth: their companions in prophanenesse and vanity to ban and curse them: the damned fiends of hel to scourge them and torment them: despaire and the worme that never dies, to feed upon them with everlasting horrour.

If carnall wretches be so desperate, as wilfully to spill the bloud of their own soules: let us set light by the life of our bodies, if the cruelty of the times call for it, for the honour of the Saviour of our soules.

Let me give one instance of dangerous snares wherein such as these are ordinarily entangled and holden fast, from which inferiours are for the most part free. Let us come into a towne or countrey-village, and we shall find all the rest not so exorbitant, but enter into the Noble mans, Gentlemans, or Knights house, ( if there be any there ) there shall wee find a nest of new-fangl'd fashionists; naked breasts, and naked armes, like bedlams, saith that excellent and learned Gentleman, in his *Oyle of Scorpions*. Bushes of vanity in the one sex, which they will not part with (saith *Marbury*) untill the Devill put a candle into the bush: and cut haire in the other, stirs against the Ordinance of G o d, and nature in both: & many other such deformed, lothsome and prodigious fashions, censured by that stinging and flaming place against fashion-mongers, *Zach. 1. 8*. And these are the more pernicious,

*We ought to be prodigall of life in Gods cause.*

*New fashions hard'y lest.*

pag. 109.

because it were many times more easie for us of the Ministry (I speake out of some experience) to undertake by G O D s blessing (*ceteris paribus*, as they say) the driving of an impure wretched drunkard, from his beastly and swinish sin, which would be a very hard taske, then to draw such as delight in, and dote upon these miserable fooleries, from the abhorred vanity of strange fashions: nay, and though sometimes they would be thought to look towards religion.

And thus I have done with the reasons peculiar to every severall sort of greatnesse: I now come to those which are common to them all.

Great ones enemies to holines.

Psal. 24. 4.

Mat. 5. 8.

Heb. 12. 14.

Good Puritans

a Μακαριοι οι καθαροι τῆ καρδία

b Καὶ ὁμιεῖς καθαροὶ ἴστε, ἀλλ' ἔχι πάντες.

c Ἦδη ὁμιεῖς καθαροὶ διὰ τῶν λόγων ὧν λέγατε ἀλλ' ὁμιεῖς.

Cap. 2. pag. 258.

I. All the great ones according to the flesh in any of these kinds: I say, ye are all as yet deadly enemies from the very heart-root to the profession and practise of the holy men, without which holinesse we cannot see G O D: you cannot indure to be called puritans; much lesse to become such: and yet without purity, none shall ever see the face of G O D with comfort.

Mistake me not. I meane C H R I S T S καθαροὶ, C H R I S T S puritans, and no other, <sup>a</sup> Mat. 5. 8. <sup>b</sup> Iohn 13. 11. and <sup>c</sup> 15. 3.

Secondly, I meane onely such as *Bellarmino* intimates, when he calls King JAMES puritan: for, he so calls him, saith D. *Harkwit* against *Carrier*, because in the first booke of his *Basilicon Doron*, he affirmes, that the religion professed in *Scotland* was grounded upon the plaine words of the Scripture: And againe in his second book, that the reformation of Religion in *Scotland* was extraordinarily wrought



wrought by GOD. Gracious and holy speeches (as you see) with men of the world are puritanicall. And if a man speak but holily, and name but reformation, Scripture, conscience, and such other words which sting their carnal hearts, it is enough to make a man a puritan.

Thirdly, I meane the very same, of whom Bishop *Downham* one of the greatest schollars of either Kingdome, speaks thus in his Sermon at Spittle, called *Abrahams Tryall*: *And even in these times* pag. 72.  
*(saith he) the godly live amongst such a generation of men, as that if a man doe but labour to keepe a good conscience in any measure, although he meddle not with matters of State, or Discipline, or Ceremonies, (as for example, if a Minister diligently Preach, or in his preaching seeke to profit rather then to please, remembering the saying of the Apostle, If I seeke to please men I am not the servant of CHRIST, Gal. I. 10. Or if a private Christian make conscience of swearing, sanctifying the Sabbath, frequenting Sermons, or abstaining from the common corruptions of the time) he shall straightway be condemnea for a Puritan, and consequently be lesse favoured then either a carnall Gospeller, or a close Papist, &c.*

Fourthly, I meane none but those whom the Communion-Booke intends in that passage of the prayer after Confession: *That the rest of our life hereafter may be pure and holy.*

Now these come by their purity by preaching the Word. Now saith CHRIST, ye are *καθαροί* cleane by the Word which I have spoken unto you, *Iohn* 15. 3. The Word must first illighten, convince, and

*How Puritans  
are made.*

cast them downe: so that out of sight of sin, and sense of divine wrath, being wearie, sicke, lost, wounded, bruised, broken-hearted, (these are Scripture phrases) and thereupon casting their eyes upon the amiablenesse, excellencie, and sweetnesses of the LORD JESVS, and the Al-sufficiencie of his blood to cure them, resolve to sell all, to confesse and forsake all their sins, not to leave an hoofe behind: and then taking him offered by the hand of GODS free grace, as well for an Husband, Lord, and King, to love, serve, and obey him, as for a SAVIOUR to free them from hell. They put on with the hand of faith the perfect puritie of his imputed righteousness, attended ever with some measure of inherent puritie, infused by the sanctifying Spirit, and after entering the good way, their lives are ever after pure and holy.

*Puritans alwaies hated.*

These are CHRISTs καθαρῶν, and the Puritans I meane. And these men of purity some never meane to be: nay, they heartily hate the very Image of JESVS CHRIST in them, they speake spitefully against them. *David* was not onely the drunkards song, but those also that sate in the gate spake against him: they are your *musicke*, and matter of your mirth; *I am your musicke*, saith the Church in the person of *Jeremy*, Lam. 3. They will many times call upon a roguish vagabond at your feasts to sing a song against them, whom they should rather see in the stocks; they are transported, and inwardly boyle with farre more indignation and heart-rising against their holiness, purity, precise walking, and all meanes that lead thereunto, though enjoyed upon

upon paine of never seeing the face of GOD in glorie: then more simple, poorer, and meaner men, and that's a reason they sticke faster in the Devils clutches then they, and that few of them are called, converted, and saved, according to my Text.

Heb. 12. 14.  
Psal. 24. 4.  
Mat. 5. 8.  
Iohn 3. 3.  
Eph. 5. 15.

Secondly, ye that are thus the worlds favourites, are verie loth to become fooles; and therefore in the meane time lie lockt full fast in the Devils bands, and cannot escape except ye be such. I speake a verie displeasing thing to worldly-wise men, but they are the verie words and wisdome of the Spirit of GOD, 1 Cor. 3. 18. *Let no man deceive himselfe: if any man among you seemeth to be wise in this world, let him become a foole, that he may be wise.*

*Worldly wise  
very fooles.*

Let no man deceive himselfe; such caveats as this are wont to be premised when men out of their carnall conceits are peremptorie to the contrarie, and would venture their salvation (as they say) that it is not so. See *Ephes. 5. 6. 1 Cor. 6. 9. Mat. 5. 2.* And did not most of your hearts rise against these words of mine (you must become fooles, or never be saved) untill I brought Scripture?

1 Cor. 3. 18.  
*expounded.*

Give me here leave (I pray you) to intimate in a few instances the meaning of the place, and the truth of your false and selfe-couzening hearts in obnoxiousnesse to the point. Suppose a messenger of GOD should deale faithfully with you, and tell you, that upon the LORDS Day you must not serve your selves, and your owne turnes, in idlenesse, travelling, sports, gaming: in any earthly businesse,

*How the Lords  
day is to be spent*

or mis-employment whatsoever: but spend that whole blessed Daie, wholly and onely in spirituall refreshing, heavenly businesse, divine worship and holy duties: in meditation upon the creatures spirituallly, upon the great worke of Redemption and Resurrection of CHRIST: and upon that everlasting rest above: of all which the Christian Sabbath is a remembrancer unto us, in both publike and private praier, reading, singing of Psalmes, hearing Sermons, conference, &c. and in ruminating, and (as it were) chewing the cud upon Scripture points. I say: *ruminare (as it were) and chew the cud*: for, it is the very phrase of the Church of England in the *Homily for reading Scriptures*. And those reverend and godly men which composed them, expresse the benefit thereof emphatically: Thus run the words; *Let us ruminare (of the Scriptures sc.) that we may have the sweet juyce, spirituall effect, marrow, heny, kernell, taste, comfort, and consolation of them*. I say, suppose ye were thus prest, would ye not presently out of your worldly wisdom and impatiencie to be so snaff'd at, to be tied all the daie to spiritual exercises, and restrained from ordinarie recreations, conceive of it, and crie out against it as a puritanicall noveltie, and foolish precisenesse? Because you mention precisenes and noveltie; I could (as I am wont, and to make you without excuse) appeale unto, and implore the aid of antiquitie, which will utterly take off such aspersions. And here (were it incident and seasonable) I were able to procure Councils and Fathers, and other authorities concurrently to testifie and take

my part, that upon the LORDS Day, we are to recreate our selves only with spirituall delights: onely then to plie divine businesse, and to do those things alone which belong to our foules salvation. Heare their owne words.

We ought upon that Day, *Solummodo spiritualibus gaudijs repleri.* Concilium Parisiense. Anno 829.

*Tantum divinis cultibus serviamus.* August. de Temp. Serm. 251. *Soli divino cultui vacemus.* Idem Ibid.

*Eaq; tantum faciat quæ ad animæ salutem pertinent.* Hieron. in Cap. 56. lsa.

Nay the whole Church of England hath this 60 yeeres and above complied exactly with antiquitie in this point in the Hom. of the place and time of prayer: These are the words, *G O D S people should use the Sunday holily, and rest from their common and daily businesse: and also give themselves wholly to heavenly exercises of G O D S true religion and service.* And yet for all this, you are so wise in your owne conceits; ye will none of this saving folly, you are no such fooles, as after so long libertie to fall to any such strictnesse.

Secondly, suppose a Minister should counsell you when you come home from the house of G O D, to take your Bibles, and cal both your wives and children to the comparing together, and conferring upon those things which were taught: That the husband should exact of the wife, and the wife ask of the husband those things that were there spoken and read, or at least some of them: That you should

*Sermons to be meditated on.*

set this law to your selves to be kept inviolably, and not only to your selves, but also to your wives and children: that you would spend that one whole Day of the whole week, whereon you meet to heare the Word, in meditation of those things which are delivered: I say now in this case your carnall wisdom would resolutely condemne such counsels, as contrarie to the counsel of great houses, as a way to become a By-word to the whole Countrie, and as favouring too rankly of a foolish strictnesse, and needlesse singularitie. And yet this was *totidem verbis*, wise, holy advise above twelve hundred yeeres ago: For in giving the counsell, I have but rendred *Chrysofome* word for word in diverse places. *Hom. 5. in Mat. In Eph. Sermon. 20. Hom. 2. in Ioan. Hom. 5. ad Popul. Antioch.*

Family duties of piety.

Thirdly, If Preachers should presse you to plant, and preserve Family Duties in your house, Prayer, and reading Scriptures, evening and morning, singing of Psalmes, &c. and you of greatest meanes may best spare time for such blessed businesses. Would not your wisdomes thinke this more then need: And that it would be a foolish thing, and much against your profit, to rob your selves, and servants of so much time from your worldly affaires? And yet here J could produce foure or five Fathers above a thousand yeeres ago, pressing this point, and punctuall for my purpose. Besides *Ambrose*

*brose* quoted in my booke of *walking with God*, pag. 67. Heare other Fathers, *Basil, Origen, Chrysostome, Augustine*.

Quid beatius esse poterit, quam in terrâ tripodium Angelorum imitari, mox orto die ad preces properantem, hymnis & odis venerari Creatorem,

&c. *Basil. Epist. 1.*

Docens & admonens, atq; formam ostendens, & tunc filijs suis, & tunc omnibus nobis in perpetuum; ut confestim diluculo ex noctis requie exsurgentes: ante omne opus, vel verbum, ante omne colloquium, vel contentionem, primitias resurrectionis nostræ Deo exhibeamus in sinceris orationibus, atq; precibus, in matutinis deprecationibus, atq; gratiarum actionibus, *Origen lib. 1. In Job. fol. 7.*

A mensa non ad lectum, sed ad deprecationem vertamur, ne brutis animantibus firmus magis bruti. Novi fore multos, qui damnant ea, quæ nunc dicuntur, veluti qui novam quandam & miram consuetudinem inveham concionandi; At ego magis damnabo pravam consuetudinem, quæ nunc obtinuit. Etenim quod post cibum, & mensam non ad somnum oporteat ire, nec ad cubile, sed oporteat cibo preces, ac divinarum Scripturarum lectionem succedere, manifestius declaravit ipse Christus qui quum immensam multitudinem accepisset convivio in deserto, non remisit illos ad lectum, aut somnum, sed ad audiendos sermones divinos invitavit. *Chrysost. conc. 1. De Lazaro*

Nec solum vobis sufficiat quod in Ecclesia divinas lectiones auditis; sed etiam in domibus vestris, aut ipsi legite, aut alios legentes requirite, & libenter audite, *August. de Tem. Scrm 55. pag. 177.*

Fourthly, If you were moved by the Ministerie, to restore everie halfe pennie that you have any waies at any time got wrongfully or by any wicked meanes, or that you detain unjustly from any man: And then casting your eie backe and considering, How you are growne *hastily rich*, and by what waies you are come to a great deal of Wealth, should find verie foule workes: would you not force your selves by a strong counter-plea of carnall reason, not to beleve the point, and thinke it extreame madnesse at the instance, and prating of a precise companion, which understands not the world (for so or in the like manner would you speake) to part perhaps with a good part of your

*Restitution*

yourestate: And yet *Augustins* Rule of above twelve hundred yeeres standing, and confirmed concurrently by all Divines to this day, is, That *Non tollitur peccatum nisi restituatur ablatum*; No restitution, no remission. And our owne Church tels us in the second exhortation before the Communion: That *without readinesse to make restitution, and satisfaction for wrongs done*, the Sacrament as often as you come, *doth nothing else but increase your damnation.*

Thus might I passe through all the points of Sanctification, and passages of holy life: And all the great men in the World, either in Learning, Wealth, Nobility, or Wisedome *according to the flesh*, would passe these censures upon them, and entertaine conceits of them proportionable to that of *Nicodemus* about the New birth. They will not become fooles in the Apostles sense: And therefore they are soakt, and fast fettered in the gall of bitternesse, and bond of iniquity; and that above ordinarie.

Great ones are  
soule-coufeners.

Thirdly, All ye great ones of the world in the sense I have said, As ye are very wise in your own conceits, and it may be truly so *according to the flesh*, so you are selfe-conceited and soule-coufeners about your spirituall state. For you thinke all better then you, too precise, and all worse then you too prophane; and your selves onely to have happily hit upon the golden meane, and pitch'd upon that well tempered moderation in Religion, whereby you may enjoy temporall happinesse here, and eternall hereafter. *Sleepe in a whole skinne* (as they say)



say) and with a good Conscience: Live the life of pleasures, and dye the death of the righteous. Whereas to be so conceited, is the very complement and perfection of folly: And the very same attempt as to make two parallel lines to meet. You thinke ye have a reach beyond the Moone: To lie in some sweet sinne, and yet to nourish in your selves some hope of salvation. To have two Heavens, one in this World, and another in the World to come, which was never heard of: to weare two Crownes of joyes: whereas J E S U S C H R I S T himself had the first of thornes. But alas! Beloved, if you be saved in this condition, you must have a new Scripture, and there must be found out another way to Heaven, than any of the Saints ever went since the Creation, or shall do to the end of the World. And therefore we may say of you, as *Quintilian* some where of some deluded with an over-weening conceit of themselves, *That they might have prooved excellent Schollers if they had not beene so perswaded already*: So if you did not thinke falsely, your selves safe already, you might be saved. But while you thus hugge the golden dreame of your mistaken states to G O D-ward like the *Pharisees*, the very *Publicans* and *Harlots* shall goe into the Kingdome of Heaven before you, *Mat. 21.*

*Two Heavens  
never heard of.*

31.

Fourthly, you that are great in the world in the foure fore-named respects, and meant in the Text; cannot possibly downe with, and digest downe-right dealing, and *the foolishnesse of preaching*, as it is called, *Verse 21.* And that utterly undoes you.

*Great ones like  
not powerfull  
preaching.*

You

You like well enough, nay and much approve, and applaud such Sermons as King JAMES censures, in *the reasons of his directions for preaching, &c.* which he there calls a light, affected, and unprofitable kind of preaching, which hath beene of late years (saith he) taken up in Court, University, Citie, and Countie, --- whereby the people are filled only with airie nourishment, &c. and I warrant you, not especially hating to be reformed or disquieted, for these are not wont to discover your consciences, nor disturb you in your present courses, they never terrifie you with any fore-thought of the evill day, neither torment you before the time: but now let a man come with *the foolishnesse of preaching*, by which it pleased GOD (saith the Apostle) *to save them that beleeve*, with demonstration of the Spirit, and of power, and come home to the conscience: if he suffer not Satan to revell in the blood of your soules without resistance, nor see you post furiously towards eternall fire, but will tell you that the pit of hell is a little before you: In a word, if he take the right course to convert you, and shew you therefore onely your spirituall miserie, that you may be fitted for mercie, &c. O such a fellow is a dangerous man, a terrible and intolerable Teacher, able to drive men to distraction, despair, selfe destruction; hee breaths out nothing but damnation, and his searching Sermons are as scorching as the very flames of hell! Fit phrases for the Divell himselfe, railing in a drunkard, or scoffing *Ishmael* against faithfulnessse in preaching; and if you know where or when such men preach,

(and

(and it may be you entertaine some intelligence for that purpose to prevent the torture) you will not, you dare not heare them for your hearts, except you cannot decline it for starke shame; or for a time or two to satisfie your curiosities: but as *S. Paul* saith, you become their enemies, because they tell you the truth: to which truth not to have listened in this day of your visitation, will hereafter (when it is too late) torment you more then tenne thousand fierie Scorpions stings, and gnaw upon your consciences with unknowne and everlasting horrour. Alas! Beloved, what meane you? You will give your Physitian leave to tel you the distempers of your body: the Lawyer to discover unto you any flaw in your deeds: your horse-keeper to tell you the surfets of your horses: nay, your huntsman the surrances of your dogs: and shall onely the Minister of God not tell you that your soules are bleeding to eternall death? Preposterous and prodigious incongruitie!

If it be thus then, that of all the severall sorts of great men mentioned before (by reason that they are beset with such varietie of snares, entangled in so many temptations, so much taken up by the world, and for other reasons rendred alreadie) verie few are called, converted and saved, my counsell in a word unto all such, is *CHRIST'S* own word; *Luke 13.24.* *Strive to enter in at the strait gate,* laie violent hands upon flesh and blood, strangle your lusts, contend and \* wrastle as for the Garland in the Olympian games, to which the word seemes to allude, become fooles in the worlds.

*Vser.*  
Great ones to  
strive the more  
for heauen.

\* *Αγωνίζεσθε.*

worlds censure, that you may be wise in the mystery of CHRIST, be little & vile in your own esteem, that you may be great and gracious in the eyes of GOD. In a word, submit your soules to the sword of the Spirit, and foolishnesse of preaching, (as the Apostle calls it) that you may be wrought upon savingly, and brought into the *good way*, and that by such works and waies as these.

*Great ones have  
little heart to do  
good till Gods  
Word kindly  
works on them.*

Upon which before I enter, give me leave to give you an account, why at this time I labour rather to worke upon your consciences for your personall conversion, than as heretofore to tender unto you counsels and considerations for a more conscionable deportment in your severall publike places. When I well weighed with my selfe, the truth of that principle and position in *Hooker*, *That it is no peculiar conceipt, but a matter of sound consequence, that all duties are by so much the better performed, by how much the men are more religious, from whose abilities the same proceed:* And finding by experience of all ages, and most of all in these worst and woefull times, that men of publike employment and in high places, untill there be infused into their soules by the Spirit of grace an internall supernaturall principle and divine habit to work by, untill *aliquid CHRISTI* (as they say) be planted in them by the power of the Ministry, they cannot possibly bee universally thorow, and unshaken. Some strong affection, feare, favour, or some thing, will make them flie out and faile in some particular very fowly. Upon extraordinarie temptation they will serve the times, and their  
own

own turnes: for, alas! as yet their spirits are not steeled with that heavenly edge, and mighty vigour, as to set to their shoulders against the torrent of the times, and not to be overflowen with it. I say upon this ground I have advisedly chosen to assay and follow this way at this time: for, if once you turne on the L O R D S side in truth, you are won for ever to an invincible constancie, and conscionableness in an uniforme, regular, and religious discharge of your publike duties: and will ever hold fast without partialitie, cowardlines, or feare of mans face, that brave and noble resolution, *Vt fiat justitia, ruat cælum*, let heaven and earth be blundered together with horrible confusion, before I make shipwrack of a good conscience, or be any waies drawn to do basely. Being incorporated into the rock of eternitie J E S U S C H R I S T blessed for ever, you will stand (like unmoveable rocks) against the corruptions of the times, and all ungodly oppositions; and never before. For in the meane time (say Ministers what they will) you will not be moved; but you heare our discourses of a faithfull discharge of your places, as ye would heare a very lovely song of one that hath a pleasant voice; they leave no more impression upon your consciences, than a sweet lesson upon the Lute in the eare, when it is ended; for, then both the vocall and instrumentall sweetnes dissolve into the aire, and vanish into nothing: It is too truly so with our Sermons upon your soules, Heare your character in Gods owne words unto the Prophet; *They come unto thee, as*

*the people commeth, and they sit before me as my people, and they heare thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousnesse: and loe, thou art unto them, as*

Ezek. 33. 31.

*a very lovely song of one that hath a pleasant voice, & can play well on an instrument: for they heare thy words, but they do them not.* Let us lift up our voices never so high, or crie never so lowd: and tell Judges, *That they ought not to be afraid of the face of man for the judgement is GODS:* that in judgement, *they must neither respect the person of the poore, nor honour the person of the mighty* that they should not onely hold their hands from grosse bribes with *Epaminondas*, who (as the story tels us) refused great presents sent unto him, although he was poore, saying, *If the thing were good, he would do it without any bribe, because good: if not honest, he would not do it for al the goods in the world.* But they must also be of *Austins* judgement, that not only monie, gold and silver or presents (as they call them) are bribes, but the guilt of bribery also may be justly imputed, event to any exorbitant affection, which swaies a man aside from an impartial execution of justice: as love, feare, hatred, anger, pusanimitie, worldlines, desire of praise & applause, which is *Austins* insāce, &c. That they beware of bringing more blood upon the Law by sparing the spiller of blood. *For blood* (saith GOD) *it defileth the land: & the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it:* that they must not look upō the causes which come before them onely through the spectacles of a favourite, &c. and tel justices of Peace, that they must be true hearted patriots, and not servers of themselves, and their owne turnes: that they must be serious, reall, and grave, not only formall; not cyphers, not unnobly light in their behaviour on the Bench: that they must ever aime at the publike good, and never at their owne particular and private ends, that they should disdain & scorn at

Deut. 1. 17.

Levit. 19. 15.

Lanquet. Chron.  
fol. 57.

Psal. 25.

Pag. 144.

Bribery extends  
to affections.

Num. 35 33.

any time to combine factiously, or for a petty bribe to uphold a rotten cause, a pestilent ale-house, or lewd companion; and ever joyne with an unanimous magnanimitie to honour GOD, & do their countrie good.

And tell the Lawyers, that *they should not make hast to be rich*, for so saith Salomon, *they shall not be innocent*: nor swallow down gold too greedily, least it turne to gr. well and the gall of asps within them; and they be enforced to vomit up the riches (as *Job* speaketh) they have heaped together so hastily, either by remorse & restitution in the mean time, or with despaire and impenitent horror hereafter: that to oppose & wrangle against a good cause, or undertake the defence of a bad; are both equally most unworthy the very moral vertue of an honest Heathen; that they must not learn to spin out the causes of their Clients from Terme to Terme, and wire-draw their suits untill they be utterly undone; that they should not now be taking instructions from their clients, when they should themselves here in the house of GOD be instructed to the kingdome of heaven: had they this morning received a message from the Almighty, that at night they should appeare before that high & everlasting Iudge to give an account for all things done in the flesh; if they be not Atheists or Papists, O with what eagerneffe and violence would they have attended, adrest, and applied themselves to the present opportunitie! & little do we know what the evening may bring forth. For, assure your selves, there is no man so assured of his riches, or life, but that he may be deprived of one or both the very next day or houre to come.

*Lawyers faults*  
Pro. 28. 20.

*Job. 20. 15.*

*Jurors faults.*

And tell the jurors and sworn-men, that they should rather die then draw the bloud of any mans life, livelihood

lihood, or good name upon their own consciences, either by acquitting the guilty, or betraying the innocent. Here (had I time) I would intimate unto you a mysticall, but mischievous packing sometimes in choice of jury-men. I have seen (I speak of that which was long since, and at a Sessions) some of the choicest drunkards in a Countrey chosen for that service. Now is it not a pitifull thing that Countrey busineses should be put into the hands of such as labour industriously, and with equall cunning, to plague an honest man, and deliver a drunkard.

*On whom the  
Word proves  
powerfull.*

J say now, all this while, we thus discourse unto you, earnestly endeavouring, and with a thirsty desire to doe you good, and direct you aright, and by a divine rule in the severall duties proper to your places, we do but plow in the sea, and sow in the ayre (as they say) except the immortall seed of the Word hath first moulded you anew, and ye be brought by *the foolishnes of preaching* out of the warm Sun into GODS blessing, and from the fools paradise of worldly wisdom into the holy path of sincere professors, and thereupon prize and preferre the peace of a good conscience before all the gold in the West, and preferments in the world; which blessed change from nature to grace, is wrought by such stirrings of the soule, and foot-steps of the spirit as these; lend me, I beseech you, (while J passe along them) something more than ordinary attention: for J know they wil seme strange things to all such great ones as are intended in my Text, and those who live at rest in their possessions, and have nothing to vex them. The naturall stoutnes of their spirits will disdain and scorne to stoope to such uncouth humiliations, and this mighty change.



And the more they are men of the world, and wise according to the flesh, the greater repugnancy and reluctance shall they find in their affections against these spirituall workings, which makes the point good which was proved before. But yet without them in truth and effect (I define not the measure and degree, G O D is a most free agent) they can never become either gracious men, or good Magistrates. They must upon necessity become such fooles, or they can never be wise unto salvation.

1. If any of you then would come out of Satans clutches into the armes of CHRIST, he must be illighted, convinced and cast down with fight, sense, and trouble for sinne, as in my art of comforting afflicted consciences I have shewed.

*Be cast downe  
with sin.*

2. The point may teach us not to bee greedy of greatnesse, nor hunt ambitiously after high roomes.

*Be not greedy  
of greatnesse.*

3. The point may serve as a soveraigne antidote against all discontent or fretting, when we see men of the world carry al before the, &c. We may entertain an holy indignatiō to see folly set in great excellēcy, so many servants on horse-back, and Princes walking as servants upon the ground. But I am prevented by the time from prosecuting these two latter Uses. Let me briefly say two things more, and I have done.

*Fret not a-  
gainst the  
worldly.*

*The guilty to  
apply reproach.*

1. The first concerning what I have said: I have spoken much (as you have heard, my Text naturally and directly leading me therunto) of the true miserie and spirituall madnes of all great men in learning, wealth nobility, wisdom according to the flesh. Least any be unjustly angry and mistake, or causelesly grumble and gainsay, let me take up the words of the ancient holy Father *Salvianus* about a thousand yeares ago in the

like case. He having imparially discovered the horrible impieties of the noble & rich men in those corrupt times, tells them by the way, and it is my just apology at this time. *I do not (saith he) speak thus of any, but only such as know these things to be in themselves. If their consciences be free, nothing that I say tends to their desparagement and disgrace: but if they know themselves to be guilty, let them know also, that they are not my words but their owne consciences which vexe them.* And in another place thus. *Sith I speake not these things of all, but those who are such, none of you ought to be angry at all, which findeth not himself to be obnoxious; least therby he make himselfe seeme, and be suspected to be of the number of those that are naught. Rather let so many as being guiltlesse and truly noble, abhorre such unworthy courses, be angry with them who disgrace the name of nobility by their base and wicked behaviour: because although others be much worse and scandaliz'd by them, yet especially they bring a great deale of shame and dishonour upon those who are of the same noble ranke.* Take notice by the way, that by the Fathers words, those men are much too blame, who go about to dawb over the disorders, and smother up the scandalous exorbitancies of delinquents in their own profession, or to bee concurrents for their deliverance from deserv'd shame & punishment. To give instance in the highest calling: A Minister which falls to drunkennes and ale-houle-haunting, should rather be publicly sham'd and censured, than a fellow of an inferior calling. We do not honour the Ministrie by having our hãds in helping out such, but by disclaiming and not owning them; wel may we by so meddling incurre suspicion of obnoxiousnesse: but never bring credit to our so holy a calling. I knew a Knight did

Bad Ministers  
to bee most severely punished.

penance

penance at *Pauls-Crosse*, but at the same time I heard that many of his ranke in the City labour'd to have him dis-knighted first, before he so publicly disgraced their Order. Me thinks all well-minded should be so minded.

2. The other is to my Lords the Judges. My reverend and noble Lords, give me leave to clothe the thoughts of the Country in a word or two. We much rejoyce in you, and blesse Duties of Judges. GOD for you, as men of singular & known integrity, special friends to the Gospell of JESVS CHRIST, and a great honour and happinesse to these parts, and heartily pray that we may hold you still: and therefore my intreaty unto your Lordships is, that you would couragiously advance forward, and do like your selves, & nobly still. Draw out your dreadfull swords against the torrents of Belial, as *David* calls them, which even threaten a deluge; and be your selves as mighty torrents, armed both with just and holy lawes, and the godly resolution of your own noble spirits, to beare back, and beat down the common, crying, and raigning sins of our Country. In a word, be unto the oppressed & innocent as a refuge from the storme, but as a terrible tempest upon the face of every humane beast, and son of Belial.

And O that you could help us, that Against ale-houses. GODS people might not perish for want of bread: is it not a pitifull thing, that in such a deare yeare specially, it should be almost as hard a worke to get downe a wicked ale-house, as to win *Dunkerke*? That Maulsters should snatch (as it were) the graine from the mouths of the poor in the market place, to uphold these hel-houses, these nurceries of the Divell; that Magistrates should be so unmercifull, as neither for GODS sake, nor the

Kings sake, nor the poores sake, nor their owne soules sake to take the utmost penalties for blasphemies, alchouse-hauntings, drunkenesse and prophanations of the LORDS Day? And were it not an honourable course, and worthy to have an univerrall contribution over the Country to pull down something the excessive prizes in market-townes for the poore thereabouts, during this extremity? But I leave it to your Lordships charitable wisdome to do the best you can possibly; that the bloud of the poore this yeare be not added to the already crying sins of the kingdome, to hasten GODS judgements upon us, and our long since deserved ruine. And in the meane time you need not feare the face of the proudest Divell, whether incarnate, or in his own shape. For, while you thus advance GODS glory, and truly honour the King, assure your selves, the hearts, and teares, and prayers of all good men shall be for you, and yours shall bee the crowne and comfort; when all prophane-nesse and prophane opposites to the good way, all the enemies of GOD, and pestilent packings and complotments of the Divels agents against GODS people, shall be buried in Hell.

\* \* \*  
\* \* \*

**FINIS.**



AN  
ALPHABETICALL INDEX  
OF THIS WHOLE BOOKE. BVT

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FINIS.

FINIS

TWO  
SERMONS  
PREACHED AT  
NORTHAMPTON  
AT TWO SEVERALL  
ASSISES THERE.

The one in the time of the Shrevalty  
of Sir *Erasmus Dryden* Baronet.  
*Anno Domini, 1621.*

The other in the time of the Shrevalty  
of Sir *Henery Robinson* Knight,  
*Anno Domini, 1629.*

---

By *Robert Belton* Bachelour in Divinity, late Minister of  
*Broughton* in *Northampton-shire*, and sometimes  
Fellow of *Brasen-nose* Colledge in *Oxford*.

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1772  
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PREACHED AT

NORTHMINSTER

AT TWO O'CLOCK

ASSISTED BY

THE REV. JOHN TAYLOR, D.D.

OF NORTHMINSTER

ON SUNDAY

THE OTHER IN THE TIME OF THE SERMON

OF SUNDAY

THE 17TH OF

BY ROBERT KELTON, B.A. OF NORTHMINSTER

RECTOR OF NORTHMINSTER

AND OF NORTHMINSTER

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1772



TO  
THE READER.

**T**HE ancient Imperiall Lawes gaveto an Overseer of a Will, not only a protection over it, but an Action for it, in case of abuse. If I had not had this interest in the last will of this Author; yet as a \*Fidei Commissarius to him, and specially intrusted by him for the publishing these two *Assise Sermons*, I durst not but performe this trust to my deare friend. I neede not assure the Reader, that these Ser-

*P. de Administ.  
Tutor. l. 1. §. 1.*

*\* Est ille casus  
fidei legatum  
vel reliquam  
committitur.  
Ant. Koberg. in  
Vocab. utriusque  
Iuris.*

mons are truly his owne, for when hee shall observe how they are cloathed and apparelled hee will quickly discover who was their *Father*. Besides, there are hundreds of people yet living who heard him preach them, and can with mee sufficiently attestate their *legitimation*. But I cannot say so for some other Sermons that are audaciously vented under his *name*. For I must say, that the *Booke* called the *Carnall Professor*, printed for R. *Dawlman*, 1634, is none of Master *BOLTONS*, neither *Quoad materiam*, nor *quoad formam*, as they say in Schooles. I goe not about to question it, or to draw any partie into punishment, and therefore I will not ventilate a question in the *Civill Law*, whether *\* Actio de dolo*, doth not lie in this case; I only nose the injurie and protest against it.

\*D de Dolo  
L. 2. C. eodem tit.

In the former Workes of this Author you may observe his *Eloquence for God*: in this for his *Prince* in vindicating the *Soveraignty of Kings*, as the immediate Ordinance of *God* against those proud usurpations



tions upon them by that *Man of Sinne*, and in extolling Pietie, which is then set in the highest place, when it wisely rules and directs in the hearts and wayes of righteous Governours.

I will say no more of this *Worke*, nor of the *Workeman*: for neither *he* nor *it* stand in need of my praise, it onely contents me that I have lived, to see him live againe, to performe his will, to execute his trust committed to me, though it might have beene better done by another if hee had so pleased. The law of reason and right pardons some aberrations in the *Worke* where there is a necessity of *Doing*, and I doubt not but a loving Reader will performe this right to mee, that am content thus to expose my selfe for his sake. From *any other* I expect it not; it being a common humour with men that live at *ease*, to censure other men, as *too busie* though they worke for the *publike*; of whom I may say, as *Erasmus* spake of the Friers in his time, They are more then

*Erasm Coll. de  
Fra. Francise.*

men at their meate, and lesse then women

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To the Reader.

---

men at their worke. And as I contemne  
the flouts of the one, so I covet the  
good will and desires of the other.

Let mee enjoy this and I  
have done.

Middle Temple,  
April, 24. 1635.

EDW. BAGSHAVVE.



AN  
ASSISE SERMON.

PROV. 29. 7.

*When the righteous are in authority the people rejoyce:  
but when the wicked beareth rule, the people mourne.*



VEN as the Sunne in the spring by his beames and influence, doth revive and quicken with new beauty of life, as it were, things herebelow; makes the face of the earth to flourish afresh and smile; the birds to fill the aire with much melodious sweetnesse, and so proportionably all other creatures in their severall kinds, lying within the Sphere of his springing warmth, to enlarge themselves into exultations and mirth, so a good man graced with Authority, doth marvelously refresh all gracious hearts.

But as a bitter tempestuous storme, doth with its unresistable impetuoufnesse and violence, beat downe, and teare, deface, and bruise: So a *Shebna*, or *Haman*, unworthily mounted on horse-backe, and haled by the cords of corruption, against the haire into some high place, undoes all by his domineering

mineering, faſtens the bloody fangs of cruelty and hate upon the face of the faireſt vertues; and, which is an inſupportable villany, makes the hearts of honeſt men to bleed. And, that which is an equal miſchiefe, ſets the ſonnes of *Belial* on foot; and cauſes good fellowes (as they call them,) I meane brethren in iniquity, Ale-houſe hunters, drunkards, and ſuch reſuſe and riſſe raffe of the Divell, to liſt up their heads.

It is incredible to conſider what a deale of hurt is done, and miſchiefe many times wrought inſenſibly and unobſervedly; when a wicked wit and wide conſcience welds the ſword of Authority. For it is eaſie to a man ſo mounted, by Legall ſleights, and pretence of deeper reach to compaſſe his owne ends, either for promotion of iniquity, or oppreſſion of innocency. For the latter; there is ſome truth in that Hyperbolicall ſpeech of a great *Moralist*. *Let any man preſent me, ſaith he, with the moſt excellent and blameleſſe action, I will oppoſe it with ſo vicious and bad intentions, all which ſhall carry a face of likelihood.* What may he doe then, who beſides the habituall malice of his owne heart, and wit at will, hath power and a pretended myſterie of government, to plague a man with in this kind? Eſpecially ſith he knowes himſelfe backt with that principle in policy. *It is not ſafe ſo to reverse transactions of State, though tainted perhaps with ſome manifeſt impreſſions of miſcarriage and error.* Woe therefore to thoſe empoyned ſtirrups, by which ſo many ſuch ſervants riſe aloft and climbe ſo high; I meane bribery, ſimony

mony; flattery, temporizing, base insinuations, and such vile meanes; But I hope this Gangren of going into Offices, Benefices, and high roomes by corruption, is not unhappily crept into this famous and flourishing State; which if it should, it will eate so farre into the hearts and sinewes of the State, that no wit of man can foresee, into what baseness and degenerations this noble Kingdome would fall in the next age: It would be the cause that many vines, olive-trees, and fig-trees should wither away in obscurity, and brambles brave it abroad in the world, wallow and tumble themselves in the pleasures, splendour, and glory of the times. But let such alone, this is their day: When they have blustered a while like mighty and boysterous winds, they breath out into naught. Their breath is in their nostrils, stop but their nose, and they are dead. Their big words are but as a vaine foame, &c. If they be not humbled in their place, and repent, and turne the edge of their sword the right way, there is a day comming upon them, wherein they shall eate the fruit of their owne way, and be filled with their owne devices.

I have intimated now upon purpose, which way I would go upon this latter part of the verse: *When the wicked beare rule the people mourne*: Because I shall not be able at this time to reach it with a full discourse, I returne to the first branch, wherein I will rest.

