Mr. Boltons Last and Learned Worke of the Foure last Things, Death, Judgement, Hell, and Heaven.

With his Assise-Sermons, and Notes on Justice Nicolls 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.

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

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TO THE RIGHT WORSHIPFVLL,
FRANCIS NICOLLS
ESQVIRE,
One of His Majesties Iustice 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 upon his spirits, giving him no more intermission, than what would serve for some feeble preparations against a New Encounter: that I would in case he died, (which afterwards lamentably fell out) frame an Epistle to this Work where he had then made ready for the
**The Epistle**

* Justice Nicola, as grave and learned a Judge as this Kingdome enjoyed in the age it held him.

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

This request from him (that would deny me nothing) I knew not how to withstand, though I wrong'd my selfe in the acceptance; as to draw a line in that Worke, from which so rare a Worke-man had taken off his learned and eloquent pen. But yet a necessity lay upon me; for he desired in his sickness, that by this Dedication it might appear 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, Thos that honour mee I will honour. It is fit the world should know (that it may blush and mend) to what eminency of place the meere merits of Justice Nicola in that short race of his life rais'd him unto. Called hee was by the Writ of Queene E L I Z A B E T H to be Serjeant at Law: He was by King I A M E S made Serjeant at Law to Prince H E N R Y His eldest Sonne: Judge of the Common Pleas, and Chancellour to our (now) Gracious Sovereigne, 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 E D W A R D the the first's dayes: Hee had and held all these places N e e prece, n e e * precio, n e e 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 dignities which have beene cast upon you in your owne Country (since he was taken to glory) which are neither few nor meane; they came to you; you sued not for them; *you sought them not*: Nay, you degraded your selfe
Dedicatory.

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 abound-}
The Epistle

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

As this Courage ought to be in all that feare God: so specially in those that are Magistrates, and sit in the seats of Justice, the very 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 prefers the daughter before the mother, and Fortitude before the Fears 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 hee had appointed Iosua 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 dismayed: 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 only have those Justices of Peace, which are the most valiant men of the County.

I speake not this to exclude all those requisites of wisdom that ought to bee in the holiest and most valiant men. I may say in these times as the Apostle said of another vertue, There is great need of wisdome. The children of God ever have beeene, still are, and ever may bee the wisest men upon earth. Let an unwishe world thinke what it lift. I meane not that wisdome (falsly so called) whereby a generation of men to save their skinnes, handle a good cause like a Venice-glass, 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 despair.) This is rather cunning or craft: or, to linke them together in the language of the Apostle, A cunning craftinesse, 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 hee that is addicted to any vice, a servant to any lust; proud, angry, ambitious, fearfull, covetous, &c. is in all sound Morality and Divinity a very foole: Solus vir bonus (faith that great Phylosopher) revera est prudens, Onely 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 hee 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 be 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, & tota in qualibet parte.


Et solus prudens revera est vir bonus: contra, flolidi & imprudentes sunt mali.


Pro. 24. 5.
encreaseth strength. From all which it is ease to conclude, and hard to be gain-said, that a cowardly person, let him swell never so big, let him carrie his crest never so high, is neither wise nor good. The wicked flee when no man pursueth, but the righteous are bold as a Lyon.

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 minde 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 Iesuah, your tutor in your youth, your singular instructor by his powerfull Miniftrey in your after-yeares: and ever your friend till hee went hence, and was seene no more. Amongst those many speeches of his, which in his ordinary conference passed from him by weight, and not by number; I will resume one in your hearing most fitting my purpose: Innocency and independency (said he) make the bravest spirits. And it cannot be otherwise: for, that mans heart which is upright with 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 threatened his ruine, answered thus in short, but very stoutly, Contemptus est a me Romanus furor & 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 me.

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 Miniftrey (for, no other occasion could they ever
Dedication.

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 shew 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 Ephratah, and to hold on in those good wayes of piety which you have ever loved. The very Heathens could say that a good man was a publike good: but a good Magistrate is much more; for, hee hath a price in his hand to doe good, and is armed with power and authority to bring it to passe. These times have need of such: up therefore and bee doing: put on 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 pluck the prey out of their teeth. And although these kinde of men will for this very thing pursue you with envy, hatred, reproaches, &c. You need not care; for, their teeth are broken, and they cannot hurt you. Envy doth ever attend goodnesse; though not as a companion, yet as a thing which doggs it at the heeles. I considered (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 hee 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. b Prov. 22. 11. c I hold a good lustice of Peace in his Countrie to doe Mee as good service, as hee that waits upon Mee in My Privy Chamber, and as ready will I bee to reward him: For, I account him as capable of any honour, office or preferment about My Person, as well as any Courtier that is neere about Mee.

King Iames Speech in Starre-Chamber, June 20. 1616.

a 4
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 Funeralls 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 Iacob be upon the heads of You, your Wife and Children for ever.

Middle-Temple,
May, 1632.

Your loving brother,
and very friend,

EDWARD BAGSHAWE.
TO THE READER.

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

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

All his Works do show that he was full in what he undertook: so full, as he leaves scarce any thing (if any thing at all) for another Author to add, more than he hath done, to what he hath done. Hee had a very searching and diving gift: whereby he was able to anatomize and lay open the several parts and nerves of the points which he handled, and to set our pertinent signes, rules, meanes, and motives thereabout.

His expression of his mind by fit words and phrases
The Life and Death

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

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

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

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

W.G.
THE
LIFE AND DEATH
OF
M. BOLTON.

That 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 depa-
ted. Famous are those Panegyricke O-
rationes 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 inno-
cent bloud.

Memorable also are the Funerall Orations of the two Gregories, Nyffen and Nazia-
ngen on Basil the Great: And in later times, to give a few instances, (for the number in
this kinde is infinite) Melanthon and Came-
rarius wrote the life of Martin Luther; Iuni-
us the life of Vrsine; Beza the life of Calvin;
Antonius Fains the life of Beza; Iostas 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 buriall, digged his grave, covered
him with molds, and made for him that ex-
cellent Funerall Sermon expressed in the
first Chapter of Ioshua. 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; beeth they otherwise never so wise, just, meeke, peaceable, and unreukeable amongst men: Wittesthose many terrible persecutions (mentioned in Ecclesiastical Stories) against the Christians, though harmless and innocent, though they prayed for their Emperours, and God did miracles in their armes 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, unlesse 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 Authour of this Worke, now a Saint in heaven. I confesse his worth & parts deserved rather an advancement by some such eloquent Orators as I mentioned before, than a depression by my pen; but yet a pearle may bee shewed forth as well by a weake hand, as by the arme of a gyant, I shall doe no more. And let his owne worth and workes praise him in the gates. I knew him from the beginning of my youth, being my first Turour in the University 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 (sayes David,) when hee numbrest 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 Whitunday, Anno Domini 1572. His parents being not of any great meanes, yet finding in him a great towardliness for learning, destinated him to bee a Scholler, and strugled with their estate to furnish him with necessaries in that kind, apprehending the advantage of a singular Schoole-Master that was then in the Towne. Hee plied his booke so well, that in 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. Hee was (μνήμων) of a very strong memory; I meane such a memory as was notably actuated by his ready and quicke understanding. For, (as Phylosophers 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 alwaies the wisest men.

3. He was (ζωληφόρος) 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 feldome makes doubts; but (as Salomon faith of a foole) alwaies boasteth and is confident.

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

6. He was (φωνητικός) 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 loft (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 twentyeth yeare of his age. Hee was placed at Oxford in Lincolne College 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 he fell close to the studies of Logicke and Philosophie, and by reason of that groundwork of learning he got at schoole, and maturity of yeares, hee quickly got the start of those of his owne time, and grew into fame in that House. In the midst of these his studies his Father died, and then his meanes failed, for all his Fathers lands fell to his elder brother now living: but this 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 Tu-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-
exactnesse in it, he did with intolerable pains
write out with his owne hand all Homer, (or
Hesiod I am sure) for I have seene it (though
long since) in a faire Greeke character; for
hee wrote that language better than hee did
either English or Latine; and asking him the
reason of his paines, hee told me, it was only
that he might accent perfectly. This brought
him to such a readiness, that hee could with
as much facility discourse in the publike
Schooles (for he was a famous disputant) in
the Greeke tongue, as in the Latine or Eng-
lish: and in them all, hee wrote and spake
Stilo imperatori o, as Liphus calls it, viz a high
and lofty stile, which was so familiar to him,
as that he could not avoid it in ordinary con-
ference.

From Lincolne Colledge hee remooved to
Brazen-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 Fellow-
ship; about which time (that I may not bu-
ry insilence the charitable acts of such men

7. In brazen-nose Colledge.
whom their learning and piety have made eminent) it pleased M. D. Bret, knowing his deserts, and perceiving him to languish for want of means; most bountifully to contribute for his relieve, 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 Natural Philosophy, (as by the Statutes of the House they were appointed to bee read) which hee performed so strictly, and with such exactnesse, as that hee got credit and applause with the best, but some envy with his successours, 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, hee was also well studyed in the Metaphysicks and Mathematicks, and in all Schoole-Divinitie, especially in Thomas Aquinas, which he had read over once or twice, and had exactly noted him throughout, as may appeare in his notes.

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

* I may truely say of him, as Tertullian of Irenæus. That he was curiosissimus omnium doctrinarum explorator.
than that which was holy; hee loved Stage-playes, cards and dice, he was a horrible swearer and Sabbath-breaker, and boone-companion, and was ever glad (as I have heard him say) of Christmas-holy-dayes, and marvellous melancholie when they were ended, hee loved not goodnesse nor good men, and of all sorts of people could not abide their companie that were of a strict and holy conversation, such hee would fetch within the compasse of Puritans, thinking that by that lawlesse name he had deprived the ipso facto both of learning and good religion. Such a generall scorne hath this degenerate age put upon the wayes of 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 there at a Commencement, and meerely carried with the fame of Mr. Perkins, went to heare him preach, whose plaine
plaine but very sound and substantiall preaching meeting at once in him with a curious palate and unsanctified heart; quite turned his stomack 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. Bolton's temper in goodneffe 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 trudge his worth is to que- stion their owne. And that late learned Bisho\footnote{Dr. Abbot in his reply to 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 \(\text{Mr. Perkins}\) 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 \(\text{Detractors}\), but their unfavou- ry and unlearned spight against so holy a man. And \text{Mr. Bolton} himselfe when \text{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. Anderton 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 persuade him to be reconciled to the Church of Rome and to go over with him to the English Seminary, telling him hee should be furnished with all necessaries, and should have gold enough (one of the best arguments to allure an un-
stable minde to Popery) Mr. Bolton being at that time poore in minde and Purse, accepted of the motion, and a day, and place was appointed in Lancashire, where they should meet, and from thence take ship-

* He was for his eloquence called Golden mouthed Anderton when he was but a Scholler.
ping and be gone. Mr. Bolton met at the day and place, but Mr. Anderton came not, and so 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 he intendeth afterward for strong encounters, and rare imployments. The first newes hee heard of God was not by any soft and still voyce, but in terrible tempests and thunder, the Lord running upon him as a Gyant, taking him by the necke and shaking him to pieces, as hee did lob; beating him to the very ground, as hee did Paul, by laying before him the ougly visage of his sinnes which lay so heavy upon him, as hee roared for griefe of heart, and so affrighted him, as I have heard him say, hee rose out of his bed in the night for very...
very anguish of spirit. And to augment his spiritual misery, he was exercised with fowle temptations, *horribilia de Deo*, *terribilia de fide*, which Luther called *Colaphum Sata*-na; for as he was parallel with Luther in many things, as I shall shew anon: so was he in these spiritual 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 superesset*, that neither speech, sense, blood or heat appeared in him, as *Iustas Ionas* that was by and saw it, reporteth of him: but this sharpe fit of *Luther's* 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 spiritual 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.

Vpon this hee resolved to enter into the Ministry, and about the thirty fift yeare of his age was ordained Minister, after which he wholly applyed himselfe to the worke of the Ministry, and improoved all his learning and time to that excellent end: A little while after he was in the Ministry, he was by means made knowne to Mr. Justice Nicolls, at that time Serjeant at Law, who obseruing the comelinessse of his person and the stuf he that was in him, had it alwayes in his thoughts to advance him, and about the thirty seuenth yeare of Mr. Boltons age, the personage of Broughton in Northamptonshire 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 taff.

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

\* M. Estwick
his Sermon at his funerall.
farre and neere, and divers from beyond the Seas desired his resolution in divers cases of Conscience, which was the onely cause that made him put forth that last learned and godly Treatise of his, which hee stiled; 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 discerne his sleights 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 let it on with such power, as that the Divell and all his agents were not able to resift 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 slithinesse 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 wisdom; as he was of high courage, so was it excellently tempered with wisdom, described in these foure things. In all
all his denunciations against sinne, he never personated any man whereby to put him to shame, unlesse his own inward guiltines caused him to apply it to himselfe. 2. He would never 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 slanderers that should accuse his doctrine, either of no- veltie, or of too much precisenesse. 3. When hee had search'd the conscience to the very quicke (as hee would doe) hee ever offered Christ in all his beauty and sweetness, 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 powerful charmer. 4. He would alwaies protest unto his people, that it was a trouble & grief to him to preach against their sins, he delighted not to vex any of their consciences, he should be glad the case was so with them, that hee might only preach the riches of the mercies
in Christ all his days; But he knew no other way to pull them out of the snare of Satan and state of darkness then the way hee tooke, without drawing the horrible sin of Bloud-guiltyness 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 holiness when he was lifted up

\[\text{Piety.}\]
\[\text{a} \quad \text{Et certe ea est temperq; \quad \text{b} \quad \text{Sanctorum vitam inveniri posse dicimus sine crimine; \quad \text{c} \quad \text{Aug. p. 64.}}\]
\[\text{b} \quad \text{Sanctorum vitam inveniri posse dicimus sine crimine; \quad \text{Aug. p. 64.}}\]
up thither by the wings of prayer. His constant course was to pray sixe times a day, twice by himselfe in private, twice in publique with his family, and twice with his wife. Besides, many dayes of private humiliation and prayer ever before the receiving of the Communion, and many dayes besides, for the miseries of the Churches in France and Germany, &c. which hee performed with such ardency of spirit, that as was said of Martin Luther, Hee used such humility as in the presence of almighty God, but such fervency and faith, as if 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
that being advised by Physicians for his healths sake, to breake off the strong intentions of his studies; hee rejected their counsell, accounting it greater riches to enjoy Christ by those fervent intentions of his minde, then to remit them for the safeguard of his health: Much like the speech of that famously learned Dr. Reynolds to the Doctors of Oxford, comming to visit him in his last sickness (contracted meerely by his exceeding paines in study, by which he brought his withered body to a very serious) 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 I live, my industry.  

2. For his Gravity, he was of a very comely presence, hee had a countenance so finely tempered with gravitie and austeritie, that hee in a manner commanded respect from others; in so much that many forbare to speake or act unseemely things in his presence,
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fence, that would not have beene so modest in other company: Such a Majestie doth grace imprint upon the countenances of holy men, that they draw respect from the greatest: this made those persecuting Emperors to fear 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.

Zeale.

A true Argument that hee sought not great things himselfe.
lity and Prelates of this Kingdom, and for no other cause in the world, but that he might not be divorced from that Country where his Ministry was so much embraced and wrought so good effects.

4. But zeal 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 coelum Christallinum next to it, it would set all the Orbs on fire; and therefore the zeal 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 resist the authority by which hee spake, so that for the space of 22 yeares, being the whole time that his Lamp of light shined in Northampton Shire, his doctrine was never drawne into question either for error or schisme: So studious was hee ever of the unity and peace of the Church of England which hee dearly 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 therefoe 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 bleffe God for his charity: for when that lamentable fire was among them, September 21. Anno Domini 1626. besides the many pounds hee
he spent out of his owne purse, hee was a
chiefe 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 up-
held. Nay such was his charity, that though
some of his owne towne had not onely flan-
dered 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 vessel, and about the
beginning of September last, began to breake
it by visiting him with a Quartan ague; a dis-
ease which brought Calvin to his end, and
by the judgement of the best Physitians, by
reason of the long and grievous paroxysmes
whereby it afflicts, is ever deemed mortall
unto old men; and so it appeared to him,
for perceiving after two or three fits that it mastered his strength, hee patiently submit-
ted to indure, what by striving 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 hee had provided to preach to his people, for having compiled an elaborate discourse, de quatuor Novissimis, of the foure last things, Death, Judgement, Hell and Heaven, an argument that some Ie-
suites & Friars have bungled in, and having finished the three former, told them that the next day he would treat of Heaven; But the day before being Saturday hee was visited with sicknesse, and never preached after. God then preparing him for the fruition of those inexplicable joyes which hee had pro-
vided for his people in contemplation.

His sickenesse though it was long and sharpe, yet hee bare it with admirable pati-
ce, for he saw Him that is invisible, and his whole
whole delight was to bee with Him, often breathing out such speeches as these whiles the violence and frequencie of his fits gave him any intermission. Oh when will this good houre come; when shall I bee dissolved, when shall I bee with CHRIST? Being told that it was indeed better for him to bee dissolved, but the Church of GOD could not misse him nor the benefic of his Ministry. To which he thus sweetly replied with DAVID: If I shall finde fav'our in the eyes of the Lord bee will bring mee againe and b'w 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 GODs 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 himself for God. But to those that came
to him he gave very godly and wise exhorta-
tions suit ing to their callings and conditions,
for although his body was wasted with con-
tinual fits towards the close of his life, yet
his understanding and memory were as ac-
ctive and quicke as in the time of his health.
He encouraged the Ministers that came to
him, to bee diligent and courageous in the
worke of the Lord, and not to let their spi-
rits 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 counsel of the Lord must stand, and bad her make no doubt but shee should meet 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 sickness and before, and hoped they would remember it, and verily believed that none of them durst think to meete him at that great Tribunall in an unregenerate state. About two dayes after, divers of his Parish coming to watch with him, he was moved 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 haue told them enough in

* He had five Children, one sonne, and four daughters.
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my Ministry: But yet to give you satisfaction, I am by the wonderful mercies of God as full of comfort as my heart can hold, and feel nothing in my soul but Christ with whom I heartily desire to be; 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 bed-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 shaking 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
"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 years, was the truth of God, as he should answer it at the Tribunal of Christ, before whom he should shortly appear. This he spake when the very pangs of death were upon him. Whereupon a very dearest 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 he 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 fiftenee 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
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 bee* 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 lifetime, and is now likely 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 praying. And Ministers under the Gospel may take more libertie, and are not tied to such preciseness 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
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 days twice; which Preachings were so excellent, that they were the matter of those laborious and learned Commentaries of his upon the Bible, which occasioned Dr. Reynolds aptly and truly to call him *doctissimus & fidelissimus Scriptura interpretes*, the most learned and faithfull expounder of Scripture. The other, of our most precious jewel, who was a very frequent and constant Preacher, and hastened his own death this way: for, riding to preach at Lacock in Wiltshire, a gentleman that met him perceiving the feebleness of his body, (which hee had wasted out in such spirituall labours) advised him for his healths sake to...
return home againe. To whom this godly Bishop by way of allusion to that brave speech of *Vespatian the Emperor thus excellently replyed, Oportet episcopum concionantem morti, which in the * storie of his life is thus englished, It becommeth best a Bishop to die preaching in the pulpit. And so hee did, for presently after the Sermon hee was by reason of sickness forced to his Bed, from whence hee never came off, till his translation to Glory.

For the latter part of the Objection touching that precisenes of life that was in him and which ought to bee in the Ministers of God, Let him that objecteth but well read and minde those strict precepts of the Apostle Paul to Timothy and Titus, the examples of primitive times and those precise injunctions for the Clergy that are dispersed throughout the whole body of the Canon Law, and to come neerer home in the Provinciall Constitutions of Canterbury, But especially in those excellent reformed Ecclesiastical Lawes compiled by the two and thirtie Commissioners (whose names I have scene
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 sunt compositores, non aleatores, non aucupes, non venatores, nonsycophantes, non otiosi, aut supini, sed sacramorum literarum studys, & pradicationi verbi & orationibus pro Ecclesia ad Dominum dilegenter incumbent, Refor. legum Eccles. Tit. de Eccles. & Minist. Cap. 4, Fol. 48.*

Nay that Councell or rather Conspicacy of Trent, as Bishop Jewell calls it, of which I may say, as was said of Ithacius, that the hatred of the Priscillian heresie was all the virtue he had: So all the goodnesse of this Councell chiefly consisted in the reformation 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 instruatus, quam eorum vita & exemplum qui se divino ministerio dedicarunt, &c. Quapropter sic decet omnino clericos in sortem Domini vocatos vitam more quam suos omnes componere, ut habitu, gestu, incebu, sermone alijque omnibus rebus nil nisi grave, moderatum, & religionem plenum pra se ferant: levia etiam delitia, que in ipsa maxima essent, effugiant, ut eorum actiones cunctis afferant venerationem, &c. Statuit sancta Synodus, ut quae alicias a summisis Pontificibus & a sacris Conciliijs de Clericorum vita, bonitate, cultu doctrinâ, retinenda, ac simul de luxu, comessationibus, chorois, aleis, ac qui- buscunq^ criminibus, nec non *secularibus negotijs fugiendis copiose ac salubriter sancta fuerunt, eadem inposterum ijsdem poenis, vel majoribus, arbitrio Ordinary imponendis observentur: nec appellatio executionem banc que ad morum correctionem pertinet suspenderat, Conc. Triden. sej. 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, thou and do likewise. And I make no doubt but that all these Cavils against him (for they can be no other) will by a sweet and sacred exchange be resolved into earnest contentions after that happiness which he now enjoys at his right hand where is, *Fulness of joy and pleasures for evermore.*
An advertisement to the Reader.

Good Reader,

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

1. Before death.
2. Anti-typically, of the blessed enlargement of God's E le&t out of the snare and bondage of the Divell. 3. And mystically also, (as some Divines thinke) of the joyfull coming of Christians out of Spirituall Babylon, Rev. 17.5. and from under the tyranny of Antichrist. 4. Complementally, of gathering the Saints out of this vale of teares, and from the eager pursuit of that great red Dragon, and the powers of 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 repititious reliefs, we should despaine or have recourse unto the arm of flesh. Reasons to enforce this exhortation are three. 1. In Him is everlastinge strength, Ver.3. A rock of eternity, upon which we may for ever sweetly and safely rest and repose our selves, amidst the many furious 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

Inducements to trust in Jehovah.
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 fornace 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 dayes with full saile of prosperity and ease, against the secret waists and counter-blasts (as it were) of a reclaiming conscience, as thousands doe, to their utter undoing for ever; mis-pends his golden time, and many goodly opportunities of gathering spirituall Manna, in grasping gold, gathering wealth, growing great, greadning his posterity, clasping about the arme of flesh, satisfying the appetite, and serving himselfe: In a word, he that while it is called To day, turns not on Gods side, and by forwardnesse
ness and fruitfulnesse in his blessed wayses, treasures up comfort and grace against his ending houre, shall most certainly upon his bed of death, and illumination of conscience, find nothing but horrible confusion and feare, extreamest horror and insupportable heavinesse of heart: his soule must presently downe into the kingdome of darkness, and bottome of the burning lake, there to lie everlastingly in tempestuous and fiery torments, the sting and strength whereby doth not onely surpass the pens and tongues of Men and Angels, but the very concept 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 darkness 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 summers day of his miserable and mortall life, gathers grace with an holy greedinesse, plies the noble trade of Christianity with resolution and undauntednesse of spirit, against the boisterous current and
corruptions of the times; grows in godliness; God's favour, and fruits of good life; purchases and preserves (though with the loss of all earthly delights) peace of conscience, one of the richest treasures and rarest jewels, that ever illighted 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 overflowed 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 Soul into his Master's joy. His body shall be preserved in the grave by the all-powerful 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 bliss, which in sweetenesse and excellency doth infinitely exceed the possibility of all humane or Angelicall * concept.

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 superæ civitatis quanta sint gaudia; Angelorum choros interesset, cum beatissimis Spiritibus gloriam conditoris assistere, præsentem Dei vultum cernere, incircumscriptum Iumentum videre, nullo mortis metu affici, incorruptionis perpetuae munere laetari; Eccl. 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 understanding, who in the few and evill daies of short abode upon earth, treasures up grace and spiritual riches against the dreadfull winter night of death.

For I would have you understand, that by comfortable 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. 11.14. They certainly make themselves wings, and in our greatest need, will fly 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 terriblenesse hath deceived thee, and the pride of thine heart: O thou that dwellest in the clefts of the rocke, that houldest the height of the hill: Though thou shouldest 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 favours. Assuredly, that man which gratifies great Ones to the wounding of his conscience by the formall
formall slavery of baseness and insinuation, or any ill offices of ambitious servitude in seates of irreligious policy, injustice, cruelty, turning Turk and traitor to those that trusted him, &c. shall at last receive no other recompence of such abhorred villany, when divine vengeance begins to take him in hand, than that which justly fell upon Judas (in the extremity of his anguish and sorrow) from the chiefe Priests and Elders, Matth. 27.4. If ever great men, or earthly Potentates did take their flattering slaves out of the hands of God at that highest Tribunall, or were able to free a guilty foule from eternall flames, it were something to grow rich, and rise by vile accommodations, and serving their turne in the meane time. But such a man shall certainly (in the day of his last and greatest need) bee cast with horrible confusion of spirit, and incurable griece of heart, upon wol. lies rufull complaint, and cry out when it is too late: Had I beene as careful to serve the God of hea ven, as my great Master on earth, he had never left mee in my gray haires. Favours of greatness 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 sinkes, but the sorrow to save them, or especially upon the very first tempest of spirituall distresse, they steer 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 des-
scribes, Is. 8. 21, 22. He shall fret himself, 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 godlineesse, 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 to desolate, no crosse so cutting; but the splendor of these is able to illighten, their sweetnesse 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 glisterning treasures,

What provision is most comfortable.
two capitall vanities upon which worldlings dote, and two greatest inhaunters of mortall men, are insinuated and signified unto us all those iron teeth, and devouring instruments of mortality, by which corruption eates into the heart of all earthly glory, wastes insensibly the bowels of the greatest bravery, and ever at length consumes into dust the strongest sinewes of the most Imperiall Sovereignty under the Sun. The Lord of Heaven hath put a fraile and mortall nature, a weake and dying disposition into all worldly things. They spring and flourish, and die. Even the greatest and goodliest Politique Bodies that ever the earth bore, though animated with the searching spirit of profoundest Policy; strengthened with the resolution and valour of the most conquering commanders, sighted with Eagle eyes of largest depth, fore-sights and comprehensions of State, crowned with never so many warlike prosperities, triumphs, and victorious achievements, yet (like the natural 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 mightieft Monarchies that ever the Sun saw, shadowed by Nebuchadnezzars great Image, sink into the dust, and become like the chaffe of the Summers threshing flooers, upon a windy day.

Repente qui dem alta seculi corruunt, pulchra transunt. Nam cum stare in his floribus suis mundus cernitur, repentinâ fortunâ turbatur: aut festinâ, & omnia destruebant morte concluditur. 


Unto all Dominions God hath set their periods: who, though he hath given to man the knowledge of those wayes by which kingdoms rise and fall; yet hath left him subject unto the affections which draw on these fatal & changes in their times appointed, Sr. Walter Rawleigh. P.1.Lib.5.Cap.3.Sect.15.
Heare a wise and noble writer speaking to this purpose, though for another purpose: *Who hath not observed, what labour, what practice, peril, blood-shed, and cruelty, the Kings and Princes of the world have undergone, exercised, taken on them, and committed; to make themselves and their issues Masters of the world?*  

And yet hath Babylon, Persia, Egypt, Syria, 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 Worme of vanity will waft and wither them all, like Jonah's gourd; and leave our naked soules to the open rage of wind and weather; to the scourges and Scorpions of guiltinesse and feare.  

It transcends the Sphere of their activity, as they say, and passeth their power to satisfy an immortal soule, to comfort thorow the length of eternity; either to corrupt or conquer any spirituall adversaries. For couldst thou purchase unto thy selfe: a Monopoly of all the wealth in the world; wert thou able to empty the Westerne parts of gold; and the East of all her spices and precious things; shouldst 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 time fit at the sterne, and hold there ines in thine hand of all earthly kingdoms, 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 stars 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 bieg of death, nor do thee a halfe-penny-worth of good in the honour of that dreadfull 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 God's sacred Throne, the beauty and brightness 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 Fountaines of spirituall ravishment.
ravishment and joy, which only can feed and fill the restless and infinite appetite of that immortall Thing with fullness 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 glosse and painted glory of earthly treasures; wherein naturally the worme of corruption and vanity ever breeds, and many times the worme of an evill conscience attends; the one of which eats out their heart when wee expect an harvest; The other seizes upon the Soule in the time of sorrow, and sinks it into the lowest hell: And as Men of 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 sweetness 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.
preparation

STREAMS 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 COUNSELLL OF OUR DEAREST LORD, WHO SHED THE MOST PRECIOUS AND WARMEST BLOOD IN HIS HEART TO BRING OUR SOULS OUT OF HELL) WE 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 PROFESSOUR, 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 TODAY, WE MAKE OUR PEACE WITH HIS HEAVENLY HIGHNESS, 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 SINFES 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 God, (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 Blis,le in this world and the world to come: from whose meritorious bloud-shed and blessed mediation arise all those floods of mercy and favour, which refresh our soules in this vale of teares; and also those unknown bottomlesse seas of pleasure, peace and all unspeakable delights, which will superabound and, overflow with new and fresh sweetness for ever and ever in the Paradise of God. 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 choißeft Favourite; nay, His owne only Son were his Intercessour; how confident would he be to prevale and prosper, to conquer his opposites and crown his desires? Why then should any poore Christian be discomforted and
and cast downe: nay, why should he not be extraordinarily raised and ravished in spirit with much joyfull hope, and sweet assurance, when he throwes himselfe downe at the Throne of grace; with the dearest Sonne of the eternall God, the Heire of heaven and earth, the Mediator of the great Covenant of endless salvation is his Advocate at the hand of His Almighty Father in the most high and glorious Court of Heaven? Wherefore when an humbled soule, and trembling spirit is sore troubled, and almost turned backe from his purpose of prayer, and prostration at the foot of heavenly Majesty, by entertaining before-hand a feeling apprehension of his owne abhorred vilenesse, and the holy purity of God's all-seeing and searching eye, which cannot looke on iniquity; let this consideration comfort and breed confidence, that Jesus Christ the Sonne of God'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, an natural, and a sensible touch of compassionatenesse and mercy. Shall that blessed Saviour of ours call and cry for a pardon to His Father, for those which put Him to Death; who were so farre from seeking unto Him, that they sought and suck'd His 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 Salomon, and this counfell of
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 illigthen the darknesse of the evill Day. It is soveraigne, and serves to take the venom, sting and teeth out of any crosse, calamity, or distresse: and so preserves the heart from that raging hopelesse sorrow, which, like a devouring Harpie, dries up, dissolves, and destroyes the bloud, spirits, and life of all those who are destitute of such a divine Antidote. What vast difference may wee discerne betweene Iob and Iudas; 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 o- ther in the hazard of his Kingdome, as though they had not beene troubled at all: The LOrd gave, and the LOrd hath taken away, faith Iob, when all was gone, blessed be the name of the LOrd. If I shall find favour in the eyes of the LOrd, faith 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 falfe 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
happily prevent a great deale of restlesse impatien-

cy, reprobate fear, forlorne distractions of spirit,
hying to the caves, crying to the mountaines,
bootlesse relying upon the arme of flesh; Cursing
their King and their God, and looking upward, roa-
ing out with hideous groanes; *Who among us shall
dwell with the devouring fire? Who among us shall
dwell with the everlasting burning?* &c. All which
desperate terrours and tumultuations of conscience
are wont to surprize and seize upon unholy
and unprepared hearts, especially when God's
hand is finally and implacably upon them.

3. And we shall hereby 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 like water, and be as the heart of a woman in
her pangs. Worldlings wonder and gnash the
teeth heereat: When they see, as Chrysoftome truly
tells us, the Christian to differ from them in
this; that he beares all crosses courageously; and
with the wings (as it were) of faith, out-forces 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-

tuous waves of any worldly woe, or concurrent
rage of all infernall powers. But all the imaginary

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

4. Expression of spirituall strength in the time of trouble from former heavenly store, is a notable meanes to move others to enter into the same good way, and grow greedy after grace; to draw and allure them, to the 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 Gods 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 possesse their soules in peace amidst scorpions, thornes, and rebels, to passe by basest indignities from basest men without wound or passion, to hold up their heads above water in the most boisterous tempests, and deepest seas of danger, to triumph over all adversary power in the evill day; I say, by Gods 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 alone inspire all His with such a Lion-like courage;
that they may seriously and savingly seek His face and favour; saying with those, Cant. 5. 9. What is
thy Beloved more than another Beloved, O thou fairest among women? — That wee may seeke Him with
thee. Whenthey behold such a deale of Majesty and mirth to shine in his face whom they make
the marke of all their spitefull rage and revenge; their teeth with which they could have torne him
in peeces, may water; and they industriously desire to know, what that is, which makes such a man
so merry in all estates.

Vers. 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-
mimg, 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 horror, astonishment
and
and anguish dogs them continually at the heeles, ready and eager after a few daies of filthy and fugitive pleasures, to seize upon them like travaile upon a woman with child, suddenly, unavoidably, and in greatest extremity, and that so intollerable, that they shall never be able either to decline or endure, the very weakest biting of the never-dying worme, or the least sparkle of those everlasting flames; they would thinke all the daies of their life few enow to gather spirituall strength against that fearefull houre. Nay, some are such cruell caitifs and Cannibals to their owne soules, and so accursedly blinded by the Prince of darknesse, that instead of comfortable provision, they heape up wrath against the day of wrath; instead of grace, Gods favour and a good conscience, peace, joy, and refreshing from the presence of the Lord, they lay up scourges, and Scorpions for their naked soules and guilty consciences against the time and terrour of the Lords 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 Gods people, sensuall revellings, joviall meetings; &c. withall, When their feare commeth as desolation, and their destruction commeth as a whirlwind, like so many envenimmed stings, run into their sinfull soules, and pierce them thorow with everlasting sorrow. Alas! What will the sonnes and daughters of pleasure do then? And all those spirituall 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 mean time all winds drive them? Full sad, and heevie 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 happiness, and will pay them to the uttermost for all the pleasing passages of their life past. Othen they 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 passeth over the waves of the water, and when it is gone by, the trace thereof cannot be found: neither the path-way of the keele in the waves. Or as when a bird hath flowne thorow the aire, there is no token of her way to be found, but the light aire being beaten with the stroke of her wings and parted with the violent noise, and motion of them, is passed thorow, and therein afterwards no signe where she went.
BEFORE DEATH.

is to bee found. Or like as when an arrow is shot at a
marke, it parteth the aire, which immediately commeth
together againe; so that a man cannot know where it
went thorrow: Even so we in like manner assoone as we
were borne, began to draw to our end, and had no signe of
virtue to shew: but we consumed in our owne wicked-
ness. 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 tarryeth 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 L O R D J E S V S:
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 houres 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 G O D, 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 G O D-ward was starke naught, by
which hee sought with much earnestnesse and
zeale,
zeale, even to the wasting of his bloud and life, to save the bloud of their foules? 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 foules, as theseates upon which you sit, the pillars you leane unto; nay, the dead bodies you tread upon: others looking towards heavan 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 affairs, detaining Church-dues, usury, and other dishonest gaine, and base niggardise; If out of grieffe of heart for their shaming Religion, exposing the Gospell of J e s v s C h r i s t to blasphemye, 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 pressethem 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 passèd the perfections of formall Professours, and foolish Virgins: Alas! We then find by too much woeful experience; if they politickly bite it not in, that this faithfull dealing doth marvelously discontent them, and these precious Balmes do breake their heads with a witness, and make the bloud runne about their eares; whereupon they are wont to fall upon us more soule, (such true Pharises are they,) than would either the drunkard or good-fellow, the Publicans and harlots do in such cases: they presently swellying with much passionate heat, proud indignation, disdain and impatienct to be reform'd, have recourse to such weake and carnall cavils, contradictions, exceptions, excuses, and raving; that in noting more doe they discover to every judicious man of God, or any who doth not flatter them, or whom they doe not blinde with their entertainments and bounty, or delude with painted pretences, and art of seeming, their formality, and false heartednesse. And yet, as they are caracteriz'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 afflict their soules upon daies of humiliation, as appeares in the fore-cited Chapter Verse 3. Hear ye the word gladly, with Herod, and
with much respect and acceptation observe the messenger, &c. But they will not stirre an inch further from the World, or nearer to God, say what he will, let him preach out his heart, as they say. They will not abate one jot of their over-eager pursuit after the things of this life, or wagge one foot out of the unzealous plodding course of formal Christianity; no, not for the Sermons, perhaps of twenty yeares, and that from him who hath all the while laboured faithfully so far to lightenthem, as that they might not depart this life with hope of heaven; and then with the foolish Virgins, fall (utterly against all expectation, both of themselves and others) into the bottomlesse pit of hell. O quam multi sum hae spead eternos labores, & bella descendunt! How many (faith one) goe to hell with a vaine hope of heaven; whose chiefest cause of damnation is their false perswasion, and groundlesse presumption of salvation! Well, be it either the one, or the other; the besotted sensuallist, 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 fowre apprehensions to arise in their hearts against us, in a much altered tune and temper. Then would they with much amazedness and terrible feare, yell out those now too late hideous complaints: Wee fools counted his life madnese, &c. wee wearied our selves in the way of wickednese and destruction, &c. What hath pride profited us, &c. Then would they curfe all dawbers
BEFORE DEATH.

dawbers, and justify all downe-right dealers: contemn 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 wisdome 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 blood, and planted in the heart by the omnipotent hand of the Holy Ghost, will shine comfortably upon our soules with beames of blessednesse and peace, amid all the miseries and confusions, the darkness and most desperate dangers of this present life: nay, in the very valley of the shadow of death, their splendour and spiritual glory will not onely dissolve, and dispell all mists of horrour which can possibly arise from the apprehension of hell, the grave, those last dreadful pangs, or any other terrible thing; but also illighten, conduct and carie us triumphantly thorow the abhorred confines of the King of feare upon the wings of joy, and in the armes of Angels, to unapproachable light, unknowne.
unknowne pleasures, and endlesse blisse. It may bee, as yet, thou standest upright without any changes, unstir'd in thy state by any adverse stormes, supposing thy mountaine so strong, that thou shalt never bee moved. Thus long perhaps the Almighty hath beene with thee: His candle hath shined uppon thy head, and His patient providence rested with all favour and success 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, sureship, 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 Jobs faith, Cap. 13. 15. And his manifold integrities, Cap. 31. That if such an evill day should come upon thee (and who can looke for exemption when he lookes upon Jobs affliction) thou maist with an unrepining submission to Gods 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 knowes 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 storme may arise out of the hellish fogs of our many hainous sinnes and crying abominations, and breake out upon us, and that with greater terror, and farre more horribly, by reason of the unexpectednesse and our present desperate security: Though the Sun of the Gospel, and glory of a matchlesse Ministry shine yet full faire among us in the Meridian of our peace and prosperous daies, yet little know wee, how soone and suddenly it may decline and set in a sea of confusion, calamity and woe: And therefore hoard up greedily in the meane time, and while the Sun shines, a rich treasury of saying 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 oneley, 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 spirituall joy, glorious refreshings, and aboundance of spirituall delights fall upon thy soule from the Throne of mercy every time thou comest neare Him; Thou canst say unto thy Dearest out of thy present feeling, I am my Beloveds, and my Beloved is mine, and in some good measure keepe a part with the Saints of old;
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, &c. Wee 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 Satan'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, fortifie 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 flavish 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 always in 2. *Wisdome.*


5. For *a moment only. 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 virtues 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. *He will deliver thee.* 14. Nay, and never was Gold-Smith more curious and precise to watch the very first season, when his gold is thorowly refined and fitted for use, that hee may take it out of the furnace; than our gratious God o 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 *necessity*

How and why

GOD correcteth his.

2. *Heb 12.9.10.*  
3. *Isa. 28.26.&c.*  
4. *Ie. 27.7.8.*  
5. *And 28 27.28.*  
8. *Prov. 3.12.*  
9. *Hebr. 12.5.6.*  
15. *And 54.11.*  
16. *Psal. 56 8.*  
17. *Psal. 30 5.*  
18. *& 103.9. & 125.*  
20. *And 54.7.8.*  
21. *And 57.16.*  
22. *Is. 3.18. Mic.*  
23. *7. 18.*  
24. *Deut. 8 2.*  
25. *Psalme. 66.10.*  
26. *Proverb. 17.3.*  
28. *Iam. 1.2.*  
29. *8 Is. 1.25. And 44.*  
30. *And 27.9.*  
31. *Prov. 20.30.*  
32. *Psal. 119. 67.*  
33. *6 Dan. 11.35.*  
34. *& 12.10. Zach.*  
36. *6.7.*
necessity ere it be long, lie gasping for breath upon thy dying bed, and there grasp hand to hand with the utmost and concurrent rage of all the powers of darkness, and that king of feare attended with his terrous: and therefore let the whole course of thy life be a conscionable preparative to die comfortably: Suppose every Day thy last, and thereupon so behave thy selfe both in thy generall and particular calling, as though thou shouldest be called to an exact account at night for all things done in the flesh, before that last and highest 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 walk through 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 sweetness of patience, that most usefull and precious vertue, which may serve (whentime serves) as a soveraigne antidote, to abate, and abolish the sting and venime of all crosses, afflictions, and mortall miseries; and as a comfortable cordiall to support
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 flaving 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 bleffe 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 blody rage would she meis railing have rent in

Iobs patience.

Nihil in Domō remanerat, omnia in uno ietū pererunt, quibus opulentus paulo antē videbatur. Subitō mendicus in stercore sedet, à capite usq; ad pedes verminibus flacens. Quid istā miseria miserius? Quid intiōriō felicitate felicius? Perdiderat omnia illa quæ dederat Deus, sed habebat Ipsum qui omnia dederat Deum.——Certē pauper est, certē nihil habet. Si nihil remanisset, de quo thesauro istā gemmā laudis Dei proferuntur?——O virum putrem, & integrum; O foedum & pulchrum; O vulneratum & sanum; O in stercore dente, & in coelo regnantem! Aug. de Temp. Ser. 105.
in pieces 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 God's owne mouth, might have made many an earth-worme to have run mad with the very fore-thought of so much misery to come: But good old patient Eli, when he had heard it all, sweetly ejaculates: It is the Lord: Let him doe what seemeth him good.

The taking away of two sonses at once by a sudden and violent death, with visible vengeance from heaven, and in the middeft 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 easilly perceive what singular and soveraigne power patience hath to pull the sting, and extract the poysen 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 cha-
$\text{steneth not?}$) doth more afflict us than all our affli-
tions. The storme of God's wrath breaks 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 prosperi-
ty and thriving, by some sudden visible consump-
tion, or secret wasting curse: He (as such cove-
tous 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 hea-
ven; untill at length the Divell lead him to lay violent hands upon himselfe. Now, are not these selfe-vexing tortures farre more terrible than the taking away of his transitories? Is not the cutting of his owne throat incomparably worse than the crosse? A bird that is intangled amongst lime-
twigs, the more she stirres and struggles, the more she is made sure, and doubles her danger: A $\text{re-
pining reluctation, and angry striving (as it were)}$ 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.

b Magis enim debemus, si aut nullas, aut par-
vus tribulatio-

tes in hoc ex-
culo patimur: quia si Deus flagellat omnem filium quem recipit, line dubio quod non flagellat, non recipit: Aug. de Temp. Serm. 105.

c Quid indignaris? Querelda & indignatio
nil alium quam
accessit mali
sunt; nihil e-
nim tam exasperat fervorem vulneris, quam
ferendi impatientia. Omnis

indignatio in tormentum fiium proficit. Sic laqueos fera dum jaetat, astringit; sic
aves vicitum, dum tremidantes excutient, plumis omnibus illiunt: nullum tam arctum
est jugum, quod non minus ieiun ducentem, quam repugnantem. Unum est levamen-
tum malorum ingentium etiam pati, & necelitatibus suis obsequi. Quid igitur mor-
bo corporis, animi morbum addere juvat, teq; miseriorem facere murmuro, &c.

D 2 patiently
patiently submitted to his omnipotent and most mercifull will. Neither doth want of patience only mightily enrage a croffe, but it also embitters all our comforts. The bare omission of a meere complement in Mordecai did not only fill Haman's proud heart with many raging distempers of hatred, malice, revenge, foolish indignation and much furious discontentment; but also turned all the pleasure, and kindly relish in his courtly pleasures, riches, honours, offices, extraordinary advancements and royall favours, into gall and worme-wood. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes and servants of the King. Haman said moreover, yea Esther the Queene did let no man come in with the King unto the Banquet that she had prepared, but my selfe, and to morrow am I invited unto her also with the King. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate. Whereas now David, a King, as I told you before, by the benefit of this blessed grace, did not suffer his Princely spirit to be un-calmed at all, no 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 prosperity. Earthly-mindednesse ever sharpeneth and keenes the sting in all distresses. It gives teeth to the croffe to eat out the very heart of the afflicted. Had not Job beene able to have professed, that in the height of his happiness he was thus affected:
BEFORE DEATH.

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 dissipem, 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 beene secretly enticed, or my mouth hath kissed my hand: ---- Then should I have denied the God that is above. If I grew proud, puffed up, or pleased my selfe with the glistening 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 thee 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 frolicke feast, as other cunning worldlings are wont to their good-fellow companions, upon purpose to procure and preserve a Pharisaical 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 lateatus sum, inquit, multus mihi affluentibus undique divitiis, si recondidi aurum in pulverem, si sperem in pretiosis lapidibus habui. Hoc ille. Propter eaque nec quum erepta quidem omnis subiit esse, turbatus est; quippe qui praesentibus non deflectatur, &c.

Quas omnes ob res mecum in plenissima admiratio celerius, quare in mentem Dia
dolo venit, exercitationes illius non ignorantis, tot tantofq; aversus ipsum cogitasse laboras. Cum igitur illi venit in mentem? Truculentissima censure beffia nunquam solut desperare victoriam, quod ad condemnationem nostram spectat: nam illa nun-
quam, ut dixi, nostram desperat perditionem: nos defalute nostris lapsus despera-

mata. Chrys. Hom. 34. in Mar.

