THE LIFE AND DEATH OF M. BOLTON.

Hat one age may tell another, that the memori-
all of the just shall bee ever blessed, when the
persons and names of those that are other-
wise minded shall rot and vanish away; It
hath beene the pious custome of ancient
and later times, to commend to posterity
the eminent graces of the Saints depar-
ted. Famous are those Panegyricke Or-
rations made at the Tombes of the Mar-
tyrs in the Primitive times, when as their
persecuting Emperours, priding themselves
in their lamentable Deaths, have left no o-
other
ther noyse behind them, than the loud and long continued cries of spilling their innocent blood.

Memorable also are the Funerall Orations of the two Gregories, Nyssen and Nazianzen on Basil the Great: And in later times, to give a few instances, (for the number in this kinde is infinite) Melanthon and Camerarius wrote the life of Martin Luther; Juni us the life of Vrside; Beza the life of Calvin; Antonius Fainus the life of Beza; Iosias Simler the life of Peter Martyr; and D. Humphrey the life of our most renowned Iewell.

This manner of honouring the Saints is warranted by God's owne example, who (for ought is revealed to us) tooke order for Moses burial, digged his grave, covered him with molds, and made for him that excellent Funerall Sermon expressed in the first Chapter of Ioshuah. And that all-wise God who sweetely disposeth all things, thinkes it needfull thus to grace his owne people, that hee may hereby uphold their spirits amid those many pressures, scornes, reproaches, cruel mockings, and innumerable other
other miseries which they endure of the world, meerely for his service; bee they otherwise never so wise, just, meeke, peaceable, and unrebukeable amongst men: Witenesse those many terrible persecutions (mentioned in Ecclesiasticall Stories) against the Christians, though harmlesse and innocent, though they prayed for their Emperours, and God did miracles in their armies by their prayers; yet for this onely cause, that they honoured Christ, and called themselves Christians, (so odious was that precious name unto their adversaries) they were put to the extremest tortures that the utmost inventions of cruelty and rage could devise against them, as Justin Martyr and Tertullian in their learned and eloquent Apologies for them doe amply demonstrate: this caused Adrian the Emperor to ordaine, that thenceforth none of them should be appeached barely for that name, unless they transgressed the Lawes,

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

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

Hee was borne at Blachborne a towne of good note in Lancashire on Whitsonday, Anno Domini 1572. His parents being not of any great meanes, yet finding in him a great towardlinesse for learning, destined him to bee a Scholler, and strugled with their estate to furnish him with necessaries in that kind, apprehending the advantage of a singular Schoole-Master that was then in the Towne. Hee plied his booke so well, that in short
short time he became the best scholler in the schoole: and no marvell; for, hee had those six properties of a scholler noted by Isocrates and others, which concurring in one, thrust up learning to a very high elevation,

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

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

3. He was (ζωλυγικὸς) a moover of doubts and questions; this was ever an evident signe of learning; by this our blessed Saviour approoved His learning amongst the Doctours in hearing them and asking them questions: So did the Queene of *Sheba* to King
King Salomon. A dunce seldom makes doubts; but (as Salomon saith of a fool) alwaies boasteth and is confident.

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

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

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

He continued long at Schoole, and came not to the University till about the twentieth yeare of his age. Hee was placed at Oxford in Lincolne Collidge under the tuition of Mr. Randall, a man of no great note then, but after
afterward became a learned Divine and godly Preacher at London. In that Colledge hee fell close to the studies of Logick and Philosophie, and by reason of that groundwork of learning he got at Schoole, and maturity of yeares, hee quickly got the start of those of his owne time, and grew into fame in that House. In the middest of these his studies his Father died, and then his meanes failed, for all his Fathers lands fell to his elder brother now living: but this cross by Gods providence prooved a great advantage to him for his growth in learning, though it put him to monstrous paines of body and mind: for now wanting meanes to buy him bookes, he borrowed of his Tour and others the best writers on Naturall and Morall Philosophy, and the Politickes, and read them all over, and abridged them all in his note books, which are now to bee seen, and then returned the books to their owners. Nay, such a desire hee had to attaine a perfection in the things hee studied, that though hee was very well skilled in the Greeke tongue, yet that hee might attaine an exact-
exactness in it, he did with intolerable pains write out with his owne hand all Homer, (or Hesiod I am sure) for I have seene it (though long since) in a faire Greeke character; for hee wrote that language better than hee did either English or Latine; and asking him the reason of his paines, hee told me, it was only that he might accent perfectly. This brought him to such a readiness, that hee could with as much facility discourse in the publick Schooles (for he was a famous disputant) in the Greeke tongue, as in the Latine or English: and in them all, hee wrote and spake Stilo imperatori, as Lipsius calls it, viz a high and lofty stile, which was so familiar to him, as that he could not avoid it in ordinary conference.

