Mr. Bolton's
Last and Learned Worke
of the
Four last Things,
Death, Judgement, Hell, and Heaven.

With his
Assise-Sermons, and Notes on Justice
Nicoll's his Funerall.

Together with the Life and Death of the Author.

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

Hereunto is added the Sermon at M. Bolton's Funerall, by M. Nic. Estvick.

The fourth Edition.

London,
Printed by GEORGE MILLER,
dwelling in the Black-Friers, 1639.
TO THE RIGHT WORSHIPEVLL,
FRANCIS NICOLLS
ESQVIRE,

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

SIR,

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

* A Quartan
ague.
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 * JUDEGE*, his Noble Patron: and from Your selfe, his immediate heire and succes-

four.

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 Wurke-man had taken off his learned and eloquent pen. But yet a necessity lay upon me; for he de-
sired in his sicknesse, that by this Dedication it might ap-
peare to the world how much hee honoured your selfe and family, which first preferred him.

It was no small joy to his heart to see that speech of God himselfe fulfilled upon your House, *Those that ho-
nour 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 *Justice Nicolls* in that short race of his life rais’d him unto. Called hee was by the Writ of *Queen ELIZABETH* to be Serjeant at Law: He was by *King IAMES* made Serjeant at Law to *Prince HENRY* His eldest Sonne: *Judge of the Com-
mon Pleas,* and *Chancellour* to our (now) Gracious Sove-
raigne, 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 *Nee prece, nee* *precio, nee pra-
mio. 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-years-gift for them.*

The like I can truly speake of your selfe; *Those dig-
nities 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
Dedicatory.

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 Reproach; 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 courageous 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, toss'd 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, revilings, reproaches, imprisonments, &c. to godly men? but deeper impressions of stricter holinesse, and the very marks of the Lord Jesus.

The name of Christian is a name both of Honour and Valour, and begets better spirits than either Roman or Grecian; let Machiavel and other Atheists say what they will: which of their stories ever made mention of
day 40. 31.

Degeneres animos timor arguit.
Psal. 146. 3, 4. Nec Christiannis ultra durare aut esse positi

mum, si ad hoc ventum est, ut perditorum minus atque insidias pertimescamus.

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

Oportuit in divinis castris milites Christi: ut non minae terrentur, nec cruciatus & tormenta devincant.

typ. lib. 2.
cap. 6.
to 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 Tribunals of God himselfe: For them to be daftardly and fearfull, 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 press this vertue upon all that beare rule in their Countrey. It is part of the Essence of a Justice 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 mother, and Fortitude before the Fear of GOD, of which it is the effect, because it is more conspicuous in the eyes of men: For the fear 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 bee had appointed Joshua 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 courageous, 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,
things, is parallell with the Law of God, (as I could shew) would onely have those Justices of Peace, which are the most valiant men of the County.

I speake not this to exclude all those requisites of wisdome 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 wisdome. The children of God ever have bee, still are, and ever may bee the wisest men upon earth. Let an unwise world thinke what it lift. I mean not that wisdome (fallly so called) whereby a generation of men to save their skynnes, handle a good cause like a Venice-glafe, 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 wisdome which caused Francis Spira to despaire.) This is rather cunning or craft: or, to linke them together in the language of the Apostle,

b A cunning craftiness, it is not wisdome. True wisdome in the morall Schooles of Philosophy, and in the purer Schooles of Divinity, is that Queene of virtues, which, like the soule in the body, giveth life and information to all the rest, commands all the affections, regulates all the actions of mans life, and adds an active quickning power, to every 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 bkee that is addicted to any vice, a servant to any lust; proud, angry, ambitious, fearefull, covetous, &c. is in all round Morality and Divinity a very foole: Solus vir bonus (faith that great d Phylosopher) revera est prudens, Only a good man is a wise man. And King Salomon makes this Philosophy good Divinity, Pro. 24. Ver. 4. Wisdome is too high for afoole; by whom throughout the Proverbs bee means a wicked man. There is a connexion in the virtues, the way to bee wise, is to be good, and the way to be courageous, is to bee wise. A wise man is strong, and a man of knowledge (faith Salo-

Heb. 10. 36.

b Eph. 4. 14.

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

Et solus prudente revera est vir bonus: contra, folidi & imprudentes sunt mali.
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 carry 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.

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 God: 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 tutour in your youth, your singular instructor by his powerfull Miniftiry 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 (sai he) make the bravest spirits. And it cannot be otherwise: for, that mans heart which is upright with God, 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 a me Romanus favor & servor, I scorne the worst the Pope can doe: like that of David, The Lord is on my side, I will not feare what man can doe unto mee.

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 mischiefe against his Miniftiry (for, no other occasion could they ever
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 oneely to chew their * teeth.

And although hee bee now gathered to his Fathers, yet hee still speakes to you in this excellent Treatise, of which hee died in travell; encouraging you thereby still to doe worthily in Ephrathah, and to hold on in those good ways 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 righteousness, and let it clothe you, and let Justice 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 pursuе you with envy, hatred, reproaches, &c. You need not care; for, their teeth are broken, and they cannot hurt you. Envy doth ever attend goodness; though not as a companion, yet as a thing which dogges it at the heeles. I considered (faith Salomon) every right worke, that for this a man is envied 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 (faith Salomon) for the grace of his lips the King shall bee his c friends.

him and honour him, &c. 6 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 Privye Chamber, and as ready will I bee to reward him: For, I account him as capable of any honour, office or preferment about My Person, as well as any Courtier that is neere about Mee.

KING IAMB'S Speech in Starre-Chamber, June 20. 1616.
I will hinder you no longer from reading this excellent Treatise which properly belongs to you, being the ground-work of two Sermons preached before you; the one at the Funerals of that worthy Judge your Uncle, 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 Author, and the last words that ever he spake to you in this world; The blessings of Abraham, Isaac, and Jacob 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.

So other Works of this incomparable Author have their place, so in special this Posthumous, his last and best work on The four last things. No sooner was it put to publick 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 Author's 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 principal points appertaining to the maine scope of this Treatise, and also of other very useful 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 bie (as we speak) fell out: and answerably he took occasion to vent himselfe, and at large to handle what he observed to be most needfull and useful. 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 pearls 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 desir'd to read, may be more readily found out, an Alphabetical Index is herunto annexed. There is also in this edition added, more than in the former, a pious & powerful Sermo preached at the Funerall of this Worthy Author, which drew abundance of tears from the eyes of the then present Auditors, and may yet further work on the Readers thereof. I commend all (good Reader) to thy courteous acceptance, and to God's gracious blessing.

G. M.
M. BOLTONS
FOVRE LAST
THINGS.

DEATH, IUDGEMENT,
HELL, HEAVEN.

ISA. XXVI.

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

We have here in this Chapter, First, A Consolation for God's people in the time of their captivity. The Summe whereof is this: Though all things seeme to threaten ruine, and tend towards confusion; yet the issue will be, that God will most mercifully rescue and relieve His owne; who afterwards, will not onely themselves acknowledge

B

and

The Summe of the Chap-ter.
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 forfake any that put their trust in Him. In the seven first Verses.

Secondly, An Institution, or Instruction, How the godly should carrie themselves in the time of crossses and chastisements; and what difference there is betwene 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 sawe 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 mean time secretly sweeten their sorrowes and sufferings, with a patient expectation of this happy Day, and heavenly mirth.

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
BEFORE DEATH.

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

3. An Exhortation, or exhortatory Apostrophe, to trust in Jehovah. And there is added, for ever; left upon God's delay, and repitting reliefe, we should despaire or have recourse unto the arme of flesh. Reasons to enforce this exhortation are three. 1. In Him is rupe seculum, everlasting strength, Ver.3. A rock of eternity, upon which we may for ever sweetly and safely rest and repose ourselves, amidst the many furious storms and boisterous waves of this troublesome world. 2. He is able to tame, take downe, and trample in the mire, the insolency and pride of the most raging persecutors, Ver.5. And to raise His, though never so low and languishing, to set them upon a Rocke of safety and salvation for ever, and to give them the neckes of their enemies to tread upon, Verse 6. 3. Hee weighs and watches over
the wayes of the just, Verse 7. See Jeremie 17.7.

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

Doct. It is an holy wisdome, 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 evil 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.

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 dayses with full saile of prosperity and ease, against the secret wafts and counter-blafts (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 Today, turns not on Gods side, and by forwardness
B E F O R E  D E A T H.

ness and fruitfulnesse in his blessed ways, 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, extremees, horror, and insupportable heavinesse of heart: his soule must presently downe into the kingdome of darkness, and bottome of the burning lake, there to lie everlastingling 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 blackness 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 everlastingness 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 summer's 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
corruptions of the times, grows in godliness, God's 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 illightened 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 bliffe, which in sweetenesse and excellency doth infinitely exceed the possibility of all humane or Angelicall *conceit.

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

* Quæ lingua, vel quis intellectus capere sufficit illa supraæ civitatis quanta sint gaudia; Angelorum choris interesse, cum beatissimis spiritibus glorio conditoris asiftere, presentem D E I vultum cernere, incircumscriptum lumen videre, nullo mortis metu asfici, incorruptionis perpetue munere laetari, &c. Gregor. 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 understand-
ing, who in the few and evill daies of short abode upon earth, treasures up grace and spiri-
tuall riches against the dreadfull winter night of death.

For I would have you understand, that by com-
fortable provision] I meane not,

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 flic
away as an Eagle toward heaven, Prov. 23.5.

I meane not silver or gold: they shall not be able
to deliver in the day of the Lord's wrath, Zeph. 1.18.
Will he esteem thy riches: no not gold, nor all
the forces of strength, Job. 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
terriblenesfe hath deceived thee, and the pride of thine
heart: O thou that dwellest in the clefts of the rocke,
that houldest the height of the hill: Though thou should-
est make thy nest as high as the Eagle, I will bring thee
downe from thence, saith the Lord, Jer. 49.16.

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

What provision is fruitlesse.

1 Riches.

2 Honours.

3 Favours of men.
formall slavery of baseness and infinuation, or any ill offices of ambitious servitude, in states 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 chief priests and elders, Matt. 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 foule from eternall flames, it were something to grow rich, and rise by vile accommodatrons, and serving their turne in the meane time. But such a man shall certainly (in the day of his last and greatest need) bee cast with horrible confusion of spirit, and incurable griefe of heart, upon Wollies ruffull complaint, and cry out when it is too late: Had I beene as carefull to serve the God of heaven, as my great Master on earth, he had never left mee in my gray hairs. 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, even 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 darkness, dimnesse of anguish, and he shall be driven to darkness.

By comfortable Provision therefore, I mean treasures of a more high, lasting, and noble nature: The blessings of a better life, comforts of godliness, 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 Lord's wrath. Amongst which, a sound faith, and a cleare conscience are the most peerless 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 darkness so desolate, no cross so cutting; but the splendor of these is able to illighten, their sweetness to mollifie.

So that the blessed counsell of Christ, Mat. 6:19, 20. doth concurre with, and confirmeth 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.

By moth and rust those two greedy and great devourers of gay clothes, and glistening treasures,
two capitall vanities upon which worldlings dote, and two greatest inchaunters of mortal 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 Soveraignty under the Sun. The Lord of Heaven, hath put a fraile and mortal 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, fighted with Eagle eyes of largest depth, fore-sights and comprehensions of State, crowned with never so many warlikec 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 Nebuchadnezzar's great Image, sink into the dust, and become like the chaffe of the Summers threshing floores, upon a windy day.
Heare a wise and noble writer speaking to this purpose, though for another purpose: *Who hath not observed, what labour, what practice, peril, bloodshed, 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, Macedonia, Carthage, Rome, and the rest, no fruit, flower, grasse or leafe, 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 greatness, or earthly treasures: What strength or stay in such broken staves of reed? In the time of need, the Wombe of vanity will waste and wither them all, like Ionahs gourd; and leave our naked soules to the open rage of wind and weather, to the scourges and Scorpions of guiltinessse and feare. It transcends the Sphere of their activity, as they say, and passeth their power to satisfy an immortal soule, to comfort thorough the length of eternity; either to corrupt or conquer any spiritual 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

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St. Walker, Rawleigh.
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 God; yet all these, and whatsoever else thou canst imagine, to make thy worldly happiness 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 horror of that dreadful time. Where did that man dwell, or of what cloth was his coat made, that was ever comforted by his goods, greatness, 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 God, 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 God 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 Gods sacred Throne, the beauty and brightnesse of that most glorious Place, the shining Body of the Sonne of God, the beatificall fruition of the Deity it selfe, the depth of Eternity, and the like everlasting Fountains of spiritual ravishment.
ravishment and joy, which only 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 Jesus Christ, who would have us to turne the eye of our delight, and eagerness of affection, from the fading gloffe and painted glory of earthly treasures; wherein naturally the worme of corruption and vanity ever breeds, and many times the worme of an evil 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 God, 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 God surprised. For, besides that, they infinitely surpasse 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 parallel with the life of God, and line of Eternity. As we see the Fountaine of all material light to powre out his beames, and shining abundantly every day upon the world without weariness, emptiness, or end; so, and incomparably more doth joy and peace, glory and blisse, spring and plentifully flow every moment with fresh 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 Lord, who shed the most precious and warmest blood 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 Lord: 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 God in all ages: And that purity which Saint John makes a property of every true-hearted Professor, 1 John 3.3. So much opposed and bitterly opprest by the world; and yet without which none of us shall ever see the face of God 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 soules in the Booke of Life, with the bloody lines of Christ's Soule-saving sufferings, and golden characters
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 entertain-
ment 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 bloud-shed and blessed mediation arise all those flouds 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 super-abound and overflow with new and fresh sweet-
ness 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 welcome to 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 choi\[\textit{fle}ft 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
and cast downe: nay, why should he not be ex-
traordinarily raised and ravished in spirit with
much joyfull hope, and sweet assurance, when he
throwes himselfe downe at the Throne of grace;
with the dearest Sonne of the eternall G o d, the
Heire of heaven and earth, the Mediator of the
great Covenant of endless salvation is his Advo-
cate at the hand of His Almighty Father in the
most high and glorious Court of Heaven? 
Wherefore when an humbled soule, and trem-
bling spirit is sore troubled, and almost turned
backe from his purpose of prayer, and prostration
at the foot of heavenly Majesty; by entertai-
ning 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
compassionateenesse and mercy. Shall that blessed
Saviour of ours call and cry for a pardon to His
Father, for those which put Him to Death; who
were so farre from seeking unto Him, that they
sought and suck'd His bloud; and shall He shut His
eares against the groanes of thy grieved spirit, and
heavy sighs of thy bleeding soule, who values one
drop of His bloud at an higher price, than the
worth of many worlds? It cannot be.

Thus that saying of S a l o m o n, and this counsell
of Christ makes good the truth of the Point, which may further appeare by these Reasons.

1. Taking this counsell betime, and hoarding up heavenly things in this harvest time of grace, mightily helps to asswage the smart, mollifie the bitterness, and illigten the darknesse of the evil Day. It is soveraigne, and serves to take the venom, sting and teeth out of any crossse, calamity, or distresse: and so preserves the heart from that raging hopelesse sorrow, which, like a devouring Harpie, dries up, dissolves, and destroys the bloud, spirits, and life of all those who are destitute of such a divine Antidote. What vast difference may wee discerne betweene Job and Judas; David and Achitophel, in the days of evil? The two men of God 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 Lord gave, and the Lord hath taken away, saith Job, when all was gone, blessed be the name of the Lord. If I shall find favour in the eyes of the Lord, saith David, He will bring mee againe, and shew mee 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.

2. This holy providence before hand may happily prevent deep aire.
happily prevent a great deale of restlesse impatien-
cy, reprobate feares, forlorn distractions of spirite,
hying to the caves, crying to the mountaines,
bootlesse relying upon the arme of flesh ; Cursing
their King and their God, 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 everlastling burning? &c. All which
desperate terrours and tumultuations of conscie-
cnce are wont to surprize and seize upon unholy
and unprepared hearts, especially when God's
hand is finally and implacably upon them.

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 confess; 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 likewater, and be as the heart of a woman in
her pangs. Worldlings wonder and gnash the
teeth heereat: When they see, as Chyraostome truly
tells us, the Christian to differ from them in
this; that he beares all crossees courageously; and
with the wings (as it were) of faith, out-fores the
height of all humane miseries. He is like a Rocke,
incorporated into Jesus Christ, the Rocke
of eternity, still erect, inexpugnable, unshaken,
though most furiously assaulted with the tempe-
mituous 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 distress 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 entertainement 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 God's people in the time of triall, and amidst their sorest 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 possess 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 God's blessing, this may make many come in and glorifie God, marvelling and enquiring, whence
whence such invincible fortitude, and bravenesse of spirit should spring; concluding with Nabu-
chadnezzar: Surely, The servants of the most high God. And so at length their affections may be so
set on edge after the excellencie and amiablenesse of Jesus Christ, who being The mighty
God, and The Lyon of the Tribe of Judah, doth a-
alone inspire all His with such a Lion-like courage;
that they may seriously and savingly seek His face
and favour; laying 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. When they 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 pieces, may water; and they industriously de-
sire 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 reck-
ning.