D 3 cruelty
cruelty; yet he was of a flinty bosome in respect of doggedness and extreme niggardish, especially towards God's people, and his heart by excessive rooting there, was turned wholly into earth: and therefore in the evil day, it died within him, and he became as a stone. To keepe off the world in a fit distance, that it do thee no deadly hurt, and undoe thee quite; keepe still fresh and strong in thy thoughts a true estimate and right concept of the mutability of all things here below, and thine owne mortality. In their best condition and highest confluence, they are but 1. Vanity: We shall never find in them any solidity; or that good or comfort which we still with much eager pursuit and thirst expect and labour in vaine to extract from them: but upon triall and trust in them, they will ever prove empty clouds, broken staves of reed, 2. Apples of Sodom, Wells without water.

And when we grasp them most greedily, we embrace nothing but smoke, which wrings teares from our eyes, and vanisheth into nothing.

All things below are vanity. 

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

Slaves of pleasure, and lovers of the world little looke for, when they at first resolve to sell their soules for such transitory trash. Divitis invenisti? (faith one) Requiem perdidiisti. Haste 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 thones; like Anacreon with his five Talents, still distracted with worldly thoughts, and continually prickt with cares and feares.

3. They cannot satisfy 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 found 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 pownerd 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, 

Nor helpe in the evill day.
Zeph.1.17,18.
No torture of body like unto it: no strappados, hot irons, phials, bullets, all these griefs, suspicions, discontentes are swallowed up & drowned in this Euripus, this trib Seab, this ocean of misery, so many small brooks. This is the quintessence of human adversity, all other diseases whatsoever are but flea bitings to melancholy in extent. To the pib of them all. And a melancholy man is that true Prometheus which is bound to Cauchalbus, the true Titias, whose bowels are stit by a Vultur devouring, as Poets seignere, and so doth Lutius Girdalus interpret it, of anxieties, and those gripping cares. In all other maladies whatsoever we seek for help: if a leg or an arm, make it rough any distemperature or void: or that we have any ordinary disease, above all things whatsoever we desire help & health, a present recovery, if by any means possibly it may be procured. We will freely part with all our other subsistence, endure any misery, drink bitter potions, swallow those distressful pills, suffer our joynts to be scarred, to be cut off, any thing 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 paines: Burton of Melan. pag. 274. A most loathsome and horrible disease in the baire unheard of in former times, as Morbus Gallicus, & Sudor Anglico, bred by modern luxury & excesses. It seizeth particularly upon women, and by reason of a vicious venenum humor, glues together (as it were) the baire of the head with a prodigious ugly implication and intangelment: sometimes taking the form of a great snake, sometimes of many little serpents: full of nastiness, vermin, and not some smell. And that which is most to be admired, and never eye saw before, pricketh 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 snakie baire, lost their eyes, or the humor 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 own words: Plica est agglutinatio, vel inuticio quedam pilorum ex humido, vilcido, lento ac glutinoso. Nunc primum per universam fert Poloniam grallatur; imò vero per quadam Germaniae partes divagatur.—Maximam patiem feci- nias invadit bos etiam qui dormitum capitis, quam vulgus tineam vocat, medicamentis repercipientibus reprehensur: Praetera feminae, quae menstrua temporibus non fatis purgatur.—Quis non novum, mirabile, & horridum patet capillos ex propriâ naturâ planos, demiffos ac simplices, momento temporis sponte sua subcelo ad orchestrated frigido inritispi, paulo post erigi, involvi, atque indissolubiliter conjungi, varias recipere figuras, quandoque maximi cumuldam angus, aliquando plurium & minorum serpentina, undique vermes, spurculum fecretonem redolere: Quodq; omnium maximum est, & a occulto inauditum, acu punctoc; vel transfixos languinem effundere. Experterum est, qui tales fasciculos implicatorem pereacte inter fe-continum derasferine, eos osculis capi, aut defluxibus ad alios partes corporis gravitatem torqueri. It began first not many yeares ago in Poland. It is now entred into many parts of Germany. And we think, our monstrous Fashionists, both male and female: the one for nourishing their horrid bushes of vanity, the other for their most unnatural and cursed cutting their baire, should evening fear and tremble, lest they should bring it upon their owne 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 walkes, princely favours, dainty fare, choicest delights, or any thing under the Sun, afford in such a case? The very pricke of a needle, or paine of a tooth for the time, will take away the taste of all carnall contentments, and pleasure of the worlds Monarchy. If the Lord should let loose the cord of thy conscience, and set His just and deserved wrath a worke to enkindle flames of horror in thy heart, what helpe couldest thou have in heapes of gold, or hoards of wealth? Remember Spi.ra. 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 handfull 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 sever the owner from the world, then will riches and revenewes, offices and honours, stately buildings, and all outward bravery cleave to the world, and leave him to the world to come as poore a worme and wretch, as when he first came into this world; and therefore they are all the worlds Heire-loomes, and none of his: Even as Absolom's mule went away, when his head was fast in the great Oake, and so left him hanging between heaven and earth, as a woeful spectacle of misery and shame to all beholders: So will all their wealth and worldly felicities deal with their most greedy ingrossers, and dearest minions upon their dying beds. They will then most certenly (as Salomon faith) make themselves wings, and flie away as an Eagle toward heaven: And leave their now forborne former favourites to the fury of a guilty conscience for their cursed forsaking the Fountain 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 therfore it will
be our wisdome in the meantime to value worldly
vanities at no more than their own price; and indu-
striously to ply all meanes which may enrich us
with heavenly treasures of that divine stamp &
lasting temper, which may attend us thorow all e-
ternity. 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 re-
port) receive their being and birth in the morning;
but wither and die at night. Thy abode upoun earth
is like a vanishing & vision of the night, a flying
dreame, the very dreame of a shadow, &c. This

Virtue the world at her owne price.

Mans Mortality

1 Flos est, Heme-
erocallis, cu-

jus vita & pul-

chritudo diaria
est. Sed & vo-
lucris ad Hid-

panium: fluvim
est, Hemerovi-

os dicta, quæ non ultra diem vivit; sed cadem omminò luce, qua lucem incoha-
tante, morientiq; Soli commoritur: eodem die, pueri, juvenis, senex at
tem exspecta
mane nascetur, meridie & viger, vesperi consenscet & moritur. Animalculo huic
Sinillima est humana vita. Ad fluviun illa est perpetuo fluctus temporis, sed &
volucris est magis quam avis illa, vel fugitta, & lœpæ omnis sue pompa diem uni-
cum, terminum habet, lœpæ horam, lœpæ paulo produtius momentum. Quid ergó
annos meditamur & facula, lœpæ breviciis ævi quam flores aut florum umbra, aut si quid umbræ varius, brevius, Èternit. Prodre Pag. 10. 1 Optimè lobus: Et qui
eum, inquit, videant, dicent ubi est? Velut somnium avolans non invenietur;
lomaniæ inanissimum, volare celerissimum) transect sicut visio nocturna. Vita quid
est? Flos est, fumus est, umbra est, & umbra umbra, Bulla, Pulvis, Spuma, Ros, Stilla,
Glacies est: Indis arcus deficiens cæro, solium pertulmus, autona domus, cinis do-
losus, dies versus, Aprilis constantissimus, unicus refleudinis innitus est: Hydria fra-
gra, fontis tota, araneum tela, maris gutula, vils ut pulsa, solstitialis herba, brevis fa-
bula, velutus, scintilla, tristis nebula, vesica vento plena, pululans ad solem colubula;
vita, vitrum tenerrimum, folium levissimum, flum subtilissimum, pomum aureum
est, sed intus putridum, &c. Si nihil est umbra, dic quid umbra somnium? Sexta
centa mille talia de vita humanâ recit pronunciantur. Mihi omnium recitissimè
videntur dixisse, qui vitam vocant somnium umbra brevissimum. Compendiorem dis-
camus: vita est

Sommn. Bulla, Vitrum, Glacies, Flos, Fabula, Fenum,
Umbra, Canis, Panflum, Vox, Sono, Aura, Nibil. ibid.

Vita prælens figura est & deceptio, & ad manis nihil differt: Ergò mens est puerc-
lis, quæ ad umbros spectat, de somnijis superbit, & rebus fluxis alligatur. Chrys. in
Gen. Hom. 35.

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

The Sun may set and rife:
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 meanetme, left it torture thee extremely in the time of trouble.

3. Take heed of weakening in the meanetme, 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 vexe themselves with feare and fore-concept of imaginary evils, which never befall; then they have just cause, to take on and trouble their hearts for all other true, real, actual troubles, which fall upon them. Thus many times do men torture themselves vainly with immoderate fear of forreine invasion, home-bred confusion, change of religion, the fiery triall, burning at a ftake, distraction of mind, surprize by the Plague, Small Poxe, Purples, Spotted Fever, distresse and going backward in their outward state, losse of some child they love best, destruction of their goods by fire, robbery, ship-wracke, the frownes of greatnesse, hurt and revenge from those that hate them, hardnesse of heart, failing of their faith, spirituall descretion, overthrow by temptation, despaire of God’s mercies, sudden death, uncomfortable carriage in their last sicknesse, the king of feare himselfe; what shall become of their children, when they are gone, &c. By these and millions 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 ourselves with much distrustfull misery and needlese torture about them, to our hindrance, distraction and discomfort in any businesses of either of our callings, or any wayses, unchearefull walking; by fawlish 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 resolu-
tion of a meer naturall man, and the generous spi-
rit of an honest Heathen; much more the invinci-
ble fortitude of any of Chri\(\text{t}^s\) favourites, and heires of heaven.

Or,

2. Selfe-created crosses, that I may so call them. For so it often is, that many marr\(\text{i}^e\) couples, governours of families (to instance there) having the world at will (as they say) and wanting nothing that heart can wish from Go\(\text{d}\)s hand for outward things: and yet (I know not how) by reason of passion, covetousnesse, pride, waiward-
esse, 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
rents, covetous importunity, or some base and irreligious 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 heaven, crowned with honours transcendent to the starrs. 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 carie away sufficiencies above their worthless weight in richest jewels? The world is stark 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 ways unconscionable choice, springs a world of misery and mischiefe; overthrow and ruine of great houses, scandalous divorces, unlawfull separations, dishonour, disturbance, jealoufies, adulteries, bastardise, brawlings, mutuall exprobration of each others infirmities, deformity, portion, parentage, or some other cutting and netling matter of discontent; sinfull disorders in families, ill education of children, &c. And, without repentance, after a few and wretched dayes tediously worn out with much irksomnesse and hearts-breake, lying together everlastingly in the lake of fire, there banning each 

*Mischiefs of unmeet matches*
other with much desperate horror, and many bitter despairful 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 God 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. Marriage is rather a fellowship of dearest amity, then disordered love. And love and amity are as different as the burning sickle 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 justiceth doth many times deservedly chastise it with variety of visitations upon themselves, families, outward estate, good name: with miscarriages, barrenness, bad children, giving them over to unnecessary distempers and strangeness in their carriage one unto another, and other such like discomorts and crosses. 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 sensuall exorbitances and excess.

4. Want of a comfortable communion in prayer,
prayer, godly conference, mutual communication of their spiritual estate, and how they stand to Godward, days of humiliation, helping one another towards Heaven, and that joyful forethought of most certain meeting together in the everlasting mansions of glory, joy, and bliss 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 practicing both of the common and several duties pertinent and proper to that estate. In all other Arts, Professions, and Trades of life, the Practitioners desire and endeavour to be ready in, and ruled by the precepts and directions thereof; but as concerning this great mystery of managing the marriage-state with wisdom, conscience and comfort, the most are as ignorant in those Treatises which teach their Duties (of which there are many excellent ones extant) as they are basely insolent in clownish srowardnesse, or imperious tyranny, to create a great deale of needless discontent and misery, both to themselves and their yoke-fellowes.

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

and to prepare for a more ease and patient passage thorow them, by entertaining 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

---Premeditatio futurorum malorum lenit corum adventi. Tusc Quest.

lib. 3. Quoniam multum potest proviso animi, & preparatio ad minuendum dolorem, sunt semper omnia homini humana meditata. Haec est illa praefans & divina sapientia: ---Nihil admirari cum acciderit: Nihil, antequam eveniet, non evenire posse arbitrari. 

Nam qui hac audita à docto meminiisse vire,
Futuras mecum commentabur miseriis:
Aut mortem acerbam, aut exilia, mœstam fugam,
Aut semper aliquam molest meditabatur malis:
Ut si qua invecta diritas cafu forter,
Ne me imparatam cura laceraret repens. Euripid
Quamobrem omnes, cum secundum sunt maxime, tum maxime
Meditari secum oportet, quo pacto adversa annum ferant:
Pericula, damna, excilia peregrinam semper cogiter:
Aut filiæ, peccatum, aut uxoris, mortem, aut morbum filiæ:
Communia esse hac, fieri posse; ut ne quid animo sit nouum:
Quicquid praeter semem eveniat omne id deputare esse in lucro Terent.

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

Nunc vero ita premeditatur exercitatus; fuerat, ut ad omnia ingenti animo perseveraret; ad totius sublantem, et tam multarum rerum faxuam, ad filiorum amans, nunn obitum, ad uxoris affectum, ad acerbæ corporis ulcera, ad injustam amicorum opprobria, ad ancilarum contemptum atq; servorum. Ecy in Mat Hom 34.

Nullus sit caeus, quem non meditatio tua perveniatur: nullus sit e fas qui tam imparatam inueniat: Propone nihil esse quod tibi accidere non posset. Bern de interiori Deo Cap 45.

Mens sollicita antequam agere quod libet incipiat, omnes sibi, quius potest conumelias proponat: quatenus Redemptoris sui probara cognitas, ad adversa se preparat. Quæ nimium venientia tanta fortius excipit, quanto se cætus ex praefici-entia apnante. Qui enim providus ad adverfarii deprehenditur, quæ ad holter dormiens inventur, eumque cœtus inimicus necat, quia non repugnante perforet. Nam qui mala inimientia per sollicitudinem pernotat, hostiles incursus quæ in incidit vigilant exspectans: & inde ad victoriam valentier accingitur, unde ne secons deprehendi potest. Solterter ergo animus ante actiæ sœ primordia, cuncta debet adversa meditari, ut semper hac cognitas, semper contra hac thorace patientia munitus, & quicquid acciderit, providus superet: & quicquid non acesserit, lucrum patet Greg. Mor. lib. 5 cap 31.
them, to hold it a gaine and advantage, and as it were, an exemption from ordinary frailties, 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 Christianity, and to whom the Book of God belongs, have far 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 far more worth (though the worldling thinkes not so) than all the wealth and sweetness of both the Indies. God is faithful, 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 bear 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 work together for good to them that love God, Verse 28. He that spared not his own 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 be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee, Isa. 43.2, &c. If thou truly feare God, feare nothing that shall hereafter fall upon thee, temptation, trial, disgrace, distress in outward things, the face of man, fiery times,
times, danger from men or Devils, Death it selfe, or whatsoever can be imagined most formidable to flesh and blood. For assuredly, He that is afflicted with thee in all thy afflictions, will ever fortifie thee with sufficient strength before-hand, uphold thee with His all-powerfull presence in the midst of them, and at length most gloriously deliver thee in despite of all hell, and the whole world.

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 setst them on work to do or suffer any thing for His sake. He suffers some to become extraordinary objects, and the speciall aime of extremeest malice, spitefull railings, and all the keenest arrowes of lowest tongues; when He hath fil'd him first with so much Christian magnanimitie 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 contemne all contumelies and contempts for his conscience: taking them as Crownes and confirmations of his conformity to the Lord Christ: others to be afflicted with variety of worldly crosses, whose heart Hee hath already happily crowned with contempt of the world: some to be exercis'd with fiercest assaults; and Sa-
trans ferreth dartes, 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 bloudest persecutor in the face. The prudent Commander makes not choice of fresh-water or white-livered souldiers (as they say) for any hot service or high attempt; but of Veterans, and those of greatest experience and most approved valour: A discreet Schoole-Master gives not the longest lessons and hardest taske to dullards and blockheads, but such as are of pregnantest wits, and best capacity: the understanding armouerer tries not common Armes with Musket-shor, but that of Prooife. 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 cummin: but beats out the fitches with a staffe, and the cummin with a rod. For his God (faith the Prophet) doth instruct him to discretion, and doth teach him. Now if the Lord of Hosts, who is wonderfull in counsell, and excellent in working, give this discretion and wisdome to fraile man; Himselfe is infinitely more mercifully wise, to proportion and fit His trials to the state and strength of His Patience; singling out His valiantest souldiers for the strongest encounters; His best schollers, for the largest lessons; His choicest Armour, for the highest Prooife;
Profe; His hardeft Adamants, for the most steely Anvill: the most courageous Christians, for the forest 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 mightinesse of Spirit and much flaming zeal into the brefts 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 m many implacable persecutions in their several 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 is, faith Hooker, out of the Ecclesiastical Sto.
ty; Half an hundred yeares spent in doubstfull trial, which of the two in the end would prevaile, the side which had all, or els the Part which had no friend, but God and Death: the one, a Defendour of his innocence; 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 quit day. Heare my Author: By the space of sixe and forty yeares, from the time of his consecration, to succeed Alexander Arch-Bishop of Alexandria, till the last houre of his life in this world, they never suffer’d him to enjoy the comfort of a peaceable day. The second was a mighty Thunder-eragift 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 mean 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, deprived and banished. But he was so much honoured of God’s people every where, that when he came into Tauro-

"Ioannes per celebrem illam Concio-

Ecclesitiam recita-
vit, cujus ex-

ordium est: Herodias de-
nud in a.

nud commo-

veri: denud

saltare pegrir:

Eccl. Ev. lib. 6. cap. 16.

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 few 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 please 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 heriocall 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 blody Emisfaries and Agents; stood upright and unshaken, like an unmooveable Rocke, against all the tempestuous stormes and swelling seas of the most furious per-secutions that ever were rais'd by the powers of hell against mortall man: and did so shake the 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 sonnes of men. Herein was bee like unto Athenafius. 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 soules in peace into the bosome of Jesus Christ, whom they had formerly served so faithfully, and for whose sake they had gloriously suffered so much. Thus you see, when God singes out and designes any of His for some speciall services, and extraordinary sufferings, He ever furnisbeth them before-hand with singularity of gifts, and sufficiency of spirituall ability to go thorow, and stand to it to death. But now on the other side, He will never 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 Ma-
ries daies He mercifully hid many a good soule from the implacable fury of those Popish morning Wolves: who, though they were in a saving state, and loved the Lord Jesus in sincerity, Ephes. 6.24. yet they wanted strength to stand in the face of the fiery tempests of those times.

6. Beware left any earthly contentment en-
croach upon, empire, and eat up thy delight in heavenly things. But let thy spirituall joy ever ut-
terly 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
daisies, 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, offic-
es, honours, high rooms, Princely favours, &c.
as transitory as an hasty headlong torrent, a shadow;
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 coun-
tenance, His sweet name, "That our names are writ-
ten in heaven, the *Son of his Love, His Person, whose
 glory, beauty, amiablenesse, sweetnesse and excel-
lency is something shadowed (but infinitely short)
by outward beauties, Cant. 5. 10. b The precious-
nesse of His meritorious bloud, c exceeding great
and precious Promises, d pardon of sinnes,
Christ's glorious image shining in our soules,
eternity of un-conceiveable joyes.

full and gracious, &c. Luk. 10. 20. But rather rejoice because your names are writ-
ten in heaven. * Col. 1. 13, uos vos autem aut. b Zach 13. 1. In that day there shall be
a fountain opened, &c e, 2 Pet 1. 4. d Matt 40. 1, 2. Comfort ye, comfort ye, &c e ---Her
iniquity is pardoned; Eph. 4. 24. The new man after God is created in righteousness
and true holiness. * Mal 16. 21. In thy presence is fulnesse of joy, at thy right hand there
are pleasures for evermore.

2. Of continuance. Earthly joy is like the
rackling of thornes under a pot, a sudden blaze with
some noise, but soone 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 fewel

to feed upon, though we do not ever feele it. h The

Kingdome

Neh. 8. 10. Be not forie, for the
joy of the Lord
is your strength.
I. 73. 25.
Whom have I
in Heaven but
Thee? and there
is none upon
earth, that I
defire besides
4. I will love
them freely, Jer.
31. 3. I have
loved Thee with
an everlasting
5. In His fa-
vour is life,
Exod. 34. 6. The
Lord,
The Lord
God merci-

Difference be-
twixt the con-
utuance of
earthly and
heavenly joyes.

Kingdome of God is righteousnesse, and peace, and joy in the Holy Ghost. 1. 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 flie away. 2. 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 flavish, stinging and inveniimed mixtures and marre-mirths: but God gives joy to the upright heart, and no sorrow with it.

4. Effects. Carnall joy utterly unfitts for all holy imployments; 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 evill day torments extremely, and turnes it into gall and worme-wood: but remembrance of those sweetest glimpses, and heavenly deawes of spirituall joy which were wont to shine into, and refresh our humbled soules when we were consciencebly busied in the waiies 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 intimes 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 soul: but carnal joy and want of company are for the most part incompatible. And it is kept in that poore little dying life it hath, by good-fellowship, and sensual inployments.

3. Carnall joy ever ends in bitterness, spiritual in blessedness. As the rivers of fresh water run their course with an hafty current to fall in the salt Sea; so the setting Sun of all worldly pleasures after a short gleame, and vaine glittering, 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 thine heart with extraordinary industry. Mortifie thy members which are upon earth; pride, choler, covetousnesse, selfe-love, hankering after the fashions, &c. Strangle thy lusts, stand at the Swords Point with thy most beloved sinne. Beare thy yoke from thy youth, and exercise thy spiritual armes every day. Get a habit of heavenly-mindedness and holy familiarity with God aforesaid; and then shall we hold up our hands and our hearts with boldnesse and undauntednesse of spirit in the evil day. The strongest and stoutest creatures (faith a godly Divine, pressing this Point)}
are afraid of those things which are contrary to their natures, which other creatures never so weak, fear not, being of the same nature. No more fearersfull creature than a fish, flying at the shadow of a man; yet it fears not the Ocean Sea, because of its own nature and acquaintance: which Lions, and the stoutest creatures fear. A sheep feares not his shepheard, by reason of acquaintance, whom yet the beare and the wolfe feare: Whatever is strange and unacquainted, is fearersfull. If we acquaint 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 hast formerly been, the lesse power will the cross have when it comes. It was the saying of a reverend man, where sinne lies heavy, the cross 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 immoderate feare of death, the king of terror, and then thou wilt be able with farre more patience and resolution to digest all petty troubles and miseries in the meantime. For which purpose ponder upon these Points.

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

2. The covenant of God is of force with us, as we lie in the dust of the earth, Mat. 22.31,32.
3. Our union with Christ holds still, Col. 1.
18. As the Hypostaticall did, when Christ lay in the grave.


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, 1oh. 12.24.

8. It is but a Departing out of this world unto the Father, 1oh. 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 true touch-stone and sound triall this way, find the pit of destruction to have shut her mouth upon them irrevocably and for ever, before they will acknowledge themselves to be wide of the right way to heaven. I have beene often upon this argument, at this time I desire onely to discover the delusion of the greatest part by an imaginary faith;
faith, and of understanding and worldly-wise men by a temporary faith; and that in short.

For the first sort, these four Demands may easily discover and destroy the vanity of their spiritual selfe-cousenage, 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 soprophane, but wee have believed ever since we were born: 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 ignorants are in the meane time mcere 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 wherefoever it comes. They could never yet sensibly and heartily cry, We are uncleane, wee are uncleane; we are sicke, we are lost, we are heavy laden, we are undone, we die, we are damn'd; except we drinke of the water of life, wash in that Fountaine opened for sinne and for uncleannesse, and have a blessed part in the Passion and purity of Jesus Christ, &c. Whereas now the true believer can tell you readily and experimentally, that he was first enlightened, convinced and terrified with sight, sense, and sorrow for sinne; and so on, as you shall find it instruct. for comfort. afflict. Consc. pag. 324. & seq. But especially
cially faire fall one good token: ever when justifying faith is infused, there is a thorow-sale of all sinne. The Pearl of great price will never bee had, except all be sold: which is a matter so remarkable, and makes such a miraculous change in a man, that it cannot chuse but be strongly remembred, and with greatest astonishment, and that even for ever, both in this world and the world to come. Sensuall pleasures and bosome sinnes are notoriously nail’d and glued to a carnall heart: they are as neere and deare unto it, as the most dainty and delicious meat to the palate; Wickednesse (faith Zophar) is sweet in his mouth, bec hides it under his tongue; he spares it, and forsakes it not; but keepes it still in his mouth: not onely as ordinary garments, 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: fornication, uncleannenesse, inordinate affection, evil concupiscence, covetousnesse: nay, and as the most necessary and noble parts, the right eye, and the right hand; If thy right eye offend thee (faith CHRIST) plucke it out, and cast it from thee: ---- And if thy right hand offend thee, cut it off, and cast it from thee: yea dearer then very life it selfe to flesh and 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 worldling 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 Achi-
tophel being disgraced and over-top'd in a Point of Policy, the crowne and pride of his worldly happi-
nesse, put his household in order, and hang'd himselfe. Well then, if it bee thus, that parting from carnall pleasures be as painefull and vexing, as if a man should pull the meat from our mouth, the chaine from our necke, clothes from our backe, 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, terrours, temptations, desertions, wants, weakenesses, &c. as some preciser fellowes, who stand so much up-on their profession, strictness, conscience, and o-
ther singularities above ordinary, so much talke of, and take to heart. They see no such necessity of running after Sermons, so much reading, prayer, poring upon precise bookes, recourse to Puritan-Ministers, Humiliation-daies, &c. They can believe quietly, follow their businesse, and goe to Heaven.
Heaven without so much ado. Nay, they are so farre from being troubled in any of these kinds, that if amongst them be troubled in mind, and extraordinarily visited with spirituall distresses, 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 doubts. 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 he 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 gainsayings and temptations of our inbred infidelity, native ignorance, diffidence, wisdom of the flesh, our owne sense and feeling, and a world of oppositions continually. He is driven many and many 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, helpe Thou mine unbelief, &c. The difference then standeth thus: They hold it the easiest thing of a thousand; but hee finds it the hardest matter in the world, To believe.

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

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

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

3. An universall 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, godliness, brotherly kindnesse, charity, joy, peace, long-suffering, gentlenesse, goodness, meeknesse, &c.

And even in the lowest ebbbe and greatest weakness, it is ever wont to discover itself at least by poverty of spirit, hungring and thirsting after righteousness, striving against doubting, bitter complaints for want of former feelings; industrious seeking to be setled 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 returne any more to folly; selfe-deniall, contempt of the world, care to search out the sinne that may possibly hinder comfort, and be rid of it, continuall watchfullnesse and holy jealousie, lest we should be deceived, and faithfull labouring to subdue corruption.

4. Fourthly, 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 divinenesse and excellency of spirituall 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 bloud, and out of temptation, he holds all the corporall felicities of ten thousand worlds, even world without end, in comparison of them, but as drosse, and dung, and dust in the balance. Our part in the person of Christ, with the purchases of His dearest bloud, 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 spir-ituall 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 happiness: and therefore, they put on a forme of godlinesse, and faire-out-side; furnish themselves with an artificiall habit of talking well; take part in all companies with the better side; follow and frequent Sermons: with good forwardness; set up prayer and other religious exercises in their families; put themselves upon daies of humiliation; leave many sinnes, do many things, hold an universal outward conformity to all the ordinances and divine Duties at the instance of the Ministry. And if they be of ability, counte-
Wherein a temporal faith commeth short.

Before Death.

Arise them into their houses with much affectionatenesse and bounty, especially such as (perhaps) by reason of too much charity, unacquaintednesse with their wayes, lothnesse to bee accounted too pragmaticall and rough, or something comply with them in a false concept of their spirituall 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 godlinesse, crucifying of their corruptions, strangling their lusts, mattering their passions, parting with all finne, unfastioning 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 holinesse, an holy keeping of the Lord's day, fruitfulnesse in all good works, living by faith, an uncowardly opposition to the iniquities of the present, &c. Which (they well know) will be necessarily accompanied with Drunkards songs, railings of the basest, discountenance from ungodly greatnesse, the worlds deadlie enmyty speaking against every where, &c. O then, you strike them starke 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 preciseness, you may as well remove a mountaine of brasse with your little finger, as stirre them an inch. Say what you will, and preach out your heart, (as they say) they will no further. Thus farre as they goe already, shal either serve their turne for salvation, or they will venture.
venture their souls with thousands that are worse than themselves. They pitch upon a safe, wise, moderate and discreet temper of religion, as they conceive and call it, and neither desire, or endeavour to goe any further, or grow any better. A faire day mends them not (as they say) and a foule day paires them not. As they are peremptorily confident, the Pearle will be had at their price; so they are constantly peremptory never to become more precise. And if it fall out sometimes, that they meet with some faithfull man of God, who hits right upon their humour; discovering the insufficiency of their present spirituall state, for future happinesse; and perswading them upon a necessity of salvation, to an univerall resignatiom of themselves with unreservednesse and zeale 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 preciseness and particularizing mens spirituall states; that is all his fault: I must confesse, I am of such a nature and disposition, that I shall be more moved with milder Sermons, and calmer carriage in the Pulpit: I doe not see how this Ministeriall severity and roughness,
BEFORE DEATH.

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

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

bili vult mederi, amaris utitur pharmacis, ita obdurati, praefuncti, atque contumaces homines duris & severis verbis arguendi sunt: malo enim nodo malus quærundus est cunens. Megander in loc.

Ut caro que callo obduruit non facilè accipit vibices plagatum, nisi improbis & eruris istibus: ita animus: affetuet se peccatis, non commoveretur: correctione nisi severa & acti, Idem ibid.

Hec vehementia & severitas, quam hic Paulus in Pastore requisit, non vacat omnino: quem & Christum invasisset Evangelista testis est, Mart. 35.

Hec autem justa est, & pia ira, quam Scriptura vocant Zelum Dei, cum sit iracundia amore Dei & pieta tis excitata: qualis Christum invasisset cum negotiatores expulsit: Domus Patris sui, Iob. 2. 15.

Hec loco non alienos dicit, sed domésticos esse coarguendos. Theophyl. in Loc.

Neq; alienos solum hic tacent Paulus, sed eos nominatimi qui Christo nomens dederant: Calvin. in Cap. 1. ad Tit.

For of all others, those which give their names to religion, and are unsound at the heart-root: whom many times also most carelessly and scandollously blame their Profession, & cause the good way to be evil spoken of, by their worldines, pride, fashions, ill-tonguednes, passis, usury, detaining Church dues, cowardliness in good causes, impatience of Ministerial reprehension, if it crosseth the in their commoditie, strangenes of apparel, intimate correspondence with the prophane, &c. irreligionues of their servants and followers, &c. are to be searched thorowly, and most severely censured, that they may be saved at the length, truly humbled, christians indeed, and not only in their own conceit, and such as God would have them.

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

&sons to the world, take off the edge and eagerness in pursuit after earthly things; mollifie, and make fit our hearts for a more easy entrance, and effectual entertainment of all saving impressions, and motions of the Word and Spirit, for our spiritual good; that intimates of terror, we may stand like Mount Zion, unmoveable and magnanimous.

About DEATH, Consider:

1. That all the pleasures, treasures, and comforts of this life, wife, children, goods, gold, great friends, lands, livings, possessions, offices, honours, high rooms, brave situations, faire prospects, sumptuous buildings, pleasant walkes, and even the world itselfe, upon which thou hast lost so much labour, time, care, thoughtfullnesse, and doted so long, holding a divorce, as death itselfe, 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 vocat: Podalyrios, Machanias, Esculapius, Hippocrates & Galenos omnes reviviscere jube, non hi omnes vel borularum annuus, sicut opponens, ultra quam, velit. De vs. pharmacopoeia exhaustis, aurum & uniones, glaucis ut vitam extendis, carmen terminos, qui protrahir non protracturus, non promovebis Caerus his, quantum velis, vitae pericula omnia declinare, mox horum principales obsides, numerum in extremum non ascendis. Opres, properas, rogas, nihil agis; vitae tuae termini jam conditum sunt ne quam, quocumque resitias, prateriui poterunt. — Ciborum ribi praestantissimorum copia sit & selectus; vini floremitibus, numquam labores nisi ad sanitatem; tantum frumenti capias, quantum & Lex Architronorum, & ratione valestudinis poscit. Ad numerum caeleas & algeas, nihilominus mortalis eris, & ubi vitae tuae metam contigeris, age, vale dic rebus humanis, & ad rationem reddendam te para: Tribunal te vocat.

and
OF DEATH.

and we return 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. But not your
trust in Princes (faith King David) nor in the soules
of man; in whom there is no helpe. His breath goeth
forth, he returneth to his earth, in that very day his
thoughts perish. And therefore let it be: thy wil-
dome, to rent and weane thine affections from the
world with an holy resolute violence in the mean-
time: * Disdain and Scorne to set thine heart up-
onthose 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 Vani-
ty. And 2. Vexation of spirit. 3. They can-
not satisfie the soule. 4. They will not profit 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
see 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 eternal life: Of eternal life, the point
is cleere: But how shall they be so manifoldly re-
munerated in this life?

1. In the same kind, sometimes, and κατ' αὐτόν

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

* Contemne vivens, quæ

post mortem habere non

potes. Difficile est, in di imposs-

ibile ut pra-

sentibus quis

fructur bonis,

& futuris; ut

hic ventrem &

illic mentem

implere, ut de
delicis trans-
est; ad delicatas,

ut in terra &
in caelo glori-
ofus appareat.

Bec. De interi-

orib. Domino Cap.

4,5

Mar. 10.29,30.
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 repayed with a large and singular addition, and excellency of goods and children. *Valentinian the Emperour was put from his place of command in the army, by Julian, and banished for the profession of Christ: but afterward was called backe from banishment, and with much honour and applause advanced to the height of the
Imperial dignity. The Apostles forsaking all for Christ's sake, had afterwards for one poore cottage, the houses of all the faithfull Christians in the world, to which they were far more welcome, than ever any Haman was to his proudest palace: and so all godly Ministers in all ages ever find heartier entertainment, amongst the Househould 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 surpass & 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 recte Paulus scripserit, Cor.6.10. Apostolos esse tanquam nihil habentes, tamen omnia possidentes. S ubi unum patrem, unam matrem, pauculos fratres, & sorores reliquerunt, alibi centum fideles invenierunt, qui paterno, materno, & fraterno animo eos persecuti sunt. Harmon Evang. Cap.132.

b Centuplaigitur ista, hoc est multo plura animus recipit, non centuplo modo, sed infinito, majore tum voluptate utens modicis illis, quae sunt in vitam praebentem in persecutione Dominus dederit, quantiliber tribulationibus circumdatus, quam ante cognitum Evangelium, usus fuerat ijs, quae reliquit, Bucer. in Cap 19. Matth. Interim suas exhilarat Deus, ut illis plures sit, longiores suavis tantillum boni quo fruentur, quam si extra Christum illis affueres immensa bonorum copia. Calvin. ibid. Centupliaest extrema et salutis. i.e. Quae centes tantis, nec ped quod ad verum ulsum, & commoda hujus etiam vitae attineret: si modò illa non ex copijs & cupiditate nostra sed ex Dei nostri voluntate, (quæ una est certissima bonorum Regula) metiatur: adeò ut fideles in medias etiam egeatas hujus promissionis eventum sentiant. Iraq: perridiculis erat Italiarum ille Apostata quem hunc locum exagitans, quærere ni centum etiam uxoribus habituere essent Christiani, Beza. in Cap 10. Marci.

The benefit of contentment.

a Apostolis, postquam domi reliquissent omnia, omnium fidelium domus erant aperæ, ut loco unius ridiculis centum haberet dominos: omnes fidelium agri Apostolos quoque
greatnesse for the Gospels sake) to a wicked Jesuite tempting him with a great summe of gold, to returne out of Zion to Sodome; from Geneva into Italy;

3. 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 Gospel in Germany, during that bloody five yeares, were infinittely 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 spirituall joy, peace of conscience, contentment of soule, more familiarity with GOD, nearer communion with JESUS CHRIST, fuller assurance of His love, and our portion in Him, more sensible experience of His all sufficiency, extraordinary exercise of faith, sweeter taste...
in the Promises, closer cleaving to the Word, clearer sight of divine excellencies, heartier longing for heavenly joyes, &c. One drop of which spiritual refreshing dewes distilling upon the soule even in greatest outward distresse; one glimpse of such glorious inward joyes shining from the face of the Sun of salvation into the saddest heart in the darkest dungeon, doth incredibly surpass all the comfort which wife, children, wealth, or (in a word) worldly good, or mortall greatness 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 Gospel, the cause of Christ, and keeping of a good conscience, before any, or all earthly things; holding fast unfaiedly 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 sat at Isaiah's 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 greatness, to grow rich and rise by baseness and...
flattery. And therefore did chuse rather to die a beg-
ger, to leave his wife in debt, & expose his children
to the bondage of cruel creditours, than any waies
to make ship-wracke of a good conscience, or con-
sent and concurre to the adulterating of God's sin-
cere 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 pre-
ferment, shall suffer want; they must be relieved by
a miraculous supply, as appears 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
dear and glorious memory to all that love our
Lord Jesus Christ in sincerity, untill His
second comming: and it is like we shall looke up-
on him, and the rest of that royall Army of Mar-
tyrs in Queene Mariestime, with thoughts of ex-
traordinary sweetnesse and love in the next world
thorow all eternity. But now the remembrance
of that other fellow, who (like a blood-thristy
Tyger) made such horrible havocke of the Lambs
of Christ, shall be had in a most abhorred, exe-
crable, and everlasting detestation. The name of
the fore-named noble Marquess, h who left and

A good name
given for loss of
goods, &c.
I will give the
an everlasting
name that shall
not bee cut off.
Ifa 56, 5.
Prov. 22, 1.
Heare Calvin
in his Epistle to
him, before his
commentary up
on the first to
the Corinth.
Ethi neq; tu
plausum The-
atri appert, u-
no telle Deo
contentus neq;
mithi propositi-
tum est laudes
tuis enarrare:
Quod tamen
cognitu utile est ac frustrum, non prorsus celandiunt Lectorés. Hominem primariá
familia natum, honore & opibus florentem; nobiliissimá & castissi na\mpore, numero-
rosa nobile, domestica quete & concordia, totoq; vita statu beatum, altro, ut in
Christi castra migraret patria cellis: Ditionem fertilem & amoenam, laurum
Patrimonium, commodum non minus, quam voluptuosam habitacionem neglestis:
Exuisti splendorum domesticum; Patre, conjuge, libris, cognatis, affinisbus teso pri-
vale, &c.
and lost all with a witness for the Gospels sake, shall be infinitely more honored of all honest men, so long as any one heavenly beam of God's eternal truth shall shine upon earth, than his uncles Paul the fourth, or all that Rope of Popes from the first rising to the final ruin of that Man of Sinne. Nay, theirs shall not everlastingly; but his shall re-flourish with sweetness, and fresh admiration to the worlds end.

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

* Let all our abilities, business, & 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 plagues, or pleasures; with eternity of flames or felicity.

Men die but once.

* In cunctis quidem rebus necessariis est providentia, in istam am- plius quam semel fieri ne- quidem: ubicunq; pes lapsus fuerit, actum est: unus error multa trahit errorum millia. Haec ratio mortis est; unicus in oculo error, infinitos trahet errores: Hic semel errasse, aeternum est perisse.

Lamaichus Centurius, admisit erroris increpabat militem, qui us culpam dilueret, deinceps nil tale admisstitur se promisit. Cui Centurio: In bello, inquit, Bone vir, non lices bis peccare, Plutarch in Lacon.

In morte, cheu, nec vel semel quidem peccare liceat. Nam hoc tale peccatum est ir-revocabile. Semel mortuus es, semper mortuus es: semel malum mortuum es, semper damnatus es. 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 fearefull fight of all thy former sinnes, 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 thy soul all thy life long; with the terror of that just and last Tribunal 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 dreadful hour? Be so far 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 happinesse, or unconceiveable horror.

4. That thy body, when the soule 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 grievely 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 boiling sea of fire and brimstone, where we can see no banks, nor feel no bottom.

videt. Non parum interest e terra spectes naufragium passit, & irreparabile, quot-quos ad orcm precipitati sunt; nec in portum unquam perventent. Aeternitatis igneum mare, career externus hos naufragos jam sepelivit.

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

reflexion, looke backe upon all its time spent in
the flesh; and beholding there, nothing but abo-
minations, guiltiness and sinne: Presently awakes
the never-dying worme which having formerly
had its mouth stoppt 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,
dear, everlastinge 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
divine dainties, delicates, sweetnesses; those gracious quicknings, rejoycings and ravishments of spirit; which God in mercy is wont to communicate and convey through all the ordinances and means of grace to truly humbled souls, for a mighty increase of spiritual 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 suffer to our souls 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 fruitful conferences and mutuall communications of gifts, graces, prayers, duties with God's people, which the Lord doth usually and graciously water with the dewes 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 bliss above. 6. Upon the Lord's Day, when showers of spiritual 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 soul-fattening daies of humiliation;
which whoever ever tried either secretly, privately, or publikely; either by himself alone, with his yoke-fellow, in his family or congregation, and found not God extraordinary, according to the extraordinarynesse of the exercise:

things: Of publike thus speaks a learned Doctor. To God's glory, and to the stopping of our adversaries mouths, the Papists (who know not what the true exercise of fasting meaneth) it is to be acknowledged, that howsoever we have not bene so frequent in this exercise, as were to be wished, yet notwithstanding, upon diverse publike occasions, there have beene 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. Sc. 54. pag. 54.

Nay, Heare King Charles Himselfe graciously acknowledging God's extraordinary goodness in hearing our prayers in publike Fasts blestedly appointed by His owne royall Command: And whereas the greatest confidence men have in God, ariseth, not only from His Promise, but from their experience likewise of His Goodness, you must not fail of often to re-call to the memory of the people with thankfulness, the late great experience we have had of His goodness towards us: For, the three great and usual judgements 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 threatned 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, he 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 Judgement, Consider,

1. How * cuttlingely, and how cold the very first sight of the Son of man comming in the clouds of Heaven with power and great glory, will strike unto thine heart, who haft refused to turne on His side, and take His part all the time of thy gracious visi-
tation. Then wilt thou begin with extremest griefe and bitterness of spirit to sigh and say withinthy selfe: Oh! He that I now see sitting downe upon yonder flaming white and glorious Throne, is that 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 terms 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 blisse and glory upon my Head with His owne all-mighty hand. But I alas! (like a wilfull desperat wretch) did not onely neglect so great salvation, forsake mine owne mercy, and so judge my selfe unworthy of everlasting life: but I also (a bloody butcher to mine owne soule) all my few and evill dayes, basely and bitterly oppos'd His blessed kingdome; the purity, power, and holy precisenesse thereof, as quite contrary to my carnall heart, and that current of pleasures and worldly contentments

* * Nota quo demum tempore conspicui impropri ac obstinatae Christi gloeiam, nempe non proq quem ipsum persequutius fuit, ac tum quidem cogens tur eum videre cum admiratione maxima & stupore; & cun dolore conscientiae ineffabilis, cum videbunt judicem sibi constitutum, quæ tamen indignis modis tractatur in vita ista. Nemo ess, qui non id ferat æger, qui quem interficere, cum habeat sibi judicem. Rolloc in Ioban Cap.3. mibi pag.518.
OF JUDGEMENT.

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 thosefiery 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.

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

* Flammis infernales sustinebit ubi est fletus & lirider dentium, ululatus, lamæratio & penitentia sine uallo remedio; ubi est vermis illis, qui non mortuis, & ignis qui nonquam extinguitur; ubi mors quæritur, & non inventur. Quare in inferno mors quaeritur, & non inventur? Quia quibus in hoc seculo vita offertur, & volunt aceperit, in inferno quæritur mortem, & non potestur inventur. Ubi sunt nox sine die, amaritudo sine dulcedine, obscuritas sine lumine, &c. 

August. de Temp. Serm. 152.

How to address our selves to Christ
OF JUDGEMENT.

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. 18. 19. And there continue Professors of the Truth, and of the power of the 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 appear? Nay the Persecuter of the Son, which is spoken against everywhere, Acts 9. 2. 2. That thou must presently pass to an impartial, strict, the highest & last Tribunal, which can never be appealed 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.
OF JUDGEMENT.

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

Let us therefore give our mercifull God no rest, until we have sued out our pardon by the intercession of the Lord Jesus, &c. And then we shall finde the reckoning made up to our hand, and all matters fully answered before-hand. And (which is a Point of unconceivable comfort) He that was our Advocate upon earth, and pur-

Take account of thy fel' e beforehand.

Get assurance of pardon.

* Hinc sileium peccata non prodibunt in judicium: quum enim in isthae vita per sententiam justificationis te-
ta sunt & ab-

3. That all the beastly and impure abominations of thine heart; all thy secret sins 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-ly 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 quanta sit illa verecundia in conspectu tunc humani generis, Angelorum omnium Archangeorum, & confundi.*

earth
OF JUDGEMENT.

earth, be laid out in thy colours to thine eternall confusion. Never therefore go about, or encourage thy selfe to commit any sin, because it is mid-night or that the doores are lockt upon thee; because thou art alone, and no mortall eye seeth thee, neither is it possible to be reveal'd: (And yet I must tell thee by the way, secret villanies have and may be discovered, 1. In sleepe. 2. Out of horror of conscience, or in time of distraction.) For, suppose it be concealed, and lye hid in as great darknesse, as it was committed, untill the last and great Day: yet then shall it out with a witnesse, 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 woffull case thy heavy heart will be, and with what strange terour, 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 horror, pronounced over thine head: Depart from me * 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

* Though the sentence be pronounced generally, yet every reprobate will take it to himself with infinite anguish of spirit by particular application.

Met. 25.41. expounded.