From Lincolne Colledge hee removed to Brasen-Nose: For, by the Founders of that House most of the Fellowships therein were ordained for Lancashire and Cheshire men, but comming to that Colledge, having but few friends, hee stayed long without a Fellowship; about which time (that I may not bury in silence the charitable acts of such men whom
whom their learning and piety have made eminent) it pleased M. D. Bret, knowing his deserts, and perceiving him to languish for want of means, most bountifully to contribute for his reliefe, and by his and others bountie, with some small stipends hee had for his Lectures in that House, hee was upheld untill he had got a Fellowship, which fell out about the thirtieth yeare of his age, at which time hee commenced Master of Arts; and then by the Exercises hee performed in the House and abroad, being Regent Master he grew into fame, and was still successively chosen to be Reader of the Lectures of Logick, and Morall, and Naturall Philosophy, (as by the Statutes of the House, they were appointed to bee read) which hee performed so strictly, and with such exactness, as that hee got credit and applause with the best, but some envy with his successeours, that by his example were now provoked to a more frequent and painfull reading of them, which were seldome and sleightly performed before. And such was his esteeme in the Universitie for his publike disputations,
putations, which hee ever performed with such readinesse and acutenesse of speech and wit, and such profoundnesse of learning, that when hee was a Master of Arts but of small standing, hee was chosen by the now Lord Arch-Bishop of Canterburie, Vice-Chancellor at King James His first comming to that University, to bee one of the disputants before the King, and to reade in Naturall Philosophy in the publike Schooles. Besides his knowledge in Logick and Philosophy, wherein he excelled, he was also well studyed in the Metaphysics and Mathematicks, and in all Schoole-Divinitie, especially in Thomas Aquinas, which he had read over once or twice, and had exactly noted him throughout, as may appeare in his notes.

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

* I may truly say of him, as Tertullian of Irenæus. That he was curiousissimus omnium doctrinarum explorator.
The Life and Death

than that which was holy; hee loved Stage-playes, cards and dice; he was a horrible swearer and Sabbath-breaker, and boone-companion, and was ever glad (as I have heard him say) of Christmas-holy-dayes, and marvellous melancholie when they were ended, hee loved not goodness nor good men, and of all sorts of people could not abide their companie that were of a strict and holy conversation, such hee would fetch within the compasse of Puritans, thinking that by that lawlesse name he had deprived the ipso facto both of learning and good religion. Such a generall scorne hath this degenerate age put upon the wayes of God, that the name of Puritan which is truly and properly the name of the proud heresie of Novatus, or els of the vile sect of the Anabaptists, is for want of seeking redresse by our Ecclesiastical Lawes, become the honorable nickname of the best and holiest men. This wretched humour Mr. Bolton further discovered at Cambridge, for being thereat a Commencement, and meerely carried with the fame of Mr. Perkins, went to heare him preach, whose

2 Euseb. Hist. l. 6. cap. 42. &
lib. 7. cap. 7.
3 Preface of K.
James to his
PASIALikon
AOPON,
plaine but very sound and substantiall preaching meeting at once in him with a curious palate and unsanctified heart; quite turned his stomacke against that good man, that he thought him (to speake in his owne phrase) a barren empty fellow, and a passing meane scholler. I have heard many of late (much of Mr. Boltons temper in goodnesse at that time, but inferior in learning) speake the like of Mr. Perkins; but the eminent learning of that man (famous abroad as well as at home) is so farre above their reach; that to traduce his worth is to que-stion their owne. And that late learned Bishop of Salisbury in the defence of his booke against the cavils of Dr. Bishop, hath in many places amply commended his learning. So that the precious name of Mr. Perkins shall like an ointment powred forth, fill all the quarters of this land with a fresh and fragrant sweetnesse, when nothing shall survive of his Detractors, but their unsavoury and unlearned spight against so holy a man. And Mr. Bolton himselfe when God changed his heart (which I will next write...
of) hee changed his opinion of Mr. Perkins, and thought him as learned and godly a Divine as our Church hath for many yeares enjoyed in soe young a man: But I pro-
ceed.

