



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 Verses thus That BOLTONS ghost can paine: To Heav'n it's gone.

REK  
B694L



TO THE RIGHT WORSHIPVLL,  
FRANCIS NICOLLS  
ESQVIRE,

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

**S** I R,



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-

\* *A Quartan  
ague.*

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

\* *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 \* **JUDGE**, 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 appeare 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 *Injustice 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 JAMES* 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 ennobles 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 praemio*. 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, resoluble 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 himselve : 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 bee Magistrates , as were *men of \* courage , fearing God , &c.* Wherein the Spirit of God preferres the daughter before the mo'her, and *Fortitude* before the *Feare 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 skinnes, 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, <sup>b</sup> *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 <sup>c</sup> *information* to all the rest, commands all the affections, regulates all the actions of mans life, and adds an active quickning power, to every virtue, 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 bee *wise*, is to be *good*, and the way to be *conragious*, is to be *wise*. *A wise man is strong, and a man of knowledge* (saith *Salomon*)

Heb. 10. 36.

<sup>b</sup> Eph. 4. 14.

<sup>c</sup> Anima est  
tota in toto, &  
tota in qualibet  
parte.

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

*man) encreaseth 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 *Iosuah*, 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.

Iudg. 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 *wisedome*, 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** 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 **GOD** and the **KING** 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.

\* Psal. 37. 12.

Ruth 4. 11.

Χρησις ἀνὴρ  
ἐστὶ κοινὸν ἀγα-  
θόν.

Job 29. 14, &c.

Regium est  
cum bene fece-  
ris male audi-  
re. Sen.

Eccl. 4. 4.

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, of-  
fice 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.





*An advertisement to the Reader.*

Good Reader,



Other Works of this incomparable *Author* have their sale, so in special this *Post-humus*, his last and best work on *The soure 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, In 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. Ther 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

B 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.*



the wayes of the *just*, Verse 7. See *Ieremie* 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 darknesse, 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 endure 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 darknesse *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 rejoicing 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 joyfullest 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; An-

gelorum choris interesse, cum beatissimis spiritibus gloriæ conditoris assistere, presentem DEI vultum cernere, incircumscriptum lumen videre, nullo mortis metu affici, incorruptionis perpetuæ unire lætari, &c. Grezor. Hom. 37. in Evang.

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 holdest 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, Jer. 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 feates 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 ruine 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 *Wolffes* rufull complaint, and cry our 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 alta 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 fatal changes in their times appointed, *St. Walter Rawleigh. P. 1. Lib. 5. Cap. 3. Sect. 13.*

Heare

Hear a wise 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 eagernesse 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

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

*Difference betwixt things below & above*

streames.

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 *Iohn* makes a property of every true-hearted Professour, *1 Iohn 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 choisest 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 fought 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.

I. Taking this counsell betime, and hoarding up heavenly things in this harvest time of grace, mightily helps to assuage the smart, mollifie the bitternesse, 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 discernē 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 allayes the  
evill of afflic-  
tions.

Job. 1.

2. Sam. 15. 25.  
26.

2. This holy providence before hand may  
C 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 terrors and tumultuations of consci-  
ence are wont to surprize and seize upon unholy  
and unprepared hearts, especially when G O D S  
hand is finally and implacably upon them.

12. 33. 18.

3. In grace  
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 *Chrysostome* truly  
tels us, the Christian to differ from them in  
this; that he beares all crosses courageously; 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 Iudah*, 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 heavie thoughts (L O R D thou knowest) then at leisure 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 those 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 tarrrieth 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 charmerns 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*  
 with

*Formall Professors.*

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 quàm multi cum hac spe ad æternos 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 soyle*, &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-wrackle, 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, noblenesse 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 rarest

*Dies, hora, momentum, eventus dominationibus sufficit, quæ adamantinis credebantur radicibus esse fundatur, 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 finnes 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,

AAs 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 principalities 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 sense of His love, and leave thee for a time to the darkenesse 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, holinesse of life, clearenesse 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 spirituall comfort to be used.*

provide for a storme ; treasure up out of G O D S 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 alwayes in 2. <sup>b</sup> *Wisdomes*. 3. <sup>c</sup> *Measure*. 4. <sup>d</sup> *Love and tendernesse*. 5. *For* <sup>e</sup> *a moment onely*. 6. *To* <sup>f</sup> *try thee* ; what drosse of corruption, and what sound metall of grace is in thee. 7. *To* <sup>g</sup> *purge out sinne*. 8. *To* <sup>h</sup> *refine thee*, and make the vertues of CHRIST in thee more shining and illustrious. 9. *To* <sup>i</sup> *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* <sup>k</sup> *make thee blessed*. 11. *To* <sup>l</sup> *save thee*. 12. And Hee <sup>m</sup> will be ever with thee in trouble. 13. He <sup>n</sup> 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 grátious G O D <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  
G O D 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.

1. Cor. 10. 13.

<sup>d</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>e</sup> *Psal.* 30. 5. &

103. 9. & 125.

3. *Isa.* 10. 25.

And 54. 7, 8.

And 57. 16.

*Ier.* 3. 18. *Mic.*

7. 18.

<sup>f</sup> *Deut.* 8. 2.

*Psalme.* 66. 10.

*Proverb.* 17. 3.

1. Pet. 1. 6, 7.

*Iam.* 1. 2.

<sup>g</sup> *Isa.* 1. 25. And

44. And 27. 9.

*Prov.* 20. 30.

*Psal.* 119. 67.

<sup>h</sup> *Dan.* 11. 35.

& 12. 10. *Zach.*

13. 9. 1. Pet. 1.

6, 7.

<sup>i</sup> *Ioh.* 15. 2. *Rom.* 5. 3, 4, 5. *Isa.* 26. 9. *Iam.* 1. 2, 3. <sup>k</sup> *Iob.* 5. 17. *Iam.* 1. 12. And 5. 11. *Psal.* 94. 12. <sup>l</sup> 1. Cor. 11. 32. 2. Cor. 4. 17. <sup>m</sup> *Isa.* 41. 10, 11. And 43. 2. *Psal.* 91. 15. <sup>n</sup> *Iob.* 5. 18. 19. *Psal.* 34. 17, 18, 19. And 50. 15. And 91. 15. <sup>o</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 certenly 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 bitterneſſe and extremity of the ſoreſt.