Sanctus lignus ioni, utrum una generalis sententia, & electi recipiendi-fint in coelum, & reprobis coniciendi in gehennam. Sancta scividentur, quia non nisi generalis a Mattheo sententia adfectur. Tamen dixerit aliquis opus esse, ut sua singulis sententia dicatur, quia & præmiorum & paenarum certe erunt gradus. Ad hoc pleriq. respondunt, sensibili quidem voce pronunciatam in sententiam generali: sed eam, quia particulariam omnem sciant, quantum præmium, quantum poena maneat ipso, id curset; menti esse representationis non minus aperta aliis futura sunt judicia, quain si singulis suadiscretur sententia. Uf. de l. l. 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 Korab and his complices, burning up of Sodome with brimstone, were attended with such terrours, and hideous outcries: How infinitely transcendent to all possibility of conceipt, expression, or believe, will the confusions and tremblings of that Day be; when so many millions of men shall be dragg'd downe with all the Devils of Hell, to torments without end, and past imagination. There was horrible scryking, when those five filthy cities first felt fire and brimstone drop downe upon their heads; when those rebels saw the ground cleave asunder; and themselves and all theirs goe downe quicke into the pit; when all the sonnes and daughters of Adam found the 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 reprobites, upon sentence given, shall be violently and resolutely haled down to Hell, and pulled presently from the presence not only 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 nearness 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 tears, prayers, promises, suits, cries, yellings, calling upon rocks and mountains, wishes never to have beene, or now to be made nothing, &c. bee then heard or prevail in their behalf; or any one in Heaven or Earth be found to mediate or speake for them; to reverse or stay that fearfull 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 eafelese, endlessse, and remedilese torments, which then shall finally shut her mouth upon them. Oh! What then will be the gnayings 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 curst the day of their birth; and even blaf-
blaspheming of God Himself 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 soul; I am thy salvation; than to be Possessor (if it were possible) of all the riches, glory and pleasures of more worlds, than there are stars in heaven.

About Hell, Consider,

1. The Pains of loss. 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 loss; and 2. Paine of sense: but a sensible and serious contemplation of that inestimable and unrecoverable loss, doth incomparably more afflict an understanding soul, indeed, than all those punishments, tortures, and extremest sufferings of sense.

*Paina damnati, seu divina visionis privatio, omni omnium suppliciorum summum est; quo Deus hominem punire potest. Namuti videre Deum, ipsissima beatitudo est. Ita, Deum videre non possis, maxima damnatorum poena est, quae inexplicabilis in eorum voluntate nascitur trifilitia.

Inter supplicia omnia hoc futurum est summum, maximum: a Conditoris aspectu vel brevi morula detineri, Si jam ab eodem exclamis sit extremum, Hoc tibi tormentum erit infandum prositis & inexplicabile.

It is the constant and concurrent judgement of the torment in hell.
the antient Fathers, that the tortments 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 blisse 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 hours 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;
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 (think 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 carnall 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 means 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, Chrysoftome, 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.

Nicostratus in Aelian, himselfe being a cunning artistan, finding a curious peece of worke, and being wondred at by one, and ask’d, what pleasure hee could take, to stand as he did, still gazing on the picture, answered: Hadst thou mine eyes, my friend, thou wouldest not wonder, but; rather bee ravished, as I am, at the inimitable art of this rare
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.

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, eafe resemblances; and the same also appears, and may be clearely concluded by the third exhortation before the Sacrament in the Common-Prayer Book; to wit, that living and lying wittingly and willingly in any one sinne against conscience, robs us of all these infinite ever-during, unutterable joyes, and beatificall vision, and fruition of God himselfe for ever: I say, sith it is both thus and thus: Let every one of us in the name & feare of God, as we would not for a few bitter-sweet pleasures, nay, sometimes one vile lust in this vale of teares for an inch of time, lose unknowne delights thorow all eternity in another world, with an unshaken invincible resolution oppose all sorts and assaults of sin, with all
OF HELL.

all motions, enticements, and temptations thereunto: Let us hold with holy Chrysostome; That it is worse and a more wofull thing to offend Christ, than to be vexed with the miseries of hell. Let us profess with Anselme: That if we should see the hatefulnes 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 leape into the fiery lake, than knowingly commit any sinne against God. Let us resolve with another of the Antients: Rather to be torne in peeces with wild horses, than wittingly and willingly commit any sin. See for this purpose twenty curbing Considerations to keep from sin. Instr. for cons. afflict. Cons. pag. 108.

rem immersi, prius me in infernum mergere, quam peccatum in me immitterem. Maltem enim pluris a peccato & innocens gehennam intrare, quam peccati forde pollutus colorum regna tenere. Anselm. de sin. invidiae, cap. 190

c Potius, aebat, in ardente regnum infernum, quam ullam peccatum in Deum com-
miser. In marg.

2. The Paine of sense. The extremity, exquisite-nesse and eternity whereof, no tongue can possibly expresse, or heart conceive. Consider before-hand, what an unspeakeable misery it would be (and yet it would not be so much as a flea-biting to this) to lye everlastingly in a red hot scorching fire, deprived of all possibility of dying, or being ever consum’d! I have somewhere read of the horrid execution of a Traitor in this manner: being naked, he was chained fast to a chaire of brass or some other such mettall, that would burne most furiousely, being fil’d with fiery heat; about which was made
made a mighty fire, that by little and little caused the chair to be red and raging hot, so that the miserable man roared hideously many hours for extreme 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 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 imperient reprobate rebels. It is said to be prepared, Matt. 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 aiery breath; the other by the angry breath of
the great God, which burns 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 diverstremble? There
is no proportion betweene the heat of our breath,
and the fire that it blowes. What a fearefull fire
then is that which is blowne by a breath dissolved
into brimstone? which a great torrent of burning
brimstone doth ever mightily blow?

If it be a metaphorical, as Austin seemes some
talem fuiffe illam flammam, quales oculi quos levavit, & Lazarum vidit, qualis lingua
cui humorem exiguum desideravit infundii, qualis digitus Lazari, de quo id sibi fieri

Metaphorice loquitur de exitio reproborum, quod satis aliqui complecti non
possimus, quem admodum nec becatam, & immortalem vitam peripimus, nisi ubi figuras quibusdam ingenio nostro accommodatis adumbretur: unde apparat quim inepti & ridiculi sint Sophistæ, qui de illius ignis natura & qualitate subtilissima diferent, aequ in eo explicando variè se torment. Explodentes sunt crassis humilmodi imaginaciones, cum figurat Prophetam loqui intelligamus, &c. cal. in lsa c. 30. v ul

Quod igni cruciandos dicit nuper metaphorical us esse locutionem admonuim: idq;
ex membro ad juncto apertè licet. Neq; enim fingendi sunt è terrà & vermes, quin
fidelium corda arroanto. Idem in Cap 66. v ult.

Qui æternum illum ignem, materiam & elementarem fingunt; naturæ inferi-
oris, & superioris; temporis, & æternitatis modum confundunt. Cum enim nihil
matériatum & phæicum capax est proprietate hyperphysisorum, fieri non potest, ut
corporum ignis, quem Pontificij Scholasticorum auctoritate freti, (nam Patres hic
dubitantes loquentur) in tartoar fluatunt, æternitatis est capax.— Ad hæc, cum idem
ignis sit paratus Diabolo & hominibus impius, Mat. 25. 41. Ignis æternum corporum
non posset agere in spiritum; planum est, ignis imagine spirituale supplicium adum-
brari. — Portò nulla omnino causa est, cur ibi fluatur ignis corporum, cum vermis
morant, quo mentis ætum figurat doctor Scholastici, ignis nihilomin longè exuperat,
ex ipsorum sententia. Til. ad locum Orthodox. Syntag. Pag 2. Cap. 68.

H 3
where to intimate, and some moderne Divines are of mind: and as the gold, pearles and precious stones of the wall streets and gates of the heavenly Jerusalem (Rev. 21.) were metaphorically; so likewise it should seeme that the fire of hell should also be figurative: And if it be so, it is yet something els, that is much more terrible and intolerable.

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 metaphorically, 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 compass 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.
point at this time. If the several pains 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 bloodiest executioners of the greatest tyrants, as that of him in the brazen chaire mentioned before, &c. and collect them all into one extreamest anguish: and yet it were nothing to the torment which shall for ever possess 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 Indas, Spira, &c. And let them all bee heaped together into one extreamest horror, and yet it would come infinitely short to that desperate rage and restlesse anguish, which shall eternally torture the least and lowest faculty of the soule! What then do you

patimur, merus ludus ac risus sunt, si cum illis supplicis in contentione veniant.

Pone, si libet, ignem, ferrum, & bestias, & si quid his difficilior attamen, nec umbra quidem sunt hae ad illa tormenta. ---Nonne videmus terrenos milites principibus servientes, quomodo lignat, quomodo flagellans, quomodo perfoediunt costas, quomodo facies tormentis adhibent: sed hae omnia ludicra, & risus ad supplicia.

Chrysostomoprom. clamatid: Hae omnia quae hic

"Potest quislibi representerare, quicquid unquam illis molestabile, luctuosum, crudele, miserandum horribile vidicet auditur, quicquid ab orbe conditum seva tyrannorum crudelitas ex cogitatavit, quicquid ad ulquem mundi occasum estvisimosorum hominum immanitas inventionem potest, hoc autem omne si velut in face colligationum cum extermina damnum torum componere ---- cum chrysostomoprom. clamabit: Hae omnia quae hic

1 Consider here all the horrible tortures inflicted upon Christians in the Primitive times: That man in the brazen chaire, Ravilla's tortures; French Story, pag. 1294. All the monstrous cruelties thrown the Turkish Story: the fiery and bloody miseries executed upon our blessed Martyrs in Queen Mary's time: 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 unrighteous strife, 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 Diuell and his angels, Mat. 25.
think will be the torment of the whole body? What will be the terror of the whole soul? Here both invention of words would fail the ablest Oratour 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 burn for ever in hell; and may (by taking lesser pains in the right way, then a drunkard, worldly, or other wicked men in the ways of death and going to hell) escape everlasting pains: yet will sit here still in the face of the Ministry with dead countenances, dull ears, and hard hearts, as senseless and unmooved, as the seats you sit on, the pillars you lean to, and the dead bodies you tread on, and never be said, (as they say) never warn'd, until the fire of that infernal lake flame about your ears! O monstrous madness and merciless cruelty to your own souls! 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 bottomless 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 Gospen with the fairest noone-tide of the Gospel that ever the Sun saw, and either diddest, or mightest have heard many and many a powerfull and searching Sermon; any one passage whereof (if thou haddest not wickedly and wilfully forsaken thine own mercy, and suffered Satan in a base and beastly manner to blindfold and baffle thee) might have been unto thee the beginning of the new-birth, and everlasting bliss: yet thou, in that respect a most accursed wretch, diddest pass 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 inexcusable neglectis voluptatulam, profurcam, & momentanea oblectationunculam immensas vendidisti voluptates. Nimirum tua tibi caro, quan cælum chartor est. Sensis iam, quas delicias sectatus fuercis? Predixi, monui, vellicavi. Sed auctum egui, nihil profeci, oleum & operam perdidi. Nunc vindico, nunc spes & res abs te segregant, sed tua solius culpâ. En impuris in ut delebatis te passa paucilio temporis remineres, perdidisti omnia. Procul nunc a te honores, thesauri, voluptates beatorum; ad quas omnis tibi via interpecta est. Hac tibi tormenta libidoes tuae paraturum, in hos ignes tuae præcipitavit incontinentia: tua illam hilarèm, sed brevem inaniam, nunc suis æterno lucu. Desperuisti, ploras Paradisi gaudium privatum? Tu ipse tu privasti. Ac acerbissime doles perenni coelitete epulumneglectum? Tu neglexisti. — Differtendo & negligendo hoc spon- tè irritum coecus & amens, hic nunquam exiturus amplius. Nulla hic libertas, nulla salus. Despera centes, sex centes, despera millies, æternum desperaturum, æternum moritium, & ad mortem nullus facitus proventus; * Hoc lacrabo cor damnatorum quod gradiam millies oblatae recusatur millies. Inde in scipios furenter exardefcent miferi, & addidit sibi ipsius longbrem hanc cantilenam occisent: o tempus rerum omnium præiosissimum! o dies o horæ plus quam aureæ, quod evanuisfis æternum non redire? Nos coeci & exercordes, obstrictis oculis & auribus libidine suerebamus, & mutuis nolint exemplis traherebamus ad interitum.
OF HELL.

lest and horrible ingratitude; and so now liest
drown'd and damn'd in that dreadfull lake of
brimstone and fire, which thou mightest have so
easily and often escaped. This irksome and fu-
rious reflection of thy soule upon its owne wilfull
folly, whereby it hath so unnecessarily and sottishly
losteverlasting 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.

O then, having yet a price in thine hand, to get wis-
dome, to go to heaven, lay it out with all holy gree-
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-
sty, holiest company, best bookes, 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 els done in the flesh.

4. That the conceit of the everlastingsnesse of

Hell-torment
endless.
the torments, when they are now already seized upon the soul, and hopelessness 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-born; I say then (so terribly would the consideration of eternity torture thee) that thou wouldst hold thyself 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 sea shore, haires upon thine head, starres in the firmament, grasse piles upon the ground, and creatures both in heaven and earth. For, thou wouldst still comfort thyselfe incredibly with this thought: My misery will once have an end. But alas! This word 'Never will ever rent thine heart in pieces 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, un till they reach unto the Empyrean Heaven, so that this whole mighty creation were nothing but a sandy moun-
OF HELL.

taine: let us then further imagine a little wrento
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-
in armamento sunt stella, & in lectore maris arenae. Post quae longissima annorum
spatia, quasi nihil de poenis nostris accidum effet, sic iterum ab initio patri tormenta
incipiemus: aequa fine interruptione, fine fine, fine modo, volvetur affidue nostro-
tum tormentorum rosa.

Ex quo poli sunt perfecti,
Aude numero completi
Stellas celestis stellarum
Undas aurei florae,
Guttas imbris pluviales
Floccos velleris nivalis
Quot sunt veres novas flores,
Quot odores, quot colorae,
Quot vinaceos Autumnus
Poma legit & vertumns;
Quot jam granos nutrit aestus,
Frondes hiermis tempestas.

Totus orbis animantes,
Aer atomos volantes,
Pilos speipecus villos,
Vertex hominum capillos,
Addelittoris arenas,
Addegraminis verbenas,
Termyriades annorum
Quot momenta secularum
Heus adhuc Eternitas
Portus fugit ad damnatais.

Metre semel, iterum sepientes: post decem annorum milliones, post centum mille my-
triadum annorum, post decies centies millena millia millium annorum; necdem
finem, necdem medium, imo nondo pot Eternitas principium designati: jum ad
illa omnes hominum & Angelorum cogitationes, omnes motus & mutationes qua-
rumvis rerum creaturarum; adde his arenulas, quot non possent millenarum terrarum
vastissimo finu contineri: collige deniq; in unum omnes numeros Arithmeticae
quadraatos, cubicos quosvis; nunc imple his numeris volumina chartarum hinc ad
supremos coelos usque, nonium Eternitas durationem mensue, eis abest, ut
esse mensur. Quamdiu igitur durabit Eternitas; Semper. Quando finietur? Nun-
quam Quamdiu coelum erit coelum; Quamdiu inferi erunt inferi; Quamdiu Devs
erit Deus, tamdiu durabit Eternitas: tamdiu coelum beabit Sanctos; tamdiu im-
probos torquebant inferi. Ne queso, molestior sis quarendo: Apprehende saltem, si
comprehendere non potes.
edst in. Now, suppose thou shoulds't lie but one
night grievously afflicted with a raging fit of the
stone, colicke, strangury, tooth-ache, pangs of
travaile, &c. Though thou haddest to helpe and
case thee a soft bed to lie on, friends about thee to
comfort thee, Physitians to cure thee, all cordiall
and comfortable things to asswage the paine; yet
how tedious and painfull, how terrible and in toler-
able would that one night seem unto thee? How
wouldest thou tosse, and tumble; and turne from
one side to another, counting the clock, telling the
hours, esteeming every minute a "moneth, and
thy present misery matchlesse and unsupportable?

* What will it be then (thinkest thou) to lie in fire
tam exigimus. Quam hae talis nos longa, & instar hebdomadis, aut mensis est! Quid nisi
anno tota, sic inter dolores jacendum, quid si annis centum, quid si mille annis, si sex aut
decem millibus annorum? Quid si æternum & sine fine?

* It would prove an extreme misery (as it 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 ever-
lastingly in hellish flames! Hear my Author: Memini me legere, nec fine admirationem, su-
isse hominem, qui æternitatem animo sic perspexerit: Quis mortalium est, aiebat ipse
secum, qui quidem sanae mentis sit & ratione utatur, qui regnum Galliæ, Hispaniæ, Po-
loniæ, regna sanctæ opulentissima sibi vendicerat ea paxione, ut quadranginta annos in
lectulo rosis strato, coq; mollissimo refusinus jacet? Et licet forsan non desutur
sitis, qui ad hanc conditionem descendat; is tamen non totum triumnum (res certa)
sic decumbet, quin abrumpat & dicat: sine, surgam; malo carere regnis, non dicas
tribus, sed omnibus, quam sit continuare, licet mollissime jacere, vel decem tantum annis;
secundum viginti, aut trinaginta, vel uni pacio fiebat, annis quadranginta, Itaé res se habent,
ut nemo situs reveriatur, qui uteriplici regno donetur, trinaginta vel quadranginta
annis dicit læge decumbere velit? Quam ergo coæca, quam fruiors est in fiania, ob lacetum
rese, ob tres aviculas, ob crepundia villissima, illud pertulanci subire periculum, & tale
designare facinus, ob quod in candente crate, in feretro flammæo, non solis quadrang-
ta, non quadranginta, nec quatuor millibus, sed nec quater centenis millibus, sed æter-
nam torquaris furiis; & mortales, intertemperatissimus agimus, nisi jam maturæ, & in rem
nostram sapimus. In mollissimo lecto jacere, sed semper jacere, & æternam jacere, sup-
plicium foret inexplicable. Quid jam omnium apud interos suppliciorum erit cumulus
ac congeries formidabilissima?
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!


Be not wearied in seeking to avoid hell.

Sith it is thus then, that upon the little inch of time in this life, depends the length and bredth, the height and depth of immortality in the world to come: even two eternities; the one infinitely accursed, the other infinitely comfortable; losse of everlasting joyes, and lying in eternall flames; sith never ending pleasures or paines doe unavoidably follow the well or mis-spending of this short moment
ment upon earth; with what unwearyed care and watchfulness 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 poor remainder of our few and evil days 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 dearenesse to ply this moment, and prize that eternity!

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 seen, 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)
How transcendentally (then) unutterable and unconceivable 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 bea- tificall presence of the most glorious and all-suffi- cient Go d, as an object wherein all the powers of our soules will be satisfied with everlasting de- light.

The eye of man hath seene admirable things: Coasts of Pearle, Crystall mountaines, rockes of Diamond, Golden mines, Spicy Islands, & c. (so Travailerstalke, and Geographers write.) *Mausolus Tombe, Dianes Temple, the Egyptian b Pyrami- des, and all the wonders of the world.

The eare hath heard the most delicious, exqui- site, and ravishing melody. Such as made even Alexander the Great transported with an irrefi- stable 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 admirabi- lities, 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 vnvaluable jewell, the dust into silver,
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the sea into liquid gold; the air into crystal. 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 than it is.

And yet the height and happiness of Evangelicall wisdom doth farre surpass 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 immeasurable treasures of hidden wisdom in Christ, is but as a grain, 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 unimaginable excellency of heavenly bliss, surpass 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 meantime our faith, love, obedience, patience, &c. As a father shewes sometimes, and represents to the eye of his child, a glimpse and sparkle (as it were) of some rich orient jewel, to make him love, long, pray, and cry for a full sight of it, and grasping of it in his own hand: So our heavenly Father in this case. If celestial excellencies, and those surpassing joys, 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 bee no strange thing, or thanksworthy for the most horrible Beliall, to become presently the holiest Saint, the worlds greatest minion, the most mortified man. But in this vale of teares we must live by Faith.

* Tanta est autem pulchritudo justitiae, tanta jucunditas lucis externe, hoc est, incommutabilis veritatis, atq; sapiencia, utrumque non licet amplius in eam manere, quam unus dies mora, propter hocolum innumerales anni huys vitae pleni deliciis & circumfluentia temporalia bonorum recondit in merito; contemnentur. August. le Lib. Arb. Lib.3.Capult.

How small capacity from Adams fall.

1 Cor. i: 3.* Induci in nubes, penetrate in plenitudinem luminis, irrupere claritatis abyssos, & lucem habitare inaccessible, nec temporis est huys nec corporis. Id tibi in novissimis reservatur, cum te mihi exhibeuro gloriosum non habenter maculam aut rugam, aut aliquid huysmodi. 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 bliss. 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 dazeled and stroke 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 endless bliss above, yet wee may taste; though we cannot yet enjoy the whole harvest, yet we take a survey of the first fruits. For, the Scriptures to this end shadow unto us a glimpse, by the most excellent, precious and desirable things of this life.

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

1. The Place, where God and all His blessed ones inhabit 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 in 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. 1. Cap. 4.


* Eft Devs ita ubiquè, ut non tantum omnes hujus universi partes permeat, sed etiam immensa illa spatia quæ sunt supra coelos (qua est naturæ infinitate) penetrat: non tamen euntes Devs ibi esse, ut quænam in loco positiva reflectivæ, sed tantum per immensitatem essentiae. *Eus. archius 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 meere worlds were heaped up by His all-powerful hand each above other, and all above this, He should by vertue of His infinite Essence, not by free choice of will or mutation of place, be as intimately coexistent to every part of them, as He now is to any part of this heaven and earth we enjoy. In a sober sense, * Bernard faith true: Nusquam est et ubi est: He is no where; because no place, whether real or imaginary can comprehend or containe 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 teares, 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, Josh. 2.11, Prov.

* There is a place beyond that flaming Hill, From whence the sateres 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 Sabbath's rest, Still willing that, of what they are still Josse, Enjoying but one joy, but one of all joys best.

Fletcher Christ's Victory, pag. 2. St. 6.
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25.3.1 John 8.27.30.39.43.49. Luke 24.51. Acts 1.9.8.7.69. Ephes. 4.10. 2 Cor. 12.7. where it is called the third heaven.

The three heavens.

1. The first is that whole space from the earth to the Sphere of the Moone: where the birds flie; whence raine, snow, haile, and other Meteors descend. See Gen.7.11. Psal. 8.8. Mat. 8.20. Deut. 28.12. Mat. 6.26. where they are called τα νυκτερινα του ουρανου.

2. The second consists of all the visible Orbs. See Gen.1.14.15. where he calls the whole ουρανος, 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 * Enstachius 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 aspeatable nor moveable. Hence it is that Aristotle, the most eagle-eyed into the mysteries of nature of all Philosophers, and whom they call Nature's 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 aspeatable mooving Orbs.

2 Cor. 3. 2. Eph. 4. 10. 1 King. 8. 27. 30. 39. 43. 49.

And it is the biggest and most beautifull Body of the whole creation, incorruptible, unmoveable, unalterable: wholly shining with the most exquisite glory and brightness of purest light: wherein, as in a confuence of all possible felicities, Jehovah, God blessed for ever, doth familiarly and freely communicate Himselfe to be beauti-fically seene, 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 seene face to face, is made admirable and illustrious by its bignesse and beauty.

Guesse the immeasurable magnitude, and beautifull signes of it,
Heaven a great City.

Statum Ecclesiae continuum à suo tempore in omnem usque æternitatem descripte Johannes, sicut Prophetæ Isaías & Ezechiel: quæ causae est, cur non omnia ista vaticinia, vel de solis Eclesiâ, vel de solo Cælo, sed de utroq; simul intelligi possint, aut debent, vel quin servaret moderatione. Neque enim omnia quæ de Eclesiâ sunt, ea étiam de cælo intelligi possunt; Neque vicissim omnia, quæ de Cælo, ea ad Eclesiam accommodate queunt.

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

In heaven many inhabitants.


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 concept. 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.
3. By the incredible distance from the earth to the Starry Firmament. If I should here tell you the several computations of Astronomers in this kind, the summes would seeme to exceed all possibility of believe. And yet besides, the late learned 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 a cento terre, ad occultum stellarum, seu Firmamentum vulgo appellatum, dispositionem.

Vulgo intervallum dicitur contineri Diametros terre 10040.11

Terrar verò Diametro tribuuntur partes 150, Unicunj parte milliarum 62. Qua duet in totum Diametrum conficient summam milliariorum 7440 Qui numerus multiplex per 10040.11 offendit distantiam terre ab orbe octavo, nempe 74703 180, milliariorum. See Casman, Ourangora.

But so, that the adventure of Mathematicians in this Point bee too audacious and presumptuous: and that the sublimity, and how many miles it is distant, cannot be certainly knowne: yet you must needs be of my Authors mind: Dubitari non potest magnam esse Expanse celastis incipiam dem & alitudinem: sequem, id testatur cum videnti o, tibi passim faca Scriptura: Tob 11. 8, dicuntur caeli altissimi; idest quantitas eorum est impervestitabilis, & alitudo hominibus inrererabilis. Idem ibid.

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

4. By considering, what a large Expansion and immensity the mighty Lord of Heaven and earth is like to chuse for revealing His glory in the highest and most transcendent manner to all His noblest creatures; infinitely endear'd unto Him by the bloody death of His dearest Sonne, even the height of the highest heaven Mathematici alij distantiam Coeli Stelliferi, seu Firmamenti metientes, numerant 16338562, milliarum Germanica: alij ut Bernardinus & Rosetus numerant 65257500. Age igitur; Quantum dicis. The immensity of the highest heaven.

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

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

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

1. To say nothing of that glorious projection and transfusion of Aethereall light, both of the Sun and of the Starres, of the six magnitudes, which by Astrologically computation, constite * three hundred
hundred Suns at the least, (whence ariseth a massac of shining beauty) upward into the Empyrean Heaven; which Patricius endeavours industriously to prove; I say, to passe it by as a groundlesse a concept; let us take a scantling, as it were, and estimate of the incomparable brightness and splendour of the highest heaven; by that which Orthodoxe Divines soberly tell from Rev. 21. and other places; to wit, that it is veris ólýmπτος, wholly light, not like the Starry Firmament, being I'd here and there with glittering spots: but all as it were, one b great Sun. From every Point powring out abundantly whole rivers, as it were, of purest heavenly light, &c. Hence with allusion to brightest things below; it is said to have a wall


Lucerna ejus est Agnus. Quid hinc mi Patrici ? De sententia Iohannis: Aliam esse lucem caelestis gloriae; aliam Solis & Luxe: Non opus esse Sole (aet) & Luna: Négato est syderæ lúces. Opponitur ei affirmatio divinæ lucis & gloriæ, quæ proficiscitur à Dei gloria & Agno Filio Dei. ibid.

Neg urbs ifta eger Sole & Luna? Non negat, quin Sol & Luna in firmamento cœ- lum retentura sunt lumen; sed nimirum illud cœlum, longè praestantior luce splendere, nec opus habere tali Sole & Luna. Gloria inquit Dei ipse est lumen. Difcrimient facie- inter Né ger gloriem Dei, & inter lúces quæ ipfa urbs illustratur, Gloria Dei majestas est Dei, luxq. illæ, Deitas ipsius, quam inhabitare Deus dicitur. Ea omnibus est inaccessa, & corporeis oculis invisibilis. Ab hac majestate verò pro beneplacito volun- tatis Dei, lumen creatum proficiscitur, quo tota urbs splendet: & quo electis etiam communicat, efficit Dei, ut illum plene, & quasi facie ad faciem cognoscant Zanch. de Calo beato. Cap 4.

Caœulum Beatorum est imprimis lucidissíimum, coq; veris ólýmπτος: Hoc est to- tum & omni ex parte luminosum ac splendidum. Non enim est hic firmamentum varijs ornatum stellis, coq; alibi lucidum: alibi verò non ita lucidum, sed tum est pellicidum. Est enim prinde atq; si tum sit quidem Sol. maximus, & omnia suo ambitu complectens. Necq; lux illæ est similis luci stellarum, necq; etiam ejsdem gene- ris. Sed est lux verò divina, licet creata: idcirco quia lux eft alterius generis, & lux est gloria, non penetrat huc ad nos usq; oculis tamen corporeis futuro seculo à nobis videbitur. Idem ibid.

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of Jasper, building of gold, a foundation of precious stones, and gates of pearls. Being cleare as Crystal, shining like unto glass; transparent in brightness as a molten looking glasse. It may be, those places may also in latitude of sense intimate and include this glorious visible light I speake of, Coloff. i. 12. Psal. 36. 9. 1 Tim. 6. 16.

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

The eternity City (faith * Austin) is incomparably bright and beautiful; where there is victory, verity, dignity, sanctity, life, eternity.

* Incomparable, clara est civitas æterna: ubi victoria, ubi virtus, ubi dignitas, ubi sanctitas, ubi vita, ubi æternitas. De vita æterna.

Oh how brave, how beautilful, how glorious, how glittering, how gorgeous, how admirable a City 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? O how unspeakable is the glory of this city, that Kings shall throw downe their Crownes and Scepters before it, counting all their pomp and glory but as dust in respect of it? And the magnificence and pomp of all the Potentates of the earth shall here be laid downe. And albeit none of the Kings and Nobles of the Gentiles might be admitted into the old Jerusalem, yet all the Gentiles that believe shall be admitted into this new Jerusalem, and made free Denizens thereof for ever. Dunt 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, Job. i. 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 another's natures. Hence it comes to passe, that the third Heaven gives way to Angels, soules and bodies of men to enter in by miracle: God making way by his power, where nature yeelds no passage. For, it is without pores, and cannot possibly extend or contract it selfe into a large or straiter compass. That, Tertium hoc & summum coelum, in medio non est corpus solidum, sed inchoeatus alicuius coelestis quæ supplet defectum aeris corporibus glorificatis: In quæ eti poti non sunt in nobis sarmen poti cuncta, in quibus erit hæc natura coelestis, quæ in eo aeris vicem suppletur ad sermonem. In ceelorum usura sumus Hebrew linguæ: 1. Nam natura ibi redibit, quæ primitius hanc linguam tenet. 2. Confuso linguorum malediction suae. And this aura coelestis (say they) shall maintaine life eternall; and be answerable to our constitution, even as this ayre is, &c. But as I would my selfe by no means confidently entertaine, so will I never obtrude upon others any thing in this or any other divine point; but that only which is grounded (either directly and immediately, or by good and sound consequence) upon Gods sure Word.
If those which be condemned (saith Basil) be cast into utter darkness, 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 speak, 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 syndiall light is but a darksome mote, and blackest mid-night. See Mat. 17. 2.

3. Add 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 Himself, John 3. 2. And to appear with Him in glory, Col. 3. 4.

Now, what a mighty and immeasurable mass 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 everlastingness!

4. If the porch and first entry be so stately and glorious,
glorious, garnished and bespangled with so many bright shining Lights and beautifull Starres: What workmanship and rare pieces, what majesty and incomprehensible excellencies may wee expect in the Palace of the great King, and the heavenly habitations of the Saints and Angels? * How full of beauty and glory are the chiefe rooms 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 mostglorious Place, wherein he hath an eternall blissfull mansion most certainly purchased and prepared for him already, by the bloud of Jesus 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 singering and possession of it: even as the heire longeth for his inheritance. ——Let us strive and straine to get into this golden Citie, where streets, walls and gates, and all is gold, all is pearle: nay, where pearle is but as mire and dirt, and nothing worth. O what fooles are they, who deprive themselves willingly of this 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 senselesse wretches are all such, who wilfully barre themselves out.
out of this Palace of infinite pleasure, for the short fruition of worldly trash and trifles?

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 stirs and straragems, what murders and mischiefes, what mining and counter-mining, what mysterious plots and machivilian depths, what strange adventures and effusions sometimes even of bloody seas, to catch a Crowne? 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 intimate that it surpasseth in glory and excellency all earthly kingdoms, as farre as heaven transcendedeth earth, and unconceivable more.

3. The Kingdome of God, Acts 14.23. A Kingdome of God's owne making, beautifying and blessing, who doth all things like Himselwe, as I said before: replenished and shining with Majesty, pleasures and inexpressible felicities, befitting the glorious Residence of the King of Kings.

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 years, as you can thinke, 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 blisse above will be as fresh and full innumerable yeares hence, as at our first entrance, and so thorow all eternity.

8. A Crowne of righteousness, 2 Tim. 4.8. Fairly come by, and full dearely bought. A Crowne of life, Iam. 1.12. A Crowne of glory, 1 Pet. 5.4. Glory it selfe, Rom. 9.23. Nay, an exceeding exceeding eternall weight of glory, 2 Corinth. 4.17. Which Crownes, Kingdomes, Pearles, Jewels Feasts, &c. do but weakely shadow out unto us. A superlative transcendent Phrase (faith one) such as is not to be found in all the Rhetoricke of the Heathens, because they
they never wrote of such a theme, nor with such a spirit.


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 beautifull excellency of the soule, and so redounds upon the body, by a continued constant influence, as Aquinas thinks. Or, (which I rather follow) that those excellent endowments and heavenly splendours are originally and dispositively implanted by 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, Phil. 3. 21. And that is happyness and honour enough, inexplicable, supereminent.

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

Quibus omnibus pro nostro modulo consideratis & tractatis, hae summa consistitur, ut in resurrectione carnis in externum eas mensuras habeat corperum magnitudis, quas habebat, perficiendae live perfectae, cuiusque indita corporis ratio juvenitis, in membro cum quoque omnium modulis congruo decore serveretur. Ibid. Cap. 20.

All the bodies of the Elect 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 wrote his Saying.
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shapes, infancy, or decrepitinesse of stature, 

From want of meate, drinke, mariage: for we 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 physick; for, we shall enjoy * perpetuall impregnable health: a glorified body cannot possibly be distempered; either by inward contrariety of elementary qualities; or any outward contagion, or hurtfull impression: of aire; to coole our heat, or keepe us from stifling: of clothes; for, we shall be clothed with long white robes of immortality, Rev. 7.9. which can never bee worn 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 Majestical brightnesse: of Sun; for the glory of God shall illsighten 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 everlastinge exemption, and privilegge 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 Himsellfe, and run parallell with the longest line of eternity. In which respect also, our condition
condition is a thousand times more happy and glorious than if we had stood still with Adam in his innocency and felicity. If so, he could but have conveyed unto us bodies immortalis * poten-
tia non moriendi ex Hypothesi, as they say; that is, endowed onely with power of not dying, if so and so: but now they shall be immortalis im-
potentia moriendi, that is, shine for ever in the highest heavens with impossibility of ever perishing.

2. Impotentia moriendi ex gratia creationis: sic Angeli & animæ humanæ sunt immortales.
3. Impotentia moriendi ex gratia doni: sic coelestia novum, terra nova, corpora beatorum immortali tatem habebunt.
4. Potentia non moriendi ex aliqua Hypothesi, licet in fetic mortale. Sic homo ante peccatum erat immortalis corpose, ex Hypothesi unionis eum anima originaliter perfecta, immortali.

2. Incorruptibleness, 1 Cor. 15. 42. 54. For, every glorified body shall for ever bee ut-
terly 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-
quisite temper and harmony of the Element-
ary qualities freed everlastingly from all possi-
ibility of any angry contrariety and combate: Or, 3. Which seemeth most probable and approoved 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
other 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 Cor. 15. 43. Our soules are in nature, sub斯坦ce, and immateriality like the Angels of God: One of which killed in one night an hundred fourscore and five thousand, 2 Kings 19. 35. And therefore little know we, 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 plentifull inhabitation; and it shall also put on a body, which brings with it besides its owne peculiar inherent power, an exact serviceableness and sufficiency apted and apportion'd to the soules highest abilities.
and executions; * how incredibly powerfull and mighty may we suppose a Saint in heaven shall be? * In futuro igitur, ut jam praebivimus, & sic justus ortus erit, ut etiam vis velit, terram commovere posset. An felm de similitud. Cap. 52.

Verum praebabunt viribus, quicunque supernis viribus associantur civibus, in tantum, ut nullatenus illis quisquam obstricture valeat, vel si movendo quid, aut ever-tendo voluerit, a suo statu quin illíco cedat. Nec in eo quod diciimus majori laborabunt constat, quam nos modò in oculorum nostrorum motu. Ne quae similitudo illa Angelorum nostro excidat ab animo quam adeptur sumus in futuro quatenus si in hac fortitudine, aut in his quae dicturi sumus ad exemplum non occurrit, vel ipsa per quam Angelis adequadum, ad ea comprobanda posit. Si igitur in quibus Angelos valere constat, nostra nihilominus fortitudine valeat: neminem autem qui dubitet puto existere, Angelos ea quae volunt fungi fortitudine. Cum igitur similes eis fuerimus, nuncquam imbecilliores illi crimus. Sed fortassì quos ret aliquis, quid nobis tunc illa fortitudine praebabit, cum singulis tam convenienter, ut conveniàs nequeant ubi, dispositis nihil immutandum, nihil eternendum, nihil flatuendum sit, in quo vires suas exercere posset: Quo hoc dicit, paucis nobiscum quid in humi modo habeat usus humanus attendat, & videbit quia non sempert omnibus quae habemus, & quae nos habere non parim gaudemus ad utimur. Sicut verbi gratia, ipsò viù potestare aliqua nonnullarum scientiarum, & multis in hunc modum: sic & tunc de qua agitur fortitudine erit. Sola namq; possefio nobis grata erit, & exultatio grandis: licet in actu nequaquam sit necessaria nobis cunctis, ut dictum est, in suo statu convenienti locatis. Hac cadet quae stio, 1 aut de velocitate, aut de aliqùa beatitudinis partium movetur, hac solutione, si non ap- prove lector inveniret, solvat iibid.

4. Spiritualnesse, 1 Cor. 15.44. Not that our bodies shall be turned into spirits, but implied spiritually. Or more fully thus:

* Corpus

Because they shall be fully possefied with the Spirit, which dwelling primarily and above

Dei: Sicut movetur ab animâ: non quod anima tunc sit ceffatura movere aut agere: sed quod ipsa quomplena spirituali luce, & perfectione corpus spiritualitatem tuam movetur, ut cibo, potu, vestitiu, acere, calore nullo indigatur amplius. Par.

Excitatur corpus spirituali] Hoc est vitam & Esse suum non tam habens ab animâ ipsa ejus; facultatis naturalibus: (Quanquam etiam tam cadem hæ anima nostra conjunctur cum codem ipso corpore nostro, & per eam etiam tam viramen) tamen corpus quod excitabitur, non tam habebit vitam & Esse suum ab eò quam a Spirituillo Christi, quia ita ut se loquar, animabit & animam istam & corpus studet, ut totus homo gloriosus inlatur ipsius Christi conspiicendus sit. Rollo in J ohan Cap. 5.

K 3 measure
measure in Christ our head, is communicated from Him to us His members; so that then we shall no more live by our animall faculty, nor need for preservation of life, meate, drinke, sleepe, clothing, physicke, or the former naturall helps. In which respect they cease to be naturall bodies, being freed from those animall faculties of nourishing, increasing, and multiplying by generation. They shall no more live by virtue of food and nourishment thrice concocted: first, in the stomach, &c. but shall be spirituall 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 spirituall, Angelicall, most absolute, and free obedience.

As the spirit serving the flesh may not unjustly be called carnall; so the body obedient to the soule (faith * Anslin) is rightly termed spirituall.

* Sicur spiritus carni servient non incongrue carnalis, ita caro spiritui serviens recte appellatur spiritualis; non quia in spiritu convertetur, sicur nonnulli putant; eò quod scriptum est: Seminatar corpus animale; surgit corpus spirituale: Sed quià spiritui summâ & mirabili obtemperandi facilitate subdetur, ulq; ad impleandam immorralitatis indiflollub lis securissimam voluntatem omní molestia sensu, omni corruptibilitate & tarditate detracta. Non seiuim enim non erit tale, quale nunc est in optimà valetudine, sed nec tale quidem quale fuit in primis hominibus ante peccatum. Quicíet mortuus non essent, nisi peccassent, alimentatis tamen ut homines utebantur, non spiritualia, sed adhuc animalia corpora gdistantes. De Civit. Dei Lib. 13. Cap. 30.

Non potestas, sed egestas edendi ac bibendi talibus corporibus anseretur. Vrte & spiritalia erunt, non quià corpora esse deßissent, sed quià spiritu vivificante subdissent. Idem. Ibid. Cap. 22.

3. By reason of their * activeness, nimbleness, agility: whereby they shall be able to move from spirituale, quià velocitate, levitáte, perspicuitate spiritoibus erit æquale. Idem Tom 9 p. 2. Mibi. pag 1084. place
place to place with *incredible swiftnesse and speed; not being at all hindred by their weight. An heavy lumpe 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, (saith Austin:) And shall not God give that ability to our bodies, which the Artificer doth to the lead? &c.

Here some of the Schoolemen moove an idle unnecessary question: to wit; Whether glorified Bodies moove 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 moove from place to place in an instant: it will necessarily follow that the same body is in an instant, Intermino a quo, locis intermedij & 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 destroyes the nature of a true Body.

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

* Corpus gloriosum moveret in tempore, sed imperceptibili propter brevitatem Supplement 3. pag. 48. Art 3.*

* But not in an instant, as *Aquinas* his argument demonstrates unanswerably thus: In motu locali spatium & motus & tempus simul dividuntur, ut demonstrativa probatur in & Phylic. Sed spatium quod transit corpus gloriosum per sum motum, est divisibilis: 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 passe from place to place --- from East to West, &c. (if he speake properly)

5. The glory of bodies in heave.

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


1 Excellent proportion of bodies in heaven.
OF HEAVEN.

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

2. Amiability 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 quicknesse and modest meeknesse 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 cheerfulnesse 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 concurre in eminency and excellency in glorified bodies.

1. An exquifit feature and stature, beautified by God’s owne blessed all-mighty hand, with the utmost of created comlineffe, and matchlesse proportion.

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

3. And both these actuated to the life, preserved in perpetuall freshnesse and oriency, and quickened still with new supply of heavenly activenesse and amiablenesse by a more glorious soule; (for, if the brightnesse of the body shall match the light of the Sun; what, doe you thinke, will bee the glory of the soule?) and by an infinitely
* Vt anima infinitis more gloriosi spirit, which shall plentifully dwell in them both for ever.

**OF HEAUNEN.**

* * * * *  

**Amplification of the glory of bodies in heaven.**

* 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 contulerim, nihil tam pro illius splendoris dignitate explicabimus. *Serm. de misericordia.*

* In illa si- *The beauty of the just in the other life (faith. * An-  

felme *) shall be equal to the glory of the Sun, though sevenfold brighter then now it is.

* Hujus quoque corporis claritas tantum Solem ex- *The brightness of a glorified body doth as farre ex-  

cell the Sun, as the Sun our mortal body.

* Then shall the righteous shine forth as the Sunne, in the Kingdome of their Father. *
Not (faith * Chrysostome) because they shall not sur-
pashe the brightnesse of the Sun; but, because that be-
being the most glittering thing in the world, hee takes a
resemblance thence towards the expressing of their in-
comparable glory.

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

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

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 concurre and consist in excellency, in glorified bodies.

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

The exercises of the senses in heaven.

Heere the Schoolemen according to their wont do curiously inquire, discourse 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 eare drinke up with infinite delight, the vocall harmony of Halelu-jahs, &c. But also audaciously undertake to define without any good ground or sound warrant, many particulars about the other senses, not without much absurdity, and unspiritualnesse. But let it be sufficient for us, without searching
searching beyond the bounds of sobriety, to know for a certaine that every sense shall be filled with its severall singularity and excellency of all possible * pleasure, and perfection.


4. In a fourth place, let us take a glance of the unutterable happiness 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 Angelicall and humane understanding and eloquence, come infinitely short of expressing them to the life; I will at this time but give you at taste onely, in the understanding Part:

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

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 Aenæs 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 surpasseth all other in nature: for shall the pleasures of the affections so exceed the senses, as much as the obtaining of desire and victory exceedeth a song or dinner? And must not (of consequence) the pleasures of the intellect or understanding exceed the pleasures of the affections? We see in all other pleasures, there is a satiety; and after they be used, their verdour departeth; which beth 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 interchangetable; and therefore appeareth to be good in it selfe, simply, without fallacy or accident.

Now this learning shall then be fully perfected, and raised to the highest pitch: so that the least and lowest of the Saints in Heaven shall farre
surpass: in cleare contemplation of the causes of all naturall things, and conclusions of Art, the deepest Philosophers, greatest Artists, and learned Linguists that ever lived upon earth.

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

As,

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

The mysfts 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.

* Peculiari-
ter apud A-
strologos θα
caururus du-
catur, qua ap-
parent in cé-
lo. Ast.
2. We shall clearly see and comprehend the vanity and rottenness of all Heretickall 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 Jeptah sacrificed 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 wonderfull ravisement 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 shall 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 leffe: 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 setteth 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 convering for ever with our old deare Christian friends, and all the glorious Inhabitants of those sacred Palaces, will mightily please and refresh us with sweetest delight.

Therefore we shall know one another.

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

1. If Adam before the fall had that measure of illumination, that hee knew Eve, and from whence she came, at the first sight: much more shall our knowledge in heaven, and highest 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 scene: how much more shall we, being fully illuminated, and perfectly glorified in heaven, know exactly all the blessed ones, though never acquainted with them upon earth?

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 pleni-fully endued with all knowledge, and supernatu-rally illightened by the Holy Ghost.

Many of the ancient Fathers are of the same mind: (Whose authority J never urge for nece-sity of proffe; God's blessed Word is ever more than infinitely all-sufficient and super-abundant for any such purpose: but onely, either, 1. Som-times 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 reasona-ble opposition to the corruption of the times, is falsely charged with novelty, singularity, and too much preciseness.)
1. There was a Widow in Austins time, who craved very importunately both by word and writing, some consolations from him, to support her under that incomparable cross of her husband's losse and widow-hood; and, as it may seem, she desired to know whether she should know him in the second life. For the first, he hits upon the sweetest, mightiest, and most 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 praeventem 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 quiique aperiat, abscondatur alienis, ubi nullus erit alienus. Ibid.

2. In* the Elect (faith another) there is something more admirable; because they do not onely acknowledge those whom they knew in this world; but also, as men seene and knowne, they know the good, whom they never saw.

* Fit autem in electis quidam mirabilius, quia non solum eos agnoscunt, quos in hac vita noverant; sed ve- lut viros vidos ac cognitos, recognoscunt bonos quos nunquam viderunt. Greg. loc. supra cit.