When hee was of Brasen-Nose Colledge, he had familiar acquaintance with one Mr. An-
derton his Countrey-man, and sometime his Schoole-fellow, a very good Scholler, but a
strong Papist, and now a Popish Priest, and one of the * learnedest amongst them. This
man well knowing the good parts that were in Mr. Bolton, and perceiving that hee was in
some outward wants, tooke this advantage, and used many arguments to perswade him
to be reconciled to the Church of Rome and to go over with him to the English Semina-
ry, telling him hee should be furnished with all necessaries, and should have gold enough
(one of the best arguments to allure an un-
stable minde to Popery) Mr. Bolton being at that time poore in minde and Purse, ac-
cepted of the motion, and a day, and place was appointed in Lancashire, where they
should meet, and from thence take ship-
ning.
ping and be gone. Mr. Bolton met at the day and place, but Mr. Anderton came not, and so he escaped that snare, and soone after returned to Brasen-Nose, where falling into the acquaintance of one Mr. Peacocke Fellow of that House, a learned and godly man, it pleased God by his acquaintance to frame upon his soule that admirable workmanship of his repentance and conversion to eternall life, but by such a way of working as the Lord seldom useth but upon such strong vessels which in his singular wisdome hee intendeth afterward for strong catches, and rare imployments. The first newes hee heard of God was not by any soft and still voyce, but in terrible tempests and thunder, the Lord running upon him as a Gyant, taking him by the necke and shaking him to pieces, as hee did *Job*; beating him to the very ground, as hee did *Paul*, by laying before him the ougly visage of his sinnes which lay so heavy upon him, as hee roared for grievance of heart, and so affrighted him, as I have heard him say, hee rose out of his bed in the night for very
very anguish of spirit. And to augment his spirituall misery, hie was exercised with fowle temptations, horribilia de Deo, terribilia de fide, which Luther called Colaphum Satana; for as he was parallel with Luther in many things, as I shall shew anone: so was he in these spirituall temptations which were so vehement upon Luther, that the very venom of them drank up his spirits, and his body seemed dead, * vt nec calor, nec sanguis, nec sensus, nec vox suprerefer, that neither speech, sense, bloud or heat appeared in him, as Iustas Ionas that was by and saw it, reporteth of him: but this sharpe fit of Luther lasted but for one day, but Mr. Boltons continued for many moneths, but yet God gave him at length a blessed issue, and these grievous pangs in his spirituall birth produced two admirable effects in him (as well as in Luther) which many times ensue upon such hard labour, an invincible courage and resolution for the cause of God, in the which he feared no colours, nor the face or force of any; secondly, a singular dexterity in comforting afflicted and wounded spirits, as shall
shall bee likewise further shewed.

Upon this hee resolved to enter into the Ministry, and about the thirty fift yeare of his age was ordained Minister, after which he wholly applyed himselfe to the worke of the Ministry, and improoved all his learning and time to that excellent end: A little while after he was in the Ministry, he was by means made knowne to Mr. Justice Nicolls, at that time Serjeant at Law, who observing the comeliness of his person and the stuffe that was in him, had it alwayes in his thoughts to advance him, and about the thirty seveth yeare of Mr. Boltons age, the personage of Broughton in Northampton-shire falling void, hee did by my hand send for him from the University to his chamber at Serjeants Inne, and presented him to that living; at which time Dr. King late Bishop of London being then by accident at the Judges chamber, thanked him for Master Bolton, but told him withall, that hee had deprived the University of a singular Ornament: Then did hee put out his first booke, containing A discourse of true happinesse, which hee dedica-
dedicated to Serjeant Nicolls his Patron, which for the godlinesse of the matter, and eloquence of the stile therein contained, was universally bought up, and divers have confessed, that at first bought it out of curiosity, for some sweet relish in the Phrase, tooke Christ to boote and thereby tooke the first beginning of their heavenly tast.