Vses. 1. This may serve to awaken and re-
prove all those secure and careless 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 them-
selves 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 Lords com-
ing, prepare no armour or aid for that last and
dreadfull conflict upon their beds of death. Alas
poore soules! Did they know and feelingly ap-
prehend what a deale of horrour, 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 foules, 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, God's favour and a good conscience, peace, joy, and refreshing from the presence of the Lord, they lay up scourges, and Scorpions for their naked foules and guilty consciences against the time and terrour of the Lord'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 God'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 foules, and pierce them thorow with everlasting sorrow. Alas! What will the sonnes and daughters of pleasure do then? And all those spirituall beggers and bankrupts who have greedily hunted.
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? Full sad, and heavie thoughts (Lord 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. Othenthey shall lie upon their last beds like Wild Bulls in a net, full of the fury of the Lord; And in the morning they shall say, would God it were even, and at even they shall say, would God 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 paasteth 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 abird 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.
BEFORE DEATH.

is to be found. Or like as when an arrow is shot at a
mark, 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
virtue to shew: but we consumed in our owne wicked-
nesse. 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 paseth
away as the remembrance of a guest that tarrieth but a
day. If a Minister who labours industriously all
his lifelong, to worke upon such as fit under him
every Sabbath; Of which some all the while pre-
ferre some base lust before the LORD JESVS:
others will not out of their formality to the for-
wardnesse 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 a-
ny of them, some two hours after they had beene
in hell: Oh! How should hee finde 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
zeale,
Despisers of their ministers described.

zeale, even to the wasting of his blood and life, to save the blood of their soules? And yet for all this you will not be warned in time, charme the charmers never so wisely: But some of you sit here before us from day to day, as senseless of those things which most deeply and dearly concern the eternall ruine, or welfare of your precious soules, as the seats upon which you sit, the pillars you lean 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 Jesus Christ 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 press 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 pass'd the
perfections of formall Professours, and foolish
Virgins: Alas! We then find by too much wo-
full experience; if they politickly bite it not in,
that this faithfull dealing doth marvelously dis-
content them, and these precious Balmes do breake
their heads with a witnesse, and make the bloud
runne about their eares; whereupon they are wont
to fall upon us more foule, (such true Pharifes are
they,) than would either the drunkard or good-
fellow, the Publicans and harlots do in such cases:
they presently swelling with much passionate hear,
proud indignation, disdain and impatiency to be
reform'd, have recourse to such weake and carnall
cavils, contradictions, exceptions, excuses, and ra-
ving; that in nothing more doe they discover to e-
very judicious man of God, or any who doth not
flatter them, or whom they doe not blinde with
their entertainements and bounty, or delude with
painted pretences, and art of seeming, their for-
mality, and false heartednesse. And yet, as they
are characteriz'd, Isa. 57. 2. They seeke the Lord
daily, and delight to know his wayes, as a nation that
did righteousnesse, and forsooke not the ordinance of
their God: they aske of Him the ordinances of
justice: they take delight in approaching to God:
They may have divine Ordinances on foote in
their families, entertaine God's people at their
Tables, fast and afflic't their soules upon daies of hu-
miliation, as appeares in the fore-cited Chapter
Verse 3. Heare the word gladly, with Herod; and
with much respect and acceptance 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 far to illighten 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 quæm multi sum habebat aeternos labores, & bella descendunt! How many (faith one) goe to hell with a vaine hope of heaven; whose chiefest cause of damnation is their false persuasion, 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 soure 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 fools 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
BEFORE DEATH.

Dawbers, and justify 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.

2. This may serve to stirre up all the sonses and daughters of wisdom to hoard up with all holy greedinesse, instead of earthly pelfe, transitory toyes and shining clay, the rich and lasting treasures of divine wealth and immortall graces. For, these heavenly jewels purchased with Christ's bloud, 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 darkness 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 ilighten, 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.
unknowne pleasures, and endless bliss. It may be, as yet, thou standest upright without any changes, unstir'd in thy state by any adverse storme, supposing thy mountain so strong, that thou shalt never bee moved. Thus long perhaps the Almighty hath beeene with thee: His candle hath shined upon thy head, and His patient providence rested with all favour and successe upon thy Tabernacle; so that hitherto thou hast seene no dayes of sorrow; but even washed thy steps with butter, and the rocke hath powred thee out rivers of oyle, &c. Yet for all this, the day may come, before thou die, that thou mayest be stript of all, and become as poore as Job, as they say, by fire, robbery, fureti-ship, ship-wracke, the destroying sword, desolations of war, or by the hand of God in some other kind; Even, A day, an houre, a moment (faith one) is enough to over-turn: the things that seemed to have beene 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 Job's faith, Cap. 13. 15. And his man fold integrities, Cap. 31. That if such an evill day should come upon thee (and who can looke for exemption when he lookest upon Job's affliction) thou maist with an unrepining submission to God'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 Lord gave, and the Lord hath taken away, blessed bee the name of the Lord. Though, as yet, by a miracle of rarest
rarest mercy, calmness, and serenity rest upon the firmament of our state; yet who knows how soone, especially, with many of God's dearest servants beyond the seas, have lain so long in tears and blood, some dismal cloud and tempestuous storm may arise out of the hellish fogs of our many hainous sinnes and crying abominations, and break out upon us, and that with greater terror, and farre more horribly, by reason of the unexpectedness and our present desperate security: Though the Sun of the Gospel, and glory of the matchless Ministry, shine yet full faire among us in the Meridian of our peace and prosperous daies, yet little know we, 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 only, but also to die for the name of the Lord Jesus: Though at this present thou dost perhaps with much sweet contentment enjoy thy God comfortably, and His pleased face; many heavenly dewes of spiritual joy, glorious refreshings, and abundance of spiritual 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;
in such victorious and triumphant Songs as these: 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 that my Redeemer liveth. We will not fear, though the earth be removed: and though the mountains bee carried into the middest of the sea: though the waters thereof roare, and be troubled, though the mountains shake with the swelling thereof. Selah. I am persuaded that neither death nor life, nor Angels, nor principalities nor powers, &c. Yet for all this that onely wise God 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 Sathan's 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 God, sanctified use of afflictions, experimentall observation of God's dealings with thee from time to time, workes of justice, mercy and truth, &c. Thereby so to quicken, fortie and steele thy faith, that in the bitterest extremity of thy spirituall distresse, thou maist bee able to say with Job, Though He slay me, yet will I trust in Him, Job. 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
provide for a storme; treasure up out of God's Booke many mollifying medicines and love-raigne antidotes against all flaviish and vexing forethought of them in the mean 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. *Never before there be need.* and alwayes in 2. *Wisdome.*


5. *For a moment onely.* 6. *To try thee; what drosse of corruption, and what found metall of grace is in thee.* 7. *To purge out sinne.* 8. To *refine thee, and make the vertues of Christ in thee more shining and illustrious.* 9. To *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. Witness that cloud of witnesses, *Heb. 11.* 10. To *make thee blessed.* 11. To *save thee.* 12. And Hee *will be ever with thee in trouble.* 13. Hee *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 fornace; than our gracios God *waits* in such cases with an holy longing, that Hee may have mercy upon thee and deliver thee. But howsoever, or whatsoever befals thee in this life, thou must upon

How and why **GOD correcteth his.**


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 darkness, and that king of fear 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 self 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 Tribunall: 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 Davids undaunted boldnesse to thy bed of death: Though I walkethrough the valley of the shadow of death, I will feare no evill.

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. Treasureup 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 sovereign antedote, to abate, and abolish the sting and venime of all crosses, afflictions, and mortal miseries; and as a comfortable cordiall to support
support and hold up thy heart in the bitterness and extremity of the forest.

Mighty and miraculous was the worke of this glorious grace in blessed Job. 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 bless the Lord his God for taking from him these transitory things, of which he was the true Proprietary, and which in much undeserved mercy He had lent unto him so long. The Lord gave, (said he) and the Lord hath taken away, blessed be the name of the Lord.

With what infinite, implacable indignation, and bloody rage would sheemeis railing have rent D in


Nihil in Domine remanerat, omnia in uno ietu pererunt, quibus opulentus paulo ante videbatur. Subitó mendicus in stercore sedet, à capite usque ad pedes vermis victus. Quid ista miseria miserius? Quid interiore felicitate felicius? Perdiderat omnia illa, quae deferat Dei, sed habebat Ipsum qui omnia dederat Deum.—Certi pauper est, certe nihil habet. Si nihil remanit, de quo thesauro istæ gemmae laudis Dei proferuntur?—O virum putrem, & integrum; O foenum & pulchrum; O vulneratum & sanum; O in stercore dentem, & in coelo regnantem! Aug. de Temp. Ser. 105.
Elies patience.

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

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 Gods 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 LORD: Let him doe what seemeth him good.

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 GOD; when Moses told him that the LORD 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 GOD would have it so. See further for this purpose, 2. Sam. 3. 15, 16. Isa. 39. 8. &c.

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

But now on the contrary: Impatiency and unpleasednesse
pleasedness with God's providence in sending both good and ill, (yet ever in love, and for our good; For what sonne is he, whom the Father chasteneth not?) doth more afflict us than all our afflictions. The storme of God's wrath breakes out sometimes upon the outward state of some greedy fretting mammonist, and he justly finites 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; until 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 intangled amongst litemtwigs, the more she stirres and struggles, the more she is made sure, and doubles her danger: A repining reluctation, and angry striving (as it were) to get out of God'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 God. What? (faith Job) shall wee receive good at the hand of God, and shall wee not receive evil? Cap. 2, 10.  
 Magis timere debemus, si aut nullas, aut parvas tribulatones in hoc exitulo patimur quia si Deus flagellat omne filium quem recipit, sine dubio quic non flagellat, non recipit: Aug. de Temp. Serm. 205.  
 Quid indignanis? Querelæ & indignatio nil alius quam accessio mali sunt; nihil enim tam exasperat fervorem vulneris, quam ferendi impatientia. Omnis indignatio in tormentum suum proficit. Sicut lacuos fera dum jaet, astringit; sic aves vicium, dum trepidantes eiecuntur, plumis omnibus illiunt; nullum tam arctum est jugum, quod non minus ledat ducentem, quam repugnantem. Unum est levamentum malorum ingentiut etiam pati, & necessitatus suis obseque. Quid igitur morbo corporis, animi morbum addere iuvat, teq; miseriorem facere murmurando, &c.
patiently submitted to his omnipotent and most mercifull will. Neither doth want of patience only mightily enrage a cross, 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 Queen did let no man come in with the King unto the Banquet that she had prepared, but my selfe, and to morrow am I invited unto her also with the King. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate. Whereas now David, a King, as I told you before, by the benefit of this blessed grace, did not suffer his Princely spirit to be un-calmed at all, no not by the traiterous and most intollerable reviling of a dead dog, and his basest vassall.

2. Keepe off thy heart from the world, in the greatest affluence of wealth and worldly prosperi-ty. Earthly-mindednesse ever sharpeneth and keenes the sting in all distresses. It gives teeth to the cross to eat out the very heart of the afflicted. Had not Job beene 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 rejoiced because my wealth was great, and because my hand had gotten much: [Here say Divines, something is understood, as disappeam, then let me perish, or the like] If I beheld the Sun when it shined, or the Moone walking in brightness: And my heart hath been secretly enticed, or my mouth hath kissed my hand: Then should I have denied the God that is above. If I grew proud, puff up, or pleased my selfe with the glistering brightness of my earthly abundance, let it be so and so with me: I say, except Job's heart had beenethus weaned from the world, when as yet he wallowed in wealth; hee had never beene able to hold out in the e vill day, and to have borne so bravely the ruine of so rich a state without repining. But now churlish Nabul, whose affections were notoriously nail'd to the earth; though perhaps once or twice a yeare he made a joviall and frolickke feast, as other cunning worldlings are wont to their good-fellow companions, upon purpose to procure and preserve a Pharisaiical reputation of bounty with some flattering dependants, and for a cloake to colour their covetousnesse and

nulla superbia & arrogantia laborasse, &c. Calvin in loc. *Si lat. tarsus sum, inquit, multis mihi affluentibus undigis divitis, si recordi di aurum in pulverem, si spem in pretiosiss lapidibus habui. Hec ille. Propterer he nec quinm erepta quidem omnia subit, essent, turbatus est; quippe qui praebentibis non delactantur, &c. --Quas omnes ob res mecum ipsa pleurant, admirati foleo, quare in memem Diabolo venit, exercitationes illius non ignorantis, tot tantof, adversus ipsum cogitasse labores. Curt igitur illi venire in memem? Tunc ululitisma exent beftia, nunc quam solet desperare victoriam, quod ad condemnationem nostram spectat: nam ille nunc quam, ut dixi, nostram desperat perditionem: nos de salute nostra sapitius desperamus. Chrys. Hom. 34. in Mat.

D 3 cruelty
How the world may be kept off.

All things below are vanity.

Quid sunt res humanae?

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

All things below cause vexation of spirit.

2. Vexation of spirit. Besides the eminence and absence of that imaginary felicity which we hunt after in them; there is also the presence and plenty of much misery and hearts griefe, which the
slaves 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?* ( faithone ) *Requiem perdisti.* 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 *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 wisedome, 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 ( faith the Prophet ) shall bee powdered 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,
No torture of body like unto it. 8. Nor: Melancholy, Gout, Cholick, or the like: let some incurable devouring Ulcer, Canker, Elephantiasis, the Wolfe, the Plaga, &c. take hold upon the body. But, 4. Fear of sickness, discontent are swallowed up & drowned in this Europus, this Truth Sea, this Ocean of misery, as so many small brooks. This is the quintessence of humane adversity; all other diseases whatever are but flea bitings to Melancholy in extent. To the pith of them all. And a melancholy man is that true Prometheus which is bound to Cauchal, the true Titius, whose bowels are fit by a Vultur devoured, as Poets seignes, and so doth Titius Gialdus interprete it, of anxieties, and those gripping cares. In all other maladies whatever we seek for help: If a leg or an arm ake through any disfeverature or wound; or that we have any ordinary disease, above all things whatsoever, we desire help. But, a present recovery, if by any means possibly it may be procured. We will freely part with all our other substance, endure any misery, drink bitter potions, swallow those distasteful pills, suffer our joys to be scorn'd, to be cut off; anything for future health; so sweet, so dear, so precious above all other things in the world is life: but to a melancholy man, nothing so tedious nothing so odious, that which they so carefully seek to preserve, be abhors; be alone so intolerable are his pains: Buron of Melan. pag. 274. A most loathsome and horrible disease in the baire unheard of in former times, as Morbus Gallicus, & Sudor Angulicus, bred by modern luxury & excess: it seizeth especially upon women: and by reason of a viscosa venemous humour, glue together (as it were) the baire of the head with a prodigious ugly implication and intaglement: sometimes taking the form of a great snake, sometimes of many little serpents: full of nauseous venom, venom and noisome smell, and that which is most to be admired, and never eye saw before, pricked with a needle, they yield bloody drops, and at the first spreading of this dreadful disease in Poland, all that cut off this horrible and snaky baire, left their eyes; or the bairse falling down upon other parts of the body, tortured them extremely. Heare my Author, that learned and famous Professor of Physick in Padua, Hercules Saxonia in his owne words: Plica est agglutinatio, vel inviciatio quaedam pilorum ex humido, vilcido, lento ac glutinoso. Nunc primum per universam terram Polonian gellantur; imd veli per qualiam Germaniae partes divagatur.—— Maximam pattem feminos invadit EOS etiam qui porrigenem capitis, quam vulgus tineam vocat, medicamentis repercutientibus reprehendunt: Praetera feminas, quae mensibus temporibus non fatis purgantur.—— Quis non novum, mirabile, & horridum putat capillos ex propriis natura planos, demissos ac simplices, momento temporis sponte sua sub ceelo ad odo- rum frigido incipiari, paulo post etigi, involvi, arqu Indissolubiliter conjungi, varias recipere figuras, quandoc; maximis cupidam angus, aliquando pluriun & minorum serpentum, undique; vermes, spurgicium dietorempuml redolere: Quod, omnium maximum est, & a seculo inauditum, acu puncutorium transfixos languinem effundere.—— Experientia est, qui tales fasciculos implicatorem peracte inter fe corium derisern, eos oculis capi, aut defluxibus ad alias partes corporis gravissime torqueri. It began first not many years ago in Poland. It is now entered into many parts of Germany. And methinks, 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 baire, should every hour fear and tremble. lest they should bring it upon their own heads, and amongst us in this kingdom.
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 walks, 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 carnell 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 horror 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 sickness 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 handful of dust? Nay, whether then the extremity of thy spirituall affliction, and anguish of soule, will not be answerable to the former excess of thine inordinate affection to earthly things, and delights of sense? Or suppose thou shouldest be surprized by
by that last and great day, which the Lord in mercy hasten; how vile thou then rescue thy free-hold, when the whole frame of the world is on fire?