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 flavish 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 L O R D his G O D 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 L O R D gave, (ſaid he) and the L O R D hath taken away, bleſſed be the name of the L O R D.*

*Jobs patience.*

\* Quanta ad-  
verſus eum ja-  
cula miſſa?  
Quanta ad-  
mota torment-  
ta? jactura rei  
familiaris in-  
fligitur: nume-  
roſæ ſobolis  
orbitas irroga-  
tur: Dives in  
cenſu Domi-  
nus; & in liberis  
Pater diti-  
or: Nec Do-

minus repente, nec Pater eſt. Accedit vulnere non vaſtitas, & tabeſcentes, ac deſuentes arcus 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* remaſerat, omnia in uno iſtu perierunt, quibus opulentus paulò antè videbatur. Subitò mendicus in ſtercore ſedet, à capite uſq; ad pedes vermibus ſcatens. Quid iſtâ miſeriâ miſerius? Quid interiore ſœlicitate ſœlicius? Perdiderat omnia illa quæ dederat DEVS, ſed habebat Ipſum qui omnia dederat DEVM. --- Certè pauper eſt, certè nihil habet. Si nihil remaſit, de quo theſauro iſtæ gemmæ laudis DEI proferuntur? --- O virum putrem, & integram, & œdum & pulchrum; O vulnere-ratum & ſanum; O in ſtercore ſedentem, & in cœlo regnantem! *Aug. de Temp. Ser. 105.*

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

*Dauids pa-  
tiense.*

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 middest 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 unpleas'dnesse

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 intrangled 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 sæculo patimur: quia si D E V S flagellat omnem filium quem recipit, sine dubio quæ non flagellat, non recipit: *Aug. de Temp. Serm. 105.*

<sup>c</sup> Quid indignaris? Querelæ & 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 excutunt, plumis omnibus illinunt: nullum tam arctum est jugum, quod non minus lædat 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 Iew 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.  
Mischiefs of earthly mindes.

2. Keepe off thy heart from the world, in the greatest affluence of wealth and worldly prosperitie. 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 I have made gold my hope, or have said to the fine gold, Thou art my confidence: If I rejoyced because my wealth was great, and because my hand had gotten much: [ Here I 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 beene secretly enticed, or my mouth hath kissed my hand: --- Then should I have denied the God 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 fluttering dependants, and for a cloake to colour their covetousnesse and

Iob. 31. 24.

• Hic subaudienda imprecatio, dispercam, &c. Merc. in loc.

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

Quidam hoc ita exposuerunt, quasi *Tobus* profiteretur, se Solem & Lunam non adorasse: quia antiquis ea supersticio valde usitata erat, præsertim in Oriente: --- Is verò sensus verus quidem est, sed tamen loco præsentis non convenit: *Tobus* hic voluit aliam similitudinem uti, & eundem 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 plerumq; admirari soleo, quare in montem Diabolo venit, exercitationes istius non ignoranti, tot tantosq; adversus ipsum cogitasse labores. Cur igitur illi venit in mentem? Truculentissima certe bestia nunquam solet desperare victoriam, quod ad condemnationem nostram spectat: nam ille nunquam, ut dixi, nostram desperat perditionem: nos de salute nostrâ sæpiùs desperamus. *Cbrys. Hom. 34. 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 *1. 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 quod crebrâ circumferentiâ, semper summa sunt ima, & imâ summa: ita & nostrarum rerum impetus dum continuò vertitur summa facit in sima. 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 grieve, 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 bloud* (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 do-  
 natus, cum per  
 duas noctes  
 pro ipsis solici-  
 tus fuisset, red-  
 didit ea, inqui-  
 ens; non tanti  
 esse quantâ ip-  
 sorum 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*, hot irons, Plurali. But, a Year's griefs, suspicions, discontents are swallowed up & drowned in this Euripus, this Irish Sea, this Ocean of misery, as so many small brooks. This is the quintessence of humane adversity, all other diseases what so ever are but flea bitings to Melancholy in extent. 'Tis the pith of them all. And a melancholy man is that true Prometheus which is bound to Caucasus, the true Tityus, whose bowels are strit by a Vulture devoured, as Poets feigne, and so doth Litus 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 t'rough any distemperature 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 thoe distastfull pills, suffer our joynts to be seared, to be cut off, any thing for suture health; so sweet, so deare, so precious above all other things in the world is life: but to a melancholick man, nothing so tedious, nothing so odious, that which they so carefully seek to preserve, be abhors; be 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 & excesse: 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 hurrible and snakie haire, lost their eyes, or the humor falling down upon other parts of the body, tortured them extremely. Heare my Author, that learned and famous Professour of Physick in Padua, Hercules Sixonia in his own words: Plica, est agglutinatio, vel infectio quædam pilorum ex humido, vilcido, lento ac glutinoso. Nunc primum per universam ferè Poloniam grassatur; imò verò per quosdam Germaniæ partes divagatur. --- Maximam partem scæminas invadit. Eos etiam qui porriginem capitis, quam vulgus tineam vocat, medicamentis repercutientibus præfessunt: Præterea scæminas, quæ mensibus temporibus non satis purgantur. --- Quis non novum, mirabile, & horridum patet capillos ex propria naturâ planos, demissos ac simplices, momento temporis sponte sua sub cælo admodum frigidò incrispari, paulò post erigi, involvi, atq; indissolubiliter 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 deraferint, 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 renews, 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 Hippanium fluvium est, Hemerovi-*

os dicta, quæ non ultra diem vivit; sed eadem omnino luce, quæ lucem inchoat, finit, morientiq; Soli commoritur: eodem die, pueri, juvenis, senis a tatem expecta manè nascitur, meridie & viget, vesperi consensescit & moritur. Animalculo huic simillima est humana vita. Ad fluvium illa est perpetuo fluentis temporis, 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 inanimatum, volare celerissimum) transiet sicut visio nocturna. Vita quid est? Flos est, sumus est, umbra est, & umbræ umbra, Bulla, Pulvis, Spuma, Ros, Stilla, Glacies est: Indis arcus deficiens cereus, surculus pertusus, auronota domus, cinis dolosus, dies vernus, Aprilis constantissimus, unicus testudinis tinnitus est: Hydria fracta, fontis jota, aranearum rela, maris guttula, vilis sit pula, solstitialis herba, brevis fabula, volucris, scintilla, tristis nebula, vesica vento plena, intulans ad solem columbula: vita, vitrum tenerrimum, solum levissimum, filum subtilissimum, pomum aureum est, sed intus putridum, &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 se magis nihil differt: Ergò mensea 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 leafe 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* himselfe; 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 discomfort in any businessses of either of our callings, or any wayes, unchearefull walking; by slavish pre-conceipts 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 uncomfortablenesse, 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 portion; 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 justice doth 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 excessive.

*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 misery Heathen.*

<sup>1</sup> 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 sapi- entia: ---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 miserias:

Aut mortem acerbam, aut exilij mœstam fugam,

Aut semper aliquam molem meditabar mali:

Ut si qua invicta diritas casu foret,

Ne me imparatam curâ laceraret repens. *Euripid*

Quamobrem omnes, cum secundæ sunt maxime, tum maxime

Meditari secum oportet, quo pacto adversam ærumnam ferant:

Pericla, damna, exilia peregris rediens semper cogitet:

Aut filij peccatum, aut uxoris mortem, aut in orbem 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- siterit; 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. *Chrysostomus in Mat. Hom. 34.*

Nullus sit casus, quem non meditatio tua perveniat: nullus sit casus 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 præparat. Quæ nimirum venientia tanto fortius excipit, quanto se cautius ex præsci- entia armavit. Qui enim improvidus ab adversitate deprehenditur, 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- fidis 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.