About the fortieth yeare of his age, for the better setling of himselfe in house-keeping upon his Personage, hee resolved upon marriage, and tooke to wife Mrs. Anne Boyse a Gentlewoman of an ancient house and worshipfull family in Kent, to whose care hee committed the ordering of his outward estate, hee himselfe onely minding the studies and weighty affaires of his heavenly calling, in the which for the space of twenty yeares and more, hee was so diligent and laborious, that twice every Lords day hee Preached, and Catechized in the Afternoone, in which Catechisme he expounded the Creed and ten Commandements in a very exact manner; And upon every Holy-day, and on every Friday before the Sacra-
ment hee expounded some Chapter, by which means he went over the greater portion of the Historicall part of the Old and New Testament. And in them all, as was well observed by a learned and grave * Divine that preached at his Funerall, hee prepared nothing for his people but what might have served a very learned Auditory, and in all his preachings, hee still aimed next to the glory of God at the conversion of soules, the very crowne and glory of a good Minister at the appearing of that great day: and herein God wonderfully honoured his Ministry in making him a aged Father in Christ, and to beget many sones and daughters unto righteousness; for I may truly say, many hundreds were either absolutely converted, or mightily confirmed, or singularly comforted in their grievous agonies by his Ministry: for he had such an art in this kind of relieving afflicted consciences, which hee acquired, partly by great paines and industry in searching into that skill, but chiefly by that manifold experience hee had in himselfe and others, that he was sought to

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

And though in his manner of preaching hee was a Sonne of thunder, yet unto bruised reeds and those that mourned in spirit, hee was as sweet a Sonne of Consolation as ever I heard, and with a very tender and pitifull heart powred the oyle of mercy into their bleeding wounds. Hee (as was said of Luther) was a mighty opposite to the Divels kingdom, and had a singular skill to discern his sleekhts and that cunning craftiness whereby hee lies in wait to deceive. He ever thought that there was no such way to cast downe the strong holds of Sathan, and to batter his kingdom, than (after the steps of John the Baptist) to lay the axe close to the root of sinne, and to set it on with such power, as that the Divell and all his agents were not able to resist it. By this means he
he got ground of Satan and wasted his kingdom, and there were daily added to his Ministry such whose hearts were softened thereby. And in all his Sermons, hee ever used to discover the slithiness of sinne, and to press very powerfully upon the conscience the duties of Sanctification, in expression whereof three things were remarkable in him.

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

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

3. His wisdome; as he was of high courage, so was it excellently tempered with wisdome, descried in these foure things. In all
all his denunciations against sinne, he never personated any man whereby to put him to shame, unless his own inward guiltines caused him to apply it to himselfe. 2. He would never press upon the conscience the guiltiness of sinne, or other strict point, but hee would fortifie it by Scripture, by the ancient Fathers, (in which hee was ripe and ready) and the concurrence of the best Orthodoxe Writers, to stop the mouth of all flanderers that should accuse his doctrine, either of novelty, or of too much preciseness. 3. When hee had search'd the conscience to the very quicke (as hee would doe) hee ever offered Christ in all his beauty and sweetnesse, and powred it forth upon the conscience with such a torrent of Eloquence as would have melted the hearts of any, but those which obstinately refused the voice of that powerfull charmer. 4. He would alwaies protest unto his people, that it was a trouble & grief to him to preach against their sins, he delighted not to vex any of their consciences, he should be glad the case was so with them, that hee might only preach the riches of the mercies in
in Christ all his dayes; But he knew no other way to pull them out of the snare of Satan and state of darkenesse then the way hee tooke, without drawing the horrible sin of Bloud-guiltinesse upon his soule.

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

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

Piety.

a Et certe ea est semperris omnium etiam piorum & Christianorum vitae, ut semper etiam in optimis & castissimis moribus tamen a-liquid poscis desiderare

b Sanctorum vitam inveniri posse dicimus sine crimine: sine peccato autem qui se vivere existimavit, non id agit ut Peccatii non habeas, sed ut veniam non accipias.

Aug. Euc. kir.
up thither by the wings of prayer. His constant course was to pray sixe times a day, twice by himselfe in private, twice in publicque with his family, and twice with his wife. Besides, many dayes of private humiliation and prayer ever before the receiving of the Communion, and many dayes besides, for the miseries of the Churches in France and Germany, &c. which hee performed with such ardency of spirit, that as was said of Martin Luther, Hee used such humility as in the presence of almighty God, but such fervency and faith, as if bee had beene talking with his friend. And God heard his prayers; for, to the comfort of his soule, a little before his death, he heard of the * mighty victories obtained by the King of Sweden against the Emperour, to the astonishment of all the world, that those eyes which now behold it with joy, do scarce believe themselves in the fruition of it. *When the Lord (faith the Psalmist) turned againe the captivity of Zion, wee were like them that dreame. So indefatigable were the paines of this godly man in his private devotions and publike preaching,
that being advised by Physitians for his healths sake, to breake off the strong intentions of his Studies; hee rejected their counsell, accounting it greater riches to enjoy Christ by those fervent intentions of his minde, then to remit them for the safeguard of his health: Much like the speech of that famously learned Dr. Reynolds to the Doctors of Oxford, comming to visit him in his last sickness (contracted meerely by his exceeding paines in studie, by which he brought his withered body to a very exalted ) who earnestly persuading him that he would not perdere substantiam propter accidentia, i.e. to lose his life for learning, he with a sweet smile finely answered out of the Poet. *Nec propter vitam vivendi perdere causas;* 