3. There (faith* Anselme) all men shall be knowne of every seuerall man, and every seuerall man shall be knowne of all.


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

Yet let me tell you before I passe out of the Point; that this for the most part is the curious where of all people; who feeding faulyly their presumptuous conceits with golden dreams, and vaine hopes of many future imaginary felicities in the world to come, whereas in the meane time they have no care at all, use no meanes, take no paines to enter into the holy path, which leads unto that blessed place. It is even as if one shoulde busie himselfe much, and boast what he will do in New England when hee comes thither; and yet (poore man) he hath neither ship nor money, nor meanes, nor knowledge of the way, nor 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 between a mortall and glorified body: neither in a worldly manner. In which respect faith Paul, 1 Cor. 5. 16. Henceforth know we no man after the flesh: yea though we 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 spirittual, as wee know them in Christ, by the illumination of the Spirit.

* Perpende, valete, quum grata sit sapientia ista, qua tu fieri ab omnibus, fie noscentur in vita illa, ibid. Cap. 61.

A foly to enquire after the glory of heaven, and not to walk in the way that leads thereto.
5. Wee shall know the spirituall substances, offices, orders, excellencies of the Angels: the nature, immortality, operations and originall of our owne soules, &c. In a word, all things knowable.

Cum electi antiquos patres in illa aeterna hereditate videreint, eis incogniti per visum non erunt, quos in opere semper noverunt. Qua enim illis omnes communi claritate Deus vix conscientium; quid est, quod ibi scientem, ubi scientem omniascientiam? Greg. Dialog. Lib. 4. Cap. 33.

Neque sola viis Dei sanctis hominibus in ceelo promittitur, sed erat omnum serum, quas fecit Deus. Hic quidem in terris cernimus per sensum videndi, solem, & lunam, & stellas, & terras, & maria, & fluminia, & animalia, & arboreis, & metalla. Sed mens nostra nihil omnino cernit; i.e. nullam substantiam creatam perfectè novit, non differentias essentiales, non proprietates, non vires, ac ne animam quidem simul homin videt, sed more coecorum palpando effeet, & discurrendo per rationem aliquid cognitionis acquirit. Quale ergo gaudium erit, cum intelligeant nostrae revelationis facie manifesta videbit naturas omnium rerum, differentias, proprietates, vires? Et cum quanta exultatione obtupereet, cum videbit exercitum Angelorum innumerabilem, quorum nullus cum alio in specie convenit, & differentias omnium & singulorum perpiciat intellectur? De aetern. Felicit Lib. 3 Cap. 2.

When we shall know God in heaven, we shall in Him know the manner of the work of Creation, the mysteries of the works of our Redemption: yea, so much knowledge as a creature can possibly conceive and comprehend of the Creator and His works. P.P.

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

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

I. Some say, God shall then be knowne by a Species representing the divine Essence: and by a
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 it Selfe: yet they also require light of glory to elevate and fortifie the understanding by reason of its weakenesse, and infinite disproportion and distance from the incomprehensible Deity.

3. Others hold, that to the cleare vision of God, there is not required a species representing the divine Essence, as the first sort suppose; nor any created light elevating the understanding, as the second sort think: but onely a change of the naturall order of knowing. It is sufficient (say they) that the divine Essence be immediately represented to a created understanding. Which, though it cannot be done according to the order of nature, as experience 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.

But it is sufficient for a sober man to know, that in heaven we shall see Him face to face.
And here by your good leaves, I will bee bold to make benefit of the instant occasion, because it is very seasonably coincident with the Point; And press from that the practice of this last mortifying motive. These artificiall formes of sadness, and complementall representations of sorrow in blacks and mourning weeds, are nothing for my purpose: neither do I desire to stirre up or renew in any man thoughts of heavinesse, or griefe of heart, which hee might conceive and nourish by reason of some particular interest in the bounty, love, person, and worthy parts of the departed: many times men are too forward and overflowing in those tender offices, and last demonstrations of naturall affection. And therefore my counsell in such cases is; that wee shoud shew our selves Christians; and by the sacred rules of Religion ever prevent that unseasonableness and excesss, which many times with a fruitlesse torture doth tyrannize over the hopelesse hearts of meere naturall men.

The Point that I would principally press, and perswade unto, is a Christian and compassionate taking to heart, the publike losse, that every one of us may upon that occasion bee truly humbled in himselfe,
himself, and bettered in his own soule. And I tell you true, especially in these times, this loss is great.

He was a reverend and learned Judge, a Prince, and a great Man in Israel: nay God upon earth, for so are Judges stiled by the Spirit of God, Psal. 82.6. Though he be departed this life like a man, and fallen as one of the Princes.

But these are nothing; they are but bare titles in respect of any true worth.

He was really remarkable, and renowned for very speciall judiciary endowments, and sufficiencies; and those aided and attended with many worthy additions of morality, and subordinate abilities. As first,

1. Such calmnesse in his affections, and moderation of his passions (as I never saw) even in his ordinary carriage. He might have been a mirrour (me thinks) in this point even amongst the exactest Moralists. And they say, that appeared most eminently in his publike passages and executions of justice. And how needfull a virtue this is to a Judicial Place, those may best conceive, who either feel, or but consider what a cruell and intolerable thing it is for an ingenuous man to stand before a Judge, who is prejudicately and passionately transported with anger, malice, or hatred against the party to be sentenced.

2. Patience to heare the basest, both parties, all they could say. And unwillingnesse to lend his ear to the one, without the others presence.

3. A great and happy memory.

4. Singular sagacity in searching and diving into
to the secretest and utmost circumstances (so far as was possible) of the causes that came before him, that he might give the more righteous judgement.

5. A marvellous rendernelle, and pitifull exactness in his inquisitions after bloud. Holding, on the one side, the life of a man very precious: and yet, on the other side, perswaded of the truth and terrour of that place, Numb. 35:33. For bloud, that defileth the land, and the land cannot be cleansed of the bloud that is shed therein, but by the bloud of him that shed it. But yet all these, whatsoever you apprehend, in my concept had not beene much worth, though good in their owne nature; neither (to tell you true) should I have so much as nam'd them, had they not beene aided (as it were) and managed with three other most noble and necessary vertues, especially in these times, which actuated them (as it were) and gave them their life and lustre.

1. A love to integrity, the right and truth in all his judicall courses, which (for anything I know, or could ever heare) no man living upon just ground can or will contradict.

2. With a constant and resolute heart-rising against bribery and corruption; the cursed bane of all goodnesse, honesty, and good conscience, wheresoe'er it comes. And to this, that high place he worthily held about the Prince, can give royall attestation: where hee qualified fees to his owne losse; and protested his resolution, and all possible opposition to all offers for offices, with this reason: hee would have them come in cleare-
handed, that they might deal honestly in their places. And his owne followers, to whom he gave a charge at his first entrance to a judiciall place, that they should not meddle, nor make any motions to him, that he might be secure from all appearance of corruption. And, as I am credibly inform'd, his ordinary reading of great letters, and rejection of gratuities after judgement given.

3. With a noble and unshaken resolution, and mighty opposition of Popery: and that without respect or feare of any greatnesse, as wee have evident demonstration. Now of this wee need no further testimony (though there be very pregnant and plentiful besides) than the present triumph of the Papists; and barbarous insultations of that bloudy and murderous generation. And especially in yonder Countrey of Lancashire, and those Northerne Parts; where hee shooke the pillars of Popery more valiantly and successfullly, than any these many yeares. Officers in those Parts observ'd, that in his two or three yeares, hee convicted, confin'd, and conform'd moe Papists than were in twenty yeares before. And that last charge he gave at Lancaster in his last Circuit but one, (for I meddle not with the last of all) for law-learning, earnestnesse and excellency against Popery, prophanenesse, non-residency, and other corruptions of the times, and for the extraordinary heartning and encouraging all good men and godly Ministers was such, that I am perswaded, it will be remembred with deareness and love, while any honest man that heard it or heard of it, is
is alive in those Parts. To go no further then: and this I now say, I speake of him as he was growne in his latter time; and out of hope he would have continued: and I speake it also in compassion of mine owne countrey: which I know by too good experience how pitifully it lies bleeding under the insolency of Papists, and multitude of Priests: and then I say, the redemption of the life of such a Judge, in such times as we live, for the good of such a country; if we go no further, if that had consisted with God's pleasure, had beene worth a King's ransome.

I lay these things thus together upon purpose to aggravate the losse, that a compassionate consideration of the greatness thereof in those respects I havetold you, may be as powerfull in begettting a godly and profitable sorrow and taking it to heart in all truly religious and loyall hearts: as I know rejoicing in his fall will create in the insolent spirits of the enemies to God and the King, (I meane the Papists) barbarous insufflations and triumph. I am perswaded, if we get as much humiliation out of the sense of a true losse, as the Papists hardning and obduration by apprehension of their imaginary gaine, we shall make a good use of his death. I am a little more earnest, because I perceive the Papists begin already to calumniate and flander.

Here is yet another Point of profitable consideration from the present occasion. When any worthy man in a State, especially who takes a faithfull discharge of his place, and the publike good to heart,
heart, is cut off by the hand of God; it is in a Christian jealousie, and out of spirituall wisdome to be holden as a presage of some more fearefull generall judgement to succeed. I have my ground, Isa. 3. 1, 2, 3, &c. And therefore my counsell is, and in the present case for one, when any good Patriot which in some high place like a strong Pillar opposes the corruptions and Popery of the times: or any faithfull Pastour, which by his prayers (like a Moses) stands in the gap against the indignation of God, is taken away; that we take it to heart, as a Memento, to make our selves ready against an evill day. And to tell you my mind, I am much afraid some heavy thing is preparing for us, our sinnes are growne to such a height. I am no Prophet, nor the sonne of a Prophet; yet out of a comparative contemplation of God proceeding with his owne people in all former ages, I cannot but concurre with the judgement of a great Doctor delivered in an high place: The sinnes of this Land are come to that elevation, that there is scarce left any roome for the mercy of God to helpe us. They are even full ripe for His revenging Hand. To his foure reasons I add two more: his are taken, 1. From the greatnesse and crying of the sinnes, which are very horrible; Atheisme, whoredome, Sodomy, bloud-shed, oppreßion, sayes he; I add pride, drunkennesse, u-sury, &c. 2. From the generality of them. All sorts are wrapt in them. 3. From their impudency; with brazen browes, and whorish fore-heads they out-face the Sun. 4. From their impatien
patience of admonition and reformation: they grow so upon us, that all the Pulpits in England cannot beat them downe. Add a 5. from 2 Chron. 36.16. And a 6. from Isa. 3. 1,2,3. & seq. I meaneth the dropping away of many worthy men: and few take it to heart, or consider that they are taken away from the evill to come. We have lost many a godly man within this few yeares. The Princes Court was not many yeares since disrob’d and bereft of one of the noblest men that euer trod upon English mould, besides other noble ornaments, his eminency of grace made him so. For, Christian Nobility is best and truest, where God Himselfe is top of the kin, and Religion the root; in regard whereof all the rest (I meaneth that of riches, birth, learning, or morality) are but shadowes and shapes of noblenesse. And the other yeare, a very worthy Doctor, and triumphant Champion against the Giants of Rome. Against whom they have since sent out an illiterate libell, cal’d, White dy’d Black; fit for the foule and black mouthes of such railing Rabsbakhs. And now of late, to say no more, of a Chancellour of rare and remarkable integrity in his Place. I have not yet done, and yet the time is done: onely a word or two therefore, and so I’le make an end.

And yet let no man think, that I am come hither;

1. Either to smooth and mollifie any faults or frailties; any fals or infirmities; any personall sinnes or imperfections that might be in this great Man. I dare not go about to cover them; that’s not
not my office; I leave that to the precious blood of
the Son of God, and tender-hearted mercies of
our gracious Father. I would rather in this point
advise great men to walk warily. For, their great-
ness makes their sins greater, and their mightiness
will make them mightily tormented, except they
stand constantly on God's side. Height of Place
ever adds two wings unto sin: Example and Scan-
dall; whereby it soars higher, and flies much fur-
ther. If the Sun be eclips'd and obscur'd; a thou-
sand eyes gaze upon it: a lesser Starre may be dark-
ed, and no man take notice.

2. Or to fasten upon him any false praises in a
flattering funerall Panegyrick. I dare not dawbe
for a world of gold. Himselfe abhor'd that; And
not long before his last sickness complain'd much
against flattery, as a grievous iniquity of the times.

3. Or to make a solemn and formall narration
of all his noble commendable parts. When I un-
dertooke this business first, I studied onely, and
bethought my selfe, how I might speake most pro-
fitably, and make the best use of the present occa-
sion to my living Auditors. And had I not found
pregnant matter for that purpose, I had not beene
here this day. And therefore for conclusion, and
as the last and best service I can now doe unto him,
to whom I owed as much as any man alive: I will
labour from the occasion to worke some heavenly
good (if God so please) upon the hearts, pre-
sented here this day as a selected and choice num-
ber of his worthieft and dearest friends. And to
this end give me leave to single out, and propose
for
for imitation, some worthy and noble parts of his, and only those which I conceive may be most seasonable and suitable to the exigency of my Auditory. And I must also crave the aid of your loves unto him, & those softened thoughts of mortality which are wont to attend these times, that I may convey and commend them to your liking and practice with more success and stronger impression.

And the first I shall commend unto you, is,

1. His singular integrity and honourable purpose in disposing those Ecclesiastical livings he had in his power. And in this Point I my selfe can say, more than any, who tasted deepest of his worthy dealing this way. When I never sought after, as it is famously knowne, nor thought upon any such thing, he sent for me, and bestowed that which I presently enjoy most freely. Which, though every Patron ought proportionably to doe, yet the horrible corruptions abroad in the world in such cases, doe (as it were) by a kind of Antiperistasis make a duty a transcendent vertue. And this was not all. Though incrochments upon the Church be like the breaches of the sea; a thousand to one never returne: yet did he restore to a farthing all that which had a long time beene detain’d from the Church; and parted with it most freely; though hee had as much wit and power as any other to have continued it so, if he had pleas’d. And I said Ecclesiastical livings, though I instance but in one; because I partly knew his purpose for the rest. For, he gave me himselfe this message to as worthy and reverend a man,
man, as I know unprefer'd in this Land; that if he would come unto him, he would give him the first that fell; and for no other reason in the world, but because he heard he was a reverend and worthy man. Now lay these things to the practice of the times, wherein there is such sinfull and Simonical packing together, compacting, secret covenanting with the party or friends for present money, or after gratifications: some part of the tithes, or his owne must be reserv'd to the Patron, or he must be the Farmer at his owne price; or pin a wife upon the sleeve of the Parson, as they contemptuously speake, (a base also and unworthy respect) or the like such wretched combinations to helpe one another towards Hell: my disacquaintance must excuse my ignorance in the tearmes: and then tell me if this was not a noble part in him worthy the imitation of the best. I am perswaded in this Point, he might be a pattern not onely to all here present whom it might concerne, (though I look upon the faces of some who have dealt also very nobly this way) but to all the Patrons in England. Be pleas'd then you that lov'd him to tread in his steps herein; and the rather because your unconscionablenesse in so high and important a point for the glory of God, and the good of the Church, may not only bring upon your owne heads, your houses and posterity, the curse of God in the meane time: but also a company of poore soules cast away by reason of your corruption, against you at that last and great day: who will then cry out upon you before the face
face of God, Angels and men; that you were the men who for a little bloudy gaine put upon them an ignorant, idle dissolute, non-resident, or some way unfaithfull Minister; (For, it is too common, that those who enter corruptly, deal unconscionably in their places) whereby they must now perish everlastingly; whereas if you had been honest and uncorrupt, there had been hope they might have liv’d in the endless joyes of Heaven. And what a vexing cry in the eares of all sacrilegious Church-robbers will that be of a damned wretch in hell; when he shall complaine everlastingly, that his soule had been sav’d, if such a man had not been Symoniacaill.

2. His forbearing travell upon the Sabbath in his Circuit. Whereby he wan a great deale of honour to his name over all this Kingdome; prevailed in the fame with others of his owne reverend ranke; and by his example (as hath beene obferv’d) wan much encouragement, increase and regard to Religion in those Countries thorow which he past. I would I might so much prevaille with you, as that upon this occasion you would be content to take neerer to heart a more holy and heavenly spending of the Lords Day. Not one ly in forbearing sin, the workes of your calling, idlenesse, vaine sports; this is but one ly flying evil, and privative good; but also to ply with conscience and reverence all Gods holy Ordinances; prayer, reading, singing of Psalmes publickly and privately; the Word preached specially, conference, meditation, and the like: and to feed and
and satisfy your prepared and hungry souls with all that sweetnesse, comfort, and spirituall strength; which they are wont to conveigh into humble hearts upon God's holy Day; this also is doing of good and positive pietie. For, a thousand to one, a constant keeper of the Sabbath is found-hearted towards God: and as great odds, a common Sabbath-breaker (howsoever he may deceive his owne heart) is intruth and triall a stranger to the power of grace, and life of godliness.

3. His patient yeelding, and submission to private admonition. A vertue, ordinarily as farre out with great men, as flattery is familiar. Yet in him so as I tell you. Something there was, to which his private affection was very much endear'd; and his reputation thereabout in the respect of the world was also entangled in some more publike engagement. And yet when I in zeale and love to his soule and salvation, prest upon him in private as a Minister of God, and in the humblest manner I could, tendering my reasons against his resolution; after he had well thought upon't, it never went further, all was dash'd for ever. Yet let me tell you, he had formerly given me encouragement hereunto; intreating me once in private, to deale plainly with him. And now I am griev'd at heart, I did not more in this kind. Now I would to God, you would imitate him in this also; especially you that are great ones. Alas! You'll give the Physitian leave to tell you the diseases of your body; the Lawyer to shew you any flaw that
that is in your state: your Horse-keeper to tell you the surfits of your horse: nay, your Huntsman the surrants of your dogs: and shall onely the Minister of God not tell you your soules are bleeding to everlastinge death? Now God forbid.

4. Histaking his high place to heart. I meane his extraordinary industry and indefatigablenesse in his judiciary imployments. His painefulnesse this way was wonderfull even after his last sicke-nesse had feaz’d upon him. If I should report unto you the particulars from eye witnesses, you would marvell. And I rather name and commend this unto you, because the contrary is cause of great misery in a Common-wealth. Oh it is lamentable, when men mount into high roomes only in a bravery, and vanity, and desire to be ador’d above others; or follow the execution of their places, and administration of justice, only as a Trade, with an unquenchable and unconscionable thirst of gaine; which justifies the common resemblance of the Courts of Justice to the Bush; whereunto, while the sheep flyes for defence in weather, he is sure to lose part of his fleece: when cunning heads hunt after greatnesse and promotion, purposely to execute the lufts of their owne hearts, and attaine their owne ends. Oh! this is the curse and cut-throat of worthy States; the bane and breake-neck of all honest government. Formalities of justice without a reall care and conscience to search the truth, and deale uprightly, do but serve to smother innocency and right: and
that which was necessarily ordain'd for the common good, is through shamefull abuse made the cause of common misery. I would all the Magistrates in the Country were my hearers in this Point; I would hence intreat them with all earnestnesse and contention of Spirit, as they love either God or their Country; that they would with all noblenesse of a free spirit, and clearnesse of a good conscience, take their Places of Justice to heart; be active, conscionable, resolute; not onely formall and cyphers; hunters after praise and plausiblenesse; that they would abominate even all appearance of bribery and partiality to the pit of hell: that they would not be angry with us when we press and perswade them to found courses against the Papists, and dejection of Alehouses, upon which point His royall Majesty, and the worthy Judges so much beat; and when all's said, are the sinks and sources of all villany, &c. otherwise, howsoever they may please themselves with the common applause: it were better the Common-wealth had never knowne them.

5. His resolutenesse against rising by corruption and bribery. Whereupon (as I have heard) when he was first presented to that place of honour about the Prince, it pleased our gracious Sovereigne to stile him the Judge which would give no money. A blessed thing it were, were this heart in all. Then should we not have vines, olive trees, and figge trees wither away in obscurity, and brambles brave it abroad in the world. We should
should not have servants by instigation and bribery clime on Horse-back, when Princes like servants walke upon the ground. And this worthy Part in Him, was a very convenient Companion, and necessary Consequent as that was of the former. For Ile never beleevve, that a man which purposes from his Heart to be faithfall in a publicke Charge, will ever be very forward in an ambitious pursuit of it.
The illumination of Nature taught the heathens so; and therefore they condemn it by a law de ambitu. Hunting after one hie roome even morally is most unworthy a Man of honour and worth, and Hee cannot better express His insufficiency, and weaknesse of Spirit, who is transported with an impotent and impatient Humour this way. But now if to this ambitious baseness there bee an addition of bribery, it makes the matter a great deale more vile, and dishonourable. Of this hateful Merchandizing, besides other infamies and iniquities, which mingle with it, it is commonly said, That He which liveth in grosse, selleth by retaile. And therefore if a Man would continue truly Noble and Worthy, comfortable in His conscience, and faithfull in His Place, if He be advance, let him either rise fairely, or else thanke God, and be content with His present station.

6. An easinesse of accessoe, affablenesse of carriage: A faire, loving, kind deportment towards all. I never saw a man of such worth and greatness looke more mildly upon a meane Man in my life. And yet with so grave a presence, that neither the authority of his Person, nor due attributions
to His Place receiv'd any disparagement or diminution. I omit not even this, because even in this also He might have beene a notable Precedent to take downe the haughty imperious carriage of many abroad in the world of farre more inferior Worth and Ignoble birth. For amongst all the degenerations of our gentility; (I speake not of all, we have many truly so called and worthy Gentlemen) from that true Noblenesse and Ancient Worth, which dwelt formerly in the Gentle brents of English Nobles, this is not the least: That they thinke to beare downe all before them with an artificiall affected impetuousnesse, as it were of Countenance; a disdainefull neglect and contemptuousnes in their Carriage, with a kind of outbraving and brow-beating of their Bretheren, As though brave Apparell and a big looke were demonstrations of a Noble Spirit, whereas very often they only guild over a worthlesse, weake and graceles Inside. As amongst Profeffors of Religion, Hee's the best Christian, which is most humble: so in the Schoole of Morality hee hath beene holden the truest Gentleman, which is most courteous.

7. His happinesse in having Religious Followers. Follow Him also in this. Hee tasted the fruit of it in his last extremities. For being cast by Gods Providence upon that Place in the Country where He had not such meanes, and opportunities for those last comfortable Spirituall Attendants, which a dying man would desire: They were both able, and did pray with Him to the Occasion, and present necessities, wherewith he seemed to be much

See Basil 406. ad finem.
much affected, and spoke reasonably unto Him out of the Booke of God. Whereupon J must tell you; (Let as many prophane scornefull Spirits gybe or gnash the Teeth at it, as will) Those Followers of His whosoever they were, call them Puritanes, or what you will; Howsoever they might misse in some complementall circumstances, by reason of those amazements and griece which late fresh upon their Hearts for the losse of their so Noble a Lord, yet they did Him in those last Agonies more true service and Honour then all the swagging Good-fellow Serving men will doe their Masters unto the worlds end: Let them follow you, as long as you will.

8. A right conceit and commendation of profitable and conscionable Sermons. He hath beene often heard of late times reply thus or in this fence to contradictions: J cannot tell, saies He, what you call Puritanicall Sermons; they come nearest to my Conscience, and doe Mee the most good. This of all the rest, I had purpos'd to have prest most upon you. If you were but thus affected, to say the least; you would begin to looke towards Heaven. But I have already trespassed too much upon your Patience. And therefore I conclude this Point with that of Paul; Phil.4.8. Finally, Brethren, &c.
A SERMON PREACHED AT
LENT ASSISES, Anno Domini, MDCXXX.

At Northampton, before Sir Richard Hutton and
Sir George Crooke,
His Majesties Justices of Assise, &c.


For Brethren, you see your calling, how not many wise men after the flesh, not many mighty, not many noble are called.

The blessed Apostle Saint Paul perceiving, that his preaching, and plantation of the Gospel of Christ received strong and mighty opposition in the City of Corinth, a famous Mart Towne, seated between two Seas, the Ægean and Ionian, and so fit for
for commerce with other Nations, full of wealth, knowledge, glory and the rest of earthly excellencies, labours in this Chapter to abase, and dishonour the pride, and vanity of all humane greatness, and to advance the neglected Mystery of his Heavenly Doctrine, and the glorious power of downe-right preaching, which the great men amongst them esteemed foolishness, yet indeed such as by which the Lord of Heaven and Earth faveth those that believe. And hee so farre acquaints them with the counsell of God in the point: that he gives them to understand that upon the matter, whereas the noble, the mighty, and wise after the flesh, with all the bravery and selfe-confidence vanish and perish: Meaner men of lower ranke, and more contemptible are converted. In the words I read unto you hee appeales to their owne experience in the point, and bids them looke about, and view well, the worke of the Ministry amongst them, survey, and search throughly that goodly flourishing body of the Church, which he had there created, and collected by his eighteene months presence, and paines: and they shall finde, that not many wise after the flesh, nor mighty, nor noble, gave their names unto Christ, or became professors of the Gospell. But the foolish, and weake things of the world carry all away in matter of salvation, and entertainement of Christ. He renders two Reasons in the Verses following: 1. That the wise men of the world may be confounded: 2. And that God himselfe blessed for ever may have all the glory
The words then being plain: Not many wise men after the flesh, not many mighty, not many noble are called, I build directly, and naturally this point upon them: Few great men go to Heaven: Or thus, Great men are seldom good. I here understand greatness according to the world: In respect 1. Of excellent learning. 2. Worldly wealth and height of place. Both make mighty, nay many times, gold is the more powerfull commander. 3. Worldly honour and nobility. 4. Worldly wisedome.

Greatnesse in any of these kinds is rarely accompanied with goodness, few such great men as these are called, converted or ever come to heaven. I say Few: for I find Divines, both Ancient, and Moderne upon this Text, to make Not many, and Few equivalent: *Primasius, and Anselme, Calvin, and Piscator.*

Sicut non omnes sapientes damnantur: ita nec omnes, qui d vulgo

For proofe of the point:

First by Scripture: Looke upon such places as these.

1. **Matth. 11. 25, 26.** At that time Jesus answered, and said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy sight. Christ who knew full well the bosome of his Father, calling his eye seriously upon the condition of his followers, and fruit of his Ministry:
Ministry: and seeing the Scribes, Pharisees, and great ones of the world, not only not entertain and countenance, but out of their proud and profane malice disdain, and contemne the glorious Gospel, and divine Messages he brought from Heaven; and a company of poore fishermen, and some few other neglected underlings with an holy violence lay hold upon his Kingdom: He brake out into this thankfull acknowledgement and admiration. I thanke thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them to babes: And then ascends to the well-head, and first mover of all his Dealings with, and differences amongst the Sons of men; the sacred and unsearchable depth of this evodius Beneplacitum, the good pleasure of his will: Even so Father, for so it seemed good in thy sight. In an humble adoration of the inscrutable, and immutable courses whereof we must finally and fully rest with infinite satisfaction, silenced from any further search, and carnall curiosities, by that awfull checke, and countermaund of Paul: Nay but O Man, who art thou that repliest against GOD? Flesh and bloud hath in all ages grumbled and repind, kickt and cavil'd about this point; but ever at length by measuring this deepest Mysterie by the line of humane reason, and labouring to fathome this bottomless sea by the pride of their owne wits, they have become wretched opposers of the grace of GOD. We behold the Sun, and enjoy the light, as long as we look towards it but tenderly, and circumspectly: Wee warme our selves...
selves safely, while we stand neere the fire. But if we seeke to outface the one, or enter into the other, we forthwith become blinde, or burnt. It is proportionably in the present point.

Heere by the way from our Saviours words wee may extract a soveraigne Antidote against those temptations, and discontented reasonings which are wont to arise in our hearts sometimes, when we see those great ones of the world, who looke so big, and carrie their heads so high, not onely to carry all before them, to wallow, and tumble themselves with all bravery and applause in the glory, wealth, and pleasure of the world, to swimme downe the current of the times with full saile, and prosperous winde, though many times against the secret murmur, and counterblasts even of their owne Consciences. In a word, in these worst times to have what they lift, and doe what they will: but also lay about them with the fist of wickednesse, and scourge of tongues, to trample if it were possible the lambes of Christ even into the dust, with the feete of malice and pride, by a plausible tyranny, and aide of the times iniquity to keepe them downe still, and still in disgrace: hunting them continually with cruelty and hate like a Partridge in the mountaines, as the Pharisees did Christ: I say when we seethis, let us never be troubled and take offence: let us never be grieved or grow discontent or out of heart. But pity them, pray for them, and posseffe our owne soules in patience, and peace. And after the precedencie of our blessed Saviour,
Saviour, goe in private, and say: I thanke thee.

O Father, Lord of Heaven and earth, because thou hast revealed the Mysteries of Christ, and secrets of the saving way to me a poor wretch, and worme, troden under foot as an object of scorne, and contemptible out-cast, and hast hid them from the wise, and the noble, and the mighty: from the boyesterous Nimrods, and proud Giants of the world. Even so Father, for so it seemed good in thy sight. And there staying a while, ever magnifie, admire and adore with lowliest, humblest and most thankefull thoughts that dearest and dreadful Depth of God's free and incomprehensible love which made thee to differ. Which is as it were the first ring of that golden chaine, Rom. 8. 29, 30. which reacheth from everlasting to everlasting, and gives being, life, and motion to all the means that make us eternally blessed. Out of the rich, and boundlesse treasury whereof, came that inestimable Jewell Jesus Christ blessed for ever, and by consequent, all those Heavenly happinesses which crowne the glorified Saints through all eternity. For so God loved the world, that he gave his onely begotten Sonne, that whosoever believe in him should not perish, but have everlasting life, Joh. 3. 16.

2. John 7. 47, 48. Are yee also deceived? have any of the Rulers, or Pharisees beleeved on him? Here thechief Priestes and Pharisees boyling with much envie and indignation against Christ's preaching, (for he preached with power, and not as the Scribes) And because the peo-
Sermon.

Matthew 4:25.

So flocked after him, (for there followed him great multitudes of people) had sent officers to apprehend him, and bring him before them. Who when they came to him, and heard him preach, they were so strucke and astonished with the most piercing Majestie of his Ministerie, that they had no power to lay hands or hold upon him at all. Upon their returne, these great men gathered together in counsell against him; like so many morning Wolves thirsting eagerly for his blood, calls hastily, and impatiently unto them, before their officers could say any thing: Why have ye not brought him? They doe not examine them about his doctrine, or inquire whether he be guilty or no: but like unjust, and tyrannicall wretches they labour to lay hold upon him, though most innocent, to stop his mouth, and make him sure. But the Officers answered: Never man spake like this man. Wherupon the spirit of prophane malice being yet further enraged in them, they reply: Are ye also deceived? What? Are you turned Gospellers too? Will yee also gad with the giddy multitude after this new Master, &c? And then being frightened leaft they should fall from them, goes about to take them off with a very foolish argument, faith Theophilact (though the Minor would be true, and is the finew of my prooфе) Have any of the Rulers or of the Pharisees believed on him? Alas! No. They are so blinded with an opinion of their devout, and deeper learning, so puffed up with the pride of their high places, so swolne with selfe-conceitednesse of their own.
owne formes and fable glosses, and so possest with prejudice against the spirituall and heavenly Doctrine of Christ: that the very Publicans and Harlots goe into the Kingdom of God before them: That is when they goo not.

And thus it is in all ages of the Church: There is a Lecture I will suppose, To which many of the meaner sort especially, ressort for spirituall food, as to the Market for corporall. Some of which happily wrought upon by the saving influence of that Ministry, begins to blesse God for the benefit, and magnifie his mercy for such means: but some By-standers, like pestilent opposites interpose: yea but which of the great men of the Countrey come to it, when do you see any of the Nobles, Knights, or Gentlemen there: No, alas! They are afraid of hearing of their sinnes, being made Melancholicke, and to be tormented before their time: and therefore they most wretchedly neglect so great salvation, forsake their owne mercies, and judge themselves unworthy of everlasting life. Bowling-greenes, gaming-houses, horse-races, hunting-matches: Their curs, and their Kites: their cock-pits, and their cove- tousnesse, or something doe too often eat up and devour that blessed fat, and marrow of time, those golden, and goodly opportunities, which God in great mercy affords them in the Ministry, to make their peace with him before they goo into the pit, and bee seene no more. For one houre whereof, to heare but one Sermon after the irrecoverable day of visitation is past and expired, they would
would be content to live as precisely and mortifi-
cedly as ever man did upon earth so long as the
world lasts, but it shall not be granted. A thou-
sand worlds will not purchase it againe. And be-
sides, when your soules shall then furiously reflect
upon their owne wilfull folly in this respect, and
the woefull misery they have brought upon them-
selves thereby: it will sharpen infinitely the bi-
tings of the never-dying worme, and torment
more horribly than ten thousand Scorpions stings.
Remember this (I pray you) all ye that forget God:
before that wrath be kindled in his bosome against
you, which will burne unto the very bottome of
Hell, and set on fire the foundations of the moun-
taines: before Hee gird about Him those arrows
which will drinke bloud, and that sword which will
eat flesh; and come against you (as the Prophet speakes)
like a beare robbed of her whelpes, and rent the very
cause of your hearts, and teare you in pieces, when there is
none to help.

3. Nehem. 3. 5. But their Nobles put not their
neckes to the worke of the Lord. Others (as you
may see in that place ) were industriously busie in
building up the wals, and repairing the holy City,
for the wonted worship and service of their God,
but the Nobles would do just nothing. And thus
it hath beene in all times, and is just so in our
dayes. Meane men many times contribute very
liberally, and farre above their ability to the pro-
curement and maintenance of a profitable and
powerfull Ministry: but the rich, worldly-wise,
and gentlemen thereabouts, will not part with a

N  penny

Nehe.3.5.ex-
pounded
The greatest
backward to
goodthings.
penny for any such holy purpose. Such great men as these will by no means put their neckes, their power, and their purses to any such blessed worke of the Lord: though it be for the erecting of the Kingdom of Jesus Christ amongst them: for the illumination and refreshing of a darke and barren place with the light of the Gospel, and waters of life, where both their owne soules, and many more about them are starving and bleeding to eternall death for want of heavenly Food and ministeriall helpe. Nay, too many of them detaining the Churches Patrimony, will neither restore it to the proper native use and end: nor (which is very lamentable) part with a little portion of a large revenew in that kinde towards a competency. Before you receive encouragement to go on in this course with comfort, I pray you procure us (from your partakers, if there be any such) Answers to those many learned Treatises extant upon this argument, and (for any thing I know) utterly unanswered: especially, Mr. Bernards, D. Sclaters, and D. Fields. I know well some excellent spirits of late meerely out of the gracious freeness of their truely noble dispositions, to their great honour, and adorning profession, have given backe to the Church for ever (I meane nothing about buying in Improprations, one of the most glorious workes in that kinde for any thing I know) that ever was undertaken in this Kingdom) diverse Church-livings, some an hundred pound per annum, some six or seven score, some threescore, some more; so many as amount to the value
value of above seven hundred pounds yearly. But I must tell you also, they are onely such as you miscall Puritan-gentlemen (for I neither heare nor know of any other that stirs this way) and how few such are to be found in a Countrey, every eyespiritually illightened may clearely see, and heartily bewaile. For, I meane none but such as are (in true search and censure) God's best servants, and the Kings best subjects.

I come in a second place to make the Point appeare yet further by reasons. And first, such as are peculiar to the severall sorts of greatnesse: all which (once for all) I understand such secundum mundum, secundum hominem, secundum carmem, according to the world, according to man, according to the flesh.

And first for excellency of learning understood still after the flesh, implied also by the Apostle in this place: as appeares by the former words: Where is the Scribe? Where is the Disputer of this world? Where are the learned Rabbins of the Jewes? Where are the profound Philosophers of the Gentiles? Let us take notice that learning of it selfe is a very lovely and illustrious thing, which made Aeneas Silvius in his Epistle to Sigismund Duke of Austria, say, If the face even of humane learning could be seene, it is fairer and more beautiful then the Morning or the Evening Starre. But notwithstanding bent the wrong way, and spent upon private and pernicious ends, it becomes the fowlefi fiend the Divell hath upon earth, and his mightiest agent to doe a world of mischiefe. No corruption is worse than of that which is best.
mis-imployned: it is of wofull consequence, proportionable to its native worth. And the longer and more prosperously it is imployned as an instrument of all, and in the service of Satan ever the more pestilently, which is for my purpose, doth it harden and enrage the heart against all means of grace, the power of godlinesse, and possibility of conversion.

Secondly, men of this world for the most part in the attainment and exercise of learning and knowledge propose to themselves, and finally rest upon many bastard, base, and degenerate ends: as, pleasure of curiosity, quiet of resolution, refining and raising the spirit, ability of discourse, victory of wit, gaine of profession, ornament, and reputation, inablement for imploymcnt and businesse.

Thus whereas variety and depth of knowledge should properly and principally serve to prepare, fit, and furnish the soule wherein it is seat-ed: First, for a higher degree, and a greater measure of sanctification in it selfe: Secondly, to doe God more excellent and glorious service: Thirdly, to doe more nobly in Ephratha, and bee more famous in Bethlehem: I meane, by an edifying and charitable influence to illuminate and better all about them: The most learned men have these worldly ends, and comply exactly with the world: hunting onely after by their knowledge, and aspiring towards (as their utmost aimes) certaine second prizes: as though they laboured onely by their learning to finde (as one faies well:) a couch whereupon to rest, a searching
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and a restless spirit: or a tarrase for a wandering and variable mind, to walk up and downe with a faire prospect: or a tower of state, for a proud mind to raise it selfe upon: or a fort or commanding ground for strife and contention: or a shop for profit or sale: and not a rich store-house for the glory of the Creator, and the relief of mans estate. And so by the abuse and misapplying of it, they put their great engine, very powerfull either for excellency of good, or excessse of ill, as it takes, into the Devils hands for the enlarging and advancement of his kingdom: and turne the edge of it to the dangerous hurt of others: and so by consequent and by accident, it proves a mighty barre to keepe Christ and His Kingdome out of their hearts.

Let me in a word by an instance intimate unto you the traines and temptations to which they expose themselves, the shares and cuses which they incurre, who bend their abilities of learning, closing with the corruptions of the time, to raise and enrich themselves; the two maine ends of the most in these covetous and ambitious daies.

First, there is a plant in the nurceries of literature of great expectation and hope: which being watered, and warmed at the well-heads of Academicall learning, and with the fruitful heat of Polemicall exercises and agitations in the Schooles, wherein the true worth and excellency of a Scholler consists, growes ripe and becomes remarka-ble: so that hee heares after him in the streets a secret murmuring: This is the man: Dignum est mons-strarier & dicier Hic est: Now by this time he be-

Ambition a base end of learning.
gins to reflect with the eye of selfe-love, and many vaine-glorious glances upon his personall worth and publike applause: and then casts about what course to take. God's principle and path is: It is better to be good, than great; religious, than rich: And therefore He would have him improve and improve all his naturall and acquired endowments, all the powers and possibilities of body and soule upon His glory and service that gave them, and where they are more than infinitely due. And that when the good hand of divine providence shall bring him to any place for the exercise of his gifts and ministeriall employment, hee would there spend himselfe (like a shining and burning lampe) in the illumination and salvation of God's people: and so hereafter shine as the brightness of the firmament in the highest heavens, and as the starrs for ever and ever. Nay, (saies the Divell) that's a soure, strict, precise way: It is not meet, that such admired eminency of learned parts should bee confined to such obscurity, that such rare gifts and depth of knowledge should bee lost upon high shoes, and amongst a number of rude, ignorant, and uncapable clownes: and therefore hee labours to raise his spirit to higher hopes: and would have him plunge presently into the current of the times, and become some body in the world. Hereupon (his heart already ravishd with the pleasing apprehension of worldly glory and humane greatnesse, represented by Satan in the most alluring formes to his ambitious imagination) hee resolves fearefully against his owne soule, to follow the
the streame, to ply the present, and plot all means and waies of preferment: after which ordinarily every step towards an high roome, or to bee hastily rich, is a snare and curse unto him: and therefore at the height, hee must needs bee holden fast in the clutches of Satan. He now begins upon all occasions to disclaime all things that tend to precisenesse, and in his deportment drawes nearer to goodfellowship: he remits and interrupts his care and constancy in study, and studies how to understand the world, negotiate for advancement, and humour the times: He merily derides Doctrine and Use, as they scoffingly call it: all edifying plaineness, and soellishnesse of preaching: and now he digs with much ado perhaps a whole quarter of a yeare into the rotten dung-hills of Popish Postillers, and phantastical Friers, and from thence patches together many gayish and gaudy shreds of painted bables, and frothy conceits and tricks of wit; and at length comes out with a selfe-seeking Sermon: just like that discourse which King James compares to a corn-field in harvest, pestered with red and blew flowers; which choake and eat up all the good graine. For, he well knows this is the way to ingratiate himselfe into the times and gratifie those great ones who desire farre more to have their eares tickled, than their consciences touched; and would rather have pillows fowled under their armes-holes by such deceiving dawbers, that they may lie more softly upon the bed of security, than the keene arrowes of rightousnesse and truth fastned in their sides.
by God's faithfull messengers to drive them to sincerity: and yet after this, hee must serve his time in serving the times: and through many miseries of secular martyrdome, as Peter Blesensius calls it, and many shipwracks of a good conscience, by basenesse, flattering, attending, depending, and undoing his soule. At last (if he die not in the pursuit, as many have done) besides all these precedent miserable meanes, by present simony, or some other vile services: hee comes into some high place, or at least becomes a negligent non-resident, or insatiable pluralist. Which wicked entrance being accompanied with God's curse, his heart already so hardened, his ministeriall strength and veine of learning so wasted and dried up by discontinuance, defuetude, and worldly dealings: having now attained his ends, hee drownes himselfe over head and cares either in secular businesses or sensual pleasures to muffle up the mouth of his horribly guilty conscience: cries downe preaching, opposeth the power of godliness and so becomes rather a wolf than a shepheard.

In a second place. The rich worldling also is in a woeful case this way, as appeares by Christ's owne words, Matth. 19. 23, 24. which is further confirmed by casting our eyes upon Luke 16. 14. and 1 Tim. 6. 9. Luk, 16. 19. And the Pharisees which were covetous heard all these things, and devided him. And what heard they from Christ? That it was impossible to serve God and Mammon. So that there are some passages ever in a faith-
full and searching ministerie, which covetous 
worldlings deride, and will not down with by any 
means, but resolutely rejek in their carnall wise-
dome as very foolish, unnecessary, precipit, and no 
waies to be given way unto. Especially such as 
these. 1. That they must restore whatsoever they 
have any waies gotten, or dertaine wrongfully and 
wickedly. 2. That they must rather themselves 
starve, and leave their children in beggery, than 
put their hands to any unlawfull waies or means 
of getting: so much as to tell a lie, &c. 3. That 
godlieness is great gaine, and that it is incomparably 
better to be religious than rich, good than great. 
4. That there is a life of faith which will keepe 
a man in sweet contentment in any estate, 
should hee, bee never so poore. 5. That 
Job 
was truly richer with Christ alone, than when 
before he was loaden with abundace of thicke 
clay. 6. That riches are nothing, Proverbs 23.5. 
Wilt thou set thine eyes upon that which is not? 7. That 
they must leave all for Christ. 8. That if they 
part with all for him, they shall bee recompen-
ced an hundred fold in this life. 9. That if 
they had no recompence at all in this world, 
yet the reward that they shall have in the 
world to come, will bee a superaboundant recom-
pence. 

Notwithstanding these satisfyory and uncon-
trollable principles, they shall be rich in the Apo-
stles sense; after they have gotten a golden heape, 
will be more rich still: and therefore are easily 
tempted unto, and taken in the snare of that exe-

ly rich men regard not Ser-
mon.
crable and most abhorred trade of usury. In the exercise whereof they still negotiate with the Divell, and receive all their increase at the Divells hands: and therefore how is it possible they should turne on God's side? And that usurers trade with the Divell, and have their usurious money from him. Heare the judgement of the Church of England, to which ordinarily all Ministers subscribe; Verily so many as increase themselves by usury, &c. They have their goods of the Divels gift. Heare also the judgement of the State even of the King, the Nobility, and the whole Body of the Kingdom in Parliament; and in that Statute whences usurers take very fallly some encouragement, as though it were allowed; which is most untrue. These are the words in the beginning of the Statute: Forasmuch as all usury being forbidden by the Law of God, is a sinne, and detestable, &c.