4 Preparative.  
*Beleeve that  
 GOD will furnish 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 set 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 fil'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 *Haman*, 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 skillfull 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 fitches 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 appeares 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, divino admonitus Spiritu, ea nocte qua eum comprehendere veniebant ministri, aufugit. *Functus A. C H R I S T I 343*

Cur verear *Chrysostrum* appellare Martyrem qui tot injurijs, tot contumelijs, tot afflictionibus, nec ad impatientiam 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 reulic per Episcopos Orthodoxos, & sub Imperatore Christiano. *In vita Chrysostr. per Eras in Roterod.*

Quis non putasset *Lutherum* in tanto cæctorum odio, & invidia, cui totus pene mundus insidiabatur, etiam ille cujus pedibus *Imperatores* olim cocebantur cervices subicere non mille mœtes occubitarum? &c. *Brighm in Cap. 3. Apoc.*

ry; Halfe an hundred yeares spent in doubtfull triall, Lib 5. pag. 85.  
 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 inno-  
 cency; 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. Hearc 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  
 peaccable 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, arm-  
 ed as well with might, as enraged with malice, (I  
 meane *Eudoxia* the Empreffe.) but told her un-  
 dauntedly of her raging, "dancing, persecuting  
 cruelty, &c. Besides a world of wicked oppositi-  
 ons, 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 banish-  
 ed. But he was so much honoured of Gods peo-  
 ple every where, that when he came into *Tauro-*

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

*How Chryso-  
 stome was sur-  
 nished.*

*" Ioannes pec-  
 celebrem il-  
 lam Concio-  
 nem in Eccle-  
 siam recita-  
 vit, cuius ex-  
 ordium est:  
 Herodias de-  
 nudò insanire,  
 denudò commo-  
 veri; denudò  
 saltare pergit:*

*deruo caput Johannis in disco accipere querit. Socrat. Hist. Eccl. lib. 6. cap. 16.*

• 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-  
 cum (*Eutropij & Gainæ*) in d̄ ipsius Imperatoris errata reprehenderet. --- Omnes pro-  
 pmodum ordines in se concitavit. --- Clerici & Aulici occultè suas & ipsi operas  
 ad jungebant. *Osiand Hist. Eccl. cent. 5. lib. 1. cap 6.*

Ubi autem in Cappadocia provinciam venimus, multi sanctorum patrum chorijuges lacrymarum fontes effluentium, & flentium, eoque 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 stopp'd 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 magna, si Iohannes in itinere moreretur. Itaque mensibus tribus per imbres, per æstus, sine ulla refrigeratione corpusculti durissimum iter pertulit. Erasmus in vitâ Chrystostomi, ¶ Etenim ego cum à civitate fugater, nihil horum curabam, sed dicebam intra memet ipsum: Si quidem vult Regina me exulem, agar in exilium. DOMINI est terra & plenus locus eius. Et si vult secare, secet. Idem passus est & Esaias Si vult in pelagus mittere, tunc recordabor: Si vult in caminum inijcere, 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, Et si abut hominibus placere, seruis CHRISTI atiq; non offens: Atmat me & David, dicens Loquebar coram Regibus, & non confundebat. Multa quidem adversus me confinxerunt, & dixerunt, quod ad communionem non iungos 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 C H R I S T U S è Regno suo. Si autem pergunt hoc mihi objicere & contendere, Deponant & Paulum, qui postquam cœnavit, totam domum baptizavit. Deponant & C H R I S T U M 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.  
*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 Papistis, Athanasius & Lutherus, nobile Heroum par, placidissima*

*morte ex hac vita excesserunt*

*Heare the story:*

*Athanasius post*

*multiplicia certamina*

*(qualia vix ullum Ec-*

*clesiæ Doctorem sustinuisse*

*legimus) placidissima*

*morte*

*ex hac vita excessit:*

*cum ab initio usq; ad*

*finem sui Episcopatus*

*Alexandriæ Ecclesiæ præfuisset*

*quadraginta*

*sex annis: ad*

*versus quem totus*

*penè orbis conspiravit.*

*Nequitumen (ut*

*D. D. Lutherus)*

*eum violenta morte*

*ex hoc mundo exturbare*

*potuit.*

*Ofiand Hist Eccl cent. 4 l. 2 c. 16.*

*6. Preparative.*

*Let no earthly*

*delight eat up*

*thy delight in*

*heavenly things*

*Difference be-*

*tween the ob-*

*jects of earthly*

*and heavenly*

*delight.*

he opposed the *Arrian*, so *Enther* the whole *Anti-christian* 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 Marias* 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. 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 over-top 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>a</sup> **J E H O V A H** blessed for ever, <sup>b</sup> His free and everlasting love, <sup>c</sup> the light of His countenance, His <sup>d</sup> sweet name, <sup>e</sup> *That our names are written in heaven*, the <sup>f</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>g</sup> The preciousnesse of His meritorious blood, <sup>h</sup> exceeding great and precious Promises, <sup>i</sup> pardon of sinnes, <sup>k</sup> **C H R I S T S** glorious image shining in our soules, <sup>l</sup> eternity of unconceivable joyes.

*full and gracious, &c.* <sup>m</sup> *Luk. 10. 20.* -- But rather rejoyce because your names are written in heaven. <sup>n</sup> *Col. 1. 13.* *ὀδοὺς τῆς ἀγαπῆς αὐτοῦ.* <sup>o</sup> *Zach 13. 1.* In that day there shall be a fountaine opened, &c. <sup>p</sup> *2 Pet 1. 4.* *διὰ τῆς ἀφ᾽ ἡμῶν ἀγαπῆς.* <sup>q</sup> *Comforye, comfort ye, &c.* --- Her iniquity is pardoned. <sup>r</sup> *Eph. 4. 24.* The new man after **G O D** is created in righteousness and true holinesse <sup>s</sup> *Psal 16. 11.* In thy presence is fulnesse of joy, at thy right hand there are pleasures for evermore.

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>t</sup> *The*

<sup>u</sup> *Neh. 8. 10.* Be not sorie, for the joy of the **L O R D** is your strength. <sup>v</sup> *1 Sal. 73. 25.* Whom have I in Heaven but Thee? And there is none upon earth, that I desire besides Thee. <sup>w</sup> *Hos. 14. 4.* I will love them freely, *Jer. 31. 3.* I have loved Thee with an everlasting love. <sup>x</sup> *Psal. 30. 5.* In His favour is life, <sup>y</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>z</sup> *Rom. 14. 17.*  
Kingdome

*Kingdome of GOD is righteousnesse, 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.

*Fit carnall joy without compa-ny.*

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 inployments.