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 fever the owner from the world, then will riches and revenues, 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 Absoloms 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 certenly (as Salomon faith) make themselves wings, and fly 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 evil 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
the other of everlasting paines. And therefore it will be our wisdome in the next time to value worldly vanities at no more than their own price; and industriously to ply all means which may enrich us with heavenly treasures of that divine stamp 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 i Flower and Bird which (as naturalists report) receive their being and birth in the morning; but wither and die at night. Thy abode upo[n] earth is like a vanishing vision of the night, a flying dreame, the very dreame of a shadow, &c. This

os dieta, quae non ultra diem vivit; sed eadem omnino luce, qua lucem inchoat, finit, morientiq; Soli commoritur: eodem die, pueri, juvenes, senis a tatem expetita mane nascevit, meride & viger, velperi conuencevit & moritur. Anima [culo] huic

swift tide of mans life, after it once turneth and declineth, ever runneth with a perpetuall ebbbe 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-leffe creatures; but even the Poet also by the light of naturall reason (whom I urge onely to make Christians, mindleffe of their owne mortality, ashamed, who have thoughts of heaven and earth, as though eternity were upon earth, and time onely in heaven) tells us that, Soles occidere & redire possunt: Thus in English;

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. 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 persuaded, (such is the natural vanity of our minds) do more vex themselves with fear and fore-concept of imaginary evils, which never be-fall; then they have just cause, to take on and trouble their hearts for all other true, real, actual troubles, which fall upon them. Thus many times do men torture themselves vainly with immoderate fear of foreign 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-wrecke, the frownes of greatnesse, hurt and revenge from those that hate them, hardnesse of heart, failing of their faith, spiritual desertion, overthrow by temptation, despair of God's mercies, sudden death, discomfortable carriage in their last sicknesse, the king of fear himselfe; what shall become of their children, when they are gone, &c. By these and millions more of such causelesse and carking fore-imaginations, the very flower and vigour of mens spirits may be much emasculated, and wasted woefully. A godly care to prevent them by repentance and prayer; and a careful preparation by mortifying meditations, and Christian magnanimity to beare them patiently, if we be put unto it, is commendable and comfortable: but in the mean time to unspirit and mace-rate.
rate ourselves with much distrustfull misery and needlesse torture about them, to our hindrance, distraction and discomfort in any businesses of either of our callings, or any wayes, unchearefull walking; by flauish pre-concepts 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 Christ's favourites, and heires of heaven.

Or,

2. Selfe-created croses, 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 God's hand for outward things: and yet (I know not how) by reason of passion, covetousnesse, pride, waywardnesse, 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.

1. Matching, as being not mooved principally and predominantly with portion, parentage, personage, beauty, lust, riches, lands, flattery, friendship, greatnesse of family, forced persuasions; Pa-
rents, covetous importunity, or some base and irre- 
religious by respect and graceless 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 hea-
ven, crowned with honours transcendent to the 
stars. The baseness, 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 observation a 
little golden glue to joyne fast in the dearest 
bonds, pearles and clay? And silken fooles to ca-
rife away sufficiencies above their worthless 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 wayses unconscionable 
choice, springs a world of misery and mischiefe; 
overthrow and ruine of great houses, scandalous 
divorces, unlawfull separations, dishonour, distur-
bance, jealousies, adulteries, bastardise, braw-
lings, mutuall exprobration of each others insir-
mities, deformity, portion, parentage, or someo-
ther cutting and netling matter of discontent; sin-
full disorders in families, ill education of children, 
&c. And, without repentance, offer a few and 
wretched dayes tediously wore out with much 
irksomnesse and hearts-breake, lying together e-
verlastingly in the lake of fire, there banning each 
other
other with much desperate horror, and many bitter despairfull gnashings of teeth, that ever they entred into that estate.

2. Predominancy of carnall love. Which may be justly punished with many fits of frowardness and falling out, from such small occasions and light grounds; that the Parties may well perceive, that the correcting hand of GO 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.

3. Immodest or immoderate abuse of the marriage. Which, though it lie without the walke of humane lawes, yet divine justicedoth many times deservedly chastise it with variety of visitations upon themselves, families, outward state, good name: with miscarriages, barrenness, bad children, giving them over to unnecessary distempers and strangenesse in their carriage one unto another, and other such like discomforsts and croses. Which(though they may also befall GOD's children for other ends, yet) let all guilty couples in such cases conceive, that they fall upon them for such secret sensual exorbitancies and exceffe.

4. Want of a comfortable communion in prayer,
prayer, godly conference, mutuall communication of their spirittuall estate, and how they stand to Godward, daies of humiliation, helping one another towards Heaven, and that joyfull forethought 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 wisdome, 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 needless discontent and misery, both to themselves and their yoke-fellows.

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;
and to prepare for a more easy and patient passage thoro'g them, by entertaing a resolution before hand to looke for as no uncouth thing, any calamity, crosses or casualty, incident to mortality, and the condition of man; and if they escap'd

To in'then<don>.

Nam qui hæc audita a docto meminisse n viro,
Futuras mecum commentabar miseriae:
Aut mortem acerbam, aut exiliis moestate fugam,
Aut semper aliquant molem meditabar malis:
Ut si qua invecta diritas cafu forcer,
Ne me imparatam cura laceraret repens. Euripid
Quamobrem omnes, cum secundâ sunt maxime, tamen maxime
Meditari secum oportet, quo pacto adversari saxumnum ferant:
Pericla, damna, exilia peregrine sedens semper cogiter:
Aut filij peccatum, aut uxoris mortem, aut morbum filie:
Communia esse hæc, fieri posse ut ne quid animo sit novum:
Quicquid præter semet ececntibus omnibus id deputare esse in lucro Terent.

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

Nunc verò ita præmeditatæ exercitatus; fuerat, ut ad omnia ingenti animo pertineret; ad totius sublata, & tam multarum serum pasturam, ad florigem amans fi minum obitum, ad uxoriss affectionem ad acerba corporis ulceræ, ad injustam amicorum opprobria, ad ancillarum contemptum atq; servorum. Eph, in Mat Hon. 34.

Nullus sit cafus, quem non meditatio sua perveniat: nullus sit e fies qui praem. imparatam inveniat: Propone nihil esse quod tibi accidere non posset. Bern de interiori

Mens sollicita ante quem agere quod libet incipiat, omnes sibi, quia pati potest controversias proponat: quin teneas Redemptoris fui probræ cogitans, ad adversa se preparare. Quæ nimium venientia tantô fortissimæ exciptæ, quanò se cautus ex praescientia amavit. Qui enim improvisus ad adversitatem reprehenditur, quasi ab holte dormientes inventur, eumq; civitas inimicus necat, quia non repugnans mors perfarat. Nam qui mala inimicentia per sollicitudinem peronorat, hostiles incurrus quasi in insidiis vigilans expectans: & inde ad victorian valentie accingitur, unde nesciens deprehendi putatur. Solerter ergo animus ante aetemius fux primordia, cuncta debeat adversa meditari, ut semper hæc cogitans, semper contra hæc thorace patientia munitus, & quicquid acciderit, providus superet: & quicquid non accederit, lucrum patet Greg. Mor. lib. 5. cap 31.
them, to hold it a gaine and advantage, and as it were, an exemption from ordinary frailty, and common misery of mankind. If they fell upon them, the bitterness would be much abated by their former preparedness and expectation. But we who profess Christendom, and to whom the Booke of God belongs, have farre more sovereign antidotes to allay the smart, more sacred and surer means 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 blood 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 away to escape, that ye may be able to beare it, Cor. 10.13. The sufferings of the present time are not worthy to be 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 fear God, fear nothing that shall hereafter fall upon thee; temptation, trial, disgrace, distress in outward things, the face of man, fiery times.
times, danger from men or Devils, Death itself, or whatsoever can be imagined most formidable to flesh and blood. For assuredly, He that is afflicted with thee in all thy affections, will ever fortifie thee with sufficient strength before-hand, uphold thee with His all-powerfull presence in the midstest of them, and at length most gloriously deliver thee in despite of all hell, and the whole world.

5. It is comfortable to consider: that God never puts His servants to suffer, but He furnisheth them with spiritual sufficiency to go thorow. If He mean 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 send them on works 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 all the keenest arrowes of lewdest tongues; when He 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 browne of the proudest Human, without wound or passion; and doth resolvedly and bravely comtemne 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 fiercest 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 Jesus, that they dare undauntedly look the blou- diest persecutor in the face. The prudent Commander makes not choice of fresh-water or white-livered solildiers (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-shott, but that of Proofs. The skilfull Lapidary doth not trie the tender Chrystall or softer stones by the stiddy and hammer, but the Adamant, which is readier to bruise the hardest iron or steele: the careful Husbandman thresheth not the fitches with a threshing in- strument; neither turneth a cart-wheele upon the cum- min: 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 counsel, and excellent in working, give this dis- cretion and wisdom to fraile man; Himselfe is infi- nitely more mercifully wise, to proportion and fit His trials to the state and strength of His Patience; singling out His valiantest solildiers for the strongest encounters: His best schollers, for the largest lessons; His choicest Armour, for the highest Proofe;
Preparation

Profe; His hardest Adamants, for the most steelly Anvill: the most courageous Christians, for the stern conflicts: His ablest Followers for extraordinary service and sufferings. Abraham the Father of the faithfull, and Friend of God; Job, the justest man upon earth; David, a man after God's owne heart; Paul, abounding in the riches of grace, and the rarest revelations: I say, these eminent Champions thus highly favoured, and heroically fitted, were put to it indeed, as appears in divine Story. The Lord in mercy did first infuse an invincible mightineffe 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 mean the Sword of the Spirit) with the whole world: The whole world against Athanasius, and Athanasius against it, faith Hooker, out of the Ecclesiastical Stol.
Halfe an hundred yeares spent in doubtsfull triall, which of the two in the end would prevale, the side which had all, or els the Part which had no friend, but God and Death: the one, a Defender of his innocency; the other, the finisher of all his troubles. After the Church of God, (hunted like a Partridge on the mountaines by the Airian Bishops) wofully wafted and wearied, had laid downe her head in the bosome of this blessed man ready to breathe out her last, he had never quiet day. Heare my Author: By the space of sixe and forty yeares, from the time of his consecration, to succeed Alexander Archbishop of Alexandria, till the last houre of his life in this world, they never suffered him to enjoy the comfort of a peaceable day. The second was a mighty Thundercrag against the corruptions of the times; feared not the face of the greatest woman in the world, armed as well with might, as enraged with malice, (I meane Eudoxia the Empresse,) but told her undauntedly of her raging, "dancing, persecuting cruelty," &c. Besides a world of wicked oppositions, insiditations 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, depriv'd and banish'd. But he was so much honoured of God's people every where, that when he came into Tauro-

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*BOOK: Ecl. Eccl. cent. 5. lib. 1. cap 6.*

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*Ommes proemodum ordines in se concitavit.*

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*Osland Hift. Eccl. cent. 5. lib. 1. cap 6.*
as himselfe reports, there hcocked about him abundance of Christians, weeping and wailing most bitterly for his banishment, and said, 1 That it had beene better that the Sun had beene deprived of her light, and all her glory turned into darkness than that the mouth of Chrysofomar should be stop from preaching. In the last banishment, by reason of the barbarous usage and immunities of the soldiers that led him along, 4 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 cruel wrongs, we may well perceive by his owne words to another banished Bishop: 5 When I was driven from the City, none of these
things troubl'd me, but I said within my selfe: If the Queene will, let her banish me: The earth is the Lords, and the fulness 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 furnace; 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 companions. If she will, let her take away all my substance: Naked came I out of my mothers wombe, and naked should I returne thither. The Apostle tells me, If 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 not bee ashamed. The third is the third Elijah of later times, I meane blessed Luther: Who by the 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 Emitters and Agents; stood upright and unshaken, like an unmooveable Rocke, against all the tempestuous stormes and swelling seas of the most furious persecutions that ever were rais'd by the powers of hell against mortall man: and did so shake the kingdom of Antichrist, that since that time, the most glorious light of the Gospell, and resurrection of Saving Truth hath broken out upon, and blessed the face of Christendome, that did ever shine upon earth, or was seene amongst the sunnes of men. Herein was hee like unto Athanaisius. As he
he opposed the Arrian, so Luther the whole Antichristian world; and they both in despite of all adversary malice, both from Man and Divell, gave up blessedly their happy souls 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 furnisht them before-hand with singularity of gifts, and sufficiency of spiritual ability to go thorow, and stand to it to death. But now on the other side, He will never break 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 Marys daies He mercifully hid many a good soule from the implacable fury of those Popish morning Wolves: who, though they were in a savaging 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 en-croach upon, empair, and eat up thy delight in heavenly things. But let thy spiritual 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, ga-
BEFORE DEATH.

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, offi-
ces, honours, high rooms, 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 spiritual joy is
exercised, is "Jehovah" blessed for ever, "His
free and everlasting love, "the light of His counte-
nance, His "sweet name, "That our names are writ-
ten in heaven, the "Son of his Love, His Person, whose
boy, beauty, amiableness, sweetnesse and excel-
lency is something shadowed (but infinitely short)
by outward beauties, Cant. 5. 10. b The preciou-
nesse of His meritorious bloud, c exceeding great
and precious Promises, d pardon of sinnes, e Christ's glorious image shining in our solees,
"eternity of unconceiveable joyes.

full and gracious, &c. " 5. 20. -- But rather rejoice because your names are writ-
ten in heaven. Col. 1. 12, vioes vos aulares auta. b Zach 13. 1. In that day there shall be
afountaine opened, &c e 2. Pet 1. 4. d lia 40. 1, 2. Comort ye, comfort ye, &c ---Her
iniquity is pardoned. Eph. 4. 24. The new man after God is created in rightouensste and true bolinesse t Mal 16. 11. In thy presence is fulinesse of joy, at thy right hand there
are pleasures for evermore.

2. Of con Tinuance. Earthly joy is like the
crackling of thrones under a pot, a sudden blaze with
some noise, but some extinct, and comes to no-
thing. The triumphing of the wicked is short, and joy of
the hypocrite but for a moment, Job 26. 5. But spiritual
joy is like the fire upon the altar; it hath ever fewell
to feed upon, though we do not ever feele it. h The

Kingdome
Kingdome of *God* is righteousnesse, and peace, and joy in the *Holy Ghost*. The ransomed of the *Lord* shall returne and come to Zion with songs, and everlasting joy upon their heads: they shall obtaine joy and gladnesse, and sorrow and sighing shall flee away.

*Be glad in the Lord, and rejoice ye righteous: and shout for joy all yee that are upright in heart.*

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

4. Effects. Carnall joy utterly unsfits 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.

5. Calling to mind, carnall joy in the evil day torments extremely, and turns it into gall and worne-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 consciously 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:

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.

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 dyinglife it hath, by good-fellowship, and sensuall inployments.

3. Carnall joy ever ends in bitterness, spirituall in blessedness. As the rivers of fresh water run their course with an hafty 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 endless sorrow.

7. Make thy peace with God upon good ground in the meane time, and graciously walke with him by a rule and daily direction. Watch over thineheart with extraordinary industry. Mortifie thy members which are upon earth; pride, choler, covetousnesse, selfe-love, hankering after the fashions, &c. Strangle thy lufts, Stand at the Swords Point with thy most beloved sinne. Beare thy yoke from thy youth, and exercise thy spirituall armes every day. Get a habit of heavenly-mindedness and holy familiarity with God 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 (faith a godly Divine, pressing this Point) in Palestrá corroboratus potuit in Olympicis, excele, ac magno animo adversariis agredit? An non oportet quotidié lustari atq' currere? Nonne videtis eos quos quing; certaminum athletas appellant, quin nullum forte reliquantarem reperere int, ad taccion arenæ plenum, vires suas excitare. — Hos imitari audete — sunt enim multa quæ ad ire nos sibiem incitant, multa quæ concupiscuntam flamnam incendunt. Insurge igitur contra passiones, vincas animi laboras, ut corporis quoq' laboras poslis perferre. Chrys in Mat. Homi 34.
are afraid of those things which are contrary to their natures, which other creatures never so weake, scare not, being of the same nature. No more scarefull creature than a fish, flying at the shadow of a man; yet it scares not the Ocean Sea, because of its ownenature and acquaintance: which Lions, and the stoutest creatures scare.—A sheepe scares not his shepheard, by reason of acquaintance, whom yet the beare and the wolfe scare: Whatsoever is strange and unacquainted, is scarefull. If we acquainted our selves with God, 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 haft 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.

8. Possesse thy mind betime of many mortifying motives and meditations to master the inmoderate 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 meanetime. For which purpose ponder upon these Points.

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 then of the tooth-ache.

2. The covenant of God 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 sleep, 1 Thess. 2.13. Acts 7.

60.

5. Christ's death hath taken away the sting, and sweetened it to all His, Heb. 2.15.

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

7. It is but like the fall of a wheat come into the ground, and dying, that it may spring up afterwards more gloriously, Joh. 12.24.

8. It is but a Departing out of this world unto the Father, Joh. 15.31.

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 yielded up the ghost, and was gathered unto his people.

9. Let us trim our lamps betime, I mean try our spirituall states: for there are many foolish virgins; and many thousands, who for want of a truetouch-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.
faith, and of understanding and worldly-wise men by a temporary faith, and that in short.