*Nor yet for love of life lose that dare I,*

*Which is the cause Ili-ue, my industry.*

2. For his Gravity, he was of a very comely presence, hee had a countenance so finely tempered with gravitie and austeritie, that hee in a manner commanded respect from others; in so much that many forbare to speake or act unseemely things in his presence,
fence, that would not have been so modest in other company: Such a Majestie doth grace imprint upon the countenances of holy men, that they draw respect from the greatest: this made those persecuting Emperors to feare the very faces of those poore Christians that appeared before them: And this caused Constantine the Great so to honor the countenance of Old Paphnutius, though disfigur'd by the losse of his eye, that hee did often for his delight kisse the hollow of that eye which was lost for the cause of Christ. So true is that of Solomon, wisdome causeth the face to shine, and the rigour of the countenance to bee changed.

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

Socrates lib. 1. 6. 8.
lity and Prelates of this Kingdom, and for no other cause in the world, but that hee might not be divorced from that Countrey where his Ministry was so much embraced and wrought so good effects.

4. But zeale is oft of such violent motion, that as the ancient Philosophers supposed of the primum mobile, that if the motion thereof were not finely cooled and allayed by the cælum Christallinum next to it, it would set all the Orbs on fire; and therefore the zeale of this Reverend man was always tempered with singular Wisdome and discretion; for though in all his Sermons he prest mightily upon the conscience of his hearers, who many times like babes childishly wrangled at the breasts which should nourish them, yet were they never able to resift the authority by which hee spake, so that for the space of 22 yeares, being the whole time that his Lamp of light shined in Northampton Shire, his doctrine was never drawne into question either for error or schisme: so studious was hee ever of the unity and peace of the Church of England which hee dearely loved,
loved that none could justly quarrell with him, but Papists and other Sectaries, as also others that were corrupted with error or evill life.

5. Lastly for his Charity, hee was ever universally bountifull, but especially hee exceeded in those publike distresses of Germany, France, Bohemia, &c. and to those that stood in true neede: for the enabling of himselfe hereunto, I have heard him often say (& he made it evident to me) that ever since he was Minister of Broughton, he spent every yeare all the revenewes of his Personage (which was of good valew) in the maintenance of his family and acts of hospitality & charity; And that the estate wherewith God hath blessed him otherwise, was meerely raised by that temporall estate he had at first. Let them therefore of his own coate from henceforth cease to traduce him, whom they never did nor dare to imitate. I am sure the Towne of Broughton will ever have cause to bless God for his charity: for when that lamentable fire was among them, September 21. Anno Domini 1626. besides the many pounds hee
hee spent out of his owne purse, hee was a chief e means that by the only supply of the Country without any Letters Patents from above, their houses which were burnt downe unto the ground were all new built, and their outward estates liberally sustained and upheld. Nay such was his charity, that though some of his owne towne had not onely flandered his Ministry, but wronged him in his tithes, yet hee put it up, and never called them to question as hee might, nor ever had any suite with them all his dayes. So that I may for conclusion summe up all this in that wittie commendation of Nazianzen on Basil the Great, Hee thundred in his Doctrine, and lightned in his conversation.

This inestimable treasure it pleased God to put in an earthen vesseell, and about the beginning of September last, began to breake it by visiting him with a Quartan ague; a disease which brought Calvin to his end, and by the judgement of the best Physitians, by reason of the long and grievous paroxysmes whereby it afflicteth, is ever deemed mortall unto old men; and so it appeared to him, for
for perceiving after two or three fits that it mastered his strength, hee patiently submitted to endure, what by strugling hee could not overcome: And called for his Will which hee had made long before, and perfecting some things in it, hee caused it to be laid up, and afterwards wholly retired into himselfe quitting the world, and solacing his soule, with the meditation of the joyes of heaven, which he had provided to preach to his people, for having compiled an elaborate discourse, de quatuor Novissimis, of the four last things, Death, Judgement, Hell and Heaven, an argument that some le-fuites & Friars have bungled in, and having finished the three former, told them that the next day he would treat of Heaven; But the day before being Saturday hee was visited with sickness, and never preached after. God then preparing him for the fruition of those inexplicable joyes which hee had provided for his people in contemplation.