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. *Bear 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 G O D.*

*in Palastrâ corrobortatus potuit in Olympicis, excelsis, ac magno animo adversarium aggredi? An non oportet quotidie lustrari atq; currere? Nonne videtis eos quos quinq; certaminum athletas appellant, quum nullum forte relictatorem repererint, ad saccum arenâ plenum, vires suas excitare. --- Hos imitari stude. --- sunt enim multa quæ ad iræ nos rabiam incitant, multa quæ concupiscentiæ flammam incendunt. Insurge igitur contra passiones, vincas animi labores, ut corporis quoq; labores possis perferre.*  
*Chrys in Mat. Hom 34.*

*! Quum nemo in arenâ seipsum exercent, quomodo aliquis in certamine insignis erit & conspicuus? Quis unquam athleta non ab ineunte 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 conscionable 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.*

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

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;

9. *Preparativa.*  
*Try your spiri-*  
*tual 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-coufenge, 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 heavy 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 enlightned, 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 especially

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, unclearenesse, 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 happinesse, 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. *Deceit.*  
No trouble about keeping  
fair.

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, distracts, 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 ado. 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 GODS 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 ado, 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 GOD 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 extreme thirst, and dearest longings to all the blessed Fountaines, that feed his faith; the person of CHRIST, His meritorious blood, the Promises,

*A true believer carefull to keep his faith.*

*\* That Satan may worke our sinall 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. Warf 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 many 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 *Ides*, 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;

maids; 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 weakness, 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 meanes, 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 ordinances and divine Duties at the instance of the Ministry. And if they be of ability, countenance godly Preachers, stand for them, and entertaine

taine 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 G O D, delight in the way of holinesse, an holy keeping of the L O R D S 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 *Drun-kards songs*, railings of the basest, discountenance from ungodly greatnesse, 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.*

*1st. 35 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.

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

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

Hæc vehementia & severitas, quam hic Paulus in Pastore requirit, non vacat omni irâ: quem C H R I S T U M invasisse Evangelista testis est, *Mart. 3 5.*

Hæc autem iusta est, & pia ira, quam Scripturæ vocant Zelum DEI, cum sit iracundia amore DEI & pietatis excitata: qualis C H R I S T U M invasit: cum negotiatores expulit è Domo Patris sui *Iob. 2. 15.*

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

Neq; alienos solum hæc taxat Paulus, sed eos nominatim qui C H R I S T O 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 fearefully 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 thorowly, 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.

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

Tit. 1. 13.

Reprove them sharply, severely, cuttingly; οφ Απολεμνω.

Quemadmodũ medicus, qui

tions 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 intimates of terrour, 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 & Galenos  
omnes revivif-  
cere jube, non  
hi omnes vel

horulam annu-  
& uniones glaci-  
promovebis Cautus sis, quantum velis, vita-  
prij obles, num-  
termini jam  
borum nisi ad  
letudinis poscit,  
tuz metam con-  
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 meantime: \* 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 profit in the day of reuenge*. 5. They reach not to eternitie. 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 τὴν πίστιν

Psal. 146. 3, 4.

Bee weaned from the world.

\* Contemne

vivens, quæ

post mortem

habere non

potes. Difficile

est, in id impos-

sibile ut præ-

sentibus quis

fruat bonis,

& futuris; ut

hic ventrem &

illie mentem

implicat, ut de-

delicijs trans-

eat ad delicias,

ut in terra &

in cælo glori-

osus appareat.

Ber. De interi-

ori Domo Cap.

45

Mar. 10. 29, 30.

How they who leave the world are rewarded.

as

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, exemisse, & perpetuo addidisse exilio: simulatione quidem quod milites sibi subjectos, cum contra hostes pugnandum esset, parum commodè instruxerat, sed revera hinc inductus 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 ipsi 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. Noluit enim videri propter religionem ullo eum afficere incommodo, ne inde aut martyris, aut confessoris honos illi tribueretur: siquidem hæc de causâ alijs etiam Christianis pepercerat, quia videret eos ex periculorum 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

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 Marquedome 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*. S. c. 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 pluris sit, longèq; suavis tantillum boni quo fruatur, quàm si extra **C H R I S T V M** illis afflueres immensa bonorum copia. *Calvin. Ibid. Centuplicia è κατορθωσιον. 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 exagitans, quærere ni centum etiam uxores habituri essent Christiani. *Beza in Cap 10. Marci.**

*The benefit of contentment.*

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

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

*Lasse of ſēporals recompenced with abundance of ſpirituals.*

*Fore dicit, ut in medijs etiam perſecutionibus centuplo fiat ſceliciores, quā unquam antea, qui CHRISTVM omnibus hujus vitæ commodis antepoſuerint*  
*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 Gopſell* 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 ſpiritual joy, peace of cōſcience, 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

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 & timeretur. Nam ipſe DEVS cui ſe tradidit, dat ei gratiam eorum omnibus: Nonne melius eſt ei hoc, quā unuerſa terra? *Incertus Author in Mat. Hom 32.*

Ne quis ſuſp̄cetur quod dictum eſt ſolis congruere Diſcipulis: di'at. promiſſionem ad omnes qui ſimilia faciunt: Habebunt enim pro carnalibus cognatis, familiaritatem & fraternitatem cum DEO; pro agris Paradifum; & pro lapideis ædibus ſupernam Hieruſalem, &c. *Theophylact in Cap. 19. Mat.*

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

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*.

alliciunt, aut etiam cogunt, ut aliquid faciamus, quod sit contra ejus gloriam *Musc.*  
<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-wrackle 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.

*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.*

*⁂ Heare Gilvin  
in his Epistle to  
him, be ore his  
Commētery up-  
on the first to  
the Corinth.*

*Ecti neq; tu  
plausum The-  
atri appetis, u-  
no teste D E O  
contentus neq;  
mihi propoſi-  
tum eſt laudes  
tuas enarrare:*

*Quod tamen*

*cognitu utile eſt ac fructuſum, non proſus celandi ſunt Lectorēs, Hominem primariā  
familiā natum, honore & opibus florentem; nobiliſſimā & caſtiſſimā uxorē, nume-  
roſā ſobole, domeſticā quiete & concordiā, totoq; vitæ ſtatu beatum, aliud, ut in  
C H R I S T I caſtra auget patriā ceſſiſſe: Ditionem fertilem & amœnam, lautum  
Patrimonium, commodam non minus, quàm voluptuoſam habitationem neglexiſſe  
Eſuiſſe: ſplendorem domeſticum; Patre, conjuge,, liberis, cognatis, affānibus ſeſe pri-  
valliſſe, &c.*

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

L O R D J E S U S C H R I S T *in ſincerity*, untill His ſecond comming: and it is like we ſhall looke up-

on him, and the reſt of that royall Army of Mar- tyrs in *Queene Marias* time, with thoughts of ex-

traordinary 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 C H R I S T, 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

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, businesses, & 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 maximè, 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 admittarum se promisit. Cui Centurio: In bello, inquit, Bone vir, non licet bis peccare. *Plutarch in Lacon.*

In morte, cheu, 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 upon 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 finnes, 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 Dfferre. Quot hominum milia vel hanc unam ob causam male finierunt, quia distulerunt minime dfferenda. Quid crastinum, qui perendinū salutis destinās? Crastinus dies tuus non est: Hodiernus est. Hodie quæso, hac hora; jam age quod agendum est. Cras, aut perendinē ubi tu eris?*  
*The body by death made loathsome,*

wormes, not able to wag so much as a little finger, to remoove the vermine that feed and grow 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 celestially 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, sweetnesse; 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 V S surer to our soules every time; and every time by feasting afresh upon his body and blood spiritually, 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 refreshings 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-fating 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 publike 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 bene so frequent in this exercise, as were to be wished, yet notwithstanding, upon diverse publike occasions, there have bene publike 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 publike 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 publike 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 heare 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 gloriâ, 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, quæ tam indignis modis tractarunt in vita ista. Nemo est, qui non id ferat ægè, si quem interfecit, eum habeat sibi iudicem. *Rolloc in Iohann 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 immortal 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.