For the first sort; these foure Demaunds may easily discover and destroy the vanity of their spirituall selfe-counsenage, 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 foprophane, but wee have believed ever since we were borne: wee have ever trusted in Christ, and made account of Him as our Saviour: We never doubted, but that He which made us, will have mercy on us, &c. But now these poore deluded ignorant are in the meane time merre 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 whereasoever it comes. They could never yet sensibly and heartily cry, We are unclean, we are unclean; 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 Jesus's Christ, &c. Whereas now the true believer can tell you readily and experimentally, that he was first enlightened, convinced and terrified with light, 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 remarka-
ble, 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 notori-
ously 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 (faith 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 gar-
ments, but as the most costly jewels, and richest chaine: Pride (faith David) compasseth them about as a chaine; violence covereth them as a garment: as the very limbes of the Body. Mortifie therefore (faith Paul) your members which are upon earth: for-
ication, uncleanenesse, inordinate affection, evil con-
cupiscence, covetousnesse: nay, and as the most ne-
cessary and noble parts, the right eye, and the right hand; If thy right eye offend thee (faith CHRI\T) 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 itselfe to flesh and bloud: 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 world-
ling being robbed one way or other of the very life
life of his life, his wedge of gold and hoards of wealth, makes an end of himself: that the wanton missing of his lustful aim and much desired choice, 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 happiness, put his household in order, and hang’d himself. 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, thelimbes 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. Aske them, how they keepe their faith: and they will tell you, they thank God, they are not troubled about it. They finde no such scruples, doubts, distrusts, feares, jealousies, terours, temptations, desertions, wants,weakenesse, &c. as some preciser fellowes, who stand so much upon their professioun, strictnesse, conscience, and other singularities above ordinary, so much take of, and take to heart. They see no such necessity of running after Sermons, so much reading, prayer, poring upon precise booke, recourse to Puritan-Ministers, Humiliation-daies, &c. They can believe quietly, follow their businesse, and goe to Heaven

1. Deceit.
No trouble about keeping faith.
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 God's dearest children; they presently please and applaud themselves, that they are free; and conceive and peremptorily conclude that the afflicted is an hypocrite, hath beene a more hainous sinner then others, or medled too much with Scripture-businesses 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 careful 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 found comfort and spirituall well-being, and therefore he is most furious to weaken us there) with infinite gaine-sayings and temptations of our inbred insidelity, native ignorance, diffidence, wisdome of the flesh, our owne sense and feeling, and a world of oppositions continually. He is driven many and many atime to the Throne of Grace with prayers, teares, and strongest wrastlings for auxiliary forces, and renewed strength. O how often doth he resort with extremest thirst, and dearest longings to all the blessed Fountaines, that feed his faith; the person of Christ, His meritorious bloud, the Promises,
God's sweetest love, His sweetest name; the covenant of grace, all the Ordinances, those ones of a thousand, who are able to discover both the depths of the Devil, and the mysteries of Evangelical mercy &c. and for all this is glad many times to say unto his God: Though thou say me, yet will I trust in thee: Lord, I believe, help Thou mine unbelief, &c. The difference then stands thus: They hold it the easiest thing of a thousand; but he finds it the hardest matter in the world, to believe.

3. Ask 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 idea, a naked Notion, a meer fancy, a groundless presumption and true dreame; and therefore it is not active or productive of any real effects, or true religiousness. 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, he is a new creature: Old things are passed away, Behold all things are new. It is ever attended with those three great works of grace.

1. Universall Repentance.
   1. An univerall 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 univerall 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 univerall obedience to all God's commands;
mands; though not to perfection, yet in sincerity and truth: and with an heavenly traine of glorious graces: love, hope, vertue, knowledge, temperance, patience, godlinesse, brotherly kindnesse, charity, joy, peace, long-suffering, gentlenesse, goodness, meeknesse, &c.

And even in the lowest ebb and greatest weakness, it is ever wont to discover itself at least by poverty of spirit, hungrying and thirsting after righteousness, striving against doubting, bitter complaints for want of former feelings; industrious seeking to be settled in believing, earnest and greedy longing after grace, highly prizing the Lord Jesus, and preferring Him infinitely before all the pleasures, profits and felicities of this life, resolving rather to die, ten thousand deaths, than to return 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 watchfulness and holy jealousey, lest we should be deceived, and faithfull labouring to subdue corruption.

4. Fourthly, ask 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 divineenesse and excellency of spirittuall delights which justifying Faith doth extract from the Objects about which it is exercis'd, doth so affect and
ravish the heart of the true Believer; that well advised, in cold blood, and out of temptation; he holds all the corporall felicities of ten thousand worlds, even world without end, in comparison of them, but as dross, and dung, and dust in the balance. Our part in the person of Christ, with the purchases of His dearest blood, and possession of the Deity blessed for ever by His means, doe more than infinitely transcend the utmost of all earthly contentments; rais'd above the highest possibility, by the most inventive and strongest imagination, and to be enjoyed thorow a thousand eternities.

The second fort, which are a generation of more understanding men, stand thus for their spiritual state, and thus fearfully 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 godliness, 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; leavemany 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 enteraine

How farre a temporary faith may go.
BEFORE DEATH.

To move them into their houses with much affectionatenesse and bounty, especially such as (perhaps) by reason of too much charity, unacquaintedness with their ways, lothness to be accounted too pragmaticall and rough, or something comply with them in a false concept of their spiritual well-being, &c. But press them further, over and besides all this, to the heart and life of religion, to the power and pith of godlineesse, crucifying of their corruptions, strangling their lufts, maiming their passions, parting with all sinne, unfa- shioning them to the times, abandoning for ever their darling pleasure, denial of themselves, contempt of the world, daily walking with God's delight in the way of holiness, an holy keeping of the Lord's day, fruitfulnesse 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 Drunkard's songs, railings of the basest, discountenance from ungodly greatnesse, the world's deadliest en- mity speaking against every where, &c. O then, you strike them stärke dead on the neck, as they say. These are hard speeches, very harsh, grating and ungratefull to their cares, and goe to their very hearts: and therefore in such Points as these pressing more preciseneesse, you may as well re- moove a mountaine of brasse with your little fin- ger, 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

F 4 venture

Wherein a tempi-
porary faith commendeth short.
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 soule day pairs 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 God, who hits right upon their humour; discovering the insufficiency of their present spirituall state, for future happiness; and persuading them upon a necessity of salvation, to an universal resignati-
on of themselves with unreservednesse and zeal to all the world, and will and waies of God; 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 alittle 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 dis-
position, that I shall bee more moved with milder Ser-
mons, and calmer cariage in the Pulpit: I doe not see how this Ministeriall severity and roughnesse?
BEFORE DEATH.

* Sharpness of reproof, and such searching into, and peremptory censuring of men’s state to Godward, doth so much good, &c.

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

bili vult mederi, amatis utitur pharmacis, ita obdurati, praefracti, atq; contumacces hominum duris & severis verbis arguendi sunt; malo enim nodo malus quae condus est cures. Megander in loc.

Ut caro quod callo obduruit non facile accipit vibices plagatum, nisi improbis & cerebris istibus: ita animus affuetus peccatis, non commovetur correctione nisi severa & acta. Idem ibid.

Hac vehementia & severitas, quam hic Paulus in Pastore requirit, non vacat omni ira: quem & Christum invasisse Evangelista testis eft, Mart. 35.

Hac autem justa est, & pia ira, quam Scriptura vocant Zelum Dei, cum sit iracundia amore Dei & pietatis excitata: qualis Christum invasisse cum negotiatores expulit e Domino Patri sui Iob. 2.15.

Hec loco non alienos dicit, sed domesticos effer coarguendos. Theophylact. in Loc.

Neelig alienos solum hic taxat Paulus, sed eos nominatimi quem Christo nominem dederant. Calvin. in Cap. 1. ad Tit.

For of all others, those which give their names to religion, and are unsound at the heart, and many times also most fearfully and scandallously shame their Profession, & cause the good way to be evil spoken of, by their worldliness, pride, fashions, ill tonguednes, passions, usury, detaining Church dues, cowardly &seffesse in good causes, impatience of Ministerial reproof, if it cross the in their commodity, strangenes of apparel, intimate correspondence with the profane, &c. irreligiousnes of their servants and followers, &c. are to be searched thoroughly, and most severely censured, that they may be saved at the length, truly humbled, christians indeed, and not only in their own concept, and such as God would have them.

10. A serious and fruitful meditation upon the foure last things, hath beene ever holden very materiall, and of speciall moment, to make us (by God’s 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.
&ions to the world, take off the edge and eager-ness; in pursuit after earthly things; mollifie, and make fit our hearts for a more safe entrance, and effectual entertainment of all saving impressions, and motions of the Word and Spirit, for our spiri-tual good; that in times of terror, we may stand like Mount Zion, unmoveable and magnani-mous.

About Death, Consider:

1. That all the pleasures, treasures, and com-forts of this life, wife, children, goods, gold, great friends, lands, livings, possessions, offices, honours, high rooms, 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 ways 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 medicos ad te convoca: Podaly-rion, Machaon, Asculapi-0, Hippocrates Galenos omnes reviviscere jube, non hi omnes vel

borulam annu situs opponent, ultra quam velit. Deus pharmacopola exhaeret, aurum & uniones, glacies ut vitam extendis, cemen terminos, qui praeteriri non proterunt, non promovebis Caurus fis, quantum velis, vita pericula omnia declinet, mortorum prin-ci-pij obstes, numerum in ensium non angobis. Opres, roves, rogex, nihil agis: vitae tuae termini jam constat tant, nec unquam, (quocumque refistis) prateri poterunt. — Giborum ibi praelantissimorum copia sit & electus; vini florenti bibas, numquam labo-rese nifi ad sanitatem; tanturi somni capias, quantum & Lex Archiatrorum, & ratione valetudinis poscit, Ad numero, teteas, & algas, nihilominus, mortalis eris, & ubi vitae tuae metam contigeris, age, vale dic rebus humanis, & ad rationem reddendum te para: Tribunal te vocat.
OF DEATH.

and we 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 (faith: 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
thoughts perish. And therefore let it bee thy wis-
dome, to rent and weane thine affections from the
world with an holy resolute. violence in the mean-
time: * Disdaine and Scorne to set thine heart up-
on 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 be-
fore) at the best, and in the height: 1. But Var-
ity. And 2. Vexation of spirit. 3. They can-
not satisfie the soule. 4. They will not profitt in
the day of revenge. 5. They reach not to eternity.
6. There is no man so assured of his honour, wealth
or any worldly thing, but he may be deprived of
them, the very next moment. 7. Thou needs to
fear no want: There is no man (faith Christ) that
hath left house, or brethren, or sisters, or fathers, or mo-
ther, 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 re-
munerated in this life?

1. In the same kind, sometimes, and 

Psal. 146.3,4. Bee meaned from the world. 

* Contemne vivens, quæ post mortem habere non 
potes. Difficile est, iit impos-

tibus quis 

fractur bonis, 

& futuris; ut 

hic ventrem & 

ille mentem 

impleat, ut de 

deliciis trans-

sit ad delicias, 

ut in terra & 

in ccelo glori-

ofus apparet.

B. B. De interiori Domo Cap. 

4.5 

Mar. 10.29,30. 

Hom. they who 

leave the world 

are rewarded.
as they say. Abraham, at God's command, left his country, kindred, and father's 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 God, and confounding of Satan, bore patiently; and blessed God for the loss of all: and how richly was he after repaid with a large and singular addition, and excellency of goods and children. * Valentinian the Emperor was put from his place of command in the army, by Julian, and banished for the profession of Christ: but afterward was called back from banishment, and with much honour and applause advanced to the height of the * Fortun Iulianum cum summandum imperij Romani administraret, istum Valentinianum, qui praefectus cohortis erat, ex Albo militum qui in exercitu Joviniani vocabantur, exemisse, & perpetuo addixisse exilio: simulacione quidem quod milites sibi subjectos, cum contra hostis pugnandum esset, parum commodi: instruxerat, sed revera hinc inducitus est. Cum Iulianus adiuvat in Gallia, quae ad occidentem Solem vergit, atatem ageret, ad quoddam delubrum iuris sacrificatum: simulq; cum eo fuit Valentinianus. Nam Romanis vetuscrat mos, ut praefecti militum, qui Joviniani & Herculiani vocabantur Imperatorem proximum at tergo praefidij causa sequerentur. Valentinianus autem cum esse lumen delubri transgressurus, & sacerdos ritu Gentilitio virides olivae ramulosus madefatos manu tenens, introuentes illos aspergeret, gutta in suam vestem delapsa, ægri admodum & gravior tulent. Christianus enim erat, & propter eam sacerdotem, qui ipsam aqua aspererat, & convivis adoratur. Atiunt praceri eum etiam Imperatore Iuliano inspequant tamquam vestis sua cum ipsa gutta excidisse, abjecisseq; quantum gutta madefecerat. Unde Iulianus ei admodum incensus, iratusq; non multo post condemnavit exilio, ut nimirum Melitonam, urbem Armentium perpetuo incoleret, causa quidem simulatæ, quod milites sibi subjectos negligentem admodum gubernaret. Noluit enim videri propter religionem ullo cum efficere incommodo, ne inde aut martyris, aut confessoris honos illi tribueretur: si quidem hac de causa aliis etiam Christianis pepercerat, quia videret eos ex periculo- rum susceptione (ut sipra demonstratum est) tum gloriam sibi consecutæ, tum religionem ac fidem Christi vehementer confirmare. Ac simul ut imperium Romanum Joviano delatum est, ille Valentinianus ab exilio Nicaeam revocatus, mortuo jam forte Iuliano, & consilio ab exercitu & his qui tum primos magistratus gerbant, inito, omnium suffragis Imperator deligitur, Sertun.Histor,Ecclesiast.Lib.6. Cap.6.
Imperial dignity. The Apostles forsaking all for Christ's sake, had afterwards for one poor 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 Household of Faith, (truly so called) than ever any natural father, mother, sister or brother could possibly afford; because, as yet they can see no beauty in the image of Christ in others, or in their feet who bring glad tidings, nor love spiritually.

2. Or in equivalence; by contentment, which doth incomparably both in sweetnesse and worth surpras & over-weigh all worldly wealth. Witness that worthy reply of the most famous Italian Marquesse, Galeacius Caracciolum (having left the rich and pleasant Marquesdome of Vico, all Imperiall Popish, Princely, Courtly favours, and other proportionable felicities attending upon such humane

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

b Centupla igitur ista, hoc est multè plura animus recipit, non centuplo modo, sed infinito, majore tum voluptate utens modicis illis, quæcumq; ad vitam præsentem in persecutione Dominus dederit, quantilibet tribulationibus circumdatus, quam ante cognitum Evangelium, usus fuerat ipsis, quæ reliquit, Bucer in Cap 29. Matth. Interim suas exhilarat Deus, ut illis plures sit, longè quae sunt, tantum boni quo fruentur, quàm si extra Christum illis affueres immensa bonorum copia. Calvin. ibid. Centuplicia est, parta a nobis, i.e. Quæ centies tantilis, nempe quod ad verum ulsum, & commoda huic in vita attinger; si modo illa non ex copiis & cupiditate nostra sed ex Dei nostri voluntate, (quæ una est certissima bonorum Regula) metamur: adeò ut fideles in medià etiam egestate huic promotionis eventum sentiant. Iraç; perdidicus erat Italianus ille Apostata quum hunc locum exagitans, querere ni centum etiam uxoribus habituri essent Christiani, Buxa in Cap 10. Marcii.

The benefit of contentment.

a Apostolos, postquam domi reliquiscent omnia, omnibus fidelibus domus erant aperae, ut loco unius rei dulcis centū habere dominum: omnes fidelibus agri Apostolos quoque.
greatnesse for the Gospells sake) to a wicked Jesuite tempting him with a great summe of gold, to returne out of Zion to Sodome; 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, 

brown bread and the Gospell in Germany, during that bloody five yeares, were infinitely more sweet and deare, than all the Bishopricks of ENGLAND with.

Subscription to the sixe Articles.

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

Loose ostéporals recompened with abundance of spirituals.

d Fore dict, ut in mediis etiam consecutionibus centuplo fiant solamores, quæm unquam antea, qui CHRISTVM omnibus hujus vitae commodis anteposuerint.

Idem Ibid

Ecce qui reliquerit patrem, & elegerit sibi patrem DÉVM, imò ei plus, quàm centuplum confévit receptò, & c.--- Qui reliquerit fratem, ut habeat CHRISTVM fratem, nonne melior est ei quàm centum freres? --- Si dimitit substantiam, ab omnibus diligitur, ab omnibus honoratur, à quibusdam autem & timentur. Nam ipsæ Dei cui se tradidit, dat ei gratiam corum omnibus: Nonne melius est ei hoc, quàtum universa terra? Incertus Author in Mat. Hon. 3.3.

Ne quis fuisse cur verò quid dictum est solis congruæ Discipulis: d'at promissionem ad omnes qui similis faciunt: Habeunt enim pro carnalibus cognatus, familiaritatem & fraternitatem cum DÉO, pro agris Paradisum; & pro lapideis ædibus supernam Hierusalem, &c. Theophylact in Cap. 19. Mat.

Quamvis pios semper in hoc mundo persecutiones maneant, & quasc eorum tergo crux adhæreat, tam dulce ramen est condimentum gratia DÉS, quam pios exhilarat, ut illorum conditio regum delicijs optabilior sit. Cælu Ibid.
in the Promises, closer cleaving to the Word, clearer sight of divine excellencies; heartier longing for heavenly joyes, &c. One drop of which spiritual refreshing deawes 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 surpass 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 God-fearing Prophet, 2 Kings 4. who upon the matter, and in the true meaning, denied himselfe, and forsooke all for God's sake. (*) For he doth so also, who preferres the glory of God, the Gospell, the cause of Christ, and keeping of a good conscience, before any, or all earthly things; holdingfast unfeinedly a resolution, if he be put to it, and times require really and actually, to leave all for Christ.) This good man might have applied himselfe to the present, served the times, fought the Court, and late at Iesabals Table with her other temporizing trencher-chaplaines. But it is said in the Text, that he feared the Lord, and so disdained, and abhor'd to gaine by humouring greatnesse, to grow rich and rise by basenesse and.
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-wrake of a good conscience, or consent and concurre to the adulterating of God's sincere and purer worship. But mark what followes: rather than the wife and children of such a man, who preferred God's glory before his owne preferment, shall suffer want; they must be relieved by a miraculous supply, as appeares in the story.