Thirdly, though an high place be holden in the false opinion of vaine men, the onely heaven upon earth: yet in truth, and upon triall, by accident it prooves Satans surest hold to hamper them in his strongest and most inextricable snares, untill he tumble them hence with a more desperate and headlong downefall into the pit of hell: For, as those of truest worth are ever timorous, and most retiring in such cases: so the worst men ordinarily are most ambitious and aspiring. Consider for the purpose the unambitious modesty and magnanimity of the olive-tree, fig-tree, and the vine: but the base and worthless bramble, a dry, empty, sapleffe
A SERMON.

faplesse kex and weed, apt and able only to scratch, tear, and vexe, must needs be up and be hoised into an high roome, and domineere over others. Men of most prostituted consciences are for the most part the most pragmaticall prowlers after undeserved preferments: and the only mento serve themselves vicis & modis, (as they say) into offices, honours, and places of advancement. For, they want honest wit to conceive and fore-see the weight of the charge, and conscience to discharge it faithfully. Now then, where there is a concurrence of corrupt times, a wicked wit, a wide conscience, and a vast gluttonous desire to domineere. What will not be done to attain their ends. They will not sticke to lie, dissemble, break their words, forswear, machiavellize, practise any policy or counterpolicy to honestie, reason, religion, to flatter, raise a faction, humour the times, supplant competitors, gratifie the Divell, doe any thing. We may proportionably conceive the malignity of inferior ambitions by the monstrousnesse of higher aspirations. Now who hath not observed (faith that learned Knight in his Preface to the History of the world) what labour, practice, peril, blood-shed, and cruelty the Kings and Princes of the world have undergone, exercised, taken on them to make themselves and their issues masters of the world? --- Oh by what plots, by what forswearings, betrayings, oppressions, imprisonments, tortures, poisonings, and under what reasons of State, and politicke subtily have these fore-named Kings, &c. By this time these men by these meanes are mounted (I will suppose) on horse-backe,
backe and have left many Princes walking as servants upon the earth: And folly is set in great dignity. And what then? Then do they begin so to swell with pride, untill they are ready to burst again with overweening of their owne worth, selfe-opinion and selfe-estimation: and to toyle extremely with revengefull inward indignation against all good men: whose hearts (as they conceive) and their consciences tell them (there was just cause) did rise against their growing great and rising. Being thus empoysoned at the first entrance with pride, selfe conceivedness, prejudice, revengefull jealousies, and other exorbitant and base distempers, they begin to consider and resolve how to behave themselves in their new purchased place. And wee must know there is too much truth in that principle of policy in Tacitus: Never any came to an high roome wrongfully, and unworthily: but he exercised his power and authority wickedly and unjustly. They therefore pitch presently upon such conclusions as these: Wee will pleasure our friends, though wee prey upon the publicke, or pinch some peevish precise fellowes, which can well beare it: wee will plague our enemies, wee must above all, manage matters with a fit correspondency to accomplish our owne ends; especially to enrich our selves, raise our kindred, make way to rise higher, and greaten our posterity: we must looke big, and sometimes amaze the multitude with some acts of awfullnesse and terror, to procure and preserve respect, feare, and all attributions proper to our place: and let mee tell you
you by the way; He that suspecteth his owne worth, or other men's opinion, thinking that lesse regard is had of his person, than hee believes is due to his place, holds it good policy to spend all the force of his authority in purchasing the name of a severe man. For, the affected swerenesse of a waine fellow doth many times resemble the gravity of one that is wise: and the feare wherein they live which are subject to oppression, carries a shew of reverence to him that does the wrong, at least, it serves to dazzle the eyes of underlings, keeping them from pry-ing into the weakenesse of such as have jurisdiction over them; &c. Beside all this, men in great place are liable and expos'd daily to more and stronger temptations, than men of lower ranks. Honour, wealth, worldly reputation, earthly favours, &c. are Satans snares to entangle and tie them faster to their fools paradise and admired folly; and as golden fetters, to chaine them unmoveably to their noble slavery.

Secondly, great men are for the most part (and it is one of their greatest miseries) so inclosed and beleager'd with flatterers, the basest of slaves, with sycophants, false-hearted followers, selfe-seekers, &c. that very hardly (if at all) can any honest man or faithfull Micaiah have accessse, come neare them, or at any time bee heard with patience, especially either to tell them the truth, or wisely and humbly reprove them for their faults.

Thirdly, those that are vers'd in story shall finde many and many a time this property put upon men in high place; to bee throwne into the grave or from their greatness, is both one to them. For
first, they so delight in domineering, and dote upon their high roomes as their dearest Idoll: And withall they know full well, that as in naturall privation there is no returne to habit, so it is very rarely scene in the privation politique, and point of preferment; that they would even rather die, than be dejected.

Lay now these two points together: and count all the snares from which poorer and private men by reason of their meaner condition are happily exempted: And no marvell though not many might, either in heapes of wealth, or height of places, be converted, or go to heaven.

In the fourth place: what a strong hold for the powers of hell, and mighty barre to keepe out grace, worldly wisedome is; may appeare by taking notice of the nature of it, and so of its notoriously pestilent properties. This wisdome of the flesh springing from the principles of carnall reason, and precepts of humane policy, and receiving continuall influence and instigation from that old wily serpent to go on still in his and the worlds wayes, doth with a proud disdainfullnesse and imperious contempt scorne the great mysteries of godlinesse, foolishnesse of preaching, simplicity of the Saints, and society of the brother-hood: crosseth directly and contradicts the counsell and commands of God's Spirit, in all motions to good, and matters of salvation: accounts in good earnest holinesse hypocrisie, sanctification singularity, profession and practice of sincerity precisenesse, the great things of God's Law as a strange thing:
thing: In all its consultations concludes ever things pleasing to flesh and bloud; and ends at last with extremest folly and utter confusion. Witness Achitophel, who was wise enough to set his house in order, and yet wanted wit to rescue his owne life out of his owne hands: he was curious to provide for his family after his death, and had no care at all to preserve himselfe from eternall death: was not this a madnesse even to miracle, as Divines speake? Hee got him home to his house, put his household in order, and hanged himselfe; and is hanged up in chaines as a dreadfull spectacle to all posterity, for all worldly-wise men to take warning by to the worlds end.

The Spirit of God intimates unto us the pestilencie of its properties, James 3. 15. It is, First, Earthly. Secondly, Sensuall. Thirdly, Diuellish.

Divellish: for, it imitateth the Divell in plotting and contriving mischiefe and ruine against the glory of God's Majesty, and Ministry of his Word. It tastes of his hellish wiliness in close conveyances and secret insidiations, for the undermining, supplanting, and confounding of the passage of the Gospell, and plantation of grace in the hearts of men. Satan (you know) is ever fierce and furious, when he spies but the least glimpse of God's truth, or sparke of grace to peep out and breake forth at any time, or in any place. When the glorious sun-shine of the Gospell did in these latter times of the world (according to the Prophecie in the Revelations) arise out of the darke-
some night, and dangerous fogs of Popery, and begun gravely to inlighten many thousand souls which lay in darkness, and under the shadow of death, with what strange and prodigious rage did the great Dragon presently ascend out of his bottomless pit.

Since that time what furious martyring of the Saints, what horrible murthering of Kings, what bloody Massacres, what invincible Armadoes, what hellish powder-plots, what devouring of Martyrs, by that blood-thirsty monster the Spanish Inquisition, what hatefull imprisonings, what desperate conspiracies, what a deale of hell hath vext and rent the face of Europe, and shaken the pillars of this part of the world: as though all the fiends in Hell, and whole armies of those damned spirits were broke loose, to cast the Christian world into a new Chaos of darkness, combustion and confusion. And all this hath beene the Devils doings of pure spight and malice against the light of the Gospel, & power of the Word. The Pope, Jesuites, and their wicked adherents have beene indeed the instruments and executioners of all these bloody miseries, but Satan himselfe was the principall agent. The cursed influence of all this wrath and rage was inspir'd from him, and every particular and circumstance of all these mischieves was first plotted in hell, before they were acted upon earth.

2. In our owne Kingdome also his spite and malice against the light of the Gospel hath beene notorious and transcendent since the Word of truth
truth hath growne powerfull amongst us. With what strange fury and malice hath Satan bestirred himself? What a deale of deate and innocent bloud did that red Dragon drinke up in Queene Maries time? For five yeares space the fire of persecution did flame in this land, and the sacred bodies of our glorious blessed Martyrs were sacrific'd amidst the mercileffe fury thereof: Afterward what a blacke and bloudy catalogue of most hatefull and prodigious conspiracies did run paralell with that golden time of Queene Elizabeths life, that (now) glorious Saint of dearest memory? But in all this hellish rage the Divell never played the Divell indeed, 'till he came to the Gun-powder-plot; that was such a piece of service against the light of the Gospell, as the Sun never saw before; the sons of men never heard of, hell it selfe never hatcht. Since Satan fell from heaven, and a Church was first planted upon the earth, there was never any thing in that kinde which made the Divels Malice more famous, Gods mercies more glorious, that Priest of Rome and his bloudy superstition more odious; or that cast such a shame and obloquie upon the innocency of Christian Religion. And all this was the Divels doing of pure spite and malice against the glory of the Gospell, the power of the Word, and the Saints of God. I say he was the arch-plottter and first moover of all these mischiefes. The Pope, and Iesuits, and their cursed confederates were indeed his instruments, executioners and agents, as wee well know, and some of the Priests themselves confess. See 2modl.7.Aet.8.pag.169. O Scarce
Scarcely was that blessed Queene and incomparable Lady warme in her Princely Throne; but Satan sets on the Pope Pius Quintus, hee sends from Rome two Popish Priests, Morton and Webbe with a Bull of excommunication; whereby the subjects and people of the Kingdome were in a Popish sense discharg’d and assail’d from their allegiance, loyalty and obedience to her Majesty. They solicit the two traiterous Earles of the North, Northumberland and Westmerland, to bee the executioners of this bloody Bull, which indeed was the fountaine and foundation of all the succeeding horrible plots and barbarous treacheries. See Bells Anatomy of Popish tyranny, in his Epist. Dedic. a little booke called The executioner of justice in England, &c. I pray God now at length turne those Popish murderous hearts from whetting any moe swords to shed the blood of the Lord’s anointed: or returne the sharpe swords from the point with a cutting edge on both sides, even up to the very hilts into their owne hearts bloud. O Lord, let the King flourish with a crowne of glory upon his head, and a Sceptre of triumph in his hand, and still wash his Princely feete in the bloud of his enemies.

3. This spitefull rage & furious opposition of Satan against the power of the word, appeares also by daily experience in thosetowns & parishes, where by the mercies of God, a conscionable Ministry is planted; before, while Satan ruled and raigned amongst them, by his wicked deputies, ignorance, prophanenes, Popish superstitions, sinfull vanities, lewd
A SERMON.

1ewd sports, prophanation of the Sabbath, filthi-
ness, drunkennesse, and such other accursed Purle-
vants for Hell: Why then all was well, all was in
quiet and in peace. O then that was a merry world,
and as good a Towne for good-fellowship as was
in all the Countrey. And no marvell: when a strong:
armed man keepeth his Pallace, the things that he
possesseth are in peace, Luke 11.21. While Satan
sits in their hearts, and rules in their consciences;
hee suffereth them to have their swns in their fur-
ious vanities and wicked pleasures, without any
great disturbance or contradiction. And com-
monly hee never sets prophan people together by
the cares and at odds, but when his owne King-
dome may be more strengthened, and their soules
more endanger'd by dissention, than by their par-
taking in prophaneness, and brotherhood in ini-
quity. Let it not seeme strange then, when
townes and parishes where confectionable meanes
are wanting, live merrily and pleasantly; for,
they walk together in the knot of good-fellow-
ship, through the broad way, they follow the
course of their owne corruptions, and sving of
their corrupt affections, and swim downe the cur-
rent of the times, and are at Satans beck to do him
any desperate and notorious service at all affairies,
in all passages of prophaneness, and offices of im-
piety and rebellion: but bring amongst such a
powerfull Ministerie, which takes a right course
for the plantation of grace, and salvation of their
soules: and then marke how spitefully and furi-
ously Satan begins to bestirre himselfe; besides

O 2
his owne malice and machinations, hee presently
sets on foot and on fire too all that belong unto
him in his instigation. They band and combine
themselves with great rage and indignation a-
 gainst the power of the Word, and the faithfull
messengers of God. They fret, and fume, picke
unnecessary quarrels, raile, flander, and indeed
foame out filthily their owne shame, in disgracing
the truth of God without all truth or conscience:
and if Satan spies any poore soule amongst them
to bee pulled out of his clutches and kingdom of
darkenesse by the preaching of the Word, he pre-
sently lets all the rest upon him as so many dogged
curres, or rather furious wolves (for so our blessed
Saviour makes the comparison) upon a harmelesse
lambe; he whets (like sharpe razors) all the lying
and lewd tongues in the towne, and tipsthem with
the very fire of hell; so that they pleade for pro-
phanennesse, prophaning of the Sabbath, and many
sinfull fooleries and vanities in all places where
they come. Hee makes those who have a little
more wit, his close factors and under-hand-dea-
lers: for that stands not with Satans policy, and
the reputation of the worldly-wise, that them-
selves should bee openactors in childish vanities,
and profes’d enemies to the Law of God: they
do him sufficient service by being secret patrons
and protectors of impiety, counsellors and coun-
tenancers of the works of darkenesse: hee fills the
mouthes of the ignorant with flanderous com-
plaints and cries, that there was never good world
since there was so much knowledge: that there
was never more preaching, but never less working: whereas (poore) soules they never yet knew what grace or good worke meant, or scarce good word: but their naughty tongues, and hatred to bee reformed, are true causes why both the world and places where they live, are farre worse. Those that are desperately and notoriously naught, he infurces and inrages like mad dogs; so that they impudently and openly barke at, and with their impoysoned fangs furiously snatch at their hurtlesse hand which would heale and binde up their bleeding soules: they are like dogs barking at the Moone; for, God's Ministers are staires in the right hand of Christ, Rev. 1.16. If they would doe them any deadly harme, they must plucke them thence; but let them take heed how they be bold and busie that way, leaft at last they take a beare by the tooth, and awake a sleeping lion.

Thus you see what a stirre the Divell keepes when hee is like to be driven from his hold by the power of the Word: and how he playes the Divell indeed, when the light of the Gospell begins to shine in a place which him selfe hath long kept in darkenesse and error by those twofold fiends, ignorance and prophanenesse. Perhaps at the very first rising of that glorious Sun of the Word of life unto a people that hath sat in darknesse and under the shadow of death, it breeds onely astonishment and amazement, they are for a while onely dazelled with the glory and beauty of so rare and extraordinary a light, but when after some little space
space they be thorowly heated, and it begin to
burne up their noysome lufts. to gall their guilty
consciencs, to sting their carnall hearts, to vexe
and disquiet their covetous affections, then begins
all the stirre, and Satan to play his part: the sub-
dden infliction of a wound is not so very painefull,
and while it is greene it is not so grievous, but af-
ter, when it comes to be searched in cold bloud,
to have tents put into it, and corrosives applied, then
it goeth to the heart: When the sword of the Spi-
rit first strikes the carnall heart, it may perhaps
beate away the blow reasonable well; but if the
Chyrurgion of the soule, I meane the Minister of
the Word follow his cure faithfully, and open the
wound wider, as he sees need, apply spirituall cor-
rosives to eat away the rankenesse of the flesh, and
the poyson of sinne, then begins the prophane man
(if the Lord give him not grace to suffer his soule
to bee saved) to rage and rave with the smart of it
and perhaps with malice and furie to flie into the
face of his soules Physitian.

See the humour of prophane men against the
power of a conscionable Ministery, Jer. 44.15, &c.
Cap. 16.19. and Cap. 17.5. and Ver. 32. and Cap.
19.29. and 24.5.

This spite and malice of Satan against sincerity
and grace is to be seen also in private families: if
the governours of the house, the children and ser-
vants be all prophane (as it is very true of very ma-
ny in most places) then they are passing well met
for matter of Religion, and were there nothing
amongst
amongst them to breed difference and dissension, but God's service, they would never fall out: for they are all content to heare no more, or more often of the affaires of Heaven, judgements for sin, the wares of God, and reformation of their life, than they must needs: they are all willing and forward to prophane the Sabbath, in one kinde or other: some by absenting themselves from the house of God, some by worldly talke all the day long, some by idlenesse, some by sinnefull sports, &c. They are well content to lie downe at night, like wilde beasts in their dens, without lifting up their hearts together unto that mercifull God which hath preserved and prospered them all the day: to rise up also in the morning, prayerlesse, or only with formall prayers. They all joyne in malice against the Ministry of the Word, in flanderous lies against the messengers of God, in base and reviling speeches against the professors of Christianity. The reason is, they are all possessed with the same spirit of prophanenesse, love of pleasures, hatred to bee reformed, and carnality of heart. But if it once please the Lord to plant grace in the heart of the Master of the family; so that hee begin to plant in his house reformation; household instruction, prayer, sanctification of the Sabbath, and other holy orders, and godly exercises; then presently begins the Divell to stir in the hearts and tongues of their prophane servants; they begin to bee furiously impatient of such preciseness, strictnesse, and restraints (for so they wickedly and wrongfully call the pleasures of grace
grace and way to Heaven) they can by no means digest such new fashions: they'll not be troubled with giving account of Sermons they hear: they'll have their recreation on the Sabbath, that they will: they'll not be mew'd up at home, when other mens servants are at their sports abroad, &c. Nay perhaps even their owne children (except the Lord season them with the same grace) may grow stubborne and refractory, and very rebellious and disobedient to the best things: so that in a holy sense, Christ's words may be there truly verified, Mat.10.34,35. Thus was zealous David troubled with the vanity of a scornefull, proud, and prophane wife, 2 Sam. 5.20. Abel with a blody brother, Gen.4.8. Iacob with a profane Esau, Gen.27.41. Isaac with a mocking Ishmael: And many a gracious heart in families where grace beares not sway, with the lewdnesse, malice, and ungodly oppositions of those among whom they live.

Or if it so fall out that the power of grace seize on the heart of a servant or sonne, so that he begin to bee sensible of the ignorance, disorders, prophanenesse, and sinfull confusions of the house where he dwells: desirist o spend the Sabbath as Christians use to do: then presently begins Satan to put rage into the heart, and frownings into the face of the father or master of the family: he then takes on, tells him, that such precisenesse is not for his profit, hee'll have no such inferiour fellow to be a reformer of his family; hee'll not be controlled and contradicted in his owne house, hee'll go-
verne his people in the old fashion as his father did before him, &c. so that there is no longer biding for that new convert under such a crabbed master, without a very great deale of patience. All this, and a thousand more mischieves are the blacke broods and bloody effects of Satans malice against the power of the Word, and the plantation of grace.

God Himselfe is the God of peace, Christ Jesus the Prince of peace, and the blessed Spirit is the fountaine of peace, that passeth all understanding, the holy Word is the Gospel of peace, the faithfull Ministers are the Messengers of reconciliation and peace; the Saints of God are the children of peace: The Divell and the rebellious corruptions of prophane men are in deed and truth the true causes of all these stirs and strong oppositions, which are raised any where, at anytime, any waies in the case and cause of Religion. The fault J. confess, and imputation of troublesomenesse is laid upon God's children by the lewd tongues of gracelesse men. See Jer. 15.10. utterly without cause. 1 Kings 18.17. Acts 24.3, &c. but these and the like are lies hatch'd in Hell, and managed by the malice of carnall men. And that was most true, which the blessed Prophet of God Elijah, and the holy Apostle Saint Paul answered in such cases, 1 Kings 18.18. Acts 24.13,14. and proportionably may all Christians answer all prophane wretches amongst whom they live: It is you and your prophane families, your proud ignorance, hatred to be reformed, malice against the Ministry,
Ministry, &c. which trouble Israel, are the true causes of all Difffentions and disquietnesse, and bring upon us all these plagues and judgements which any way affiict us. A godly Minister stands at Staves end with all the world, and hath the most enemies of any man. He must warre not only with desperate Swaggerers and notorious Sinners, but also with civill honest men; for all professors, counterfeit Christians, unsound Converts, relapsed Creatures, &c.

Rage against pious persons.

5. Lastly, That particular person, whom it pleases the Lord to faniifie and set apart for his service, hath good experience of Satans fury and rage against sinceritie and grace: there is not a man that passeth out of the powers of darknesss and Satans bondage, by the power of the Word, but he presently pursues him farre more furiously, than ever Pharaoh did the Israelites, to recover and regain him into his kingdome. See my discourse of Happiness, pag. 60.

Thus I have given you a taste of the Divells malice and machinations against the light of the Gospell, the power of Gods truth, and the Ministry of the Word: now you must understand that worldly widsome is his very right hand, nearest counsellor, and chiefest champion in all these mischievous plots and furious outragges against Gods and goodnesse. This hath beeue more than manifest in all ages of the Church: In those great Politicians, the Scribes and Pharifees; in the States-men of Rome; in our times, and amongst us daily: worldly-widsome men, that are only guided
guided by carnal reason, they employ their wit, their power, their malice, their friends, their under-hand dealings, their policy and their purses too, unless they be too covetous; to hinder, stop, disgrace, and slander the passage of a conscionable Ministry and the Messengers of Almighty God, of whom the Lord hath said, Touch not mine anointed, and do my Prophets no harm. Psalm 105.15. They ever imitate and follow to a hair's breadth their Father the Devil in malice and practise against grace and good men; except sometimes they forbear for a time for advantage, for reputation, or such other by-respects and private ends: except naturally they be extraordinary ingenuous, and of very loving and kind natural dispositions; or be restrained by fear of some remarkable judgment, from persecution of the Ministers.

2. As worldly wisdom is diabolical, as Saint James calls it, and ever mixed with a spice of Hellish malice and virulence against the Kingdom of Christ: so it is also earthly, for it minds solely earthly things, and though that casts beyond the Moone for matters of the world, yet it hath not an inch of fore-cast for the world to come: But though a man be to passe, perhaps the next day, nay the next hour, nay the next moment, to that dreadfull Tribunal of God, and to an unavoidable everlasting estate in another world, either in the joys of Heaven, or in the paines of Hell, yet it so glues and nailes his hopes, desires, projects, and resolutions to transitory pelfe, and things
things of this life, as though both body and soule at their dissolution, should bee holy and everlastingly resolved, and turned into earth, dust, or nothing.

To give you a taste of this earthlineesse of worldly wisedome, give mee a worldly-wise man and,

1. Put him into discourse of the affaires of the world, and the businesse of his calling, and you shall finde him profound and deepe in this argument, able to speake well and to the purpose; if it were a whole day, and that with dexterity and cheerfulnesse: But divert his discourse a little, and turne him into talke of matters of Heaven, of the great mystery of godlineesse, the secrets of sanctification, cases of conscience, and such like holy conference, and you shall finde him to bee a very infant, an ideot: it may bee, hee may say something of the generall points of Religion, of matters in controversy, of the meaning of some places in Scripture: but come to conferre of practicall divinity, experimentall knowledge, passages of Christianity, and practices of grace, and you shall find him, and hee shall shew himselfe to bee able to say just nothing with feeling and comfort: many a poore neglected Christian, whom in the spirit of disdainefulnesse, and out of the pride of his carnall wisedome, he tramples upon with contempt, and would scorn to be matcht with in other matters: yet would infinitely surpasse him in this case; quite put him downe, that he would have nothing to say.
2. Let him come to some great personage with a suit, to intreat his favour and countenance, or to give him thanks for some former good turne: and he will be able to speak well, plausibly, pleasingly, pertinently, and reasonably: but put him to pray in his family unto Almighty God for the pardon of his sins, and a crown of life, for the remoue all of damnation and an everlasting curse; to powre out his soule in thankfulness for every good thing hee enjoyeth (for hee holds all from Him) and such a wise man (which is strange and fearefull) in a business of so great weight, will not bee able to speake scarce one wise word without a book.

3. Come into his family, examine the state of his house, you shall find all things in good order, every affaire marshalled and disposed for the best advantage, a provident fore-cast, and present provision of things necessary for their bodies: Every one busie in their severall imployments, and careful in the workes of their calling: but search also into the estate of their soules, what heavenly food is ministered for their spirituall life, how the Sabbath is sanctified among them, how it stands with them for household-instructions and family-exerci-

Worldlings can better petition men than God.

Worldlings houses better ordered than their soules.

Worldlings temporyal husbandry better than spiritual.
watchfully tended: but inquire into the spirituall
husbandry at home in his owne conscience, and
you shall find his heart overgrowne with sinne, as
the wildest waft with thistles and briars: no fence
to keep the Divell out of his soule, many noysome
lusts growing thick and ranke, like so many nettles
and brambles to be cut down and cast into the fire;
so that his silliest lamb and poorest pig is in a thou-
sand times more happy case, than himselfe the ow-
ner, and well were he if his last end might be like
theirs, that is, that his immortall soule might die
with his body: but that cannot be; except in the
meane time he repent, and renounce his carnall
reason, hee must be destroyed with an everlafting
perdition, from the presence of God, and from the
glory of His power.

4. Consider His care and affection towards
His children; you shall finde that to be all earth:
for whereas perhaps with farre leffe toyle and tra-
vaile, by the mercies of God, by teaching them
the feare of God, instructing them in the waies of
godlinesse, restringing them from prophanenesse,
and prophaning the Sabbath, by his owne exam-
ple of piety and godly conversation, hee might
plant grace in their hearts, and provide a crowne
of glory for their heads hereafter: yet (wretched
man) hee doth not onely wickedly neglect these
meanes of everlafting comfort: but with too
much worldlinessse, variety of vexations (and per-
haps for his very wickednesse that way, if there
were nothing else) with the great danger of his
owne soule; he heapes up for them thole hoards,
that will hereafter heape coales of vengeance on their heads; and purchases and provides for them those greene pastures of a prosperous state in this world wherein they are fatted for the same slaughter, and thorow which they prophanely passe into the pit of the same endless destruction with himselfe.

5. Aske his judgement about the Sabbath, and ordinarily you shall finde his resolution to bee this; that hee sees no reason but mens servants and children may enjoy some hours of recreation and sport even upon the Sabbath, especially with exception of times of Divine Service: what would they have us to do, (will hee say) or what would they make of us? I hope they doe not looke wee should be Angels upon Earth: they know we are but flesh and bloud. It is too true indeed, this cavilling against the keeping of the Sabbath favours full rankly of flesh and bloud.

God out of the abundancce of His owne goodness, and compassionate consideration of our weakenesse hath allotted and allowed unto us six dayes for our owne business, and reserved but one to be consecrated in speciall manner, as glorious unto Him; and yet wretched men, they must needs clip the Lord's coyne, encroach upon His sanctified time, and unthankfully and accursedly spend those holy hours in which they should treasure up knowledge and comfort against that fearefull day, idlenesse, worldliness, and prophanes pastimes, whereby besides the particular curse upon their owne soules, they many times
draw many miseries and plagues upon the place where they live. This reason is carnall indeed, this wisedome is earthly with a witnesse.


Thus you see worldly wisedome in all that consultation and carriage inclines unto the earth, provides ever with greatest care for the world, and favours rankly of flesh and bloud.

3. It is also sensual: for, it doth senselessly preferre the pleasures of sense and pleasing the appetite, before the peace of conscience and sense of God's favour. It provides a thousand times better for a body of earth, which must shortly upon an unavoidable necessity, feede the wormes, and turne to dust; than for a precious immortall soule, the immediate issue of God's Almightynesse, and which can never possibly die: It doth with greater sweetnesse and hold-fast, relish, apprehend and enjoy the furious delights of some bosome-sinne, which it hath in present pursuit, taste and possession, than spirituall graces, God's favour, joy in that blessed Spirit, and a crowne of life hereafter; for which it hath God's Word and promise, if it would be wise to salvation. In a word: it doth so highly preferre a few bitter-sweet pleasures for an inch of time in this vale of teares; before unmixed and immeasurable joyes thorow all eternity in the glorious mansions of heaven: Is not this wisedome strangely nailed and glued unto sense, and stupidly senselessse in spirituall things, that though many times fore-told and fore-warned by the Ministry of the Word, yet will needs for the
temporary satisfaction of its carnall, covetous, or ambitious humour, with filthy vexing, transitory pelfe, with vanity, dung, nothing, run wilfully and headlong upon cælestial, endless, and remediless tormens in the world to come? And that which is the just curse and plague of worldly wisedome, (this spirituall madness commonly called) it is confident that it doth wisely, and takes the best way, and thereupon becomes incorrigible and obstinate: For there is more hope of a foole, then of him that is wise in his owne conceit, Prov. 26. 22. And, Though thou shouldest bray a foole in a morter, yet will not his foolishnesse depart from him, Prov. 27. 22. How fearfull then is his case, that to his worldly wisedome joynes confidence in his waies? But the day will come that hee'll see and bewaile the vanity of his wisedome, and the truth of his folly, and that with bitter griefe and horrible anguish even in hell fire, as it is notably set downe in the book of Wisedome Cap. 5.

But the Word which heere in James is rendred Sensuall, is the same which is used, 1 Corinthians 2. 14. The natural man receiveth not the things, &c.

So that worldly wisedome is in that sense natural: that it can neither relish nor receive the things of the Spirit: it cannot possibly conceive and comprehend the immediate meanes and mysteries of salvation: let a man otherwise be never so faire and comely in body, never so proportionable, personable, or goodly to looke upon, and in the eye of others, yet if himselfe want eyes (the
instruments of light, hee cannot possibly behold and gaze upon with delight the goodlineffe and glory of this great frame of the world about him: he cannot see the brightnesse of the Sun, the beauty of the earth, and the delightful variety of the creatures: so a worldly-wise man though hee bee never so gracefull for his other parts, never so admirable to carnall eyes, or mightily magnified by his flatterers or favourites: yet wanting the saving fight of God's sanctifying Spirit, and the eye of spirituall understanding, is starke blind in spirituall matters, and cannot possibly behold the rich Paradise of the kindome of grace, the secrets of Sanctification, and the incomparable glory and excellency of Christianity. This wisdome of the flesh serves the worldling (like the Ostrich wings) to make him to out-run others upon the earth and in earthly things; but can help him never a whit towards heaven: nay, is rather like a heavie millstone about his neck, to make him sink deeper into the bottomlesse pit of hell.

The reason why these great politicians and jolly wise men of the world (as they are called) for all their depths and devices, with all their wit and windings, cannot understand one title of the things of God, is, because this spirituall knowledge is hid from them, for so saith our Saviour Christ, Mat.11.25. I give thee thankes O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and men of understanding, and hast revealed them unto babes. And this reason our Saviour rendreth why hee spake to worldlings
lings in parables and to his Disciples plainly, because to these it was given to know the secrets of the kingdom of heaven, but to them it was not given. And indeed it is just with God, that,

1. Sith they when the glorious Sun of the Word of life shines surely upon their faces, doe wilfully shut their eyes against it, that He should strike them starke blinde, so that for matters of salvation they should grope even at noone-day, as the blind grope in darkness, and stumbleth in the darkest night.

2. Sith they depend on their owne policy, depths, and turning devices, God justly turns them loose to follow the swing of their carnall reason; and suffers them to lie and delight themselves in the sensuall mists, and self-conceited fooleries and vanities of their own natural wilde: while the Moone lookes directly upon the Sunne, from whom she borrowes her light, she is bright and beautifull, but if she once turne aside, and be left to her self, she looses all her glory, and enjoys but onely a shadow of light which is her owne: so while men with humility and teachableness turne their faces toward the Sunne of Righteousnesse, Christ Jesus, and those Starres which he holds in his right hand, the faithfull Ministers, to receive from them illumination in heavenly things, and instruction in the waies of God, God doth graciously vouchsafe unto them the glorious light of saving knowledge: but when they turne their backs upon Him, betake themselves to their owne plots and projects, devices and policies, and
Sermon.

Seek deep to hide their counsel from the Lord: then they are justly left to the darksome giddinesse of their carnall reason, and walke towards fearefulnesse and horror, thorough the windings and turnings of their worldly wisdome.

3. Because they are proud of their earthly policy, the Lord will not give them prudence in heavenly matters: because they are wise in their owne conceipts, they are justly given over to follow the deceitfulnesse of their owne hearts: with an imperious disdainfulnesse, they scorne the simplicity of the Saints, and therefore they are justly blinded, to thinke the wayes of their salvation foolishnesse.

4. Worldly men make an Idol of their wisdome: both in respect that they wholy repose themselves upon it, for their provision and protection, and because they secretly desire to be admired & adored for it, as men of extraordinary endowments, and oracles of discretion and policy: and it may be, that they are so by their favourites and flatterers: but they must give God His Word, and good men leave to censure them truly and justly to be the notoriousfooles upon earth, because they are infants and ideots in the matters and mysteries of salvation. Now I say, because they make an Idol of their wisdome, God and this earthly Dagon cannot possibly dwell together in one soule, but in his just judgement suffers them with such doting devotion, self-conceit to sacrifice unto it, that they want both understanding and hearts to do him any acceptable service.

This
This natural and sensual wise-wit being thus hood-winked from all heavenly light by God's just judgement, and by the pride, prejudice, wilfulness, self-wit of the owner doth proportion and measure all his concepts, and considerations of Religion and religious men by the unsound and sensual principles of our corrupt nature, and by the false scantling of carnal reason.

We may see this carnality of worldly wis-wit in censoring spiritual things in Nicodemus, 10th. 3. See also a carnal concept of worldly wis-wit in my Discourse of true happiness, pag. 58, 59.

Hence it is also that we find it to be a constant property of a worldly-wise man to conceive or censor a zealous profession of God's truth, and sound practice of sincerity, to be nothing but hypocrisy and humour, an affectation of singularity, preciseness, and a kind of odness from other men. The reason is, when he lookes upon himselfe in the flattering glasse of selfe-concept, he judges himselfe to be a very jolly fellow: thinkes he within his owne heart; I go for a sufficient man in the world: the best make good account of me: I am well beloved of my neighbours: my sufficiency for wis-wit, moderation in Religion, civility for carriage, justness in dealings with men, are both knowne and well spoke of by the most: and what would you have more in a man? Hereupon, out of this practical survey of his owne counterfeit worth, and because hee is starke blind in spiritual matters, and the affairs of Heaven, hee presently concludes, whatsoever zeale, singularities
of grace and spiritually excellencies are supposed by some kind of men to be in others, especially, if they be of lower rank and less account for worldly wisedome than himselfe, to be nothing but only outward shewes, pretences and hypocries: he is furnished in his owne concept with a competency, if not an extraordinary sufficiency of natural and morall endowments: and he never felt either the power of grace, neither can possibly see or acknowledge those holy operations in others: and therefore hee cannot be perswaded, but he is fully as good as the pre cisest of them (for that's the language of prophaneness against grace) and that there is no worth worth naming, or any true reall goodness in those they now call Christians, over and besides that which hee findeth in himselfe.

5. Concerning greatnesse of nobility, understand that by Nobles I meanne both the greater and lesse Nobility, according to D. Smiths distinction in his Common-meale of England. And this double Nobility is of diverse sorts. 1. Personall. 2. By descent.

6. There is yet another Nobility, which is Divine and supernatural in regard whereof all other kindes whatsoever are but shadowes and shapes of Noblenesse. Here God is top of the kin, and Religion is the root. These are truly and the onely Noble indeed, and so account by King David, though of no account in the World at all. How rarely is the glorious Image of the Lord Jesus (which onely creates this excellencie) seene
scene shine in their soules, or shew forth it selfe in their holy conversation, who glister in outward glory, and are lifted up above others by eminency of Noble birth, or indulgence of highest favours. Such Noblemen and Gentlemen are black swans, and thinly scatter'd in the firmament of a State, even like stars of the first magnitude. For, saith my Text, *Not many Noble*, &c.

And that no marvell, for many reasons. And yet I will not here trouble you, in telling how miserably and extremely ill those who bee better borne are ordinarily educated. Alas, they are too often brought up in ignorance, idlenesse, excessive pursuit of sports and vaine things: in drinking, carnall loosenesse, riotous excess, in sensuality, pride, prophanation of the *Lord's* Day: In strange fashions, healthing, gaming, good-fellowship: in frequenting Playes, those grand impoysoners of many hopefull plants, with universall prophane, unnaturall dissoluteness melting unhappily the vigour of their spirits into effeminate-nesse, lightnesse and lust. And almost ever in a constant opposition to the good way, the power of godlinesse, and strictnesse of the Saints, who are the ordinary objects of their greatest distaste, jefting and scorne: and whereas they (of all others) have best meanes, largest maintenance, most time, capacity, and pregnancy of wit, and other encouraging advantages, whereby they might become excellent schiollers of eminent abilities, proportionable to their precedency in birth: yet for want of a conscionable care in their education, of choice...
for godly and worthy Schoole-masters, Tutors, Teachers, Consorts, Ministers, and restraint from the corruptions of the times: and by reason of their perverting and empoystoning by the forenamed youthfull aberrations, or rather exorbitancies. They passe through those famous nurseries of learning and law, without any materiall impressions of Academicall worth, or wisedome of State. At length returning many times unto rich inheritances, and faire estates, and then reflecting upon their lost time with late repentance, and finding in themselves neither any, competent sufficiencies to serve their Countrey, or to little purpose, and very poorely; nor any solid stock of found learning for their working spirits to bee exercis'd in, and feed upon with contentment: they resolvely languish and dissolve into idlenesse and pleasures, as though they were put into the World, as Leviathan into the sea, to take their pastime therein. And soat last in respect either of personall worth, or the publike good, they become but unprofitable burdens of the earth: and by their exemplary ill expence of time, if not farre baser trickes; the very bane of the Countreyes that bred them, and great dishonour to the families that owne them. For assure your selves, to bee well borne, and live like an humane beast, is a notorious blemish to a noble House: and let never any bee so vaine, as to brag of their birth, except they be new-born: this honour of birth(faith Charron) may light upon a vicious man, &c.

Neither
Neither will I here take up a complaint of the much lamented degeneration of our moderne Nobility and Gentry (I ever except the truly worthy and noble) from even the civill worthinesse, military valour, and noble deportment of former times. Now a daies, if a man looke big, be first in the fashion, shake his shag-haire in a boisterous and ruffian-like manner, carrie himselfe with a disdainfull neglect and proud bravery, and with an affected, and artificiall haughtinesse of countenance, out-brave others, and brow-beat his brethren, better than himselfe, he is the man. But alas! How farre distant is this, and degenerating from true generousnesse, and that sweet amiable courtesie and affability which was wont to dwell in the gentle breasts of the ancient English Nobles? I am afraid if wee goe on, our posterity will finde in the next age the baseft generation of English that ever breathed in this famous Kingdome. Sir Walter Rawleigh, I confesse in his excellent Work having discoursed and discoursed of this Question, whether the Romans could have rectified the Great Alexander, makes good in a second place to the matchlesse honour of this Nation, that neither the Macedonian, nor the Roman Souldier was of equall valour to the English. But when were those times? When his Father sent to the Blacke Prince, fighting (as it were) in bloud to the knees, and in great distresse, this message: Let him either vanquish or die. When Warricke, Bed- ford, and that famous Talbot, and such other victorious English Commanders with their va-
liant armies walked up and downe France, like so many invincible Lions. But oh the mighty, and unconquerable manhood and magnanimity of the ancient English! Whither art thou gone, and where art thou buried, that we may visit thy Tombe? But I say, to let these passe, I onely lay hold upon that which is most pregnant and punctuall to my purpose.

These Nobles in my Text, and ordinarily in all times swallow down so many baits from the devils hands, are so surrounded with variety and strength of temptations: so ill brought up, and so vainly put up with insolency and self-esteemation, because they are lifted up above others: They are so limed with inextricable insnaresments, by pleasures, riches, honours, ease, liberty, earthly splendour, bravery, applause of the world, and pride of life; that commonly, by such time as they come to the strength of body and mind, corrupt affection obtains its full strength and height, and hardness in their hearts: And then, and by that time, in what danger they are for salvation, you may perceive by well weighing the condition of this devillish engine, and its cursed companion, which I am wont to describe thus:

It is the ripened and actuated strength and rage of Original corruption that furiously executes the rebellious dictates of the Divell, and desperate projects of Mens sensuall hearts: stands at defiance, professes open hostility against grace, goodness, good men, good causes, and all courses of sanctification, feeds upon so long, and sits it selfe
to full with worldly vanities and pleasures, that growing by little and little incorrigible, and hating to be reform’d, it breeds, and brings fourth (as its natural issue) despair, horror, and the worm which never dies.

And this corrupt affection is of itself, and naturally, First, untameable; Secondly, insatiable; Thirdly, desperate.

1. Untameable. The heart of man is naturally of the hardest flint, he’d immediately out of the sturdy and stubborn rock of the race of Adam. Its own corruption, the just curse of God upon it, and the accursed influence of hellish malice, fill it so full of iron sinewes, and of such adamant and prodigious hardnesse, that no cross or created power, not the softest eloquence or severest course; nay, not the weight of the whole world, or the heaviness of Hell, if they were all pressed upon it, could possibly bend and breake it, make it yeeld or relent one jot from it obstinate and outrageous fury in it owne wayes: this is onely the worke of the Holy Ghost, with the hammer of the Word. The stubborn Israelites were heavily laden with an extraordinary variety of most grievous crosses and afflictions: there was nothing wanting to make them outwardly miserable; and no misery inflicted upon them, but upon purpose to humble and take downe their rebellious hearts. See Isaiah 1, 5, 6, 7. How the Prophet paints out to the life the ruffull and distressefull state of their fresh-bleeding desolations: The whole head (faith he) is sicke, and the whole heart is heavy, &c. For the place

No works, signes or miracles are able to change the hardnesse of man’s heart, but grace from God onely

John 12, 37, 38.
place is meant, not (as some take it) of their sins, but of their sorrowes. But all the blowes and pret-
atures were so farre from softning their hearts, that they hardened and emmarbled them more and more. Wherefore (saith the Prophet) should ye be smitten any more, for ye fall away more and more?

What created power can possibly have more power upon the soules of men, than the sacred Ser-
mons of the Son of God, who spake as never man spake? And yet these deare intreaties and melting invita-
tions which sweeielly & tenderly flow'd from that heart, which was resolved to spill that warmest & inmost blood for their sakes, moved those stiffe-
necked Jewes never a jot: Isaiah, Isaiah, faith he, which killest the Prophets, &c. Mat. 23. 37. Isaiah that noble Prophet, whose matchlesse eloquence surpasseth the capacity of the largest created un-
derstanding; and to which the powerfull elegancies of prophane writers is pure barbarisme, shed many and many a gracious and golden shower of softest and sweetest eloquence upon a sinnfull nation and rebellious people, which was fruitlessly and vainly spilt as water upon the ground, or lost upon the hardest flint: many a piercing and powerfull Ser-
mon had hee spent amongst them to the wasting of his strength and spirits; which yet was to them as an idle and empty breath, vanishing into no-
thing, and scatter'd in the ayre. The Lord (as He sayes Himselde) made his mouth as a sharpe sword, and Himselde as a chosen shaft; and yet that two-
edged sword was full often blunted upon their hardest hearts, and his keene arrowes discharged by
by a skilfull hand, rebounded from their flinty bo-
somes, as shafts shot against a stone wall. And that
made that Seraphicall Oratour, the unmatched Pa-
ragon of sacred eloquence, thus to complaine, Isay
47. 4. I have laboured in vaine, I have spent my
strength in vaine, and for nothing.

A course of extraordinary severity and terror
was taken with Pharaoh; he was not only chastised
with rods, but even scourged with Scorpions: and
yet all the plagues of Ægypt were so far from pier-
cing and softning his hard heart, as that every par-
ticular plague added a several iron sinew, and more
flintines to his already stony heart. And as the heart
is naturally thus hardened towards godlinesse, so
also hollow towards the godly: See Sauls carriage
towards David. No materiall weight can more
crush the heart of man, than braying in a morter;
and yet faith Salomon, Prov. 27. 22. Though thou
shouldest bray a foole, a desperate sinner, a rebellious
wretch, in a morter amongst wheat brayed with a pe-
stil, yet will not his foolishnes, his sinfullnes, which is
the greatest, depart from him, no more than the skinne
from the Blacke-morC on the spots from the Leopard by
washing him.

Shame an old obstinate beaten sinner with his
horrible ingratitude; show him the ugly face of his
hainous sins, tell him of the losse of the happinesse
of Heaven; affright him with the feare of hell and
damnation: in all this hee is like a Smiths anvill
that growes harder and harder for all his hamme-
ring. Lastly, a damned spirit, though he lye in the
lowest dungeon of utter darknesse, laden with that
 burden

Pharaohs hard-
ness of heart.

Nothing moves:
an hard heart.
burden of sinne, which prest downe a glorious Angell of light and all his followers from the top of Heaven into that lowest pit, with the full weight of the unquenchable and everlasting wrath of God; with all the heavy chaines of that infernal lake; and with that which (meethinkes) is farre worse and more cutting than many hels, than ten thousand damnations, even with despaire of ever having ease, end or remedy of those most bitter, everlasting, intollerable hellish torments: I say, though a damned soule be thus laden, and thus heavily prest downe with all this cursed weight, and hainousnesse of Hell; yet he is still as hard as a stone. So certain it is, that no curse, or created power, nor the softest eloquence or severest course, not the weight of the whole world or the heavines of hell; if all were prest and laid upon the heart of a man; could possibly breake that stubbornesse, or tame that rebellion. This is onely the worke of the blessed Spirit with the hammer of the Word.

This hardnesse of heart had attained a strange height even in the worlds infancy into what a prodigious rokke is that grown now then by length of time, in so many ages, sith every generation since by invention of new sinnes, and addition of hainousnesse unto the old, have every one added thereunto a severall iron sinew, and a further degree of flintinesse.

What a heart was got into Cains breast, who was first cut out of the stony rokke of corrupt man-kind; remorse of shedding the guiltlesse
lefe blood of his murthered brother, which was able to have melted an adamant into bloody teares, mooved him never a whit. Nay, the presence of Almighty God, at which the earth trembles, the hills melt like wax, which turneth the rocke into water-poolcs, and the flint into a fountaine of water (as David speakes) yet made his stony heart relent never a whit. Nay, yet further, God's mighty voyce immediately from his own mouth, which breaks the Cedars, and shakes the wilderness, which was able with one word even in a moment to turne the whole World into nothing, and the sonnes of men as though they had never beene; yet (I say) this powerfull and mighty voyce did not at all amaze or mollifie the unrelenting stubbornenesse of this bloody wretch: but in a strange dogged fashion he answers God Almighty even to His face. For, when God mildly and freely asked him what was become of his brother Abel, he answered, I cannot tell: Nay, further, as though hee had bid God goe looke, hee faith, Am I my brothers keeper? Where take this note by the way; Let not Christians think much to receive dogged answers and disdainfull speeches from prophane men: you see how doggedly this fellow answerseven God Almighty: The Disciple is not above his Master, nor the servant above his Lord: It is enough for the Disciple to be as the Master and the servant as his Lord: if they have called the Master of the house Beelzebub, how much more them of his household?

What a strange stony heart lodged in the breast of
of the tyrant Pharaoh? When the Prophet (1 Kings 13.) cried to the altar of Ieroboam, O altar altar, the altar clave presently asunder at the Word of God in the mouth of the Prophet; but this mighty hammer of the Word, (Jer. 23.29.) with ten miracles gave ten mighty strokes at Pharaoh's heart; and yet could find no entrance, could not pierce it. Let no man then think it strange to see many stubborn and rebellious wretches run on in their courses, and rage against the ways of God, though they have both the Ministry of the Word of God to reclaim them, and be many times singled out particularly by the hand of God with some special judgement, for the abatement of their fury. For, the rebelliousnes of mans nature can never possibly be tamed, corrupt affection can never be conquered, until the heart wherein it sits is broken, be crushed and broke in pieces: and this hardnesse of heart can never be mortified, no created power can possibly pierce it, until the Almighty Spirit take the hammer of the Word into His own hand; that by His speciall, unresistable power He may first break and bruise it, and after by sprinkling it with the blood of Christ, dissolve it into tears of true repentance, that so it may be softened, sanctified, and saved. And let no man marvel, that the powerfull Ministry doth produce by accident the most pestilent scorners, cruellest persecutors, and men of most raging carriage against the meanes of their salvation; for these reasons.