*\* Rev. 6. 16.*

*\* 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 queritur, & non invenitur. Quare in inferno mors queritur & non invenitur? Quia quibus in hoc seculo vita offertur, & nolunt accipere, in inferno querunt 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, wherby



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 condemne our selves: and prostrated before **G O D S Mercy-Seat**, with broken and bleeding affections, lowlinesse 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 tecta 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 **Advocate** upon earth, and pur-

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

Qui modò est Advocatus noster, ipse tunc erit Judex noster. --- Si haberes causam apud aliquem iudicem agendam, & instrues Advocatum esse, susceptus 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? --- Quia Advocatum præmisimus, securi Iudicem venturum speremus. *Auzust. de Temp. Ser. 119.*

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, & but that which is ten thousand times brighter than the Sun; shall all then be<sup>d</sup> 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 assize, 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. Pcedis, 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 patèbunt universa scelera tua, non solum actuum, verum cogitationum, & locutionum. Multa verò tunc venient ex improvise, quasi ex insidijs, quæ modò non vides, & forsitan plura & terribiliora his quæ vides. Undiq; erunt tibi angustia, hinc erunt accusantia peccata, tremenda justitia, subtus patens horridum chaos, desuper iratus Judex, intus vermis conscientia, foris ardens mundus. Bern. de cons. ad Fin. Scio quod anima tam amarum, non æquè fert memoriam, sed cogamus eam, & constringamus. Melius est nunc eam ipsa morderi memoria, quam per illud tempus, supplicio. Si nunc peccatorum sis memor, & eà continuò proferas, & pro ipsijs depreceris, ea citò delebis: si nunc verò fueris oblitus, tunc & invitus coram omni mundo commonefes: ipsi in medio se ferentibus, & coram ostentantibus, & amicis, & inimicis, & Angelis. Chry. ad Pop Antioch. Hom. 41. Cum hos relinquat, & captos Angeli quidam invitos trahant, & lachrymis perfusos, & deorsum tacentes in gehennæ flammis, prius coram toto terrarum orbe ad dedecus productos; quantum dolorem esse putas? Idem Hom. 48. de tremendo Iudicij 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 horrour 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 possesst, and rent in peeces, when thou shalt heare that dreadfull sentence of damnation to eternall torments and horrour, pronounced over thine head: *Depart from me* \* *thou cursed wretch into everlasting fire, prepared for the Diuell 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.*

Met. 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 eruat gradus. Ad hoc pleriq; respondent, sensibili quidem voce pronunciatum iri sententiam generalem: sed eam, quia particularim omnes sciant, quantum præmium, quantave pœna 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 fiercenesse, 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 outcries: How infinitely transcendent to all possibility of conceipt, 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 cœli  
nona tunc  
non cogito ū  
sed nec pœ  
tan ſemper  
nis ſupplicis  
ad ulam miſe  
rationem fle  
ſtetur. Imò  
verò lætabun  
tur juſti cum  
viderint vindic  
tam; *Manus  
ſuas lavabunt in  
ſanguine pecc  
torum.* Milum  
autem quęſſic  
Deus omneſq;  
boni habebunt  
odio, ut nec fili  
us quidem  
pietate habeat  
de Patre in pœ  
nis conſpecto.  
*Anſelm de ſimi  
litudo. cap. 32.*  
\* Damnaſi De  
um, Sanctos, ſe  
ipſos, omneſq;  
ſceleris ſocios  
aſſiduis execra  
tionibus devo  
cebant paren  
tem filius, filiū  
prens, matrem  
ſilia, hanc ma  
ter execrabi  
tur: omnes vi  
tæ dies, an  
noſq; & ipſam  
quæ quiſq; na  
tus eſt horam  
maledictis one  
rabit.

when all the forlorne condemned reprobates, upon ſentence given, ſhall be violently and unreaſiſtablely hiled 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 neareneſſe 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, calling 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 bottomeleſſe pit, of eaſeleſſe, endleſſe, and remedileſſe torments, which then ſhall finally ſhut her mouth upon them. Oh! What then will be the gnawings of the never-dying worme; what rage of guilty conſciences; what furious deſpaire; what horreur of mind; what diſtractions and feares; what bitter looking backe upon their miſſpent time in this world; what \* banning of their brethren in iniquity; 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 divine 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. à gehennæ gravissimus est: sicut oculis, luce, eccitanti dolor ablit, & animanti vita privati molestum est. *Basil. Ascet. cap 2. mibi pag 255*

Intolerabilis est gehenna & illa pœna: tam illa 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 diligentè 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 Mat. Hom 24.*

Intolerabilis quidèmetiam res est etiam gehenna: Quis nesciat, & supplicium illud horribile? Tamen si mille aliquis ponat gehennas, nihil tale disturus est, quale est a beatæ illius gloriæ honore repelli, exosumque esse Christo, & audire ab illo: non novi vos. *Ibid.*

the antient \* Fathers, that the torments and miseries of many hels, come farre short, are nothing, to the shutting out everlastingly from the kingdome of heaven, and unhappy banishment from the beatificall 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 grieffe 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 ravished, as I am, at the inimitable art of this rare

\*Si verò id non possumus sermone monstrare, nihil est omnino mirandum. Neq; enim novimus illorum Beatitudinem præmiorum, ut infœlicitatem quoq; de eorū

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.

amissione scire possumus. Cæterum *Paulus*, qui ista comparat, certissimè novit, quoniam excidere a Dei gratia omnium sit profectò miserrimum. Nos autem hoc tunc absq; dubio discemus, cum experimento cœperimus doceri. Sed istud ut ne patiamur faxis ó benigne Fili Dei, neq; experiamur intolerabile illud, horrendumq; supplicium, quàm grande sit: Nam quam malum illorum bonorum portione privari, aperte quidem exprimi non potest. *Chryf. ibi.*

*Loose not infinite joyes for vaine delights.*

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 celorum 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 furiouſly, 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, quàm si reo jamjam plectendo vitæ fiat gratia.