*When the righteous are in Authority, the people rejoyce*. In these words we may behold Magistracy, Authority, Sovereignty, like a precious Diamond-

ſet in gold, I meane reſting upon a righteous man, ſparkling out, as its proper effect, amiable, noble and ſweeteſt affection, that ever ſeaz'd upon the heart of man, joy, contentment, a pleaſant ſweetneſſe of mind. Marke therefore three points in the propoſition. Firſt, Authority, Secondly, its proper ſubject, A righteous man, Thirdly, rejoycing, its native and kindly effect.

Soveraignty is ſacred in it ſelfe; Authority even abſtracted, is orient and illuſtrious. A ray, and representation of that great Maieſty above.

It alſo ennobles the ſubject that receives it, with a remarkable ſplendour, and a kind of divine character. I have ſaid you are gods, *Pſal. 28. 6.* That is, firſt, by Analogy, ſecondly, Deputation, thirdly, Participation. For you well know that beſides that Imperiall Maieſty, which is originally and indivdually inherent in the perſon of a Monarchicall Sovereigne, there are alſo by derivation, or deputation, ſome markes and impreſſions of that princely endowment ſtampt and ſhining in the face and preſence of every ſubordinate Magiſtrate, which makes them venerable, eſpecially thoſe who give life and vigour to the execution of their places, with the nobleneſſe of a free ſpirit, and cleareneſſe of a good conſcience.

Laſtly, it ſhining in its proper ſubject, a righteous man, the true Sunne of Sovereignty, it diſpells ſadneſſe of heart, in which all objects of lightſome-  
neſſe are drowned. The ſpirit of a man is broken, as *Salomon ſaith, Pro. 15. 13.* As the beauty of a Pearle is diſſolved in vinegar, and begets joy in a world of

peo-

See *Sclater,*  
*pag. 8.*

*Note.*

people, which is one of the richeſt and moſt royall donation, which this wide world can afford, nay and that which makes the effect more excellent, this affection of joy is by warrantable propriety, and true intereſt, onely peculiar and proper to honeſt and holy hearts. This jewell is onely for ſuch gracious and golden Cabinets. No wicked or unregenerate man hath any true cauſe at all to rejoyce, laugh, or be merry. I will make it plaine in a word, even to the ſcorner. Suppoſe a great man convicted and condemned for treason, going towards the place of execution, a mile off; let there a table be furniſhed all along with variety of dainties, let him tread upon violets, and roſes, cloth of Arras, cloth of gold, or what you will; all the way, let him be attended on both ſides with moſt exquisite muſicke, and honourable entertainements; doe you thinke all this will make him laugh heartily, carrying this in his heart, that he muſt looſe his head at the miles end? I trow not. As farre leſſe true cauſe haſt thou to laugh, whoſoever thou art, that goeſt on impenitently in thy finnes, in ſwearing, drunkenneſſe, bribery, covetouſneſſe, pride, ſcorning godlineſſe, or any other way of death, as a temporall death is eaſier then endleſſe torments, for he is but going to looſe his head, and thou art going towards hell.

Now then I collect in the firſt place this Doctrine.

Doct. *Government is a goodly thing.*

Doct.

I conclude it thus out of the Text by good conſequence. Whatſoever is illuſtrious in it ſelfe,

See Rawleigh  
page 151.

ennobles the ſubject wherein it reſides, and is attended with ſuch an excellent effect, is a noble, glorious and goodly thing. But Sovereignty, or Authority exerciſed (for ſo we finde it in the Text, and therefore I call it government) is ſuch and ſo, therefore it is a goodly thing: my Doctrin is the concluſion of a Categorical ſyllogiſme, wherein ſomething in the Text is the *medium*; therefore ſoundly collected.

I proceed to the Reaſons.

See Whites  
Sermon at  
Pauls Croſſe,  
page 18.

Fiſt reaſon; It receives the prime honour, and excellency from G O D s owne institution. *By mee Kings raigne, and Princes decree Juſtice; By mee Princes rule and Nobles, even all the Judges of the earth.* PRO. 8. 15, 16. *There is no power but of G O D. The powers that be are ordained of G O D, Rom. 13. 1.*

\* See Moulines  
book of Faith,  
pag. 557, 558.  
See him alſo  
upon Pſal. 124  
page 709.

\* So that it is G O D s royall, and goodly creature. And if it were viſible to our bodily eyes, it would farre out-ſhine the faireſt, and moſt glistering Imperiall Crowne, that ever ſate upon any *Casars* head. It is ſo ſoveraigne, and certainly from G O D, that in caſe of Antinomy, that is, when Authority countermands where G O D hath commanded; we muſt reſuſe the will, but ſtill reverence the power of a lawfull Magiſtrate.

If the ſword of Sovereignty, the exerciſe, and execution of power be bent againſt G O D, we muſt lay hold upon the Apoſtles principle: *Whether it be right in the ſight of G O D to obey you rather then G O D, judge yee.* And good reaſon, G O D is a Creator, man a creature, and in his hands are onely life and death; but in G O D s, Heaven and Hell.



Betweene the Creator and creature there is no proportion, no compariſon. Phyloſophy tells us, that betweene ſomething and nothing there is an infinite diſtance, the two ends, (if I might ſpeake of infinite things,) of which immeaſurable diſtance can never be brought together, but by an infinite being. Nothing can produce ſomething of nothing, but an Almighty nature. And therefore as there is an infinite diſtance betweene ſomething and nothing, ſo there muſt alſo needs be an immeaſurable diſproportion betweene the Creating power, and that ſomething created of nothing. And ſo by conſequence the excellency, power, bindingneſſe and Sovereignty of the Creators Law muſt needs ſurpaſſe and transcend above all degrees of compariſon, and meature of proportion that of the creatures.

You that are converſant in all parts of divine learning, and all thoſe that are employed in the incomparable worke of the Miniſtery, ought to endeavour thereafter. For Miniſters had never more need of learning then at this day; conſidering with what variety and ſtrength the truth of G O D is oppoſed on all ſides, by Atheiſme, by Popery, that Hydra of all hereſies, and other braineleſſe exorbitancies about matters of Religion. I ſay thoſe that looke into Caſuiſts and Schoole Divines, know how many degrees and kinds of lawes they make. Firſt, There is the Law eternall, reſident in the pure, glorious, infinite minde of G O D, which is that order which G O D before all ages hath ſet downe with himſelfe, for himſelfe to doe all things

by. Secondly, then the Law of Nature. Thirdly, then the Law of Nations. Fourthly, then Humane Lawes. The first, is the cleare fountaine of all excellencies, order, and equity, as pure as G O D himselfe: these last passing thorow the polluted channell of mans braine, are capable of muddinesse, imperfection, and infirmity. Who doubts then, but when we spy these last muddy streames to crosse the current of divine Law, we must have recourse unto the well-head.

3. Divine Lawes do binde the conscience primarily, as they say, properly, and by themselves. G O D is the L O R D of the conscience, and onely able to damne and save the soule, for the breaking or keeping of his Lawes; and therefore he alone hath an absolute and soveraigne power to binde the conscience. If humane Lawes, even that are just, doe any way binde, it is by the power and precept of divine Law. See *Rom. 13. 1. &c.* I meane meetely humane. For that is false which *Bellarmino* hath *De laicus, Cap. 11. Par. 5.* that every just Civill Law, is either a conclusion or determination of the divine Morall Law. *Iunius* as all along in his *Animadversions*, so here, he hath also nobly conquered and confounded him. And therefore as we would preferre the keeping of a good conscience, before the sleeping in a whole skin, and the feare of him, which can destroy body and soule in hell fire, before him that can onely kill the body, let us cleave unto the Commandements of G O D; against the contradictions of the whole world.

Yet notwithstanding the mis-employment, and the

the error in the exercise of it, Authority is still venerable in the original, and to be reputed Gods creature; else had *Daniel* never spoken thus to *Nebuchadnezar*, an ungodly King and scourge of Nations. *Thou (O King) art a King of Kings, for the GOD of Heaven hath given thee a Kingdome, power, and strength, and glory.* Dan. 2. 37.

And hence it is also, that *Austin*, that renowned Father tells us, *Hee that gave Sovereignty to Augustus, gave it also to Nero. Hee that gave it to the Vespasians, Father and Sonne, sweetest Emperours, gave it also to Domitian that bloody monster. In a word (saith he) He that gave it to Christian Constantine, gave it also to Julian the Apostata.* That infinite wisdom of GOD, which hath distinguished his Angels by degrees; which hath given greater and lesse light and beauty to heavenly bodies, which hath made difference betweene beasts and birds, created the Eagle and the Flye, the Cedar and the shrub, and among stones, given the fairest tincture to the Ruby, and the quickest light to the Diamond, hath also ordained Kings, Dukes or Leaders of the people, Magistrates, Judges, and other degrees amongst men.

Secondly, Government is the prop and pillar of all States and Kingdomes, the cement and soule of humane affaires, the life of society and order, the very vitall spirit whereby so many millions of men, doe breath the life of comfort and peace; and the whole nature of things subsist. Let the heart in a man surcease from the exercise of its prin- Reason 2.

principality and prime motion, and the whole body would presently grow pale, bloudlesse and livelesse. If that glorious Giant in the skie, should retire his light into himselfe, and through a languishing faintnesse stay his course, and the Moone should wander from her beaten way, whom G O D hath appointed rulers over day and night; the times and seasons of the yeare would blend themselves, by disordered and confused mixture. This goodly frame of the world would dissolve, and fall into confusion and darknesse. Proportionably, take Sovereigntie from the face of the earth, and you turne it into a Cock-pit. Men would become cut-throats and Canibals one unto another. Murders, adulteries, incests, rapes, roberies, perjuries, witchcrafts, blasphemies, all kinds of villanies, outrages and savage crueltie, would overflow all Countries. We should have a very hell upon earth, and the face of it covered with bloud, as it was once with water.

*Reason 3.*

Thirdly, It giveth opportunitie by G O D s blessing, for the free exercise, and full improvement of all humane abilities, to their utmost worth and excellencie. Trades, traffike, lawes, learning, wisdome, valour, policies of State, religion; all Arts and excellencies thrive and flourish with much happinesse and successe, under the wings and warmth of a godly government. Some shadowes of these notable and worthy effects appeared, even in the Heathenish State; as in that of the *Romanes*; to what a matchlesse noone-tide of earthly glorie and greatnesse; to what an incredible and uncomparable height of humane felicity did that people aspire, by managing

ging their mysteries of State, and guiding the raines of their commanding power, by a faire, ingenious and noble hand, and that out of the meere illuminations of reason, and principles of naturall policy? But I must tell you by the way, they were notably assisted in this Imperiall rise, by their strict and severe lawes against those two grand impoysoners of the strongest, and most flourishing States, first, Bribery, secondly, baseness in coming to high roomes. They had many lawes *de ambitu, & de pecunijs repetundis*. If a Senator were found to have used unlawfull meanes for the attaining of any Office, he was to suffer ten yeares banishment, and so proportionably of bribery. No Kingdome under heaven harbouring these two cut-throats, can stand long without baseness or ruine.

See Godwin de  
Ro. Leg. p. 161.

If Government then hath such power, and works such wonders in Pagan Kingdomes, what heavens upon earth, what worlds of happiness by **G O D**s mercie, may be comfortably expected, when it is seasoned and sinewed with the truth of Religion and power of Christianity, which is the chiefeest top and well-spring of all true vertues, even as **G O D** is of all good things. For all other ornaments and excellencies of Nature, Art, Pollicy, are as but a dead and livelesse carkasse, except they be animated and quickned with the true feare of **G O D**, and religious forwardness for his glory. Nay, a gracelesse Magistrate is a grievous plague, for when he follows the publike administration of Justice, only as a trade, with unquenchable, and unconscionable thirst of gaine, and attaining his owne ends,

C

being

being not in heart perswaded that Justice is G O D S owne worke, and himselfe his Agent in this businesse; the sentence of right, G O D S owne verdict; and himselfe his Minister to deliver it, formalities of Justice do but serve to smother right, and that which was necessarily ordained for the common good, is through shamefull abuse, made the cause of common misery, which is too manifest by too many wofull experiences.

See Bacons ad-  
vancement. p. 35

But now for instance of those happy fruits and excellencies, springing by G O D S blessing out of Government, sanctified by the effectual and powerful Majestie of true Religion. I will go no further then our own state, since that peerelesse Princesse Queene E L I Z A B E T H, of sweetest and dearest memorie, the happiest instrument of G O D S glorie of her sexe, since the most blessed Virgine: I say since she rose into the Imperiall throne, what a deale of glorie and light, admiration and honour, what miracles of unparalled deliverances and preservations, have crowned this famous Iland. To say nothing of temporall felicities, for which purpose instance might be given in some of all professions and stations: as for depth and variety of learning, gravity and unswaednesse upon Seates of Iustice; height of military valour, largest comprehensions of state-wisdome; excellency in all other kinds of worth, as admirable and renowned, as ever trod upon English mould. Onely take an estimate, and scantling of spirituall happinesse, more properly incident to religious governments, by that speech of a great man in our State, *If the choise and best,*  
faith

faith he, of those observations upon Texts of Scripture, which have beene made dispersedly in Sermons within this your Majesties Island of great Britaine, by the space of these forty yeares and more, had beene set downe in a continuance, it had beene the best worke in Divinity, which had beene written since the Apostles time. And thence conclude that happy consequent, the crown and excellency of all truly worthy States. How many blessed soules have beene sent to Heaven, and what a number of crowned Saints have bin created by such a conscionable Ministry, as was in all that time, and what a time it was of both temporall and spirituall felicity, you may read from King James his noble pen: Greater blessings of GOD, faith he, greater outward peace and plenty, greater inward peace with spirituall and celestiall treasures, were never heaped upon my great Britaine, then have beene since my great Britaine beame, great in the greatest and chiefest respect of all; to wit since my great Britaine hath shaken off the Popes yoke, &c. You see in short what a goodly thing Government is. Now let us come to the Uses of this Doctrine; and in the first place it serves for confutation.

2. lib pag 116.  
of advancement of learning to the King.

Against Perron  
page 282.

First, Confutation and confusion of all opposites to Government, especially the underminers and under-prizers of Regall Authority, the fountaine of subordinate and inferiour Magistracy.

Vse 1.

Now to nullifie the nothingnesse of the phranricke bedlam Anabaptists arguments, (they are fitter to be out of the number of men, and driven out of the border of humane nature, then to be disputed with) for abolishing Magistracy, under, I know not,

what Christian perfection, as a transient Mo-  
saicall ceremony, would not bee worth the  
while; I rather choose at this time to deale with  
the Papist, a more subtle and plausible adversary  
in the point, and in that regard more pestilent.

See Sclaters  
Alfise Sermon  
pag. 50.

See Bellarmine  
lib. 3. de Laicis,  
cap. 1. &c.

Bel de Rom. p. 2.  
tit. l. 1. ca 7. art.  
Præterea Prin-  
cipatus secularis  
institutus est  
ab hominibus,  
estq; de jure  
gentium.

And in his  
booke against  
Barkly, Arnoux  
upon the 30.

Article of the  
French Confes-  
sion: calls the  
power of Ma-  
gistrates, an  
humane law.

Greg. de Valen.  
disp 1. q. 10 de  
infidelitate. p. 8.  
art. Si autem.

Nam ut rectè  
ratiocinatur hic  
D. Thomas jus  
Dominij vel  
prelacionis in-  
troducitur est jure  
humano gen-

And here in the first place, let me point you to  
the fountaine of those Popish fulminations and  
fire-workes, which have most unworthily beaten  
upon, and blasted the Imperiall and Regall Throne  
of Christendome: and the first mover, as it were, of  
that bloody Sphere, which the man of sinne hath  
turned upon the face of *Europe*, and torne and rent  
it in a ruffull manner. It is this.

That the power of Kings, Princes and Magi-  
strates, is not ordained by the divine Law of GOD,  
but an humane ordinance. This teacheth *Bellarmino*.

And they all hand over head, draw this cun-  
ning and cut-throate conclusion, for so it proves in  
the consequents out of the empoysoned fountaine  
of \* *Aquinas*.

Their reasons for this point are as weake as wa-  
ter, and flie but with one wing.

Those of best shew are these, which I refute in a  
word.

First, He that was first King in the world, to wit  
*Nimrod*, made himselfe King by force, not by the  
ordinance of GOD. *Ergo, &c.*

*Sol.* The Antecedent is false; before *Nimrod*, Fa-  
thers and heads of Families were Kings, Priests, and  
soveraigne Princes of their Families. For after the  
flood men lived five or six hundred yeares. Then it  
was an easie matter for a man to see fifty, yea a hun-  
dred



dred thousand persons of his posterity, over whom he exercised paternall power, and by consequence, soveraigne power; then when there was no other forme of a Realme upon the earth; to which children, their servants being added, one family alone made a great common-wealth. Likewise in *Abrahams* time, when mans life was much shortened, he was called by the *Hethites*, a mighty Prince, *Gen. 23. 6.* and he took out of his family 318. *Souldiers to the warre, Gen. 14. 14.*

Againe, how could mankind be maintained, and the world stand for 1656. years, without Sovereignty and Authority of the Magistrate?

Then to the consequent I say thus much, if a strange Prince should invade a Kingdome; they do well to defend themselves, and if the usurper bee slaine, he is justly punished, but if he conquer, and the ancient professours be quite extinguished, and then the whole State concurre upon him, and sweare fidelity to the new King, then we must think that *GOD* hath established such a Prince in that Kingdome. Then I say that the people ought to yeeld to the will of *GOD*, who for the sins of Kings and of their people, transposeth Kingdomes, and disposeth of the issues of warre.

Secondly, but *S. Peter* calls obedience to Kings, an humane ordinance, *1 Pet. 2. 13. Ergo, &c.*

*Sol.* It is so called not in respect of the substance of government and institution, and *Causaliter* (as the Schooles speake) but in respect of, first, the subject wherin it is seated, secondly, or the object wherupon it is seated, thirdly, to the end to which it is directed.

*tium. Bell. lib. 1. de Clericis cap. 28 art ad confirmationem.*

\* In his 22. q. 10. art. 1. *Dominium & prelatio sunt introducta ex jure humano & q. 12 art. 2. Dominiū introductum de jure gentium, quod est jus humanum.*

*Object. 2.*

*Sol.*

cted, or, fourthly, the ſeverall formes or meanes by which it is attained.

The queſtion is not, by what meanes, whether by hereditary ſucceſſion, or election, or any other humane forme, a Prince comes into his Kingdome; but whither by the ordinance of GOD we ought to obey him, when he is eſtabliſhed. I hope the Pope is hoisted into his chaire of peſtilence, by the election of the Cardinals or worſe meanes, and yet that hinders not our adverſaries from holding it a divine ordinance.

See *Azorius*  
2. col. pa. 1551

*Object. 3.*

\* This Sermon  
was preached  
before King  
*Charles* raig-  
ned 3. yeares.

Thirdly, Yea but there is no expreſſe commandement ſet down by GOD to obey *Henry*, or *Lewis*, or *James*, or \**Charles*, or to acknowledge this or that man more then another to be King.

*Sol.* Moſt beſotted and infatuated Sophiſtry!

By the ſame reaſon *Bellarmino* is not bound to be an honeſt man, becauſe there is no particular and expreſſe commandement in GODS Book, that *R. B.* ought to be an honeſt man.

Neither is there any ſpeciall charge from GOD, that *Bellarmino* muſt obey *Paul* the 8. yet I hope he holds himſelfe ſubject unto him by the Law of GOD, though no expreſſe word ſaith, this or that King rules by me, yet know therefore that that Scripture which ſaith, *By me Kings raigne*, ſaith alſo, by me King *James* raignes, that precept which bids us honour the King, 1 Pet. 2. 17. Binds us alſo to honour King *James*. For generall rules in GODS Book, whether about precepts, prohibitions, or promiſes, bind and belong to particular perſons without naming them, and particulars are neceſſarily, and perſonally contained in the univerſals. First,

First, Now this false foundation being thus laid in the disgrace and abasement of secular Sovereignty, as they call it, marke the progresse and bloody gradation.

Secondly, Hencethey have proceeded and dared to rob, and bereave Imperiall thrones, and the crowned Majesty of Kings of that native reverence, due attributions and obligations of State, which divine ordinance, and purest times appropriated unto them.

Thirdly, They have beene heartned to fly even in the face of Majesty, and with unhallowed hands to decrowne the Princely heads of the LORDS appointed. That great *Abaddon* in this streine of rage and pride, hath set his foot upon the very necke of Emperours, and spurned off their Crownes with his shooe.

See *Hist. of the Council of Trent.* p. 314.

Fourthly, they are hardned (prodigious and execrable villany!) even to kill, and cut the throats of Kings; upon this bloody staire they now stand; having lately revealed it in the royal blood of the two last *Henries of France*.

I have discovered and already done with the foundation which they have laid for a *Babell* of confusion and bloud.

Now for their second affront upon Sovereignty, see a selected Catalogue of unworthy and base aspersions cast upon Kings Crownes by Cardinal *Bellarmino*, and purposely collected by his Majesty, towards the latter end of his most Royall Apology.

Page 131.

Let me also here in a word tell you, how that late

late famous Casuist *Azarius*, hath handled the Emperour in this kind.

This fellow teaches, that the jurisdiction and power of the Emperour, hath its being, existence and dependance, (they are his owne words,) from the Pope of *Rome*. And upon this occasion tels us *de facto*, how many Emperours the Pope hath deposed. \* That the Pope is he who first gives right and power to the Electors to choose him, and then himselfe annoints, consecrates, and crownes him so elected.

That the Emperour is but the Popes minister, elected by him for the defence of the Church. So that in another place, he saith, the Pope, if it pleased him, might create two Emperours in the Church equall in power; one to governe in the East part of the Church, the other in the West. And therefore having proposed this question: Whether the power of the Emperour be from *God*, the Bishop of *Rome*, or the people: he concludes. But certainly, saith he, by the common consent, of most of the Doctors of the Law, especially Pontificall, it is the received opinions, that the jurisdiction and power of the Emperour depends immediatly upon the Bishop of *Rome*; and how proves he that, thinke you? Even thus.

It was said to *Peter* (saies he) *Feed my sheepe*; not these or other, but absolutely and simply, my sheepe, and therefore all: but the Emperour is a Sheepe, *Ergo*, &c. And in the same place, hee makes also Kings and Princes amongst the number of sheepe; and by consequent concludes

P. 2 *Inst. Mor.*  
lib. 10. in his  
Treatise, de Im-  
peratore Roma-  
norum.

*Ibid* cap 2 pag  
1551 sect. prop-  
ter hac. Et hac  
sententia. Et  
propter hac ju-  
ra & decreta.  
\* Sect. hac sen-  
tentia.

*Ibid* pa. 1555.  
Sect. ad ea vero  
omnia.

Cap 3. sect.  
Quinto queri-  
tur.

Pag. 2. lib. 3 ca.  
29 p. 475. sect.  
deinde obijcies.

*Ibid.* c 2 *Ibid.*  
sect. Propter.

cludes their subjection to the triple Crowne.

Now these are strange passages against the Emperour, considering that \* *Guicciardine* the Popes creature in his Digression, now effaced out of the Originall by the Inquisition.

\* *Dalington* p. 27. *Ad finem.*

Tells us, *that aforesometimes, the election of the Pope did not stand good without the confirmation of the Emperour, nay, saies he, the Popes in all their Bulls, Priviledges and Grants, expressed the date, in these formall words, (such an one our Lord the Emperour rainging.)*

Neither hinders it, saith he, that thou say, The Empire hath his being from the Romish Bishop, in respect of those things onely which are Spirituall: For it is contrary; the Bishop of *Rome* hath received the keys of both Kingdomes, both *terrene* and *celestiall*; and it is conformable to the Popes owne words, *Sixtus* the fifth, I meane in his Bull against *Henry* the third of *France*. For he there affirms, that he hath obtained supreme power over all the Kings and Princes of the whole earth, and all people, and Countries, and Nations given him; not by humane but divine Institution. They are the words of the Bull. And agreeable to the Doctrine of *Thomas Bozius*, one of the most execrable flatterers, that ever the Pope had: who teacheth, *Omnem vim Regiam, &c.*

See *Barclay de potestate Papæ* cap. 13. p. 101 & cap. 3 p. 31. See *Barclay de potestate Papæ*, cap. 1. pag. 6, 7.

Upon this point and principle, *Alexander* the sixth gave the West-Indies to the Spaniards, and the East-Indies to the Portugals, placing the Meridian which passeth by the Azores for their limits.

And upon the same ground *Pius* the fifth deprived

See *Moulines*  
book of Faith,  
pag. 544. out of  
*Barclaius loco*  
*citato.*  
Col. 2. lib 2. pag.  
670.

Queene Elizabeth of England, of her Kingdome, and gave it to Philip the second of Spaine, as *Azorius* tells us.

But of all in this point, for a true Jesuiticall straine, Father *Binet* shall take it to him, for sayes he, (marke it well.)

*It were better that all Kings were killed, then to reveale a confession:* and he takes his ground from that rotten foundation, so derogatory to Kingly power, refuted before. *Because, saith he, the power of Kings is ordained by humane lawes, but Confession by divine law.* You have it in *Causaubons* Epistle to *Fronto Ducans* the Jesuite. Now here is a sweet piece of worke; It were better that all the Kings in Christendome had their throats cut, then that a knavish secret, or a traiterous plot of a *Faux*, or *Ravillacke* confessed to a Sodomiticall shaveling, should be disclosed? Here is a true brat of the bloody whore, a fellow of the right Ignatian stampe.

Thirdly, Now the third violence and villany they offer to Kingly power, and Princely Thrones, is the decrowning and dethroning of Majesty.

And to this end the Pope doth pestilently abuse that noble and glorious Engine of the Church, *Excommunication*, which in it native use, ought to be discharged upon the hairy pate of every wretch, that goes on rebelliously in his sin, and hates to be reformed; upon the Drunkard, Whore-master, Swearer, Usurer, Bribe-taker, and fellowes of such infamous ranke, and victoriously to beate downe the Bulwarks of the Divell. But he now makes it serve his

*Eudemus* in *A-pol. Garnetti.*  
ca. 13 & *Sua-rez tracta. de penit.* speaks to the same purpose.  
See *Moulines*  
Booke of  
Faith, p. 547.

his turne, to tumble downe into the dust the Imperiall Crownes of Orthodox Princes. Whereupon his Majesty tells them, in his Royall Answer to Cardinall Perron, *That the sacred heads of Kings, are more churlishly, uncivilly and rigorously handled, then the common hoods of the meaneſt churles.* Page 177.

For excommunication should vex none in his temporall State. That spirituall sword, (ſay our Divines) deprives of spirituall rights, that concerne the kingdome of heaven, deprives none of his civill rights, which he hath as a member of civill ſociety.

And that learned and famous *Spalatensis*, a man throughly verſt in Popiſh Doctrine, ſayes; For civill and humane commerce, no excommunication can hinder it; and our Eccleſiaſticall Conſtitutions run in the ſame ſtraine. The excommunicated perſon ſhall not be excluded from civill negotiations, and uſuall buſineſſe, by which things neceſſary to humane life are ſupplied.

See *Sclaters*  
Affize Sermon  
page 22.  
*Titen Synt.* p. 2.  
p. 287. art. 26.

See *Refor. Leg.*  
*Eccleſiaſt. de*  
*excommunicatione,* cap. 10.  
fol. 82.

Now, ſhall not a private perſon be hurt in his outward eſtate by excommunication, and ſhall a King looſe all? Here is a pure Popiſh mercy indeed.

I need not trouble you with any Popiſh Authors for prooſe of the point: this traiterous tenent of depoſing Princes, is every-where current in their Schooles: they are ſo farre from being aſhamed of it, that every ſhaveling inſults in the Catalogue of dejected Crownes: the Popes praetiſe muſt now prove the principle, and his fact, his right.

To this very purpoſe *Azorius* tells us, p. 2. *Inſt. mer. lib. 10. cap. 2. Sect. Hac ſententia.*] That *Gregory* the ſeventh depoſed from the Empire *Henry* the

\* I have corrected *Azor.* by *Bellarmin.*

See in the ſame ſence *Gregorius de Val.* tom 3 *diſput.* 1. q. 12. pag. 2.

*Sect Quinto probatus.* And *Bel. lib. 5. de Rom Pont* c. 3.

See advancement of learning, *Joh. 18.*

See *Blackwells* examination, pag. 3. 4.

\* Whatſoever *Gregory* pretended in the contrary, profeſſing here that he treads in the ſteps of the Saints and his holy predeceſſors, yet it is true that *Sigibert* ſaith, that this was the firſt Pope that ever presumed to depoſe any Emperour.

This Pope excommunicated *Henry* the 4. Anno 1076.

See *Field lib. 5.* pag. 348.

fourth. *Alexander* the third, *Frederick* the firſt. *Innocent* the third, *Otho* the fifth. *Innocent* the fourth, *Frederick* the ſecond. *Clement* the ſixth, \* *Lewis* the fourth.

I will onely here juſtifie that which a little before I ſaid of *Aquinas*, where I called him the fountaine of much Popery and rebellion; I ſay againe of rebellion alſo. For all the Schoole-ſpiders, (their works are like ſpiders-webs; they alſo ſuck, feed upon and vomit venome,) have ſucked a great deale of poyſon in this point, from his poſition 22. q. 12. art. 2. which is this.

*As ſoone as a Prince is denounced excommunicate for Apoſtaſie; ipſo facto, his ſubjects are freed from his Sovereignty, and abſolved from the Oath of allegiance, by which they were bound unto him.*

Now his Schollers *Bannes*, and *Valentia* tell us, that not onely totall Apoſtaſie, but partiall alſo, as hereſie, is here meant; ſo that any Proteſtant Prince in their interpretation is here concluded.

But mark, I pray you, the ſinew of this mans Aſſertion. He firſt brings againſt himſelfe the authority of *Ambroſe*, telling us, that Chriſtian Souldiers obeyed even *Iulian* the Apoſtate: he might have added alſo an excellent ſpeech of *Auſtin* to the ſame purpoſe in *Pſal.* 124. quoted by me before; He alledges other good reaſons beſides; but when he comes to reſolve and define, he overthrowes all with a, *Sed contra Gregorius ſeptimus,*] *Gregory* the ſeventh is of another mind; and he quotes him out of the puddle of the Popiſh Canon-law, *Decret. Par. 2. cap. 15. q. 6. cap. Nos Sanctorum.*]

And



And who I pray you, was this *Gregory* the seventh? it was *Hildebrand*, the scourge of Emperors, the fire-brand of warre, the scorne of his age. So that a base Pope, being a party, and in his owne cause, setting his foot upon the necke of *Henry* the fourth, must countervaile and over-weigh the authority of GODS Word, two of the worthiest Fathers, that ever former times enjoyed, Reason, Conscience, Nature, grounds of common sence, every thing, any thing; for he is a Pope forsooth, and therefore an infallible Vicar upon earth.

Fourthly, At length, in the fourth place, they are arrived at the very height of that prodigious and transcendent rage, that makes it very probable, that the Pope is that purple whore arrayed in scarlet colour, *Rev. 17. 4.* and drunken with blood, *ver. 6.* And it is more then a miracle, that Christian Kings suffer that bloody beast to sit so long upon the seven hills: they are now come, I say, first, to the killing of Kings, secondly, to teach the killing of Kings, thirdly, to defend the killing of Kings: For that last starting hole, and evasion of *Cardinall Perronius*, and other Jesuites is ridiculous. That they kill not kings in *Esse*: but first they un-king a King, and then kill a King, when he is not a King but a private person; upon this very point King *James* breaks out most justly out of a Royall indignation of his noble spirit, O hell-hounds, O diabolicall wretches, O infernall monsters!

And tells them, that in comparison of their religion and holinesse, all the impiety that ever was practised among the Infidels, and all the barbarous

K. James Anf.  
to Card. Perron

4.

See the Kings  
answer to *Perron*,  
*p. 212, 213.*  
& 126.  
See also *Mou-  
ling* booke of  
Faith, *p. 548.*  
*Page 227.*

cruelty that ever was perpetrated among the Cannibals, may paſſe hence-forth in the Chriſtian world, for pure clemency and humanity.

It is not enough for that man of ſin, and ſtigmatichall ſtrumpet, to be drunk with the blood, (for ſhe is ſaid, *Rev.* 17. 4. and 6. both to be arrayed in ſcarlet, and to bee drunk with blood) of the deare and precious ſoules of many thouſands of her own children, who being by her conceived, and brought forth in ſpiritual adultery, and after nurſt up, and nuzled in ignorance and ſuperſtition, have lived and died in Popiſh darkneſſe. But ſhe is alſo thick-cloathed with the crimſon and crying blood of infinite Martyrs of *J E S U S*; nay, and now in her dotage, being growne a deformed Hag, and left by moſt of her lovers, ſhe labourſto reſtaure the decaiedneſſe and ruine of her painted beauty with the richneſſe of her attyre, ſo that ſhe is not now content onely with garments of baſer and inferiour die, but of late, is new clad, even with a robe of blood Royall, deeply, and double-dyed in the ſacred blood of Kings.

In diſplaying this whore in her bloody colours, I might tell you of thoſe Seas of blood, which ſhee hath furioſly ſpilt in her drunken humour, and powred upon the face of *Europe*, almoſt all in our remembrance.

I might, I ſay, enlarge theſe points, but I will at this time onely hold me to the preſent, and deliver my ſelfe in a word.

In the firſt place that they kill Kings; it is cleare in the eye of all Chriſtendome: I will go no further  
then

then the present age, and the fresh bleeding memory of such dolefull acts. Two of the last Kings of *France*, *Henry* the third and the fourth, fell from their Imperiall Thrones by the bloody knives of two Popish villanes.

*Sixtus* the fifth excommunicated and deposed *Henry* the third, and then *James Clement* a Jacobin committed that horrible Parricide upon his Royall person.

See *Moulins* book of Faith, pag. 544, 545. Kings Answer to *Perron*, pag. 284. & pa. 4.

*Ravillacke* was the other Affasin, who rendred this reason for his monstrous and horrible attempt, That King *Henry* had a designe to warr with *God*, because he had a designe to take armes against his Holinesse, who is *God*.

Now besides how greatly did they thirst after the Virgin blood of the late Princely *Elizabeth*, with a prodigious variety of murderous complotments: had not the silver line of her much honoured life, beene hid in the endlesse maze of *God*'s bottomelesse mercy, those bloody Romish hunters, had many and many a time laid her honour in the dust.

Nay, but for a miracle of the same infinite mercy, they had torne King *James* in pieces, his noble Queene, the Royall limbes of those two sweet and orient Princes, and that Princely starre that now shines so faire in *Bohemia*, by their powder-mine.

There was no want at all of Popish malice, purpose, utmost endeavour, to have spilt all this Royall blood, as water upon the ground, and therefore, I also take all these noble Princes, as direct and proper Instances for Popish King-killing.

Yea, but those (may some say) were but onely *objects*.  
some

ſome diſcontented perſons, which our of ſome deſperate pang acted theſe bloody Aſſaſinates, Profeſſion it ſelfe, and Popiſh religion is not to be charged with ſuch exorbitant out-rages.

*Sol.* Nay, but they have mard all for that; and left no roome for any ſuch reply.

2. And therefore I muſt tell you in the ſecond place, that their learnedeſt Profeſſours and greateſt Doctours, blurre their bookes with theſe bloody lines, and teach this moſt abhorred Trade of King-killing, and murdering Princes.

See the Kings  
Answer to Per-  
ron, pag. 5. and  
Moulins booke  
of Faith, p 546

*Bellarmino, Becanus, Suarez, Eudemon, Ioannes,* with other like monſters, &c. are ſuch bloody Doctours of the ſcarlet Whore.

\* Francis de  
Verrona in his  
Apology for  
Iohn Chaſtell.  
\* Mariana de  
Rege & Regis  
Inſtitutione, i  
lib. 1. cap. 6.  
*Object.*

But above all, me-thinkes \* *Francis de Verrona,* and *Mariana,* are the moſt mercieſſe Maſters of this execrable Art, as I ſhall ſhew you in another Treatiſe.

Yea, but yet for all th'is, theſe are but private Doctours, and may erre.

3. Well therefore, in the third place, (for I charged them with that alſo,) I muſt tell you, that King-killing is approved and applauded by their tranſcendent Doctour, which is virtually and eminently all the Popiſh Doctours in the world, ever aſſiſted with the unſallible ſpirit of deceiving, and being deceived, the Pope himſelfe, *Sixtus* the fifth, gave thankes unto G O D in open Conſiſtory, for the horrible aſſaſinate perpetrated by *James Clement*, upon *Henry* the third of *France*.

*Object.*

But was not that Oration published by the Pro-  
teſtants, purpoſely to caſt ſuch a bloody aſperſion  
upon his Holineſſe.

I tell you no, it was put out by the Papists, and printed at *Paris*, by *Nicholas Nivelles*, and *Rollin Thierry*, with approbation of their Doctors, *Boucher, de Creil*, and *Ancelin*, and doe you think he would not have approved *Faux* his fire-work, if it had blowne up the Parliament? if not why suffers he *Garnet* and *Oldcorne*, powder-miners, both by books and pictures saleable under his nose in *Rome*, to be enroled in the Canon of holy Martyrs? but the old Fox is wily enough, not so directly, and heartily, to commend a mischief untill it be done.

See *Moulins* of Faith, p. 546.  
See the Popes approbation of King-killing further proved by *K. James* in his Answer to *Perren*, pag 122, 123.

The Powder-plot was of the nature of those Acts, *Quæ nunquam laudantur nisi per-acta*: as *Tacitus* speaks. You see then at length, by what degrees these Romish Locusts are fallen foule upon Government, upon all Imperiall, Regall and Princely power. So that at this day, to the inexpiable shame and dishonour of the whole Christian world, they teach, act, and approve, the bloody killing of crowned Potentates.

Which things sith they are thus; you are an honourable, wise and worthy Auditory; I say no more but this. Me-thinks it is an astonishment beyond the comprehensions of nature, reason, Religion, Policies of State, that such an intollerable generation, so odious, both to heaven and earth, for abominable Idolatry, so visibly infamous, both to this and the other world, with many capirall characters of blood, so endlesse & implacable in their ragefull designements against the crowned Majesty of the Kings Throne, so prodigious in their plots, that they have cast an inexpiable and everlasting aspersion upon

the innocency of Christian Religion, such furious Assassins and Incendiaries, for murdering of Princes, butcheries of people, and fiering of States: so enraged, even like Woolves in the evening to swallow us up quick if the time did serve; I say, that such, in so Orthodox a Church and noble a State, should by allowance, toleration, connivence, or remissenesse, be suffered to receive increasement and multiplication, both in number & insolency, to the great dishonour of GOD Almighty, the continuall vexation of GODS Children and good subjects, and the most certaine hazard of the whole Estate, and the peaceable succession of the Kings posterity.

