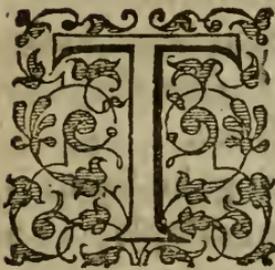




T H E
 L I F E A N D D E A T H
 O F
M. BOLTON.



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

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

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

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

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

Euseb. Hist.
lib 4 & 5.

Euseb. Lib. 4^o
Cap. 9.

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

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

2 Tim. 1. 4.

4.
His birth.

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

birth are ever remembred; G O D loves the very ground his servants tread on: *The LORD shall count* (sayes David.) *when hee* Pfal. 87. 6. *numbreth up the people, that this man was borne there; whereas of other men there shall bee no remembrance of them, they shall have none to lament or bury them, but shall be cast forth as dung on the face of the earth: so that I may say of them, as was said of Pope Boniface the eight, famous for nothing but his wickednesse; intravit Vulpes, regnavit Leo, exivit Canis; the Prophet David renders it thus in plaine English. They spend their dayes in mirth, and suddenly goe downe into bell.*

Hee was borne at *Blacborne* a towne of good note in *Lancashire* on *Whitsunday*, 5. Cam. Brit pag. 752. *Anno Domini 1572.* His parents being not of any great meanes, yet finding in him a great towardlinesse for learning, destinated him to bee a Scholler, and strugled with their estate to furnish him with necessaries in that kind, apprehending the advantage of a singular Schoole-Master that was then in the *Towne*. Hee plied his booke so well, that in Mr. Yates. short

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

εὐφυΐς
μνήμων
ζητητικὸς
φιλομαθὴς
φιλόπρονος
φιλήλικος.

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

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

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

Luke 2. 46.

King

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

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

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

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

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

6.

*His studies in
Lincolne Col-
ledge.*

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

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

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

7.

*In brasen-nose
Colledge.*

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

A man of singular eminency for learning and piety.

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

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

8.

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

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

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

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

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

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

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

9.

His conversion.

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

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

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

Iob 16. ver. 12,
13. 14.

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

shall

* In his Epistle
to Melanctho.

shall bee likewise further shewed.

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

10.

*His entry into
the Ministry.*

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

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

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

* M. Estwick
his Sermon at
his funerall.

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

12.

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

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

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

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

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

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

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

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

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

Piety.

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

Iewel. Apol.

Aug. p. 64.

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

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

*Tria faciunt
Theologum;
Oratio, medi-
tatio, tenta-
tio. Luther.
This Author
was exercised
in them all.*

* Which be
then firstly and
finely called
Magnalia DEI.

Psal. 126. 1.

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

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

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

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

*Socrates lib. 1.
6. 8.*

Zeale.

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

A true Argument that hee sought not great things himselfe.

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

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

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

charity.

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

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

Oratio funebr.
in laudem
Basilij.

14.

*His sicknesse
and death.*

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

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

15.

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

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

2. Sim. 15.
25, 26.

*Vitam habuit
in patientia:
mortem in desiderio.*

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

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

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

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

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

Ifay 46.

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

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

18.

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

“ what

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

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

And

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

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

20.

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

Object.

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

Answer.

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

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

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

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

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

scene

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

¹ Tim. 3.
Tit. 1. 1.

^b A crapulâ &
ebrietate quæ
honestatem
eorum deformant
omnes omnino
clerici abstineant
& vigilanter, &c.
*Steph. in Con-
cil. Oxon.*

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

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

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

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

Jewell Apol.
Quasi verò jam orbis terrarum non videat conspirationem istam esse non concilium, p. 154.

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

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

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

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

Luk. 10. 37.