<sup>e</sup> Tormentum horribile proflus, nec verbis effabile, hominem igne eminus ac lentè admoto tribus horis torret 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 tamen nunquam tota erit) & corpus & animam uri, nec unquam comburi! Hic vox & verba deficiunt.

*Fire of hell  
 worse than any  
 other fire.*

<sup>f</sup> Ignis infernalis & no-  
 ster nimium  
 quantum dif-  
 ferunt, & pri-  
 mùm 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; pœnæ quas hic dependimus deliciae sunt, ad illa nunquam desitura 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 dread-  
 full 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 up-  
 on the wall. And it must be so, I meane, as farre  
 surpasse our most furious ordinary fire, immeasu-  
 rably, 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 tem-  
 pered 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 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 diuel tremble? 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 metaphoricall it is the worse.*

9 Dicerem quidem sic aruros sine ullo corpore spiritus. *6. c.* Nisi convenienter responderem,

If it be <sup>9</sup> metaphoricall, as *Austin* seemes some

talem fuisse illam flammam, quales oculi quos levavit, & *Lazarum* vidit, qualis lingua cui humorem exiguum desideravit infundi, qualis digitus *Lazarum*, de quo id sibi fieri postulavit, ubi tamen erant sine corporibus animæ. *Aug. de Civit. D E 1. Lib. 21. 10.*

Metaphorice 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 quam 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 auctoritate fredi, (nam Patres hic dubitantiè 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 unctionem 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>h</sup> Sciendum Scripturam res futuri sæculi rerum corporearum symbolis & imaginibus adumbrare solitam; quemadmodum cœlestia gaudia, rerum præstantissimarum & jucundissimarum typis; ita damnatorum cruciatus rerum tristissimarum & acerbissimarum umbraculis; verme, igne, tenebris, stridore dentium, catenis caliginis, stagno sulphureo, &c. nobis depingere: *Idem. Ibidem.*

<sup>h</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 concept, 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>h</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. Thesi. 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 brasen 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 *Iudas, 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 sævissimum hominum immanitas invenire poterit, hæc autem omne si velut in fasce colligatum cum æternitate damnatorum componere ---- cum *Cbrysto* clamabit: Hæc omnia quæ hic

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

Pone, si libet, 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>l</sup> Consider here all the horrible tortures inflicted upon Christians in the Primitive times: That man in the brasen 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 bellish torment; called by *CHRIST*, 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>n</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 oblectationcula immensas vendidisti voluptates. Nimirum tua tibi caro, quam celum chartor erat. Sentis iam, quas delicias sectatus fueris? Predixi, monui, vellicavi. Sed actum egi, nihil profeci, oleum & operam perdi. Nunc vindico, nunc spes & res abs te segregant, sed tua solius culpa. En impurissime ut delectationculas paucillo temporis retineres, perdidisti omnia. Procul nunc a 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 brevem 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. Inde in seipsos furenter exardescunt miseri, & assiduo sibi ipsis langubrem hanc cantilenam occinent: ô tempus rerum omnium præiosissimum! ô dies ô horæ plusquam aureæ, quod evanuisit æternum non redituræ! Nos cœci & excordes, obstructis oculis & auribus libidine furebamus, & mutuis nosmet exemplis trahabamus ad interitum.

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

¶ Non minùs  
tunc quàm ge-  
henna nos exa-  
gitabit, quia  
quandò brevif-  
fimo fpatio-  
temporis non  
infudavimus,  
cœlo, & ineffa-  
bilibus bonis  
privari nos in-  
telligemus.  
*Chryfoft. in Mat  
Hom. 77.*

Est qui de-  
eſt millia Phi-  
lippeorum af-  
ſequi potuiſſet ad eandã hæreditate, ſed ille ignaviſſimus cauſæ ſuæ in dormijt, itaq;  
hæreditatem tam opulentam neglexit; jamq; talibus ſeræ pœnitentiæ furijs agitatur,  
ut ipſe ſibi immineat, velut ipſum diſcerpturus. Et nonnunquàm mors inde violenta  
ſequitur. Haud aliter damnatorum quilibet ſeipſum ſic allatrat: Potuiſſem; auxilia  
non deerant, vocabar. Potuiſſem, Ehu! Potuiſſem; ſed nolui. A ſummo bono exclu-  
ſiſſimus ſum in omne ævum, & uſq; in æternum non videbo lumen, quia nolui videre.  
Sentire tanto ſe bono privatum eſſe, & quidem ſuã culpã 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 fu-  
rious 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 vex 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 ſelfe.

O then, having yet a *price in thine hand, to get wiſ-  
dom*, 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 ut-  
moſt, for that purpoſe, the moſt powerfull Mini-  
ſtry, 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, <sup>9</sup> 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-

<sup>9</sup> *Ite furiosi,  
ire & delictijs  
affluere supre-  
mam felicitatem  
credite; hodie  
vino & plumis  
vos mergite, cras  
forsitan mergendi  
flammis.*

<sup>10</sup> *Si nobis  
saltem concederetur  
ut arenæ  
millia quispiam  
mons extolleretur  
amplitudine terrarum  
coæquans, fastigio  
cælum attingens,  
ex quo, post centum  
millia annorum  
advolans avicula  
rostrum 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.

<sup>11</sup> *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-

c. Damnati sic calculum ponunt. Elapsis decem millibus annorum, adjiciuntur centum millia, posthæc centum millia, tot junguntur 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, pæcus villos,  
Vertex hominum capillos:  
Adde littoris arenas,  
Adde graminis verbenas,  
Tot myriades annorum  
Quot momenta sæculorum;  
Heus adhuc Æternitas  
Portus fugit à damaatis.

Mette 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 creatarum: adde his arenulas, quot non possent millenarum terrarum vastissimo sinu contineri: collige deniq; in unum omnes numeros Arithmeticæ quadratos, cubicos quosvis: nunc imple his numeris volumina chartarum hinc ad supremos cælos usque, nondum *Æternitatis* durationem mensurus es, tantum abest, ut sis emensus. Quamdiu igitur durabit *Æternitas*; Semper. Quando finietur? Nunquam. Quamdiu cælum erit cælum; Quamdiu inferi erunt inferi; Quamdiu DEVS erit DEVS, tamdiu durabit *Æternitas*: tamdiu cælum 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 assuage 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 uni-  
cam quam à  
curis, alijsvè  
fodicantibus  
cogitationibus  
imfomnem aut  
quam infe-  
stante calculo,  
urente poda-  
gra, tormini-  
bus aut denti-  
um doloribus  
in nos sævien-  
tibus, turba-

tam exigimus. Quàm 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 prove 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, quàm sic continuè, licet mollissimè jacerem, vel decem tantùm annis; necdum viginti, aut triginta, vel uti pacitio sebat, annis quadraginta. Itanc res se habent, ut nemo sanus reperiatur, qui ut triplici regno donetur, triginta vel quadraginta annis dicta lege decumbere velit? Quàm ergò cœca, quàm furiosa est insania, ob lacerum retè, ob tres aviculas, ob crepundia vilissima, illud petulantèr subire periculum, & tale designare facinus, ob quod in candente crate, in feretro flammæo, non solis quadraginta, non quadringentis, nec quatuor millibus, sed nec quater centenis millibus, sed æternùm torquearis furijs; ô mortales, intemperatissimis agimur, nisi jam maturè, & 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?

and

Apud inferos singularissimū  
 est tormentū,  
 perpetim audire tot centenorum  
 millium horribilissimos  
 mugitus, planctus,  
 rugitus; perinde si meri  
 boves assentur vivi, aut si  
 rapidi canes catenas  
 rumpere lustentur, nec  
 possint. Fingamus  
 quoscunq;

aurium cruciatus, clamores hominum, latratus canum, luporum ululatus, mugitus boum,  
 rugitus leonum, aliarum bestiarum fremitus, fragores nubium, dejectus aquarum, &  
 quicquid in aëre auribus fingi potest: ah quam id cunctis nihil est ad Orci  
 plebis desperatissimum fletum, cujus auctarium est sit idor dentium.