And the more strange it is for these three reasons.

First, What conceit do you think out of the congruity of Popish principles, is it likely they hold of this forbearance, and what thanks do they returne to the State? undoubtedly, to think that it is infatuated for their sakes, and that the hands of Justice are manacled by GODS over-ruling providence, that it cannot be executed so fully and freely upon such a loving, holy, and unbloody generation.

Secondly, They daily do their utmost at home, and abroad, to crosse King *James* his Princely Admonition unto them, in his first speech in the Parliament; wherein he admonished the Papists, that they would not so farre presume upon his lenity, as thereupon to think it lawfull for them to increase their number and strength in his Kingdome, whereby if not in his time, yet at least in time of his Posterity, they might be in hope to erect their religion againe.

Thirdly, If the day should come they have so

long

long looked for, (but I hope in the LORD, all their eyes ſhall drop out of their holes with confuſion and rottenneſſe, before they ſee that day.) They would queſtionleſſe lay hold upon *Verronenſis* woolviſh and bloody \* conſclusion; eſpecially being animated thereunto by the example of the Maſſacre: Reſolution of Pope *Vrbane*, *Can. 23. q. 5. Can. Excommunicatorum.*] We eſteeme them, (ſaith he) not to be murderers, who being poſſeſſed with zeale of their mother, the Catholique Church; againſt thoſe that are excommunicated, ſhall happen to kill any of them: ana by the edge of their owne Popiſh blood-thirſtineſſe, really enaged, by fained conceits of their pretended perſecution. Decree of the Parliament of *Paris*: That it ſhould be lawfull to ſlay all the Hugonots; which by publicke order was read every Sunday in every Pariſh. And therefore to tell you in one word, the end why at this time I have ſtood ſo long upon this point. It is to aſke you this queſtion, at cloſe; whether it be not now true and honourable mercy, (for GOD forbid, that I ſhould perſwade any cruell thing,) nay, and the contrary, extreme cruelty to the State, to execute exactly, juſt and holy lawes upon ſuch a generation: and let every one be judge that heares me this day, if he be not a party in that bloody faction, or hanker that way. And yet one word more, and I have done. I know *Parſens* in his miſerable ſhifting booke about Equivocation, againſt Doctor *Morton*.

Cardinall *Perronius*, *Bellarmino* in his Apology againſt the Kings Monitory Preface, and others upon whoſe foreheads the whore of *Rome* hath ſtam-

\* If publicke meanes be wanting of making away hereticks by the ordinary Magiſtrate, hee gives allowance and leave to every private man to murder the hereticke as hee meetes him, *Franciſcus de Verrore. Conſtantius* in Apology for *John Chaſtell*. Hiſtory of the Councell of *Trent*, p. 648.

See the Kings Answer. p. 273.  
See *Elienſis* hiſt. answer to it, pag. 299.

See how we  
are cleared,

*Anticoton*, p. 63

Answer to cer-  
taine scanda-  
lous papers, pa.  
ult.

*Elieus* in his  
answer to *Bell*.

*Apolog*, p. 299.

Answer to  
*Perron*, p. 279.

ped her marke of Popish impudency; charge the Protestants, and Reformed Churches, with these bloody passages: but in so doing, they deale with us as an impudent strumpet with an honest woman; and as *Verrcs* dealt with *Tully*; *Verrcs* himselfe was a very notorious theefe, and knew that *Tully* had much against him in that kind; and therefore, he very knavishly and impudently calls *Tully*, a true man, and that noble Oratour, theefe first: It is just so in this case.

But above all, heare King *James* in the point: we glory, (and well we may,) that our Religion affords no rules of rebellion; nor allowes and grants any dispensation to subjects for the oath of their Allegiance; and that, none of our Churches give entertainment unto such monstrous, and abominable principles of disloyalty.

And as concerning *Junius Brutus*, whom they object: his Majesty answers; That he is an Author unknowne, and perhaps of purpose patched up by some Romanist, with a trick of wily deceit, to draw the reformed Religion into hatred with Christian Princes.

If we were in the same predicament with the Papists this way: how comes it to passe, that our English Popelings have made so many bloody assaults against the sacred persons of *Queene Elizabeth* and King *James*; and the Protestants of *France* having farre better opportunity and more power, have never stird rebelliously against their Kings: of whom King *James* thus speaks: *I could never yet learne by any good and true intelligence, that in France those of*

Kings Answer  
to *Perron*, pag.  
273.

the



*the Religion tooke armes at any time againſt their King, muchleſſe then, offered they, to butcher or blow him up with gun-powder.*

I have thus farre diſcovered in the firſt Uſe the moſt peſtilent oppoſites and cut-throates of Government and Kingly Majeſty, at this day in Chriſtendome. I now come to a ſecond Uſe.

If Government be ſuch a goodly thing, as hath been proved before; then all that heare me this day, and every mothers child in this Land, I ſay, we are all bound to bleſſe GOD upon our knees, and to put it as a ſweet perfume into our daily ſacrifice of thanksgiving, for being bred and brought up under ſo bleſſed & happy a Government, in the Sun-ſhine of the Goſpell, and under the wings of JEHOVAH. *Uſe 2.*

What ſtaid or reſtrained the Omnipotent arme of GOD, from creating any of us, and planting us upon earth, in the unhappy daies of *Queene Mary*, when we might either have beene damned or burned, or in the bloody times of *Lancaſter*, and *York*; or when the miſts of Popery, and insolent domineering of that man of ſin, enthralled under the moſt grievous yoke of miſerable bondage, both the Crowne and conſciences of this Kingdome: or ſome Pagan, Turkiſh, or Tyrannicall Government, or neighbouring Popiſh Countrey; or (which alſo had not beene ſo comfortable,) in the perſecuted, or Schiſmaticall parts of the Church: it was nothing but GODS OWN meere mercy, reſpiting and remitting our being upon earth, to better and more bleſſed times & place: It was that and that alone, which ordered and appointed our lot of living here, in that golden knot of

time, as it were, and the very Diamond of the ring, of that happier revolution; ſince CHRISTs daies, I meane in the moſt orient and comfortable breaking out of GODs holy truth, from under the cloudes of Antichriſtian darkneſſe: and in this little nooke of the world, where the Goſpell ſhines with ſuch glory, truth and peace, and under the kindly warmth and influence of two the moſt glorious Starres that ever moved, or gave light in *Englands* Hemisphere.

Queene *Elizabeth.*  
King *James.*

What beaſts are they then, that daily do their utmoſt to bereave and rob us, both of GODs bleſſing, and this warme Sunne: and hale downe all they can with ſtrong cart-ropes of iniquity, the vengeance of GOD upon the face of this noble and famous Kingdom: and ſuch are all the wicked amongſt us, and thoſe that hate to be reformed; Ale-houſe-hunters, pot-companions, good-fellowes, drunkards, are the moſt peſtilent, and curſed canker-wormes, that gnaw at the very heart, and ſinew of the glory and ſtrength of the State, and like audacious and outrageous Giants even wrangle with heaven; and by powring in of ſtrong drink, labour might & maine, to pull downe the full viols of GODs fierceſt wrath upon our heads. And therefore if there be any Juſtice of Peace, which is a ſecret ſupporter of any rotten Ale-houſe, he is a great plague to the place where he dwells, whether it be Towne or City.

See *1/a. 28. 1,*  
*2, 3.*

The cruell Uſurer is the cut-throate of the Countrey where he kennels. See what a deale of compaſſion-leſſe miſeries and confuſion, a company of ſuch caterpillers brought upon the infant Replanta-tion of the new returned Jewes, *Neh. 5. 2, 7.* The ſwearer,

swearer, and tearer of G O D S glorious Name by his blasphemous breath, gives wings to the flying book of G O D S curse, and is able to blast the beauty of the most fruitfull Land, and flourishing prosperi-  
*Zach. 5 2,3.*  
 ty, *Because of swearing, saith Ier. Chap. 13. 10. The Land mourneth, the pleasant places of the wilderness are dried up.*

\* The prophaner also of G O D S holy and glorious Sabbath, is an incendiary; *If you will not hearken to me, saith G O D, Ier. 17. 27. to hallow the Sabbath day, then will I kindle a fire in the gates of Ierusalem, and it shall devour the Pallaces thereof, and it shall not be quenched.* Blessed be G O D therefore that hath put yet into the heart of my Lords the Judges, to be such an honourable president to the whole Countrey, of forbearing the Sabbath. I am perswaded they may justly make men of inferiour ranke foully ashamed.

*See Neh. 13. 17, 18.*

Ignorant, dissolute, and disordered Ministers, cause G O D to cry aloud for the destroyer, *All ye beasts of the field, saith G O D, Isa. 56. 9. come to devoure, yea all ye beasts in the forrest, his Watch-men are blinde.*

The Bribe-taker, or man of gifts, (as he is called originally in the fourth verse of this present Chapter,) shakes the very Pillars, and master Timber of the Kingdome: but he that receives gifts overthrowes it; ordinarily, baseness in comming to high places, and bribery, are sworne brethren.

Neither must you conceive, as Father *Austin* excellently admonisheth in *Psal. 25. page 144.* That onely money, gold and silver, or presents, as they call them, are bribes; but the guilt of bribery also may be justly imputed, even to any exorbitant affection,

tion, which swayes a man aside, from the impartial execution of Justice: as love, feare, hatred, &c. desire of praise, and applause, for that is *Austins* instance in the fore-cited place: For example, the party hath great, and many friends, and therefore if thou leane a little that way, thou shalt be honoured with many thankfull acknowledgements, and flattering entertainments: or on the other side, the party is poore, and if thou be impartiall, it will light heavy on his his side; and then the Countrey will be ready to censure thee, as no friend to the poore.

Now in these cases, if for such respects, thou encline either to the right hand, or to the left hand; thou pervertest Justice, and justly incurres the censure of a corrupt Judge.

For heare GODS charge in the case, *Levit. 19. 15.* *Ye shall not doe unjustly in Iudgement: Thou shalt not favour the person of the poore, nor honour the person of the mighty: but thou shalt judge thy neighbour justly.*

*Pilate* perhaps could wash his hands of bribes, but not of *CHRISTS* blood. That cry of the Jewes, if thou let this man go, thou art not *Cesars* friend; striking cold unto his heart, and swaying him awry, was equivalent to a bribe, and shall cause him to be condemned, not only as a cruell, but also as a corrupt Judge. The Judges of *Israel* who sentenced *Naboth* to death, were not corrupted with downe-right bribes, for any thing we know, but there was something equivalent: *Iezabel* ruled the roast at the Court, and was potent either to advance, or deject them, which brought them to the bent of her bloody mandate, and *Naboths* blood upon their owne heads.

Mockers

Mockers and misusers of the faithfull Ministers, (you would little thinke it) draw G O D S flaming wrath upon a people without remedy, see 2 Chron. 36. 16.

Spirituall cowards, and those who having given their names to Religion, are fallen away from their first love, are the speciall men to remoove our Candlestick, and put out the glory of Israel.

See Revel. 2. 5.

Scornefull persecutors of G O D S people, as though they were the very filth of the world, and the of-scouring of all things, the plagues of the times, and the troublers of *Israel*, whereas in truth the world is not worthy of them, they are the very chariot and horse-men of *Israel*; they are the onely jewels, starres, Sunnes, Saints, Angels of the earth: for their sakes, and safety alone, the Sunne holds out his glorious unwearied course; the earth springs, and is over-spred with such beauty and sweetnesse; the ayre inspires her lively and refreshing breath; that great and restlesse body of the Sea, keepes within her bounds; States and Kingdomes turne not into confusions of blood, in a word, the world stands. If their number were once made up, this goodly frame would flame about our eares. I speake not for any whited Tombes, supercilious Pharisees; but I say, such are very pestilent instruments to betray and expose a Kingdome to the ambitious rage of forraine Nations, and fury of their enemies, whether they vex and persecute G O D S people by fire, faggot, sword, power, purse, pollicy in their hearts and affections, by their tongues, nay, brow-beating, a contracted fore-head,

See Ezech. 25.  
6, 7.

a soure countenance, and fleeing face, and other scornefull gestures, are persecutions in G O D s interpretation, and shall be paid home proportionably. The mercilesse incloser, besides beating the poore to pieces, and grinding their faces, plucking off their skins from of them, their flesh from off their bones, breaking their bones, and chopping them in pieces, as for the Pot, as it is, *Micah 3. 2, 3*. He also robs the King of his honour, and the State of its strength, *For in the multitude of people is the Kings honour, but in the want of people is the destruction of the Prince; Pro. 14. 28.*

But above all the shedder of blood, fetcheth the very live-blood out of the heart of the State, and doth impresse such a bloody staine upon the face of the Kingdome, that cannot be raz'd out, but by his blood that shed it. *For blood, saith G O D himselfe, it defiles the Land, and the Land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it, Numb. 35. 33.*

For your sakes my Honourable Lords, have I purposedly instanced in some of the common, and crying sins of the Countrey, hoping in the L O R D, you will helpe us all you can. But know also, that all sorts of sinners, and haters to be reformed, are the Divels cursed Enginers, to undermine and ruine the State; and inkindlers of that fiery indignation in the bosome of G O D, which if it once begin, will burne unto the bottome of Hell, *Hos. 4. 1.*

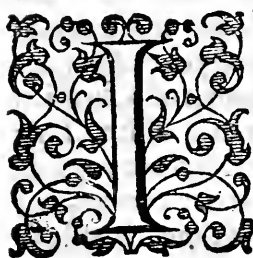
FINIS.



THE  
SECOND ASSISE  
SERMON.

PROV. 29. 2.

*When the righteous are in authority, the people rejoyce:  
but when the wicked beareth rule, the people mourne.*



Have heretofore upon the same  
solemn occasion, observed  
from the first point, this Do-  
ctrine, *Government is a goodly  
thing*, I proved it, and applyed  
it. Only give mee leave, before  
I fall upon the second point, to  
add a word or two to the first  
Use of the former Doctrine, which fell directly,  
and with full edge upon the Papists, the most pesti-  
lent opposites and cut-throates of Government, and  
Kingly Majesty, at this day in the whole Christian  
world. For they teach (as I then shewed at large,)  
that the power of Kings, Princes and Magistrates, is  
not ordained by the divine Law of G O D, but an  
humane ordinance; out of which fountaine have  
issued all those Popish fulminations and fire-  
works, which have most unworthily at one time or

other, beaten upon, and blasted all the Imperiall, and Regall Thrones of Christendome. Nay, a fellow in the Counsell of *Trent*, did fiercely labour to confute that passage of *de Ferrieres* Oration: *That Kings were given by G O D*; as hereticall, and condemned by the *Extravagant* of *Boniface* the eight; [*Vnam sanctam*] that they are not from G O D, but by mediation of his Vicar. Thus it was in that Conventicle of scarlet Fathers. The Romish Locusts did very seriously, \* as appeares, obtrude 13. Articles for the reformation of Princes, all paring from Imperiall Crownes, to patch up the most unjust usurpations of their shavelings. I will trouble you with one or two, that you may take notice how justly King *James* out of a pang of Royall indignation, after a survey of that most grievous yoke of miserable bondage, to which the Crownes of Christian Kings, are made to stoope by that man of sin. That G O D in whose hands the heart of Kings are poysed, and at his pleasure turned, as the water-courses, that mighty G O D alone, in his good time, is able to rouse them out of so deep a slumber, and to take order (their drowfie firs once over and shaken off with heroicall spirits,) that Popes hereafter shall play no more upon their Princely patience, nor presume to put bits and snaffles in their noble mouthes, to the binding up of their mighty power with weake cords of scruples, like mighty Bulls led about by little children with a small twisted thred. Thus speakes his Majesty in his Answer to the French Cardinall; for which book, and that other premonition to all Christian Princes especially, the ages to  
come

See Hist. of the  
Coun. of *Trent*  
pag 775 and  
*Spalat. pa. 725.*  
\* *Ibid pa. 769.*

As you may  
see, *ibid. p. 769*  
770.

Against *Perron*  
pag. 289.



come shall call him blessed : I say, the childe unborne, shall blesse King *James* his golden pen, which hath given such a blow to that beast of *Rome*, that howsoever they may have some lightning before their finall ruine, by the mercies of G O D, he shall never be able to stand upright upon his foure leggs againe.

One of the Articles is this, that the Ecclesiasticks shall not be forced to pay taxes, gabels, tiths, passages, subsidies, though in the name of gift or loane, either in respect of the Church goods, or of their Patrimoniall, &c.

Another is this, that neither the Emperour, Kings, or any Prince whatsoever, shall make Edicts, or Constitutions in what manner soever, concerning Ecclesiasticall causes, or persons, nor meddle with their persons, Causes, Jurisdictions, or Tribunals, &c.

Hist. of the  
Councell of  
*Trent* p. 77 o.

The rest also sound the same way, and all tend to the \* shaving of Imperiall Crownes ; but these two are sufficient to represent to the weakest understanding, the unsufferable indignity and villany offered to Regall Sovereignty by these Antichristians, sith in those Kingdomes where the Pope doth tyrannize, and domineere, almost the \* third part of subject sand Territories are Church-men and Church-livings.

\* *ibid* p. 237.

\* Kings Pre-  
monit. p. 21.

Nay, more then this, from the ground of that fellowes reply to the fore-named passage of *de Ferrieres* Oration, concerning the Articles for the reformation of Princes, I do not see how any true Papist, either Ecclesiastick, or Laick, can possibly be a true

Porrò subesse Romano Pontifici omni humanae creature declaranda, dicimus, definitimus & pronunciamus, omnino esse de necessitate salutis. Extra. cap. unam sanctam: de major: & Obed. See also Bell. de Eccl. milit. lib. 3. ca. 2. sect. Nostra autem sententia, pag.

195.  
\* Against Per-  
ron: pag. 255.

\* Hist. of the  
Councell, pag.  
775.  
See Mortons  
dissert. adver-  
sus Bell. pa. 84.

Nam non vide-  
retur Dñs dij-  
cretus fuisse, (ut  
cum reverentia  
loquar) nisi uni-  
cum post se ta-  
lem vicarium  
reliquisset, qui  
hæc omnia  
posset.

subject to any monarchicall Sovereigne: my reason is this at this time, *Boniface* the eight, guided (as they dreame & damnably lie,) by an infallible spirit, pronounceth peremptorily in the fore-cited *Extravag. unam sanctam*] that it is altogether of the necessity of salvation to be subject to the Pope of *Rome*. How then is it possible, that any one of those mighty swarmes of stinging \* *Locusts*, and busie waspes, which lie at ease in the bowels of this Kingdome, ready and adrest, when time serves to cut the very heart-strings of it, should be a sound subject to King *Charles*, sith upon paine of damnation, and as they would be saved in the Romish Church, they must be absolutely subject to a forraine, Antichristian, and sometimes Sodomiticall, and Atheisticall Priest, of whom, (as they \* say) he immediatly holds his Crowne, and who may for many causes, depose, and butcher him? *Bellarmino* names six, *De officio Chr. Principis*. One of them is; If he offer injury to the Pope, who many times will complaine without cause; so that if King *Charles* perhaps should refuse to kisse his cursed toe, (a thousand times more worthy to trample upon his triple Crowne) he might lie open to the bloody stroke of some *Clement*, or *Ravillac*: Nay, and had not CHRIST JESVS given this power to that holy Father, saith the Glossator upon the fore-named *Extravagant*, (prodigious blasphemy!) he should have beene indiscreet. These are the words; for he would not seeme to have beene discreet to the Gods, (that I may speake with reverence,) unlesse he had left one only such Vicar behind himselfe, who could have done all these things. Be-

Befides, the Romiſh Locuſts falling foule upon Government, upon all Imperiall, Royall, and Princely power; by debaſing the originall of it, by diſrobing it of that native reverence, due attributions and obligations of State, which divine ordination, and pureſt times appropriated unto it; by teaching, acting, and approving the bloody killing of crowned Potentates, as appears before. There is another monſtrous engine of Popiſh impoſture, hammerd in the heads of thoſe helliſh firebrands, which if it were generally entertained, were able in ſhort time, to cut in pieces and diſſolve the ſinewes, and cement of all humane ſociety, I meane Equivocation, and mentall reſervation. Many cunning ſhifts and evaſions have they coined from time to time, to couſen the State, and delude the Magiſtrate, in their oaths and answers before our juſt Tribunals. They have vainely laboured to dawbe over and ſtill their conſciences againſt their lies and perjuries, ſometimes, firſt, by the ſuppoſed benefit of popiſh diſpenſation. 2. Sometimes by a wicked conceit of our Magiſtrates incompetency. 3. Or pretended unauthenticallneſſe of our Bibles in Engliſh, upon which they ſwear. Fourthly, but at this day, they reſt moſt upon this laſt Jeſuiticall ſtratagem, which was wont to be confined to Courts of Juſtice and more publike caſes; but now the Popiſh Caſuiſts, by their Concluſions, begin to convey this damnable Doctrine, and accuſed poyſon of mentall reſervation, into the common paſſages of ordinary negotiations, and converſation amongſt men.

Now I come to the next point, the subject of Sovereignty, a righteous man, whence I briefly, and plainly ground this point.

Doct.

*Those that rule should be righteous: or thus; Men in Authority should be righteous men.*

That you may understand a right, what I meane by righteous, take notice of a double righteousnesse, first, imputed; second, inherent. Inherent two-fold, first, morrall; second, religious.

By imputed, I meane the glorious justice of **JESVS CHRIST**, purchased by his blood, and obedience, and imputed as his owne, most sure forever to a truly humbled sinner, wherewith being richly and compleatly arrayed from top to toe, as with a Royall and everlasting Robe, he stands thereby acquit, justified and accepted at the strictest Tribunall of the ever-living **GOD** world without end, and so *ipso facto*, (as they say) becomes ever after a favourite to the mighty **LORD** of heaven and earth; one of his jewels, as the apple of his owne eye, the dearely beloved of his soule, a Royall Diademe in his hand, (for so are **GOD'S** Children, though vilified by the world, yet stiled in the Word.)

This righteousnesse is required in Rulers, and such as are placed above their brethren, to wit, that themselves be reconciled unto **GOD** in **JESVS CHRIST**: For sense of this alone is able to beget that right noble, and well-composed temper of spirit, those high and unshaken resolutions, which onely are fit to make a Magistrate, and create earthly gods, as Judges are called, *Psal. 82. 1, 6.* With-

out this righteousneſſe, aſſuredly whatſoever faire pretexts and representations to the contrary, may dazle and deceive the worlds eye, yet all is rotten at the heart-roote. And in the executions of their places, though they may carry things ſmoothly and palliate with much art and policy, yet queſtionleſſe, in caſe of ſtrong temptation, great advantage, riſing, and enriching themſelves, gratification of ſome great one, hazard of temporal happines, &c. they will be exorbitant and yeelding, and at the beſt, but formall. The cry of that happy ſoule, which leans; and hath taken up his everlaſting reſting place, upon the rocke of eternity, is conſtant, and ſtill the ſame in all caſes and cauſes. Let right be done, and a good conſcience diſcharged, and then come what come will. Let me not onely looſe my place and the favour of the times, but let even the heavens fall, and they will, all is one to me; by the mercy of G O D I ſhall ſtand upright under the ruines, and rejoyce in the teſtimony of a good conſcience, amidſt the confuſions both of heaven and earth. But to ſpeake in Scripture phraſe (for the other was the ſpeech, even of an honeſt Heathen.) Ever, when ſtanding on the better ſide, and keeping a good conſcience, threatneth danger and diſgrace, he growes into *Hesters* happy reſolution: well, whatſoever comes of me, I will take G O D S part, and if I periſh, I periſh. But not to periſh ſo, is to periſh everlaſtingly: and ſo to periſh, is to be eternally ſaved.

But now on the other ſide, he which hath not made his peace with G O D, nor hath any part upon

*Ut fiat juſtitia,  
ruat celum.*

good ground, in the Person, Passion, and promises of CHRIST, will most certainly, especially in stormy times, and such trialls which search whether he be Steele to the backe or no, manifest and make plaine by his practise, that in the height of his counterfeit courage, his heart did hold in earnest that pestilent principle; It is better to sleepe in a whole skin, then with a good conscience, If he be put unto it indeed, (for alas) no heavenly strength as yet, doth Steele his spirit, he will warpe, winde out one way or other, and shrinke in the wetting.

Againe, it is a cause of great comfort, and matter of much joy to have a favourite to the highest Majesty, and one whom GOD accepts graciously in his Sonne, to sit in a high place, and beare sway over others. It is a goodly sight, right pleasing unto GOD, applauded of Angels, amiable and admirable in the eyes of all good men. And thrice happy is that people, which breathes under the influence of such a blessed Authority, and all those who are judged, ordered and over-ruled by him, be hee Judge, Justice of Peace, Minister or Magistrate in any kind, whom GOD ownes for his servant, who entered into his office, Benefice, Bishopricke, or any other publicke employment, in GODS Name, and not by bribery, symony, flattery, temporizing, or any other base and unblest meanes; and afterward in every passage of his place, aimes principally at GODS glory, and not at his owne particular, to advance the Kingdome of CHRIST and not his kindred and outward estate.

And

And it is the better with them, and they are the more bleſſed, beſides many other, in theſe two reſpects.

Fiſt, He that growes into familiarity with G O D, by the favour of J E S U S C H R I S T ; beſides an univerſall and impariall integrity in the managing and diſcharge of the particulars in his publike calling, may comfortably, and with a good conſcience preſſe daily to the Throne of grace, and bring down abundance of bleſſings, both upon himſelfe, and thoſe that are under him. He doth not onely watch over his owne heart, but alſo wraſtle with G O D continually by prayer, for himſelfe, that he may not diſparage the Majeſtie of his place, by any perſonall lightneſſe, or make his perſon odious, by partiality in his publike deportment; that he may neither poyſon his people by any ſcandalous example, or plague them by private revenge; that he neither leſſen his Authority, or looſe good mens love by ſerving the time, or ſervile yeelding, or ſwel over the banks of patience and moderation, with ſelf-will ſownes, and unſeaſonable ſeverity. In a word, that he may doe juſt ſo as G O D would have him ; and therefore begs not onely generall ability, to weld aright the great body of his publick charge, but alſo, ſpeciall direction, and reſolution in every ſeverall affaire which paſſeth his hand, that it be ever carried faire, and never crookned to his owne ends : For his people, that he may ever preferre his peoples ſpirituall welfare, before the wealth of the whole world.

Now, whether doe you thinke, were it more

happy, and comfortable living under that Minister, Magistrate, or man of Authority whatsoever, who thus acquaints himselfe with GOD, and walks with him as with his friend, or under that fellow who is an alient, and meere stranger to any such precise mysterie and might of prayer, who never thought with comfort of comming to this place, it being empoysoned unto him, (as he knowes full-well himselfe, though he tell nobody,) with basenesse or indirection, never aimed so much in the discharge of it, at GOD's glorie, and the good of his people, as at his owne particular; his rising, enriching or revenging; is so farre from discharging *Samuels* dutie, in constant praying for those committed to his charge, that he prays not even in his owne family constantly, nor in private to any purpose, was never feelingly humbled for his owne sins, or the abominations of the Kingdome in any day of humiliation. Give me an Angell upon earth, and an incarnate Divell, a faire coole shaddow under a goodly tree in a sweltering heate, and a scurvie thorny-bush, to which the poore sheepe never flies for succour in a storme, but loo- seth some of her fleece, a showre of raine in a great drought upon the new mowne-grasse, and the scorching Sun upon a dry parched heath, an *Obadi- ah*, and a *Shebna*, GODS dearling and the Divells drudge, and you have made the difference.

Secondly, Consider the difference of the Kings eye, I meane in respect of anger, and amiableness, cast upon a desperate Traitor and his nearest Favourite; proportionably, but with infinite more



more loathing or liking, the aspect of **G O D**'s pure eye is diversified, looking upon an enemy to the power of Godlineſſe and profeſſion of the Saints, and that happy one who hath made his peace with him, and is cloathed with the righteousneſſe of his Sonne: that glorious eye of his, which is ten thousand times brighter then the Sun, and cannot look on iniquity, doth caſt downe a direct perpendicular ray, as it were, upon every wicked man, without any diverſion or refraction (that I may ſo ſpeake) of its fierce edge, and fiery pointedneſſe; and therefore ſees him in his colours, a very vile, ſinnefull, curſed loathſome beaſt, (though he ſeeme to himſelfe, and the great of the world, a brave and jolly fellow) abhorred of **G O D** and man, heaven and earth, and by conſequent as an object of infinite indignation and hatred. But he ever lookes upon his owne Child, through the meritorious ſufferings and ſatisfaction of the Sonne of his love, in whom all his diſcontents againſt him are done away and drowned for ever, and ſo beholds him ſuch, and ſo lovely, as the blood and righteousneſſe of **I E S U S C H R I S T** hath made him. Even as to a man looking through a red glaſſe, all the world appeares red and orient in his eye. So to the eye of **G O D** the Father, looking from his throne of mercy upon a godly man, through the bleeding wounds of his bleſſed Saviour, he is rendered, and repreſented right faire and ruddy, deeply impreſſioned with an heavenly die of acceptation and grace. Now tell me, whither a people be liker to proſper under him, upon whom the mighty **L O R D** of heaven looks amiably, or angrily?

2. By morall righteousnes, I meane all those perfections and possibilities of civill honesty, and upright dealing, attaineable by the light of naturall understanding, generall notions of right and wrong, and practise of morall precepts, enlarged, improved, and husbanded to the height; hereby many ancient Heathens went farre, and did many admirable and excellent things, even such, and so worthy, that may justly make the best of our meere civill honest men hang down their heads, and be horribly ashamed.

For instance.

*Fabricius*, that famous *Roman*, was so precise, that (as it is reported of him) it was easier to turne the Sunne from his course, then to draw *Fabricius* from just and honest dealing. King *Pyrrhus* could with no gold or gifts, no not with promise of the fourth part of his Kingdome, possibly corrupt this man; and yet how many miserable men in this very mid-day of the Gospell will be easily drawn by a secret bribe, office, honor, preferment, some earthly favour, to do villanously, to betray a good cause, a good man, and a good conscience, to shame himselfe for ever, grow odious to GOD and man, and goe to hell.

In these dissolute and formall times, would it not be deemed to draw towards too much strictnesse, if a Minister should presse this dutie upon Lawyers; that every time before they goe out of their doores to plead at the Barre, they should prostrate themselves in private, and besides other passages, pray unto GOD, that he would so guide their

their tongues that day, that they may ſpeake nothing but adviſedly, and to the purpoſe. And yet *Pericles* that famous Oratour of Greece, who for the excellencie of his eloquencie, and mightneſſe of his ſpeech, was ſaid to thunder, and lighten at the Barre, out of the very principles of nature, and naturall ſenſe of a Deitie, ever before he went to pleade a cauſe, (as *Plutarck* tells us in his life) intreated his gods, that not a word ſhould fall from him beſides his purpoſe; which he practiſed no doubt, out of conſcience of *Platoes* principle in *Tim.* That in all things we goe about, GODS helpe by prayer is to be craved. In the adminiſtration and execution of Juſtice, many of them, though led only and inlightned by the conduct of reaſon, were extraordinarily exact and of admirable integritie.

*Zaleucus* made a law that every adulterer ſhould looſe his eyes, his ſonne was firſt taken in the fact; leaſt that law ſhould be violated, he was content to part with one of his own eyes, and his ſon was puniſhed with the loſſe of another.

*Cambiſes* King of *Persia*, having detected the corruption of a Iudge in his Kingdome, commands him to be put to death, his ſkin to be plucked off; and ſpread upon the judgement Seate as a Carpet, his ſonne to ſit in the fathers throne ſo adorned, that he and all poſteritie might feare for ever to pervert Juſtice, and to deale untruely in judgement.

The *Aegyptian* Kings ſolemnely and uſually preſented this oath to their Iudges: Not to ſwarve from their conſciences, what command ſoever they

See *Hooker*, pa.  
63.

See *St. Walter*  
*Ramleigh* lib. 2  
pag. 549.  
*Tit. A. & C.*  
*ad Leg. Ful.*  
*Repetund.*  
*Carion Chren.*  
pag 89.

*Mount Eſſa.*  
pag. 479.

they should receive from themselves to the contrary.

See Vol. lib 2.  
pag. 668.

Emilius Paulus his love to the publicke, and Hannibals also D. p. 570. And also that of Canutus, See Drexel Infernus Regus Epi. Dedicat.

The *Roman* lawes, called the lawes of the twelve Tables, so often magnified by *Tully*, appoints, That if a Iudge, or any other in Authority for that purpose, should take money in the point of administering Justice, he should die for it. If any should beare false witnesse, he should be throwne downe from the *Tarpeian rocke*.

Thus you heare in a few particulars, that Morall righteousnesse, guided only by the light of naturall conscience goes farre, and yet it comes farre short of that righteousnesse required by my Text; and in Christian rules, it is many waies defective.

First, There wants a right root, Faith in **I E S U S C H R I S T**, and therefore all its productions, famous atchievements, and excellencies were stiled by the Fathers, but beautifull abominations, having no better grounds, then selfe-love, vaine-glory, rules of policy, naturall notions at the best, they all withered and came to nothing.

Secondly, There wants speciall grace, as the soule and life, to quicken and sanctifie it in every passage, and particular circumstance, to Christianize it, that I may so speake, and crowne it.

Thirdly, there wants supernatural principles and divine light to irradiate, enlarge, and fortifie it.

Fourthly, There wants the right end, **G O D S** glory. Liberty, and immortall fame, (saith *Austin*) were the aime in the Actors of those admirable things amongst the *Romanes*. Adde then these, and we have,

Thirdly;

Thirdly, religious righteouſneſſe, which ever ſtrikes the ſtroke, doth the deed, and goes through ſtitch indeed, in all comfortable Chriſtian government. It onely ſteeres aright in all publicke employments, ſtands upright in all ſtormes, and is ſteele to the backe. Either there muſt be an addition of Religion to reaſon, piety to policy, counſell out of Gods Book to the light of naturall conſcience, ſanctified righteouſneſſe to civill honeſty: or as the preferred party himſelfe though otherwiſe of never ſo good parts, never ſo univerſally and excellently enriched with all endowments of all kinds, naturall, morall, politicke, learned, is but as a dead man, a rotten carrion ſtuck over with flowers; ſo certainly with whatſoever outward flouriſhes and formalities he may ſeeme to dazle the eyes of underlings; he will poyſon his place, by preferring his owne particular and private ends, by putting ſometimes hatefull buſineſſe into good language, for his owne advantage and further advancement, and ever by temporizing, rather then hazard his temporall happineſſe. Heare what judicious Maſter *Hooker* did happily let fall from his pen to this purpoſe. So naturall (ſaith he,) is the union of Religion with Juſtice, that we may boldly deeme there is neither, where both are not. For how ſhould they be unfainedly juſt, whom Religion doth not cauſe to be ſuch, or they religious which are not found ſuch by the prooffe of their juſt actions? If they which employ their labour and travaile about the publick adminiſtration of Juſtice, follow it onely as a trade, with unquenehable and unconſcionable thirſt of

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gaine,

gaine, being not in heart perswaded, that Justice is GODS own work, and themselves his Agent in this businesse; the sentence of right, GODS own verdict, and themselves his Priests to deliver it, formalities of Justice do but serve to smother right; and that which was necessarily ordained for the common good, is through shamefull abuse made the cause of common misery. It is no peculiar conceit, but a matter of sound consequence, that all duties are by so much the better performed, by how much the men are more religious from whose abilities the same proceed.

Note.

1. By Scripture. This explication thus premised, I come to confirme the point, first by Scripture.

And first take notice of GODS owne words to King David, *2 Sam. 23. 3. The GOD of Israel said; the Rocke of Israel spake to me: He that ruleth over men must be just, ruling in the feare of GOD.* And why a Rocke? upon purpose to intimate, and give assurance of an all-sufficiency, and omnipotent arme, for protection in such cases: And why so? because all that set themselves to governe graciously, and as GOD would have them, shall be sure to be mightily set against by all the powers of darknesse, all the Devils in hell, and all their wicked instruments upon earth. Magistrates that are no medlers, as they say, but only seeke themselves, and a name, and an honour in their places, need no Rocke. The Governour of a Corporation, who will suffer himselfe to be intreated, for the erecting and supporting of those bloody dens of swinish drunkards, schooles of misrule, and nurceries for the gallows, resolves

to

to take no notice of those sonnes of *Belial*, who belch out their blasphemies in the street, against that blessed law provided in such a case, is willing to be accessary to all those sins through his whole yeare, which out of cowardinesse or connivency, he left unpunished; I say such a one is like enough to sleepe in a whole skinne, he needs no Rocke.

The negligent and unconscionable Minister, which never goes about to stirre the Divell in the ignorant, prophane, and those that hate to be reformed, but is well enough content, that so he may rise and jovialize it in the meane time, to treasure up the bloody cries of so many murdered soules against the day of wrath, he shall not have so much as a drunkard to open his mouth, or wag his finger against him, he needs no Rocke.

The idoll Justice, that only hunts after plausiblenesse and popularity, and for the good word of all the good-fellowes about him, to serve his owne turne for some intents when the time serves, and for that purpose upholds as much as he can for shame, or dare for law, all prophane sports, rotten Ale-houses, I say, there where the Justice of Peace is milde, and the drunkard merry, as they say, there is mischief enough, he needs no Rocke.

But now that man of Authority, who in love to the LORD JESVS and out of the Lion-like boldnesse of a good conscience, dare and will draw the sword of Justice against the proudest *Nimrod*, if need require, sets his breast from the beginning to the end of his yeare, with impartiality and resolution against all the fouds of *Belial*, bends himselfe with

such an univerfall sincere severitty against all sinne, that he is now become the drunkards song, &c. That man of GOD which being sensible of the horrible sin of killing soules, dares not but discover unto his people, the damnableness of their state, all kinds of hypocrisie, all sorts of unregeneration, the whole counsell of GOD, and so dwell upon their bosome sins with terrour, and truth, and still beate upon those barres, with the hammer of the Word, which keepes them from CHRIST, untill the Divell be driven out of them. (Which you know, what a world of ungodly opposition, bedlam rage and railing it will raise against a faithfull Minister.)

The Iustice of Peace which resolves to be serious, and reall to doe his Countrey good indeed, and to discharge a good conscience undauntedly without all feare or faction, and lookes upon blasphemers, drunkards, whore-masters, railers against Religion, &c. *as the North winde upon raine, &c.*

I say such as these, and in a word, all who deale uprightly, and rule in the feare of GOD, have need of a Rocke, against the rage of all ungodly oppositions. And such a Rocke will the GOD of *Israel* be unto them; all that set against them, shall set their shoulders against a Rocke; all their cunning and close projects, and open base practises of all prophane opposites and underminers; the plausible, politicke tyrannize of those that sit in the gate, all the scurrill, dunghill rimes and railings of deiboist *Belial* drunken jesters; all that man or Divell can any waies doe against them, shall all be but like so many proud and swelling waves, which dash themselves



ſelves againſt a ſtrong impregnable rocke, which the more boiſterouſly they beate againſt it, the more deſperately are they diſſolved, and broken into a vaine foame or froth.