His sickness though it was long and sharpe, yet hee bare it with admirable patience, for he saw Him that is invisible, and his whole
whole delight was to bee with Him, often breathing out such speeches as these, whiles the violence and frequencie of his fits gave him any intermission, Oh when will this good houre come; when shall I bee dissolved, when shall I bee with Christ? Being told that it was indeed better for him to bee dissolved, but the Church of God could not miste him nor the benefis of his Ministry. To which he thus sweetly replied with David: If I shall finde faavour in the eyes of the Lord bee will bring mee againe and shew mee both it and his habitation, but if otherwise, loe here I am, let him doe what seemeth good in his eyes. Being asked by another, whether hee could not be content to live if God would grant him life, hee thus answered; I grant that life is a great blessing of God, neither will I neglect any means that may preserve it, and doe heartily desire to submit to God's will; But of the two I infinitely desire to bee dissolved and to be with Christ.

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

About a weeke before he died, when his silver cord began to loosen, and his golden boule to breake: Hee called for his wife, and defi-
desired her to beare his dissolution, which was now at hand, with a Christian fortitude, a thing which he had prepared her for by the space of twenty yeares, telling her that his approaching death was decreed upon him from all eternity, and that the counsell of the Lord must stand, and bad her make no doubt but shee should meete him againe in Heaven; And turning toward his * children told them, that they should not expect hee should now say any thing to them, neither would his ability of body and breath give him leave, hee had told them enough in the time of his sicknesse and before, and hoped they would remember it, and verily believed that none of them durst think to meete him at that great Tribunall in an unregenerate state. About two dayes after, divers of his Parilh comming to watch with him, he was mooved by a friend that as hee had discover'd to them by his Doctrine, the exceeding comforts that were in Christ, hee would now tell them what hee felt in his soule. Alas (said he) doe they looke for that of mee now that want breath and power to speake? I have told them enough in
my Ministry: But yet to give you satisfaction, I am by the wonderfull mercies of God as full of comfort as my heart can hold, and feel nothing in my soule but Christ with whom I heartily desire to bee; And then looking upon some that were weeping, said, Oh what a deale adoe there is before one can die!

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

* A justice of Peace in Northampton Shire, whose vertuous memory I can never thinke of but in the phrase of the Apostle. The world was not worthy of him. Heb. 11.
what he had formerly told them in his Ministry, protesting to them, that the doctrine which he had preached to them for the space of twenty yeares, was the truth of God, as he should answer it at the Tribunal of Christ, before whom he should shortly appeare. This hee spake when the very pangs of death were upon him. Whereupon a very deare friend of his taking him by the hand, and asking him if he felt not much paine, Truly no (said hee) the greatest I seele is your cold hand. And then speaking to bee laid downe againe, hee spake no more untill the next morning when hee tooke his last leave of his Wife and Children, prayed for them and blessed them all; and that day in the afternoone about five of the clocke, being Saturday the 17 day of December, Anno Dom. 1631, in the LXth yeare of his age yeelded up his spirit to God that gave it, and according to his owne speech celebrated the ensuing Sabbath in the Kingdom of Heaven. Thus in the space of fiftieene weekes was the first and most glorious light put out in Broughton that ere that towne enjoyed or that many ages wil render againe
And thus have you (good Reader) the Life and death of this very learned and godly man truely set forth: If any man shall contradict any thing that I have written of him; I shall not bee careful to answer him: For, if he be good, and well knew Mr. Bolton, hee will not have the face to object: If hee be bad, I hold him not worth answering: I shall onely say to him in the language of Tacitus, didicit ille maledicere, & ego contemnere, He hath taught his tongue to speake ill, and I have learned to contemne it.