5. Or in good's name; which is rather to bee chosen than great riches, faith Salomon. For instance, compare together Bradford and Bonner. The name of that blessed man shall bee of most deare and glorious memory to all that love our Lord Jesus Christ in sincerity, untill His second comming: and it is like we shall looke upon him, and the rest of that royall Army of Martyris in Queene Maries time, with thoughts of extraordinary sweetness and love in the next world thorow all eternity. But now the remembrance of that other fellow, who (like a blood-thirsty Tyger) made such horrible havocke of the Lambs of Christ, shall be had in a most abhorred, execrable, and everlasting detestation. The name of the fore-named noble Marquess, who left and

A good name given for loss of goods, &c. I will give thee an everlasting name that shall not bee cut off. Ifa 56.5. Prov.22.1.

Hear Calvin in his Epistle to him, before his Commentary upon the first to the Corinth. Eti nee quin plausum Theatri apperis, unno teste Deo contentus nee; mihi proposittum est laudes tuis narrare: Quod tamen cognit utile est ac fructussum, non profus celandiunt Lectores: Hominem primariam familiam natum, honore & opibus florentem; nobilissimam & castissinam ore, numerosa sobole, domestica quete & concordia, taceq; vita statu beatum, altreut in Christi castra migraret patria celsius: Deitionem fertilem & amoenam, latum Patrimonium, commodam non minus, quam voluptuosam habitationem neglexisse: Exuiss: splendorem domesticum; Patre, conjuge, libris, cognatis, affinisbus esse privasse, &c.
and lost all with a witnessse for the Gospells sake, shall be infinitely more honored of all honest men, so long as any one heavenly beame of God'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 ruining of that Man of sinne. Nay, theirs shall rot everlastingly; but his shall re-flourish with sweetnesse, and fresh admiration to the worlds end.

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

* 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 endless plaques, or pleasures; with eternity of flames or felicity.

Men die but once.

* In quibus quidem rebus necessaria est providentia, in istam enim, quam amplius quam semel fieri nequiem: ubi nunc, pes lapsus fuerit, actum est: unus error multa trahit errores millia. Hec ratio mortis est; unicum in od error, infinitos trahet errores: Hic semel errasse eternum est persisse.

Lamachus Centurius, assis erroris increpabat militem, qui ut culpam dilueret, deinceps nil tale admisserat se promisit. Cui: Centurius: In bello, inquit, Bone vir, non licet bis pescare. Plutarch in Lacon.

In morte, cheu, nec vel semel quidem pescare licet. Nam hoc tale peccatum est irreconcilabile. Semel mortuus est, semper mortuus est: semel male mortuus est, semper damnatus est. Hanc mortem corrigere, hanc damnationem excutere, per omnem aeternitatem non potestis.

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 horrours, and stinging dread; by the fearfull fight of all thy former finnes, arrayed and armed in their grisliest formes, and with their fiercest stings;
with the utmost craft and cruelty of all the powers of darkness, and the very powder-plot of the prince of Hell, that roaring Lyon, who hath industriously laboured to devour all thy soul long; with the terror of that just and last Tribunall to which thou art ready to pass to reckon precisely with Almighty God for all things done in the flesh. What manner of man ought thou to be then in the mean time: in all holy care, fore-cast and casting about to give up thine account with comfort at that dreadfull hour? 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 business, 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 spiritual strength against that last encounter, and of highest consequence, either for eternall happiness, or unconceiveable horror.

4. That thy body, when the soul is gone, will be an horror 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 grievously deformednesse which death will put upon it. Downe it must into a pit of carions and confusion, covered with wormes
wormes, not able to wag so much as a little finger, to remove the vermine that feed and grow upon its flesh; and so moulder away into rottenness and dust. And therefore let us never for the temporary, transitory ease, pleasure, and pampering of a ruinous, and rotten carcasse, bring everlasting misery upon our immortal souls. Let us never, for a little sensual, 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, drown both our bodies and souls in a dungeon, shall I say, nay in a boyling sea of fire and brimstone, where we can see no banks, nor feel no bottome.

videt. Non parum interest et terra spectes naufragium passi sunt, & irreparabile, quotquot ad orum precipitati sunt; nec in portum unquam pervenient. *Aeternitas ignea mare, cuius exterius nos naufragos jam sepelivit.

5. That when the soul departs this life, it carries nothing away with it, but grace, God's favour, and a good conscience. The Sunne of all worldly greatness, prosperity, and joy, then sets for ever: Even Crownes, Kingdomes, Lands, Livings, and all earthly Possessions are everlastingly lost. And what will an immortal soul, destitute of divine grace, do then? Then will that now newly-separated soul, finding no spiritual store or provision laid up in this life against the evil day, with an irksome and furious

reflexion, looke backe upon all its time spent in
the flesh; and beholding there, nothing but abo-
minations, guiltinesse and sinne: Presently awakes
the never-dying worme which having formerly
had its mouth stopp'd with carnall delights, and
must'd up with outward mirth, will now feed up-
on 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 dis-
daine, to feed upon Earth, or any earthly things;
which are no proportionable object, either for di-
vinenesse, or duration, for so noble a nature to
nestle upon. But let them ply and fat themselves
all the dayes of their appointed time, with their
proper, native, and celestiall food: At that great
Supper made by a King at the marriage of a Kings
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 sha-
dowed, but infinitely short, and represented unto
us, but nothing to the life, all those inexplicable
divine
OF DEATH.

divine dainties, delicates, sweetnesses; those gracious quicknings; rejoynings and ravishments of spirit; which God in mercy is wont to communicate and convey thorough all the ordinances and inanees 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 itself; 1. In the powerful ministry unfolding all the sacred sense and rich mines of God's own meaning in his blessed Book. 2. In the precious promises of life, by the applications and exercise of Faith. 3. In the Lord's Supper, by making the Lord Jesus more 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 God's people, which the Lord doth usually and graciously water with the deawes of many sweet and glorious refreshings and quickning, much increase of Christian courage, and an holy contention in the good way. 5. In meditations upon the mystery of Christ, the miracles of mercy upon us for our good, all our life long, and the eternity of joyes and blisse above. 6. Upon the Lord's Day, when showers of spirituall blessings are accustomed to fall from the Throne of grace all the day long, upon those who sincerely endeavour to consecrate it as glorious unto him. 7. Upon those soule-fatting daies of humiliation;
For secret and private, many thousands of Christians can speak very admirable, glorious, and extraordinary things: Of publike thus speaks a learned Doctor. To God's glory, and to the stopping of our adversariesmouthes, the Papists (who know not what the true exercise of fasting meaneth) it is to be acknowledged, that howsoever we have not been so frequent in this exercise, as were to be wished, yet notwithstanding, upon diverse publike occasions, there have been publike Fasts observed and solemnized among us with good and happy success: 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 God to move them, either by private, or publike occasions. D. Downam now Bishop in Ireland. The Christians Sanctuary, Scst. 54. pag. 54.

Nay, Heare King Charles Himselfe graciously acknowledging God's extraordinary goodnesse in hearing our prayers in publike Fasts blestly appointed by His owne royall Command: And whereas the greatest confidence men have in God, 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 thankfulness the late great experience we have bad of His goodnesse towards us: For, the three great and usual judgments which He darts downe upon disobedient and unthankful people, are Pestilence, Famine and the Sword. The Pestilence did never rage more in this Kingdome then of late; And God was graciously pleased in mercy to heare the prayers, which were made unto Him, and the ceasing of the judgement was little lesse than a miracle. The famine threatened as this present yeare, and it must have followed, had God rained downe His anger a little longer upon the fruits of the earth. But upon our prayers, be stayed that judgement, and sent us a blessed season, and a most plentiful Harvest, &c. Instructions directed from the Kings most excellent Majestie, &c. pag. penult.
About the last \textit{Judgement}, Consider,

1. How * cuttlingly, and how cold the very first sight of the Son of man coming 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 extreme grief and bitterness of spirit to sigh and say within thy self: Oh! He that I now see sitting downe upon yonder flaming white and glorious Throne, is that \textit{Jesus Christ, the mighty God, the Prince of Peace}, that sweetest Lambe, whose precious bloud 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 faithfulllest 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 immortall crowne of bliffe 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 evil dayes, basely and bitterly oppos'd His blessed kingdome; the purity, power, and holy precifenesse thereof, as quite contrary to my carnall heart, and that current of pleasures and worldly contentments into

\textit{The terror of Christ's coming to the wicked.}

* Nota quo demum tempore conspiceant improbi ac obstinati Christi gloiam, nempe non prius quam ipsum perseveruit firmans, ac tum quidem cognitum censetur cum videre cum admirati one maxima & stupore; & cum dolore conscientiae inoffabili, cum videbunt judicem sibi constitutum, quem tam indignis modis tractarunt in vita sua. Nemo est, qui non id ferat xegit, si quem interficat, cum habeat sibi judicem. \textit{Roboc in Johan 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 satisfied me, and all the men which should have sav’d me. Happy therefore were I now, if I could intreat the greatest Rock to fall upon me, or be beholding to some mighty mountaine to cover me; there to lie hid everlastingly * from the face of him that sitteth on the Throne, and from the wrath of the Lamb. O that I now might be turned into a beast, or bird, or stone, or tree, or aire, or any other thing! Blessed were I, that ever I was borne, if I could now be unborne: That I might become nothing & in the state I was, before I had any being! Ah that my immortall soule were now mortall, that I might * die in hell, and not lie eternally in those fiery torments, which I shall never be able either to avoid, or abide! Let us then betime in the name and feare of God, kisse the Son left he be angry at that Day; and so wee perish everlastingly.

* Flammas infernales sustinebit ubi est fletus & iridor dentium, ubi ululatus, lamenatio & pennisententia sine allo remedio; ubi est vermis ille, qui non mortem, & ignis qui nonquam extinguitur; ubi morte iniunctum, & non inventur. Quare in inferno mortes quaerunt & non inventur? Quia quibus in hoc seculo vita offeritur, & volunt accipere, in inferno quaerunt mortem, & non poterunt inventur. Ubi enim nox fine die, amaritudine sine dulcedine, obscuritate sine lumine, &c.

August. de Temp. Serm. 152.

How to address our selves to Christ

Let us now, while the day of our visitation lasts, before the Sun be set upon the Prophets, address 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. 13.45. 3. Sell all, part with all sin, Ibid. Out of Egypt quite, leave not an hoofe behind, Ex. 30.26. 4. Take him as our husband & Lord, whereby
by we become the sons of God, Joh. i. 12. 5. Take his yoke upon us, and learn to be meek and lowly, Mat. xi. 28.

6. Enter into the way, which is called the way of holiness, Isa. 35. 8, 17. And there continue professors of the Truth, and of the power of the Truth, and of the power of the Truth in Truth: (For otherwise, thou mayest be a professor, and perish eternally.)

That Christ may own thee at that Day. Many profess the Truth, and not the power of the Truth: some profess both the Truth and the power of it, but are false hearted. Where then shall the non-professor appeare? Nay the Persecuter of the Son of God, Isa. ii. 21.

2. That thou must presently passe to an impartial, strict, the highest & last Tribunal, which can never be appeald from, or repealed; there to give an exact account of all things done in the flesh. For every thought of thine heart, every word of thy mouth, every glance of thine eye, every moment of thy time, every omission of any holy duty, or good deed; every action thou hast undertaken, with all the circumstances thereof.


Necesse est viri manifestatio, ut vis sensibilis se humanas sed satis crit: si menti respondentur, & manifestetur, Hugo Victor in Lib. 1. de anima cap. 14.

In hoc judicio, si te apprehendit librum, se conscientiam, quibus merita & demerita universorum, si ipsis & externis innotescit, faciente hoc judicium illius, Litii vice, verbi scincarnati. Bon. Breviarii, cap. 1.
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.

Let us then, while it is called **today**, call our selves to account, examine, search and try thorowly our hearts, lives, and callings, our thoughts, words, and deeds: let us arraigne, accuse, judge, cast and condemn our selves: and prostrated before **Gods 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.

Let us therefore give our mercifull G o d no rest, until we have sued out our pardon by the intercession of the **Lord Jesus** v.s., &c. And then shall finde the reckoning made up to our hand, and all matters fully answered before-hand. And (which is a Point of unconceiveable comfort) He that was our **Advocate upon earth, and purgation of our sins**, (in this matter) 

chased the pardon with His owne hearts-blooud, 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 disclosed and laid open before Angels, Men, and Divels; and thou shalt then and there be horribly, universally, and everlasting ashamed. Thou now acts perhaps securely some hatefull and abhorred worke of darkness, and wickednesse not to be nam'd, in thine owne heart, or one way or other in secret, which thou Wouldst not for the whole world, were knowne to the world, or to any but thy selfe, or one or two of thy cursed companions curbed by their obnoxiousnesse; but be well assured in that Day, at that great affize, thou shalt in the face of heaven and

All secrets discovered at the day of judgement.


Pensant sancti viri quantà sit illa verecundia in conspectu tunc humani generis, Angelorum omnium Archangelorum; confundi.
OF JUDGMENT.

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 midnight 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 horror of conscience, or in time of distraction. For, suppose it be concealed, and lyed hid in as great darkness as it was committed, un till the last and great Day: yet then shall it out with a witness, and be as legible in thy fore-head, as if it were writ with the brightest starres, or the most glittering Sun-beame upon a wall of Christall.

4. In what a woeful case thy heavy heart will be, and with what strange terror, trembling, and desperate rage, it must needs be possesse, and rent in pieces, when thou shalt heare that dreadfull sentence of damnation to eternall torments and horrour, pronounced over thine head: Depart from mee * thou cursed wretch into everlasting fire, prepared for the Divell and his angels: Every word breathes out nothing but fire and brimstone, vengeance and woe, bites deeper, and terrifies more infinite anguish of spirit by particular application. Quæritis a scholasticiis, utrum una generalis sententia, & electi recipiendi-hint in coelum, & reprehendi conseciendi in gehennam. Sane si videtur, quia non nisi generalis a Matheo sententia adferitur. Tamen dixerit aliquis, opus est, ut sua singulis sententia dicatur, quia & præmiorum & penarum certi erunt gradus. Ad hoc pleriq, respondent, sensibili quidem voce pronunciatum in sententiam generali; sed eam, quia particulariam omnes sciant, quantum præmium, quantae poena maneat impos, id cujusfe; menti esset representandum, ita ut ejusce manifestationis non minus aperta alijs futuris sunt judicia, quia si singulis sua discreetur sententia. Oiff. de Iu. I. exer. The. 3.
than ten thousand Scorpions stings. To depart from that glorious presence were hell enough: but thou must also goe with a curse: not onely so, but into fire: and that must be everlasting; fed continually with infinite rivers of brimstone, and kept still in flame and fierceness, by the unquenchable wrath of the most just God, thorow all eternity. And in that horrible dungeon and fiery lake, thou shalt never have other company or comforters but wicked Devils, 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 terrors, and hideous out-cries: 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 Devils of Hell, to torments without end, and past imagination. There was horrible shrieking, 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 sonsnes and daughters of Adam found the flood rising and ready to over-flow 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
when all the forlorn condemned reprobates, upon sentence given, shall be violently and unresistably haled downe to Hell, and pulled presently from the presence not onely of the most glorious God, the Lord Jesus, 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, rejoice in the execution of divine justice in their everlasting condemnation. So that no eye of God or man shall pity 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 prevale 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 bottomless pit, of eafeleffe, endlessse, and remedileffe tortments, which then shall finally shut her mouth up on them. Oh! What then will be the gnawings of the never-dying worme; what rage of guilty consciences; what furious despaire; what horror of mind; what distractions and feares; what bitter looking backe upon their mis-spent time in this world; what * banning of their brethren in iniquity; what curving the day of their birth; and even blaf-
blaspheming of God Himselde blessed for ever; what tearing their hair 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 think! Be forewarned then, in a word, To thirst, long and labour infinitely more to have Jesus Christ in the mean 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 mene worlds, than there are starres in heaven.

About HELL, Consider,

1. The Paine of losse. Privation of God's glorious presence, and eternall separation from those everlasting joyes, felicities and blisse above, is the more * horrible part of hell, as Divines affirm. 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 affiect an understanding soule indeed, than all those punishments, tortures, and extremest sufferings of sense.

Deum videre non posses, maxima damnatorum poena est, quae inexplicabilis in eorum voluntate nascitur tristitia.

* Pena damn: seu divine visionis privation, omnium omninot suppliciorum summum est, quo Deus hominem punire potest. Nam ut videre Deum, ipsissima beatitudo est. Ita, inter supplicia omnia hoc futurum est summum, maximumque a Conditoris aspectu vel brevi morula detineri. Si jam ab eodem exclusus sis aeternum, Hoc tibi tormentum erit infandum prorsus & inexplicabile.

The pain of losse in hell.