The ever glorious Princeſſe of ſweeteſt, and deareſt memory, Queene *Elizabeth*, is a moſt memorable, and matchleſſe inſtance of protection in this kind. The mighty arme of G O D was as a Rock of braſſe, to beate back from her ſacred & Royall perſon, defending the Goſpell of I E S V S C H R I S T, ſuch variety of murderous complotments, as no age, or ſtory can poſſibly parallell. Whereas on the other ſide, that knife that could but ſtrike out the teeth of *Henry* the fourth, while he ſtuck to the truth of G O D and true Religion; upon the pulling downe the Pyramis for their gratification, and admitting againe thoſe bloody fire-brands and cut-throats of Chriſtendome, the Ieſuites had power to take away his life.

See Rowl. lib.  
2. pag. 432.

Secondly, conſider that counſell given to great ones, *Pſal. 2. 10, 11, 12. Be wiſe now therefore O yee Kings, be inſtructed yee Iudges of the earth, Serve the Lord with feare, and rejoyce with trembling. Kiſſe the Sonne leaſt he be angry.*

Here Princes, Iudges, and all that beare Authority, are charged to lay hold both upon imputed and inherent righteouſneſſe.

*Kiſſe the Sonne*] entertaine and embrace I E S V S C H R I S T, bleſſed for ever, bleeding upon the Croſſe for your finnes and ſakes, and ſweetly, and amiably offering himſelfe to all broken hearts, in the armes of your faith, love, and everlaſting affection.

And *Serve the Lord in feare*] Let the feare of GOD be ever before your eyes in all places, at all times, about all affaires, and thereupon; neither think, nor speake, nor do, neither judge, nor plead, nor bring in verdict. &c. but so, as you would be content, when it is new done, to go immediatly to give an account of it, before the high and everlasting Iudge; otherwise this Sonne whom you should Kisse, and to whom all Iudgement is committed, *John 5.22.* will be angry, and if once a fire be kindled in his anger, against an impenitent wretch, that hates to be reformed, it will burne unto the bottome of hell, and set on fire the foundations of the mountaines. And howsoever you may carry things faire to the worlds eye in the meane time, yet assure your selves very shortly, (for that day hasteneth apace,) all the judgements, pleadings, sentences, verdicts, which have passed against *IESVS CHRIST*, the truth, any good cause, or a good conscience, they shall all be reversed and repealed before that last, and highest Tribunall, in the face of heaven and earth, before Angels, men, and Divels; and there, and then you shall be horribly, universally, and everlastingly shamed: be then advised before hand, and in the Name of GOD, take heed what ye doe.

Thirdly, for our purpose, let us ponder well those properties, which the Scriptures require in a man of place, *Ex. 18.21. Deut. 1.13.* They are seven in all, foure in the first, three in the second place. I name them not in their order; you shall finde them all in the Text, Magistrates should be,

First, *Able men*, apt. to fill the place with some  
com-

competency of parts and equality of worth, to answer and ſuſtaine the heat and burthen of it, with a fit ſufficiency of endowments, ability, aſtivenefſe, and induſtry. There ever ought to be a convenient correſpondency betweene the importance of the place, and the capacity of the party. It is a thouſand pitties to ſee in a Church, and Commonweale, many places full, and yet ſo few filled, when there is no proportion, nay a vaſt diſtance betweene the height, or rather the weight of the place, and the weakenefſe, worthleſneſſe, if not the notorious wickedneſſe of that unworthy perſon, who either by a golden violence, or temporizing baſeneſſe, hath moſt impudently thruſt himſelfe into it.

Secondly, *Wiſe, ſapient men*, Such as are ſkilfull in the Theory, nature, myſtery and meaning of the place, and Office into which they are to be preferred. A man can never happily execute, and ſucceſſefully any function, office, or Art, which is not learned in the ſpeculative part, before he deſcend unto the practicke. Is it fit, thinke you, for a man to plead at the Barre, before he hath well ſtudied, and profitably paſſed thorow the courſe of the Commonlaw? If a Phyſitian ſhould fall to practiſe, before he be ſkilled in *Hypocrates* and *Galen*, in the natures, cauſes, ſignes, ſymptomes, prognosticks, and remedies of diſeaſes, he is like enough to kill all before him. Proportionable miſeries and miſchiefe, may be expected, and enſue, when important places are preſt into, and undertaken without habituall underſtanding, and ſpeculative ſkill what belongs unto them. It is a pittifull thing, when a man will  
needs

needs thrust into publicke employments, onely for the gaine and honour, and depend upon others for the discharge of them, or else do them beastlily.

Thirdly, *Prudent*, So fitly rendred by *Iunius*, approved also by *Vatablus*, that great Professour of the Hebrew tongue. They must not onely be *Sapient*, if I may so speake, and it cannot possibly be otherwise exprest in the English tongue, but also *Prudent*, endowed with a practicall dexterity and discretion, to order wisely all the particulars in the execution of their place. This prudence, which is, as the Moralists speake, the generall Queene, superintendent, and guide of all other vertues, *Auriga virtutum*, without which there is nothing good, beautifull, fit and decent, being sanctified especially, will enable them, by comparing one thing with another, by well weighing all accidents, circumstances, appurtinances, times, persons, places, &c. to guide and manage all the severall passages of their publicke charges, with wisdom, equity, and impartiality. It consists principally in three things, which are all of one ranke; to consult, and deliberate well; to judge and resolve well; to conduct and execute well. It hath a chiefe stroke in affaires of judicature to moderate rigour with equity.

That you may more clearly apprehend the necessity of adding this, to the former requisite in a good Magistrate, take an instance or two.

It is not enough for a Minister of GOD to be a good Scholler, and preach generall truths, (though I confesse a great deale of learning is required in every Minister of our times) I say besides his speculative

lative Divinity and ability to preach, he must exercise a prudent zeale to winde himselfe by the Word into the consciences and affections of men, to convince, and cast them downe, and so conduct them thorow the pangs of the new birth into the holy path; he must labour to add to the excellency of learning, the art of converting, else woe unto the people that are under him.

It is not enough for a Justice of Peace, to have a good revenew and rich attire, and to present himselfe solemnly upon the Bench every Sessions and Assize: but he must be skilfull in the duties of his office and Statutes, so farre as they concerne it: otherwise he will sit but as an Idoll, or cipher upon that Tribunall, which requires a great deale of understanding, and action. Nay, and not onely so, knowledge in the duties of his place, though never so universall and exact, will not serve the turne, except he be also active, and imployed. Being thus furnished with speculative abilities, and wisdom for that purpose, he must take to heart the good of the Countrey, out of conscience; labour, and pray for an holy dexterity, to discover and dive into the depth of the Divels Agents, their combinations, haunts, and hypocrisies, to search businesse that are brought before him to the bottome, and that with gravity and in earnest; out of a spirituall prudence to take all advantages, and fit opportunities, to suppress the fouds of *Belial*, to disgrace a gracelesse, and honour an honest man; otherwise he will be so farre from being a good Patriot, that he may prove a very plague to the Countrey. There is not a more

notorious villany, there can be no greater wrong and greater indignity offered to an ingenious and free people, then to have a Magistrate set over them, which adding craft to his power and skill, welds them all three to worke his owne ends, and practise his private revenge from time to time upon his supposed opposites.

Fourthly, *Men of truth*, Let them be true-hearted *Nathaniels* in their private and personall conversation: let them prize and preferre the truth in all causes that are brought unto them, and all matters they meddle with, before gold or friend, favourite or richest favour.

There is a truth in things when they are conformable to the divine Idea. There is a truth in the minde, when there is an adequation betweene the conceit, and the thing apprehended out of the understanding. There is a truth in the tongue, when there is an agreement betweene the speech, and the thought. There is a truth in the action, when there is a correspondency betweene a mans word, and deed; let mee add a fist, fittest for the present, to make you compleatly true. There is also a truth, (let them consider of it seriously whom it neerely concernes,) when the verdict answers exactly, and punctually to the evidence, and the Sentence to the true meaning of the Law.

Fifthly, *Haters of Covetousnesse*; For assuredly if these Kite-footed corruptions domineere in the Magistrate, all is mard; then must his high place, honour, friends, favourites, servants, dependants, officers, all occasions, circumstances, advantages,  
wit,

wit, pollicy, nay religion, conſcience and all, be made to ſerve and feede this unſatiabſe daughter of the horſe-leach. Sacriledge, that monſtrous incongruity of Lay-mens taking Tithes, and not preaching to the people, Symony, Bribery, turning of judgement away backward, temporizing, betraying the truth and good cauſes, ſelling of offices, benefices, Juſtice, ſilence, ſharking of under officers, &c. are the filthy vermine, that breed onely in this Burrow. Excellent then waſt the counſell of \* *Bernard* to *Eugenius*; So rule that the people may proſper and grow rich under thee, and not thou wealthy by them.

Iſa. 59. 14.

\* *Præc ut de ſubditis creſcas? nequaquam, ſed ut ipſi de te.*

Sixtly, *Such as feare* G O D ; Here is the life and crowne, which gives a ſpirituall being and gracious beauty to all the reſt, which were it poſſible, a man could poſſeſſe in perfection, yet without this, they would be but as matter without forme, a body without a ſoule, a ſoule without J E S U S C H R I S T. Nay in this caſe the greater ſufficiency would prove, but as a ſharper ſword in a madder hand, ever the greater man without grace the greater beaſt, as a good Divine concludes from that *Pſ. 49. 20.* *Man that is in honour, and underſtandeth not, is like the beaſts that periſh.* If the feare of G O D be not planted in the heart, to ſeaſon and ſanctifie the other ſeverall endowments, they will all degenerate; wiſedome into craft; power into private revenge; valour into violence; prudence into plotting for his owne ends; courage into ſoule-hardineſſe to uphold a faction; pollicy into putting faire pretences upon ſoule buſineſſes; all his abilities and ſufficiencies,

into setting forward, and securing his own temporall happinesse. If this holds him not in, and serves him as a load-starre to steere still aright, we cannot look for an universall uprightnesse, and constancy of just dealing in any man of place; but sometimes at least, especially in time of some great tryall, and when he is put to it indeed, he will flinke and fall off. A great man, his friend, his enemy; his feare, cowardlinesse; affection, faction; covetousnesse, malice, or something will ever and anon transport inordinately, and sway him awry. So that he will be in great danger of turning judgement into gall, and righteousnesse into hemlocke.

Seventhly, *Men well knowne*, And that two waies principally, for the present purpose. 1. To be honest in their personall conversation; if there be but any one sin that corrupts their conscience, stains their life or disgraces their calling, to which they give allowance in themselves, it will not onely hinder and discourage them from drawing the sword against that, but also the sence of its guiltinesse, will put such an universall faintnesse in the arme of Justice, that they will be much disabled from a resolute execution of their place, and cordiall punishment of sin. 2. To rule well their owne house. *If a man*, saith the Apostle, *knoweth not how to rule his owne house, how shall he take care of the Church of God* or indeed any publicke charge at all? Is it fit, think you, for one to be a Justice of Peace, who is a swearer himselfe &c. and harbours under his rooffe drunkards, swearers, scorners of Religion, Papists, &c. Is such a man fit or like to execute with any heart or resolu-



reſolution thoſe excellent acts againſt ſwearing, drunkenneſſe, Recuſancy, &c. upon offenders abroad? Is it fit for a man to undertake any Miniſteriall charge, who is an haunter of Ale-houſes, a fashion-monger, an idle fellow himſelfe, and a patron of good-fellowes, and if he hath a family, had never any care to pray evening and morning, ſing Pfalmes, &c? Is ſuch a companion like to liſt up his voice like a Trumpet, againſt the ſins of the time, and ſtand at ſwords point againſt the ſeverall corruptions, all the ſinfull prophanations of his Pariſh, himſelfe being a notorious delinquent?

A Magiſtrate thus endowed, as the Scripture appoints, is a man after GODS own heart, and a ſtarre in his right hand; he that wants any of theſe is but a blazing Comet, how high ſoever he ſeems to ſoare.

2. By Reaſons,

The firſt, may be taken from the maine, and principall end of all government, Regall, or ſubordinate. To wit, the advancement of the Kingdome of JESVS CHRIST, and the cheriſhing of his Children. For let men of the world which have their portion onely in this life, thinke, and ſay what they liſt, it is for the ſakes, and ſafety of the Saints alone, whom they looke upon ſo diſdainefully, themſelves being extremely contemptible, and would if they might have leave, trample them into the duſt with the feet of pride and malice, who ordinarily become the drunkards ſong, a by-word to men, viler then the earth, and Muſicke at the tables of graceleſſe great ones. I ſay, it is onely for them, that the mighty LORD of Heaven, not only

supports and preserves, all the States and Monarchies, all the Common-weales, and Kingdomes of the earth, but even the world it selfe. Assuredly, when the last of these Elected ones, whom G O D hath everlastingly loved from before all worlds, shall be called, converted, and fitted for Heaven, the world shall stand no longer, but the heavens shall shrivell together like a scrole, and passe away with a noise, the whole frame of this inferiour world, shall be turned into a ball of fire, the Imperiall Crownes of the greatest Monarchs upon earth, shall flame about their eares; you that carry now all before you, and wallow impenitently in the glory, pleasure, applause, and wealth of the world, shall tire the rockes and mountaines with bootlesse cries, and intreaties to fall upon you, the Trumpet will sound, and we shall all come to the Judgement of that great, and last day.

This serviceablenesse, and subordination of all Imperiall, Regall, and inferiour power whatsoever to the Kingdome of CHRIST, King *James* of famous memory, clearely intimates, and acknowledgeth in his Royall remonstrance, when hee speaks thus: *To that G O D, that King of Kings I devote my Scepter, at his feete in all humbleness of spirit, I lay downe my Crowne, to whose service, as a most humble homager, and vassall, I consecrate all the glory, honour, splendor, and lustre of my earthly Kingdome.* And what will become of all the power and pollicy, that opposeth the people of G O D, we may see in the second of *Daniel*, ver. 34, 35, 44, 45. Those foure strongest Monarchies, and mightiest States,

States, that ever the Sunne ſaw, ſhadowed by *Nebuchadnezzars* great Image, ſetting themſelves againſt the ſervants of G O D, were beaten upon, and blaſted by the curſe of divine wrath, and ſo funke in their ſeverall times, into the jawes of ruine, and irrecoverable deſolation. They bluſtered a while like mighty winds with much threatenng, and impetuous rage, but preſently breathed out into naught, and vaniſhed for ever. *That ſtone*, ſaith the Text, *which was cut out without hand, ſmote the Image upon his feete, that were of yron, and clay, and brake them to peeces. Then was the yron, clay, the braſſe, and ſilver, and the gold, broken to peeces together, and become like the chaffe of the Summer threshing flower, and the wind carried them away, that no place was found for them.* And ſo let all the implacable enemies of J E S U S C H R I S T periſh to the worlds end. *Selah.*

Thus you ſee what is the maine end of Magiſtracy: which neceſſarily requires righteouſneſſe in Rulers. For

A wicked Magiſtrate or Miniſter entering into this place, not by G O D S doore, but by the Divels window, aſthey ſay, which is ordinary with men of ill conſcience; if they be of a meddling and malignant humour, ſenſe of his guiltineſſe in comming in baſely, and at a backe-doore, enraging him, or the curſe of G O D for his Symony or Bribery juſtly hardning his heart; it is his wont to vex and fall foule upon honeſt men, to ſtand for rotten cauſes, to take the worſe part without repentance all the daies of his domineering. But if he be of a duller, and more unactive ſpirit, and given to the world; he

he is resolved to meddle as little as he may, to live reservedly, make a shew, grow rich, and there is an end; of what temper soever they be, if they feare not G O D, they are so farre from seeking his Kingdome, and righteousnesse in the first place, that it is least, and lowest in their thoughts. Nay, doth not every spirituall eye see, that they are upon the matter close Agents, or publicke actors against the power, and holy precisenesse of it? Their seeking is themselves, their serving is the time, their heaven is their high place. But now give mee a godly man indeed, and as he would rather lie in the dust, all the daies of his life, and die in obscurity, then be advanced by any wicked, or unworthy meanes: So being pulled into any place of publicke employment, his holiest and highest desire, and ambition is, to be as a refreshing comfortable shower in a great drought, to every honest man: but as a terrible tempest upon the face of every sonne of *Belial*, and hairy-pate of every one that hates to be reformed; to stand no longer in his slippery place, then he may continue an upright industrious instrument to advance G O D S glory, promote good causes, protect good men, ever most willing, rather to part with the highest promotion in the world, were it crowned with the riches and renewes of all the Kingdomes upon earth, then with a good conscience. It was a right noble and worthy answer, and exemplary of *Benevolus* to *Iustina* an Arrian Emperesse, offering him preferment to be an instrument in some vile service; what, saith he, doe ye promising me a higher place for a reward

reward of iniquity ? Take this away, and welcome, which I have already, ſo that I may keepe a good conſcience: and thereupon threw at her feete his girdle, the enſigne of his honour. Thus undoubtedly will a good conſcience trample under foot the higheſt preferment, to preſerve its owne integrity.

Secondly, the righteous man onely will be thoroughly, and univerſally reſolute, for he knowes full well, and feels, that he cannot poſſibly have any higher preferment then **JESVS CHRIST**, whom he already happily poſſeſſeth in the armes of his faith, nor any greater croſſe then a wounded conſcience, and therefore he dares by no meanes either hurt the one, or hazard the other. Hence it was that *Mofes* caſting the eye of his faith upon the recompence of reward, reſuſed to be a favourite in *Pharaohs* Court, and that *Ioſeph* did ſo invincibly withſtand the impure, and impudent ſollicitations of his wicked, and wanton Miſtreſſe; he clearely foreſaw what horreur was like to ſeaze upon his heart, by ſo ſinning againſt his **GOD**. Now the reaſon that the righteous man is ſo reſolute; is the ſenſe of his reconcilment to **GOD**, and the cleareneſſe of his conſcience: and the cauſe that every wicked man is, a coward, and will ſo conform to the current of the time, is his ill conſcience. *The wicked flee*, ſaith *Salomon*, *when no man purſueth; but the righteous are bold as a Lyon*, *Pro. 28. 1.* The word in the originall ſignifies a young Lyon, which as a Lyon feares neither man nor beaſt, great nor ſmall, he turneth not away for any, *Pro. 30.* But as young, by the freſh and furious boyling of his abundant native heat, is

more audacious, and undaunted for any adventure then other Lyons, so lyon-like bold, should every Magistrate be, for he must pull the prey out of the Lyons mouth, and rescue the oppressed from the man that is too mighty for him, he must not be afraid either of mortall, or immortall adversaries, he must not feare the face of man, or frownes of greatnesse, the losse of preferment, present or promised: he must hold to the death, such principles as these: *Let Justice be done, and let the heavens fall; if I perish, I perish; Should such a man as I flee, and be faint-hearted? lively-hood, liberty, life and all for a good conscience, &c.* And so bold can a Ruler never be, unlesse he be righteous, and reconciled unto GOD. It is the comfort of a good conscience alone, which is able by a secret, and sacred influence, not onely to fill the body with marrow, and fatnesse; inspire the affections with a calme, and composed sweetnesse, but also begets in the spirit that strong, and heavenly vigour, which inkindles, and keepes in life all such true courage, and noble resolution. There may be a brazen-face, and much foole-hardinesse without grace, but never a brave mind indeed, and spirit of steele. A wicked man advanced, and hoisted into some high place, may looke bigge, domineere, and give foule words, Nay, to be plausible, and please he may doe many good things; stand to it stoutly a good while; but bring him once to a strong temptation, or tryall, put him upon the push of the Pikes, & he will presently pull in the hornes, and start a side like a broken bow. He that is a slave to his lusts, and slavishly serves the

time, will be sure to hide his head at the rising of every storme, and ever turne true coward, when his temporary happinesse is hazarded. And cowards, as a worthy Divine hath characterized them; are slaves to their superiours, fellow-fooles to their equals, tyrants to their inferiours, and wind-mills to popular breath, not being able to any of these to say so much as, No.

Thirdly, unrighteous Rulers are the onely men to ruine a Kingdome: wicked Magistrates, and Ministers are able in a short time to dissolve the finewes of the strongest State in Christendome, and to bring the most flourishing Church of the world into confusion; Many waies, is the measure of a peoples rebellion made up, and full ripe, and ready for the Sickle of Gods vengeance, and beesome of utter destruction; by many abominations is the LORDS indignation set on fire against a Nation, but I know not whether by any more, set Idolatry aside, then by perverting of Justice: when judgement is turned away backward, and Justice standeth a farre off, when truth is fallen in the street, (Alas for pittie! where so many passe by, and not put too their helping-hand,) and equity cannot enter. O the LORD the righteous Judge of all the world, is extremely angry, when judgement goes not forth, and Justice is turned into gall, when those that sit in his place, either judge not at all, or judge unjustly, punishing the innocent, which should be cleared, and clearing the guilty who should be punished. When private men do wrong, the sin is their owne, it is their personall offence, and they must answer it

with their heads; but if private mens enormities and abominations passe unpunished, be borne with, or bouldred out by authority; if the wicked be justified, and the just condemned, if execution be not done upon *Achans*, if he be saved, whom G O D hath appointed to die, if publicke power be villainously abused to private revenge, profit, or pleasuring of great ones, if good Lawes be not executed for the protection of the innocent, and punishing of the wicked. In a word, if publicke Tribunals, and seates of Justice, be any waies corrupted, if Justice, that glorious cement of all societies, be neglected or perverted, if truth fall in the streete, and equity grow lame, I say then the offence growes publicke, even the sinne of the whole Kingdome, and causeth G O D to enter into judgement, not with the Elders of his people, and Princes alone, but with the whole Land, even with the State in generall. Hear the Prophets of old, expressing G O Ds mind herein. *Esayah, 59. 14, 15, 16, 17.* Let us take notice, and tremble, *Judgement is turned away backward, and Iustice standeth a farre off; for truth is fallen in the streete, and equity cannot enter. Nay, truth faileth, and he that departeth from evill maketh himselve a prey, and the LORD saw it, and it displeased him, that there was no judgement. And he saw there was no man, and wondered that there was no Intercessour. Therefore his arme brought salvation unto him, and righteousnesse, it sustained him. For he put on righteousnesse as a brest-plate, and an helmet of salvation upon his head, and he put on the garment of vengeance for cloathing, and was clad with zeale, as a cloake.*



sloake. Ier. 5. 27, 28, 29, 30, 31. As a cage is full of birds, so are their houses full of deceit: He means wealth hoarded up by dishonest gaine, therefore they are become great, and waxen rich: They are waxen fat, they shine, yea, they overpasse the deeds of the wicked: they judge not the cause of the fatherlesse, yet they prosper, and the right of the needy, they do not judge.

Shall I not visite these things, saith the LORD? Shall not my soule be avenged on such a nation as this? as if he had said, I will be most certainly, and feverely revenged of it. A wonderfull and horrible thing is committed in the Land, the Prophets prophecy falsely, and the Priests beare rule by their meanes, and my people love to have it so. And what will you doe in the end thereof? Micah 3. 9, 10, 11, 12. Heare this, I pray you, ye heads of the house of Jacob, and Princes of the house of Israel, that abhorre judgement, and pervert all equity. They build up Sion with blood, and Ierusalem with iniquity. The heads thereof judge for reward, and the Priests thereof teach for hire; and the Prophets thereof divine for money, yet will they lean upon the LORD, and say, is not the LORD amongst us? None evill can come upon us. Therefore shall Sion for your sake be plowed up as a field, and Ierusalem shall become heapes, and the mountaines of the house as the high places of the Forrest.

Unrighteous Ministers also, as well as wicked Magistrates doe a great deale of mischife to a State, and hasten captivity. Their unjust dealings in their place, are by so much the more pestilent, by how much the condition of their calling is of its owne nature most excellent, *Degeneratio optimi pessima.*

See the perniciousnesse of their unrighteous ruling in two or three passages.

First, when they take temporary things from their people, but make no conscience, take no care to give them spirituall. The blood of those soules which perish under the unconscionable, and cruell negligence of an unfaithfull Pastour, pierceth the heavens with a more horrible cry, then the lowdeft thunder, able to pull downe plagues, and dreadfull judgements upon a whole Land, especially, where such bloody sloath is pleaded for, and not punished. O but will some say, when the Sermon is done: these are great words indeed, swelling phrases, &c. *Projicit ampullas & sesqui-pedalia verba.* No, no, that is not it, it is the true, and piercing sense of these honest words meeting with your galled, and guilty consciences, which makes you rage, and stampe, and raile. I assure you if we were able to compose words of thunder and lightnings, they would be too weake to awake a great number out of their cursed cruelty of horred bloodshed in this kind.

Secondly, When Ministers like those dawbers with untempered mortar, and pillow-sowers under mens elbowes. *Ezech. 13.* make the heart of the righteous sad, whom God hath not made sad, and strengthen the hands of the wicked, that he should not turne from his wicked way, by promising him life. As it is in the last verse but one of that Chapter.

Thirdly, By tampering with our Articles of Religion, (as sound and orthodoxe, for any thing

I know, as any since the Apostles times, which make our Church as happy at this day, as any under the cope of Heaven. If we be so happy as to hold them in that purity, and true sence, as we received them of our predeceffours, and as they came streaming down to us in the blood of our glorious Martyrs) by labouring to put false glosses upon them, and talking of some reconcilment of our Church to the Romish Synagogue, which is as impossible, as to reconcile CHRIST unto Antichrist. Besides the concurrent judgement of those incomparable, and renowned Divines in *Queene Elizabeths* time, our present orthodoxe Divines, and Doctors, apprehend aright and acknowledge the infinite antipathy and utter impossibility, speaking thus; *Roma is irreconciliabilis*, saith the Bishop of *Exeter*: Light and darknesse may meete, saith another, in the twilight, but mid-day and mid-night can never possibly come together; and such is Popery, and Protestancy. The truth is, saith Doctor *Worship*, such is the antipathy betweene a Protestant and a Papist, as there is betweene the two birds in *Plutarch*, the *Siskin*, and the *Muskin*, which will fight eagerly alive, and being dead, if you mixe their blood it will runne apart, and dissociate. They are like the two poles of Heaven, saith another, which stand for ever directly, and diametrically opposite.

If any by the way, marvell why I meete with Ministers, let them know,

First, That many of my Brethren are in mine eye, and a worthy part of this great Auditory.

Secondly,

Secondly, That the Civill Magistrate may see, whereas we preach impartiality to them, we are not partiall towards our owne Tribe. As we desire to deale faithfully with them, so we spare not our owne Coat. And that all the world may know, that wee approve no Ministry in this Church, but that which is honest, orthodoxe, and painefull.

Thirdly, Ministers lie directly within the verge of my Text. For we are called Rectours, Rulers, and our Personages, *Reſtories*.

See C. 1. lib. 3.  
cap. 3. 1. 215.

Even honest Politicians require righteouſneſſe in Rulers, for many reaſons. 1. Because they are as it were, earthly gods, and represent the perſon of GOD himſelfe in their places of Authority, and upon their juſt Tribunals. 2. For the eminency of their honour, which is due not to the man, but to his vertue. 3. For imitation to thoſe who ſhall ſucceed them in their places, who will looke back upon them, as patternes, and preſidents, for themſelves to follow. 4. For feare of ſcandall and giving offence, which inferiours will be very apt, and eager to take. 5. For the univerſall good of thoſe they governe, which is the end of all Authority over others.

This point thus proved by Scriptures, and Reaſons, I come to the Uſe of it, which may be three-fold.

1. For Reproofe. 2. Inſtruction. 3. Exhortation. The time runnes away ſo faſt, that I can but onely name the two firſt, becauſe I deſire to inſiſt the longer, and enlarge my ſelfe the more upon the laſt.

Firſt,

Firſt, Reproote to all unrighteous Rulers, Miniſters, Magiſtrates, or whatſoever they be. Many now a daies runne a madding after promotions, and ſerve themſelves, *Vijs & modis*, into Offices, Benefices, preferments, high roomes, and being moſt unworthily advanced, they hold it a ſpeciall happineſſe to have an hand over men, farre worthyer then themſelves. Let them alone, this is their day, a day of domineering, and of their fooles Paradife, and ſerving themſelves ſenſually, but aſſuredly without ſpeedy repentance, turning on the better ſide, taking GODS Childrens part, *There is a day a comming upon them, it is neere, it is neere, it haſtenth greatly*, ſaith the Prophet, *when the mighty man ſhall cry bitterly. That day is a day of wrath, a day of trouble, and diſtreſſe, a day of waſtneſſe, and deſolation, a day of darkneſſe, and gloomineſſe, a day of clouds, and thicke darkneſſe;* (they are the the words of the HOLY GHOST,) which no earthly glory, no glittering of outward pompe, no ſhining heapes of gold and ſilver, not the Prince of all the lights in heaven, nor the whole ſtarry Firmament ſhall ever be able to enlighten, or reſreſh; though they ſwell never ſo bigge with pride, and diſdaine, looke they never ſo high, ſhould they exalt themſelves as the Eagle, and ſet their neſt among the ſtarres, they ſhall certainly downe with a vengeance, GOD ſhall ſuddenly ſhoote at them with a ſwift arrow, it is already in the Bow; even a Bow of ſteele ſhall ſend forth an arrow, that ſhall ſtrike them thorow, ſhive off their gall, as *Iob* ſpeaketh, throw them downe

Zeph. I. I. 4. 15

into the dust. Their pride, and their power shall be overthrowne in the turning of an hand, then must they lay downe their cold carcases among the stones of the pit, at the rootes of the rocke, and their poore sinfull soules must presently bee presented at that last, and strickest Tribunal, where never bribe, or bigge looke, gold or greatnesse, beares any sway. O then they will gnash the teeth, and roare, and wish that they had lye in the dust all the daies of their life, and never knowne what preferment had meant, when they shall finde by wofull experience, but too late, that to mighty men there are mighty torments prepared, and that they shall be horribly plagued, proportionably to the pestilent abuse of their high places, and those publick employments, into which they have corruptly thrust themselves without cleare entrance, and due calling. Then will they tremble, take on as wild Bulls in a net, as *Isaiah* speakes, full of the fury of the LORD, and cry out with those sinners in Zion, *Who amongst us shall dwell in everlasting fire? who amongst us shall dwell in everlasting burning?* The day of recompence is now come upon them. They have had their heaven in this world, and therefore they must now have their hell in another. They have domineered for a while upon earth, done what they list, and had what they would, yet now must they downe into a land of darknesse, of horreur, and confusion, whence they shall never rise up againe. Onely repent, and you may prevent all this; but doe it to day, we little know what sad newes the evening may bring.

*Isa. 51. 20.*

*Isa. 33. 14.*

bring. If thou die in an impenitent eſtate, thou art damned everlaſtingly: and in this paſſage I value all men alike, of what cloath ſoever his coate be made. He that layes his foundation with fireworke, muſt looke to be blowne up at laſt, he that doth not confeſſe his ſins, forſake them, enter into the narrow way, leade a new life, ſtand on CHRIST'S ſide, love the Brother-hood, he can never be ſaved I know not how my words be taken, or miſtaken, yet ſure I am, before any man can deny this to be true, or ſay any thing againſt that I have ſaid, he muſt turne Atheiſt, and prove Scripture is falſe, and that there is no GOD, no heaven, no hell, which would be a braineleſſe and bootleſſe taſke of the moſt deſperate, and prodigious incarnate Divell upon earth.

Secondly, For Inſtruction, to teach us, whenſoever wee have any power to diſpoſe of any place, or preferment, to beſtow any office and Benefice, &c. and whenſoever we are called to give our voices. in the election of any Magiſtrate or other man to be publickely employed for the good of the Countrey any way, let uſever be ſure to caſt our eye upon the wortheiſt, and without all feare or favour, or faction, impartially, and reſolutely, to pitch upon him, who, as we are perſwaded in our conſciences is moſt able, and is beſt furniſhed with thoſe properties, which GOD'S Spirit requires in a Ruler mentioned before. And let friend, kinſman, neighbour, favourite, money, letters, Land-lord, Lord, or any man alive, ſay what they will; (if the Land-lord, or Lord, or

whosoever take the right way, and stand for the best, (sticke to him, and welcome; and blesse GOD for so good a guide:) Let the current of the times runne never so boisterously a contrary course, let the event, and successe, be for thee, or against thee, as GOD would have it, &c. thou shalt have more honour, and comfort, in doing as the HOLY GHOST directs, and as an honest man should, then if thy voice were able to purchase for thee, the riches of both the Indies, or advance thee as high as Heaven.

And furthermore consider, if thou shouldest have thy hand in the preferment of any wicked, and unworthy man to a place, whether thou hast not thy hand also in some sort, in all the miseries, and mischiefs which may fall out and follow upon his ill discharge of the place.

Doe you not think, (for the purpose) if a Patron should preferre corruptly to a living, an idle, dissolute Minister, a selfe-preacher, temporizer, enemy to GODS people, &c. that he should not in some measure be accessary to the blood of all those soules, which should perish by the default, and under the cruell hand of such a negligent unconscionable fellow?

*vse 3.*

Thirdly, for Exhortation to all Rulers, and whosoever take into their hand the raines of Government over other in any kind, that they would be righteous; that they would first, furnish themselves, with Imputed, 2. Morall. 3. Religious righteousness, with those seven-fold fore-mentioned endowments in a good Magistrate. That they may  
 behave



behave themselves, as G O D would have them, which that they may comfortably, and conscionably doe, let them take good counsell, and amongst many other directions, doe, as I now advise: Let them 1. Get J E S U S C H R I S T. 2. Enter into their places purely in G O D S name. 3. Be illightned, directed, and quickned to a thorow, and constant discharge of them, principally by the divine light, and heavenly motions of G O D S holy truth. 4. Keepe ever a cleare conscience, both in respect of their personall walking, and right managing all the particulars of their publicke charge. 5. Have an eye still upon that last, and dreadfull Tribunall, at which they must shortly give a strict account for all things done in the flesh.

But here before I enter upon the particulars, give me leave to prevent an exception, remove a scruple, which may perhaps arise already in some mens hearts, and so dull their attention, and blunt the impression of the ensuing points. What? may some say, here is nothing but J E S U S C H R I S T, pure preferment, holy truth, divine light, I know not how many kindes of righteousnesse, cleare conscience, sad fore-thoughts of the last day, &c. All (for any thing I see) tending wholly to Puritanisme; I think he would have us all so \* righteous, that we should turne Puritans, &c.

Before I speake to the point, let mee tell you, that I am right glad, that I have now in mine eye, such an honourable, noble, judicious, and understanding Auditory, who I know will doe mee right, were there now before mee a number of

\* A derivative from עדין from whence comes עדין In my Text it is rendered Καθαρός the Septuagints. Ioh. 4. 17.

drunkards, whore-masters, deboist swaggerers, scorners of Religion, sensuall *Epicures*, Stigmaticall scurrill jesters; - O how would they take on, stampe, and play the Bedlams! how they would rage, raile, and cavill: though by the mercy of G O D, they should be no more able to overthrow by any sound reason what I say, then to remove the mightiest rock, when they are reeling-drunke, either with wine or malice. Now upon this occasion let me acquaint you with the truth, about this unhappy imputation, ordinarily laid by Protestants at large upon the power of godlinesse. Now a daies, every boisterous *Nimrod*, impure drunkard, and selfe-guilty wretch, is ready with great rage to flie in the face of every professour, with the imputation of Puritanisme; if he doth but looke towards Religion, labour to keepe a good conscience in all things, he is presently a Puritane, and through this name, many times by a malicious equivocation, they strike at the very heart of grace, and power of godlinesse, at G O D S best Servants, and the Kings best subjects. For there is none of them all, but in their sence, with all their hearts, they would be the strickest Puritanes in a Countrey upon their beds of death; I meane, that their consciences should be enlightned, and they not sealed up with the spirit of slumber, like drunken *Naball*, for a day of vengeance. But let none heere out of humour, malice, faction, or mistake, straine, and wrest, for I meane not,

First, the naturall Puritane intimated, *Prov. 30. 12. There is a generation, &c.* You shall finde many

See *Nazian.*  
pag. 552. and  
308.

As M G. well  
said.  
See *Boys. post*  
pag. 579.

many of these, especially among the common and ignorant people; charge them with sinne in generall, and they will confesse, and yeeld: but descend to particulars, and you can fasten nothing upon them, they are true Justiciaries; presse one of these with the first Commandement, and how he stands in his carriage towards it, O he is infinitely free, he never served any GOD, but one, &c. with the second, Images, I never worshipped any Images in my life, I desiethem, &c. They are excellently laid out in their colours, and to the life, by that Reverend man of GOD Master Dent in his *Plaine mans Path-way to Heaven.* Pag. 343, &c.

They are a kind of people who yet lie in the darknesse of their naturall ignorance, and dung of their owne corruption, and yet with their own testimony, confirme themselves in a great opinion of their owne integrity.

Secondly, I meane not the morall Puritane, who thinks himselfe as safe for salvation by the power of civill honesty, as if he were already a Saint in Heaven; whereas it is cleare, *Heb. 12. 14.* without addition of holinesse to civill honesty, and conscionable dealing with our Brethren, none shall ever see the LORD.

Thirdly, I meane not the superstitious Puritane, who out of a furious selfe-love to his owne will-worship, and fencelesse doting upon old Popish customes, thinks himselfe to be the only holy devout man, and all forward professours prophane. You shall heare a knot of such fellowes speake, *Isa. 65. 5. Come not weere to me, for I am holier then thou.*

Fourthly,

Fourthly, I meane not the Pharisaicall Puritane, characterized to the life, *Luke* 18. 11, 12. Who being passingly proud of the godly flourish of out-side Christianity, thinks himselfe to be in the only true spirituall temper, and whatsoever is short of him, to be prophanenesse, and whatsoever to be above him to be precisenesse.

Now these kinds are true Puritanes indeed: for they think themselves to be the only men, and all others hypocrites; whereas poore soules, they were yet never acquainted with the great mystery of grace, but are meere strangers to that glorious worke of conversion, pangs of the new birth, wrastring with inward corruptions, breaking their hearts, and powring out their soules every day before GOD in secret, open heartednesse, and bountifull doles to distressed Christians, and the poore members of CHRIST, selfe-deniall, heavenly-mindednesse, walking with GOD, &c.

Fifthly, I meane not the true Catharists, pestilent hereticks about the yeare of our LORD, 253.