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

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

I will not grace this objection so much as to bee long in answering it: The former part of this objection this learned Author
in his Booke of *Walking with God*, and in his Epistle to his last Booke dedicated to that religious noble Knight, Sir Robert Carre, both by reasons and the constant practice and precepts of the ancient *Fathers*, preaching twice a day, sometimes every day, hath abundantly and unanswerably confuted. I will onely add two examples of later times, the one, of renowned *Calvin* (the glory of his age) who Preached or Lectured almost every day, and some dayes twice; which Preachings were so excellent, that they were the matter of those laborious and learned Commentaries of his upon the Bible, which occasioned Dr. Reynolds aptly and truely to call him *doctissimus & fidelissimus Scripture interpres*, the most learned and faithfull expounder of Scripture. The other, of our most precious *Iewell*, who was a very frequent and constant Preacher, and hastned his own death this way: for, riding to preach at *Lacock* in *Wiltshire*, a gentleman that met him perceiving the seeblenesse of his body, (which hee had wasted out in such spirituall labours) advised him for his healths fake to
returne home againe. To whom this godly Bishop by way of allusion to that brave speech of *Vespatic the Emperor thus excel-
lently replyed, Oportet episcopum concionantem mori, which in the * storie of his life is thus
englished, It becommeth beft a Bishop to die prea-
ching in the pulpit. And fo hee did, for pre-
sently after the Sermon hee was by reason of ficknesse forced to his Bed, from whence hee never came off, till his translation to
Glory.

For the latter part of the Objection tou-
ching that precisenes of life that was in him
and which ought to bee in the Ministers of
God, Let him that objecteth but well read
and minde those strict precepts of the Apo-
стве Paul to Timothy and Titus, the examples
of primitive times and those precise injun-
tions for the Clergy that are dispersed
throughout the whole body of the Canon
Law, and to come neerer home in the * Pro-
vinciall Constitutions of Canterbury, But es-
pecially in those excellent reformed Ecclesi-
asticall Lawes compiled by the two and thir-
ty Commissioners (whose names I have

\* Oportet Imperatorem
\* Xiphil. in vita Vespat.
\* D. Humphrey in the life of B. Jewell.
under King Edward the sixth's owne hand appointed by him for the purgation of that foule body of the Cannon Law) and I doubt not but he that so objecteth will either be ashamed of his ill tongue, or his ill life.

These last Laws were by Royall Authority printed in the Moneth of April Anno Domini, 1571, and are at this Day (for ought I know) Authentick rules and Canons amongst the Clergy: One of these Lawes touching Ministers, I will recite in the proper words of the Law. *Non sint compositores, non aleatores, non aucupes, non venatores, non sycophantes, non otiosi, aut supini, sed sacrarum literarum studys, & pradicationi verbi & orationibus pro Ecclesia ad Dominum diligentem incipient, Refor. legum Eccles. Tit. de Eccles. & Minist. Cap. 4. Fol. 48.*

Nay that Councill or rather Conspiracy of Trent, as Bishop Jewell calls it, of which I may say, as was said of Ithacius, that the hatred of the Priscillian heresie was all the virtue he had: So all the goodness of this Council chiefly consisted in the reformation of
of the badnesse of the Clergy. Heare how precisely it speakes in it owne Language, Nibil est quod alios magis ad pietatem & Dei cultum assidue instruat, quam eorum vita & exemplum qui se divino ministerio dedicarunt, &c. Quapropter sic decet omnino clericos in sortem Domini vocatos vitam moreisque suos omnes compone, ut habitu, gestu, inesse, sermone alisque omnibus rebus nil nisi grave, moderatum, & religionem plenum praefereant: levia etiam delicta, que in ipsis maxima essent, effugiant, ut eorum actiones cunctis afferant venerationem, &c. Statuit sancta Synodus, ut quae aliás a summis Pontificibus & a sacris Conciliis de Clericorum vita, bonestate, cultu doctrina, retinenda, ac simul de luxu, comisationibus, choreis, aleis, ac quibuscunque criminiibus, nec non secularibus negotiis fugiendis copiose ac salubriter sancta fuerunt, eadem in posterum ijsdem poenis, vel majoribus, arbitrio Ordinary imponendis obser-ventur: nec appellatio executionem bancque ad morum correctionem pertinet suspendat, Conc. Triden. seff. 22. Cap. 1.

If any man have any more Objections against this reverend and gracious Author,
thor, I will give him no other answer than our Saviour did to that curious Questionist, Luke 10. 37. Go then and do likewise. And I make no doubt but that all these Cavils against him (for they can be no other) will by a sweet and sacred exchange be resolved into earnest contentions after that happiness which he now enjoys at his right hand where is, Fulness of joy and pleasures forevermore.