O cæcitas humanæ gentis nullis sat lachrymis deploranda! Ex omnibus templorum  
 Pulpitis clamatur, *Æternitas, Æternitas, Æternitas.* Nos nihil omnino præsent  
 ducimur 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, cir  
 cumsferentia nunquam. Cogito mille annos, cogito tot annorum milli quos sunt mo  
 menta, seu puncta in toto tempore à condito mundo usq; ad ejus consummationem, &  
 de æternitate nihil habeo. O Æternitas! Quis poterit par esse Æternitati in tormen  
 tis? 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 a  
 void 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 ac  
 cursed, the other infinitely comfortable; losse of e  
 verlasting joyes, and lying in eternall flames; sith  
 never ending pleasures or paines doe unavoidably  
 follow the well or mis-spending of this short mo  
 ment

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 doleas.

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 obliti, vigeant, floreat, cras forsan cinis & favilla. Hos ego mores nihil moror, hanc ego viam non ingredior, nam & alium viæ 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 wisdom, 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 beatificall 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> *Mausolus Tombe, Dianæs Temple, the Egyptian* <sup>b</sup> *Pyramides*, and all the wonders of the world.

<sup>a</sup> *Mausoleum. Mausoli regis Carix sepulchrum, ab Artēnisiā 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, fastigiatae ultra omnem excelsum, quæ manu fieri possent, &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 ynvaluable 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 inſeſtimable 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 G O D 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 iustitiæ, tanta iucunditas lucis æternæ, hoc est, incommutabilis

veritatis, atq; sapientiæ, ut etiamsi non liceret amplius in ea manere, quam unius diei mora, propter hoc solum innumerabiles anni huius vitæ pleni delicijs & circumfluentia temporalium bonorum recto merito; contemneretur. *August. de Lib. Arb. Lib. 3. Cap ult.*

*How small capacity from Adams fall.*

1 Cor. 13.

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

to 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 bod'es, 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 IESVS shall present us glorious and pure to His Father without spot or wrinkle.*

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

to 4. Our understandings upon necessity must bee supernaturally irradiated and illightened with extraordinary enlargement and divinensse, 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. Rawlegh Lib. 1. Cap. 4.

*Non est quod quæras ultra, 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. a Iverfus 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 cælös (quæ est naturæ infinitate) penetret: non tamen existimes DEVM ibi esse, tanquam in loco positivo repletivè, sed tantum per immensitatem essentia.* Eusebius 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 sence, \* 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 teares, 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 visibill Orbs, and Starry Firmament. See *Deut. 4.39. & 10.14. Iosh. 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. 1. 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. 1. 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; 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 ἔρτου.

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 Stellarum, Cœlum Christallinum, & primum mobile. Verùm mihi valdè probabilis visa est recentiorum Mathematicorum sententia, undecim esse cœlos mobiles ita ut inter firmamentum, & primum mobile, pro unico Cœlo Christallino, duplex cœlum constitutur. Namque pro unico motu trepidationis, qui Cœlo Christallino tribuebatur, quem admitti non posse demonstrant: ponunt duplicem motum librationis: alterum ab Ortum ad Occasum, & è contrà, quem tribuunt nonæ spheræ. Alterum à Septentrione ad Austrum, & è contrà, 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 Cælo*. 2. 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 eagle-eyed into the mysteries 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; sensu, neq; ex motu, neq; ex effectu, aut adjuncto aliquo, sed ex sola Dei per Scripturas revelatione nobis innotuit. Tilen.

\* Οὐδὲ πῦρος, ἔδὲ κερδν, ἔδὲ χόρος ἐστὶ ἐξω τῶ ὑπανῶ. De Caelo. Text 99.

*The excellency of the highest heaven.*

Heaven a great City.

\* Statum Ecclesia continuam à suo tempore in omnem usq; æternitatem descripsit Iohannes, sicut Prophetæ Iesaias & Ezechiel : quæ causa est, cur non omnia ista vaticinia, vel de solâ Ecclesiâ, vel de solo Cœlo, sed de utroq; simul intelligi possint, aut debeant, verùm servatâ moderatione. Neque enim omnia

quæ de Ecclesiâ sunt, ea etiam de cœlo intelligi possunt. Neque vicissim omnia, quæ de Cœlo, 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.

\* Habitatioes sunt in cœlis, quæ sufficient in finitis mundis capiendis : Imò

virtus est in ascensione CHRISTI, ad præparandum locum in finitis 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. *Relloc. 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 conceipt. 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 octavum, 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 millia 62. Quæ ducta in totum Diametrum efficiunt summam miliariorum 7440 Qui numerus multiplicatus per 10040<sup>11</sup>/<sub>14</sub> ostendit distantiam terræ ab orbe octavo, nempe 74703 180. miliariorum. See *Casman Ouranogra.*

*Be it so, that the adventure of Mathematicians in this Point be 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 Expansio cœlestis intercapedinem & altitudinem: siquidem, id testatur cùm visus ipse, tùm passim sacra Scriptura: Job 11.8. dicuntur cœli altissimi; ideò q3 quantitas eorum est impervestigabilis, & altitudo hominibus inferatibilis. Idem. Ibi.*

\* *Magnus was the man, who by his admirable art of later 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 Maginus his Theoriques, Bultachius 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 bloud*: 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 hea-  
ven.*

5. What a spacious and specious inheritance; what a rich, super-eminent and sumptuous Purchase and Palace do you thinke was the precious bloud 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 nul-  
lum numerum  
ponamus, aut  
Veneris, aut

Mercurij, Sydera, nec compute mus stellas novem, quas obscuras, aut quinque, quas ru-  
beas appellant, vel nebulosas: nullo etiam numero habemus infinitas alias, quæ 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 Empyrean 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

<sup>a</sup> Nihil temere hic vel allèverate, vel inficiari debeo. Novi interim, Beatorum domitium illud, supremum cœlum depingi lucidissimum sub imagine novæ Hierusolymæ. Apoc. 21. 23. Dicitur: Non eget Sole & Luna, ut luceant in ea Nam gloria Dei illustrat eas: &