It is the constant and concurrent judgement of The pain of losse greater than the torment in hell.
the antient Fathers, that the torments and miseries of many hells, come farre short, are nothing, to the shutting out everlastingly from the kingdom of heaven, and unhappy banishment from the beatificall vision of the most soveraigne, only, & chiefest Good, the thrice-glorious Jehovah, 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. Affure 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 bliss of that happy soule which should dwell in such a Body; but of one foot-breadth of the pavement of the Empyrean 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 glaunce upon the glorified Body of Jesus Christ; but of one glimpse of that unapproachable Light, and Jehovah's face in glory;

A Deo aba. thc anti Gilt Facha's, that thc tormenta and oak. lieaan ac seperti, poenit et a geh: anxe gra- venis et: ficut oculo, luce, car- ani dolor ab- sit, & animantis vita privati molestum est. Basil. Auct. cap 2, mikit pag 255


Videtur una tantummodò poena esse, comburi. Si vero aliquis diligentius expendat, duplex hoc inventa esse supplicium. Qui enim in gehenna uritur & cœlorum regnum prorsus amittit: quæ certè poena major est, quàm cruciatus ille flammarum. Chrysost. in Mat. Hom 24.

Intolerabilis quidem res est etiam gehenna: Quis nesciat, & supplicium illud hor- tibile? Elam si mille aliquis poenat gehennas, nihil tale dicturus est, quæc est a bea- tea illius glorie honore repelli, exolumq; esse Christo, & audire ab illo: non novi vos. Ibid.
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 perfections, and that eternally: I know full well that car-nall conceipts 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, Chrysostome, 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 unconceiveable griefe would be, to be severed for ever from the highest and supreme Good: and that a thousand thousand rentings of the soule from the body, were infinitely lesse than one of the soule from God.

Nicostatus in Ælian, himselfe being a cunning arti-fian, 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 wouldst not wonder, but rather bee ravished, as I am, at the inimitable art of this rare
and admired peace. * It is proportionably so in the present Point. Or were we vouchsafed but one moment of Paul's heavenly rapture, that we might see but a glimpse of that infinite glory, and drinke but one drop of those ever-springing Fountains of joy; then should we freely acknowledge and feel the truth of what I say; and that all I say comes far short of what we shall find.

Loose not infinite joys for waine delights.

If it be so then, that the losse of the presence of God, and endless 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 appears, and may be clearly 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 better-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 sortes and assaults of sin, with all
all motions, enticements, and temptations therunto: Let us hold with holy Chrysostome; That it is worse and a more woeful thing to offend Christ, than to be vexed with the miseries of hell. Let us profess with Anselme: That if we should see the hatefullnesse 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. It is reported also of Edmund his successor; that he was wont to say: I will rather leap into the fiery lake, than knowingly commit any sinne against God. Let us resolve with another of the Antients: Rather to be torn in pieces with wild horses, than wittingly and willingly commit any sin. See for this purpose twenty curbing Considerations to keep from sin. Instr. for cons. afflict. Cons. pag. 108.

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 everlastingely 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 some other such mettall, that would burne most furiously, being fil'd with fiery heat, about which was made
made a mighty fire, that by little and little caused the chaire to be red and raging hot, so that the miserable man roared hideously many hours for extremest anguish, and so expired. But what an horrible thing had it bin to have lien in that dreadfull torment eternally: and yet all this is nothing.

For, if the black fire of hell be truly corporall and taken properly, as of some of the Fathers suppose; yet it is such (say they) that as far passeth our ordinary hottest fire, as ours exceeds the fire painted upon the wall. And it must be so, I mean, as farre surpasseth our most furious ordinary fire, immeasurably, unconceivably in degrees of heat, and fierceness of burning. For, the one was created for comfort; the other purposely to torment: the one is made by the hand of man; the other tempered by the angry arme of almighty God, with all terrible and torturing ingredients, to make it most fierce and raging, and a fit instrument for so great and mighty a God to torment everlastingly such impenitent rebrote rebels. It is said to be prepared, Matth. 25.41. Isa. 30.33. as if the all-

powerfull
powerfull wisdome did deliberate, and (as it were) fit downe and devise most tormenting temper for that most formidable fire: the one is blowne by an aivery breath; the other by the angry breath of the great God, which burnes farre hotter then ten thousand rivers of brimstone: The pile thereof (faith the Prophet) is fire and much wood, the breath of the Lord, like a streme of brimstone, doth kindle it. What soule doth not quake and melt with thought of this fire, at which the very divelstremble? There is no proportion betwene 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 blow?

If it be a metaphorically, as Austin seemes some talem quidem illum flamman, quales oculi quos coevavit, & Lazarum vidit, quasis lingua cui humorem exiguam desideravit infundi, quasis digitus Lazari, de quo id ebi fieri postulavit, ubi tamen erant sine corporibus animarum. Ang de Civit. De in Lib. 21. 10.

Metaphorice loquitur de exitio reproborum, quod satis aliquis complecti non possumus, quem admodum nec beatam, & immortalem vitam persepiimus, nisi ubi figura quibuscum ingenio nostro accommodabis adumbratur: unde appareat quam inepti & ridiculi sint Sophistae, qui de illius ignis natura & qualitate subtilibus differentes in eo explicando varie se tormentent. Explodentes sunt craeffe hujiusmodi imaginationes, cum figuraret Prophetam loqui intelligamum, &c. Cal. in Is a c. 30. v ult.

Quod igni cruciandos dicit nuper metaphoricae esse locutionem admonuit: idq; ex membro adjuncto apertè liquet. Neq; enim fingendi sunt e terrâ & vermes, quin. fidelium corda arrodant. Idem in Cap 66. 2 ult.

Qui æternum illum ignem, materiale & elementarem fingunt; naturæ inferiores, & superioris; temporis, & æternitatis modum confundunt. Cum enim nihil materiatum & physicam capax sit proprietatum hyperphysicarum, fieri non potest, ut corporum ignis, quem Pontifexi Scholasticon auctoris fleti, (nam Patres hic dubitant e loquentem) in tartaro flatoent, æternitatis sit capax. Ad hæc, cum idem ignis sit paratus Diabolo & hominibus impius, Mat. 25 41. Ignis aequum corporum non possit agere in spiritum; planum est, ignis imagine spirituale supplicum adumbrari. —Porto nulla omnino causa est, cur ibi flatoent ignis corporum, cum vermis moribus, quo mentis aequum figurat ille docet Scholastici, ignis ultionem longè exuperat, ex ipso orum sententia. Til. adhuc Orthadox. Syntag. Pag. 2. Cap. 68.
where to intimate, and some modern Divines are of mind: and as the gold, pearls and precious stones of the walls streets and gates of the heavenly Jerusalem (Rev. 21.) were metaphorically; so likewise it should seeme that the fire of hell should also be figurative: And if it be so; it is yet something else, that is much more terrible and intolerable.

For as the Spirit of God, to shadow unto us the glory of heaven, doth name the most precious, 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 material or metaphorical, I purpose not here to dispute, or goe about to determine: neither is it much material 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 even ability to beare it; and yet notwithstanding, it must upon necessity be borne so long as God is God.

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

point at this time. k 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 bloudiest executioners of the greatest tyrants, as that of him in the brazen chaire mentioned before, &c. and collect them all into one extremest anguish; and yet it were nothing to the torment which shall for ever possesse and plague the least part of a damned body! And as for the soule: let all the griefes, horrors and despaires that ever rent in pieces any heavy heart; and vexed conscience; as of Indus, Spirit, &c. And let them all bee heaped together into one extremest horror, and yet it would come infinitely short to that desperate rage and restlessse anguish, which shall eternally torture the least and lowest faculty of the soule! What then doyou

patiunt, merus ludus ac risus sunt, si cum illis suppliciis in contentioinem veniant.

Pone, si libet, ignem, ferrum, & bestias, & si quid his difficilius: attamen, nec umbra quidem sunt haec ad illa tormenta. —Nonne videmus terrenos milites principibus servientes, quomodo ligant, quomodo flagellant, quomodo perfidiant costas, quomodo faces tormentis adhibent: sed haec omnia ludicra, & risus ad supplicia.

Chrysostomoprop. clamabit: Hae omnia qua hic

k Potest quia

liabi reprehens-
tare, quicquid
unquam illa-
tabile, luctuo-
sum, crudelle,
 miserandum,
horribile vidie
&audiit, quic-
quid ab orbe
condito seva
tyrranorum

cruelitas ex-
cogitavit, quic-
quid ad ulque
mondi occa-
sit eviissimo-
rum hominum

immanitas in-
venire poterit,
hoc autem om-
ne si velut in
faece colliga-
tum cum ex-
neritate damnat

torum compo-
nere — cum

H4 thinke

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

2 Because all the members of the body and powers of the soule have beene weapons of unrighteousste, man shall be plagued in all the parts of the body, and faculties of the soule by that horrible instrument of hellish torment; called by Christ, Fire prepared for the Divell and his angels, Mat. 25.
think will be the torment of the whole body? What will be the terror of the whole soule? Here both invention of words would faile the ablest Orator upon earth, or the highest Angell in heaven.

Ah then, is it not a madness 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 God, 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 forest that are shaken with the wind, consciences capable of unspeakable horror, bodies and souls 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 senseless and unmooved, as the seats you sit on, the pillars you leaneto, 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 madness and merciless cruelty to your owne soules! Let the Angels blush, heaven and earth bee amaz’d, and all the creatures stand astonished at it.

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 hair, bite thy nails, gnash the teeth, dig furiously into the very fountain of life, and (if it were possible) spit out thy bowels: because having by a miracle of mercy been blessed all thy life long in this gloriously illightened Garden with the fairest noone-tide of the Gospel that ever the Sun saw, and either didst, or mightest have heard many and many a powerful full and searching Sermon; any one passage wherof (if thou hadstest 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 offers and opportunities, with an inexpeable neg-
té irruiiit coeac & amens, hic nunquam exiturus amplius. Nulla hic libertas, nulla falus. Desperra centes, sex centes, desperra millies, æternam desperaturum, æternum moritum, ò ad mortem nullis sæculis præventurum; * Hæc lacrabit cor damnatorum quòd gratiam millies oblatae recutatur millies. Indè in sepias surentef exar
descens miser, & affliatō sibi ipsis languorem hanc cantilenam occident: ò tempus rerum omnium præfossimum! ò dies ó horæ plus quam aureâ, quò evanuißis æternum non reduere! Nos coeci & excordes, obstruñis oculari & auribus libidine suere
bamus, & mutuis nosmet exemplis trabebamus ad interitem.
OF HELL.

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

Est qui de-
cæ millia Phi-
ipporum ali-
sequi potuisset adeundâ hæreditate, sed ille ignavi-
симus causa sua indormiit, itaq:
hæreditatem tām opulentam neglectit; jamq; talibus pœniten
tiæ furijs agitatur,
ut ipse sibi immincat, vel ut ipsum discerpturnus. Et non
nunquam mors inde violenta
sequitur. Haud aliter damnatorum quilibet seipsum se allarat:
Potuissent; auxilia
non decantar, vocabat. Potuissent, Ehu! Potuissent; sed nolui. A
summo bono excludi-
simus sum in omne æcum; & utq; in æternum non videbo
lumen, quia nolui videre. Sentire tanto & bono privatum esse, & quidem suâ culpâ inexplicabilis, infandus erit
dolor ëœrorq;

Beare to let slip
the day of
grace.

O then, having yet a price in thine hand, to get wis-
dome, to go to heaven, lay it out with all holy gre-
dinesse, while it is called To day, for the spirituall
and eternall good of thy soule! Improve to the ut-
most, for that purpose, the most powerfull Mini-
istry, holiest company, bestbookes, all motions of
God’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 went presently after to passe to
judgement, and to give up an exact account for it,
and whatsoever else done in the flesh.

4. That the concept of the everlastingnesse of

Hell-torment
endlese.
the torments, when they are now already seiz’d upon the soule, and hopelessnesse of ever coming out of hell, will be yet another hell. If thou once come there, and there most certainly must thou be this night, if thou diest this day in thy natural state, and not new-borne; I say then (so terribly would the consideration of eternity torture thee) that thou wouldest hold thy selfe a right happy man, if thou mightest endure those horrible paines, and extremest horrours no more millions of yeares, then there be sands on the seashore, hairies upon thine head, starres in the firmament, grasse piles upon the ground, and creatures both in heaven and earth. For, thou wouldest 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 mountains of sand to be added still, untill they reach unto the Empyrean Heaven, so that this whole mighty creation were nothing but a sandy moun-

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* Ita furiose, ite & delitiis affluere suprema felicitatem credite; hodie vino & plumbis vos mergite, cras forfitan mergendi flammis.

* Si nobis saltem conceperetur arcessus quispiam mons x tolleretur amplitudine terras coexquans, fastigio caelum attingens, ex quo, post centum millia annum advolans avicula rostro non plus auferret, quam est decima unius arenulae pars, & rursus post alterum centum annum mille, aliam arenulae unius decem partem, & pari modo aliam atq; aliam, ita ut spatio decies centum millium anno atque, tantum unicum arenulae unius granum de monte illo arenoso minueretur: quam lati, quam altares essetis, quod post ultimam saltem montis totius ablacionem, damnationis nostra finem aliquem haberemus.

* Ah, vel musce, vel culicis punctiuncula, si tamen sit æterna, quam inexplicabilis cruciatus pronunciabitur? Quis igitur horror exercetit dannatos, vel ob unam hanc, sed affidiam cogitationem? Hic ignis æternum ferendus, hic ululatus æternum audiendus, hic horror sempiternus.
OF HELL.

taine: let us then further imagine a little were to
come but every hundred thousandth yeare, and ca-
crie away but the tenth part of one graine of that
immeasurable heape of sand; what an innumera-
ble 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-

Damnati sic calculum ponunt. Elapsis decem mil-
libus annorum, adjiciuntur centum millia, pos-
hac centum millia, tot jugentur myriades, &
milliones quot
in armamento sunt stellae, & in lictore manis arenae. Post quae longissima annorum
spatia, quasi nihil de peenis nostris accipsum effet, sic iterum ab initio pati tormenta
inciapiemus: arqua sine interruptione, sine fine, sine modo, volvetur affidue nostro-
rum tormentorum rota.

Ex quo poli sunt perfecti,
Aude numero complecti
Stellas celi, stellas terras,
Undas aquae florar,
Guttas imbris pluvialis,
Flocos velleris nivalis
Quot sunt vere novo flores,
Quot odores, quot colores,
Quot vinaceos Autumnus
Poma legit & vertumnus;
Quot jam grana tulit aestus,
Frondes hiermis tempestat.

Totus orbis animantes,
Aer atomos volantes,
Pilos feret, pecus villos,
Vertex hominum capillos;
Addit litoris arenas,
Addit graminis verbenas,
Torti myriades annorum
Quot momenta seculorum!
Heus adhuc Aeternitas
Portus fugit a damasatis.

Metire semel, iterum semper: post decem annorum milliones, post centum millia my-
riadum annorum, post decies centies millena millia millium annorum; necdum
finem, necdum medium, in eodem et Eternitatis principiun designat: junger ad
illa omnes hominum & Angelorum cogitationes, omnes motus & mutationes qua-
umvis rerum creatarum: ade his arenulas, quot non possint millionarum terrarum
vasti fine finu continent: collige deniq! in unum omnes numeros Arithmetiae
quadraginta, cubicos quoquis: nunc imple his numeris volumina chartarum hinc ad
sumeros coeli usque, non in Eternitatis durationem mensum est, tunc abest, ut
esse mensis. Quamdiu igitur durabit Eternitas; Semper. Quando finietur? Nun-
quam. Quamdiu coelum erit coelum; Quamdiu inferi erunt inferi; Quamdiu Deus
erit Deus, tamdiu durabit Aeternitas: tamdiu coelum beabit Sanctos; tamdiu im-
probos torquebunt inferi. Ne questo, molestior sis quarendo: Apprehende saltem, si
comprehenderis non potes.
Sumamus noctem unicum quam a curis, aliisve fodicantibus cogitationibus infomnem aut quam infert flante calculo, urrente podagra, tormentibus aut dentibus doloribus in nos seviscentibus, turbantem exigimus. Quam haec talis non longa, & in fathe 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 sexternum & fine fine?

*It would prove an extreme misery (as it seems) 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 chair, mentioned before? But then above all degrees of comparison, what will it be to roare everlastingly in hellish flames! Hear my Author: Memini me legere, nec fine admiratione, sufisse hominem, qui Eternitatem animo sic perspexerit: Quis mortalium ei, aiebat ipsae secum, qui quidem sannae mensis & ratione utatur, qui regnum Galliae, Hispaniae, Poloniae, regna sanæ opulentissima sibi vendiceret ea paclione, ut quadraginta continus annos in lectulo rosis strato, coq; mollissimo resupinus jaceat? Et licet forsan non desutura sit, quia ad hanc conditionem descendat; is tamen non totum triennium (res certa) sic decumbet, quin abruptat & dicit: sine, surgam; malo carere regnis, non dicam tribus, sed omnibus, quam hic continuè, licet mollissime jacere, vel decem tantum annis; necdum viginti, aut triginta, vel uti paxio fiebat, annis quadraginta. Ita nunc res habent, ut nemo fanus repentatur, qui uteriplici regno donetur, triginta vel quadraginta annis dicta lege decumbere velit? Quam ergò coecea, quam furores in infania, ob lacerum resem, ob tres aciculas, ob crepundia vilissima, illud perulante subire periculum, & tale designare facinus, ob quod in candente crata, in ferreto flammeo, non folis quadraginta, non quadrinantis, nec quatuor millibus, sed nec quater centenmis millibus, sed sexternum torquarit furis, & mortales, intemperatissimis agimus, nisi jam matute, & in rem nostram lapimus. In mollissimo lecto jacere, sed semper jacere, & sexternam jacere, supplicium foret inexplicabile. Quis jam omnium apud interos suppliciorum erit cumulus ac congeries fornidalissima?
and brimstone, kept in highest flame, by the unquenchable wrath of God, world without end? Where thou shalt have nothing about thee but darkness and horror, wailing and wringing of hands, desperate yellings and gnashing of teeth: thine old companions, in vanity and sin to ban and curse thee with much bitterness and rage; wicked Divels to insult over thee with hellish cruelty and scorn; the never-dying worme to feed upon thy soule and flesh for ever and for ever. O Eternity! Eternity! Eternity!