They were also called Novatians, of *Novatus* their Author, but *Cathari*, from their opinions, and profession, who wickedly denied to the relapsed, reception into the Church upon repentance, &c. and called themselves pure.

Sixthly, I meane not the African Donatists, about the yeare of our LORD, 331. who were also called, *Circumcelliones*, *Circuitores*, *Permeniani*, *Montanista*, *Montenses*.

Seventhly, Not the furious Anabaptists, of our times, who are as like the ancient Donatists, as if they had spit them out of their mouth. Eight-

See *Hof. cent. 3*

*lib. 3. cap 8.*

*pag. 163, &c.*

See *Epipha.*

*pag. 222.*

See *Euseb. Hist.*

*Eccles. lib 6.*

*cap 42 pag. 79*

See *Hof. Cent. 4*

*lib. 2. cap 25.*

*pag. 173, &c.*

See *Hof. Cent. 4.*

*Ibid. pag 17.*

Eightly, Not the giddy Separiſt.

Ninthly, Not the unwarrantable Opinioniſt, *quâ talis*, as ungroundedly diſopinionated; I ſpeake thus, becauſe I am perſwaded, good men may differ in things indifferent without prejudice of ſalvation, or juſt cauſe of breach of charity, or Diſunion of affections. If I ſee the power of grace ſoundly appeare in a mans whole carriage and a conſtant partaking with G O D, good cauſes, and good men, he ſhall for my part, be ever right deare unto my heart, though he differ from mee in ſome indifferent things.

By Puritanes, then I meane onely ſuch, as J E S U S C H R I S T his own mouth ſtileth ſo, *Iohn 13. 10.* and *15. 3.* The ſame word is uſed here, but in a more bleſſed ſence, that *Eusebius* hath to deſcribe equivocally, the curſed Sect of the Novatians. You are all pure, or cleane, ſaith C H R I S T, by the word which I have ſpoken unto you; I meane then onely C H R I S T S καθαροί, whom the powerfull worke of the Word hath regenerated, and poſſeſſed with purity of heart, holineſſe of affections, and unſpottedneſſe of life, to whom he promiſeth bleſſedneſſe, *Mat. 5. 8.* *Bleſſed are the pure in heart:* And to whom alone his beloved Apoſtle promiſeth the bleſſed viſion of G O D in glory, *1 Iohn 3. 3.*

Now that the name of Puritanes (which is, as you may conceive by that which hath beene ſaid, a very equivocall terme) is put upon ſuch as theſe in contempt, and reproach; is more then manifeſt by a thouſand experiences, and by the teſtimony of a great Doctor at Saint *Pauls* Croſſe. And yet I dare

Ἡδὴ ὑμεῖς καθαροὶ ἐστέ διὰ τὸν λόγον ὃν κηλεύθηκα ὑμῖν.

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, &c.

See Diſcourſe of True Happineſſe, pa. 193

And I prove  
it out of Bish.  
*Dem.* in *Abra-*  
*hams* Triall,  
pag. 72.

*Puritanos, Pu-*  
*ritanos incla-*  
*mant, vociferā-*  
*tur, at per Puri-*  
*tanorum latera*  
*orthodoxam*  
*vulnerant ve-*  
*ritatem.*

*Hackwell a-*  
*gainst Carrier.*  
pag. 104.

say, the greatest opposites to these derided waies of purity, if he die not like drunken *Nabal*, would upon his bed of death, give ten thousand worlds, to have lived as one of them. And through the name of Puritane, by a malicious equivocation, they strike at the very heart of grace, and the power of godlines.

Secondly, I add, thorow the sides of this Nick-name, they have laboured to wound, and lay wast the truth of our blessed Religion, as pure as any since the Apostles time, &c. Heare what I heard Doctor *Abbots* Professour there complaine of, at *Oxford* Act.

What Doctor *Hackwell* saith of *Carrier*. Thus those whom we call Papists, he calls temperate Protestants, and those whom we call Protestants, he calls State Puritanes, *Epist. Dedicator*.

He concludes it by good consequent; that by *Carriers* assertion, our greatest Bishops, our wisest Counsellours, our gravest Judges, and our Sovereigne himselve, must be accounted Puritanes and not Masters of Schismes.

And now I come to tender my counsell to men in Authority, and all those who are, or may be hereafter put into any place, preferment, or publicke employment over their brethren, that they may governe righteously, and make the people rejoyce.

In the first place, let them be sure to get possession of *IESVS CHRIST*, and assurance upon good ground, that the All-sufficient *GOD* is their owne. Else say, or do what ye will, men will be ambitious, covetous, sensuall, they will hunt after preferments, profits, honours, precedency, or whatsoever will  
add

add to their outward happinesse. But plant once the eye of faith in the face of the soule, which will utterly darken with its heavenly brightnesse, the eyes of sense, and carnall reason, as the presence of the Sunne, obscures the starres, and then, and then alone, and never before, we shall be able to looke upon the world, set out in the gaudiest manner, with all her baits, and bables of riches, honours, favours, greatnesse, pleasures, &c. as upon an unfavoury rotten carrion. For all true Converts desire, and endeavour, and have in some good measure the world crucified to them, as they are to the world, **JESVS CHRIST** embraced in the armes of their faith, so fills, and satisfies the soule, that so they may please him, they are at a point for any worldly preferment, except it comes fairely by good meanes, and his allowance.

Here then it will be very seasonable to give some light for tryall, whether you have **JESVS CHRIST** already or no, if not, how to get him: for both which purposes, know that that blessed **LORD** of life, is brought into the soule by such saving works of the Spirit, such degrees, and acts as those, described in my book of Comforting afflicted consciences.

Secondly, Let them enter into their Offices, Benefices, preferments, high roomes, in **GODS** name; I meane not by money, or any wicked meanes; not by Symony, Bribery, flattery, temporising; not by any tricks, over-reaching, undermining, supplanting competitours, imployment in any vile service; not by any basenesse or iniquity at all, no, not so much as by ambitious seeking. M 2      Nei-

Neither am I now upon a precise point, except the prodigious iniquity of the times in this kinde represent it so, thorow the false glasse of commonesse and custome, to the covetous and carnall eye; be but honest Heathens, but ingenious Turks, and that is not much I require of those who professe Christianity, and you will be on my side: witnesse,

See *Peter Mar.*  
Common pla-  
ces, pag. 227.  
*Iustinian. Inst.*  
and *Pacius An-*  
notat. p. 413.

That famous *Iulian-law De ambitu*, amongst the ancient Romanes, whereby it was enacted, that if any man should attaine honour, or magistracy by money, he should both be punished with a great pecuniary mulct, and also made infamous.

That right noble carriage of mighty *Famerlane*, a Scythian, and commander of the Tartars, who is reported in the Turkish Story, never to have bestowed his preferments upon such as ambitiously sought them, (as deeming them in so doing, unworthy thereof,) but upon such as whose modesty or desert, he thought worthy of those his great favours.

We are come unto a strange passe, that it should be holden a Puritanicall point, to condemne all corrupt comming into places of preferment, and publicke charge, sith even politick Pagans, and barbarous Nations, out of light of reason, and ordinary notions of nature, did abhorre it. And no marvell, for besides motives of piety, and the feare of GOD, which they wanted, even grounds of policy, give us to understand, that this base, and accursed course, was able to become the bane, and breake-neck of the strongest States upon earth in short time. I leave it to your wisdomes to weigh well in your own bowels, what strange degenerations from worth, and honour;



honour; what fearefull Apostasie from orthodoxy-  
nesse, and zeale, it may bring upon a Common-  
weale in few yeares.

If the world once take notice, that money doth  
the deed; men to make way for preferment, will  
seeke more to get money then merit. *Reason 1.*

Those who should rise into high roomes in the  
Common-wealth; will labour rather to furnish  
themselves with heavy purses, then noble parts. Mi-  
nisters will study more to become pragmaticall  
Traders about Benefices, and other Ecclesiasticall  
promotions, then compleat Divines, and powerfull  
Preachers; and having learned the Trade; they  
would heape living upon living, cry downe prea-  
ching, plunge into the world, and secular employ-  
ments, gather a hoard, hoping thereby at length to  
be hoisted into some higher place, &c. which you  
know were a very horrible thing, would marre all,  
and undoe us quite.

Againe, it is a common saying in this case: what  
we buy by grosse, we must sell by retaile. He that  
buyeth, saith *Mornay*, is shrowdly provoked, nay is  
after a sort openly dispensed withall, to sell againe.  
And what wofull worke and intollerable misery,  
that brings upon a people, you may easly guesse. *Reason 2.*

These two reasons I have insinuated unto mee, in  
the French Story, where the Author gives this ex-  
cellent eulogy of *Lewis* the ninth.

Page 153.

The Realme was corrupted with the unjustice,  
and extortion of former raignes, by the sale of Offi-  
ces; being most certaine that what we buy in grosse,  
we must sell by retaile. He did therefore expressly

prohibit these sales, and supplied such places as were void, according to the merit of persons, after due examination; to draw good men, and of understanding, to apply themselves to study; otherwise they would have beene shrowdly tempted; rather to have stored themselves with money then merit, with gold then goodnesse. Wise, and gracious then, is the counsell, which the fore-named noble and learned \* *Mornay* gave unto another French King, in his Meditation upon *Psalme 101*.

\* Pag. 135.

The Princes eye, saith he, and care should be upon the best sort of people, to set them in offices, and bestow charges upon them. He should take this course. Those that shall affect such places, he should alwaies suspect them, their persons, and practises; for certaine it is, that he that very earnestly aimeth at an office, or living, hath laid his plot already; and without doubt; he desireth it for the profit; and not for the charge.

Sermon 5. before King Edward the 6.

Heare also what old reverend *Latimer* said to this purpose, in *Edward* the sixts time, and the Saint.

God defend, saith he, that ever any such enormity (take notice, he takes it for an enormous sinne,) should be in *England*, that civill offices should be bought, and sold, whereas men should have them given for their worthinesse. And a little after, the holy Scripture qualifieth the Officers, and sheweth what manner of men they should be; men of courage, wise, fearing God, &c. O, if *Latimer* had lived in our times! I am sure, if he had; he would have beene a great honour, and ornament to our Church.

Anno 12. R. 2.  
cap. 2.

Nay, heare your owne Law, and *Fer legem quam ipse*

*ipse ruleris.* The title is, None shall obtaine offices by suite, or for reward, but upon desert. The Chancelour, Treasurer, or Keeper of the privy Seale, Steward of the Kings house, the Kings Chamberlane, Clarke of the Roles, the Justices of the one Bench, and of the other, Barons of the Exchequer, and all other that shall be called to ordaine, name, or make Justices of Peace, &c. nor other officer or Minister of the King, shall be straightly sworne, for any gift, nor brokage, favour nor affection; nor that any which pursueth by himselfe, or by other, privily, or openly, to be in any manner of office, shall be put in the same office, or any other; but that they make all such officers, and Ministers of the best, and lawfullest men, and most sufficient to their judgement and knowledge.

Now blessed be G o d for this blessed law, holding such a comfortable conformity to G o d s holy Word; complying so exactly, with the grave counsels of all truly learned, and godly Divines, the auncient uprightnesse of morall Puritanes, reason, honesty, common sence, rules of naturall equity, and necessity of holding up States, Kingdomes, and humane society, for the contrary overthrowes them all, and crossing directly the mighty torrent of the times corruptions.

You see here, as in the former passages, not onely the viler, and baser, and more grosse waies of getting into places of preferment, and rising, as by gifts, brokage, affection, favour, &c. are forbidden, and condemned; but even ambitious seeking also.

For howsoever it may seeme a strange paradoxe,

com-

compared with the strong corruptions of the times, yet notwithstanding it is a true principle in godly policy; that he which ambitiously seekes a place, even in so doing, makes himselfe most unworthy of it.

An excellent Interpretour of *Ioshuah*, intimating that **G O D**s extraordinary earnestnesse, and iteration of encouragements to *Ioshuah*, implied his lothnesse, and backwardnesse, to be advanced into *Moses* roome, though he was a man of invincible spirit, and incomparable wisdome, lets fall upon consideration thereof this conclusion; *That none are lesse worthy of advancement, then those who hunt most eagerly after it; that those who ambitiously seeke an office, or honour, doe ipso facto, by that very Act discover their extreme unworthinesse, and that of all other men, they deserve it not.* Nay, the very light of sounder reason led *Tamerlane* to a right conceit herein, as I told you before. And *Mornay* tells *Henry* the fourth of *France*, that such have laid their plot already, and most certainly seeke the place, for their owne profit, not for the publick good. Excellently then doth our Law, exclude such fellowes, not onely from that office, they so greedily gape after, but also from all other. It is great pittie, so goodly a body should want a soule.

And it must needs be so, by that observation from men of best conscience, greatest worth, and deepest understanding, and noblest parts, if truly sanctified unto them are most unambitious, loth to rise, and fearefull ever to enter upon, and undertake any publicke charge. A modest under-  
valuing

*Qui Magistratum ambiunt eorum sunt indignissimi.*

valuing of themselves, (an ordinary attendance upon true worth) sensibleneffe of the burthen, doubtfullnesse of a thorow discharge of the place, fearefullnesse of being ensnared, and overcome by temptations, a right apprehension and fore-conceit of the great account, &c. easily take them off from too much forwardnesse, coole their courage for over eager pursuit, and quite extinguish all ambitious heate; nay, many times thereupon, they draw back, and retire. A rare thing in this age, but former times afford many examples.

It is reported of Father *Austin*, a man of more incomparable learning then thousands that thinke themselves worthy of a Bishopricke, that he would runne from those Cities which wanted Bishops, least they should lay hold upon him.

*Nazianzen* having all the voices heaped upon him, stoutly refused the advancement, and at the length, saith the story, very hardly after many in-treaties, and perswasions of the Emperour yeelded.

Great *Basil* was held into the Bishopricke with much adoe: \* *Chrysofome* hid himselfe, and desired to be excused. And this their practise is answerable to the principle intimated before; That men of honesty, and sufficiency are more sensible of the burthen, carefull of the charge, and apprehensive of the account, then affected with the honour, or in love with standing in a slippery place.

These Fathers that feared these great charges, were resolved to preach every day, twice a day, sometimes thrice a day; and they did take to heart aforehand that account they must give for the

\* See the Argument before *Chrysof.* De *Sacerdotio.*

soules committed to their charge: the terrour of  
 that commination, saith *Chrysostome*, *Heb. 13. 17.* For  
 they watch over your soules, as they that must give  
 account, makes me quake and tremble. From such  
 grounds as these, men of innocency, and true worth,  
 especially enjoying the comforts of a good consci-  
 ence, and communion with *JESVS CHRIST*, are  
 well enough content to continue in a private estate,  
 and would not willingly stirre, except by a direct  
 and comfortable calling, *GOD* would have them  
 to do him service, in a more publicke employment,  
 and higher place; and they ordinarily undertake  
 them with much feare, selfe-distrust, and extraordi-  
 nary prayer. Full little doe you know, who in the  
 meane time stop the cries of your guilty conscien-  
 ces with gold, good-fellowship or great place,  
 what the pleasures of an appeased conscience are;  
 had you ever truly tasted their sweetnesse, and  
 soundly smarted with the anguish of a troubled one  
 in conversion, I dare say you would not by your  
 good wills wound it for a Kingdome, for a world.  
 A good conscience (saith onewell) is of the same  
 mind with the trees in *Iothams Parable*, *Judges 9.* It  
 will not with the Olive loose its fatnesse, nor with  
 the Fig-tree loose his sweetnesse, nor with the  
 Vine, its wine of chearefullnesse, to have the fattest,  
 and sweetest preferments, and pleasures of the  
 world: no thought it were to raigne and domineere  
 over all the trees in the Forrests. Only the Bramble  
 as you know, the most base, and contemptible, a  
 drie saplesse kexe and weed, will needs up into a  
 high roome. Weake, and worthlesse men, ordinarily  
 are

are the only men, old excellent, as they say, most active, and pragmaticall to scruve themselves by Bribes, and base tricks into Benefices, Offices, and other undeserved places of preferment. For they want honest wit to conceive & fore-see the waight of the charge, and conscience to discharge it faithfully, their onely aime, and aspiration out of an ambitious itching humour, is to advance their owne particular private ends, and although they be many times as empty of all true worth, as the vainest Idoll, yet they desire to sit aloft, and be adored above others. Though they may take some directions, and motives from the grounds of reason, and light of naturall conscience, to deale honestly and ingeniously in their places, yet for a thorow universal, unshaken stoutnesse and integrity in the discharge of them; let them principally be enlightened, guided, quickned, by the supernaturall principles of divine truth, and dictates of a conscience sprinkled with the blood of CHRIST, and sanctified by speciall grace.

The ordinary temptations to which the profession of Lawyers is sometime subject, are such as these.

First, Patronage of bad causes, which they know out of their Legall skill, and in their own consciences are rotten at the roote, and will prove naught at the last. 2. Pleading against the right. 3. Mercenary silence. 4. Wire-drawing their Clients suites for their owne advantage, using causes, as unconscionable Surgeons do fore legs, hold them long in hand, not for the difficulty, but for the gaine of the cure.

*Iustus advocatus injustas causas nullo modo suscipit. Greg. Hom. 8. in Ezechiel.*

5. Taking unreasonable fees. 6. Tampering about their Law businesse upon the LORDS day. 7. Receiving the fee, and not speaking in the Clients cause. The last of which, I could never yet beleieve of any: because in my conceit, for any thing I know, he might as well take their swiftest horse, and keeneſt sword, and lie by the high-waies for a rich Uſurer, or wealthy Clothier: what? to ſell ſo much as in them lies, to a poore man the ruine of his live-  
lie-hood, for his owne peece of gold! where is the valuable conſideration ſo much talked of? in a part unvaluable is the wrong, whereas if they had not truſted in him, he might perhaps have prevented the miſchiefe.

But for my purpoſe to inſtance in two of them, pleading for a bad, and againſt a good cauſe, are both upon the matter, and in plaine Engliſh, lying againſt the truth.

Now if any palliate and pretend, that an officious lie, eſpecially accompanied with ſo much gaine, is no ſuch great matter. Let them looke then upon the light of ſounder reaſon, which inforced the very heathen Philoſopher *Ariſtotele* to affirme, that a lie is κατ' αὐτο φαῖλον, evill *per ſe*, in it own nature, and therefore no conſideration, circumſtance, or Religion can poſſibly legitimate it; but it is ſtill a baſe and loathſome vice. But principally let them caſt their eye upon GODS bleſſed Book, and tremble and be forever frighted from all falſe dealing in this kind, by ſuch places as theſe, *Iſa. 5. 20.* Woe unto them that call evill good, and good evill, &c. *Rev. 21. 8.* All Lyers ſhall have their part in the  
Lake



Lake which burneth with fire and brimstone, which is the second death.

Judges may be accessary to blood-shed two waies, especially if they doe it knowingly, and swayed away by by-respects. 1. By condemning the innocent, which is cleare, and 2. By letting the guilty escape, which appeares by GODS owne words, *1 Kings 20.42.* Because thou hast saved him whom I appointed to die, thy life shall be for his life, &c. And by that Advocates speech to a Judge in Germany, aggravating the fault of a murtherer, that had killed sixe men, No my Lord, saith he, he hath killed but one, you are guilty of the blood of the other five, because you let him escape upon the first murther. Now in this case let them take a curbe, and restraint from consideration, that the very heathens, to shadow out their torment, did faine hellish furies to follow such hainous offenders with burning firebrands, &c. But especially let the Book of GOD beat them off, from any tainture that way. Amongst many others, that place, *Numb. 35.33.* is able to pierce an heart of adamant, where the Spirit of GOD tells us, that besides personall guilt, blood involves, even the whole Kingdome in the staine and mischief: for blood, saith he, defileth the Land, and the Land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. I intend nothing in these last passages, to the prejudice, or offence of any. For my part I honour the reverend Judges, and worthy Lawyers of this Land, at this day, as one of the noblest limbes of the State. And I cannot but looke upon the

Lords my Judges, with more then ordinary respect, for Justice *Nicols* sake, my worthy Patron, that reverend and renowned Judge, whom I honour in the dust. And yet for all this, I must tell you the truth, deale plainly I must and will, from this place, in this place, though I should die in it.

Me thinks the very providence of reasonable men should move you that are Magistrates, in this and other Corporations, to relieve your poore with the forfeitures of oathes, and Ale-houses: But when you have besides **GOD**s blessed Law, so mighty against drunkards, blasphemers; and that King **CHARLES** also hath so graciously confirmed those blessed Acts provided in that case, to sharpen the sword, and strengthen the arme of Authority for that purpose, you ought to be extraordinarily vigilant, active, and conscionable in the execution of them, otherwise assure your selves, you rob **GOD** of his honour, the King of his service, and the poore of their almes, and your selves of good consciences. And this foure-fold cord without repentance, and quickning, is able to bind the curse of **GOD** fearefully to the consciences of those which should be faulty this way. I charge none in this point, but onely them, whose consciences if they will give them leave to speake out, may justly accuse; if any of your hearts should condemne you, **GOD** is greater then your hearts, and will pay you home: be not deceived, nor flatter your selves with any ungrounded selfe conceit. It is a principle, even in morall policy, that an ill executor of the Lawes is worse in a  
 State,

State, then a great breaker of them. Not to punish an offence, being under your charge, and in your power, isto commit it.

Calvina lib. 7.  
pag. 249.

We that are Ministers, and called Rectours, are bound, and may be stirred up by the grounds of common equity to feed the flocke, if we take the fleece; to give spirituall things, where we have temporall.

But that dreadfull charge of *Paul* to *Timothy*, *1 Tim. 4. 1.* is able to trouble, and affright ever a *Chrysostome*, a *Calvin*, who preached every day, and such others illustrious lights, and earthly Angels, for powerfull, and plentifull preaching; what terror and trembling then should it put into the hearts, (if they be not turned into rocks,) of silken, seldome, negligent, and no Preachers? *I charge thee before GOD, saith Paul, and the LORD JESVS CHRIST, who shall judge the quicke and the dead, at his appearing, and his Kingdome, Preach the Word; be instant in season, out of season, reprove, rebuke; exhort, with all long suffering, and Doctrine.* When I seriously ponder the severall effectuall enforcements of this terrible obtestation, me thinkes Ministers should do nothing but  
study, preach,  
and pray.

FINIS.



A  
LEARNED

AND

GODLY SERMON

Preached on the XIX. day of *December*,

*Anno Dom. MDCXXXI.* at the Funerall of

Mr. ROBERT BOLTON *Batchelour in Di-*  
*vinity and Minister of Broughton in*  
*Northampton-Shire.*

---

By M<sup>r</sup>. NICOLAS ESTVVICK,  
*Batchelour in Divinity, and sometimes fellow of*  
*Christs Colledge in Cambridge, and now Mini-*  
*ster of Warkton in Northampton-Shire.*

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Revised and somewhat enlarged by the Author, and now  
*at the importunity of some friends published.*



LONDON,

Printed by GEORGE MILLER dwelling in *Black-Friers*, 1639.

# THE HISTORY OF

# THE CITY OF LONDON

FROM THE EARLIEST PERIODS TO THE PRESENT  
BY JOHN STRYPE, ESQ. A BARRISTER AT LAW  
AND FELLOW OF THE SOCIETY OF ANTIQVARIARIES

IN THREE VOLUMES  
THE SECOND VOLUME

LONDON: Printed by J. Sturges, in Pall-mall; and R. Dodsley, in St. Pauls Church-yard, 1720.



*Right Honourable, Right Worshipfull,  
and beloved Brethren.*

**I**F that my weake desires concurring with your hearty prayers, could have prevailed with our good G O D, we should not have met at this time in this holy place upon this sad occasion; you of this Parish should have stil enjoyed your faithfull Pastor, and we of the Clergy a deare brother: but the L O R D, to whom it is meet we should all submit, having set bounds to his and to all our lives, as to the sea, *hither shalt thou go and no further*, hath otherwise disposed. O Broughton, Broughton, how happy hast thou been in the blessed Ministry of M. Bolton? and if thou didst not see thy happinesse when he liv'd, thou art like to feele it to thy griefe now he is dead; thou hast had a golden season of grace, and time was when thou mightest have gloried in the L O R D for sending thee in mercy a more skilfull, a more painfull, a more powerfull teacher than any of thy neighbours have had round about thee: thou hast not beene more exalted this way above others, than thou art now, alas, dejected below them, being at this present as a

*Si mea cura  
vestris valuisse  
vota, &c.  
Ovid. Met. l. 13.*

*Job. 14. 5.*

*The season for  
grace is to bee taken.*

*People without  
a Pastor as sheep  
without a shep-  
heard.*

flock of sheep without a particular shepheard; and if thou hadst leave to name his successour, thou mightest seeke from one end of the land to another in thy choice, and yet not find in all points a man matchable to him; he was a bright and a shining lamp, if any of thy inhabitants doe sit in darknesse, their ignorance is altogether inexcusable: hee lifted up his voice in this place many yeares together like a trumpet; if any of thy inhabitants are not awakened out of the sleepe of sinne, they may now goe on more securely in this dead sleep; but woto them, it will be easier for *Sodom* and *Gomorrhah* at the day of judgement than for them. I pitie your case (good friends) and bewaile your losse: but why do I name your losse? It is my losse, and a common losse, we are all of us sharers, though not all alike in this judgement. LORD, that thou shouldest suffer such a wretched sinner and an unprofitable servant of thine as I am yet to live, and deprive the visible Church of so worthy an instrument of thy glorie as *M. Bolton*! Holy Father, we may think, had it stood it with thy holy pleasure, that it had been good for thy Church, if his life had been spared with the losse of many of ours: he was a deep channel, in whose justly deserved commendations the streames of eloquence which in former ages flowed from those great and godly Orators, the two *Gregories* both of *Naxianzum* and *Nyssa*, from great *Basil* and golden-mouth'd *Chryostome*, from *S. Ambrose* and *S. Austin*, might have emptied themselves, and yet not over-flowed the banks: and what do I then come hither with my distracted thoughts and trembling heart, which if ever I had any gift in encomiastical

The losse of a  
good Minister.



astical and laudative Orations have many years since willingly neglected it, and so lost it. As *Gregory Nazianzen* spoke of his *Basil*, I have for my part as great reason to speake of our sometimes deare and now blessed *M. Bolton*: I admired him while he lived, and honoured him in my heart; & to speak of his excellencies wherewith the LORD had plentifully enriched him, is a burden too heavy for my shoulders, and a very hard task for those who doe nothing els but study Oratory: all that I can speak in the praises of this godly man, falls short by many degrees of his worth, whose memory is precious, and shall be kept greene and flourishing as the rod of *Aaron* laid up in the Tabernacle.



## THE TEXT.

PHIL. I. 23, 24. *I desire to be dissolved*-----



He Apostle *S. Paul* was in a strait, or divided betwixt two affections, carried to different objects, and they were in a sort contrary; one way he was drawne with a desire to be with **CHRIST**, farre

*Pauls strait.*

from the *Philippians*, even as farre as Heaven is from earth; another way he was drawne with a desire to continue with his beloved brethren warring on earth, and to bee for a time farre remooved from **CHRIST**; the necessity of his brethren did move him to desire the latter; his great love to **CHRIST**

2 Sam. 24. 14.

did incite him to long for the former: betwixt these two affections the Apostle had a conflict, and he was so perplexed, that he knew not whither to turne him, he knew not what to chuse. He was as iron betwixt two load-stones, drawne this way first, and then that way. We read that *David* was on a time in a great strait, but apparent were the differences betwixt the present perplexity of this our Apostle, and that of *David*; *David*'s was in regard of evils proposed, this was for the enjoying of good; his necessity was touching evill which could not be avoided, but the Apostles was free and voluntary; his perplexity somewhat concerned himself, the shunning of his own evill; but the Apostles was for the good of others, which was joynd with his own hurt. Behold here as in a perspective a heart truly Apostolicall, wherein he shewed at once both great love to CHRIST, desiring to be with him, and withall great love to his brethren, desiring to abide with them for their profit.

SUMMARIE.

I begin with the first of these, *Pauls* desire in respect of himselfe; wherein are observable three particulars.

PARTS.

1. The desire it selfe, and that was to depart or die.
2. A reason implied of this his desire, for then hee should be with CHRIST.
3. His censure or judgement of that estate, to bee with CHRIST, it's best of all: Let us open the words first, and then raise Observations out of them for our edification.

EXPOSITION.

Ἐπιθυμίαν ἔχων) it is word for word, *having a desire*, and this is somewhat more than simply to desire, for it noteth a vehement, earnest and continued desire,

a desire which is in action and working till wee have our desire accomplished, whereas to desire simply may be a sudden motion or momentany passion.

*Ἀναλυσαι*) Some translate the word passively, *Tertullian* renders it *recipi, l de patientia, pa. 8.* others to be dissolved or loosed, and it is done when things mixt and compounded are resolved into their parts and principles, now because the soule is (as it were) included in the body, and cannot enjoy **CHRIST** fully till that composition by the body be resolved by death, therefore doth *S. Paul* earnestly desire this resolution.

2. Or it may signifie to return, as the word is taken elsewhere, *the LORD will returne from the wedding,* Luk. 12. 36. which sense is not dissonant from the scope of this place; for the spirit being freed from the body, returneth to **GOD** that gave it, and what els doth the *Apostle* now desire, but to returne unto **CHRIST** by whom he was sent to preach the Gospel?

3. It signifieth to loose anchor, or as *Chrysestome* renders it, *μεθίστασθαι* to flit or to change our place, and so it's a metaphor from marriners, importing a flitting or sailing from the state of this present life by the ship of death to another port, to saile (as it were) from one bank to another.

It is not much materiall which reading we follow, they all of them doe agree in the maine point and substance, and doe affoord an observation which might be enlarged and set forth with variety of colours, and strengthened with long discourses, but as they which have a long journey to goe, and but a short time allowed them, must make but a short stay in any one place, and as *Painters* many times use only

to draw out the heads and superiour parts of men, leaving all the other parts & lineaments to be proportionably supplied by the wise beholders, even so must J at this time propound only some generall heads of severall points without any large amplifications, and leave them and the rest to your private devotions.

*Doct. 1.*

*Death cannot be avoided.*

2 Cor. 2. 5.

2 Sam. 14. 14.

Eccle. 8. 8.

Psal. 62. 8, 9.

*Life swift.*

Iob. 9. 26. v. 25

*Death will unavoidably surprize us* : Which is a resolution or dissolution of this exquisite frame of man, it is the diffociation of parts united together, it is the taking away the structure and the fashion of this house of clay, *We must needs die, and then we are as water spilt on the ground which cannot be gathered up againe,* as the wise woman of *Tekoah* spoke to the King; *No man hath power over the spirit in the day of death,* neither is there any discharge in that warre, all must fight with death, and death will conquer all; our soules and bodies now met together in this neare conjunction, though deare friends must be separated each from other untill the day of the generall resurrection, and keep them now as charily from dangers as we can, yet will these earthen brittle vessells be broken asunder, which all sorts and ranks of men are bound to looke for at all times, *Surely men of low degree are vanity, and men of high degree are a lie, to be laid in the ballance they are altogether lighter then vanity,* a marvellous debasing of all men ! Let men be put in one end of the ballance, and vanity in the other, and the Psalmist doth assure us that vanity will weigh downe man, and man is lighter than vanity it selfe. *Iob* sets out his life by comparing his daies to a swift ship, and to an Eagle that hasteth to the prey, yea and hee further saith, they are swifter than a post, then the birds

birds in the ayre, the ships on the sea, & the swift post on the land, all these do proclaime and preach a Sermon to us of our mortality, and that this lamp many waies may be extinguished; experience sheweth us that death puts no difference, the young do die as well as the old, the strong as well as the weake, the Kings and Counsellours of the earth as well as beggars, the Physitians themselves as well as their patients, and death is hastned by infinite diseases, whereunto all the living are subject, and these are within us, and a thousand accidents to further death without us, and which is the foundation of all our evils, by our own sins, whereby we do provoke the LORD of our lives to anger, and do walk every day over a mine (as it were) of gun-powder, subject every moment to be blowne up by the LORDS displeasure: and S. Cyprian excellently sheweth the declining state of the world, how the strength of the husband-man in the field, of the marriner on the sea, and the souldier in the camp is weakened; *canos videmus in pueris*: and it is well for us that our lives are shortned, and that our daies do not ordinarily attaine to the tenth part of those that lived before the flood, and that both in regard of the wicked, and the godly. First touching the *wicked*, to repress their outrage and impudencie in sinning; this very thought that they may die ere-long, and cannot live very long, in reason should abate their violent and exorbitant courses, if they are transcendently wicked now when death is at hand, what *Nimrods* would they be if they had in the ordinary course of nature, eight or nine hundred yeares before them to live in? If their damnation now shall be most dreadfull, how

Job 3. 14, 19.

Cyprian. de  
mortal.Benefits of short  
life.

*Chrysoſtome ob-  
ſerves it as a  
worke of mercy  
to ſinners to die  
ſpeedily, Hom.  
lib. 29. in Gen.*

*Quo eſſet vita  
diuturnior, eo  
fieret culpa nu-  
meroſior. Amb.  
de Bono Mortis.  
c. 4. & longe  
illis plus dim-  
natio profun-  
ſet ne incre-  
menta facerent  
peccatorum  
idem ca 7. ejuſ-  
dem libri.*

*Heb. 10. 34.  
& 37.*

*Vſe I.  
Mortality fits  
for Heaven.*

*Pſal. 90. 12.  
Pſal. 39. 4.*

*Eſay 40.*

much more intollerable would it then be, the number of their ſins adding ſuell (as it were) to the fire of hell, and the LORD in juſtice meaſuring out to them a proportionable degree of vengeance to their ſins: hence will their accounts be ſo much the eaſier, and their ſtripes ſo much the fewer. And this makes likewise very much for the exceeding comfort and good of diſtreſſed Chriſtians; infirmities, temptations, poverty, reproaches, griefe of paſſion for their owne and of compaſſion for their brethrens miſeries are a great burthen to them, how much heavier would it be if this burthen was to preſſe them down many hundred yeares together: this much allaiies their ſorrow, that all theſe evils are but as clouds which ſoone ride away, or as a tempeſt though violent yet not permanent; a ſharpe yet but a ſhort winter, here is our Scripture comfort, the time to beare them is but ſhort.

This conſideration of our mortality ſhould in reaſon move us to ſeek to Heaven for helpe that we may effectually remember our condition: the holy ſervants of GOD our preſidents herein have prayed to the LORD for this purpoſe: thus did *Mofes, teach me to number my daies*; thus did *David, make me LORD to know mine end*: in their bleſſed ſteps let us tread, and their example let us follow; it is a wonder that we ſhould need to be remembered hereof, that we ſhould be ſuch ſtrangers in the world, but there is need of that proclamation ſtill to ſound in our eares, *all fleſh is graſſe, and the beauty of it as the flower of the field*: were we indeed as *Adam* was at the beginning of the world who ſaw no ſpectacle of death before his eyes, wee might have ſom probable excuſe if we thought not of  
our

our departure: but what can we alledge for our selves when we have had the experience of all ages? Go into any part of the world, and aske them in the Prophets words, *your fathers where are they? and doe they live for ever?* Even this place and this meeting doe preach unto us our mortality. Where are those Epicures in *Esay*, which promise to themselves continuance in their desperate waies, *To morrow shall be as this day and much more abundant*, nay and which is more abominable, doetake occasion by the shortnesse of their lives to *eate and drinke, because to morrow they must die*: Come on therefore (say they) *let us fill our selves with costly wine, and ointments, and let no flower of the spring passe by us, let us crown our selves with rose-buds before they be withered, let none of us go without part of our jollity, let us leave tokens of our joyfullnesse in every place, for this is our portion.* These sinners are likely to see the daies when they shall wish themselves toads, serpents or any loathsome creatures, rather then men and women, and yet as desirous as they shall be of that exchange of their estate they shall not have it, but shall remaine wofull men and women for ever.

This Doctrine serveth likewise for the reproofe of those who neglecting principally to depend on the immortall God, do sinfully relie on others which are mortall like themselves; thus the Subject relieth on the Sovereaigne, the servant on his Lord and Master, the wife relieth on her husband, and the children on their parents, and all this is done contrary to our duty: *Trust not in Princes nor in the sons of man, and why so? There is no helpe in them: their breath goeth forth, and they returne to their earth.* Truly they are like the running waters, our dove, i. e. our faith can find no

Zach. 1. 5.

Esay 56. 12.

Esay. 22. 13.

Wisd. 2. 6.

2.

A vanity to depend on mortall men.

Psal. 136. 3.

rest for the soles of her feet in any of the sons of men, such hope is like the house of a spider, one sweep of Gods besome will easily make both the objects of their hope and their hopes to be in the dust: it is as a broken reed to leane on; it will both deceive and pierce them: the whole world runs on wheelles, look Eastward, or in the West, North or South, you shall see nothing but inconstancy in all the parts therof. Oh how safe and happy then are they which make the God of *Iacob* their help, and whose hope is in the Lord their God. whose hearts and eyes are fixed upon him; how hard soever the world goeth with them for the present, all shall be well assure your selves with such in Gods good time; he will provide all shall be well, he will helpe the husband, hee will comfort the wife, hee will guide the servants, hee will preserve the goods; yea rather than it should bee undone, (with reverence be it spoken) he will rock the cradle, they are the words of the learned *Martyr B. Hooper*.

This doctrine doth check all vain glorious & proud persons, which *Narcissus*-like, do dote on themselves, their own beauty, or strength, or any ornament of the body, which may like *Jonas* his gourd in one night be withered. Who is more odious in our sight than a proud beggar, and nothing is more hatefull in Gods eyes than a proud man or woman, who are but meat for the silly crawling wormes to feed upon, and if thou knowest not thy selfe, go to the graves of those which have been most lovely and beautifull in their daies; in that picture and glasse maist thou view thy selfe, there maist thou behold the mysteries of our nature, as *Gregory Nyssen* speaketh, and excellently inlar-

Iob. 8. 13.

Ezek. 10. 19.

Psal. 146. 4.

Fox Acts, page  
1480.

3.

Vaine-glory  
checked.Greg. Nyss. in  
Mat. 5. Beati  
pauperes Spiri-  
tu. Ser. de Beat.



geth this point. Hast thou not (saith he) seen a heap of dead mens bones? hast thou not seen their skulls without flesh, a grim spectacle to behold, the very eyes being wasted and turned into dust? Hast thou not seene their mouthes (as it were) grinning and shewing their corrupted teeth and their other bones lie scattered in the grave? If thou hast seene these thou hast in them seen thy selfe: where are the tokens of flourishing age? where are those beautiful cheeks? where is bloud and colours in the lips? what is now becom of those sparkling and lovely eyes? what of the comely nose placed in the midst of the cheeks? where are those locks of haire which were wont to adorne their heads, &c. what is become of all those things which do increase thy pride? Tell me, what dreame is more vanishing, what shadow more fitting than is thy beauty, or any other thing whereof thou gloriest?