1. From the nature of the glorious Gospell of
of Jesus Christ, the Sun of righteousness, which shining upon one that hath spirituall life, will more revive and quicken him: but in one dead in sinnes and trespasses, causes him to stinke more hatefully before the face of God and man.

2. From the cruelty of Satan: who laies more burdens and heavier chaines upon him that the Ministers labour to pull out of his snares.

2. Unsatiable. Corrupt affection is unsatiable in all its sensuall pursuits, for the empoysoned,

1. Fountaine of originall pollution is bottomlesse, restlesse, and ever working; it sends out unceasantly fresh desires, new longings, and more greedinesse, for the grasping, engrossing, and devouring of earthly delights and carnall pleasures.

2. When the heart of man forsaikes the blessed and boundlesse Fountaine of living waters; of which if it should drinke heartily and sincerely, and every drop should be in it a well of water springing up to everlasting life; and digs unto it earthly pits; wherewith to suck the muddy and troubled streams of vanity and sensuall delights; then God in his just Judgement makes those pits bottomlesse that they'll hold no water; so that it shall seeke and never be satisfied: it shall toile and tire out it selfe in waies of wickednesse and destruction, and shall never find end and rest; but in endlessse woe and restlesse torments.

3. Never was jaylor so jealous over his prisoners, as Satan is watchfull over every wicked man. And
And therefore least he should wax weary of his way to hell, he failes not by a secret accursed influence to fill his sinfull heart, with an unquenchable thirst after pleasures of the earth. And he doth not only put this unsatiable thirst into the soule of a carnall man; but also by his jugling and art of imposition, he gilds over sensual objects with lying glory, and a deceitfull lustre, and puts a violent, strong inticing power into worldly vanities, that they may continually feed his greedy appetite with fresh succession, and an endless variety of sensual sweetnesses. Satan him selfe is infinite in malice against the majesty of God. He drinkes up sin, and devoures iniquity with as unsatiable greedinesse, as Behemoth the river Iordan.

Of all those huge mountaines, the numberlesse number, and purple seas of sins and transgressions, which have at any time, any where, by any creature been committed since himselfe first fell from heaven unto this hour, or shall be from thence untill the day of doome, or from thence everlastingly in hell, by bannings, curfings, and despairs amongst those damned fiends: I say, of all these sins Satan is guilty one way or other: and if he might have his will, he hath malice enough to make an infinite addition both in number and hainousnesse. Where one sinne is committed, he wisheth there were ten thousand. He would have every sinfull thought be a sin of Sodomy: every idle word a desperate blasphemy, every angry look, a bloudy murther, every frailty, a crying sin: every default, a damnable rebellion. Now as Satan himselfe is thus infinite and unsati-
infatiable in the ways of darkness; so doth he inspire every limbe of his with a spice of this sinfull greedinesse, and restlesse pursuit of their owne wicked waies.

To give an instant of trembling and terroour in this kind, and of Satans merciles malice that way. I knew a man which in his life time was given to that fearefull blasphemous sin of swearing, who coming to his death-bed, Satan so filled his heart with a madded and enraged greedinesse after that (most gainelesse and pleasurelesse sin) that though himselfe swore as fast and furiously as he could; yet (as though he had been already amongst the bannings and blasphemies of hell) he desperately desir'd the standsers-by to helpe him with oathes, and to sweare for him. Incredible rage, prodigious fury! Now if Satan be able to beget such infatiablenesse after sin wherein there is no profit or delight at all; how fiercely and fearefully will he enrage carnall men in the pursuit of gainfull, pleasurefull, and advancing sins?

You see then how the unsatiablenesse of corrupt affection springs out of the fountaine of Originall naughtiness, from the just curse of God, and malice of Satan.

It is cleare and evident by ordinary experience, and observation in the world, with what unsatisfiable desire and greedinesse, corrupt affection doth feed upon that sensual object, and earthly pleasure, upon which with speciall apprehension, and delightfull taste, it seazes and sets it selfe.

1. If it fall in love with honour and high roomes;
roomes; it begets ambition, which is an unsatiable thirst after glory, and a gluttonous excessive desire after greatness.

Of all other vicious passions which doe possesse the heart of man, it is the most powerfull and unconquerable. As it is superlative and transcendent in its object and aspirations; and seated in the highest, and haughtiest spirits; so is it resolute and desperate in its undertakings, furious and headstrong in its pursuits and prosecutions.

It is venturous to remove any let, and hardened for all means; many times without remorse or tears, it takes out of the way by some cruell contrivance, their dearest friends, and tramples the nearest blood, as we see ordinarily in the Turkish Emperors, to get up into an high place, and grasp an Imperiall Crowne,

It is victorious over all other affections, and masters even the sensuality of lustfull pleasures, as wee may see in many great men of the Heathens, Alexander, Scipio, Pompey, and many others; who being tempted with the exquisitenesse and varieties of choicest beauties, yet forbare that villany, not for conscience sake, or for feare of God, whom they knew not; but least thereby they should stop the current of their victorious achievements, and obscure the glory of their remarkable valour.

It preferres a high roome in the world before a temporall life; yea, and eternall life too. How many great mens hearts have burst, at the displeased and frowning countenance of a King? How many
many either by desperate practices or their owne violent hands have brought themselves to untimely ends, because they were impatient of the lower places they had formerly enjoyed. Achitophel, when he was like to loose the reputation and ranke of a Privy Counsellor, saddled his Asse, went home, put his house in order, and hanged himselfe. How many daily run great hazards, to domineere for a while in their undeserved dignities? And prepare against the day of wrath, by an unconscionable purchasing of highest roomes amongst the sons of men?

Lastly, it is incapable of society, and sharpened by the enjoyment of that it desireth. Give roome to Caesar, and hee'll ambitiously pursue the Sovereignty of the whole world: Let Alexander conquer the whole world, he'll aske for more; let those be subdued, he would climbe towards the stars, if he could aspire thither, he would peepe beyond the heavens: *For the proud and ambitious man enlargeth his desire like hell, and is as death, and cannot be satisfied,* &c. Hab. 2.5. Who can fill the bottomlesse gulfe of hell, or stop the insatiable jaws of death? neither can the greedy humour of a haughty spirit be satisfied.

Let a consideration of that Crowne of endless joy and glory, which the Christian hath in pursiut; beunto him a counterpoysyon to uphold his heart in comfort and contentment against the vanity and venome of such endless ambitions; and if men be so infinitely ventrous for an earthly crown, which (as one sayes) if we well weighed with what
what feares, jealou{ies, cares, insidiations, &c. it is thick set, if we found it before us in the way we would not take it up. I say then, how eager should we be after the glory of Heaven?

2. If corrupt affection fall in love with riches, and the wedge of gold, it begets covetousnesse, the vilest and ba{est of all the infection of the soule.

As ambition haunteth the haughtieft spirits, so covetousnesse lodgeth in the most dunghill disposition, it turns the soule of man, that noble and immortall spirit into earth and mud: whereas it might live in Heaven upon earth, and by holy meditation, by a sweet familiarity and acquaintance (as it were) with God, and conversing above, and in that everlasting Heaven of endlessse happinesse hereafter. It lies in Hell upon earth, and by restlesse torture of unsatiable greedinesse, makes way by it rooting to descend into the hell of wicked Divels in the world to come. This devouring gangrene of greedinesse, to get riches, doth not onely by a most incompatible antipathy, keep out grace and Gods feare; but also by it venomous heat waft and consume all honest and naturall affection, both to man and beasts, to parents, kindred, friends, and acquaintance.

Nay, it makes a man contemne himselfe body and soule, wilfully to abandon both the comfortable enjoyment of this short time of this present mortality, and all hope of the length of that blessed Eternity to come, for a little transitory pelfe, which he doth never enjoy or use; except it be for use, which enlargeth his covetous thirft as mighti-
As it brings forth mony monstrously.

Besides, covetousnes pierceth thorow the soule with a thousand torments, and the riches of iniquity ingender in the heart of man many tortures, envies and molestation, as their proper thunder-bolt and blasting.

And of all other vile affections it is most sottishly and senselessly unsatiable, Eccles. 4.8. For, how is it possible that earth should feed or fill the immaterial and heaven-borne spirit of a man? It cannot be: and the Spirit of God hath said it shall not be; Eccles. 5.9. He that loveth silver shall not be satisfied with silver, &c. Hence it is, that the deeplier the drowsie heart of this covetous man doth drinke of this golden streame, the more furiously it is inflamed with spirituall thirst.

Nay, it is most certaine, that if the covetous man could purchase a monopoly of all the wealth in the world; were he able to empty the Westerne parts of gold and silver, and the East of pearles and jewels; should he enclose the whole face of the earth from one end of Heaven to the other; and heap his hoards unto the starres: yet his heart would be as hungry after more riches, as if he had never a penny, and much more: Such is God's curse upon that man which makes his gold his god.

And this insatiablenesse in the covetous man begets cruelty and oppression of others, and perpetual want of contentment and comfort in that he hath already. Sweetnes of gaine makes him many times drink the blood and eat the flesh of the oppressed.
A SERMON.

He begins first (if he be of power and place) to grind the faces of the poor; then to pluck off their skins, then to tear their flesh, then to break their bones, and chop them in pieces as flesh for the pot, and at last even to eat the flesh of God's people. That is; first to weary them out with petty wrongs and extraordinary occasions, to vex them with new conditions, and unconscionable encroachments; and at last to wring their pensive souls from their wasted and hunger-starved bodies, with extremity of oppression, and cruelty of covetousness.

And that which is a just curse upon the covetous man; he is ever infinitely more tormented with the want of that which he doth immoderately and unnecessarily desire, then contented and comforted with the enjoyment of those things he doth presently possess.

The ambitious man, if he be disgrac'd and overtop'd by any grand opposite and counter-action, or derided, and revil'd with baser and inferiour contempt, or neglected by omission of some due observance and ceremony of state: he (I say,) is more griev'd, if he want grace, for some such little default in the attributions of his place, and want of complementall respect in that measure, and of such men as he desires; then he hath glory and pompe in his highest place. This is cleare in Haman; though he was compassed and crown'd with such undeserved and extraordinary precedence and pompe; yet this one little thing, because Mordecai would not bow the knee and do reverence to him at the Kings gate,
gate, did utterly marre and dissipate all the other excellencies of his new advancement, and extraordinaryness of the Kings favour; See Hester 5.1c, 11 12, 13. And Haman told his wife and friends of all his glory, &c. But all this (saith he) doth nothing avail me as long as I see Mordecai the Jew sitting at the Kings gate. As it is thus in ambition, and in great men that are graceless; they many times take more to heart (out of the pride of their hearts) the want of some one circumstantial observance, and of reverence from some one man; then they heartily enjoy all the other glory of their place: so it is also with the covetous man; though already he hath more than enough; yet some greedy wish of a new addition doth more torture his heart, then the rowing amongst all his other wealth can rejoice it. Ahab, though he had already in his hand the riches, glory, pleasures, and sovereignty of a kingdom, yet after he had cast his covetous eye upon poore Naboths vinyard which was near his Palace, his heart did more afflict and vex itself with greedy longing for that bit of earth, then the vast & spacious compass of a kingdom could counter-comfort. He could take no joy in the beauty of a crowne, and largenes of his royall command, because his poore neighbour would not deprive himselfe and all his posterity of the inheritance of his fathers, which his ancestors had enjoyed time out of mind.

For a counterpoyson against the greedy gangrene of hoarding up riches; consider in what stead thy riches will stand thee upon thy bed of death, consider that speech of a poore distressed woman afflicted...
afflicted in conscience, whom I heard thus say in
the agony of her grieved spirit: I have husband,
goods, and children, and other comforts; I would
give them all the Treasures of the Earth if I had
them, and all the good I shall have in this world or
in the world to come, to seele but the least taste of
the favour of God in the pardon of my sinne:
She would in this case with all her heart have given
the warmest and dearest blood of her heart for
one drop of Christ's blood to doe away her
sins.

*Voluptuousnes insatiable.*

If corrupt affections fall in love with worldly
pleasure, such as are surfeiting and drunkennesse,
chambering and wantonnesse, lust, and unclean-
nesse, unlawfull sports and recreations, it begets a
strange furious thirst and heat in the carnall appe-
tite, which cannot be satisfied, but like the two
daughters of the horesleech, which cry still, give,
give; which is set on fire by Hell: and therefore
it is as unsatiable as that bottomlesse Infernall pit;
every taste of sensuality serves as fewell to increase
the flame and fury of concupiscence. We see it
in drunkards, who by drinking doe not quench
their thirst, and sateffe their appetite, but by their
immoderate swilling both increase the burning
thirst of their bodies and enraged intemperance of
their minds. We heare it of wantons, *Wisdome 2.*

*Come let us enjoy the pleasures that are present,* &c.

*Let us crowne our selves with Roses before they wither, let there be no pleasant meadow which our luxurious-
nesse doth not passe over; let us leave some token of our
pleasure in every place, for that is our portion, and this is

our
Every Carnal man feels it in himself after once he hath given the reins to his concupiscence: he is like a strong man running headlong downe a steepe hill, though he would never so faine, he cannot stay himself, but runne still faster and faster till he breake his neck at the bottome: If once he suffer the fountaine of originall pollution which naturally flowes out of his rocky heart, to have that free and full course: it will shortly gather in its passage many strong and heady streames of stubbornenesse and rebellion untill by growing by little and little in strength and swiftnesse, it swell into a mighty and furious torrent, so at last fall with fearefull noise and horror into the gulfe of irrecoverable misery. In a word, after the heart of a man be set upon any sensual delight, it feeds upon it as greedily as the horfleech upon corrupt blood, it will burst before it gives over. It will by no meanes part with its hold untill it either bee broken with the hammer of the Word, or burst with the horror of despaire. It drinks so deepe and long of the empoysioned cup of carnall pleasures, untill the Lord fill it unto its brim, full of the cup of wine of his indignation, and bid it drink, be drunken, and spue and fall, and rise no more, Jer. 25.27.

A counterpoysion against this greedy wolfe of devouring earthely delights; consider that at our conversion, Mutantur gaudia, non tolluntur, Heavenly succeed carnall joyes: See Jackson of Inst. Faith, pag. 340,341.

4. If it fall in love with revenge, it begets a base

Meditations against voluptuousnesse.
Revenge invariable.
a cruell and wolvish disposition, and an unnaturall thirst of blood: of all the sinfull passions of the soule, desire of revenge is the most base and cowardly: it ever breedes in the most hatefull and weakest minds. And of all kind of revenge, that is most execrable and deadly, which (like a serpent in the greene grasse) lies lurking in the flatteries and fawnings of a fliering face, which kisses with Judas, and kills with Ioab: entertaines a man with outward formes and complements, and curtesie, but would (if it durst or might) strike about the third rib, that he should never rise againe: When a mans words are to his neighbour as soft as oyle and butter, but his thoughts towards him composed all of blood and bitterness of gall and gunpowder.

For we commonly see that the basest and most worthlesse men are most malicious and revengefull: seldom doth it find harbour in a wellbred and generous spirit: but as thunder, and tempests, and other fearefull motions in the aire doe trouble onely and disquiet those weaker fraile bodies below, but never disturb or dismay those glorious heavenly ones above: so wrongs, disgraces and wrongfull usages doe vex and distemper men of baser temper and conditions: but the causelesse spite and prophane indiscretions and chidish brawles of fools, wound not great and high minds.

Above all others, the true Christian which is onely of a true noble spirit, contemnes, scornes, and disdaines to be revenged upon any, t hough his
his undeservedly basest and greatest enemy:

For,

1. He is completely fortified with the armour of proohe of his own innocency against the malice and mischief of wicked men, and comforted continually with that inward spiritual feast of a good conscience against all the lies and flanders of lewd and spitefull tongues.

2. Hee leaves them to bee scourged of their owne consciences for their causlesse ill-wills against him, and wrongfull dealings: then which, (except they repent and be reconciled) there is no more certaine and severe revenger and executioner, no scourges, no scorpions can so lash and torture a man, as his owne soule and guilty conscience.

3. He is kept in awe by an holy feare from presuming to take vengeance out of God's hands: It is one of God's royall prerogatives, we must not meddle with that, or incroach upon it, Vengeance is mine, I will repay it, faith the Lord, Rom. 12. 19.

4. He will not pollute so farre, and defile the glory and noblenesse of his Christian resolution, as to be mov'd and disquieted with the rage of any dogged Doeg or railing Shimei, by procuring temporall punishments to the spirituall afflictions: and outward vexations to the inward wofull misery of the soule of his prophane malicious opposite: except he see it probable, that by suffering justice to have its course, the party may be humbled, and others terrified.

5. He
He knowes out of his Christian policy, that a courageous and undaunted insensibility in suffering injuries, is the way to tame and stop the rage and fury of the wrongers, and to make them to returne and rebound wholly like heavy blowes upon their owne pates. For, a prophan malicious man cannot be possibly more vext, than to see himself direct particularly his hate and contempt against his supposed adversary, a good Christian, and yet hee is able to beare it away without wound or passion; nay with reputation and comfort.

As revenge is base, so it is bloody and unquenchable; and prodigiously thirsty that way: I will give instance in the most revengefull wretch (I am perswaded) that ever lived: It is reported of a man, or rather a monster of Mille" in Italy: when he had surprized upon the sudden one whom he deadlily hated, he presently overthrew him, and setting his dagger on his breast, told him, he would presently have his bloud, except he would renounce, abjure, forswear, and blaspheme the God of Heaven; which, when that fearefull man (too sinfully greedy of a miserable life) had done; in a most horrible manner he immediately dispatch'd him, as soone as those prodigious blasphemies were out of his mouth: and with a bloody triumph insulting over his murdered adversary, as though his heart had beeene possesse of all the malice of hell, he added this horrible speech: Ob (faith he) this is a right noble and heroicall revenge, which doth not
only deprive the body of temporall life, but bring
also the immortall soule to endlesse flames everlast-
ingly.

3. Desperate: corrupt affection is strangely de-
sperate to run headlong upon the damnation of hel,
for a little earthly delight: if we should see a na-
ked man in some furious moode, as prodigall of
his temporall life, run upon his owne sword, or
throw himselfe from some steepe rocke, or cast
himselfe into some deepe river, and teare out his
owne bowels, we should censure it presently to be
a very desperate part and ruefull spectacle: what
shall we say of him then, who thorough the fury
of his rebellious nature, to the endlesse destructi-
on of the life of his immortall soule, doth despe-
ratly throw himselfe upon the devouring edge of
Go D s fiercest indignation: upon the sharpest
points of all the plagues and curses in his Booke,
and into the very flames of everlasting fire: It is
a very fearefull thing, to see a man bath and em-
brue his hands in the blood and butchery of his
owne body, and with his murderous blade to take
away the life thereof: but of how much more hor-
rour and wofulnesse is that spectacle, when a de-
sperate wretch with the empoysed edge of his
owne enraged corruption, doth cut the throat of
his owne deare immortall soule, so that a man may
track him all his life long, by the blood thereof in
the sinfull passages of his life, untill at length he be
stark dead in sinnes and trespasses, for how can a
soule all purple red with wilfull shedding its owne
blood, looke for any part in that pretious bloud of
that
that spotles lambe: Nay, assuredly such bloody stubbornnes and selfe-murthering cruelty will be paid home at last, by the severe revenger of such cursed desperatnesse. He will judge such a man after the manner of them that shed their owne bloud, and give him the bloud of wrath and of jealousie.

Lord it is prodigioufly strange and lamentably fearefull, that so noble and excellent a creature as man, prince of all other earthly creatures, by the priviledge of reason and enlightned with the glorious beame of understanding, nature should be so furiously madded with its owne malice, and bewitchedly blindfolded by the Prince which rules in the Aire; as, for the momentany enjoyment of some few glorious miseries, bitter-sweet pleasures, heart-vexing riches, or some other worldly vanity at the best, desperately and wilfully to abandon and cast him selfe from the unconceivable pleasures of its joyfull place where God dwels, into an infinite world of everlasting wofulnesse. For let a carnall man consider in a word his prodigious madness in this point.

He might not onely in this vale of teares bee possest with a peacefull heart, which is an incomparable preciousnesse surpassing all created understandings: For I dare say this, I know it to be true: One little glimpse of Heaven shed sometimes into the heart of a sanctified man, by the saving illumination of the comforting Spirit, whereby he sees and feeles, that in despight of the rage of Divels, and malice of men; let sinne and death, the grave and
and hell do their worst: his soule is most certainly bound by the hand of God in the bundle of the living, and that he shall hereafter everlastingly inhabit the joyes of eternity: I say this one conceit being the immediate certificat of the Spirit of truth doth infinitely more refresh his affections, and affect his heart with more true sweetness and tastefull pleasure, then all carnall delights, and sensual delicacie can possibly produce, though they were as exquisite and numberlesse, as nature, art, and pleasure it selfe could devise, and to be enjoyed securely as long as the world lasts. Besides this heaven upon earth, and glorious happiness even in this world, he might hereafter goe in arme with Angels, sit downe by the side of the blessed Trinity amongst Saints and Angels, and all the truly worthy men that ever lived, with the highest perfection of bliss, endless peace, and blessed immortality: all the joyes, all the glory, all the bliss, which lies within the compasse of heaven, should be powred upon him everlastingly: and yet for all this he doth not only in a spirituall phrensie desperately deprive himselfe, and trample under foot this heaven upon earth, and that joyfull rest in heaven, world without end: but also throwes himselfe into a hell of ill conscience here, and hereafter into that hell of Devils, which is a place of flames, and perpetuall darknesse, where there is torment without end, and past imagination.

The day will come, and the Lord knowes how soone, when he will clearely see and acknowledge with horrible anguish of heart, his R strange
Strange and desperate madness. See Wisd. 5. 2. & c.
For after the moment of a few miserable pleasures in this life be ended, he is presently plunged into the feriorie lake; and ere he be aware, the pit of destruction shutseth upon him everlastingly: and if once he find himselfe in hell, he knoweth there is no Redemption out of that Infernall pit: then would he think himselfe happie, if he were to suffer those bitter and intolerable torments no more thousands of yeares, then there are sands on the Sea-shore, hairs on his head, flares in Heauen, grassfe piles on the ground, and creatures both in Heauen and earth: for, he would still comfort himselfe at least with this thought, that once his miserie would have an end: but alas, this word, never, doth ever burst his heart with unexpressible sorrow, when he thinks upon it: for, after an hundred thousand of millions of yeares there suffered, he hath as far to suffer, as he had at the first day of his entrance into those endless torments: now let a man consider, if he should lie in an extreme li of the stone; or a woman, if she should be afflicted with the grievous torture of child-bed but one night; though they lie upon the softest beds, have their friends about them to comfort them, Physitians to cure them, all needfull things ministered unto them to asswage their paine; yet how tedious, painfull, and weari-some would even one night seeme unto them? how would they turne and tosse themselves from side to side, telling the clock, counting every houre as it passeth, which would seeme unto them a whole day? What is it then (think you) to lie in fire and
and brimstone, inflamed with the unquenchable wrath of God world without end: Where they shall have nothing about them but darkness and discomfort, yellings and gnashing of teeth: their companions in prophaneness and vanity to ban and curse them: the damned fiends of hell to scourge them and torment them: despair and the worme that never dies, to feed upon them with everlasting horror.

If carnall wretches be so desperate, as wilfully to spill the blood of their own soules: let us set light by the life of our bodies, if the cruelty of the times call for it, for the honour of the Saviour of our soules.

Let me give one instance of dangerous snares wherein such as these are ordinarily entangled and holden fast, from which inferiours are for the most part free. Let us come into a towne or countrey-village, and we shall find all the rest not so exorbitant, but enter into the Noblemans, Gentlemans, or Knights house, (if there be any there) there shall we find a nest of new-sangl'd fashionists; naked breasts, and naked armes, like bedlams, faith that excellent and learned Gentleman, in his Oyle of Scorpions. Bushes of vanity in the one sex, which they will not part with (faith Marbury) untill the Devill put a candle into the bush: and cut haire in the other, stirs against the Ordinance of God, and nature in both: & many other such deformed, lothsome and prodigious fashions, cenfured by that stinging and flaming place against fashion-mongers, Zach. 1.8. And these are the more pernicious,
because it were many times more ease for us of the Ministry (I speake out of some experience) to undertake by God's blessing (ceteris paribus, as they say) the driving of an impure wretched drunkard, from his beastly and swinish sin, which would be a very hard taske, then to draw such as delight in, and dote upon these miserable fooleries, from the abhorred vanity of strange fashions: nay, and though sometimes they would be thought to look towards religion.

And thus I have done with the reasons peculiar to every severall sort of greatnesse: I now come to those which are common to them all.

1. All the great ones according to the flesh in any of these kinds: I say, ye are alas yet deadly enemies from the very heart-root to the profession and practise of the holy men, without which holinesse we cannot see God: you cannot indure to be called puritans; much lesse to become such: and yet without purity, none shall ever see the face of God with comfort.

Mistake me not. I meane Christ's adversaries, Christ's puritans, and no other, a Mat.5.8, b John 13.11, and c 15.3.

Secondly, I meane onely such as Bellarmine intimates, when he calls King James puritan: for, he so calls him, faith D. Harkwit against Carrier, because in the first booke of his Basilicon Doron, he affirmes, that the religion professed in Scotland was grounded upon the plaine words of the Scripture: And againe in his second book, that the reformation of Religion in Scotland was extraordinarily wrought
wrought by God, Gracious and holy speeches (as you see) with men of the world are puritanicall. And if a man speak but holily, and name but reformation, Scripture, conscience, and such other words which sting their carnal hearts, it is enough to make a man a puritan.

Thirdly, I mean the very same, of whom Bishop Downam one of the greatest schollars of either Kingdom, speaks thus in his Sermon at Spittle, called Abraham's Tryall: And even in these times (as he) the godly live amongst such a generation of men, as that if a man doe but labour to keepe a good conscience in any measure, although he meddle not with matters of State, or Discipline, or Ceremonies, (as for example, if a Minister diligently Preach, or in his preaching seeke to profit rather then to please, remembering the saying of the Apostle, If I seeke to please men I am not the servant of Christ, Gal. 1.10. Or if a private Christian make conscience of swearing, sanctifying the Sabbath, frequenting Sermons, or abstaining from the common corruptions of the time) he shall straightway be condemned for a Puritan, and consequently be lesse favoured then either a carnall Gospeller, or a close Papist, &c.

Fourthly, I mean none but those whom the Communion-Booke intends in that passage of the prayer after Confession That the rest of our life hereafter may be pure and holy.

Now these come by their purity by preaching the Word. Now faith Christ, ye are washed clean by the Word which I have spoken unto you, John 15.3. The Word must first illighten, convince, and R 3 casting
cast them downe: so that out of sight of sin, and sense of divine wrath, being wearye, sicke, lost, wounded, bruised, broken-hearted, (these are Scripture phrases) and thereupon casting their eyes upon the amiablenesse, excellencie, and sweetnesse of the Lord Jesus, and the Al-sufficiencie of his blood to cure them, resolve to sell all, to confess and forsake all their sins, not to leave an hooufe behind: and then taking him offered by the hand of God's free grace, as well for an Husband, Lord, and King, to love, serve, and obey him, as for a Saviour to free them from hell. They put on with the hand of faith the perfect puritie of his imputed righteousness, attended ever with some measure of inherent puritie, infused by the sanctifying Spirit, and after entering the good way, their lives are ever after pure and holy.

These are Christ's naked, and the Puritans I meane. And these meane of purity some never meane to be: nay, they heartily hate the very Image of Jesus Christ in them, they speake spitefully against them. David was not onely the drunkards song, but those also that sate in the gate spake against him: they are your musicke, and matter of your mirth; I am your musicke, saith the Church in the person of Jeremy, Lam. 3. They will many times call upon a roguish vagabond at your feasts to sing a song against them, whom they should rather see in the stockes; they are transported, and inwardly boyle with farre more indignation and heart-rising against their holiness, purity, precise walking, and all meanes that lead thereunto, though enjoyned upon...
upon paine of never seeing the face of God in glorie: then more simple, poorer, and meaner men, and that's a reason they sticke faster in the Devils clutches then they, and that few of them are called, converted, and saved, according to my Text.

Secondly, ye that are thus the worlds favourites, are verie loth to becomefooles; and therefore in the mean time lie lockt full fast in the Devils bands, and cannot escape except ye be such. I speake a verie displeasing thing to worldly-wise men, but they are the verie words and wisdome of the Spirit of God, I Cor. 3:18. Let no man deceive himselfe: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

Let no man deceive himselfe; such caveats as this are wont to bee premised when men out of their carnall conceipts are peremptorieto the contrarie, and would venture their salvation (as they say) that it is not so. See Ephes. 5:6. I Cor. 6:9. Mat. 5:2. And did not most of your hearts raise against these words of mine (you must becomefooles, or never be saved) untill I brought Scripture?

Give me here leave (I pray you) to intimate in a few instances the meaning of the place, and the truth of your false and selfe-couzening hearts in obnoxiousness to the point. Suppose a messenger of God should deale faithfully with you, and tell you, that upon the Lords Day you must not serve your selves, and your ownturnes, in idlenesse, trawailing, sports, gaming: in any earthly businesse,
or mis-employment whatsoever: but spend that whole blessed Daie, wholly and onely in spirituall refreshing, heavenly busineses, divine worship and holy duties: in meditation upon the creatures spirituall, upon the great worke of Redemption and Resurrection of Christ: and upon that everlafting rest above: of all which the Christian Sabbath is a remembrancer unto us, in both publike, and private prayer, reading, singing of Psalmes, hearing Sermons, conference, &c. and in ruminating, and (as it were) chewing the cud upon Scripture points. I say, ruminate (as it were) and chew the cud: for it is the very phrase of the Church of England in the Homily for reading Scriptures. And those reverend and godly men which composed them, expresse the benefit thereof emphatically: Thus run the words; Let us ruminate (of the Scriptures &c.) that we may have the sweet juice, spirituall effect, marrow, honey, kernel, taste, comfort, and consolation of them. I say, suppose ye were thus prest, would ye not presently out of your worldly wise-dome and impatiencie to be so shaffid at, to be tied al the daie to spiritual exercises, and restraineid from ordinarie recreations, conceive of it, and crie out against it as a puritanicall noveltie, and foolish precisenesse? Because you mention precisenes and noveltie; I could (as I am wont, and to make you without excuse) appeale unto, and implore the aid of antiquitie, which will utterly take off such aspersions. And here (were it incident and seasonable) I were able to procure Councls and Fathers, and other authorities concurrently to testifie and take my
my part, that upon the Lord's Day, we are to recreate our selves only with spiritual delights: only then to plie divine businesses, and to do those things alone which belong to our soules salvation. Heare their owne words.

We ought upon that Day, Solummodo spiritualibus gaudijis repleri. Concilium Parisienne. Anno 829.


Eag, tantum faciat quae ad anima salutem pertinent. Hieron. in Cap. 56. Isa.

Nay the whole Church of England hath this 60 yeeres and above complied exactly with antiquitie in this point in the Hom. of the place and time of prayer: These are the words, GODS people should use the Sunday holyly, and rest from their common and daily businesse: and also give themselves wholly to heavenly exercises of GODS true religion and service. And yet for all this, you are so wise in your owne conceipts; ye will none of this saying folly, you are no such foolees, as after so long libertie to fall to any such strictnesse.

Secondly, suppose a Minister should counsell you when you come home from the house of GOD, to take your Bibles, and call both your wives and children to the comparing together, and conferring upon those things which were taught: That the husband should exact of the wife, and the wife ask of the husband those things that were there spoken and read, or at least some of them: That you should
set this law to your selves to be kept inviolably, and not only to your selves, but also to your wives and children: that you would spend that one whole Day of the whole week, wherby you meet to heare the Word, in meditation of those things which are delivered: I say now in this case your carnall wis-
dome would resolutely condemn such counsels, as contrarie to the counsel of great houses, as a way to become a By-word to the whole Countrie, and as favouring too rankly of a foolish strictnesse, and needleffe singularitie. And yet this was totidem ver-
bis; wise, holy advice above twelve hundred yeeres ago: For in giving the counsell, I have but rendred Chrysofome word for word in diverse places. Hom. 5. in Mat. In Eph. Serm. 20. Hom. 2. in Ioan. Hom. 5. ad Popul. Antioch.

Thirdly, If Preachers should press ye to plant, and preserve Family Duties in your house, Prayer, and reading Scriptures, evening and morning, sining of Psalms, &c. and you of greatest meanes may best spare time for such blessed businesses. Would not your wisdome thinke this more then need: And that it would be a foolish thing, and much against your profit, to rob your selves, and servants of so much time from your worldly af-
faires? And yet here I could produce four or five Fathers above a thousand yeares ago, pressing this point, and punctuall for my purpose. Besides Ambrof
brof quoted in my booke of walking with God, pag. Quid beatius
67. Heare other Fathers, Basil, Origen, Chrysostome, Augustine.

mox irre die ad precationes properantem, hymnis & odis venerari Creatorem, &c. Basil Epifto.

Docens & admonens, atq; formam offendens, & tunc filius sui, & tunc omnibus nobis in perpetuum; ut confestim diluculo ex nofitis reque exsurgentes, ante omne opus, vel verbum, ante omne colloquium, vel conventionem, primitias resurrectionis nostri Deo exhibeamos in sinceras orationibus. atq; precibus, in matutinis deprecationibus, atq; gratiarum actionibus, Origin lib. 1. in lib. fol. 7.

A menfa non ad lection, sed ad deprecationem veritamur, ne quis animantibus summus magis bru. Novi foce multos, qui damnant ea, quae nunc dicuntur, velunt qui novam quandam & miram confuetudinem inveham concionandis; At ego magis damnabo pravam confuetudinem, quae nunc obtinuit. Eternim quod post cibum, & mensam non ad somnum oporteat ize, nec ad cubile, sed oporteat cibo precibus, ac divinarum Scripturarum lectionem succedere, manifestius declaravit ipse Christus quum immensam multitudo in accipiet convivio in deferto, non remisit illos ad lectionem, aut somnem, sed ad audiendos sermones divinos invitavit. Chrys. conc. 1. De Lazo.

Nec solum vobis sufficiat quod in Ecclesia divinas lectiones auditis; sed erat in domibus vestris, aut ipsi legite, aut alios legentes requirate, & libenter audite, August. de Temp. Serm. 55. pag. 177.

Fourthly, If you were moved by the Ministerie, to restore everie halfe pennie that you have any waies at any time got wrongfully or by any wicked meanes, or that you detain unjustly from any man: And then casting your eie backe and confidering, How you are grown bafily rich, and by what waies you are come to a great deale of Wealth, should you finde verie foule workes: would you not force your selves by a strong counter-plea of carnall reason, not to beleve the point, and thinke it extreame madnesse at the instance, and prating of a precise companion, which understands not the world (for so or in the like manner would you speake) to part perhaps with a good part of your
you're state? And yet Augustins Rule of above twelve hundred yeeres standing, and confirmed concurrently by all Divines to this day, is, That Non tollitur peccatum nisi restitutatur ablatum; No restitution, no remission. And our owne Church tells us in the second exhortation before the Communion: That without readinesse to make restitution, and satisfaction for wrongs done, the Sacrament as often as you come, doth nothing else but increase your damnation.

Thus might I passe through all the points of Sanctification, and passages of holy life: And all the great men in the World, either in Learning, Wealth, Nobility, or Wisedome according to the flesh, would passe these censures upon them, and entertaine conceits of them proportionable to that of Nicodemus about the New birth. They will not become fooles in the Apostles sense: And therefore they are soakt, and fast fettered in the gall of bitterness, and bond of iniquity; and that above ordinarie.

Thirdly, All ye great ones of the world in the sense J have said, As ye are very wise in your own conceits, and it may be truly so according to the flesh, so you are selfe-conceited and soule-couseners about your spirituall state. For you thinke all better then you, too precise, and all worse then you too prophane; and your selves onely to have happily hit upon the golden meane, and pitch'd upon that well tempered moderation in Religion, whereby you may enjoy temporall happinesse here, and eternall hereafter. Slepe in a whole skinne (as they say)
A SERMON.

fay) and with a good Conscience: Live the life of pleasures, and dye the death of the righteous. Whereas to be so conceited, is the very complement and perfection of folly: And the very same attempt as to make two parallel lines to meet. You thinke ye have a reach beyond the Moone: To lie in some sweet sinne, and yet to nourish in your selves some hope of salvation. To have two Heavens, one in this World, and another in the World to come, which was never heard of: to weare two Crownes of joyes: whereas Jesus Christ himself had the first of thones. But alas! Beloved, if you be saved in this condition, you must have a new Scripture, and there must be found out another way to Heaven, than any of the Saints ever went since the Creation, or shall do to the end of the World. And therefore we may say of you, as Quintilian some where of some deluded with an over-weening conceit of themselves, That they might have proved excellent Schollers if they had not beene so perswaded already: So if you did not thinke falsely, your selves safe already, you might be saved. But while you thus hugge the golden dreame of your mistaken states to God-ward like the Pharisees, the very Publicans and Harlots shall goe into the Kingdom of Heaven before you, Mat. 21. 31.

Fourthly, you that are great in the world in the foure fore-named respects, and meant in the Text; cannot possibly downe with, and digest downe-right dealing, and the foolishnesse of preaching, as it is called, Verse 21. And that utterly undoes you. You
You like well enough, nay and much approve, and applaud such Sermons as King James censures, in the reasons of his directions for preaching, &c. which he there calls a light, affected, and unprofitable kind of preaching, which hath beene of late years (faith he) taken up in Court, University, City, and Country, whereby the people are filled only with airy nourishment, &c. and I warrant you, not especially hating to be reformed or disquieted, for these are not wont to discover your consciences, nor disturb you in your present courses, they never terrifie you with any fore-thought of the evill day, neither torment you before the time: but now let a man come with the foolishnesse of preaching, by which it pleased God (faith the Apostle) to save them that beleue, with demonstration of the Spirit, and of power, and come home to the conscience: if he suffer not Satan to revell in the blood of your soules without resistance, nor see you post furiously towards eternall fire, but will tell you that the pit of hell is a little before you: In a word, if he take the right course to convert you, and shew you therefore onely your spirituall miserie, that you may be fitted for mercie, &c. O such a fellow is a dangerous man, a terrible and intolerable Teacher, able to drive men to distraction, despaire, selfe destruction; hee breaths out nothing but damnation, and his searching Sermons are as scorching as the very flames of hell! Fit phrases for the Divell himselfe, railing in a drunkard, or scoffing Ishmael against faithfulnesse in preaching; and if you know where or when such men preach,
(and it may be you entertaine some intelligence for that purpose to prevent the torture) you will not, you dare not heare them for your hearts, except you cannot decline it for starke shame; or for a time or two to satisfy your curiosities: but as S. Paul faith, you become their enemies, because they tell you the truth:to which truth not to have listned in this day of your visitation, will hereafter (when it is too late) torment you more then tenne thousand fierie Scorpions stings, and gnaw upon your consciences with unknowne and everlasting horrour. Alas! Beloved, what meane you? You will give your Physitian leave to tel you the distempers of your body: the Lawyer to discover unto you any flaw in your deeds: your horse-keeper to tell you the surets of your horses: nay, your huntsman the surrances of your dogs: and shall onely the Mniifter of God not tell you that your soules are bleeding to eternall death? Preposterous and prodigious incongruitie!

If it be thus then, that of all the severall sorts of great men mentioned before (by reason that they are beset with such varietie of snares, entangled in so many temptations, so much taken up by the world, and for other reasons rendred alreadie) vere few are called, converted and saved, my counsell in a word unto all such, is Christ's own word, Luke 13.24. Strive to enter in at the strait gate, laie violent hands upon flesh and bloud, strangle your lufts, contend and wrestle as for the Garland in the Olympian games, to which the word seemes to allude, become fooles in the worlds.
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worlds censure, that you may be wise in the mystery of Christ, be little & vile in your own esteem, that you may bee great and gracious in the eyes of God. In a word, submit your soules to the sword of the Spirit, and foolishnesse of preaching, (as the Apostle calls it) that you may be wrought upon salvingly, and brought into the good way, and that by such works and waies as these.

Upon which before I enter, give me leave to give you an account, why at this time I labour rather to worke upon your consciences for your personall conversion, than as heretofore to tender unto you counsels and considerations for a more conscionable deportment in your severall publike places. When I well weighed with my selfe, the truth of that principle and position in Hooker, That it is no peculier concept, but a matter of sound consequence, that all duties are by so much the better performed, by how much the men are more religious, from whose abilities the same proceed: And finding by experience of all ages, and most of all in these worst and woefull times, that men of publike imploymment and in high places, untill there be infused into their soules by the Spirit of grace an internall supernaturall principle and divine habit to work by, untill aliquid Christi (as they say) be planted in them by the power of the Ministry, they cannot possibly bee universally thorow, and unshaken. Some strong affection, feare, favour, or some thing, will make them flie out and faile in some particular very fowly. Upon extraordinarie temptation they will serve the times, and their own
own turnes: for, alas! as yet their spirits are not steeled with that heavenly edge, and mighty vigour, as to set to their shoulders against the torrent of the times, and not to be overflown with it. I say upon this ground I have advisedly chosen to assay and follow this way at this time: for, if once you turne on the Lord's side in truth, you are won for ever to an invincible constancie, and conscientableness in an uniforme, regular, and religious discharge of your publike duties: and will ever hold fast without partialitie, cowardlines, or feare of mans face, that brave and noble resolution, "Ut fiat justitia, ruat caelum," let heaven and earth be blundered together with horrible confusion, before I make shipwrack of a good conscience, or be any waies drawn to do basely. Being incorporated into the rock of Eternitie Jesus Christ blessed for ever, you will stand (like unmoveable rocks) against the corruptions of the times, and all ungodly oppositions; and never before. For in the meane time (say Ministers what they will) you will not be moved; but you heare our discourses of a faithfull discharge of your places, as ye would heare a very lovely song of one that hath a pleasant voice; they leave no more impression upon your consciences, than a sweet lesson upon the Lute in the eare, when it is ended; for, then both the vocal and instrumentall sweetnes dissolve into the aire, and vanish into nothing: It is too truly so with our Sermons upon your soules, Heare your character in Gods owne words unto the Prophet, "They come unto thee, as the people commeth, and they sit before me as my people, and they heare thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousnesse: and loe, thou art unto them, as
A very lovely song of one that hath a pleasant voice, & can play well on an instrument: for they heare thy words, but they do them not. Let us lift up our voices never so high, or criе never so lowd: and tell Judges, That they ought not to be afraid of the face of man, for the judgement is Gods: that in judgement, they must neither respect the person of the poore, nor honour the person of the mighty: that they should not onely hold their hands from grasse bribes with Epaminondas, who (as the story tells us) refused great presents sent unto him, although he was poore, saying, if the thing were good, he would do it without any bribe, because good: if not honest, he would not do it for al the goods in the world. But they must also be of Aустins judgement, that not only monie, gold and silver or presents (as they call them) are bribes, but the guilt of bribery also may be justly imputed, evento any exorbitant affection, which swaies a man aside from an impartial execution of justice: as love, feare, hatred, anger, pusanimitie, worldlines, desire of praife & applause, which is Aустins inфace, &c. That they beware of bringing more bloud upon the Law by sparing the spiller of bloud. For blood (saith God) it defileth the land: & the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it: that they must not look upo the causes which come before them only through the spectacles of a favourite, &c. and tel justices of Peace, that they must be true hearted patriots, and not servers of themselves, and their owne turnses: that they must be serious, real, and grave; not only formall; not cyphers, not unnobly light in their behaviour on the Bench: that they must ever aime at the publike good, and never at their owne particular and private ends: that they should disdaine & scorn at
any time to combine factiously, or for a petty bribe to uphold a rotten cause, a pestilent ale-house, or lewd companion; and ever joyne with an unanimous magnanimity to honour God, & do their countreie good.

And tell the Lawyers, that they should not make hast to be rich, for so faith Salomon, they shall not be innocent: nor swallow down gold too greedily, least it turne to gravel and the gall of asps within them; and they be enforced to vomit up the riches (as Job speaketh) they have heaped together so hastily, either by remorse & restitution in the meantime, or with despair and impotent horror hereafter: that to oppose & wrangle against a good cause, or undertake the defence of a bad; are both equally most unworthy the very moral vertue of an honest Heathen; that they must not learn to spin out the causes of their Clients from Terme to Terme, and wire-draw their suits untill they be utterly undone; that they should not now be taking instructions from their clients, when they should themselves here in the house of God be instructed to the kingdom of heaven: had they this morning received a message from the Almighty, that at night they should appeare before that high & everlasting Judge to give an account for all things done in the flesh; if they be not Atheists or Papists, O with what eagernessse and violence would they have attended, address, and applied themselves to the present opportunity! & little do we know what the evening may bring forth. For, assure your selves, there is no man so assur'd of his riches, or life, but that he may be deprived of one or both the very next day or hour to come.

And tell the jurors and sworn-men, that they should rather die then draw the bloud of any mans life, lie-

S 2 lihood
lihood, or good name upon their own consciences, either by acquitting the guilty, or betraying the innocent. Here (had I time) I would intimate unto you a mystical, but mischievous packing sometimes in choice of jury-men. I have seen (I speak of what was long since, and at a Sessions) some of the choicest drunkards in a Country chosen for that service. Now is it not a piteful thing that Country busineses should be put into the hands of such as labour industriously, and with equall cunning, to plague an honest man, and deliver a drunkard.

I say now, all this while, we thus discourse unto you, earnestly Endeavouring, and with a thirsty desire to doe you good, and direct you aright, and by a divine rule in the severall duties proper to your places, we do but plow in the sea, and sow in the ayre (as they say) except the immortal seed of the Word hath first moulded you anew, and ye be brought by the foolishness of preaching out of the warm Sun into God's blessing, and from the fools paradise of worldly wisdome into the holy path of sincere professors, and thereupon prize and preferre the peace of a good conscience before all the gold in the West, and preferments in the world; which blessed change from nature to grace, is wrought by such stirrings of the soule, and foot-steps of the spirit as these; lend me, I beseech you, (while I passe along them) something more than ordinary attention: for I know they will seeme strange things to all such great ones as are intended in my Text, and those who live at rest in their possessions, and have nothing to vex them. The natural stoutnes of their spirits will disdaine and scorne to stoop to such uncouth humiliations, and this mighty change.
And the more they are men of the world, and wise according to the flesh, the greater repugnancy and reluctance shall they find in their affections against these spiritual workings, which makes the point good which was proved before. But yet without them in truth and effect (I mean not the measure and degree, God is a most free agent) they can never become either gracious men, or good Magistrates. They must upon necessity become such fools, or they can never be wise unto salvation.