*Lucerna ejus est Agnus.* Quid hinc mi Patrici? De sententiâ *Iohannis*: *Aliam esse lucem cœlestis gloriæ; aliam Solis & Lunæ: Non opus esse Sole* (ait) *& Lunâ: Négatio est sydereæ lucis* Opponitur ei affirmatio div. nœ lucis & gloriolæ, quæ proficiscitur 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 ἰσχυριστὸν αὐτῆς*. Discrimen facit inter *δὲξαρ* gloriam *DEI*, & inter *ὡς* 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 proficiscitur, quo tota urbs splendet: & quo electis etiam communicato, efficit *DEUS*, ut ipsum plenè, & quasi facie ad faciem cognoscant *Zanch. de Cælo 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 albeit 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 celestiaall 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, *Ioh. 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 sol, dum: sed inest aura aliquis cœlestis quæ supplet defectum aeris corporibus glorificatis: In qua et si 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 primitiùs 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.*

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 J E S U S C H R I S T. In respect of the beauty and brightnesse whereof, all fyderiall light is but a darksome mote, and blackest mid-night. See *Mat. 17. 2.*

*The brightnesse of CHRISTs glorified body.*

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 vwill 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 presence.*

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?

*Meditate on  
the glory of hea-  
ven.*

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 bloud 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 sining 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

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

Titles attributed to heaven.

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,

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 stratagemes, what murders and mischiefs, 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 be 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 was 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 word sounds a world 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, 1 Jam. 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 weakly 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 happinesse and honour enough, inexplicable, supereminent.

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

crant, vel futuri erant in juvenili etate. *Idem 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 dicta 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 viginta 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 God 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 tiring the spirits; for, we shall live by the all-sufficient Spirit of God, 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 Majestick brightnesse: of Sun; for *the glory of God shall illighten that heavenly city; and the Lambe shall be the light thereof, Rev. 21.23.* Of any thing; for, *God shall be unto us All in All, 1 Cor. 15.28.*

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 God Himselfe, and run parallell with the longest line of eternity. In which respect also, our condition

\* 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, mutabilitatis, aut læsionis suspicionem præterendere queat, procul arceat, atque repellat. *Anselm de similitud, Cap 54.*

Endowments of the body in heaven.

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, & natura. 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 cœlestia 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. For, every glorified body shall for ever be 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 learned'st Schoole-men, from an exact subiection of the body to the soule, as of the soule to GOD: I say, whether

2. *Incorruptibleness*.

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 exposed 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. l. Cap. 52.*

Verùm præstabit viribus, quicunq; supernis viribus associantur civibus, in tantum, ut nullatenus illis quisquam obistere valeat, vel si movendo quid, aut evertendo voluerit, à suo statu quin illic 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 in 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 quæreret aliquis, quid nobis tunc illa fortitudo præstabit, cum singulis tam convenienter, ut conveniendi nequeant ubiq; dispositis nihil immutandum, nihil evertendum, nihil statuendum sit, in quo vires 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 nequaquam sit necessaria nobis cunctis, ut dictum est, in suo statu convenienter 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 perfecte 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 spiritualiter tunc 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 conjungeretur cum eodem ipso corpore nostro, & per eam etiam tum vivere) tamen corpus quod excitabitur, non tam habebit vitam & Esse suam ab eâ quam à Spiritu illo CHRISTI, quia utà ut sic loquar, animabit & animam istam & corpus istud, ut totus homo gloriosus instat ipsius CHRISTI 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 voluptatem 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. Verè & 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 GOD 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. ---Hæc 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 semet ac 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 demonstratè 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. \* 15. 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. 42.* 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 quàm decet, undè Creator novit, inde supplebitur: & quod plus est quàm decet, materiæ servatà integritate, detrahetur. Coloris porò suavitas quanta erit, ubi justè 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 heavē.*

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

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

2. Amiability of colour; a pleasing mixture <sup>2. Perfect colour.</sup> of those two lively colours, of white and red. I add a third.

3. A chearefull, lively, lightsome aspect. When <sup>3. Lively aspect.</sup> the two former materials (as it were) are pleasantly enliv'd and actuated by a lively quicknesse and modest merinesse of countenance. *Whereupon, (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 bo-  
dies.*

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 amiablenessse 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

\* *Vt 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. Rolloc. 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 apertiffimâ nobis ad  
expriumendum uſus eſt. In Mat. Hom. 45

\* Tunc ful-  
gebunt juſti,  
ſicut Sol in  
regno Patris  
corum] 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, nè  
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  
ſeent 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 seene? \* Why not both in a most delicious admirable mixture?

\* *Lib. 4. Dist. 44. Q. 8.*  
\* *Corporis gloria naturam non toler, 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, ut 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: 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, extra etiam ipsa, & cuncta figillarum singulaq; membra eorum, in communi tam mirabili delectationis & dulcedinis sensu replebuntur, ut verè totus homo torrente voluptatis DEI potetur, & ab ubertate domus ejus inebrietur. *Ang'lm 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.*

1. 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.*

\* *Ευρηκα,*  
*Ευρηκα.*

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

\* *Advancement of Learning.*  
*Lib. 1. pag. 44.*

4. That passage in an Epistle of *Aeneas 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 dicuntur, quæ apparent in cælo. 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 *GODS* 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 *CHRISTS* humanity to the divine nature; and of the faithfull to *CHRIST*: 3. Of the causes of *GODS* 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 enlarge 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 *Abraham*, this King *David*, this Saint *Paul*: this was *Luther*, *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-

tiæ & cœcitatibus nebulis etiam nos invicem, & omnes Sanctos quos nunquam vidimus agnituros. Si enim *Adamus* virtute imaginis divinæ concreatæ *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?*

Utique qui pleni futuri sunt SPIRITU SANCTO & sapientiâ, sicut *Adam* ante lapsum 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-

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:

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, CHRISTUM Dominum suum agnovit: ita SPIRITUS SANCTI radijs horum etiam mentes fuerunt illustratæ, *Remnit. loc. supra cit.*

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

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; ostenditur 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 DOMINUS, & 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 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

3. *There* (saith \* *Anselme*) *all men shall be knowne of every severall man, and every severall man shall be knowne of all.*

agnoscuntur: Nec quemquam omninò latebit, quâ patriâ, quâ gente, quâ stirpe quis editus fuerit, vel quid etiam in vitâ suâ fecerit. *Anselm. de Similitud. Cap. 59.*

Againc.

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, *2 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.

\* *Perpende, si vales, quam grata sit sapientia ista, quâ tu sicut ab omnibus, sic omnes à te cognoscentur in vitâ illâ, ibid. Cap. 61.*

*A jolly to enquire after the glory of heavens, 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 obstupescet, cum videbit exercitum Angelorum innumerablem, quorum nullus cum alio in specie convenit, & differentias omnium & singulorum perspicuè 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*.