Fourthly, those also are to be reprov'd which are earth-wormes, and do labour inordinately and immoderately for transitory riches, which are carefull for very trifles, and carelesse for matters of greatest consequence, which toile uncessantly for an estate to leave to posterity, and are compared by *Bartholomew*, to children following butter-flies, they must sometimes goe out of the way in their pursuit, they may misse, and if they catch, it's but a flie to besmeare their hands, *Naked we came into this world*, and whatsoever we have gotten here, we must leave it all behind, for *naked shall we go out of the world.* *Saladine* a *Mahometan* the great *Turke* may teach Christians a good lesson; he caused a Proclamation to be made by one of his Priests, a shirt fastned to a speare in manner of an en-

4.  
Covetousnesse  
checked.

Job. 1. 20.

Knolls Turkish  
Hist. p. 73.

signe, saying, this is all that *Saladine* Conquerour of the East carries away with him of all his riches: indeed it is not all, they carry with them a guilty accusing conscience, which will extort from parents curses to their children, because that they to make them rich, became Usurers, unmercifull Land-lords, deceitfull in their dealings, and worldly minded, we can pitie others in their miseries, and shall we have no compassion on our owne soules? shall our owne soules now be vile to us, in comparison of which al the kingdoms of the world are but trifles? for *what shall it profit a man to win the whole world and to loose his owne soule? or what recompence shall a man give for his soule?* if the soule perisheth, then all the world is gone with us.

Mat. 16. 26.

5.

*Deferre not repentance.*

This Doctrin should teach al sinners a point of spirituall wisdom, not to defer their repentance and seeking to make their peace with God: the children of this world are wise in their generation, that if they be tenants at will and courtesie, and certain ere long to be thrust out of their houses, they would looke abroad to provide elsewhere, they would run all the country over to get an assurance of an earthly house, and will not thou while thou maiest provide for the eternall welfare of thy soule? if a man was hungry, and had twenty or thirty dishes set before him, and he knew poyson was in one of them, the danger of that would make him be afraid of the rest; & thou hast a desire to live twenty or thirty yeares that in possibility are before thee; which thou maist happily live, but in one of them, thou knowest not which, death in probability will come to thee, should not this prepare thee for death alwaies? men that are wise and have enemies,

keepe

keepe continuall watch & garrisons in frontier towns for feare of a sudden surprisall: death continually shootes his arrowes abroad; sometimes he mortally smites those above thee, sometimes those below thee, and thou seest some fall dead hard by thee: if thou givest thy soule to Satan in thy life, how canst thou hope that GOD will entertaine it at thy death? O then why shouldest thou for the pleasures of unrighteousnesse for a very few daies (little dost thou know how few) destroy thy soule for ever? do thou whip thy soule with the lashes of divine sentences to follow after GOD, as Saint *Austin* did his, when it was backward and resisted this heavenly work of thy conversion, and let not those *nuga nugarum & vanitates vanitatum*, of those ancient sins which did shake his coate and whispered in his eares, dost thou leave us now, and must we part for ever? let not these bosome sins I say, detain thee in the prison of the divell, but shake them off as Saint *Paul* did the Viper, that they may doe thee no hurt. Neither doth this concerne the unregenerate only, but those also which through the policy of hell have disgraced their profession; instantly to arise from their sin by unfained repentance, a duty praise-worthy in any, and to be practised by the greatest men on the earth. Many heroicall vertues were in King *David*, for none is he more to be honoured then for his repentance: it is a goodlier sight to see a King on his knees feeding upon the bread of sorrow, and mingling his teares with his drink, then to utter divine Proverbs with wise *Salomon*: and what our Saviour spoke of watching, the same doe I speake of repentance, I say unto you all repent, if you are in the field

Aug. Conf. l. 8.  
c. 7.

c. 11.

Acts 18.  
Renew Repen-  
tance speedily.

1 King. 16. 9.

field, remember *Abel*, if you are a feasting, remember *Jobs* children: when you goe to bed, that you might holily compose your selves to rest, that you may commit the keyes of your doores, much more your lives into the hands of G O D, remember the first-borne of Egypt which were slaine at midnight by the Angell of the L O R D: let Adulterers remember *Zimri* and *Cozbi*, and drunkards, King *Ela* slaine by another *Zimri*; if you walk in the streets, remember those on whom the tower of *Silo* fell, if your hearts begin to turne to the love of the world, remember *Lots* wife: that which befell them may befall us; it will be then our wisdome by G O D S grace to prevent sin, and if we fall into sin, our next wisdome will be to repent of the sin we have fallen into.

6.

Take the opportunity of doing good.

Gal. 5. 10.

Joh. 9.

Another duty which naturally doth arise from this Doctrine is, to lose no time in doing and in receiving all the good we can; this is the day (appointed to worke) and how short this day is, the L O R D alone doth know, but this we know, *the night commeth wherein none can work*. Shall the Sun stand still for thee, as it did for *Ioshua*? or go back as it did five houres for *Hezekiah*? doe we thinke we can doe good in another world, when we do no good to speake of in this? be not deceived with this dangerous error, and hurtfull pretention of doing good hereafter, *whatsoever thy hand findeth to do, do it with all thy might*, and the reason is good; *for there is no device, nor work, nor knowledge, nor wisdome in the grave whither thou goest*. Vaine hope of future performances hath undone many: sow thy seed whiles the seed time lasteth, if thou looke to have a crop and harvest. We may learne this from the birds

Eccl. 9. 10.

birds of the ayre, *the Turtle, the Storke, the Crane and Swallow, know their appointed times*; the waifaring man he travels whiles it is light, then he knowes he is under the protection of the Lawes, the sea-faring man he observes the wind, the Smith he strikes whiles his iron is hot; nay we may learne this wisdome from the divell himself, *he rageth* and doth all the mischief he can, *because his time is but short*. Thus of doing good, and so likewise must we let no opportunity slip of receiving good, lay hold of every season which may be an advantage to get heaven, to strengthen and increase spirituall graces, be glad if thou canst heare the Word preached on a working day. Saint *Basil* he preached on a working day, and tels his Auditors their thoughts & desires, that he would be short that they might go about their labour. If such thoughts possesse our hearts, at this or any other time, let us repell them, and remember what the holy Father there speaketh, the time spent in G O D S service is not lost, for G O D (to recompence them) removes troublesome businesse, gives promptitude of minde, or strength of body, sends customers to buy their wares, and if he doth none of these; yet (are they no loosers by their paines, for ) he gives them a rich treasure in heaven.

Lastly, this point may teach G O D S children patience in all distresses, and afford them sound comfort in all estates: they are nearer heaven now, salvation now is nearer to them then when they began to believe; sin and Satan do now disquiet them, but they shall not do so for ever. Many a one can be content to endure hardship a few yeares, nay to be a galley slave

Jer. 8. 7.

Apoc 12. 12.

Basil. 3. Ser. in Hexaem.

7.

Short life a ground of patience.

Rom. 13. 11.

under the *Turke* seven yeares, if he had assurance of a great Lordship after that time was expired, and choose rather to be a bondman upon those termes, then to be a free man without them: exercise long-suffering (good Christian) there may be but a day or moneth, or yeare, but a little time betwixt thee and the joyes of heaven. Who would not admire the state of such a beggar, who every houre was in possibility of a Kingdome? but behold a greater reward by GODS promise is due to all his children, then this earth can afford; more glorious things shall be theirs, then ever eye hath scene, or care hath heard, or the heart of man can conceive, which without all doubt by comparison at least, are true of the joyes of heaven. Why then shouldest thou O Christian soule be cast downe, or why shouldest thou be in vaine disquieted? surely if thou wouldest seriously consider, that thy heaviness shall be suddenly turned into unspeakeable joy, that all thy teares shall be for ever wiped from thy eyes, and that these *momentany afflictions do proportionably work unto thee, an exceeding weight of glory,* thou hast no reason to be much dejected for them.

This much of the first Doctrine, the second followeth; but that we may build upon a good foundation, we must first declare the meaning of those words on which we must ground our ensuing Observation.

*I desire to depart and to be with CHRIST) To be with CHRIST.* Why, was not Saint Paul with CHRIST? was not *his conversation now in heaven?* and was not the streame of his affection carried to CHRIST? was not he with him in the spirit as with the *Colossians,* re-joycing

1 Cor. 2. 9.

2 Cor. 4. 17.

How Saints are  
with Christ.

Phil. 3. 20.

Colos. 2. 5.

joycing and beholding his happinesse: doubtlesse he was. But this being with CHRIST was not that presence which he desired; it was a neerer presence, to be where he was in the highest heavens, and to behold the glory which GOD the Father had given him; desire is the daughter of indigence and want some way, and himselfe doth plainly tell us, *whilest we are in the body*, as now Saint Paul was, *we are absent from the LORD*; you may be pleased to observe a difference betwixt these phrases of CHRIST his being with us, and our being with CHRIST, it is one thing for CHRIST to be with us, this benefit is enjoyed in this life, he promised to be with the Apostles, and his Successors, and so by Analogy, he is with all his mysticall members to the worlds end; but it is another thing for us to be with CHRIST; this honour is reserved for the world to come, and it is a state of blessednesse as he spoke to the theefe on the Crosse, *this day shalt thou be with me in Paradise*. Whence I doe observe, that

John 17.24.

2 Cor. 5.6.

Mat. 28.20.

Luk. 23.43.

*The faithfull soule when it departeth out of this life is immediatly after death with CHRIST.* If the soule of Paul, why not the soule of other faithfull ones? Saint Paul I know, whilest hee lived, was a man indued with singular zeale for CHRIST and holinesse of life, and exercised with more then ordinary miseries and persecutions; himselfe reciteth a Catalogue of many of them, but as it is not the degree of faith, but faith that justifies, nor the measure of graces, but the having saving graces in truth, that assures us of GODS gracious acceptation of us in this world, so doe they also by GODS free promise obtaine reward in hea-

Doctrin 2.

Saints immediatly ascend after death to Christ.

2 Cor. 11.23.

Cypr. de mortali-  
lit. ad finem se-  
re.

ven, instantly upon the dissolution; as Saint *Cyprian* spoke to *Demetrianus*, though a blasphemous Ethnick, that if he would at the end of his life pray to GOD for the pardon of his sins, beleeve and confesse him, he should be translated *sub ipsa morte* to immortality, why not? the soule being purged clearely from the impurity and staine of sin by the completion & state of grace, which gets full dominion in the very moment of her departure out of the body, as *Alexander Halensis*, *Durandus*, and other learned Schoolemen have resolved, and it is not defined in that Church whether the deordination of the will, and whether vitious affections (as too much love to wife and children) remaine in the soule, saith *Estius*, yet doe we grant this to be true, that the more gracious any man is in this world, the more is he now respected of GOD, & the more glorious shall he be hereafter. The point it self is clearly proved by the New Testament, *There is no condemnation to such as are in CHRIST JESVS*. None, and therefore not to purgatory paines. For the name damnation extendeth to Purgatory, saith *Th. in 4. Senten. dist. 45. q. 2. Sixtus Senensis l. 6. Annotat. 47*. No condemnation saith the Apostle, yes, that there is damnation to the fire of Purgatory, saith the Jesuite *Malon*. Whether will you beleeve? againe, *Wee know that if the earthly house of this our tabernacle shall be destroyed, we have a building not made with hands, but eternall in the heavens*. *S. Chrysostome* rendreth *εὐ* if, by *εἶται* when, to note the time immediatly after death, he saith *ἔχουεν* not *ἔξεουεν* we have not I know not after how many years, we shall have: which may further appeare by the Apostles scope, which was to administer consolation

Lib. 4. dist. 21.  
Sect. 3.

Rom. 8. 1.

Against Pur-  
gatory.

Malon against  
B. V. her. p. 493  
2 Cor. 5. 1.

solation



solation to the afflicted, as appears by the end of the former Chapter, that they should after death goe to an eternall house, *statim post mortem acquirenda*, forthwith to be possessed after death, as *Estius* sheweth out of *Photius*, *Anselme* and *Thomas*, which else could be but small comfort unto them, if they believed they should be detained in a fiery prison, farre hotter and more intollerable then any punishment in this world can be; and that the soules of the faithfull were in a state of happines before the Ascension of CHRIST into Heaven is cleare, (though neither they nor the Angels were so happy for degree, as after the incarnation of our Saviour, is generally concluded, and by cleare demonstrations confirmed:) the point I say is cleare, I build not my faith on the book of Wisdome, though it binds Papists to the beliete thereof, that faith, *the soules of the righteous are in the hands of GOD, and there shall no torment touch them*: no torment, then not the torment of Purgatory; but behold a crystill streame which is able to quench the flames of Purgatory; *if a wicked man will turne from all his sinnes, &c. he shall surely live, he shall not die: all his transgressions that he hath committed shall not be mentioned to him.* How doth he not remember, if he doth so severely punish that it passeth the imagination of man to conceive the greatnesse thereof? can there be a back reckoning for that which shall never be remembred? and saying, that not a few but al his sins shall be forgotten, will he yet punish them to satisfie for any sins at all? and is it not an easie thing unto the LORD in the day of death to reward a man according to his waies? Call you this a reward, for a good man to be thrust into a place

Lib. 4. dist. 25.  
Sect. 2.

Wisdome 4.  
1, 2, 3.

Ezek. 18. 22.

Eccles. 11. 26.

of torment? this present life is a time of working, striving, running, sowing, and godly living, after death is the time of reaping, of receiving wages, garlands and crownes; an unjust thing it is to detaine the labourers wages, which reason I suppose is as strong against Purgatory, as against those Armenians whom our Adversaries do worthily confute; and how is it imaginable that if the good in the old Law supposed then dead, went first to torment, that they did not tremble for feare of death? how could they (as they did) depart in peace? and how is it imaginable that God who appointed sacrifices for all sorts of sins and pollutions, should appoint neither expiation nor sacrifice nor satisfaction to be made for the soules of the dead! surely there appeares not to us any token of any such thing, and therefore we may fairely conclude, that all the soules of the righteous then were translated into a state of happinesse.

This Doctrine being thus briefly cleared, we may from hence draw many conclusions.

Hence it followeth that the soule dieth not with the body, as the Sadduces that pestiferous sect amongst the Jewes did damnably maintaine; for as they denied the resurrection and the being of Angels, so did they say, there was no spirit, no spirituall substance at all, saith *Scaliger*, which without all doubt, is the truth in the judgement of *Sculterus*; so grosse were these Sadduces in their apprehensions: and as a wicked branch of this sottish stock of Sadduces there sprung up certaine Arabians which held that the soule perished together with the body, as witnesseth *Eusebius*. A fit doctrine for enlarging the kingdome of the devell:

*Alphonso a Castro contra her. ber. 5. Bell. l. 1. de beat. c. 3.*

*Vse I.*  
The soule immortal.  
*Acts 23. 8.*

*Exercitar.*  
*Evang. l. 1. c. 23.*

*Euseb. Eccles. Hist. l. 3. c. 36.*

vell: but that the soule is immortall my Text proveth, how else could it part from the body and be with CHRIST, unlesse it was a seperable substance, sith the body is not with CHRIST till after the generall resurrection: whence is there in naturall conscience that accusing power for sin, that feare of wrath, but from this principle that the soule is immortall: never make any question of this, when thou diest, thy soule which is thy better part dieth not, but is taken out of thy body, as a candle out of a lanthorne, and immediatly placed either in blisse or in torment.

Hence may we in the second place conclude against the *Anabaptists* and *Socinians*, which though they went not so far as the *Sadduces* to deny the resurrection, yet did these fantastiques dreame that the soule sleepeth till Doomes day, and is in a state of incensibility like some creatures in Winter, *insecta* till they be quickned and revived by the heat of the Sun, so they of soules, till they be raised by the power of the LORD at the last day: but how then could Saint Paul be with CHRIST: but to say no more against these silly dreamers, I proceed.

In the third place, that conceit also falls to the ground, which prevailed with many of the antient Fathers and with some later writers, that the soules of the righteous see not GOD till the last day, but are kept in certaine receptacles in expectation therof. I see no profit to the Auditory by naming them; the learned if they please may read many of their names in *Sixtus Senensis*. But how then (say I) could Saint Paul be with CHRIST: this opinion is an unworthy conceit condemned by the Church, as robbing heaven for

2.

*The soule sleeps not as the body.*

*Bullinger contra Anaba l. 4 c. 10*

3.

*Soules departed immediately see God.*

*Sixtus Senensis bibl. San. lib. 6. Annotat. 343.*

for the present of its blessed inhabitants.

4.  
*Christ absent  
in body.*

Fourthly, hence also doth it follow, that though CHRIST as touching his divinity is every where present, for else he were not GOD, yet to us in this world he is absent as touching his bodily presence. For, what is it to be with CHRIST, but to be present where CHRIST is bodily present? and againe, *whiles we are in the body, wee are absent from the LORD*: the Apostle then was ignorant of that unhappy perplexed point which some seeme to defend, the ubiquity of CHRIST'S body, for howsoever his humane nature (especially in the state of glory) is adorned with admirable gifts, and advanced to the highest dignity, honour and domination, yet doe the natures of CHRIST personally united remaine distinct both in essence, properties, and operations. Yea, and the selves confesse that the divine properties belong to the humane nature, not by any physicall transfusion from one subject into another, but it is only personall and communicated to the humane nature by the grace of personal union in somuch that the humane nature (as they say) is omnipresent not in being but in having, not in it selfe but in the person of the word, and thus do they in words at least deny what they seem to contend for.

*Hannius tra<sup>ta</sup>.  
de personâ Chri-  
sti, p. 12.  
Philip Nichol.  
l. 1. de omnipre-  
sentia hominû  
Christi, c. 6.*

5.  
*Against Purga-  
tory.*

From whence likewise it followeth that there is no Popish Purgatory; the fault is clearly remitted, and so there can be no satisfactory torments required. GOD should (me thinks) but mock us, if they say true, as if he should say, I pardon thee thy offence, but I will punish thee for it, I acquit thee of the debt thou owest me, but not of the paiment: but why should not the

the soules of the righteous dying in faith be caried instantly into heaven, as well as the soule of a man newly baptized comming to that holy Sacrament in due manner, and dying before he hath committed a new sin, although he was full of sinne before? there is no question of this latter, and why should there be of the former? And if they cannot go to Heaven because GODS justice must be satisfied, what will becom of all those that die a little before the judgement? & much more is the difficulty increased in those which passe in a moment from mortalitie to immortalitie, at the very comming of JESVS CHRIST. But I marvel not if Papists do contend for this Purgatory, as being indeed one of the best fires that ever the Pope and his Clergie have had for the heating of their kitchins. For let this be granted that there is such a fire, and that the torments there and in the place of the damned differ but in duration, and there are no torments in this world comparable to those in Purgatory; let their Preachers tell their people such a supposition as this is, if a soule had beene tormented in Purgatory thirty yeares, and had by an Angell a choise either to stay in Purgatory one day long, or to returne into the body and do this penance a hundred yeares together, to tread only on iron nailes which will pierce the feet, to drinke gall mingled with vinegar, and to eat the coarsest bread, to be cloathed with Camels haire, to lie on the ground, and instead of a bolster to have a hard stone for a pillow, the soule would rather do this penance a hundred yeares together, then to endure in Purgatory one day, saith their Preacher. By this and such like doctrines, the consciences of their disciples

*Discipulus de  
tempore ser. 60,  
litera B.*

*Apoc. 9. 5.*

Pro. 17 8.

are stung as with Scorpions; and it is like a gift whether soever it turneth, it prospereth, then may they work them like soft waxe by their charitable promises to apply the meanes for their ease and reliefe out of the place of torments. What a wofull speech was that of our *Richard I.* who committed his soule to Purgatory till Doomes day.

Fox Alls pag.  
249.

6.

Against pray-  
ing for the dead

Sixthly, this Doctrine overthroweth their Popish prayers for the dead, directed unto GOD to ease them, and free them from the paines of Purgatory, yea and that kind of kindnes too which many that do professe the Orthodox doctrine, doe unwarrantably use in words, and further, as a more durable monument of their mistake, do write upon the grave stones of the dead, GOD be mercifull to the soule of this dead man. For are they with CHRIST? then doe their prayers bring no profit to the dead, but hurt to the living. For to speake the fairest of them, 1. Such prayers can be no better than an *idle word, for which we must give an account at that day.* 2. They are an injury to the dead, and do vertyually imply, that such as pray for them are not perswaded they are in happinesse for whom they pray. 3. This practise although it might be perhaps by some qualification justifiable in the intention of the speaker, yet may it breed danger in the conceit of the hearer, who may turne thy voluntary devotion to harden him in the dangerous error of that opinion; if then no benefit redounds either to the dead, thy selfe, or the hearer, its best to leave those formes of prayer which are made for the dead. But ignorant persons being reproved are bold to reply in this foolish manner, what would you have us

Barthasar Ly-  
dius Nota in  
disputat. Taber.  
pag. 202.

Mat. 12. 36.

say

say of the dead, would you have us to revile or curse them? Oh perverse minds! as though necessitie lay upon you, either to pray for them or to curse them? Belike what displeaseth GOD pleaseth you passing well: let us speake of the dead as GODS Word teacheth us to speake of them; sure I am, it no where enjoyneth us to pray for them, nor furnisheth us with the example of any Saint to that purpose, and yet were their affections to the dead as good as yours. Cannot you use such formes of speech when you fall into mention of them, they are with GOD, they are at rest, they are happy, their memorie is blessed, unlesse you pray for them.

But leaving now these Uses of confutation, I come to those of instruction, which are indeed more profitable for our edification, and more sutable to this present occasion, and the first is,

Feare not death (O thou righteous soul) overmuch; its one benefit we reape from the death of our blessed Saviour, to be freed from the feare of our own death; death is called indeed by *Bildad* in *Iob*, the prince of terrors, & by the Philosopher, of all formidable things, the most terrible, so it is to the wicked, or at least there is good cause it should be so, for to such as live without CHRIST, death is as a pursuivant sent from hell to fetch them thither: but they that live conscionably, may thinke of death comfortably, and they may sing that triumphant song, *O death where is thy sting!* they may take this all-devouring serpent without any hurt at all into their bosomes: they that have their debts paid, dare go out of doores, and are not afraid to meet the Sergeant; they dare looke on death, and

*Use of In-*  
*struction.*

I.

Death not to  
be feared.

Heb. 2. 15.  
Iob. 18. 14.

1 Cor. 15.

welcome him as the King of heavens officer to give them possession of an everlasting inheritance; wee feare our friends when they have a vizour on their faces, but put it off and we rejoyce in them. Excellent was the speech of *S. Ambrose* to the Nobles of his city, which with threats and flatteries were sent to him by the *Count Stilico*, to perswade him to pray unto God for the continuance of his life, which when the holy Bishop heard he answered divinely, I have not so lived amongst you that I am ashamed to live longer, nor am I afraid to die, because we have a good Lord. Doubtlesse had we (beloved brethren) as much faith on earth as there is joy in heaven, we would not be afraid of death: this is the narrow passage betwixt this life and our countrie: on this side the bridge we have many troubles, many sins, many feares, many temptations of the Divil, which should make us think the worse of our lives, and very willing to leave them: but on the other side, we shall be freed from all trouble, from all sin, from all molestation of the divel, and shall be filled with all the joy our hearts can possibly desire. So that hitherto we may apply *Sampsons* riddle, *Out of the eater came forth meat, and out of the strong came forth sweetnesse.*

*Paulinus in vita Ambrosij ad B. August.*

Judg. 14. 14.

2.

*Mourne not immoderately for the dead.*

Secondly, this may serve to moderate our excessive mourning for our friends which die, we hope in the LORD. *David* exceeded in his sorrow for *Ab-salon*, and was there not a cause? He did not so at the death of the infant. Let us rejoyce, *Saint Chrysostome* saith, for the just both living and dead, because they are happy, let us not in an unseemely manner bewaile them by pulling off our haire, baring our armes, tearing

*Chryf. in locum.*  
2 Sam. 12. 23.

ring



ring our faces, or putting on mourning garments, so faith the father; and I say, happy are they which have exchanged a base earthly tabernacle for a princely Pallace, sorrowes for joy, and earth for heaven; and me thinkes our blessed brother now deceased, if he had intercourse with us mortall creatures, would say to his deare wife lying in her teares, children and friends, as our Saviour did to those pious women that followed him; *Daughters of Ierusalem weepe not for me* Luk. 23. 28. *but weepe for your selves*, you know my fastings, my meditations, my watchings (and know you brethren that godly Ministers do purposely watch and meditate for you, when you are or would be a sleep.) You know my grieffe for my owne calamities and for the calamities of Gods Church, and by your owne experience, you may know what sharpe combats I have had with that ragingemie the Divell, and what wounds I have received in the conflict; now do I feare no perils on the land or sea, no perils in the house or in the field, now am I victorious over Satan and have trampled him under my feet, and now he hath nothing at all in mee, and now am I crowned with glorie, and would you (my deare friends) be so unkind to me to wish me alive againe, and to run the former hazards? Kings and Queenes are willing to marrie their daughters to forraine Princes, and never looke to set their eyes on them againe, and should we mourne too much for his absence, and not rather rejoyce with him for his happier estate then this earth can afford: When *Jacob* heard that his beloved *Ioseph* Gen. 45. 27. was alive, and governour over all the Land of *Egypt*, his fainting heart revived, no lesse ought the confide-

ration of the glorie of departed servants of G O D, cheere up our drooping and sad hearts for them, and excite us to desire the fruition of the same glorie.

And this is my next point to be handled, *I desire*, saith S. Paul, *to be dissolved and to be with CHRIST.*

*Doctrine 3.*  
*Fore-sight of be-  
ing with Christ  
makes willing  
to die.*

Job. 3. 21, 23.

*Death simply  
not desired.*  
*Florus cited by  
B Vher in hist.  
Gotesol. p. 132.*

2 Cor. 5. 4.

*It's the fore-sight of heavenly glory and being with CHRIST, that makes a man desire to die:* Some men indeed would die, because there is nothing in this world for them to expect but miserie and shame, and these do little lesse sometimes then *call for the rocks to fall upon them*, that they might end their wretched daies as *Iob* saith, *they long for death, and dig for it more then for hid treasure*, which rejoyce exceedingly, and are glad when they can finde the grave, this motive swaied not Saint Paul, but onely this that he might be with CHRIST. I grant to desire death simply, as death, is against the Law of G O D and the law of nature, death is our enemy, and is not from G O D creatione, by creation, though it be truly from him ultione to revenge the sins of man, saith *Florus de predest.* or as others say, it is from him ordinatione, because in justice he ordained death corporall as one part of the punishment which was due for the sinne of man, and hence our Saviour CHRIST himselfe who knew no sin at all, viewing death as it is in it selfe considered, declined it, *let this cup passe*, and so did Saint Paul too, *we will not* (saith he) *be uncloathed*, the parting of these good friends body and soule without some further end, is a grievous separation; this harmelesse innocent nature teacheth; and as death is further a meanes to cut off all possibility to profit others, and to helpe the poore Church of CHRIST with our labours: thus  
picty

piety and grace may move them to pray with *David*,  
**LORD let my soule live.** These cautions are premised  
 to prevent mistaking in the point; but now, which is  
 to my purpose, Consider death as it is a way & meanes  
 to bring us to the presence of **CHRIST**, so it may be  
 holily desired, our Saviour **CHRIST**, who said, *let this  
 cup passe*, said also as his death was our life, *I have a  
 Baptisme to be baptized withall, and how am I pained till  
 it be accomplished?* and not only I *Paul*, but we that are  
 faithfull that are in this tabernacle, *do groane earnestly,*  
*ver. 2. not for that we would be unclothed, but clothed  
 upon, that mortality might be swallowed up of life; and af-  
 ter, we are willing rather to be absent from the body and  
 present with the LORD.* Its the love that a child should  
 be borne into the world, not the love of paine that  
 makes the mother desire the travell in child-birth;  
 excellently saith *Saint Basil*, *properanti ad caelestem pa-  
 triam. &c.* to him that makes hast to the countrey  
 which 'is above, the stay in the body is more grie-  
 vous then any paine, or any prison: and it is said that  
*Peter* and *Andrew* welcomed their crosses, as they  
 were wont to doe their dearest friends, and imbra-  
 ced them in their armes, and saluted them with kisses  
 of peace. *Ignatius* encouraged wild beasts to devoure  
 him that he might be bread for **CHRIST**; Martyrs  
 went to their death with cheerefullnesse and songs,  
 and ran to the stake as to a garland; and who would  
 with *Saul* *hide himselfe in the stufte*; when he is called  
 to be crowned a King?

If *Abraham* saw his day by faith when he was but pro-  
 mised, and rejoyced, what cause of joy must it needs be  
 to see the Saviour of the world when he is exhibited?

If Saint *John Baptist* did leape at his presence when he was in the wombe of his blessed mother. What will his glorious presence effect in them who shall behold him in al his Royaltie: if the Wise men of the East went a long journie, and rejoyced to see the holy Babe **C H R I S T** in the house; what cause of joy will it be to see him sit in his glorie at the right hand of his Father, far above all Principalities and powers? If many Kings and Princes longed for that day to see their Saviour mortall, what resemblance is fit to expresse the joy of those that behold him crowned with glory and immortalitie? it is a passing glory to be admitted to the sight of **C H R I S T** his face, and to receive glory from the brightnesse of his Majestie, and if we were to suffer torments every day, yea the very torments of hell for a time, therby to gaine the sight of **C H R I S T**, it were nothing in respect of the reward.

Luk. 1. 44.

Luk. 10. 24.

Vse 1.

Wicked ones  
cannot see with  
Christ.

This Doctrine shewes us the extreame folly of all licentious livers and impenitent sinners; when they looke upon their wicked courses, what foresight can they have but of hell as their just reward: they would be with **C H R I S T** (as they say) hereafter, and yet they will not have **C H R I S T** to be with them now, and to rule over them; they will sow unto the flesh, and yet would reape unto the spirit; they are stout and will have their sinne though they be damned for it: we will (say those rebels in *Jeremy*) *walke after our owne devices, and we will every one doe the imaginations of his evill heart.* Experience sheweth us that you cannot crush oyle out of flints, nor sweet wine out of sower grapes, and if you be the scedesmen of darnell and cockle, you shall have no harvest of wheate or good

Jek. 18. 22.

good graine; you will not live conscionably, and yet you would die peaceably; and though you speake CHRIST faire, yet you will loose nothing for his sake; the chaine will make your profession afraid, and reproach will make it ashamed: you love him well you say; but you will be advised not to displease such and such friends for his love; your fore-sight of Heaven hath no hands to do good works corporall and spirituall, nor eyes to shed teares for your sins and the sins of others, nor stomacke to abide a holy and a religious fast, nor flesh to endure this mortification and zealous revenge, nor tongue to speake the language of confession, and zealous, devout and faithfull prayer; if then in your extremities and when your feares approach, you send for us, as *Pharaoh* did for *Moses*, and never till then, and cry unto us *helpe us* and comfort us, as that starved woman did, to the King of *Israel*: Wee answer as hee did that distressed creature, *if the LORD doth not helpe you, how should we?* And now by this time I suppose you are brought to that passe, that GODS servants, whom you have in your prosperity despised may say to you concerning all your daubers whom you then respected, where are they now that will prophesie peace unto you? your consciences which before were asleepe, being now awakened to heare the crie of your sinnes, and these glasses formerly covered with dust as it were, being wiped cleare to represent unto you the disfigured and odious face of your sinnes; when these evill daies shall come upon you (as they will or that which is worse) you must needs confesse to the terrour of your soules, that we GODS Messengers have told you of these things, and you would not heare us, as *Reuben*

2 King 6. 26,  
27.

Gen. 42. 18.

Pfal. 50. 21.

2 King. 9 33.

said to his brethren. Your sins which you tooke to be your friends (as G o d himselfe hath threatned) are suddenly turned to be your foes, and now do appeare as a marshalled army comming in a terrible manner against you, and when G o d speakes to your consciences, as *Iehu* did to the *Eunuchs*, who is on my side? who? even they will cast you downe and dash, as it were, your blood against the wals, and make you to be trampled upon; and then can you cast your eyes no way without horreur, if upwards unto heaven, they will tell you that you are justly excluded out of that happy place, if you think upon hell, the mouth thereof (as you feare) is open every moment to receive you when these evill daies shall come, &c.

2.  
Get assurance  
of Christ.

Second Use of instruction is, that we would study our selves, and ransacke our soules, and be of good grounds, and to have certaine evidence that our change shall be for the better: mans wisdom teacheth him in Summer to provide for Winter, in youth for old age; if G o d be better then the world and heaven better then earth, and the soule better then the body, shall we not labour while we live to get full assurance of being with CHRIST, as *S. Paul* had, when we are dead? but here is the maine doubt, how I should know and be assured thereof.

I.  
Faith gives as-  
surance of  
Christ.

First, if thou art assured hereof, then hast thou faith, the maine and fundamentall grace, not *fundamentum quod*, that is, CHRIST, but *cui* as a learned Schooleman doth distinguish, immediatly laying us upon CHRIST, and as a Captaine, I say not making the graces as heavenly Souldiers, but as bringing them forth to fight according to their severall operations; thou hast I say a lively faith both in that direct act where-

by it justifieth, and also by a prudent observation of the worke of faith in thy soule; thou dost by faith believe that thou art justified by faith; thou hast also the attendant companion upon faith, that Christian hope whereby thou waitest on G O D till he accomplish all his gracious promises; if we come against the Di-  
 velle as *David* did against the *Philistine*, not with sword, shield and speare, but in the name of the L O R D of Hosts, we are sure to conquer. If we have these graces and by the use of holy meanes do hold them fast, how happy are we! Blessed is he that beleeveth the Lords words to be all of them true, and blessed is he that waiteth on him, till he manifest the truth of his words, that believeth by faith that G O D is his Father, and expecteth by hope that he should shew a fatherly affection to him; who believes that salvation belongs to him, and waites by hope til he enters into possession of it: if this then be the blessed frame of thy soule, that thou resolvest and hopest to live, and thou resolvest and hopest to die in the armes of thy sweet Saviour, thou art in a happy case.

Heb. 3. 6.

I Sam. 17. 45.

Secondly, if thou hast this holy affection to die, and assurance of being with C H R I S T when thou art dead, then dost thou labour for the true sense and feeling of thy reconciliation with G O D, and dost make thy peace with thy brother whom thou hast wronged by word or deed; if thou lookest to see the face of C H R I S T the righteous Judge with comfort thou wilt abandon foolish shame, and fond selfe-love, thou wilt make restitution, and returne goods in thy hands to the right owner; thou wilt not suffer sin to lie upon thy soule, nor let thy furrowes in thy field to cry out a-  
 gainst

2.

Assurance of be-  
 ing with christ  
 what it workes.  
 Mat. 5. 25.

Ezek. 33. 15.  
 Iob. 31. 38.

gainst thee, nor by proportion, the stone and timber of thy house to complaine of thee, Zach. 5. 4. for this would bring a curse to consume them: thou wilt often make thy reckning even with thy GOD: for this makes friendship durable, if CHRIST be gone, as he seemes to be at some time from his children, thou wilt seek for him sorrowing as *Mary* his mother did, and thou shalt in GODS good time find him in the Temple (as she did) I mean in the use of his holy ordinances.

3.  
Spiritual watch

Thirdly, alwaies be vigilant and watchfull; this spirituall watch is nothing but the carefullnesse of the soule to keep spirituall graces in their vigour and activity, and though GOD hath appointed watchmen over us, yet hath he not appointed watchmen for us, their watching is not in our stead to give us leave to sleepe, but it is to keepe us waking, *what I say to you, I say to all, Watch.* And very good reason, *You know not* (saith our Saviour) *what houre your LORD will come;* and our drouisie disposition will be soone rocked a sleepe by Satan, who besprinkles the temples of our head with his spirituall *opium* of wicked motions and suggestions, if we do not lawfully strive against them; take heed least thine owne corrupt heart the greatest enemy thou hast beguileth thee not, be prudently vigilant to descry dangers before they come, to prevent all occasions whereby thy happy estate might be lost; the dumbe beast, as Oxe and Mule, that are without understanding, will not come neare the place where they have escaped danger, and shouldest thou adventure to the hazard of thy soule? in knowledge be not like the horse and mule, in avoiding dangers be like them. Consider the Devils policy, he is a theefe

Mar. 13. 37.

Mat 24. 42.



theefe; a beggar may safely passe by him, his aime is to rob the wealthy passenger: rub thine eyes often, frequently ransacke thy heart, keep GODS feare fresh in thy soule. *Jacob* could not sleepe when he heard of *Esau* his comming against him, and *Sampson* had little list to sleepe in *Dalilaes* lap when he heard the Philistins were comming on him; delight in the society of the Saints, good company keepes us waking; all these are soveraigne helps to keepe us spiritually watching.

Gen 32.  
Iudg 16.19,20

Fourthly, often meditate on death, die as it were daily in the disposition of thy soule, and preparation to death; forge:fullnesse of death makes life to be sinfull, and death to be terrible as a destroying Lyon, whereas the sight of savage beasts is not terrible to those that converse with them; looke on death as on the Sun in an opticke glasse, though it be far off, yet it seemes neere at hand, and so in truth it may be neere us, being as a pit covered with snow into which wee may suddenly fall; that which many carrie in their rings, carrie thou in thy heart, *memento mori*; be like to those that in their life time had their sepulchers in their gardens, and places of pleasure, and that they might be mindfull hereof, some had dead mens skuls before their eyes in their most delicious banquets; by so doing, we should prevent a great deale of sin, & it would be as a bitter pill to purge out many noisome humours, and prove that we are truly wise, alwaies ready for death: its an excellent thing when death approacheth, to have nothing else to do but to die.

4.  
Frequent meditation on death.

Lamen. 1.9.  
Mat. 24.48.

Deut. 32.29.

Fifthly, it is a comfortable signe, if thou dost heartily pray to GOD for this very end as the Saints of

5.  
Continuall prayer.

Pfal. 39. 21.  
& 90. 12.  
Luk 2. 32.

G O D have done: prayer is our best guard when we are at home and when we are abroad; G O D will not denie our suits made in C H R I S T his name; because this was one benefit which C H R I S T merited for us. Alas what else should we do when we are every day for ought we know going to judgement? should we not intreat the Judge to pardon us? should we not with sighes and sobes cry continually unto him to be mercifull unto us? *Hier.* reports in the life of *Paul* a Disciple of *Anthony* the first Monke, and that not simply for devotion, but to avoid persecution, that this religious man was found dead kneeling upon his knees, holding up his hands, lifting up his eyes, the soule was so devout that the very dead corps seemed to pray unto G O D, now this humble seeking to G O D by prayer that he would make us alwaies ready for death, argues a soule sensible of its owne weaknesse and of G O D s goodnesse.