Sith it is thus then, that upon the little inch of time in this life, depends the length and brendth, the height and depth of immortallity in the world to come: even two eternities; the one infinitely accursed, the other infinitely comfortable; losse of everlasting joys, and lying in eternall flames; sith never ending pleasures or paines doe unavoidably follow the well or mis-spending of this short moment
ment upon earth; with what unwearied care and watchfulness we ought we to attend that one necessary thing all the days of our appointed time, till our change shall come? How ought we as strangers and pilgrims to abstain from fleshly lusts? What manner of persons ought we to be in all holy conversation and godliness? 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 Jesus Christ? * With what industry and deareness to ply this moment, and prize that etern

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,

1. Paul tells us, 1 Cor. 2.9. That neither eye hath seene, nor eare heard, neither heart of man conceived the incomprehensible sublimity and glorious mysteries of that heavenly wisdome, and inexplicable divine sweetnesse revealed in the Gospell: (For I take that to bee his naturall immediate meaning)
meaning;) How transcendentally (then) unutterable and unconceiveable is the complement, perfection, the reall actuall, 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 beautifical presence of the most glorious and all-sufficiant God, as an object wherein all the powers of our soules will be satisfied with everlasting delight.

The eye of man hath seen admirable things: Coasts of Pearle, Crystall mountaines, rockes of Diamond, Golden mines, Spicy Islands,&c. (so Travailerstalke, and Geographers write.) a Mau{solus Tombe, Dianae Temple, the Egyptian b Pyramides, and all the wonders of the world.

The ear hath heard the most delicious, exquisite, and ravishing melody. Such as made even Alexander the Great transported with an irrefistible pang of a pleasing rage as it were, and delightfull c dancing of his spirits, that I may so speake, d Exilire e convivio,&c.

Mans heart can imagine miraculous admirabilities, rarest pieces, worlds of comforts and strange felicities. In conceit it can convert all the stones upon earth into pearles, every grassfe pile into an unvaluable jewel, the dust into silver,
OF HEAVEN.

the sea into liquid gold; the air into crystall. It can clothe the earth with farre more beauty and sweetness than ever the Sun saw it. It can make every Starre a Sun, and all those Sunes ten thousand times bigger and brighter then it is.

And yet the height and happiness of Evangelical wisdom doth farre surpasse the utmost which the ear, eye, or heart of man hath heard, seen, or can possibly apprehend. And this so excellent light upon earth discovering the inestimable treasures of hidden wisdom 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 fullness of joy hereafter, and everlasting pleasures above: with what a vast disproportion then doth the inimaginable excellency of heavenly bliss surpasse and transcend the most enlarged created capacity? Infinitely, infinitely.

2. Our gracious God in his holy unspeakable wisdom doth reserve and detain from the eye of our understandings a full comprehension of that most glorious state above; to exercise in the mean time our faith, love, obedience, patience, &c. As a father shews 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 celestial excellencies, and those surpasing joyes, arising principally from the visible apprehension of the purity, glory and beauty
beauty of God, were clearly seen and fully known, even by speculation, it would be no strange thing, or thanksworthy for the most horrid Belial, to become presently the holiest Saint, the worlds greatest minion, the most mortified man. But in this vale of tears we must live by Faith.

How small capacity from Adam's fall.

3. It is a fruit of our fall with Adam, and the condition of this unglorified mortal 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 (faith one) in these earthly bodies, to mount into the clouds, to pierce this fulnesse of light, to break into this bottomless depth of glory, or to dwell in that unapproachable brightness: This is reserved to the last Day; when Christ Jesus shall present us glorious and pure to His Father without spot or wrinkle. His agnus, & desultor, mid est huius, & fructum immaculatum, cum te mihi exhibueris gloriosum non habentem maculam aut rugam, aut aliquid hujusmodi. Bern Super Cant. Serm. 38.

The glory of heaven not comprehended without supernaturally irradiated and illightened with extraordinary enlargement and divinenesse, before we
we can possibly comprehend the glorious brightness of heavenly joyes and full sweetness of eternall blisse. It is impossible in this life for any mortall braine to conceive them to the life, as to compass 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 dazed and strucke starke blind with the excessive incomprehensible glory and greatness 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 desireable things of this life.

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

1. The Place, where God and all His blessed ones inhabite eternally.

But how can an infinite God bee said to dwell in a created heaven?

God from all eternity when there was nothing, to which Hee might manifest and make knowne Himselfe is not said to dwell *any
As for the place of God before the world created, the finite wisdom of mortal men hath no perception of it; neither can it limit the seat of infinite power; no more than infinite power itself can be limited; for, His Place is in Himself, whom no magnitude else can contain. S. W. Rawle gh Lib. 2. Cap. 4.


* Est Deus ita ubiquè: ut non tantum omnes hujus universi partes permeat, sed etiam immensa illa spatia quæ sunt supra célos (qua est naturæ infinitate) penetrat: non tamen extilimes Dei ubi est, tamquam in loco positivo, replicavit: sed tantum per immensitatem essentiae. Eus. Archib. De Deo, q. 6.
Heavens, as to cloath Him with any imaginary space, or give the check to His immensity, by any parallel distance local. He is said to be without the heavens, in as much as His infinite Essence cannot be * contained in them, but necessarily contains them. He is so without them, or (if you will) beyond them, that albeit a thousand more worlds were heaped up by His all-powerful hand each above other, and all above this, He should by virtue of His infinite Essence, not by free choice of will or mutation of place, be as intimately coexistent to every part of them, as He now is to any part of this heaven and earth we enjoy. In a sober sense, * Bernard faith true; Nusquam est & ubi est: He is no where, because no place, whether real or imaginary can comprehend or contain Him: He is everywhere, 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 Empyrean Heaven (where nothing but light and blessed immortality, no shadow of matter for tears, discontentments, griefs, and uncomfortable passions to worke upon, but all joy, tranquility and peace, even for ever and ever, doth dwell) is seated * above all the visible Orbs, and Starry Firmament. See Deut. 4.39, & 10.14. Job. 21.11. Prov.

* 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 Saintly Heroes are for ever said
  To keepe an everlasting Sabbaths rest,
  Still willing that, of what they are still best,
  Enjoying but one joy, but one of all joys best.

Fletcher Christ's Victory, pag. 2. St. 6.

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

* Ubi est? Quid dixi miser? Sed ubi non ess?

The glory of the highest heaven.
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: where the birds fly; whence rain, 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 τα πέντε αὐθανάτικα.

2. The second consists of all the visible Orbs. See Gen. 1. 14. 15. where he calls the whole ὅποια ἔστωσα, 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.


3. The third is that where God is said specially to dwell; whither Christ ascended, and where all the blessed Ones shall bee for ever.
No natural knowledge can possibly be had of this Heaven: neither any helpe by humane arts, Geometry, Arithmetick, 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 moveable Heavens, there was neither body, nor time, nor place, nor vacuum. But God's Booke assures us of this heaven of happiness, and House of God, above all the aspectable moving 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, unmoveable, unalterable: wholly shining with the most exquisite glory and brightness of purest light: wherein, as in a confluence of all possible felicities, Jehovah, God blessed for ever, doth familiarly and freely communicate Himself to be beautifically seen, and fully enjoyed face to face of all the elect, humane and Angelicall spirits for ever. Where the glorified Body of Jesus Christ shines with unconceiveable splendour above the brightness of the Sun, &c.

This place most excellent replenished with those unknown pleasures which attend everlasting happiness, where God, blessed forever, is seen face to face, is made admirable and illustrious by its bigness and beauty.

Guesse the immeasurable magnitude, and beautifull signes of it,
1. By its * description, Rev. 21. It is called Vers. 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 Jews and Gentiles shall be happily united into one Christian Body and Brother-hood, before Christ's second coming, it is no lesse pregnant to prove, that the Heaven of Heavens is a place most glorious above all comparison and conception. For, if there be such goodliness, 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, John 14.2. Besides the numberless numbers of blessed Angels; the present inhabitants of those heavenly Palaces.

In heaven many inhabitants.

OF HEAVEN.

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 believe. 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 Empyrean Heaven comprehends all these, how incomprehensible then must its compasse and greatness necessarily be?

Astrologi æ center terre, ad oculum oculorum, seu firmamentum vulgo appellatum, differentiam.

Vulgo intervallum dicitur contineri Diametros terre \textit{10040}^f.4.

Terra vero Diametro tribuoantur partes \textit{180}, Unicuiq; parti milliarum \textit{62}. Quae ducta in totum Diametrum consistit summan milliariorum \textit{7440} Qui numerus multiplicatus per \textit{10040}^f.4. offendit differentiam terre ab orbe octavo, nempe \textit{74703} \textit{180}, milliariorum. See Casman. Ouranogra.

Be it so, that the adventure of Mathematicians in this Point be too audacious and temeritory: and that the sublimity, and how many miles it is distant, cannot be certainly knowne; yet you must needs be of my Authors mind: Dubitari non poiet magnam esse Expanse celestis intercapedinem & altitudinem; sicuidem, id testatur cùm visus ipsi, eùm passim facer Scriptura: \textit{Job} \textit{1} \textit{19}, dicitur cella altissimi; \textit{idem} quantitas eorum est impervestitigabilis, & altitudo hominim impervestitigabilis. \textit{Idem} \textit{ibid}.

* Magnus was the man who by his admirable art of latter times added a tenth moveable Heaven: So that now there are three moveable Heavens above the Firmament, as our Masters in that profession teache. See Magnus his Theoriques, Eulachius followes him, De Mondo & Celo, pag. \textit{64,65}.

The height of the highest heaven

Mathematici alij differentiam Cœli Stelliferi, seu firmamenti metientes, numerant \textit{16338564} milliarum Germanica: alij, ut Bernardinus & Rosetus numerat \textit{6525720o}. Age igitur; Quantum dicit quantumque.

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 Sonne of his love, thorow all eternity. Who
doeth all things like Himselfe: if He love, it is
with a free, infinite, and eternall love: if He
corke, 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 devour fleche, and His arrows
drink blood: if He be angry with the world, He
brings a flood over the whole face of the earth. If
He set His affection upon a mortall worme, that
trembles at His Word, and is weary of sinne; He
will make him a King, give him a Paradise, crowne
him with eternity: if He builds a house for all His
holy Ones; it must needs be a None-such; most
magnificent, stately and glorious, farre above the
reach of the thoughts of men.

5. What a spacious and specious inheritance;
what a rich, super-eminent, and sumptuous PUR-
chase and Palace do you thinke was the precious
bloud of the Son of God by its inelUmable price
and merit, able to procure at the hands of His Fa-
ther, for His Redeemed?

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

1. To say nothing of that glorious projection
and transfusion of Ethereal light, both of the Sun
and of the Starres, of the fix magnitudes, which
by AstrologicaU computation, constitute * three

hundred
hundred Suns at the least, (whence ariseth a mass of shining beauty) upward into the Empyrean Heaven; which Patricius endeavours industriously to proove; I say, to passe it by as a groundlesse a conception; 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 verius olympios, wholly light, not like the Starry Firmament, bespangled here and there with glittering spots: but all as it were, one b great Sun. From every Point pouring 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

Lucerna ejus est Agnus. Quid hinc mi Patrici ? De sententiâ Iohannis: Aliam esse lucem caelestis glorie; aliam Solis et Lunae: Non opus esse Sole (ait) et Luna. Negatio est syderæ lucis Opponitur ei affirmatio divinæ lucis & gloriosæ, qua proficiscitur à Dei gloria & Agno Filio Dei. ibid.

Neg. urbs ista aeger Sole, &c.] Non negat, quin Sol & Luna in firmamento sunt lumen; sed ait suprema illud coelum, longius praebentiori luce splendere, nec opus habere talis Sole & Luna. Gloria inquit Dei in lumen illud. Difcrimine facit inter Neb gloriam Dei, & inter quos quo ipsa urbs illustratur, Gloria Dei majestas est Dei, luxq; illa, Deitas ipsius, quam inhabitare Deus dicitur. Ex omnibus est inaccessa, & corporeis oculis invisibilis. Ab hac majestate vero pro beneplacito voluntatis Dei, lumen creatum proficiscitur, quo tota urbs splenderet: & quo electis etiam communicato, efficit Devs, ut ipsum plene, & quasi facie ad faciem cognoscant Zanch. de Caio beato. Cap. 4.


Dicitur: Non aeger Sole & Luna, ut luceant in caelum. Nam gloria Dei illuminat eos.

b. Cælum Beatorum est imprimis lucidissimum, eoq; verius olympios: Hoc est totum & omni ex parte luminosum ac splendidum. Non enim est lumen firmamentum varijs ornamentum stellis, eoq; alibi lucidum: alibi verò non ita lucidum, sed totum est bellucidum. Est enim prinde atq; si totum sit quidem Sol. maximus, & omnia suo ambitu complectens. Nec: 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 gloria, non penetrat huc ad nos usq; oculis tamen corporeis futuro seculo à nobis videbitur. Idem ibid.
of Jasper, building of gold, a foundation of precious stones, and gate of pearls. Being cleare as Crystal, shining like unto glass, transparent in brightness as a molten looking glass. 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. I Tim. 6. 16.

Ancient Divines also apprehended this glorious beauty and brightness in the blessed heaven. The eternal City (faith * Austin) is incomparably bright and beautiful; where there is victory, verity, dignity, sanctity, life, eternity.

Oh, how brave, how beautifull, how glorious, how glittering, how gorgeous, how admirable a City is this! For, if the gates be of pearl, and the streets of gold; then what are the inner rooms? What are the dining chambers? And what are the lodging rooms? Oh, 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 Denisons thereof for ever. Dentr upon the Rev.

I might tell you here of many other probable singularities about this celestiall 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 laid to open to the very Angels, Iob. 1. 5] 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 yields no passage. For, it is without pores, and cannot possibly extend or contraint it selfe into a large or straiter compass. That, Tertium hoc et summum cæolum, in medio non est corporis solidus: sed inceit aura aliquis coelestis quæ supplet defectum aeris corporibus glorificatis: In quæ eri pori non sunt, in nobis tamen pori sunt, in quibus erit hæc natura coelestior, quæ estin aeris vicem supplebit ad seremonem, in coelo enim usuri sumus Hebraæ lingua: 1. Nam natura ibi redditur, quæ primitius hanc lingvam tenuit. 2. Confuso linguæ num maloestio suet. And this aura coelestis (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 (faith Basil) be cast into utter darknesse, it is evident that those which walked worthy of God, have their rest in supercelestial light.

2. Besides the superexcellency of its native lustre, that I may so speake, this blessed heaven will 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 Jesus Christ. In respect of the beauty and brightness whereof, all syderiall light is but a darksome mote, and blackest mid-night. See Mat. 17.2.

3. Adde hereunto the incredible and unspeakable splendour of many millions of glorified Saints, whose bodies also will out-shine the Sun. See Mat. 13.43, Phil. 3.21, Dan. 12.3. Who are said to shine as the brightness 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 appeare with Him in glory, Col. 3.4.

Now, what a mighty and immeasurable masse of most glorious light will result and arise from that most admirable illustrious concurrence, and mutuall shining reflexions of the Empyrean 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 inlarged, enabled, and ennobl'd to behold and enjoy in a kindly and comfortable manner with ineffable delight and everlastingnesse!

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

glorious, garnished and bespangled with so many bright shining Lights and beautifull Starres: What workmanship and rare pieces, what majesty and incomprehensible excellencies may we 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 Presence-Chamber of the great and royall Monarch of Heaven and Earth?

O with what infinite sweetest delight may every truly gracious soule, bathe it selfe before-hand, even in this vale of teares, in the delicious and ravishing contemplation of this most glorious Place, wherein he hath an eternall blisfull mansion most certainly purchased and prepared for him alreadie, by the bloud of JESVS CHRIST! Let us therefore (as an holy Divine would have us) spend many thoughts upon it; Let us enter into deepe meditations of the inestimable glory of it: Let us long untill we come to the fingering and possession of it: even as the heir 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 endless 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 seneselle wretches are all such, who wilfully barre themselves out

Meditate on the glory of heaven.
out of this Palace of infinite pleasure, for the short fruition of worldly trash and trifles?

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

1. A Kingdome, Mat.25.34. Luke 12.32. Now a Kingly Throne is holden the top and crowne of all earthly happinesses: the highest aime of the most eager and restless 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 straragems, what murders and mis-chiefes, 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? Witness Lancaster and Yorke, may all habitable parts of the earth, which from time to time have become bloody cock-pits in this kind.