1. If any of you then would come out of Satan's clutches into the arms of Christ, he must be lightened, convinced and cast down with sight, sense, and trouble for sin, as in my art of comforting afflicted consciences I have shewed.

2. The point may teach us not to be greedy of greatnesse, nor hunt ambitiously after high rooms.

3. The point may serve as a sovereign antidote against all discontent or fretting, when we see men of the world carry all before them, &c. We may entertain an holy indignation to see folly set in great excellency, so many servants on horse-back, and Princes walking as servants upon the ground. But I am prevented by the time from prosecuting these two latter Uses. Let me briefly say two things more, and I have done.

1. The first concerning what I have said: I have spoken much (as you have heard, my Text naturally and directly leading me thereto) of the true miserie and spiritual madness of all great men in learning, wealth, nobility, wisdom according to the flesh. Least any be unjustly angry and mistake, or causethly grumble and gainsay, let me take up the words of the ancient holy Father Salvianus about a thousand yeares ago in the like
like case. He having impartially discovered the horrible impieties of the noble & rich men in those corrupt times, tells them by the way, and it is my just apology at this time. I do not (faith he) speak thus of any, but only such as know these things to be in themselves. If their consciences be free, nothing that I say tends to their desparagement and disgrace: but if they know themselves to be guilty, let them know also, that they are not my words but their owne consciences which vexe them. And in another place thus. Sith I speke not these things of all, but those who are such, none of you ought to be angry at all, which findeth not himself to be obnoxious; least therby he make himselfe seeme, and be suspected to be of the number of those that are naught. Rather let so many as being guiltlesse and truly noble, abhorre such unworthy courses, be angry with them who disgrace the name of nobility by their base and wicked behaviour: because although others be much worse and scandaliz'd by them, yet especially they bring a great deale of shame and dishonour upon those who are of the same noble ranke. Take notice by the way, that by the Fathers words, those men are much too blame, who go about to dawb over the disorders, and smother up the scandalous exorbitancies of delinquents in their own profession, or to bee concurrents for their deliverance from deserv'd shame & punishment. To give instance in the highest calling: A Minister which falls to drunkennes and ale-house-haunting, should rather be publicly sham'd and censured, than a fellow of an inferior calling. We do not honour the Ministrie by having our hâds in helping out such, but by disclaiming and not owning them; wel may we by so medling incurre suspicion of obnoxiousnesse: but never bring credit to our so holy a calling. I knew a Knight did
penance at Pauls-Crosse, but at the same time I heard
that many of his rank in the City labour'd to have
him dis-knighted first, before he so publikely disgrac-
ced their Order. Me thinks all well-minded should
be so minded.

2. The other is to my Lords the Judges. My reve-
rend and noble Lords, give me leave to clothe the
thoughts of the Country in a word or two. We much
rejoyce in you, and bless God for you, as men of sin-
gular & known integrity, special friends to the Gol-
pell of Jesus Christ, and a great honour and hap-
piness to these parts, and heartily pray that we may
hold you still: and therefore my intreaty unto your
Lordships is, that you would courageously advance
forward, and do like your selves, & nobly still. Draw
out your dreadful swords against the torrents of Be-
lial, as David calls them, which even threaten a deluge;
and be your selves as mighty torrents, armed both
with just and holy lawes, and the godly resolution of
your own noble spirits, to beare back, and beat down
the common, crying, and reigning sins of our Coun-
try. In a word, be unto the oppressed & innocent as a
refuge from the storme, but as a terrible tempest up-
on the face of every humane beast, and son of Belial,

And O that you could help us, that God's people
might not perish for want of bread: is it not a pitifull
thing, that in such a deare yeare specially, it should be
almost as hard a worke to get downe a wicked ale-
house, as to win Dunkerke? That Mouldsters should
snatch (as it were) the graine from the mouths of the
poor in the market place, to uphold these hel-houses,
these nurceries of the Divell; that Magistrates should
be so unmercifull, as neither for God's sake, nor the
Kings fake, nor the poore's fake, nor their owne soules fake to take the utmost penalties for blasphemies, ale-house-hauntings, drunkennesse and prophanations of the Lord's Day? And were it not an honourable course, and worthy to have an universal contribution over the Country to pull down something the excessive prizes in market-townes for the poore thereabouts, during this extremity? But I leave it to your Lordships charitable wisdome to do the best you can possibly; that the blood of the poore this yeare be not added to the already crying sins of the kingdom, to hasten God's judgements upon us, and our long since deserved ruine. And in the mean time you need not feare the face of the proudest Divell, whether incarnate, or in his own shape. For, while you thus advance God's glory, and truly honour the King, assure your selves, the hearts, and teares, and prayers of all good men shall be for you, and yours shall bee the crowne and comfort; when all prophane-nesse and prophane opposites to the good way, all the enemies of God, and pestilent packings and complotments of the Divels agents against God's people, shall be buried in Hell.

**

FINIS.
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**FINIS.**
TWO SERMONS
PREACHED AT NORTHAMPTON
AT TWO SEVERALL ASSISES THERE.

The one in the time of the Shrevalty
of Sir Erasmus Dryden Baronet.
Anno Domini, 1621.

The other in the time of the Shrevalty
of Sir Henry Robinson Knight,
Anno Domini, 1629.

By Robert Bolton, Bachelour in Divinity, late Minister of
Broughton in Northampton-shire, and sometimes
Fellow of Brasen-nose Colledge in Oxford.

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1685

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The sermons were preached in the Church of St. Mary,
Cambridge, in the year 1685.

[Further text not legible]
TO
THE READER.

THE ancient Imperiall Lawes gaveto an Overseer of a Will, not only a protection over it, but an Action for it, in case of abuse. If I had not had this interest in the last will of this Author; yet as a *Fidei Commissarius to him, and specially intrusted by him for the publishing these two Ab宣e Sermons, I durst not but performe this trust to my deare friend. I neede not assure the Reader, that these Ser-
To the Reader.

mons are truely his owne, for when hee
shall observe how they are cloathed and
apparrelled hee will quickly discover who
was their Father. Besides, there are hun-
dreds of people yet living who heard him
preach them, and can with mee sufficiently
attestate their legitimation. But I cannot
say so for some other Sermons that are au-
daciously vented under his name. For I must
say, that the Booke called the Carnall Profes-
for, printed for R. Dawlman, 1634, is none of
Master Bolton's, neither quoad materiam,
nor quoad formam, as they say in Schooles.
I goe not about to question it, or to draw
any partie into punishment, and therefore
I will not ventillate a question in the Civill
Law, whether Actio de dolo, doth not lie in
this case; I only note the injurie and protest
against it.

In the former Workes of this Author
you may observe his Eloquence for God:
in this for his Prince in vindicating the So-
veraigntie of Kings, as the immediate Ordin-
nance of God against those proud usurpa-
tions
To the Reader.

tions upon them by that Man of sinne, and in extolling Pretie, which is then set in the highest place, when it wisely rules and directs in the hearts and ways of righteous Governours.

I will say no more of this Worke, nor of the Workeman: for neither he nor it stand in need of my praise, it onely contents me that I have lived, to see him live againe, to performe his will, to execute his trust committed to me, though it might have beene better done by another if hee had so pleased. The law of reason and right pardons some aberrations in the Worke where there is a necessity of Doing, and I doubt not but a loving Reader will performe this right to mee, that am content thus to expose my selfe for his sake. From any other I expect it not; it being a common humour with men that live at ease, to censure other men, as too busie though they worke for the publique; of whom I may say, as Erasmus spake of the Friers in his time, They are more then men at their meate, and lesse then wo-

Erasm Coll. de Fra. Francise.
To the Reader.

men at their worke. And as I contemne the flouts of the one, so I co-et the goodwill and desires of the other. Let mee enjoy this and I have done.

Middle Temple,
April 24, 1635.

Edw. Bagshawe.
AN
ASSISE SERMON.

Prov. 29. 7.

When the righteous are in authority the people rejoice; but when the wicked beareth rule, the people mourn.

Ven as the Sunne in the spring by his beames and influence, doth revive and quicken with new beauty of life, as it were, things herebelow; makes the face of the earth to flourish afresh and smile; the birds to fill the aire with much melodious sweetnesse, and so proportionably all other creatures in their severall kinds, lying within the Sphere of his springing warmth, to enlarge themselves into exultations and mirth, so a good man graced with Authority, doth marvelously refresh all gracious hearts.

But as a bitter tempestuous storme, doth with its unresistable impetuousnesse and violence, beat downe, and tear, deface, and bruise: So a Shebna, or Haman, unworthily mounted on horse-backe, and haled by the cords of corruption, against the haire into some high place, undoes all by his domineering
mineering, fastens the bloody fangs of cruelty and
hare upon the face of the fairest vertues; and, which
is an inexpiable villany, makes the hearts of honest
men to bleed. And, that which is an equal mis-
chiefe, lets the fones of Belial on foot; and causes
good fellowes (as they call them,) I meane bre-
thren in iniquity, Ale-house hunters, drunkards, and
such refuse and rife raffe of the Divell, to lift up
their heads.

It is incredible to consider what a deale of hurt
is done, and mischiefe many times wrought in-
sensibly and unobservedly; when a wicked wit
and wide conscience welds the sword of Authori-
tie. For it is easie to a man so mounted, by Legall
sleights, and pretence of deeper reach to com-
passe his owne ends, either for promotion of in-
quity, or oppression of innocency. For the lat-
ter; there is some truth in that Hyperbolicall
speech of a great Moralifl. Let any man present
me, faith he, with the most excellent and blameleffe
action, I will oppose it with so vicious and bad inten-
tions, all which shall carry a face of likelihood. What
may he doe then, who besides the habituall malice
of his owne heart, and wit at will, hath power
and a pretended mysterie of government, to plague
a man with in this kind? Especially Sith he knowes
himselfe backt with that principle in policy. It is
not safe to reverse transactions of State, though tain-
ted perhaps with some manifest impressions of miscar-
riage and error. Woe therefore to those empoyso-
ned stirrops, by which so many such servants rise
aloft and climbe fo high; I meane bribery, sim-
mony
mony, flattery, temporizing, base insinuations, and such vile means. But I hope this Gangren of going into Offices, Benefices, and high rooms by corruption, is not unhappily crept into this famous and flourishing State; which if it should, it will eat so farre into the hearts and sinewes of the State, that no wit of man can foresee, into what basenesse and degenerations this noble Kingdome would fall in the next age: It would be the cause that many vines, olive-trees, and fig-trees should wither away in obscurity, and brambles brave it abroad in the world, wallow and tumble themselves in the pleasures, splendour, and glory of the times. But let such alone, this is their day: When they have blustered a while like mighty and boysterous winds, they breath out into naught. Their breath is in their nostrils, stop but their nose, and they are dead. Their big words are but as a vaine foame, &c. If they be not humbled in their place, and repent, and turne the edge of their sword the right way, there is a day comming upon them, wherein they shall eate the fruit of their owne way, and be filled with their owne devices.

I have intimated now upon purpose, which way I would go upon this latter part of the verse: *When the wicked beare rule the people mourn* : Because I shall not be able at this time to reach it with a full discourse, I returne to the first branch, wherein I will rest.

*When the righteous are in Authority, the people rejoyce.* In these words we may behold Magistracy, Authority, Soveraignty, like a precious Diamond.
set in gold, I mean resting upon a righteous man, sparkling out, as its proper effect, amiable, noble and sweetest affection, that ever seaz'd upon the heart of man, joy, contentment, a pleasant sweetness of mind. Mark therefore three points in the proposition. First, Authority, Secondly, its proper subject, A righteous man, Thirdly, rejoicing, its native and kindly effect.

Sovereignty is sacred in itself; Authority even abstracted, is orient and illustrious. A ray, and representation of that great Majesty above.

It also ennobles the subject that receives it, with a remarkable splendour, and a kind of divine character. I have said you are gods, *Psal. 28.6*. That is, first, by Analogy, secondly, Deputation, thirdly, Participation. For you well know that besides that Imperial Majesty, which is originally and individually inherent in the person of a Monarchicall Soveraigne, there are also by derivation, or deputation, some markes and impressions of that princely endowment stamped and shining in the face and presence of every subordinate Magistrate, which makes them venerable, especially those who give life and vigour to the execution of their places, with the noblenesse of a free spirit, and clearness of a good conscience.

Lastly, it shining in its proper subject, a righteous man, the true Sunne of Sovereignty, it dispels sadness of heart, in which all objects of lightsomenesse are drowned. The spirit of a man is broken, as *Salomon* faith, *Pro. 15.13*. As the beauty of a Pearle is dissolved in vinegar, and begets joy in a world of peo-
people, which is one of the richest and most royall donation, which this wideworld can afford, nay and that which makes the effect more excellent, this affection of joy is by warrantable propriety, and true interest, onely peculiar and proper to honest and holy hearts. This jewell is onely for such gracious and golden Cabinets. No wicked or unregenerate man hath any true cause at all to rejoice, laugh, or be merry. I will make it plaine in a word, even to the scorner. Suppose a great man convicted and condemned for treason, going towards the place of execution, a mile off; let there a table be furnisht all along with variety of dainties, let him tread upon violets, and roses, cloth of Arras, cloth of gold, or what you will; all the way, let him be attended on both sides with most exquisite musique, and honourable entertainments; doe you thinke all this will make him laugh heartily, carrying this in his heart, that he must loose his head at the miles end? I trow not. As farre lesser true cause hast thou to laugh, whosoever thou art, that goest on impenitently in thy sinnes, in swearing, drunkennesse, bribery, covetousnesse, pride, scorning godlinesse, or any other way of death, as a temporall death is easier then endlesse torments, for he is but going to loose his head, and thou art going towards hell.

Now then I collect in the first place this Doctrine.

Doct. Government is a goodly thing.

I conclude it thus out of the Text by good consequence. Whatsoever is illustrious in it selfe,
ennobles the subject wherein it resides, and is attended with such an excellent effect, is a noble, glorious and goodly thing. But Soveraignty, or Authority exercised (for so we finde it in the Text, and therefore I call it government) is such and so, therefore it is a goodly thing: my Doctrine is the conclusion of a Categoricall Syllogifme, wherein something in the Text is the medium; therefore soundly collected.

I proceed to the Reasons.

First reason; It receives the prime honour, and excellency from God's owne institution. By mee Kings raigne, and Princes decree Justice; By mee Princes rule and Nobles, even all the Judges of the earth. Pro.8.15,16. There is no power but of God. The powers that be are ordained of God.Rom.13.1. * So that it is God's royall, and goodly creature. And if it were visible to our bodily eyes, it would farre out-shine the fairest, and most glittering Imperiall Crowne, that ever fate upon any Cæsar's head. It is so soveraigne, and certainly from God, that in case of Antinomy, that is, when Authority countermands where God hath commanded; we must refuse the will, but still reverence the power of a lawfull Magistrate.

If the sword of Soveraignty, the exercise, and execution of power be bent against God, we must lay hold upon the Apostles principle: Whether it be right in the sight of God to obey you rather then God, judge yee. And good reason, God is a Creator, man a creature, and in his hands are onely life and death; but in God's, Heaven and Hell.
Between the Creator and creature there is no proportion, no comparison. Philosophy tells us, that between something and nothing there is an infinite distance, the two ends, (if I might speak of infinite things,) of which immeasurable distance can never be brought together, but by an infinite being. Nothing can produce something of nothing, but an Almighty nature. And therefore as there is an infinite distance between something and nothing, so there must also needs be an immeasurable disproportion between the Creating power, and that something created of nothing. And so by consequence the excellency, power, bindingnesse and Sovereignty of the Creator's Law must needs surpass and transcend above all degrees of comparison, and measure of proportion that of the creatures.

You that are conversant in all parts of divine learning, and all those that are employed in the incomparable worke of the Ministry, ought to endeavour thereafter. For Ministers had never more need of learning then at this day; considering with what variety and strength the truth of God is opposed on all sides, by Atheisme, by Popery, that Hydra of all heresies, and other brainelesse exorbitancies about matters of Religion. I say those that looke into Casuists and Schoole Divines, know how many degrees and kinds of lawes they make. First, There is the Law eternall, resident in the pure, glorious, infinite minde of God, which is that order which God before all ages hath set downe with himselfe, for himselfe to doe all things
by. Secondly, then the Law of Nature. Thirdly, then the Law of Nations. Fourthly, then Humane Lawes. The first, is the cleare fountaine of all excellencies, order, and equity, as pure as God himselfe: these last passing thorow the polluted channell of mans braine, are capable of muddiness, imperfection, and infirmity. Who doubts then, but when we spy these last muddy streames to crosse the current of divine Law, we must have recourse unto the well-head.

Divine Lawes do binde the conscience primarily, as they say, properly, and by themselves. God is the Lord of the conscience, and onely able to damne and save the soule, for the breaking or keeping of his Lawes; and therefore he alone hath an absolute and soveraigne power to binde the conscience. If humane Lawes, even that are just, doe any way binde, it is by the power and precept of divine Law. See Rom. 13. &c. I meane meerely humane. For that is false which Bellarmine hath De laicus, Cap. 11. Par. 5. that every just Civill Law, is either a conclusion or determination of the divine Morall Law. Junius as all along in his Animadversions, so here, he hath also nobly conquered and confounded him. And therefore as we would preferre the keeping of a good conscience, before the sleping in a whole skin, and the feare of him, which can destroy body and soule in hell fire, before him that can onely kill the body, let us cleave unto the Commandements of God, against the contradictions of the whole world.

Yet notwithstanding the mis-employment, and the
the error in the exercise of it, Authority is still venerable in the original, and to be reputed God's creature; else had Daniel never spoken thus to Nebuchadnezzar, an ungodly King and scourge of Nations. Thou (O King) art a King of Kings, for the God of Heaven hath given thee a Kingdom, power, and strength, and glory.

And hence it is also, that Augustin, that renowned Father tells us, Hee that gave Sovereignty to Augustus, gave it also to Nero. Hee that gave it to the Vespasians, Father and Sonne, sweetest Emperours, gave it also to Domitian that bloody monster. In a word (faith he) He that gave it to Christian Constantine, gave it also to Julian the Apostata.

That infinite wisedome of God, which hath distinguished his Angels by degrees; which hath given greater and leffe light and beauty to heavenly bodies, which hath made difference betweene beasts and birds, created the Eagle and the Flye, the Cedar and the shrub, and among stones, given the fairest tincture to the Ruby, and the quickest light to the Diamond, hath also ordained Kings, Dukes or Leaders of the people, Magistrates, Judges, and other degrees amongst men.

Secondly, Government is the prop and pillar of all States and Kingdomes, the cement and soule of humane affaires, the life of society and order, the very vitall spirit whereby so many millions of men, doe breath the life of comfort and peace; and the whole nature of things subsist. Let the heart in a man surcease from the exercise of its prin-
principality and prime motion, and the whole body would presently grow pale, bloudlesse and live-
lesse. If that glorious Giant in the skie, should re-
tire his light into himselfe, and through a langui-
thing faintnesse stay his course, and the Moone
should wander from her beaten way, whom God
hath appointed rulers over day and night; the times
and seasons of the yeare would blend themselves,
by disordered and confused mixture. This goodly
frame of the world would dissolve, and fall into con-
fusion and darknesse. Proportionably, take Sove-
raignty from the face of the earth, and you turne it
into a Cock-pit. Men would become cut-throats
and Canibals one unto another. Murders, adulteries,
incests, rapes, roberies, perjuries, witchcrafts, blas-
phemies, all kinds of villanies, outrages and savage
crueltie, would overflow all Countries. We should
have a very hell upon earth, and the face of it cove-
red with bloud, as it was once with water.

Reason 3.

Thirdly, It giveth opportunity by God's bless-
ing, for the free exercise, and full improvement of
all humane abilities, to their utmost worth and ex-
cellencie. Trades, traffike, lawes, learning, wisdome,
valour, policies of State, religion; all Arts and ex-
cellencies thrive and flourish with much happiness
and success, under the wings and warmth of a god-
dly government. Some shadowes of these notable
and worthy effects appeared, even in the Heathen-
nish State; as in that of the Romans; to what a match-
lesse noone-tide of earthly glorie and greatnesse; to
what an incredible and uncomparable height of
humane felicity did that people aspire, by mana-
ging their mysteries of State, and guiding the raines of their commanding power, by a faire, ingenious and noble hand, and that out of the mere illuminations of reason, and principles of naturall policy? But I must tell you by the way, they were notably assisted in this Imperiall rise, by their strict and severe lawes against those two grand impoysoners of the strongest, and most flourishing States, first, Bribery, secondly, baseness in comming to high roomes. They had many lawes de ambitu, & de pecuniis repetundis. If a Senator were found to have used unlawful means for the attaining of any Office, he was to suffer ten years banishment, and so proportionably of bribery. No Kingdome under heaven harbouring these two cut-throats, can stand long without baseness or ruine.

If Government then hath such power, and works such wonders in Pagan Kingdomes, what heavens upon earth, what worlds of happinesse by God's mercie, may be comfortably expected, when it is seasoned and fineued with the truth of Religion and power of Christianity, which is the chiefest top and well-spring of all true vertues, even as God is of all good things. For all other ornaments and excellencies of Nature, Art, Pollicy, are as but a dead and livelesse carkasse, except they be animated and quickned with the true feare of God, and religious forwardnesse for his glory. Nay, a gracelesse Magistrate is a grievous plague, for when he followes the publike administration of Justice, only as a trade, with unquenchable, and unconscionable thirst of gaine, and attaining his owne ends,
being not in heart persuaded that Justice is God's own work, and himself his Agent in this business; the sentence of right, God's own verdict; and himself his Minister to deliver it, formalities of Justice do but serve to smoother right, and that which was necessarily ordained for the common good, is through shamefull abuse, made the cause of common misery, which is too manifest by too many wofull experiences.

But now for instance of those happy fruits and excellencies, springing by God's blessing out of Government, sanctified by the effectual and powerful full Majestie of true Religion. I will go no further then our own State, since that peerless Princesse Queene Elizabeth, of sweetest and dearest memorie, the happiest instrument of God's glorie of her sexe, since the most blessed Virgine: I say since she rose into the Imperiall throne, what a deale of glorie and light, admiration and honour, what miracles of unparallelled deliverances and preservations, have crowned this famous Iland. To say nothing of temporall felicities, for which purpose instance might be given in some of all professions and stations: as for depth and variety of learning, gravity and unswaednesse upon Seates of Justice; height of military valour, largest comprehensions of state-wisdomne; excellency in all other kinds of worth, as admirable and renowned, as ever trod upon English mould. Onely take an estimate, and scantling of spirituall happinesse, more properly incident to religious governments, by that speech of a great man in our State, If the choife and best, faith
faith he, of those observations upon Texts of Scripture, which have beene made dispersedly in Sermons within this your Majesties Island of great Britain, by the space of these forty ycares and more, had beene set downe in a continuance, it had beene the best worke in Divinity, which had beene written since the Apostles time. And thence conclude that happy consequent, the crown and excellency of all truly worthy States. How many blessed soules have beene sent to Heaven, and what a number of crowned Saints have beene created by such a conscionable Ministry, as was in all that time, and what a time it was of both temporall and spirituall felicity, you may read from King James his noble pen: Greater blessings of GOD, faith he, greater outward peace, and plenty, greater inward peace with spirituall and celestiall treasures, were never heaped upon my great Britain, then have beene since my great Britain became, great in the greatest and chiefest respect of all; to wit since my great Britain hath shaken off the Popes yoke, &c. You see in short what a goodly thing Government is. Now let us come to the Uses of this Doctrine; and in the first place it serves for confutation.

First, Confutation and confusion of all opposites to Government, especially the underminers and under-prizers of Regall Authority, the fountaine of subordinate andinferiour Magistracy.

Now to nullifie the nothingnesse of the phranticke bedlam Anabaptists arguments, (they are fitter to be out of the number of men, and driven out of the border of humane nature, then to be disputed with) for abolishing Magistracy, under, I know not, what
what Christian perfection, as a transient Mo-
saicall ceremony, would not bee worth the
while; I rather choose at this time to deal with
the Papift, a more subtile and plausible adversary
in the point, and in that regard more pestilent.

And here in the first place, let me point you to
the fontaine of those Popish fulminations and
fire-workes, which have most unworthily beaten
upon, and blasted the Imperiall and Regall Throne
of Christendome: and the first mover, as it were, of
that bloody Sphere, which the man of sinne hath
turned upon the face of Europe, and torn and rent
it in a ruffull manner. It is this.

That the power of Kings, Princes and Magis-
trates, is not ordained by the divine Law of God,
but an humane ordinance. This teacheth Bellarmine.

And they all hand over head, draw this cunning
and cut-throate conclusion, for so it proves in
the consequents out of the empoysoned fontaine
of * Aquinas.

Their reasons for this point are as weake as wa-
ter, and flie but with one wing.

Those of beft shew are these, which I refute in a
word.

First, He that was first King in the world, to wit
Nimrod, made himselfe King by force, not by the
ordinance of God. Ergo, &c.

Sol. The Antecedent is false; before Nimrod, Fa-
thers and heads of Families were Kings, Priests, and
soveraigne Princes of their Families. For after the
floud men lived five or six hundred yeares. Then it
was an easie matter for a man to see fifty, yea a hun-
dred
dred thousand persons of his posterity, over whom he exercised paternall power, and by consequence, soveraigne power; then when there was no other forme of a Realme upon the earth; to which children, their servants being added, one family alone made a great common-wealth. Likewise in Abraham's time, when mans life was much shortened, he was called by the Hethites, a mighty Prince, Gen. 23. 6. and he took out of his family 318. Souldiers to the warre, Gen. 14. 14.

Againe, how could mankind be maintained, and the world stand for 1656. years, without Soveraignety and Authority of the Magistrate?

Then to the consequent I say thus much, if a strange Prince should invade a Kingdome; they do well to defend themselves, and if the usurper bee slaine, he is justly punished, but if he conquer, and the ancient professours be quite extinguished, and then the whole State concurre upon him, and sweare fidelity to the new King, then we must think that God hath established such a Prince in that Kingdome. Then I say that the people ought to yeeld to the will of God, who for the sins of Kings and of their people, transposeth Kingdomes, and dispoeth of the issues of warre.

Secondly, but S. Peter calls obedience to Kings, an humane ordinance, 1 Pet. 2. 13. Ergo, &c.

Sol. It is so called not in respect of the substance of government and institution, and Causaliter (as the Schooles speake), but in respect of, first, the subject wherein it is seated, secondly, or the object whereupon it is seated, thirdly, to the end to which it is direc-
fined, or, fourthly, the several forms or means by which it is attained.

The question is not, by what means, whether by hereditary succession, or election, or any other humane form, a Prince comes into his Kingdome, but whither by the ordinance of God we ought to obey him, when he is established. I hope the Pope is hoisted into his chair of pestilence, by the election of the Cardinals or worse means, and yet that hinders not our adversaries from holding it a divine ordinance.

Object. 3.

Thirdly, Yea but there is no express commandement set down by God to obey Henry, or Lewis, or James, or +Charles, or to acknowledge this or that man more then another to be King.

Sol. Most besotleted and infatuated Sophistry!

By the same reason Bellarmine is not bound to be an honest man, because there is no particular and express commandement in God's Book, that R.B. ought to be an honest man.

Neither is there any speciall charge from God, that Bellarmine must obey Paul the 8. yet I hope he holds himselfe subject unto him by the Law of God, though no express word faith, this or that King rules by me, yet know therefore that that Scripture which faith, By me Kings raigne, faith also, by me King James raignes, that precept which bids us honour the King, 1 Pet. 2. 17. Binds us also to honour King James. For generall rules in God's Book, whether about precepts, prohibitions, or promises, bind and belong to particular persons without naming them, and particulars are necessarily, and personally conteined in the universals.

First,
First, Now this false foundation being thus laid in the disgrace and abasement of secular Sovereignty, as they call it, marke the progresse and bloody gradation.

Secondly, Hence they have proceeded and da- red to rob, and bereave Imperiall thrones, and the crowned Majesty of Kings of that native reverence, due attributions and obligations of State, which divine ordinance, and purest times appropriated unto them.

Thirdly, They have beene heartned to fly even in the face of Majesty, and with unhallowed hands to decrowne the Princely heads of the Lords an- nointed. That great Abaddon in this dreine of rage and pride, hath set his foot upon the very necke of Emperours, and spurned off their Crownes with his shooe.

Fourthly, they are hardened (prodigious and exe- crable villany!) even to kill, and cut the throats of Kings; upon this bloudy staire they now stand; having lately revealed it in the royal blood of the two last Henries of France.

I have discovered and already done with the foundation which they have laid for a Babell of con- fusion and bloud.

Now for their second affront upon Soveraign- ty, see a seleced Catalogue of unworthy and base aspersions cast upon Kings Crownes by Cardi- nall Bellarmine, and purposely collected by his Majesty, towards the latter end of his most Royall Apology.

Let me also here in a word tell you, how that
late famous Casuist Azarius, hath handled the Emperour in this kind.

This fellow teaches, that the jurisdiction and power of the Emperour, hath its being, existence and dependance, (they are his own words,) from the Pope of Rome. And upon this occasion tells us de facto, how many Emperours the Pope hath deposed. *That the Pope is he who first gives right and power to the Electors to choose him, and then himself annoints, consecrates, and crownes him so elected.

That the Emperour is but the Popes minister, elected by him for the defence of the Church. So that in another place, he saith, the Pope, if it pleased him, might create two Emperours in the Church equall in power; one to governe in the East part of the Church, the other in the West. And therefore having proposed this question: Whether the power of the Emperour be from God, the Bishop of Rome, or the people: he concludes. But certainly, saith he, by the common consent, of most of the Doctors of the Law, especially Pontifical, it is the received opinions, that the jurisdiction and power of the Emperour depends immediatly upon the Bishop of Rome; and how proves he that, thinke you? Even thus.

It was said to Peter (saies he) Feed my sheepe; not these or other, but absolutely and simply, my sheepe, and therefore all: but the Emperour is a Sheepe, Ergo, &c. And in the same place, hee makes also Kings and Princes amongst the number of sheepe; and by consequent concludes
eludes their subjection to the triple Crown.

Now these are strange passages against the Emperor, considering that *Guicciardine the Popes creature in his Digression, now effaced out of the Originall by the Inquisition.

Tells us, that aforesay the election of the Pope did not stand without the confirmation of the Emperor, nay, saies he, the Popes in all their Bulls, Priviledges and Grants, expressed the date, in these formall words, (such an one our Lord the Emperour rainging.)

Neither hinders it, faith he, that thou say, The Empire hath his being from the Romish Bishop, in respect of those things onely which are Spiritual: For it is contrary; the Bishop of Rome hath received the keyes of both Kingdomes, both terrene and celestiall; and it is conformable to the Popes owne words, *Sextus the fift, I mean in his Bull against Henery the third of France. For he there affirmes, that he hath obtained supreme power over all the Kings and Princes of the whole earth, and all people, and Countries, and Nations given him; not by humane but divine Institution. They are the words of the Bull. And agreeable to the Doctrine of Thomas Bozius, one of the most execrable flatterers, that ever the Pope had: who teacheth, *Omnem vim Regiam, &c.

Upon this point and principle, Alexander the sixth gave the West-Indies to the Spaniards, and the East-Indies to the Portugals, placing the Meridion which paffeth by the Azores for their limits.

* Dalington p. 27. Ad finem.
Queene Elizabeth of England, of her Kingdome, and gave it to Philip the second of Spaine, as Azorius tells us.

But of all in this point, for a true Jesuiticall straine, Father Binet shall take it to him, for says he, (marke it well.)

It were better that all Kings were killed, then to reveale a confession: and he takes his ground from that rotten foundation, so derogatory to Kingly power, refuted before. Because, faith he, the power of Kings is ordained by humane lawes, but Confession by divine law. You have it in Caesarianos Epistle to Fronto Ducatus the Jesuite. Now here is a sweet piece of worke; It were better that all the Kings in Christendome had their throats cut, then that a knavish secret, or a traiterous plot of a Faux, or Ravillakke confessed to a Sodomiticall Shaveling, should be disclosed? Here is a true brat of the bloody whore, a fellow of the right Ignatian stampe.

Thirdly, Now the third violence and villainy they offer to Kingly power, and Princely Thrones, is the decrowning and dethroning of Majesty.

And to this end the Pope doth pestilently abuse that noble and glorious Engine of the Church, Excommunication, which in it native use, ought to be discharged upon the hairy pate of every wretch, that goes on rebelliously in his sin, and hates to be reformed; upon the Drunkard, Whore-mastar, Swearer, Usurer, Bribe-taker, and fellows of such infamous ranke, and victoriously to beate downe the Bulwarks of the Divell. But he now makes it serve his
his turne, to tumble downe into the dust the Imperiall Crownes of Orthodox Princes. Whereupon his Majesty tells them, in his Royall Answer to Cardinall Perron, That the sacred heads of Kings, are more churlishly, uncivily and rigorously handled, then the common hoods of the meanest charles.

For excommunication should vexe none in his temporall State. That spirituall sword, (say our Divines) deprives of spirituall rights, that concern the kingdom of heaven, deprives none of his civil rights, which he hath as a member of civill society.

And that learned and famous Spalatensis, a man throughly versit in Popish Doctrine, saies; For civill and humane commerce, no excommunication can hinder it; and our Ecclesiasticall Constitutions run in the same straine. The excommunicated person shall not be excluded from civill negotiations, and usuall business, by which things necessary to humane life are supplied.

Now, shall not a private person be hurt in his outward estate by excommunication, and shall a King loose all? Here is a pure Popish mercy indeed.

I need not trouble you with any Popish Authors for proove of the point: this traiterous tenent of deposing Princes, is every-where current in their Schooles: they are so farre from being ashamed of it, that every shaveling insults in the Catalogue of dejected Crownes: the Popes practise must now prove the principle, and his fact, his right.

To this very purpose Azorius tells us, p.2.Inst. mor.lib.10.cap.2.Sett. Hac sententia.] That Gregory the seventh deposed from the Empire Henery the fourth
fourth. Alexander the third, Frederick the first. Innocent the third, Otho the fifth. Innocent the fourth, Frederick the second. Clement the sixth, * Lewis the fourth.

I will only here justify that which a little before I said of Aquinas, where I called him the fountaine of much Popery and rebellion; I say again of rebellion also. For all the Schoole-spiders, (their works are like spiders-webs; they also suck, feed upon and vomit venom,) have sucked a great deale of poyson in this point, from his position 22. q. 12. art. 2. which is this.

As soon as a Prince is denounced excommunicate for Apostasie; ipso facto, his subjects are freed from his Sovereignty, and absolved from the Oath of allegiance, by which they were bound unto him.

Now his Schollers Bannes, and Valentia tell us, that not onely toall Apostasie, but partiall also, as hereof, is here meant; so that any Protestant Prince in their interpretation is here concluded.

But mark, I pray you, the sinew of this mans Assertion. He first brings against himselfe the authority of Ambrose, telling us, that Christian Souldiers obeyed even Julian the Apostate: he might have added also an excellent speech of Austin to the same purpose in Psal. 124. quoted by me before; He alledge other good reasons besides; but when he comes to resolve and define, he overthrowes all with a, Sed contra Gregorius septimus,] Gregory the seventh is of another mind; and he quotes him out of the puddle of the Popish Canon-law, Decret. Par. 2. cap. 15. q. 6. cap. Nos Sanetorum.] And

* I have corrected Magor.by Bellarm.
See in the same fence Gregori-va de Val. tom 3 disput. i. q. 12. pag. 2.
Set Quinto probatus. And Bel. lib. 5. de Rom Pont c. 8. See advance-ment of learning fol. 18.

See Blackwels examination, pag. 3. 4.
* Whateuwer Gregory pretedeth to the contrary, professing here that he treads in the steps of the Saints and his holy predece- fors,yet it is true that Sigibert faith, that this was the first Pope that ever presumed to depose any Emperor. This Pope ex-communicated Henry the 4.
Anno 1076. See Field lib. 5, pag. 348.
And who I pray you, was this Gregory the seventh? it was Hildebrand, the scourge of Emperors, the fire-brand of warre, the scorne of his age. So that a base Pope, being a party, and in his owne cause, setting his foot upon the necke of Henery the fourth, must countervaile and over-weigh the authority of God's Word, two of the worthieft Fathers, that ever former times enjoyed, Reason, Conscience, Nature, grounds of common sense, every thing, anything; for he is a Pope forsooth, and therefore an infallible Vicar upon earth.

Fourthly, At length, in the fourth place, they are arrived at the very height of that prodigious and transcendent rage, that makes it very probable, that the Pope is that purple whore arrayed in scarlet colour, Rev. 17.4. and drunken with blood, ver. 6. And it is more then a miracle, that Christian Kings suffer that bloody beast to sit so long upon the seven hills: they are now come, I say, first, to the killing of Kings, secondly, to teach the killing of Kings, thirdly, to defend the killing of Kings: For that last starting hole, and evasion of Cardinall Perronius, and other Jesuites is ridiculous. That they kill not kings in Effe: but first they un-king a King, and then kill a King, when he is not a King but a private person; upon this very point King James breaks out most justly out of a Royall indignation of his noble spirit, O hell-hounds, O diabolical wretches, O infernall monsters!

And tells them, that in comparison of their religion and holinesse, all the impiety that ever was practised among the Infidels, and all the barbarous cruelty...
cruelty that ever was perpetrated among the Cannibals, may passe hence-forth in the Christian world, for pure clemency and humanity.

It is not enough for that man of sin, and stigmaticall strumpet, to be drunk with the blood, (for she is said, Rev. 17. 4. and 6. both to be arrayed in scarlet, and to bee drunk with blood) of the deare and precious soules of many thousands of her own children, who being by her conceived, and brought forth in spirituall adultery, and after nursit up, and nuzled in ignorance and superstition, have lived and died in Popish darknesse. But she is also thick-cloathed with the crimson and crying blood of infinite Martyrs of Jesus; nay, and now in her dotage, being growne a deformed Hag, and left by most of her lovers, she labours to repaire the decayednesse and ruine of her painted beauty with the richesse of her attire, so that she is not now content onely with garments of baser and inferior die, but of late, is new clad, even with a robe of blood Royall, deepely, and double-dyed in the sacred blood of Kings.

In displaing this whore in her bloody colours, I might tell you of those Seas of blood, which shee hath furiously spilt in her drunken humour, and powred upon the face of Europe, almost all in our remembrance.

I might, I say, enlarge these points, but I will at this time onely hold me to the present, and deliver myselfe in a word.

In the first place that they kill Kings; it is cleare in the eye of all Christendome: I will go no further then
then the present age, and the fresh bleeding memory of such dolefull acts. Two of the last Kings of France, Henry the third and the fourth, fell from their Imperiall Thrones by the bloody knives of two Popish villanes.

Sixtus the fifth excommunicated and deposed Henry the third, and then James Clement a Jacobin committed that horrible Parricide upon his Royall person.

Ravillacke was the other Affasin, who rendred this reason for his monstrous and horrible attempt, That King Henry had a designe to war with God, because he had a designe to take armes against his Holinesse, who is God.

Now besides how greatly did they thirst after the Virgin blood of the late Princely Elizabeth, with a prodigious variety of murderous complotments: had not the silver line of her much honoured life, beene hid in the endlesse maze of God's bottemless mercy, those bloody Romish hunters, had many and many a time laid her honour in the dust.

Nay, but for a miracle of the same infinite mercy, they had torned King James in pieces, his noble Queene, the Royall limbes of those two sweet and orient Princes, and that Princely starre that now shines so faire in Bohemia, by their powder-mine.

There was no want at all of Popish malice, purpose, utmost endeavour, to have spilt all this Royall blood, as water upon the ground, and therefore, I also take all these noble Princes, as direct and proper Instances for Popish King-killing.

Yea, but those (may some say) were but onely object.
some discontented persons, which out of some desperate pang acted these bloody Attafallates, Profession it selfe, and Popish religion is not to be charged with such exorbitant out-rages.

Nay, but they have mard all for that; and left no roome for any such reply.

2. And therefore I must tell you in the second place, that their learnedest Professours and greatest Doctors, blurr their bookes with these bloody lines, and teach this most abhorred Trade of King-killing, and murdering Princes.

Bellarmine, Becanus, Suarez, Endemon, Ioannes, with other like monsters, &c. are such bloody Doctors of the scarlet Whore.

But above all, me-thinkes * Francis de Verrona, and Mariana, are the most merciless Masters of this execrable Art, as I shall shew you in another Treatise.

Yea, but yet for all this, these are but private Doctors, and may erre.

3. Well therefore, in the third place, (for I charged them with that also,) I must tell you, that King-killing is approved and applauded by their transcendent Doctor, which is virtually and eminently all the Popish Doctors in the world, ever assisted with the unfallible spirit of deceiving, and being deceived, the Pope himselfe, Sixtus the fifth, gave thankes unto God in open Consistory, for the horrible assassinate perpetrated by James Clement, upon Henery the third of France.

But was not that Oration published by the Protestants, purposely to cast such a bloody aspersion upon his Holinesse.
I tell you no, it was put out by the Papists, and printed at Paris, by Nicholas Nivelle, and Rollin Thierry, with approbation of their Doctors, Boucher, de Creil, and Ancelin, and doe you think he would not have approved Faux his fire-work, if it had blowne up the Parliament? if not why suffereth he Garnet and Oldeorne, powder-miners, both by books and pictures saleable under his nose in Rome, to be enroled in the Canon of holy Martyrs? but the old Fox is wily enough, not so directly, and heartily, to commend a mischief untill it be done.

The Powder-plot was of the nature of those Acts, Qua nunquam laudamur nisi per acta: as Tacitus speaks. You see then at length, by what degrees these Romish Locusts are fallen foule upon Government, upon all Imperiall, Regall and Princely power. So that at this day, to the inexpiable shame and dishonour of the whole Christian world, they teach, act, and approve, the bloody killing of crowned Potentates.

Which things fith they are thus; you are an honourable, wise and worthy Auditory; I say no more but this. Me-thinks it is an astonishment beyond the comprehensions of nature, reason, Religion, Policies of State, that such an intollerable generation, so odious, both to heaven and earth, for abominable Idolatry, so visibly infamous, both to this and the other world, with many capital characters of blood, so endless & implacable in their ragefull designements against the crowned Majesty of the Kings Throne, so prodigious in their plots, that they have cast an inexpiable and everlasting aspersion upon E

See Moulins of Faith, p. 546. See the Popes approbation of King-killing further proved by K. James in his Answer to Per. ron, pag 122, 125.
the innocency of Christian Religion, such furious Assassins and Incendiaries, for murdering of Princes, butcheries of people, and fiering of States: so inrag'd, even like Wolves in the evening to swallow us up quick if the time did serve; I say, that such, in so Orthodox a Church and noble a State, should by allowance, toleration, connivence, or remissenesse, be suffered to receive increase and multiplication, both in number & insolency, to the great dishonour of God Almighty, the continuall vexation of God's Children and good subjects, and the most certaine hazard of the whole Estate, and the peaceable succession of the Kings posterity.

And the more strange it is for these three reasons.

First, What conceit do you think out of the congruity of Popish principles, is it likely they hold of this forbearance, and what thankes do they returne to the State? undoubtedly, to think that it is infatuated for their sakes, and that the hands of Justice are manacled by God's over-ruling providence, that it cannot be executed so fully and freely upon such a loving, holy, and unbloody generation.

Secondly, They daily do their utmost at home, and abroad, to crosse King James his Princely Admonition unto them, in his first speech in the Parliament; wherein he admonished the Papists, that they would not so farre presume upon his lenity, as thereupon to think it lawfull for them to increase their number and strength in his Kingdome, whereby if not in his time, yet at least in time of his Posterity, they might be in hope to eret their religion againe.

Thirdly, If the day should come they have so long
long looked for, (but I hope in the Lord, all their eyes shall drop out of their holes with confusion and rottenness, before they see that day.) They would questionless lay hold upon Veronensis wool
vish and bloody * conclusion; especially being ani
mated thereunto by the example of the Massacre:
Resolution of Pope Urbane, Cau. 23. q. 5. Can. Excom
municatorum.] We esteeme them, (faith he) not to be
murthers, who being possessed with zeal of their mo
ter, the Catholique Church, against those that are ex
communicated, shall happen to kill any of them: and by
the edge of their owne Popish blood-thirstinesse, really
encagerd, by fained conceits of their pretended per
secution. Decree of the Parliament of Paris: That
it should be lawfull to slay all the Hugonots; which
by publicke order was read every Sunday in every
Parish. And therefore to tell you in one word, the
end why at this time I have stood so long upon this
point. It is to ask you this question, at close, whe
ther it be not now true and honourable mercy, (for
God forbid, that I should perswade any cruel
thing,) nay, and the contrary, extreme cruelty to
the State, to execute exactly, just and holy lawes
upon such a generation: and let every one be judge
that heares me this day, if he be not a party in that
bloody faction, or hanker that way. And yet one
word more, and I have done. I know Parsons in his
miserable shifting booke about Equivocation,
against Doctor Morton.

Cardinall Perronius, Bellarmine in his Apology
against the Kings Monitory Preface, and others up
on whose foreheads the whore of Rome hath stamped

* If publicke
means be wait
ing of making
away hereticks
by the ordinary
Magistrate, hee
gives allow-
ance and leave
to every private
man to murder
the heretick as hee meetes
him, Francisca
 de Verroxe. Con
stantius in
 Apology for
John Chastell.
History of the
Counsell of
Trent, p. 648.

See the Kings
Answere, p. 273.
See Etiensis his
answre to it,
pag. 299.
ped her mark of Popish impudency; charge the
Protestants, and Reformed Churches, with these
bloody passages: but in so doing, they deale with
us as an impudent strumpet with an honest woman;
and as Verres dealt with Tully; Verres himselfe was a
very notorious theefe, and knew that Tully had
much against him in that kind; and therefore, he
very knavishly and impudently calls Tully, a true
man, and that noble Oratour, theefe first: It is just
so in this case.