Sozom lib. 1.  
*Histor.* cap. 13.

6.  
*Sincerity.*

Sixthly, if thou art sincere and sound at the heart, and walkest with G O D in the uprightnesse of thy soule, and makest this the crowne and garland of thy life, which will never wither and decay, that thou hast all knowne sins, not the outward onely whereof men may be witnesses, but all inward corruptions, as hardnesse of heart, wanton revengefull thoughts and such like, whereof the world can take no notice, if thou magnifiest G O D s graces, and gracious persons, and canst be content out of thy love to C H R I S T, to suffer any thing for C H R I S T, this is sincerity: I say not legall sincerity, that is a perfection too high for us to attaine unto, nor onely naturall and morall integrity, whereby an unregenerate man is guided by  
the

Esay 55. 7.

the light which is in him without hypocrisie (this may the very heathens have) but Evangelicall integrity, whereby the person being accepted for CHRIST, the heart though failing in some particular actions, yet manifests habituall grace by a constant course (in the generall) of a holy conversation.

Lastly, to name no more, if we are truly thankfull unto GOD for making away for us to goe by death to heaven (by the death of his Son) whose portion by due desert was hell; how *Judith* and *Ester* were magnified for procuring deliverance to their countrymen from outward enemies, the Bible sheweth: how the Grecians honoured *Flaminius* the Romane for prevailing against *Philip* of *Macedon*, and proclaiming their liberty, is registred in heathen stories, with what applauses and acclamations of all the Romans, men, women, and children *Constantine* was received into that Queene of Cities, *Eusebius* the Historian doth relate, for vanquishing the Tyrant *Maxentius*, calling him their deliverer, their conserver, their bountifull Patron, a common good thing, &c. here was love and thankfulness we see most earnest; GOD knowes and our owne consciences testifie unto us this day how far we exceed those Grecians and Romans in mercies bestowed upon us, not by a mortall man but by our JESVS, not from temporall servitude, but from the power of the divell; if then our cries and acclamations be to our JESVS constantly, *ὡς τῆς σωτηρίας*, as theirs were to their deliverers, and we can joyfully sound forth *S. Paul ἐμὴ σωτηρία*, *O death where is thy sting--* thanks be to GOD who hath given us victory through JESVS CHRIST OUR LORD, this is a good signe of a blessed

7.  
*Thanks for  
Redemption  
from death.*

*Putar. in vita  
Flami.  
Florus Hist.  
Rom. li. 2. 7.*

*Euseb. lib. 1 de  
vita Const.  
c. 33, 34.*

fed man; and if these are in you, I do assure you that your estate is now good, and by perseverance in them, shall be farre better hereafter, and these will comfort you, when all the comforts of the world will faile. What will all friends, riches, and pleasures profit when you are on your death-bed? unlesse you have this foresight of joy in CHRIST, you live (for ought you know) under GODS curse, the curse both of the Law, and the curse of the Gospell, and you can have no solid joy in any thing under the Sun, no more then a condemned man can have in his wealth & fore-pas- sed honour; but have and keep these fruits of the ho- ly Spirit, and when death shall come to thee, and take thee (as it were) by the hand, thou hast no cause to shrink for feare, but maist say with *Babylas* slaine by *Decius* that persecutor, in the words of the Psalmist, *Returne unto thy rest O my soule, for the LORD hath benee beneficiall unto thee*, now my griefes farewell, & all my wrongs adieu, and now my soule be glad, for now commeth thy rest, thy sure rest, thy sweet and never fading rest; and that which comforted *Hezekiah* on his supposed death-bed, *Remember LORD how I have walked before thee with an upright heart*; that also was a great comfort to this our deceased brother, that he could say to mee in his last sicknesse, when I visited him, that he had walked in sincerity, and performed his Ministeriall duties (setting humane unavoidable defects aside) with an upright heart, and so I doubt not but GOD sent his Angell to waite at his beds head to carry his soule when it parted from the body, into *Abrahams* bosome.

What comforts  
in death.

Esay 38.3.

Note,

You have heard (beloved) what was Saint Pauls  
desire,

desire, that was to die; and a reason implied of his desire, for then he should be with CHRIST: hearken with the like Christian attention to Saint Pauls judgement or censure of that estate of being with CHRIST; this is saith he far the better, or (as some expound the words) which is best of all: which occasions a Question, Whether is it better to be with CHRIST in his humane nature, then to be with GOD, whose beatificall vision is said to be the chiefe object of happinesse? To which I answer, that the Apostle doth not compare these together, I meane the enjoying of GOD and CHRIST, as though his chiefe happinesse did consist rather in beholding the body of CHRIST then the face of GOD, but his being with CHRIST, and that estate in glory is compared to his being in this present world, and he mentioneth CHRIST because he in his humane nature had purchased this great happinesse for him, which consisteth principally in the vision of divine excellency: our happinesse is chiefly in GOD, but by CHRIST his merit: do we not thinke that many poore exiles stripped out of their inheritance, and banished out of their native soile; do desire to see that day, and that blessed man that should bring them out of their captivity, and settle them in their former habitations, and rejoyce in him as the author of their happinesse? hence I note,  
 ¶ *A life in heaven with CHRIST, is furre better then a life on earth with men.* It is better for the wife to be with her husband then in other company, and is it not much better for the Spouse of CHRIST to be with her LORD, whom she worthily esteemeth as the chiefe of ten thousand? this present life of nature is

*Quest.*  
 How it is best  
 to be with  
 Christ.

*Sol.*

*Aquin. 1, 2, 4. 3  
 art. 8. sine con-  
 traditione.*

*Doctrine 4.*  
 Christs glorious  
 presence the  
 best.

good, the life of grace is far better, but the life of glory is best of all; it is good to be a babe in CHRIST, it is better to be a strong experienced Christian, but to raigne with CHRIST is best of all; it is good to sigh and sob for sin, it is better to mortifie and to prevaile against it, but it is best of all to be perfectly sanctified, and purged from it. We know that *Absolon* recalled from exile, and not admitted to see his fathers face in Court, was impatient of all delayes, and so are GODS children after they are called to GODS favour, long to see their Saviour which is far better, which may further appeare by these differences betwixt these two estates.

2 Sam. 14.

*Reason I.*  
sin in the best  
on earth.

Is it not far better to have the wayward old man in our bosome, the most spitefull enemy and false friend, I meane all the remainders of corruption, the leprosie and poison of sin quite abolished then to have them still in us? while we live they will be in us do what we can, we shall find much ignorance of GOD and all his waies, much folly which keepeth us from taking any thing to heart which respecteth GOD or our selves, much uncircumcision of heart which makes us that we cannot be holily poore in spirit though conscous of innumerable motives which should induce us hereunto, much drosse of self-sufficiency which will not let us perceive what need we have of GODS presence for the quickning, strengthening, comforting, directing and prospering of us in all our wayes, though the breath of our nostrils be not more necessary for our naturall being, then his grace is for our spirituall welfare and comfort; these evils do renew their assaults on us every day, and notwithstanding

ding we renew daily our endeavouring against them, yet cannot we get that full conquest over them. If we could assemble all the Saints together, and aske them whether they were without sin, what do we thinke would they answer: whither that which *Pelagius* saith, or that which *John* the Apostle saith? How great soever their excellency was, if they could be asked, they would cry out with one voice, *If we say we have no sin, we deceive our selves, and there is no truth in us,* and would they perhaps say so more humbly then truly? GOD placeth not the commendation of humility in any part of falsity: and therefore if they spoke this truly, they had sin, because they humbly confessed it, and the truth was in them; & if they said they had sin when they had none at all, they did lie, and so did sin in lying, and the truth was not in them, but when we are in CHRIST all our sins are quite abolished, and not till then, and therefore to be with CHRIST is far better.

*Aug. de natura & gratia c. 36.*

*1 Joh. 1. 8.*

Secondly, is it not far better to be in such a condition, where we shall be freed from all troubles, miseries, diseases and discontents, then to live in poverty, debts, diseases, disgraces, discontents and infinite crosses? even those things often which we love the best, and expected the greatest comforts from them may prove our greatest crosses, or at least we live in feare and expectation of changes and evils to come; now they that are with CHRIST are then and not till then, freed from all those evils which should make our life not over-pleasing to us, and they are not onely freed from those evils, but set in high places out of the gunne-shot and danger of them, and

2.

*Death freed  
from all crosses.*

therefore to be with CHRIST is farre better.

3.

Death freeb  
from all feare.

Thirdly, is it not farre better to live in such state where we shall live without feare of displeasing our good GOD, and of loosing his favour, which is better then life it selfe, then to live in feare of displeasing him? from this feare in this life we can never be freed in truth, nor without great danger in our conceit, and it is a great bitternes to the soule to displease our best friend in the world; from these feares we are fully freed when we shall be with CHRIST, and therefore to be with CHRIST is far the better.

4.

Death freeb  
from all temp-  
tations.

2. Tim. 4. 8.

Fourthly, is it not far better to be there, where we shall be freed from the molestations and temptations of the Divell, who as he is crafty, so is he cruell, then to be encumbred with them? S. Paul we know triumphed, when he had finished his course and fought that good fight against them, and shall not we? these infernal spirits are every where about us: when we are at our best devotions in the Church, one Divell or other stands at our right hand as at Ioshuabs, to intice us to sin, they have no place in heaven to trouble us when wee are with CHRIST, and therefore to be with CHRIST is far better.

Zach. 3. 1.

5.

Death freeb  
from ill compa-  
ny.

Fiftly, and lastly, is it not far better to be in heaven with CHRIST where no sin is committed, where are no false brethren to betray us, then to live in this world which is a very pest-house and Sodome full of filthinesse, and where perhaps we have not one entire good friend in this world? This is the condition of them that are with CHRIST, they are freed from that woe of the Psalmist; *Voe is me that I am constrained to dwell in Mesch,* and from the company of all the wicked,

Psal. 120. 5.



wicked, and shall see with unspeakable joy and comfort the blessed Angels, and the spirits of all the faithfull departed, the glorious company of Martyrs which shine now much brighter then the flames wherewith they were burned, they shall see the blessed Virgin *Mary* the mother of our LORD, they shall see the most sacred humanity of our Saviour, and his comely face, fairer then the sons of men; and above all this, they shall immediatly enjoy the glorious presence of GOD, and have a cleare sight of the divine face: and consequently to be with CHRIST is the best of all.

First, if to be with CHRIST, is best of all, then (by the law of contraries) to be with the divells in hell is worst of all; to be borne in sin is bad, to live a slave of sin is worse, but to die in sin is worst of all: to live in a deep dungeon and prison, to be tormented with the sight of ugly divels, & that with everlasting fire without all ease, intermission and hope of remedy, what a wofull thing is it? if some have lost their wits by meanes of some dreadfull sight, yea if the very suspicion of divels hath caused many men to tremble, and the haire of their heads to stand upright, what shall then the terrour and feare of that dark lake be, which is full of many horrible fiends and dreadfull hellish monsters? the appearing of divels in horrible shape, is a far greater evill then is imagined: some body saith (he beares the name of *Cyrrill*) that one would choose rather to burne in a hot fire, then endure their fearefull sight. Good LORD that any Christian should live in the danger hereof, and yet be senselesse? what to be a fire-brand of hell and not to be moved? this stu-

*Vse I.*  
The horror of  
hell.

*Cyrril de vita B.*  
*Hieronymi ad*  
*finem Epist.*  
*B. Hieron.*

pidity may make our hearts to quake, and our flesh  
 to tremble, and astonish our senses; O then pity your  
 owne soules, pity the soules of wretched sinners, and  
 be intreated (brethren) by the sweete mercies of GOD,  
 by all the sufferings of our Saviour, by all the joyes  
 of heaven to *seeke the LORD while he may be found*: if  
 the danger of sin was onely to be bond-men and bond-wo-  
 men, as *Queene Ester* said to *Ahashverus*, *I would have*  
*held my tongue*, or I would have beene lesse importu-  
 nate with you, but the punishment is a thousand times  
 greater, and I am at this time GODS Messenger, to  
 bring heavy tidings unto sinners, and I will tell you  
 what you shall find true by experience hereafter, that  
 you who are despisers and contemners of GODS Or-  
 dinances, formall professors having a shew, not any  
 power of godlinesse, malicious persons, &c. shall after  
 a little time, yea a very little time, cry out, *Wo, wo,*  
*wo.* Ah what an unfortunate wretch am I, that have  
 lost all hopes of heaven! time was when happinesse  
 was offered to me, but I (foole that I was) rejected it;  
 now alas shall I weepe and waile for ever. A little Ci-  
 ty as I have somewhere read, resisted *Alexander*, he  
 lighted a torch and vowed that if they submitted not  
 themselves before the torch was burnt, he would  
 burne their City into ashes; our life is like the bur-  
 ning of a torch; now must thou yeeld up thy selfe to  
 be ruled by the LORD, or burne in hell, not as that Ci-  
 ty for a short time, but for ever: the everlasting flames  
 of hell cannot burne out one staine of sin out of thy  
 soule: What great benefits didst thou receive of the  
 world to allure thee to loose heaven? and what if  
 thou hadst gained much riches and many pleasures,  
 and

and enjoyed them a hundred yeares: all those are gone, and all are nothing in comparison of the least torment which thou there must suffer; then wilt thou cry out, oh unhappy pleasures, oh unfortunate riches, oh miserable time wherein I foolishly blinded my selfe! *Ethelburga* wife of King *Iva* a Saxon King in this Land, *Anno Dom. 709.* by a godly policy won her husbands heart from carnall delights: on a day they had all outward solaces that heart could wish, the roome richly furnished with plate, they had sweet & pleasant musicke and delicate cheere; she caused the same place to be strewed with dung, and to be as loathsome as they could make it, she intreated and prevailed with the King to repaire thether, & beholding it, he mused in his mind of the change, she took the opportunity, and thus said unto him, where are yesterdaies delights, good cheare, and rich furniture: are not all such things as wind and vanity which passeth away: and with these and the like speeches she drew her husband to a mortified life. Oh that this or the like consideration could reduce the lovers of pleasures to the love of the ever-living GOD! If the damned in hell could have but another life in this world, nay if those which have but seene them, or rather (as I believe in my instance) the strong imagination of such a terrible sight; I would not wonder if they proved the greatest Saints on earth. Venerable *Bedē* tels (as he thinks) a true story, of one *Driethelme* by name, (the man lived in *Northumberland*) who was raised from death to life, and reported wondrous things which he had heard and seene both of joy and paine, which wrought this great effect (as there

*Guliel Met-  
mef Continua-  
tor Bede, c. 3.*

*Beda Histor.  
Ang. l. 5 c. 13.*

there is chronicled) that he utterly detested this present life, and abandoned all worldly cares, chastised his old impotent body with daily fasting, plunging himselfe in Winter season into the cold water, singing of Psalmes and devoutly praying, and when the beholders said, Brother *Drithelme*, this is a marvellous thing that you can possibly suffer such bitter and sharp cold; marvell not (saith he) for I have seene places colder then these. Let this move thee to *seeke the LORD while he may be found*, the benefit of this life you cannot long enjoy, and when it is once past, it is everpast, you cannot recover it though you had in your power a thousand worlds to give to redeeme it.

And as for us fellow souldiers and deare Christians, let us hold fast that goodnesse which we have, let us play the men, let us be couragious, constant, and never weary of well-doing; let neither divell nor man take our crownes away from us, never looke to enjoy a state which is best of all, without much opposition, *Pharaoh* will pursue you with all his power to bring you back into servitude, but do you like stout Champions repell the temptations of the divell, as *Gregory Nyssen* instructeth you. Avant thou cursed and unhappy creature, I am a dead man, a dead man loves not bodily pleasures, a dead man is not caught with riches, a dead man slandereth not, a dead man is no lier, &c now have I another kinde of life, and another rule of life then formerly I had. I have learned to contemne earthly things, and to set my mind on heavenly things. That which Saint *Hierom* spoke of judgement, we may apply to the joyes of heaven, let them be painted on the walls of our houses, and in every

Courage a-  
gainst death.

Gregor. Nyssen  
Sancto Bapti.  
Oratio.

Hier Epist. ad  
Eustachium.

every corner thereof, that they may be alwaies before our eyes: as Captaines do encourage their Souldiers to fight for their country, lives, profession, &c. so doe I say to you brethren, it is the LORD of Hosts whose battailes you fight, it is your own salvation which is in hazard, your enemies would rob you of grace, and deprive you of happinesse; if you give up your weapons you are undone and firebrands of hell, be valiant therefore and keepe this treasure, this pretious treasure which CHRIST (saith S. Bernard) did judge to be more pretious then his owne blood; if I had kept the blood of CHRIST which dropped from him as he hanged on the Crosse in a glasse, how carefull should I be to keep it? and must I not be carefull of my soule which is a pretious treasure kept in an earthen vessell? if thou art poore in thine outward estate, and CHRIST be thy portion, thou art rich enough, care not for outward poverty, be the LORDS servant now, & thou shalt be with CHRIST hereafter, which is best of all. If thou art afflicted in thy body with any grievous disease, care not for that; if afflictions work kindly to mortifie thy sinne now, thou shalt be with CHRIST hereafter, which is best of all; if thou art basely esteemed and persecuted by wicked men, care not for that; if this be for righteousnesse and out of a desire to keep a good conscience, thou shalt be with CHRIST hereafter, which is best of all. If thou hast but weake indeavours and a litle strength to goodnes, if thou strivest to be better, & art a conquering thy sin, be not daunted hereat, thou shalt be with CHRIST hereafter, which is best of all. And to reflect upon our deceased brother, now hast thou happy soule that

*Bernard ser. 3.  
de Adventu  
Dom.*

which thou hast so much longed for; thy death is the death of all thy defects, & the beginning of everlasting happinesse; thy faithfullnesse, thy integrity, thy zeale have procured to thee a crowne of glory, now hast thou thy fill of happinesse; O blessed art thou that maist see the LORD face to face, that thou maist enjoy the happy sight of thy sweet Saviour; thou beholdest thousands of Angels, the Assembly of our first Parents, the seates of the Apostles, the tribunals of the Prophe's, the scepters of the Patriarkes, the crownes of the Martyrs, and the praises of all just men made perfect, as Saint *Basil* saith.

*Basil. de Bapt.*  
*fol. 147.*

VER. 24. *Nevertheless to abide in the flesh is more needfull for you.*

*Coherence.*

Our Apostle hath made it knowne unto us, why in respect of himself he desired to die, and of this I have already spoken: now doth he in this verse acquaint us with the reason, why he should desire to live, because his life made more for the profit and advantage of the *Philippians*, then his death could doe. For making the way to the maine point which I doe onely aime at, five things are to be cleared.

*Exposition.*

1. What is meant by Flesh? the mortall body in which the soule dwelleth by a Synecdoche, flesh being a conspicuous part thereof.

2. What is it to live in the flesh? it is to live a naturall life preserved by naturall meanes, as eating; drinking; sleeping, &c. we walke in the flesh though we do not warre after the flesh; yet take him not as if he meant to abide alwaies in the flesh, and by a privilege

2 Cor. 10. 3.

ledge to be exempted from death which is appointed for all men, but he meanes deliverance from those present bonds, and the continuance of his life for a time to the furtherance of their faith and joy. Phil. 1. 12.

3. Marke here and in the former verse that our Apostle speaks as if his soule was himselfe, and as if his body was no essentiall part of man, this is not true in propriety of speech, and therefore is to be taken improperly by a Synecdoche, *Integri pro membro*, the whole is put for a part, & here for a principall part of *Paul*, the same trope in the like phrases touching our Saviour **CHRIST**, is by a kind of Appropriation called by Divines the Communication of properties; and these are usefull termes happily invented to cleare these and many obscure Texts of Scripture touching our Saviour. But to returne to our Apostle: Saint *Paul* consisteth of flesh and spirit, or soule and body, and yet Saint *Paul* saith, for him to abide in the flesh is more profitable for them. When hee died he was with **CHRIST**; how? not with his body, but with his soule: Saint *Paul* is dead and hath scene corruption. How? in body, not in soule. Saint *Paul* in propriety of speech abideth not in the flesh, but his spirit a principall part of *Paul* that is it which during the terme of his naturall life abideth in the flesh or body. John 3. 13. &  
John 6. 62.  
Acts 20 28.

4. *More necessary*] This is not spoken simply but comparatively, it was not absolutely necessary for the Church that *S. Paul* should live, for **GOD** could even then, as after his departure he did, provide other Instructours to build his Church and House, but yet it was more necessary for their profit that he should live then die.

5. *For you*] But why more necessary? was it not because his appointed time to die was not yet come? this is true, but personall. He mentioneth that which concernes the *Philippians*, that they might take notice how carefull he was for them, and how thankfull they ought to be to *G O D* for him.

My life is more needfull for you, for the furtherance of your faith and piety.

Q. Did Saint *Paul* desire to live only for the good of the *Philippians*?

Sol. He neither saith it, nor thinketh it. He saith his life was more needfull for the *Philippians*, so it was, but he saith not only for them.

Q. Why then doth he only name them?

Ans<sup>r</sup>. Because he only writeth to them.

Behold a patterne of admirable love in a Shepherd to the sheep of *CHRIST*, preferring their welfare to his own present glory. What Merchant (saith Saint *Chrysostome*) having his vessell fraught with rich commodities, if he could safely arrive at a haven would doubt to do so, rather then be still tossed in the sea? What Champion would strive for the mastery when he might weare the corruptible crowne? What Commander when he might rest at home in glory after a triumphant victory, would rather still continue the fight to the hazard of his life and honour? and yet this is *S. Pauls* choise, wherein he resembles a woman that hath husband & children, her husband is in a far country & she is with her children; she may go to him whom her soule doth chiefly love, and there she shall be abundantly provided for, but then she must leave her children behind her, and what then

Good Shepherds preferre the welfare of their sheep to their own glory. *Chrysost. in loc. cit.*



then will become of you my poore children? it would be better indeed for me to be with my husband, but it would be worfe with you then now it is, for your sakes therefore it is that I neglect mine owne present honour to do you good. Leaving this discourse, the words do naturally yeeld us this Doctrin, which I will handle being pertinent to our present purpose.

*The life of a faithfull Minister doth more good, and is more profitable for GODS people then his death:* This doth *S. Paul* witness of himselfe, yet from this particular and worthy example, the grounds and reasons of his assertion being common, and the same in others that they were in him, the doctrine is generally true of every faithfull Pastour, that they doe more good to the living Saints while they themselves doe live, then when they are dead. The Word of GOD in the mouthes of the Ministers is not weake, but mighty in operation, able to cast downe strong holds and whatsoever opposeth it selfe to it: though Satan be the strong man that keeps possession, yet the LORD is stronger and can cast him out. See the efficacy and wonderfull working of the Gospell, that *Saint Paul* could say for his part only, that from *Ierusalem* round about unto *Illyricum*, he had fully preached the Gospell of CHRIST, and *as the lightening commeth out of the East, and shineth to the West*, and as the *Suns going forth is from the ends of the heaven, and his circuit to the ends of it, and there is nothing hid from the heat thereof:* so in *Saint Pauls* time the Gospell was come into all the knowne parts of the world, and brought forth fruit, as it did amongst the *Colosians*; thus did the Gospell strangely spread it selfe by the preaching of:

*Doctrin 5.*  
*A Ministers*  
*life more profit-*  
*able then his*  
*death.*

Rom. 15. 19.

Mat. 24. 27.

Psal. 19. 6.

Coloss. 1. 6.

GODS servants, even while Saint *Paul* himselfe was  
 alive, and after the Apostles by their Successours as  
 they were Pastours: as the soule in the body, so were  
 Christians dispersed in the world, even the Getuli-  
 ans, Moores, Spaniards, Galls, and the Britans, the  
 Sarmatians also, Germanes and Scythians do believe  
 IN CHRIST, before whom the gates of all Cities are  
 throwne open, and none are shut against him, before  
 whom also the iron locks are broken, and the brazen  
 gates are opened, *i.e.* the hearts of very many that  
 were holden fast locked by the divell, are now unloc-  
 ked by the faith of CHRIST, faith *Tertullian*. What  
 instrument was ever too weake to effect GODS will,  
 if he tooke it in hand? though the Apostles presence  
 was but weak, and their speech rude, and their words  
 distastfull and unwelcome to the world, yet did they  
 prevaile, or if they had been to preach to Infants and  
 children not seasoned with inveterate idolatry, it had  
 beene no great mastery to have brought them to the  
 faith of CHRIST, as it was no great glory to the Spa-  
 niard, to vanquish the Indians, when *Benzo* the Italian  
 reported that he durst be one of the 25. that would  
 fight with ten thousand, nay with twenty thousand  
 of that naked people: but the case is altered now, for  
 1. The Apostles were but few for number and of no  
 great reckoning in the world: 2. For the same men  
 to teach a strange doctrine to believe on CHRIST  
 crucified, and to be ready to lay downe their lives  
 for him, if they looked to go to heaven. 3. To preach  
 to the world when many of them did seeke after wis-  
 dome and secular Philosophy, as did the Grecians,  
 many after state policy and war, as did the Romans,  
 and

*Tertul adver-*  
*sus Iudeos.*

2 Cor. 10. 5.

and all of them trained up in a long continued will-worship; and damnable idolatry of a deepe die, yet the Gospell by the preaching of it, as *Aarons* rod amongst the serpents of the Magicians devoured them all, and brought them to acknowledge allegiance to it; surely this should make us cry out, as the people did upon the prooffe that *Elias* made, *the LORD he is GOD, the LORD he is GOD.* Now the LORD doth this great worke by the Ministry of living men, and sometimes by weake men, that the excellency of the power may be ascribed to GOD and not to man: and thus you see in generall the great profit which accompanies the work of the Preachers in the plantation and foundation of Churches: let us consider some particular benefits which redound to them which are actuall members of a visible Church; and they are either 1 in regard of the bad, or 2 in regard of those that are good, or 3 in regard of all sorts both good and bad.

2 King. 18. 39.

First, I say their life is more needfull in regard of those that are actually as yet in the state of unregeneration, and that in a double respect:

I.

First, to be a powerfull meanes of converting the Elect, and to bring them to all the degrees of salvation: other professions do aime at the good of this life; the Physician at the health of the body, the Lawyer is for the right of his Client, but the end of the Ministry alone, is chiefly to save mens soules; Vocation, that is *by the preaching of the Gospell*; Justification another degree of salvation, that is for *CHRIST his sake by faith which is given by hearing the Minister*; Sanctification another degree of salvation in this life, is *by preaching*

I.

Ministers convert soules.

2 Theff. 2. 14.

Rom. 10. 14.

preaching of the Word, in regard of dying to sin: the Minister is as *the salt of the earth*, in regard of living to righteousness, *its the Word of grace by which we are sanctified*. What had become of *Paulus Sergius*, of *Onesimus*, of *Lydia*, and of many Churches if they had not beene called to GOD by the preaching of *S. Paul*, who restored those to life, saith *S. Chryostome*, which had fixe hundred ulcers by sin: but what need I instance in particulars; the consciences of millions converted, can witnesse that Ministers have beene their spirituall fathers, their preaching hath beene the key to open the Kingdome of Heaven, and they are appointed by GOD for the gathering of the Saints.

Ephes. 4. 11.

2.

Ministers restrain mens  
corruptions.

See Bradward,  
de causa Dei,  
l. 2. c. 3.

Secondly, their life is profitable, if not to convert, yet to civilize people, and to restrain the corruption of nature; even reason and Philosophy over-ruled *Pythagorus*, by nature the worst of men, as *Philemon* the Astrologer conjectured, to conquer his naturall propensions to vice, and to become (as his Schollers thought) the best and the most worthy man that lived; much more effectually sure is the Word preached to produce morall vertues, and to enable some to doe morall workes rationally, out of the sway of right reason, though not obedientially with a pure intention to obey and glorifie GOD; preaching is a banke to hinder the inundation of sinne, and to keepe men in outward conformity, this keeps calmnesse upon the face of the Church and mankind, which otherwise might degenerate into savage brutishnesse. *Herod* was better by hearing *Iohn*, and reformed many things that were amisse, and by their meanes they may have many graces of the spirit, it is the influence of the same

Sun

Sun which ripeneth both the grape and the crab, it is the same spirit also which helpeth the wicked in their morall, and the godly in their spirituall workes, those I speake of may have illumination and a taste of the heavenly gift, and may propagate Gods truth to others, as *Ioash* the King did all the daies of *Iehojada* the high Priest, and *Veziab* in the daies of *Zachariah* the Prophet: and who sees not that the presence of a godly man doth bridle the tongues of the wicked from wicked speeches, though sore to their grieffe, as *Iob* saith, *in my prosperity the young men saw me and hid themselves, the Princes restrained talke, the Nobles held their peace, &c.* and the same is reported of *Cato*, that they would forbear to speake uncomely things on the stage while he was present: and if swearers rap out unawares prophane oathes in the presence of a grave man, they checke one another, know you not that such a one heard you? the divell dares not shew himselve a divell in his colours in the presence of such a reverend man as this our brother was.

2 Chro. 24. 21.

2 Chron. 26. 5.

Iob 29. 8, 9, 10

Secondly, the life of a Minister is more needfull then his death, in regard of those that are effectually called.

2.

First, because there is after conversion much corruption and sinne in Gods people to be mortified, whereof they may justly complaine as did *Saint Paul*, *Rom. 7.* the best Christians are like peeces of gold, they are too light and must have their graines of allowance to make them currant, *Who can say my heart is cleane?* he proposeth the point in his armour by way of demand, making his challenge to all the world with his triumphant negative, knowing that no man durst

3.

Ministers mortifie reliques of sinne.

Pro. 20. 9.

step forth, none could justly say, I am entirely innocent, I am as good as I ought to be, as good as the holy Law requireth that I should be. Private helps I know, as prayer, fasting, meditation, have their force to abate the strength of sinne, but yet the lively two edged sword, the sword of the Spirit in the mouthes of Gods Ministers, hath the preheminance, that is the *fire to wast it, and the hammer to bruise* a hard heart.

Jer. 23. 29.

4.

Ministers discover secret sins

Plal. 19. 12.

Secondly, their Ministry is needfull to discover sins after renovation: there are secret darke corners in our hearts which are deceitfull, wherein wickednesse doth lurk. *Who can tell how often he offends? cleanse me from secret sins.* If unknowne sins were in *David*, who was a man of an excellent spirit, of great understanding, and a strict examiner of his owne heart, can any man say in truth he is free from them? *Saint Basil* saith, it becomes all men to acknowledge that they are not worthy to speake before the divine Majesty, because they are sinners: we are guilty of many faults which we know not, in that respect we may say with our Apostle, I know nothing by my selfe, yet am I not justified thereby, that is, I sin greatly, but I do not understand it. Hence the Prophet saith, *Who understands his faults?* thou wilt confesse if thou art wise, that thou art a greater sinner then other men: so *Basil*; private meanes such as are the looking into the law of liberty, friendly reproofes, and instruction, and such like, are much availeable, yet that which doth most lively discover it, is prophesie, that is it which unbowels corruption, and best displaies the hidden nakednesse of old *Adam*, and which doth exceedingly advance the honour of the Ministry by the praching

*Basil institutio aspiran. ad vitam perfectam.*

1 Cor. 14. 25.

Heb. 4. 12.

of the Gospell, Angels, ye chiefe Angels, as Principalities and Powers have learned, what formerly without sin they did not know, *the manifold wisdom of GOD in the dispensation of the unsearchable riches of CHRIST to the Gentiles.*

Ephes. 3. 10.

Thirdly, many are the steppings aside out of GODS way, in regard of actuall sins even in the most sanctified, *in many things we sin all.* David did so, and Peter did so, and what sheep of CHRIST doth not so? checks of conscience, I know, and GODS fatherly chastisements are good helps to reduce us into the right way; the one is our bosome remembrancer, and the other is like to *Ionathans* arrow, which hath GODS message in the feathers, yet neither conscience nor crosses have power comparable with CHRIST his voyce in the preaching of the Word, to procure our revocation into GODS waies.

5.

Ministers re-  
voke men into  
the right way.

Iam. 3. 2.

Fourthly; Christians ought to be confirmed in their gracious estate, yet whose faith is so constant, that it admits no wavering? whose patience is so fixed, that it admits no staggering? the clearest Suns of the Church have been more or lesse eclipsed in their faith, their patience and their piety: of all outward meanes to make us hold out, preaching is the principall, that is as *goads* to pricke men forward that are under the yoake of CHRIST, that is as *salt* to sweeten them and to keep them savoury; it is with our hearts as with our soile, which is not like the Land of *Canaan*, the former raine after seeds time at the fall of the lease, and the latter raine at the spring, to ripen the fruit sufficed, insomuch that Saint *Hierome* living in *Canaan*, rarely saw raine there in *June* and *July*, but

6.

Ministers con-  
firme grace be-  
gun.

Mat. 5. 13:

Hiero in Amos.

our soile though now well watered, yet except it be well refreshed and often comforted with drops of raine from heaven, will parch and wither.

7. Lastly, to name no more, they are notable meanes to increase the vigour and lively-hood of saving graces; they are bellows to increase the flame, as a sweet raine to make the LORDS inheritance to thrive in goodnesse, they are as milke and wine, and meate to make the children of GOD to shoote up to their just stature, and as a strong gale of wind to carry their vessels to the desired haven, as *Hierom* saith, *Pugilum fortitudo clamoribus incitatur*, though Champions fight valiantly, yet their courage is enflamed by the acclamations of the by-standers; so is it with you; when we pray, exhort, beseech that that which you doe well; you do it continually, more sincerely and zealously, What good soule by experience findeth not graces excited; good motions kindled, holy resolutions furthered and gracious operations intended by a profitable Minister?

The third Reason why the life of a godly Minister is more profitable, is in regard of all both good and bad; as touching the continuance of blessings: For he is as *Elisha* said of *Elias*, and King *Ioash* of *Elisha*, *the chariots and the horsemen of Israel*; he fights while he lives, and bends his forces against all manner of sins, which make a people naked and expose them to the wrath of GOD, he stands in the breach betwixt the living and the dead, to avert the plague, and to make an atonement for the people; as *Aaron* did: and doubtlesse the man of GOD must be a good part of those righteous ones for whose sake the Sun is darkened, and

7.  
*Ministers increase grace.*

*Hiero. ad Demetrium.*

Reason 3.  
*Ministers cause blessings.*

2 Kings 2. 12.  
2 Kings 13. 14

Exod. 3 2. 25.

Num. 16. 47.



and that the Moone gives her light, that the frame of heaven and earth continues as we see this day, as *Iustin Martyr* sheweth; they are a good part of those impregnable bulwarkes against all enemies, as *Theodoret* shewes in a memorable example when *Constantine* the great was dead. *Sapores* the King of *Persia* did strongly besiege *Nisibis*; there was a holy man of *God*, *Iacobus* by name in that City, the Citizens beseech him that he would shew himself upon the walls of the City, and pray against the enemies; which he did; and the *LORD* sent a cloud of flies and gnats amongst the besiegers, which dispersed them. Behold a whole City saved by the meanes of one religious man; and hence also it is a signe of *Gods* wrath and heavy displeasure, and a forerunner of farther judgments, to have excellent instruments of *God* taken away, and therefore the *LORD* purposing to visit the *Jewes* for their iniquities, threatens to take away from them the Judge and the Prophet; and the *LORD* useth as himselfe speaketh, *To take away the righteous, that their eyes may not behold the evil to come*, though this be little laid to heart as there is said, When we see a gardiner take away the wall and fence, plucke up the choicest plants, take away the ornaments and beauty of it; and lay it open for the beasts to enter; we may suppose he intendeth not to continue, but to deface his garden; so when we see the evident footsteps of *Gods* wrath, and the fire of his jealousie (as it were) breaking out by the smoake; beginning to appeare by taking away profitable men as plants of his garden, which his owne right hand hath planted; we must lay it to our hearts, as a probable token preced-

*Iustin Martyr*  
*Apoz. 1. pro*  
*Christianis.*

*Theod. Sanctior.*  
*Patrum historia.*  
*Iacobus.*

*Efay 3.2.*

*Efay 57.1.*

*Cum aliquis*  
*(vultu & spe-*  
*cie gravitatis*  
*reverendus) de-*  
*cidit afficior,*  
*quia destituitur*  
*grex juvenum*  
*muro seuili: de-*  
*nique periture*  
*urbis aut malo-*  
*rum imminen-*  
*tium vel futura*  
*labis hoc pri-*  
*mum indicium*  
*est, &c. s. Amb.*  
*de Cain & A-*  
*bel, l. 2 c 3.*

ding a heavy judgement; by which it doth appeare, that the wicked do enjoy temporall blessings by the life and prayers of a good Minister.

Vse I.

Against invocation of Saints

Vse I. Is of Confutation to the Church of Rome, which do maintaine the invocations of Saints departed, and say that their favour with G O D (which we deny not) is improved, and that their affectionate notice of the peoples necessities, continues greater after death then when they were alive; if so, the speedy dissolution of Saint Paul, had beene as expedient for the Churches which he had planted, as for himselfe, for so (to use their owne language) they might have had a new Patron in the Court of Heaven, and it would be expedient for the benefit of the Church militant, that the godliest Ministers should die the soonest and the fastest, for so they may become more then Apostles, able to heare the prayers and undertake the Patronage of many thousands with whom they had no commerce while they lived; but it was never profitable for the Church to be deprived of the godly Pastours bodily presence in this respect; this is to rob CHRIST of his prerogative, sitting at the right hand of his Father; in the Tabernacle of this world, as was in the first Tabernacle, we may find many Priests to employ as Agents for us with G O D, but in the *Sanctum Sanctorum*, the second Tabernacle, there is but one Agent who hath Royall commission to deale betwixt G O D and men. I dare be bold to say, that if the Angels and Saints would take the honour that the Pope and his Clergy would give them, they should all go to hell and leave the joyes which they now have.

Joh. 14 13.

& 16. 23.

Rom. 8: 34.

Heb. 9. 6, 7, &c.

Rohek on Col.

sol. 17 1 lin. 9.

This

This point serves for the reproofe of such persons, which feele no sorrow for the losse of the chiefe stayes of the Church, which are like a Dove without a heart, and like the drunkards are striken and yet feele nothing, which loose an eye and are senselesse in this losse, which have their master-pieces and posts that hold up their house removed, and yet lay it not to heart, which have the pawnes of their peace, and the pledges of their posterity taken from them, and regard it not: these mens affections had need of the spurre, which have stony hearts, and bowels of brasse, which are not pensive at all for the losse of a deare brother, which perhaps as Saint *Austen* complains, can weep when he read the story of *Dido* and of *Troy*, and such fabulous reports, but he could not do so for the miseries of G O D S Church, these men are as far from sympathy towards the miseries of G O D S people, as from an inward feeling of the tender mercies of G O D to their own soules; the harder the heart is, the worse it is, and the worst of all is hardest to mourne for so great a losse.