2. An Heavenly Kingdome, Mat.7.21. And 18.3. to intitamate that it surpasseth in glory and excellency all earthly kingdoms, as farre as heaven transcendeth earth, and unconceiveably more.


4. An
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 think, as it was the very first day it was powred out and payed.

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


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 bliss above will be as fresh and full innumerable yeares hence, as at our first entrance, and so thorow all eternity.

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


11. 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 blessedness of glorified bodies.

I do not here curiously enquire with the Schoole-men; whether the glory of the body doth spring originally out of the blessedness and beautiful excellency of the soul, 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 God's hand in the reformed body, onely perfected and actuated (as it were) by the glorious soule, as Bonaventure supposeth. Sure I am in generall, they shall be made like the glorious body of Christ, Philip. 3. 21. And that is happiness and honour enough, inexplicable, superneminent.

Besides their freedome from all defects and imperfections, diseases and distempers, infirmities and deformities, * maimedness and monstrous crant, vel futuri crant in juvenili etate. Idem ibid Cap. 16.

Quibus omnibus pro nostro modulo consideratis & tractatis, hac summa conicitur, ut in resurrectione carnis in æternum eas mensuras habeat corporum magnitudo, quas habebat, per se factæ & perfectæ, cujuscunque indita corporis ratio juvenitatis, in membrorum quoque omnium modulis congruo decreto securatur. Ibid. Cap. 20.

All the bodies of the Eeoff shall arise in that perfection of nature, whereunto they should have attained by their natural 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 faith some worthy Divine, whose name I forgot to note when I took his Saying.
shapes, infancy, or decrepitenesse 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 tyring the spirits; for, we shall live by the all-sufficient Spirit of God, which never needs refreshing: of physicke; for, we shall enjoy perpetuell 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 wore 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 Majesticall 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 parallel with the longest line of eternity. In which respect also, our condition
condition is a thousand times more happy and
glorious, than if we had stood still with Adam in
his innocency and felicity. If so, he could but
have conveyed unto us bodies immortal * poten-
tia non moriendi ex Hypothecis, as they say; that is,
endowed only with power of not dying, if so
and so: but now they shall be immortal impoten-
tia moriendi, that is, shine for ever in the highest
heavens with impossibility of ever perishing.

2. Impotentia moriendi ex gratia creationis: sic Angeli & animae humanae sunt
immortales.

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

4. Potentia non moriendi ex aliqua Hypothecis, sic in festa mortali. Sic homo
ante peccatum erat immortalis corpose, ex Hypothecis unionis cum anima originali
perfecta, immortali.

2. Incorruptibleness, 1 Corinthians 15. 42. 54.
For, every glorified body shall for ever bee ut-
erly impassible, and un-impressible with
any corruptive quality, action, or alteration.
Whether, 1. By the power of some pecu-
liar glorifying endowment implanted in the
body, or redounding from the soule upon the
body for that purpose: Or, 2. From an ex-
quise temper and harmony of the Element-
tary qualities freed everlastingly from all possi-
bility of any angry contrariety and combate:
Or, 3. Which seemeth most probable and
approved by the learned'st Schoole-men,
from an exact subjection of the body to the
soule, as of the soule to God: I say, whe-
ther so or so, I do not here enquire or contend; but leave all alterations in this kind to the curious disquisitions of such idle and ill-exercis'd Divines. The testimony of God'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 God, 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. 1 Corinths. 15. 43. Our soules are in nature, substance, and immateriality like the Angels of God: 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 God's mighty Spirits more plenteous inhabitation; and it shall also put on a body, which brings with its besides its owne peculiar inherent power, an exact serviceableness and sufficiency apted and apportion'd to the soules highest abilities.
and executions; how incredibly powerful and mighty may we suppose a Saint in heaven shall be?

In futuroigitur, ut jam praebemus, & sic justus ortutus erit, ut eodem sit velit, terram commovere possit. Anselm de similitud. Cap. 52.

Verum præstarentur viribus, quibusque supernis viribus associantur civibus, in tamen, ut nullatenus illis quinquam obstiterit valeat, vel si movendo quid, aut etendo voluerit, ad suo statu quin illicoc edat. Nec in eo quod dicipimus majoris laborabunt constat, quan nos modò in oculorum nostrorum motu, Ne quæ similitudo illa Angelorum nostro excidat ab animo quam adepturi sumus in futuro; quatenus si in hac fortitudine, aut in his quæ dictiur sumus ad exemplum non occurrit, vel ipsa per quam Angelis adequantur, ad ea comprobanda profite. Si igitur in quibus Angelos valere constat, nostra nihominus fortitudine valeat: neminem autem qui dubitaret puto existere, Angelos ea quæ volunt fungi fortitudine. Cum igitur similes eis fuerimus, nuncquam imbecillos illis erimus. Sed fortasse quæreret aliquis, quod nobis et illa fortitudine præstabit, cum singulis tam convenienter, ut conveniendas nequeant ubiq, dispositionis nihil immutandum, nihil evertendum, nihil fiatvendum sit, in quo vires sua exercer possit: Quæ hoc dicit, paucis nobiscum quid in huicmodi habeant usus humanus attendat, & videbit quia non semper omnibus quæ habemus, & quæ nos habere non parum gaudeamus adu utimur. Sicut verbi gratia, ipsa vis potestare aliquae nonnullarum scientiarum rerum, & multis in hunc modum: sic & tum de qua agitur fortitudine erit. Sola namque possestio nobis grata erit, & exultatio grandis; licer in actu nequeam quod necessaria nobis cunctis, ut dictum est, in suo statu convenienter locatis. Hæc cadem quæstio, haec de velocitate, aut de aliqua beatitudinis partium moveratur, hac solutione, si non aequorem lector invenire solvatur ibid.

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

* Corpus

1. Because they shall be fully possess'd with the Spirit, which dwelling primarily and above

Dei: Sicut movetur ab anima: non quod anima tunc sit ceelaturam movere aut agere: sed quod ipsa quod plena spirituali lucce, & perfectione corpus spiritualitate tuam movet, ut cibo, potu, vestitut, aere, calore nullo indigent amplius. Par.

Excitatur corpus spiritualis. Hoc est vitam & Esse suum non tam habens ab anima ista ejusque facultatibus naturalibus: (Quanquam etiam tum cadem hæc anima nostra conjungetur cum eodem ipso corpore nostro, & per eam etiam tum viremus) raman corpus quod excitabitur, non tam habebit vitam & Esse suum ab ea quam a Spirituallo CHRISTI, quia nà ut fic loquar, animabit & animam istam & corpus studium, ut totus homo gloriosus infat iphis CHRISTI conspiciendus sit Rollo in Loban 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 animal faculty, nor need for preservation of life, meat, drink, sleep, clothing, physicke, or the former natural helps. In which respect they cease to be natural bodies, being freed from those animal faculties of nourishing, increasing, and multiplying by generation. They shall no more live by virtue of food and nourishment thrice concocted: first, in the stomach, &c. but shall be spiritual and heavenly, living without all these helps, as the Angels in heaven do.

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 spiritual, Angelicall, most absolute, and free obedience. As the spirit serving the flesh may not unsuitly be called carnall; so the body obedient to the soul (faith * Austin) is rightly termed spiritual.


Non potestas, sed egeftas edendi ac bibendi talibus corporibus anseretur. Verum & spiritualia erunt, non quia corpora esse desiderent, sed quia spiritu vivificante sustinent. Idem ibid. Cap. 22.

place to place with * incredible swiftnesse and speed; not being at all hindered by their weight. An heavy lump of lead, that sinks now to the bottome, being wire-drawne as it were by the workman into the forme of a boat, will swimme, (faith Austin:) And shall not God give that ability to our bodies, which the Artificer doth to the lead? &c.

* Erunt illa corpora, ut animus agilis, ut Sol, perspicuus. Quam cito enim nunc animus ab Oriente in Occidentem cognitione pervenit, tam cito, tune illud corpus illuc pervenire poterit. Ibid.

Sed velocitas qua pulchritudine non minus amat et tanta nos comitantur, ut ipsis Angelis Dei aequa celeritas simus, quia ecelo ad terras et converto dicto cito dilabuntur. ...Hujus quoque velocitatis exemplum in radio Solis licet intueri, qui statim ex Sole in plagas Orientali pertingit usque ad ultima plagae Occidentalis, ut in eo perpendamus non esse impossibile, quod de nostra dicimus futura velocitate: praestat enim hunc rebus animatis solente metere major velocitas, quam animatis. Huic ejusdem radio Solis simile exemplum velocitatis habemus in nobis. Radius quippe cunctorum nostrorum in sublevatione palpebrarum usq; ad cecum pertingit, & ideo earum totum in somne ac integer redivit. Anselm de similitudinibus, cap. 51.

Here some of the Schoolmen move an idle unnecessary question: to wit; Whether glorified Bodies move from place to place in an 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 move from place to place in an instant: it will necessarily follow that the same body is in an instant, interminos a quo, locis intermedios & 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.
impossible, and quite destroys the nature of a true Body.

I would rather interpret those words of *Austi:n; [Certè ubi volet spiritus, ibi protinus erit corpus; the body will presently be there where the soul 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 less time, than thou wouldst 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 localis spatialium & motus & tempus simul dividentur, ut demonstrat Ph. Sed spatialium quod transit corpus gloriosum per suum motum, est divisibile: Ergo & motus divisibilis est, & tempus divisibile, insans autem non dividitur. Ergo & motus ille non erit in instanti. *Ibid. Sed contra*

Bellarmine 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 pass from place to place --- from East to West, &c. (if he speaks properly)

5. The glory of bodies in heaven.

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


1 Excellent proportion of bodies in heaven.
OF HEAVEN.

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

favouredness.

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

3. A chearful, lively, lightsome aspect. When the two former materials (as it were) are pleasantly enliv'd and, actuated by a lively quickness and modest meerness of countenance. Whereupon (faith the Moralift) it is not the red and white, which giveth the life and perfection of beauty; but certain sparkling notes, and touches of amiable cheerfulness accompanying the same. In beauty (faith 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 express, &c.

All these concur in eminency and excellency in glorified bodies.

1. An exquisit feature and figure, beautified by God's owne blessed all-mighty hand, with the utmost of created comliness, and matchlesse proportion.

2. Not only 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 activeness and amiableness by a more glorious soule; (for, if the brightness of the body shall match the light of the Sun; what, doe you thinke, will bee the glory of the soule? ) and by an infinitly
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 affirm:

* Si vel cum micantibus Solis radiis futura nobis corpora contemplimur, nihil tam pro illius splendoris dignitate explicabimus. Serm. de misericordia.


Then shall the righteous shine forth as the Sunne, in the Kingdom of their Father. Not
Not (faith * Chrysostome) because they shall not surpass the brightness of the Sun; but, because that being the most glittering thing in the world, hee takes a resemblance thence towards the expressing of their incomparable glory.

But how can there be so much beauty and delightfull amiable aspect in such intensive and extraordinary brightness? 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 dazzle, and offend the eyes.

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 celestiall light and glory with much ravishing contentment and inexplicable delight.

Secondly: that omnipotent mercifull hand of God, which will raise our bodies out of the dust, and reforme them anew, can cause light and colour to...
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 remissi, (as they say) abated of their height, can by divine power consist together in gradu intensissimo sue species, 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 seen? * Why not both in a most delicious admirable mixture?

* Lib. 4. Dist. 44. Q. 8. * Corporis gloriae natura non tolleretur, sed perficietur unde color qui debetur corpori ex natura sua non partium, remanet in eo, sed superaddetur claritas ex gloria animae. Si autem videmus corpora colorata ex natura sui, Solis splendore lucere, vel ex aliqua alia causa extrinsecâ, seu intrinsecâ. Aquin. Suppl. 3 p 2. 35. Art. 2. ad 3um.


The exercises of the senses in heaven.

Heere the Schoolemen according to their wont do curiously inquire, discouffe and determine the manner of the acts, exercise and objects of all the senses. They say not only; 1. That the eye shall delightfully contemplate Christ's glorious body, the shining bodies of the Saints, the beauty of the Empyrean Heaven, &c. 2. The ear drink 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 certaine that every sense shall be filled with its severall singularity and excellency of all possible pleasure, and perfection.

eos inenarrabili abundantia satiabit. Quid dixi tolos? Oculi, aures, nares, os, manus, guttur, cor, secur, palmo, olla, medulla, exta etiam ipsa, & cuncta figillatim singulaq; membra eorum, in communicam marinabili delectationis & dulcedinis sensu replebuntur, ut veres tolos homo torrente voluptatis. Dei potereur, & ab ubercate domus ejus inebrietur. Angeli de similitud. Cap. 57.

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

I should be infinite and endless, 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 Angelical and humane understanding and eloquence, come infinitely short of expressing them to the life; I will at this time but give you ataste 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:

1. Humane knowledge of Arts, Nature, created things, is delicious and much desired. Witness,

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.*

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

5. For the pleasure and delight of knowledge and learning (faith *another) it farre surpassest 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 seeth well, they be but deceits 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 Friars; and ambitious Princes turne melancholy. But of knowledge there is no satiety: But satisfaction and appetite are perpetually interchanageable; 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 surpasse
surpassed: 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 dimness 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 celestiall Orbs be moved by Angels or internall formes? Whether there bee three distinct soules in a man; 1. Vegetative. 2. Sensitivc. 3. Rationall: Or one onely in substance, containing vertually the other two? How all the * carbusa, Appearances in the Athereall Heavens, may bee truliest, and with least exception maintained: whether by Excentrickes and Epicycles: or onely by Concentrickes: 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 pull'd also, about the Sympathy and Antipathy of things, Alchymie, cause of Criticall daies.

The myfts 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.
2. We shall clearly see and comprehend the vanity and rottenness of all Hereticall cavils, Antichristian depths, Popish imposture, the very bottome of that most wicked and abhorred Mysterie: the true, full, and sweet meaning of all God's blessed Booke; whether Job's wife bid her husband bless 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. 11.10. And that, 1 Cor. 15.29, &c.

3. We shall with wonderful ravishment of spirit, and spiritually 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 shaile never be able to explicate; 2. Of the Union of Christ's humanity to the divine nature; and of the faithfull to Christ: 3. Of the causes of God's eternall counsell in Election and Reprobation: 4. Of the Angels fall: 5. Of the manner of the Creation of the world, &c.

4. We shall know one another: For,

1. All comfortable knowledge shall be so farre from being abolished, that it will be inlarged, 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 glass, from seeing the thing itself: that of a plain speech, from a riddle. Why then should we doubt of knowing one another: especially, with our Saviour Christ setting forth the state of the blessed by the knowledge one of another, Matt. 17. And as the knowledge is perfect, so the memory. In nothing must our knowledge be empair'd but better'd.

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

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

Therefore we shall know one another.

Society is not comfortable, without familiar acquaintance: Be assured then, it shall not bee wanting in the height and perfection of all glory, blisse, and joy. Nay, our minds being abundantly and beatifically illuminated with all wisdome and knowledge, we shall be enabled 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 Pastor, this the occasioner of my conversion, &c. as may bee gathered.
OF HEAVEN.

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

2. If the Apostles accompanying Christ in His transfiguration, and vouchsafed but a taste and glimpse (as it were) of glorification, were *able thereby to know Moses and Elias, whom they had never seen: 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:

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 damned know those who are saved, though they have never seen them; much more shall the glorified Saints, now plenifully endued with all knowledge, and supernaturally illighted by the Holy Ghost.

Many of the ancient Fathers are of the same mind: (Whose authority I never urge for necessity of proofe; God'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.)

L 2  1. There
1. There was a Widow in Austin's time, who craved very importunately both by word and writing, some consolations from him, to support her under that incomparable cross of her husband's loss 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 sovereign comfort which could possibly be imagined. *You can by no means (faith he) think 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 tells her further, that there shall be no stranger in heaven, &c.

*Non te desolatum putare debes, cum in interiore homine habes presentem Christum per fidem in corde tuo. Epift. 6. ad Italiam.

*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 mirabilissimis, quia non solum eos agnoscent, quos in hac vita non verant; sed velit visos visos ac cognitos, recognoscunt bonos quos nunquam vidercunt. Greg. loc. supra cit.


Againa.
Againe, * Conceive if thou canst, how comfortable that knowledge will bee, by which, as thou of all others, so all others shall be knowne of them in that life.

Yet let me tell you before I passe out of the Point; that this for the most part is the curious queare of carinall people; who feeding falsely their presumptuous conceits with golden dreames, and vaine hopes of many future imaginary felicities in the world to come, whereas in the meanes time they have no care at all, use no meanes, take no paines to enter into the holy path, which leades unto that blessed place. It is even as if one should buifie 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 provision 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 faith Paul, 2 Cor.5.16. Henceforth know we 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 spiritual, as wee know them in Christ, by the illumination of the Spirit.
5. Wee shall know the spirituall substancies, offices, orders, excellencies of the Angels: the nature, immortality, operations and originall of our owne soules, &c. In a word, all things knowable.

6. Wee shall be beatifically illightened with a cleare and glorious sight of God Himselfe: which Divines call Beatifical Vision.

About which the Schoolemen audaciously discoursing, fall upon differing concepts.

I. 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 supernatural strength.

2. Others, That the divine Essence shall be represented to the glorified understanding, not by any species, but immediately by itself: 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 only a change of the natural 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 tells 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.

But it is sufficient for a sober man to know, that in heaven we shall see Him face to face.