Thirdly, and much more doth this Doctrin condemn their practise, that if their Pastour be a faithfull teacher, one that keepes nothing backe from them, but *delivers* unto them *the whole counsell of G O D*, as *Paul* did to the *Ephesians*; if he denounceth the judgement of the L O R D against sinners, if he layeth the axe to the roote of the tree, and launceth their festered sores to the very bottome, they do even for their worke sake; esteeme them as *Ahab* did *Micah* to be their enemy, and the more he loveth them, the lesse he is beloved of them, and doe wish  
from

2.

Losse of Ministers not regarded by many.

Hos 7. 11.

Pro. 23. 35. &

Ier. 5. 3.

3.

Hatred of powerful Ministers blamed.

Acts. 20. 27.

from their hearts that hee might not live amongst them, but do labour to make him weary of his life by vexing him, casting many times the very name of a Priest, as a terme of reproach upon his face; the abundance of this Manna and bread from Heaven, makes them to loath it and the Messenger that brings it. The reasons of both: 1. Because such men feele not their sin nor their misery for sin. 2. Nor tast the comfort, sweetnesse and power of grace. 3. Nor doe consider that Presbyters are G O D S hands to conveigh graces to them; hence do these fellowes scorne them in their hearts; and so have as it were a brand set upon them to be *adieu* Atheists, irreligious persons and despisers of CHRIST, as that ancient and holy Father *Ignatius* phraseth them.

*Ignat. Epist. ad Trahian.*

## 4.

*The death of good Ministers to be lamented.*

*Ester 4 2.*

*Acts 8. 2.*

*Bradford.*

Fourthly, this consideration that the life of a good Pastour is more profitable then his death, should put us in mind of a duty to mourne and grieve for the departure of an eminent member in the Church: G O D is not like to the Persian Kings, *in whose presence no mourners were suffered to come*, but godly mourners are alwaies welcome to G O D. See the practise of this duty but in one example, *the devout men that buried Stephen, made great lamentation over him*, though Stephen was a Martyr; and which was his honour, the first Martyr too; and if I well remember, a Martyr saith, *if there be any way to heaven on horsebacke, it is by Martyrdome*; yet did devout men make great lamentation over Stephen. See the bowels of men indued with G O D S Spirit, they are full of affection, full of tendernesse, so that the streames thereof do overflow the banks; and good reason, they have fewer friends remaining, and

and fewer helpers, fewer prayers are made unto GOD, and fewer remaine to whom they may doe good, and from whom they may receive good. And according to this present occasion let us practise a duty which we owe in regard of our deceased brother, even to mourne: away with that Stoicall opinion which allowes not their wise man to sigh or change countenance at any crosse accident, this neither sorts with religion nor reason. No, we have cause all of us to mourne, not you only of this Towne, but your neighbours round about you, nay this whole Country; and say as *Elisha* to *Elija*, my father, my father, the Chariots and the horsemen of Israel; he by his fastings, often and extraordinary prayers, often hath stood in the gap, and mightily wrestled with the LORD to keep away judgements; and like another *Elijah* hath left his mantle, or *Dorcus* her garments for the poore, some godly works, the fruits of a sanctified heart and braine behind him, and many no doubt are strangled in the wombe by his death which shall never see light.

Touching the beginning of his studies, they were not so commendable as could have beene wished; he was tainted by his Schoolemaster in his youth, and continued a Papist in heart at *Oxford* certaine yeeres, and resolved with one \* *Anderton* his schoole-fellow, to have gone to the Seminaries beyond the sea: but GOD happily crossed that designe, and effectually calling him to the sight of his sins, and the light of his truth, drew good out of that evill, and taught him so much the more to detest Popery, and to discover hypocrisie and dissimulation in GODS worship and

*Master Boul-  
tons life.*

\* Sometimes a  
*Cantabrigian*  
and student in  
*Christ's Col-  
ledge.*

in ordinary conversation above the ordinarie straine of Writers.

How industrious a student he was in the University, his many note bookes left behind him will beare witness, and how well reputed he was for his learning, as his other exercises, so his publike disputations before King JAMES will testifie.

But Learning is nothing, Industry is nothing to be praised before GOD without grace; grace hath the preheminance and gives the luster to all the rest; the LORD enriched his heart with a great measure of grace, hence is it that his life was unstained and without reprooffe; though he was not freed from infirmities, yet he was from crimes.

Hence it was that he was so laborious in his Ministry, a true student he was all his daies, as appears by his library though great, yet very few bookes in it which were not read over and noted in the margin, and he attained that high straine of grave eloquence, familiar to him, scarce imitable by any others; you were twise a weeke ordinarily fed with Sermons and Catechismes, and with the Exposition of Scripture on Holydaies which would have bene acceptable, wholesome foode I am sure, to the most learned auditory of the Land.

And though he was so great a Clerke, and so famous, yet was not he ambitious nor sought great matters for himselfe, and he doth beseech an honourable Knight, to whom he dedicated his last booke, and all others in him to doe him that favour, nay that right, nay that honour, not to conceive that he had a thought that way.

*Epistle Dedicatory to Sir Robert Carr.*

His

His heart was set on the right object, and the bent of his study was for matter of Sanctification, both of himselfe and of his hearers, for himselfe he could professe (and O that all Priests and Pastors could do the like!) he did I say professe to his comfort on his death bed, that he never taught any godly point, but he first wrought it on his owne heart; towards others he was a powerfull instrument to batter the kingdome of the divell, he was a downe-right Preacher and spared no sins, he made many an unconverted sinner to quake and to tremble at his discourses, as *Felix* did at *Pauls*, and cast them into a strong fit of legall humiliation; he was an instrument to pull many captives out of Satans snares, many of you can step forth and say he was my spirituall father; he had a searching Ministry to discover the hidden abominations of sin, to strengthen and increase the graces of those that did stand, to quicken those that languished; many have cause to blesse GOD for him, and *doome even themselves unto him*, as *Philemon* did to *Paul*.

Note.

Philemon 19.

From this spectacle before our eyes all of us may learne something for our imitation: doth any one prophane GODS ordinances by a dissembled religion? let him forsake it, and flie from it as from a serpent, (for, I speake to the glory of GODS mercy, turning his face from *Babylon* to *Ierusalem*) so did our deceased brother; doth any one walk before GOD with an upright heart, let him hold out to the end, run his race and finish his course both in health and sicknesse, for so did our deceased brother.

A great man, great in worth is fallen in our Israel, & there will be a great losse of him, his wife shall find

the losse of a gracious husband; his children shall find the losse of a gracious father; his sheep shall find the losse of a gracious shepherd, we of the Ministry shall find the losse of a grave, learned, & a gracious brother; the devout Christian that desires to have all his finnes unbowelled and discovered, shall find the losse of a gracious soule-searching Minister, he that would have rules to avoid particular sins, and to make progresse in all vertues, shall find the losse of a copious and experienced directour; he that is wounded in conscience shall find the losse of a skilfull Surgeon, who in that art was one of a thousand to restore righteousness; the vertuous, rich, and humble poore Christians that feared GOD, shall find the losse of a loving friend and a gracious supporter, those that are in wants and truly religious, shall find (to my knowledge) the losse of a liberall reliever and comforter, nay poore condemned Christians shall find the losse of a charitable instructour: and what shall I say more: the whole Land shall find the losse of a zealous pillar and of a powerfull prevailer with GOD for the continuance of our happinesse: so that all had cause to pray not as the dresser of the barren fig-tree, but as for a fruitfull tree, LORD let it stand one year, nay many yeares longer; but the greater our losse is of him, the greater is the gaine unto himselfe, and as he is crowned with glory in heaven, so his remembrance to many of us, will be like that of *Iosias* to the Jewes, *It is sweet as honie in all mouthes, and as musicke at a banquet of wine.*

Luke 13.8.

Eccles. 49.1.

Uses to be made  
of the death of  
Ministers.

This consideration may be of good use for Gods people; First that they would set a high price on good Ministers,



Ministers, and afford them a singular measure of love as to spirituall fathers, GOD honouring them so highly, as joyning them with himselfe as *co-workers* in the regeneration and salvation of his people; against whom Satan and his instruments are most enraged: towards such let the affections of GODS people be most enflamed; though their persons may be contemptible, yet in regard of their high calling as they are CHRISTS Ambassadors they are venerable, they are deare unto GOD; you cannot contemne nor reverence them, but this reacheth unto heaven, and in the last resolution reflects on CHRIST himselfe, CHRIST is interested both in the contempt and in the respect you shew towards them.

Secondly, it should reach them another duty, to pray heartily to GOD for them, that GOD would give his *Krim* and his *Thummim* to his holy ones; this was the prayer of Moses for the Tribe of Levi: think of them as Saint James said of Elias, *That they are men subject to like passions that you are*, conceive us not to be of Laodicean temper, to stand in need of nothing; we are no better, nor so good as Saint Paul, and yet good Saint Paul is frequent in his exhortations to the people to pray for him; brethren we had need of your prayers, none more need then we: something it is that Saint Paul in his prayer for the Churches, useth this forme, *Grace be unto you and peace*, but when he writes to Timothy and to Titus, separated for the service of GOD, he prays for *Grace, Mercy, and Peace*, for them. They in speciall manner it seemes do stand in need of GODS mercy; pray for such then, and for their continuance, that they may live, be guides to

Ministers to be highly prized.

1 Theff. 5. 12,

13.

1 Cor 3.9.

Luke 10.16.

2.

Ministers to be prayed for.

Deut. 33.8.

Iam. 5.17.

Revel. 3.17.

the blind, lights to them that sit in darkenesse, Instructors of the ignorant, and by a godly life examples to the flocke over which the LORD hath made them Over-seers.

3.  
All the good  
that may be to  
be reaped from  
Ministers.

Get now all the good you can from profitable Ministers while you enjoy them, heare them every LORDS day, as though it was the last day you should heare them; whiles the yeares of plenty last, store up with good *Ioseph* provision which may preserve your lives if a dearth should come; like the shel-fish, sucke in that moisture while you are in the waters, which may preserve you on the dry land. When *Nilus* over-flowed the bankes, the Egyptians were so wise, to dig pits to retaine the water to serve their turne, when the water of the river returned into its channell. Doethou so for thy soule in regard of the waters of life, store now thy selfe with the bread of heaven, least thou finde to thy grieft the greatnesse of a benefit in the losse thereof: unwise they are that know not the true worth of blessings but by wanting them, which wisemen had rather learne by keeping them. O carry thy selfe towards them as Saint *Ireneus* did towards that blessed Martyr *Polycarpus*, many yeares after he did keep fresh in memory the disputation of *Polycarpus*, his goings out, and commings in, his manner of life, the shape of his body, his Sermons to the people, how he conversed with Saint *Iohn* the Apostle, and with others which saw the LORD, he could recite what he reported as spoken by them, &c. such a deepe impression in his soule there was left many yeares after *Polycarpe* was a glorious Saint in heaven; and I beleeye that this our brothers

*Euseb. Eccl.  
Hist. l. 5. c. 18.*

thers unaffected gravity, his wife carriage, and many of his gracious speeches are written with the pen of an adamant in some Christians which will be legible in them so long as they live.

Lastly, let us of the Clergie while we live, do all the good we can, and put forth our selves with all laboriousnesse before the day of harvest; the gifts of the Spirit are given to profit withall, **G O D** gives these ministeriall talents to this end; and let us imploy our talents to attaine this end, while we continue in this Tabernacle, let us not cease to put men in mind of their duty, as Saint *Peter* professed he would doe; let us pity the case of all disobedient persons: let other fishers, if they thinke good, fish for riches, or for vaine applauses; but let our chiefe aime be to deliver a sinner from the pit of destruction, and rather to speake five words in compassion to save a soule, then five thousand for any sinister end whatsoever: the soule of the poorest man is very pretious, and the losse of it cannot be redeemed with a world, it is sinne that looseth the soule. O how unhappy are all sinners, how miserable! which would make **G O D**s servants shed rivers of teares if they thought advisedly thereof, and mourne over them as our Saviour did over *Ierusalem*, when he beheld their present security, and foresaw their future ruine, *If thou hadst knowne these things that concerne thy peace*, how happy hadst thou then beene? let us then be faithfull and laborious, and so much the rather now ought we to be laborious, to make up this breach for the losse of our brother, if **G O D** enables us; the **L O R D** himselfe is the heavenly teacher of this lesson by a just propor-

4.

Doe good while  
the day last.

1 Cor. 12.7.

2 Pet. 1. 12. 19

Luke 19 41.

Mat. 23.

tion

tion in a like case. *Moses my servant is dead, now therefore arise Ioshuah---be strong and of a good courage;* this our brother G O D s servant is dead, let us therefore who doe by the goodnesse of G O D remaine yet alive in a better degree then formerly, be faithfull in our callings, let us be more industrious in reading, in meditating, in conscionable preaching, and in a holy walking in the feare of G O D, that so we may repaire what we may our great losse by the death of him; and truly we have great encouragements so to do: for as G O D *was with Moses,* and promised to *be with Ioshuah,* so will the same G O D, if we continue so doing, make the same word good unto us, he will be with us, *He will never leave us nor forsake us,* and when this short uncertaine, vaine and wretched life is ended, we are already assured, that every one of us shall heare to our everlasting comfort, that blessed sentence, *Well done thou good and faithfull servant, thou hast beene faithfull over a few things, I will make thee ruler over many things: enter thou into the joy of thy LORD.* Which he for his mercy sake grant unto us all, *Amen.*

Iosh. 1. 2, 6.

Iosh. 1. 5.

Heb. 13. 5.

Mat. 26. 23.

FINIS.



MEDITATIONES  
IN DIEBUS DOMINICIS  
DE VITA FUTURA, 1628.

[By Bolton]

*Meditations of the life to come.*



Ord, when thou created'st Man as  
the last of thy noblest works, that  
thou mightest crown him as the  
end and perfection of thy work-  
manship, Thou madest him a King at first,  
gavest him rule and dominion over all the  
Creatures of the Earth, Thou entertained'st  
him like a *Prince* by bringing him into a most  
stately Pallace, covered over with a glorious  
Arch, embossed with infinite studs and span-  
gles of gold. Thou madest him a royall feast  
with all the varieties and dainties that were  
on earth. Thou placed'st him in thy own Gar-  
den where all his senses were satisfied with  
unutterable delights, there thou guardest  
him with innumerable Angells and permit-

I.  
*Creation &  
fall of Man.*

red'st him to walke in thy owne *Walk* as a companion for thy selfe. But that man might be taught an eternall lesson of humility, The commission of that one sinne in eating the forbidden fruit, cost him his life and the losse of all his happinesse together, and derived an everlasting curse and corruption upon all his posterity. But yet such was thy exceeding goodnesse, O God, that rather then thou would'st loose the company of so noble a creature, thou devised'st a means to redeem him, and thereby to joyne him nearer to thy selfe in more glorious mansions and farre greater pleasures, both for duration of time and extention of delight.

2.  
The hea-  
venly Ieru-  
salem.  
Heb. 12. 22.

Glorious things are spoken of thee thou *City of God*, thou *Mount Sion*, thou *Heavenly Ierusalem*, thou *City of the great King*, for by divers such names art thou called. This is the place wherein the *Ancient* of daies hath chosen to dwell, whose most glorious presence so illightneth that *Imperiall* seate, that the darkest corner of *Heaven* (if I may so speake of such infinite brightnesse) is farre lighter then the greatest splendour of the

*Sunne*

Sunne shining in his full strength, There are the innumerable company of Angels, those celestiaall quires with most melodious \* ayres continually lauding and praising him that sitteth upon the Throne. There are those numberles numbers of the spirits of just and perfect men, out of all Nations, kindreds and people, standing before the Throne clothed with white robes, and palmes in their hands, giving glory, wisdom, thanksgiving, honour, power and might to GOD for ever and ever. When we but consider what company we shall meet with in Heaven, we neede not be curious to search after the exceeding joyes which GOD hath there provided for their entertainment: onely let us content our selves with what we read in generall and be ravisht in the reading of it, *that eye hath not seene, care hath not heard, neither is the heart of man able to conceive the things which God hath prepared for those that love him.* If the onely delight we have here be in the communion with the Saints on Earth, how shall our delight exceed in Heaven, where we shall meet with innumerable Saints that

\* *Quæ cantica?  
quæ organa?  
quæ cantilæne?  
quæ melodiæibi  
sine fine decan-  
tabuntur! So-  
nant ibi semper  
meliflua hym-  
norum organa,  
suavissima An-  
gelorum melo-  
dia Aug. Man.  
Revel. 7. 9, &c.*

1 Cor. 2 9.

there shall beare us company for ever.

3.  
Beatificall  
Vision.

\* *Ubi species  
& visio faciei  
ad faciem, ubi  
pena scientia  
in omnibus &  
per omnia, ubi  
summa Dei bo-  
nitas cernitur  
& lumen illu-  
minans a Sa-  
ctis glorificatur.*  
*Aug. Man. c 7.*  
*Omnes dele-  
stantur de Deo,  
cujus aspectus  
pulcher, facies  
decora, eloquii  
dulce: delecta-  
bilis est ad vi-  
dendum, dulcis  
ad presfruendum  
&c. O beata  
visio videre  
Deum in seipso,  
videre in nobis  
& nos in eo.*  
*Bern.*

*Medit. cap 7.*  
• *αὐθροπία*  
ἀὴς

But this is not all, for that which shall there most of all delight us, shall be the sight of God, that beatificall vision which the *Ancients* so much speake of, to wit, the beholding of God face to face. That is to say, a plaine, full and familiar revelation of himselfe to us, so much as our natures are capable of, a figurative kinde of speech taken from the direct beholding of one man by another, whereby the beauty of the face is the better discovered, and it is called the Face of God by a phrase taken from men, because the perfection of beauty in man or woman is in the Face, which chiefly delighteth the eyes, and therefore God in discovering his beauty to us tearmes it by his Face. Hence are those sweet descriptions by the *Bride*, or her heavenly *Bridegroom* throughout the *Canticles* by his *Eyes*, his *Lippes*, his *Mouth*, his *Haire*, his *Teeth*, &c which all concurre to beautifie the face of man, but yet all so farre short to represent unto us that which is signified by the Face of God, that if all the excellency of beauty in the faces of all the men and wo-

men



men in the world were united into one singular perfection: yet it would not so much as decipher unto us one ray of GODS glorious countenance that shall shine upon us in Heaven. *In his presence* (saith the Psalmist) *is fullnesse of joy*; and it is the fullnesse that makes up the joy. Hence it is that in the earth the soule can have no true joy, because it can have no fulnesse, nothing in earth can fill the desires of it, for when we have heaped up never so many pleasures, never so many delights we still desire more. The reason is, the soule hath not yet attained those delights that will fill it, nor ever will, till it meet with him that fills heaven and earth, and then will it everlastingly fill it selfe. For beyond fulnes there is no appetite.

I sal. 16.

But this is not all, our delight in Heaven that we shall behold, the inexpressible beauties of God issuing from his glorious countenance; but herein is the singularity of our joy, that we shall be wonderfully taken with his beauty, and our soules inwardly ravished with the things that we shall behold. Let us resume that former instance, which is the

4.  
The delight  
of the soule  
in Heaven.

oftnest used in Scripture to expresse the joyes of Heaven, viz. of the *Bridegroom* and the *Bride*. If the *Bridegroom* appeare never so lovely in comelinesse of body and condition; never so amiable in the endowments of minde; yet if the affections of the *Bride* be not inflamed with a love of them, if she prize them not above all, if her heart be not thereby tied to him with a constant and perpetuall tye; by how much she is deprived of these, by so much is shee dispoyled of her chiefest comfort. But here is the excellency of our state in Heaven, that we shall behold from the face of GOD most singular beauties beyond what we are able to speake or think. And which is more, our soules shall be continually ravisht with a delight of them; nothing shall bee able to make our joyes either to faint or to faile, for that nothing can separate betwixt GOD and the glorified soule, either to darken those beames of glory shining upon it, or to diminish its joyes in the fruition of them. For *sinne* which made all the bate betweene GOD and us we left behind us with our flesh, for it could not follow us

into

into heaven, and together with sinne wee parted with all our miseries, all our griefes and feares, and other calamities the wretched fruits and effects therof, which the Scripture tels us shall be there abolished, when it tells us *that all teares shall be wiped from our eyes.* There shall be no matter nor cause of griefe in Heaven, but only of joyes unspeakable and glorious.

Revel. 7. 17. &  
21. 4.

5.  
Causes of  
this joy.

And how can those joyes bee otherwise, when God from whom they flow is infinite in power to make them so, and everlasting in goodnesse and love to them who shall be made partakers of them. When Christ who hath purchased this glory for them, contracts with his Father that his children shall enjoy it, *Iohn 17. 24. Father I will that they whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me.* As we received from his fullnesse a measure of grace on earth, so shall we an exceeding measure of glory in heaven. We see when the Sunne shineth how it illightneth all parts of the world on which it shineth; how light then is heaven when every part

part of it is in it selfe farre brighter then the Sun; and when God whose eyes are ten thousand times brighter then the Sun there shines in perfect glory. And therefore excellently doth that beloved Disciple describe that place, *Revel. 21. Ver. 23.* The City, saith he, hath no need of the Sunne (admitting it to be meant of Heaven) neither of the Moon to shine in it, for the glory of God doth brighten it, and the Lambe is the light thereof. Every Saint shall shine there like a Starre, and shall contribute their light for the beautifying of that most glorious place. O, what light will there be in Heaven when we shall see so many Suns, Nay, God would loose of the end of his creation of heaven, if the Saints did not there behold and enjoy infinite glory and delight. For he made it not for himselfe, (sith all places are alike to him who fills heaven and earth;) but therefore did hee make it with such infinite variety and perfection of beauty, that there his Saints might sit with him and sing his praises for evermore. When the soule of Saint *Austin* was carried up into the third heaven, in those his divine Meditations

O Civitas celestis, mansio securae, patria serena, & ampla, totum continens quod desiderat.  
Bern. Med.

ditations of the joyes thereof, considering the unmixed pleasures of that place; that rest was there without labour, dignity without feare, riches without losse, health without sicknesse, aboundance without want, life without death, felicity without calamity, and eternity without vanity. But when he had further brought into his ravished mind those most melodious Ditties of the Angels, and delicious Songs of the Saints, and such other delicate Musicke that was in heaven, he breakes forth into this celestiall rapture, *O how happy should I be, if I might but heare some of those sweete Songs that are there sung in honour of the blessed Trinity, but if I might be vouchsafed to be one of those heavenly Quiristers that might sing but one song to the Lord Iesus Christ of the sweet Songs of Sion, it would be a felicity too high for me.*

*Sed et nimirum  
felix si ego ipse  
meruero cantare  
canticū Do-  
mino Iesu Chri-  
sto de dulcibus  
canticis Sion.  
Aug. Man. c. 6.*

Oh who would then fasten his delights on any pleasure that can here be offered unto us, when as the greatest felicitie in this world, if we should compasse Sea and Land for the obtaining of it, is but like that of the grasse, which in the morning flourisheth and

6.

*The vanity  
of the plea-  
sures of this  
life.*

B

groweth

Vanity of life.  
Job. 2. 4.

*\*Vita (inquam)  
mea, vita fragi-  
lis, vita caelica,  
vita quae quan-  
to magis crescit  
tanto magis de-  
crescit, quanto  
magis procedit,  
tanto magis ad  
mortem accedit.*

*Vita sax &  
umbraticap'enz  
laqueis mortis.*

*Nunc gaudeo,  
statim tristior:*

*nunc vigeo, jam  
infirmior; nunc  
vivo, statim mo-  
rior, nunc felix  
appareo, statim*

*miser, nunc ri-  
do, jam fleo; sic  
q' omnia muta-*

*bilitati subja-  
cent, ut nihil u-  
na hora in uno*

*statu perman-  
eat. Aug. Soli-  
log. c. 2.*

*\*Iob 7. 9, 10.  
Vanity of  
health.*

*\*Non est vi-  
vere sed valere  
vita,*

groweth up, but in the evening is cut downe and withered. Take a short survey of the glory of all the earth, and beginne with life it selfe the best of humane things, *Skinne for skinne and all that a man hath (saith Iob) will he give for his life,* and yet what more \* fraile and brittle! what tongue wanteth not words to expresse the vanity of it? A dreame; a shadow, a blast, a bubble, a wind, a vapour, a tale, a post, a cloud (all of them phrases and similitudes of holy writ) yet cannot sufficiently expresse the vanity of mans life. *As the cloud is consumed (saith Iob) and vanisheth away, so he that goeth downe to the grave shall come up no more. He shall returne no more to his house, neither shall his place know him any more.*

What is said of *Life* may be said of \**Health*, the very perfection of life, how vaine and fickle that is, one example in holy writ will serve for a lively expression of the vanity of both, in that excellent story in the 2. Booke of Kings, Cap. 4. set out on purpose as it seemes to discover the vanity of all temporall happinesse. A great noble wo-  
man

man of *Shunem*, who abounding (I conceive) in many outward felicities, yet wanting a child which shee esteemed above all, refused the Kings favour in respect of this blessing. It is likely the Prophet for the kindnesse she shewed him would have satisfied her desire in any thing, yet neither honour, nor riches, nor preferment, nor the favour of a King (which many thousands would have coveted) could content her, but shee secretly asked that question that *Abraham* asked of God, O LORD *what wilt thou give mee sith I goe childlesse.* The Prophet granted her a sonne, never woman bare him with more joy, vvhhen this sonne vvas growne up, and her joy encreased vwith his years; how quickly vvas this incomparable Jewell snatcht from her, *on morning he fell sicke in his head and dyed ere noone.* All that pretinesse and beauty that was in the childe is now vanished, and all that wonderfull joy of the mother that was bound up in the life of her son, vvas novv dissolved into more sadnesse and hearts griefe, then if she never had enjoyed the benefit.

Gen. 19.2.

7.  
*Vanity of  
 the whole  
 world.*

What is said of life and health may be said of all things in the world besides. *Love not the world* (saith the Apostle) *1. John 2. v. 16, 17. nor the things in the world.* And he gives the reason by summing up the things of the world, and dividing them into 3. parts, *For all that is in the world* (saith he) *is either the lust of the flesh, the lust of the eye, or pride of life,* and then in the next words he heweth the vanity of them. *But the world passeth away and the lust thereof, &c.* But these generals will be better discerned by discovering the vanity of these 3. particulars, *Beauty, Riches, Honour,* being the lively characters and exact expressions of the *lusts of the flesh, of the eye, and pride of life,* and which are indeed the grand impostors, and bewitchers of the whole world, and oftentimes steale away the hearts of Gods owne people.

*Beauty.*

For *Beauty,* we may at once see both the power and the vanity of it, in that it insnared and beguiled the *boliest,* the wisest, and the strongest of men: *David, Salomon and Sampson,* how deare did those delights cost them: with how many afflictions were those bitter pleasures



pleasures attended, inſomuch as it coſt the laſt his life, the other his Kingdome, and the firſt his contentment. For from that time to the houre of his death *David* was not quiet from vvarre, from rebellions, from treaſons, from troubles brought upon him by his owne bowels. Nay, let a man behold the greateſt beauty that can poſſibly bee in the perſon of any, let the face be never ſo amiable for colour and favour, let the body bee never ſo comely for feature and ſhape, let the ſkinne be as white as the Lilly, and *embrodered over with purple veines*; adde to this, the moſt gracefull motion that ever was in any creature, yet were the mind of man by exemption of unruly affections, but permitted to be wiſe, and to pauſe upon this pleaſant vanity, and but conſider that if this faire body was ſmitten from *GOD* with the boyles and botches of *Iob*, what an ugly ſpectacle it would be, or what by addition of ſome little more time it will be, when it ſhall be withered and rivelled together with age, or if that be not, when it ſhall be turned into a rotten carcaſſe. Certainly the

soule of man would never rest till it had sought out a farre more glorious delight both for the excellency of being and lastingnesse of continuance, and therefore most true is that which the wisdome of truth hath uttered, *Favour is deceitfull, beauty is vanity*, so vaine, that the least ague doth change it, a small sicknes doth wast it, a little time doth fade it, a little sorrow doth melt and consume it. *When thou with rebukes (saith David) dost correct man for iniquity, thou makest his beauty to consume like a moth.*

Prov. 31. 30.

Psal. 39. 11.

*Riches.*

For *Riches*, if in the obtainement of them wee doe but looke upon the ends of *Judas* and the *Rich Glutton*, it might make us very slow to covet them, much more to affect them. For besides their vanity, that they take to themselves wings and flie away, how many are the miseries that attend upon them, in the getting, keeping and parting with them? But if to these, they be gotten with an ill conscience, and enjoyed without godlinesse, they are snares and thornes, nay very plaques and Scorpions unto us; fuell to our lusts, lets to our prayers, and blocks

in

in our waies of piety and devotion. No sin is such a canker to grace and holinesse, as is the sinne of covetousnesse, *πλεονεξία* (an extraordinary desire of heaping up riches.) *πλεονεξία.* The Apostle Paul maketh it cleare by telling us, *Tim. Cap 6. v. 10.* That *the love of money is the root of all evill, which while some lusted after erred from the Faith and pierced themselves through with many sorrowes.* No tongue can expresse a worse effect, and from that effect greater misery then Apostacy from God, which is usually accompanied with fearefull sorrowes if not dispaire, witnesse that lamentable story of *Francis Spira*, who from this roote of covetousnesse to continue his Offices and meanes of getting, denied the true profession of the Gospell, wherein he had greatly profited, and subscribed to Popery which formerly hee had renounced, and so fell into that intolerable misery of dispaire of his owne salvation.

For *Honour and Ambition*, if examples doe give instructions, as they then doe, when judgements are declared upon them, wee need goe no further for search of this vanity  
then

then in *Nimrod, Nebuchadnezzar, Darius, Alexander, Caesar, &c.* what vast desires were in them all for enlarging their Kingdomes, even to the clouds, what infinite care and painestooke they for the compassing of those desires to the hastning of their ends, and vvaisting out their lamps of life, and yet all their glorious Raignes are now shut up in vanity, their remembrance is as if they had never beene, nay let the desires of man be filled vvith all the earthly glory that is to be found in the vvhole vvorld, and let his heart cheare in it as much as may bee, yet that it might appeare to fraile man, that the highest vvorldly happinesse is not exempted from that condition of vanity, vvhich God and nature hath inseperably tyed to it, some crosse or misery that the vvifest man could never fore-see, shall ever attend high place to make it irksome and uncomfortable, if not to overthrow the horse and the rider, and cast downe the *Ambitious* man lower then the dust. Innumerable examples might be produced to prove this out of Histories in all kinds: I vvill take but one for

Sammiq; nega-  
rum stare diu:  
nimioque gra-  
ues sub pondere  
lapsas Lucan.

Βάβατον ἐδ' ἐν  
ἔσει ἐν ἄνι τῷ  
βίῳ Stob.

all out of the best of them, *The Booke of GOD, Haman* (wee know) wanted not for as much honour as could be heaped upon a man; Prince and people were all but as instruments to contribute to his happinesse: and yet a (wonderfull thing) the want of a cappe from poore *Mordecay*, whose head he might have taken off at his pleasure marred all his mirth; a silly crosse one would thinke to vex a wise man, yet GOD put such a sling into it, that it did not onely quite bereave this proud man of all his joy, but never left him til it cast him down from the top of all his honour so low, as that his place could no more be found. To proceed higher, and as farre as earthly felicitie can stretch unto, let honour and high place, and all the outward pompe of this world bee conferred upon a *godly man*, and let this man have abilitie from GOD to beare it, so that no whit of GODS glorie bee lost, nor any of GODS graces in him diminished, (which rarely happens to high place) yet that the most glorious state of man might still bee subject to that vanity, which is over all created felicity,

*Ad summum  
quicquid venit  
ad exitium pro-  
pe est. Senec.*

some Envy, suspition, jealousy, disdain, &c. or other accident shall alwaies attend earthly glory, to make it miserable. A better instance cannot be given then in holy Daniel, whom when that great Darius had advanced (meerely for his virtues without any suing or seeking of his owne) above all the Presidents and Princes in his Kingdome; this very thing wrought such envie and disdain in the hearts of the Princes against him, that although, as the Text saith, *There was neither error nor fault found in Daniel*, yet they never rested till they had cast him from the height of his happinesse to the lowest pit, even a Denne of Lions. To summe up all in this one period, Give me a man endowed with all the excellencies that have beene in any since the Creation, let him attaine to the *Learning, Wisedome, Riches and Glory*, of King Salomon, let him be as vvise for counsell as *Abitophel*, let him have the meeknesse of *Moses*, the courage of *David*, the strength of *Sampson*, the patience of *Iob*, the innocency of *Isaack*, the eloquence of *Paul*, the beauty of *Abfolon*, that from top to toe had no blemish

Dan. 6. 4, 5.

*Nunquam emi-  
nentia invidia  
carent, & diffi-  
cilis in perfecto  
mora est, &c.*

2 Sam. 14. 25.

in

in him, yet what is all this but *admired vanity*? All this pompe shall not follow him to the grave, the wormes and dust shall devoure both it and him: The Prophet *David* Pfal 46. 4. makes this *Epitaph* for him: *His breath goeth forth, he returneth to his earth, in that every day his thoughts perish.*

How incomparably excellent then is the glorie of Heaven, where none of these changes shall be, where shall be wonderfull advancement, but without Injustice, abundance of glorie, but without Envie, infinite wealth, but without woe, admirable beautie and felicitie, but without vanity or infirmity. Here shall the patient sufferings of the Saints be amply rewarded, and all the rage and spite of their enemies on earth, shall instead of doing them hurt, adde much to their crowne of glorie, here shall all those scoffes, those bitter gybes and jests against the puritie of Gods children, be turned with horrible amazements and terrour into the bosomes of wicked men, when they shall behold with anguish of spirit what they here jested at. *That onely the pure in* Math 5. 8.

8.  
*Excellency  
of Heaven.*

*Spirit shall see GOD and behold his glory.*

9.

*Application  
to the soule.  
Ibi est summa  
felicitas, sum-  
ma jucunditas,  
vera libertas,  
perfecta chari-  
tas, eterna se-  
cura eternitas.  
Bern. Medit.*

O then my soule, sith by these few instances thou maist take a scantling of the vanitie and miserie of all worldly happinesse, raise up thy desires to that blessed place where is fullnesse of joy and pleasures for evermore, To him in whom is no variety nor shadow of change; to that companie which everlastingly sing and are never sad. Think with thy selfe when thou seest and delightest in the beautie of any creature, bee it wife, children, houses, lands, &c. that these are but vanities under the Sunne; to put thee in minde, that true felicities reach as high as Heaven, and were they as glorious as the Sunn it selfe, yet they are not freed from clouds and darkenesse and many eclipses, which shew their emptinesse and infelicitie. Nay, wee know not when we behold them in their highest perfection, whether they will not turne to bitterness at the last. *Hazael* looked amiably upon *Elizeus*, yet that good Prophet wept when hee saw him, as beholding the abundance of evill which that goodly person should afterwards execute. *The eye is not satisfied*



*fied with seeing, nor the eare filled with hearing,* Eccl. 1. 8.  
 faith the wise man. The more a man covets and hunts after the things of this life, his desires are hereby more enlarged, but not his contentment; for the mind is not pleased in that it is not satisfied.

Get thee gone then, O my soule, and flie hence to those celestially mansions where onely thou shalt finde rest, there, there shall all thy desires be filled, there shall the presence of God replenish thee with unutterable delights, there onely shalt thou hear *the voice of joy and gladnesse, and sorrow and mourning shall flee away,* divorce thy affections from sin and from all the pleasures of the world though never so deare to thee, and marry them to CHRIST, thy gaine shall bee great, thy glory greater, even life and happinesse for evermore. Why should'st thou stay and abide any longer here amongst the enemies of thy peace, amid'st so many sorrowes and afflictions pursuing thee for thy sins? Who would not forgoe a cottage to gaine a Kingdome? who would not exchange a few fraile comforts of this life, for those permanent

10.  
*Conclusion.*

*In torrente illius voluptatis nil ultra appetet cumulata satietas tantum erit felicitas.*  
 Bern ibid.

*Delicatus es. si hic vis gaudere cum seculo & postea regnare cum Christo.* Hieron. Epi. a Heliodor.

joyes of blisse? why vvilt thou any longer set-  
 tle thy heart upon that vvhich is nothing?  
 what are the choifest delights here below be-  
 ing rightly ballanced, other then *vanity and*  
*vexation of spirit*. Cease then to admire any  
 outward excellencies and be vvholly taken  
 vvith those resplendent beauties that are in  
 the face of thy Saviour, to vvhom ere long  
 thou shalt be married, and partake of that  
 great feast vvith vvhich hee vvill entertaine  
 thee at that vvedding day. Carke and care  
 onely for those durable riches that shall  
 then abide vvith thee vvhen thou shalt bee  
 here no more. Hasten and hunt after the ho-  
 nour and happinesse of the Saints; there is  
 no preferment like being in heaven, possesse  
 thy selfe of him vvho hath beene thy GOD  
 from thy youth, vvho hath many a time rai-  
 sed thee up vvith his comforts, vvhen thou  
 hast beene in the *Valley of the shadow of death,*  
*who hath beene the portion of thine inheritance*  
*and hath maintain'd thy lot*: forsake him not  
 and he vvill bring thee to honour at the last, to  
 such honours as all the glory of this vvorld  
 cannot reach unto. He that made heaven

for

for his owne Children, can onely declare  
the joyes of that place: *Returne then into thy  
rest O my soule,* from which thou hast long  
wandered. Be content to part with any  
thing on earth which thou canst not keepe,  
to gaine every thing in Heaven, which thou  
canst never loose: drowne all thy delights in  
those sweete contemplations of heavenly  
blisse, presse hard to this marke, strive for  
this victorie, fight for this Crowne, *lay  
bold on eternall life,* and let nothing  
in this world take away  
thy Crowne.

\* \*  
\*

**FINIS.**

*Sittat caro me-  
a, desideret illud  
tota substantia  
mea, donec intrē  
in gaudium  
Domini mei, ibi  
permansurus  
per secula,  
Amen. Aug.  
Man. cap. 36.*

in his own Children, can only declare  
the love of his Father: Hence, the words  
of the Lord, from which thou hast long  
been separated. Be content to part with any  
thing on earth which thou hast not kept  
to unite everything in heaven, and to  
will nevertheless: down all thy delight in  
those sweet contemplations of heavenly  
things, and to this mark, give for  
this victorie, fight for this crown, by  
bold on earth, and yet nothing  
in this world take away  
thy crown.

FINIS.