But above all, heare King James in the point: we
glory, (and well we may,) that our Religion affords
no rules of rebellion; nor allowes and grants any
dispensation to subjects for the oath of their Al-
leageance; and that, none of our Churches give
entertainment unto such monstrous, and abomina-
ble principles of disloyalty.

And as concerning Iunius Brutus, whom they
object: his Majesty answers; That he is an Author
unknowne, and perhaps of purpose patched up by
some Romanist, with a trick of wily deceit, to draw
the reformed Religion into hatred with Christian
Princes.

If we were in the same predicament with the Pa-
pists this way: how comes it to passe, that our En-
GLISH Popelings have made so many bloody assaulsts
against the sacred persons of Queene Elizabeth and
King James; and the Protestants of France having
farre better opportunity and more power, have ne-
ever stird rebelliously against their Kings: of whom
King James thus speakes: I could never yet learne by
any good and true intelligence, that in France those of

Kings Answer

See how we
are cleared,
Anticoton, p. 6 3
Answer to cer-
taine scanda-
lous papers, pa.
ult.
Elienfs in his
answer to Bell.
Apolog. p. 299.
Answer to
Perron, p. 279.
ibid pa. 277.
the Religion tooke arms at any time against their King, much lesse then, offered they to butcher or blow him up with gun-powder.

I have thus farre discovered in the first Use the most pestilent opposites and cut-throates of Government and Kingly Majesty, at this day in Christendome. I now come to a second Use.

If Government be such a goodly thing, as hath been proved before; then all that heare me this day, and every mothers child in this Land, I say, we are all bound to blesse GOD upon our knees, and to put it as a sweet perfume into our daily sacrifice of thanksgiving, for being bred and brought up under so blesed & happy a Government, in the Sun-shine of the Gospell, and under the wings of JEHovah.

What staid or restrained the Omnipotent arme of GOD, from creating any of us, and planting us upon earth, in the unhappy daies of Queene Mary, when we might either have beene damned or burned, or in the bloody times of Lancaster, and York; or when the mists of Popery, and insolent domineering of that man of sin, enthralled under the most grievous yoke of miserable bondage, both the Crownne and consciences of this Kingdome: or some Pagan, Turkish, or Tyrannicall Government, or neighbouring Popish Countrey; or (which also had not beene so comfortable,) in the persecuted, or Schismaticall parts of the Church; it was nothing but GODs own meere mercy, respiting and remitting our being upon earth, to better and more blesed times & place: It was that and that alone, which ordered and appointed our lot of living here, in that golden knot of time,
time, as it were, and the very Diamond of the ring, of that happier revolution, since Christ's days, I meant in the most orient and comfortable breaking out of God's holy truth, from under the clouds of Antichristian darkness: and in this little nooke of the world, where the Gospel shines with such glory, truth and peace, and under the kindly warmth and influence of two the most glorious Starres that ever moved, or gave light in England's Hemisphere.

What beasts are they then, that daily do their utmost to bereave and rob us, both of God's blessing, and this warme Sunne: and hale downe all they can with strong cart-ropes of iniquity, the vengeance of God upon the face of this noble and famous Kingdom: and such are all the wicked amongst us, and those that hate to be reformed; Ale-house-hunters, pot-companions, good-fellowes, drunkards, are the most pestilent, and cursed canker-wormes, that gnaw at the very heart, and sinew of the glory and strength of the State, and like audacious and outrageous Giants even wrestle with heaven; and by powring in of strong drink, labour might & maine, to pull downe the full viols of God's fiercest wrath upon our heads. And therefore if there be any Justice of Peace, which is a secret supporter of any rotten Ale-house, he is a great plague to the place where he dwells, whether it be Towne or City.

The cruell Usurer is the cut-throate of the Countray where he kennels. See what a deale of compassion-lesse miseries and confusion, a company of such caterpillers brought upon the infant Replanta-
tion of the new returned Jewes, Neh.5.2,7. The
swearer, and tearer of God's glorious Name by his blasphemous breath, gives wings to the flying book of God's curse, and is able to blast the beauty of the most fruitfull Land, and flourishing prosperity, because of swearing, faith Jer. Chap. 13. 10. The Land mourneth, the pleasant places of the wilderness are dried up.

* The prophaner also of God's holy and glorious Sabbath, is an incendiary; if you will not hearken to me, faith God, Jer. 17. 27. to hallow the Sabbath day, then will I kindle a fire in the gates of Jerusalem, and it shall devour the Pallaces thereof, and it shall not be quenched. Blessed be God therefore that hath put yet into the heart of my Lords the Judges, to be such an honourable president to the whole Countrey, of forbearing the Sabbath. I am persuaded they may justly make men of inferior rank foully ashamed.

Ignorant, dissolute, and disordered Ministers, cause God to cry aloud for the destroyer, All ye beasts of the field, faith God, Isa. 56. 9. come to devour, yea all ye beasts in the forest, his Watch-men are blinde.

The Bribe-taker, or man of gifts, (as he is called originally in the fourth verse of this present Chapter,) shakes the very Pillars, and master Timber of the Kingdom: but he that receives gifts overthrowes it; ordinarily, baseness in comming to high places, and bribery, are sworne brethren.

Neither must you conceive, as Father Austin excellently admonisheth in Psal. 25. page 144. That onely money, gold and silver, or presents, as they call them, are bribes; but the guilt of bribery also may be justly imputed, even to any exorbitant affection,
tion, which sways a man aside, from the impartial execution of Justice: as love, feare, hatred, &c. desire of praise, and applause, for that is Austin's instance in the fore-cited place: For example, the party hath great, and many friends, and therefore if thou leane a little that way, thou shalt be honoured with many thankfull acknowledgements, and flattering entertainements: or on the other side, the party is poore, and if thou be impartial, it will light heavy on his his side; and then the Countrey will be ready to censure thee, as no friend to the poore.

Now in these cases, if for such respects, thou encline either to the right hand, or to the left hand; thou pervertest Justice, and justly encurses the censure of a corrupt Judge.

For heare God's charge in the case, Levit. 19. 15. Ye shall not doe unjustly in Judgement: Thou shalt not favour the person of the poore, nor honour the person of the mighty: but thou shalt judge thy neighbour justly.

Pilate perhaps could wash his hands of bribes, but not of Christ's blood. That cry of the Jewes, 'if thou let this man go, thou art not Cesar's friend,' striking cold unto his heart, and swaying him awry, was equivalent to a bribe, and shall cause him to be condemned, not only as a cruel, but also as a corrupt Judge. The Judges of Israel who sentenced Naboth to death, were not corrupted with downe-right bribes, for anything we know, but there was something equivalent: Iezabel ruled the roast at the Court, and was potent either to advance, or deject them, which brought them to the bent of her bloody mandate, and Naboths blood upon their owne heads.

Mockers
Mockers and misusers of the faithfull Ministers, (you would little thinke it) draw God's flaming wrath upon a people without remedy, see 2 Chron. 36.16.

Spirituall cowards, and those who having given their names to Religion, are fallen away from their first love, are the speciall men to remoue our Candlestick, and put out the glory of Israel.

Scornefull persecutors of God's people, as though they were the very filth of the world, and the of-scouring of all things, the plagues of the times, and the troublers of Israel, whereas in truth the world is not worthy of them, they are the very chariot and horse-men of Israel; they are the onely jewels, stars, Sunnes, Saints, Angels of the earth: for their sakes, and safety alone, the Sunne holds out his glorious unwearied course; the earth springs, and is over-spred with such beauty and sweetnesse; the ayre inspires her lively and refreshing breath; that great and restless body of the Sea, keepes within her bounds; States and Kingdomes turne not into confusions of blood, in a word, the world stands. If their number were once made up, this goodly frame would flame about our eares. I speake not for any whited Tombes, supercilious Pharisees; but I say, such are very pestilent instrumentsto betray and expose a Kingdome to the ambitious rage of forranne Nations, and fury of their enemies, whether they vexe and persecute God's people by fire, faggot, sword, power, purse, pollicy in their hearts and affections, by their tongues, nay, brow-beating, a contracted fore-head,
a soure countenance, and fleering face, and other
scornefull gestures, are persecutions in God's in-
terpretation, and shall be paid home proportiona-
ably. The mercileffe incloser, besides beating the
poore to pieces, and grinding their faces, plucking
off their skins from of them, their flesh from off
their bones, breaking their bones, and chopping
them in pieces, as for the Pot, as it is, Micah 3.2, 3. He
also robs the King of his honour, and the State of
its strength, For in the multitude of people is the King's
honour, but in the want of people is the destruction of the
Prince, Pro. 14. 28.

But above all the shedder of blood, fetceth the
very live-blood out of the heart of the State, and
doeth impressse such a bloody staine upon the face of
the Kingdom, that cannot be raz'd out, but by his
blood that shed it. For blood, saith God himselfe, it
defiles the Land, and the Land cannot be cleansed of the
blood that is shed therein, but by the blood of him that
shed it, Numb. 35. 33.

For your sakes my Honourable Lords, have I
purposely instanced in some of the common, and
crying sins of the Countrey, hoping in the Lord,
you will helpe us all you can. But know also, that
all sorts of sinners, and haters to be reformed, are
the Divels cursed Enginers, to undermine and ruine
the State; and inkindlers of that fiery indignation
in the bosome of God, which if it once begin,
will burne unto the bottome of Hell, Hos. 4. 1.

FINIS.
THE
SECOND ASSISE
SERMON.

PROV. 29. 2.
When the righteous are in authority, the people rejoice:
but when the wicked beareth rule, the people mourn.

I
Have heretofore upon the same
solemn occasion, observed
from the first point, this Do-
ctrine, Government is a goodly
thing, I proved it, and applyed
it. Only give mee leave, before
I fall upon the second point, to
add a word or two to the first
Use of the former Doctrine, which fell directly,
and with full edge upon the Papists, the most pesti-
lent opposites and cut-throates of Government, and
Kingly Majesty, at this day in the whole Christian
world. For they teach (as I then shewed at large,) that the power of Kings, Princes and Magistrates, is
not ordained by the divine Law of God, but an
humane ordinance; out of which fountaine have
issued all those Popish fulminations and fire-
works, which have most unworthily at one time or

F 2 other,
other, beaten upon, and blasted all the Imperiall, and Regall Thrones of Christendome. Nay, a fellow in the Counsell of Trent, did fiercely labour to confuete that passage of de Ferrières Oration: That Kings were given by God; as hereticall, and condemned by the Extravagant of Bonesface the eight; Vnam sanctam] that they are not from God, but by mediation of his Vicar. Thus it was in that Conventicle of scarlet Fathers. The Romish Locusts did very seriously, * as appears, obtrude 17. Articles for the reformation of Princes, all paring from Imperiall Crownes, to patch up the most unjust usurpations of their shavelings. I will trouble you with one or two, that you may take notice how justly King James out of a pang of Royall indignation, after a survyay of that most grievous yoke of miserable bondage, to which the Crownes of Christian Kings, are made to stoope by that man of sin. That God in whose hands the heart of Kings are poyfled, and at his pleasure turned, as the water-courses, that mighty God alone, in his good time, is able to rouze them out of so deep a slumber, and to take order (their drowsie fits once over and shaken off with heroicall spirits,) that Popes hereafter shall play no more upon their Princely patience, nor presume to put bits and snaffles in their noble mouthes, to the binding up of their mighty power with weake cords of scruples, like mighty Bulls led about by little children with a small twished thred. Thus speakes his Majesty in his Answer to the French Cardinall; for which book, and that other premo-

* See Hift. of the Coun. of Trent pag 715 and Spalat. pa. 725. *Ibid pa. 769.

As you may see, ibid p. 769 770.

Against Perron pag. 189.
come shall call him blessed: I say, the childe un-
borne, shall bleffe King James his golden pen, which
hath given such a blow to that beast of Rome, that
howsoever they may have some lightning before
their small ruine, by the mercies of God, he shall
never be able to stand upright upon his foure leggs
again.

One of the Articles is this, that the Ecclesiasticks
shall not be forced to pay taxes, gabels, tiths, passa-
ges, subsidies, though in the name of gift or loane,
either in respect of the Church goods, or of their
Patrimoniall, &c.

Another is this, that neither the Emperour, Kings,
or any Prince whatsoever, shall make Edicts, or
Constitutions in what manner soever, concerning
Ecclesiastical causes, or persons, nor meddle with
their persons, Causes, Jurisdictions, or Tribunals,
&c.

The rest also found the same way, and all tend to
the * shaving of Imperiall Crownes; but these two
are sufficient to represent to the weakest understan-
ding, the unsufferable indignity and villany offered
to Regall Soveraignty by these Antichristians, sith
in those Kingdomes where the Pope doth tyrann-
nize, and domineere, almost the * third part of sub-
jects and Territories are Church-men and Church-
livings.

Nay, more then this, from the ground of that fel-
lowes reply to the fore-named passage of de Ferrie-
res Oration, concerning the Articles for the refor-
mation of Princes, I do not see how any true Papist,
either Ecclesiastick, or Laick, can possibly be a true

Hist. of the
Councell of
Trent p.770.


* Kings Pre-
monit. p.21.
subject to any monarchicall Soveraigne: my reason is this at this time, Boneface the eight, guided (as they dreame & damably lie,) by an infallible spirit, pronounceth peremptorily in the fore-cited Extravag. unam sanetam that it is altogether of the necessity of salvation to be subject to the Pope of Rome. How then is it possible, that any one of those mighty swarmes of stinging * Locusts, and busie waspes, which lie at ease in the bowels of this King-dome, ready and address'd, when time servesto cut the very heart-stringsof it, should be a sound subject to King Charles, sith upon paine of damnation, and as they would be saved in the Romish Church, they must be absolutely subject to a forraine, Antichristian, and sometimes Sodomitical, and Atheistical Priest, of whom, (as they * say) he immediantly holds his Crowne, and who may for many causes, depose, and butcher him? Bellarmine names fix, De officio Chr. Principis. One of them is; If he offer injury to the Pope, who many times will complain without cause; so that if King Charles perhaps should refuse to kisse his cursed toe, (a thousand times more worthy to trample upon his triple Crowne) he might lie open to the bloody stroke of some Clement, or Ravillac: Nay, and had not Christ Jesus given this powerto that holy Father, faith the Glossator upon the fore-named Extravagant, (prodigious blasphemy!) he should have beene undiscreet. These are the words; for he would not seeme to have been discreet to the Gods, (that I may speak with reverence,) unlesse he had left one only such Vicar behind himselfe, who could have done all these things.
Besides, the Romish Locusts falling foule upon Government, upon all Imperiall, Royall, and Princely power; by debasing the originall of it, by disrobing it of that native reverence, due attributions and obligations of State, which divine ordination, and purest times appropriated unto it; by teaching, acting, and approving the bloody killing of crowned Potentates, as appeares before. There is another monstrous engine of Popish imposture; hammerd in the heads of those hellish firebrands, which if it were generally entertained, were able in short time, to cut in pieces and dissolve the finewes, and cement of all humane society, I mean Equivocation, and mentall reservation. Many cunning shifts and evasions have they coined from time to time, to coulen the State, and delude the Magistrate, in their oaths and answers before our just Tribunals. They have vainely laboured to dawbe over and still their consciences against their lies and perjuries, sometimes, first, by the supposed benefit of popish dispensation. 2. Sometimes by a wicked conceit of our Magistrates incompetency. 3. Or pretended unauthenticallnesse of our Bibles in English, upon which they sweare. Fourthly, but at this day, they rest most upon this last Jesuiticall stratagem, which was wont to be confined to Courts of Justice and more publike cases; but now the Popish Casuists, by their Conclusions, begin to convey this damnable Doctrine, and accurfed poyson of mentall reservation, into the common passages of ordinary negotiations, and conversation amongst men.

Now
Now I come to the next point, the subject of Sovereignty, a righteous man, whence I briefly, and plainly ground this point.

Those that rule should be righteous: or thus; Men in Authority should be righteous men.

That you may understand a right, what I mean by righteous, take notice of a double righteousness, first, imputed; second, inherent. Inherent two-fold, first, moral; second, religious.

By imputed, I mean the glorious justice of Jesus Christ, purchased by his blood, and obedience, and imputed as his own, most sure forever to a truly humbled sinner, wherewith being richly and compleatly arrayed from top to toe, as with a Royall and everlasting Robe, he stands thereby acquit, justifys and accepted at the strictest Tribunall of the ever-living God world without end, and so ipso facto, (as they say) becomes ever after a favourite to the mighty Lord of heaven and earth; one of his jewels, as the apple of his owne eye, the dearely beloved of his soule, a Royall Diademe in his hand, (for so are God's Children, though vilisied by the world, yet stiled in the Word.)

This righteousness is required in Rulers, and such as are placed above their brethren, to wit, that themselves be reconciled unto God in Jesus Christ: For sense of this alone is able to beget that right noble, and well-composed temper of spirit, those high and unshaken resolutions, which onely are fit to make a Magistrate, and create earthly gods, as Judges are called, Psal.82.1,6. Without
out this righteousness, assuredly whatsoever faire
pretrets and representations to the contrary, may
dazzle and deceive the worlds eye, yet all is rotten
at the heart-roote. And in the executions of their
places, though they may carry things smoothly
and palliate with much art and policy, yet questio-
nlesse, in case of strong temptation, great ad-
vantage, rising, and enriching themselves, gratificati-
on of some great one, hazard of temporal happines,
& c. they will be exorbitant and yeelding, and at the
best, but formal. The cry of that happy soule,
which leanes, and hath taken up his everlasting
resting place, upon the rocke of eternity, is constant,
and stille the same in all cases and causes. Let right
be done, and a good conscience discharged, and
then come what come will. Let me not onely
loose my place and the favour of the times, but let
even the heavens fall, and they will, all is one to
me; by the mercy of God I shall stand upright
under the ruines, and rejoice in the testimony of a
good conscience, amidst the confusions both of
heaven and earth. But to speake in Scripture phrase
(for the other was the speech, even of an honest
Heathen.) Ever, when standing on the better side,
and keeping a good conscience, threatneth danger
and disgrace, he growes into Heesters happy resolu-
tion: well, whatsoever comes of me, I will take
God's part, and if I perish, I perish. But not to pe-
rishe so, is to perish everlastingly: and so to perish, is
to be eternally saved.

But now on the other side, he which hath not
made his peace with God, nor hath any part upon
God, good
good ground, in the Person, Passion, and promises of Christ, will most certainly, especially in stormy times, and such trials which search whether he be steele to the backe or no, manifest and make plaine by his practise, that in the height of his counterfeit courage, his heart did hold in earnest that pestilent principle; It is better to sleepe in a whole-skin, then with a good conscience, If he be put unto it indeed, (for alas) no heavenly strength as yet, doth steele his spirit, he will warpe, winde-out one way or other, and shrink in the wetting.

Againe, it is a cause of great comfort, and matter of much joy to have a favourite to the highest Majesty, and one whom God accepts gratiously in his Sonne, to sit in a high place, and beare sway over others. It is a goodly sight, right pleasing unto God, applauded of Angels, amiable and admirable in the eyes of all good men. And thrice happy is that people, which breathes under the influence of such a blessed Authority, and all those who are judged, ordered and over-ruled by him, be hee Judge, Justice of Peace, Minister or Magistrate in any kind, whom God owns for his servant, who entered into his office, Benefice, Bishopricke, or any other publicke employment, in God's Name, and not by bribery, symony, flattery, temporizing, or any other base and unblessed meanes; and afterward in every passage of his place, aimes principally at God's glory, and not at his owne particular, to advance the Kingdome of Christ and not his kindred and outward estate.

And
And it is the better with them, and they are the more blessed, besides many other, in these two respects.

First, He that growes into familiarity with God, by the favour of Jesus Christ; besides an universal and impartial integrity in the managing and discharge of the particulars in his publike calling, may comfortably, and with a good conscience press daily to the Throne of grace, and bring down abundance of blessings, both upon himselfe, and those that are under him. He doth not onely watch over his owne heart, but also wrestle with God continually by prayer, for himselfe, that he may not disparage the Majestie of his place, by any personall lightnesse, or make his person odious, by partiality in his publike deportment; that he may neither poison his people by any scandalous example, or plague them by private revenge; that he neither lessen his Authority, or loose good mens love by serving the time, or servile yeelding, or swel over the banks of patience and moderation, with self-will sowernes, and unseasonable severity. In a word, that he may doe just so as God would have him; and therefore begs not onely generall ability, to weld aright the great body of his publike charge, but also, speciall direction, and resolution in every severall affaire which passeth his hand, that it be ever carried faire, and never crookned to his owne ends: For his people, that he may ever preferre his peoples spirituall welfare, before the wealth of the whole world.

Now, whether doe you thinke, were it more happy,
happy, and comfortable living under that Minister, Magistrate, or man of Authority whatsoever, who thus acquaints himselfe with God, and walks with him as with his friend, or under that fellow who is an alien, and mere stranger to any such precise mysterie and might of prayer, who never thought with comfort of comming to this place, it being empoysioned unto him, (as he knowes full-well himselfe, though he tell nobody,) with baseness or indirection, never aimed so much in the discharge of it, at God's glorie, and the good of his people, as at his owne particular; his rising, enriching or revenging; is so farre from discharging Samuels dutie, in constant praying for those committed to his charge, that he prayes not even in his owne family constantly, nor in private to any purpose, was never feelingly humbled for his owne sins, or the abominations of the Kingdom in any day of humiliation. Give me an Angell upon earth, and an incarnate Divell, a faire coole shaddow under a goodly tree in a sweltering heate, and a scurvie thorny-bush, to which the poore sheepe never flies for succour in a storme, but looseth some of her fleece, a showre of raine in a great drought upon the new mowne-grasse, and the scorching Sun upon a dry parched heath, an Obadiah, and a Shebna, God's dearling and the Divells drudge, and you have made the difference.

Secondly, Consider the difference of the Kings eye, I meane in respect of anger, and amiableness, cast upon a desperate Traitour and his nearest Favourite; proportionably, but with infinite more
more loathing or liking, the aspect of God’s pure eye is diversified, looking upon an enemy to the power of Godliness and profession of the Saints, and that happy one who hath made his peace with him, and is clothed with the righteousness of his Sonne: that glorious eye of his, which is ten thousand times brighter than the Sun, and cannot look on iniquity, doth cast downe a direct perpendicular ray, as it were, upon every wicked man, without any diversion or refraction (that I may so speake) of its fierce edge, and fiery pointednesse; and therefore sees him in his colours, a very vile, sinnefull, cursed loathsome beast, (though he seeme to himselfe, and the great of the world, a brave and jolly fellow) abhorred of God and man, heaven and earth, and by consequent as an object of infinite indignation and hatred. But he ever lookes upon his owne Child, through the meritorious sufferings and satisfaction of the Sonne of his love, in whom all his discontentes against him are done away and drowned for ever; and so beholds him such, and so lovely, as the bloud and righteousness of Jesus Christ hath made him. Even as to a man looking through a red glasse, all the world appeares red and orient in his eye. So to the eye of God the Father, looking from his throne of mercy upon a godly man, through the bleeding wounds of his blessed Saviour, he is rendered, and represented right faire and ruddy, deeply impressioned with an heavenly die of acceptation and grace. Now tell me, whither a people be liker to prosper under him, upon whom the mighty Lord of heaven looks amiably, or angrily?
2. By morall righteousnesse, I meane all those perfections and possibilities of civill honesty, and upright dealing, attainable by the light of natural understanding, generall notions of right and wrong, and practise of morall precepts, enlarged, improved, and husbanded to the height, whereby many ancient Heathens went farre, and did many admirable and excellent things, even such, and so worthy, that may justly make the best of our meere civill honest men hang down their heads, and be horribly ashamed.

For instance.

Fabricius, that famous Roman, was so precise, that (as it is reported of him) it was easier to turne the Sunne from his course, then to draw Fabricius from just and honest dealing. King Pyrrhus could with no gold or gifts, no not with promise of the fourth part of his Kingdome, possibly corrupt this man; and yet how many miserable men in this very mid-day of the Gospell will be easily drawn by a secret bribe, office, honor, preferment, some earthly favour, to do villanously, to betray a good cause, a good man, and a good conscience, to shame himselfe for ever, grow odious to God and man, and goe to hell.

In these dissolute and formal times, would it not be deemed to draw towards too much strictness, if a Minister should presse this dutie upon Lawyers; that every time before they goe out of their doores to plead at the Barre, they should prostrate themselves in private, and besides other passages, pray unto God, that he would so guide their
their tongues that day, that they may speake nothing but advisedly, and to the purpose. And yet Pericles that famous Oratour of Greece, who for the excellencie of his eloquencie, and mightiness of his speech, was said to thunder, and light at the Barre, out of the very principles of nature, and naturall sense of a Deitie, ever before he went to pleade a cause, (as Plutarch tells us in his life) intreated his gods, that not a word should fall from him besides his purpose; which he practised no doubt, out of conscience of Platoes principle in Tim. That in all things we goe about, Gods helpe by prayer is to be craveed. In the administration and execution of Justice, many of them, though led only and inlightned by the conduct of reason, were extraordinarily exact and of admirable integritie.

Zaleucus made a law that every adulterer should loose his eyes, his sonne was first taken in the fae least that law should be violated, he was content to part with one of his own eyes, and his son was punished with the losse of another. Cambises King of Persia, having detected the corruption of a Judge in his Kingdome, commands him to be put to death, his skin to be plucked off, and spread upon the judgement Seate as a Carpet, his sonne to sit in the fathers throne so adorned, that he and all posteritie might feare for ever to pervert Justice, and to deale untruly in judgement.

The Egyptian Kings solemnly and usually presented this oath to their Judges: Not to swarde from their consciences, what command soever they

See S. Walter Rawleigh lib. 2 pag. 549.
Carion Chren. pag 89.

Mount Esta. pag. 479.
they should receive from themselves to the contrary.

The Roman lawes, called the lawes of the twelve Tables, so often magnified by Tully, appoints, That if a Judge, or any other in Authority for that purpose, should take money in the point of administering Justice, he should die for it. If any should beare false witness, he should be throwne downe from the Tarpeian rocke.

Thus you heare in a few particulars, that Morall righteousness, guided only by the light of naturall conscience goes farre, and yet it comes farre short of that righteousness required by my Text, and in Christian rules, it is many waies defective.

First, There wants a right root, Faith in Christ, and therefore all its productions, famous achievements, and excellencies were stiled by the Fathers, but beautifull abominations, having no better grounds, then selfe-love, vaine-glory, rules of policy, naturall notions at the best, they all withered and came to nothing.

Secondly, There wants speciall grace, as the soule and life, to quicken and sanctifie it in every passage, and particular circumstance, to Christianize it, that I may so speake, and crowne it.

Thirdly, there wants supernatural principles and divine light to irradiate, enlarge, and fortifie it.

Fourthly, There wants the right end, Gods glory. Liberty, and immortall fame, (faith Austin) were the aime in the Actors of those admirable things amongst the Romans. Adde then these, and we have,
Thirdly, religious righteousness, which ever strikes the stroke, doth the deed, and goes through stitch indeed, in all comfortable Christian government. It only steeres aright in all publicke employments, stands upright in all stormes, and is steere to the backe. Either there must be an addition of Religion to reason, piety to policy, counsell out of God's Book to the light of natural conscience, sanctified righteousness to civill honesty: or as the preferred party himselfe though otherwise of never so good parts, never so universally and excellently enriched with all endowments of all kinds, natural, moral, political, learned, is but as a dead man, a rotten carrion stuck over with flowers; so certainly with whatsoever outward flourishing and formalities he may seeme to dazzle the eyes of underlings; he will poison his place, by preferring his owne particular and private ends, by putting sometimes hatefull business into good language, for his owne advantage and further advancement, and ever by temporizing, rather then hazard his temporall happiness. Heare what judicious Master Hooker did happily let fall from his pen to this purpose. So natural (faith he,) is the union of Religion with Justice, that we may boldly deeme there is neither, where both are not. For how should they be unfainedly just, whom Religion doth not cause to be such, or they religious which are not found such by the proofe of their just actions? If they which employ their labour and travaile about the publick administration of Justice, follow it onely as a trade, with unquenchable, and unconscionable thirst of gaine,
gaine, being not in heart persuaded, that Justice is God's own work, and themselves his Agent in this business; the sentence of right, God's own verdict, and themselves his Priests to deliver it, formalities of Justice do but serve to smoother right, and that which was necessarily ordained for the common good, is through shamefull abuse made the cause of common misery. It is no peculiar conceit, but a matter of sound consequence, that all duties are by so much the better performed, by how much the men are more religious from whose abilities the same proceed.

**Note.**

This explication thus premised, I come to confirm the point, first by Scripture.

And first take notice of God's owne words to King David, 2 Sam. 23. 3. *The God of Israel said, the Rocke of Israel spake to me: He that ruleth over men must be just, ruling in the feare of God.* And why a Rocke? upon purpose to intimate, and give assurance of an all-sufficiency, and omnipotent armes, for protection in such cases: And why so? because all that set themselves to governe graciously, and as God would have them, shall be sure to be mightily set against by all the powers of darkness, all the Devils in hell, and all their wicked instruments upon earth. Magistrates that are no medlers, as they say, but only seekethemselves, and a name, and an honour in their places, need no Rocke. The Governor of a Corporation, who will suffer himselfe to be intreated, for the erecting and supporting of those bloody dens of swinish drunkards, schooles of misrule, and nurseries for the gallowes, resolvs
to take no notice of those sons of Belial, who belch out their blasphemies in the street, against that blessed law provided in such a case, is willing to be accessory to all those sins through his whole yeare, which out of cowardlinesse or connivency, he left unpunished; I say such a one is like enough to sleepe in a whole skinne, he needs no Rocke.

The negligent and unconscionable Minister, which never goes about to stirre the Divell in the ignorant, prophane, and those that hate to be reformed, but is well enough content, that so he may rise and jovialize it in the meane time, to treasure up the bloody cries of so many murdered soules against the day of wrath, he shall not have so much as a drunkard to open his mouth, or wag his finger against him, he needs no Rocke.

The idoll Justice, that only hunts after plausible-nesse and popularity, and for the good word of all the good-fellowes about him, to serve his owne turne for some intents when the time serves, and for that purpose upholds as much as he can for shame, or dare for law, all prophane sports, rotten Ale-houses, I say, there where the Justice of Peace is milde, and the drunkard merry, as they say, there is mischief enough, he needs no Rocke.

But now that man of Authority, who in love to the Lord Jesus and out of the Lion-like boldnesse of a good conscience, dare and will draw the sword of Justice against the proudest Nimrod, if need require, sets his breast from the beginning to the end of his yeare, with impartiality and resolution against all the floods of Belial, bends himselfe with such
such an universall sincere severitie against all sinne, that he is now become the drunkards song, &c. That man of God which being sensible of the horrible sin of killing soules, dares not but discover unto his people, the damnablenesse of their state, all kinds of hypocrisy, all sorts of unregeneration, the whole counsell of God, and so dwell upon their bosome sins with terrour, and truth, and still beate upon those barres, with the hammer of the Word, which keepes them from Christ, until the Diuell be driven out of them. (Which you know, what a world of ungodly opposition, bedlam rage and railing it will raise against a faithfull Minister.)

The Justice of Peace which resolves to be serious, and reall to doe his Countrey good indeed, and to discharge a good conscience undauntedly without all feare or faction, and lookes upon blasphemerers, drunkards, whore-masters, railers against Religion, &c. as the North winde upon raine, &c.

I say such as these, and in a word, all who deal uprightly, and rule in the feare of God, have need of a Rocke, against the rage of all ungodly oppositions. And such a Rocke will the God of Israel be unto them; all that set against them, shall set their shoulders against a Rocke; all their cunning and close projects, and open base practises of all prophanes opposites and underminers; the plausible, politicke tyrannize of those that sit in the gate, all the scurrill, dunghill rimes and railings of deboist Belial drunken jesters; all that man or Diuell can any waies doe against them, shall all be but like so many proud and swelling waves, which dash themselves
felves against a strong impregnable rocke, which the more boisterously they beate against it, the more desperately are they dissolved, and broken into a vaine foame or froth.

The ever glorious Princesse of sweetest, and dearest memory, Queene Elizabeth, is a most memorable, and matchless instance of protection in this kind. The mighty arme of God was as a Rock of brass, to beate back from her sacred & Royall person, defending the Gospell of Jesus Christ, such variety of murderous complotments, as no age, or story can possibly parallell. Whereas on the other side, that knife that could but strike out the teeth of Henry the fourth, while he stuck to the truth of God and true Religion; upon the pulling downe the Pyramis for their gratification, and admitting againe those bloody fire-brands and cut-throats of Christendome, the Iesuites had power to take away his life.

Secondly, consider that counsell given to great ones, Psal. 2. 10, 11, 12. Be wise now. therefore O yee Kings, be instructed yee Judges of the earth, Serve the Lord with feare, and rejoice with trembling. Kisse the Sonne least he be angry.

Here Princes, Judges, and all that beare Authority, are charged to lay hold both upon imputed and inherent righteousnesse.

Kisse the Sonne [entertaine and embrace Jesus Christ, blest for ever, bleeding upon the Croffe for your sinnes and fakes, and sweetly, and amiably offering himselfe to all broken hearts, in the armes of your faith, love, and everlasting affection.
And Serve the Lord in feare] Let the feare of God be ever before your eyes in all places, at all times, about all affaires, and thereupon; neither think, nor speake, nor do, neither judge, nor plead, nor bring in verdict. &c. but so, as you would be content, when it is new done, to go immediately to give an account of it, before the high and everlasting Judge; otherwise this Sonne whom you should Kiss, and to whom all Judgement is committed, John 5. 22. will be angry, and if once a fire be kindled in his anger, against an impenitent wretch, that hates to be reformed, it will burne unto the bottome of hell, and set on fire the foundations of the mountaines. And howsoever you may carry things faire to the worlds eye in the meane time, yet assure your selves very shortly, (for that day hasteneth apace,) all the judgements, pleadings, sentences, verdicts, which have passed against Jesus Christ, the truth, any good cause, or a good conscience, they shall all be reversed and repealed before that last, and highest Tribunall, in the face of heaven and earth, before Angels, men, and Divels; and there, and then you shall be horribly, universally, and everlastingly shamed: be then advised before hand, and in the Name of God, take heed what ye doe.

Thirdly, for our purpose, let us ponder well those properties, which the Scriptures require in a man of place, Ex. 18. 21. Deut. 1. 13. They are seven in all, foure in the first, three in the second place. I name them, not in their order; you shall finde them all in the Text, Magistrates should be,

First, Ablemen, apt to fill the place with some com-
competency of parts and equality of worth, to answer and sustaine the heat and burthen of it, with a fit sufficiency of endowments, ability, activeness, and industry. There ever ought to be a convenient correspondency betwixt the importance of the place, and the capacity of the party. It is a thousand pitties to see in a Church, and Commonweale, many places full, and yet so few filled, when there is no proportion, nay a vast distance betwixt the height, or rather the weight of the place, and the weakenesse, worthlesnesse, if not the notorious wickednesse of that unworthy person, who either by a golden violence, or temporising basenesse, hath most impudently thrust himselfe into it.

Secondly, Wise, sapient men, Such as are skillfull in the Theory, nature, mystery and meaning of the place, and Office into which they are to be preferred. A man can never happily execute, and successfully any function, office, or Art, which is not learned in the speculative part, before he descend unto the practicke. Is it fit, thinke you, for a man to plead at the Barre, before he hath well studied, and profitably passed thorow the course of the Commonlaw? If a Phyisitian should fall to practice, before he be skilled in Hypocrates and Galen, in the natures, causes, signes, symptoms, prognosticks, and remedies of diseases, he is like enough to kill all before him. Proportional miseries and mischief, may be expected, and ensue, when important places are prest into, and undertaken without habituall understanding, and speculative skill what belongs unto them. It is a pittifull thing, when a man will needs
needs thrust into publicke imployments, onely for
the gaine and honour, and depend upon others for
the discharge of them, or else do them beastfully.

Thirdly, Prudent, So fitly rendred by Iunius, ap-
proved also by Vatnbis, that great Professour of the
Hebrew tongue. They must not onely be Sapient,
if I may so speake, and it cannot possibly be other-
wise express in the English tongue, but also Prudent,
endowed with a praetical dexterity and discreri-
on, to order wisely all the particulars in the execu-
tion of their place. This prudence, which is, as the
Moralists speake, the generall Queene, superinten-
dent, and guide of all other vertues, Auriga virtu-
tum, without which there is nothing good, beauti-
full, fit and decent, being sanctified especially, will
enable them, by comparing one thing with anoth-
er, by well weighing all accidents, circumstanc-
es, appurtinances, times, persons, places, &c. to
guide and manage all the severall passages of their
publicke charges, with wisdome, equity, and im-
partiality. It consists principally in three things,
which are all of one ranke; to consult, and delibe-
rate well; to judge and resolve well; to conduct and
execute well. It hath a chiefe stroke in affaires of
judicature to moderate rigour with equity.

That you may more clearely apprehend the ne-
cessity of adding this, to the former requisite in a
good Magistrate, take an instance or two.

It is not enough for a Minister of God to be a
good Scholler, and preach generall truths; (though
I confesse a great deale of learning is required in
every Minister of our times) I say besides his specu-

ative
lative Divinity and ability to preach, he must exercise a prudent zeale to winde himselfe by the Word into the consciences and affections of men, to convince, and cast them downe, and so conduct them thorow the pangs of the new birth into the holy path; he must labour to add to the excellency of learning, the art of converting, else woe unto the people that are under him.

It is not enough for a Justice of Peace, to have a good revenue and rich attire, and to present himself solemnly upon the Bench every Sessions and Assist: but he must be skilfull in the duties of his office and Statutes, so farre as they concern it: otherwise he will sit but as an Idoll, or cipher upon that Tribunall, which requires a great deale of understanding, and action. Nay, and not onely so, knowledge in the duties of his place, though never so univerall and exact, will not serve the turne, except he be also active, and imployed. Being thus furnished with speculative abilities, and wisdome for that purpose, he must take to heart the good of the Countrey, out of conscience; labour, and pray for an holy dexterity, to discover and dive into the depth of the Divels Agents, their combinations, haunts, and hypocrisies, to search busineses that are brought before him to the bottom, and that with gravity and in earnest; out of a spirituall prudence to take all advantages, and fit opportunities, to suppress the floods of Belial, to disgrace a gracelesse, and honour an honest man; otherwise he will be so farre from being a good Patriot, that he may prove a very plague to the Countrey. There is not a more
notorious villany, there can be no greater wrong and greater indignity offered to an ingenious and free people, then to have a Magistrate set over them, which adding craft to his power and skill, welds them all three to work his owne ends, and practise his private revenge from time to time upon his supposed opposites.

Fourthly, Men of truth, Let them be true-hearted Nathaniels in their private and personall conversation: let them prize and preferre the truth in all causes that are brought unto them, and all matters they meddle with, before gold or friend, favourite or richest favour.

There is a truth in things when they are conformable to the divine Idea. There is a truth in the minde, when there is an adequation betwecene the conceit, and the thing apprehended out of the understanding. There is a truth in the tongue, when there is an agreement betwecene the speech, and the thought. There is a truth in the action, when there is a correspondency betwecene a mans word, and deed; let mee add a first, fittest for the present, to make you compleatly true. There is also a truth, (let them consider of it seriously whom it neerely concerns,) when the verdict answers exactly, and punctually to the evidence, and the Sentence to the true meaning of the Law.

Fifthly, Haters of Covetousness; For assuredly if these Kite-footed corruptions domineere in the Magistrate, all is mard; then must his high place, honour, friends, favourites, servants, dependants, officers, all occasions, circumstances, advantages, wit,
wit, pollicity, nay, religion, conscience and all, be made to serve and feede this unsliaiable daughter of the horse-leach. Sacrilege, that monstrous incongruity of Lay-mens taking Tithes, and not preaching to the people, Symony, Bribery, turning of judgement away backward, temporising, betraying the truth and good causes, selling of offices, benefices. Justice, silence, sharking of under officers, &c. are the filthy vermine, that breed onely in this Burrow. Excellent then was the counsell of * Bernard to Eugenius: So rule that the people may prosper and grow rich under thee, and not thou wealthy by them.

Sixtly, Such as feare God; Here is the life and crowne, which gives a spirituall being and gracious beauty to all the rest, which were it possible, a man could possesse in perfection, yet without this, they would be but as matter without forme, a body without a soule, a soule without Jesus Christ. Nay in this case the greater sufficiency would prove, but as a sharper sword in a madder hand, ever the greater man without grace the greater beast, as a good Divine concludes from that Ps. 49. 20. Man that is in honour, and understandeth not, is like the beasts that perish. If the feare of God be not planted in the heart, to season and sanctifie the other severall endowments, they will all degenerate; wisedome into craft; power into private revenge; valour into violence; prudence into plotting for his owne ends; courage into foole-hardinesse to uphold a faction; pollicity into putting faire pretences upon foule busineses; all his abilities and sufficiencies,
into setting forward, and securing his own temporall happiness. If this holds him not in, and serves him as a loadstare to steer still aright, we cannot look for an univerfall uprightness, and constancy of just dealing in any man of place; but sometimes at least, especially in time of some great tryall, and when he is put to it indeed, he will slinke and fall off. A great man, his friend, his enemy; his feare, cowardlinesse, affection, faction; covetousnesse, malice, or something will ever and anon transport inordinately, and sway him awry. So that he will be in great danger of turning judgement into gall, and righteousnesse into hemlocke.

Seventhly, *Men well knowne,* And that two waies principally, for the present purpose. 1. To be honest in their personall conversation; if there be but any one sin that corrupts their conscience, stains their life or disgraces their calling, to which they give allowance in themselves, it will not onely hinder and discourage them from drawing the sword against that, but also the sense of its guiltinesse, will put such an univerfall faintnesse in the arme of Justice, that they will be much disabled from a resolute execution of their place, and cordiall punishment of sin. 2. To rule well their owne house. If a man, saith the Apostle, knoweth not how to rule his owne house, how shall he take care of the Church of God? or indeed any publicke charge at all? Is it fit, think you, for one to be a Justice of Peace, who is a swearer himself, &c. and harbours under his rooфе drunkards, swearers, scorers of Religion, Papists, &c. Is such a man fit or like to execute with any heart or resolu-
resolution those excellent acts against swearing, drunkenness, Recusancy,&c. upon offenders abroad? Is it fit for a man to undertake any Ministeriall charge, who is an haunter of Ale-houses, a fashion-monger, an idle fellow himselfe, and a patron of good-fellowes, and if he hath a family, had never any care to pray evening and morning, sing Psalms,&c? Is such a companion like to lift up his voice like a Trumpet, against the sins of the time, and stand at swords point against the severall corruptions, all the sinfull prophanations of his Parish, himselfe being a notorious delinquent?

A Magistrate thus endowed, as the Scripture appoints, is a man after God's own heart, and a starre in his right hand; he that wants any of these is but a blazing Comet, how high foever he seems to soare.

2. By Reasons,
The first, may be taken from the maine, and principall end of all government, Regall, or subordinate. To wit, the advancement of the Kingdom of Jesus Christ, and the cherishing of his Children. For let men of the world which have their portion onely in this life, thinke, and say what they list, it is for the sakes, and safety of the Saints alone, whom they looke upon so disdainfully, themselves being extremely contemptible, and would if they might have leave, trample them into the dust with the feet of pride and malice, who ordinarily become the drunkards song, a by-word to men, viler then the earth, and Musicke at the tables of gracelesse great ones. I say, it is onely for them, that the mighty Lord of Heaven, not only supports
supports and preserves, all the States and Monarchies, all the Common-weales, and Kingdomes of the earth, but even the world it selfe. Assuredly, when the last of these Elected ones, whom God hath everlastingly loved from before all worlds, shall be called, converted, and fitted for Heaven, the world shall stand no longer, but the heavens shall shrivel together like a scroile, and passe away with a noise, the whole frame of this inferiour world, shall be turned into a ball of fire, the Imperiall Crownes of the greatest Monarchs upon earth, shall flame about their eares; you that carry now all before you, and wallow impenitently in the glory, pleasure, applause, and wealth of the world, shall tire the rockes and mountaines with bootlesse cries, and intreaties to fall upon you, the Trumpet will found, and we shall all come to the Judgement of that great, and last day.

This serviceablenesse, and subordination of all Imperiall, Regall, and inferiour power whatsoever to the Kingdome of Christ, King James of famous memory, clearely intimates, and acknowledgeth in his Royall remonstrance, when hee speakes thus: To that God, that King of Kings I devote my Scepter, at his feete in all humblenesse of spirit, I lay downe my Crowne, to whose service, as a most humble homager, and vassall, I consecrate all the glory, honour, splendor, and lustre of my earthly Kingdome. And what will become of all the power and policy, that opposeth the people of God, we may see in the second of Daniel, ver. 34, 35, 44, 45. Those foure strongest Monarchies, and mightiest States,
States, that ever the Sunne saw, shadowed by Nebuchadnezzars great Image, setting themselves against the servants of God, were beaten upon, and blasted by the curse of divine wrath, and so sunke in their severall times, into the jaws of ruine, and irrecoverable desolation. They blustered a while like mighty winds with much threatening, and impetuous rage, but presently breathed out into naught, and vanished for ever. That stone, faith the Text, which was cut out without hand, smote the Image upon his feete, that were of yron, and clay, and brake them to pceces. Then was the yron, clay, the brasse, and silver, and the gold, broken to pceces together, and become like the chaffe of the Summer threshing flower, and the wind carried them away, that no place was found for them. And so let all the implacable enemies of Jesus Christ perish to the worlds end. Selah.

Thus you see what is the maine end of Magistracy: which necessarily requires righteoussesse in Rulers. For

A wicked Magistrate or Minister entering into this place, not by Gods doore, but by the Divels window, as they say, which is ordinary with men of ill conscience; if they be of a medling and malignant humour, sense of his guiltiness in comming in basely, and at a backe-doore, enraging him, or the curse of God for his Symony or Bribery justly hardning his heart; it is his wont to vexe and fall foule upon honest men, to stand for rotten causes, to take the worse part without repentance all the daies of his domineering. But if he be of a duller, and more unactive spirit, and given to the world; he
he is resolved to meddle as little as he may, to live reservedly, make a shew, grow rich, and there is an end; of what temper soever they be, if they feare not God, they are so farre from seeking his Kingdome, and righteousness in the first place, that it is least, and lowest in their thoughts. Nay, doth not every spiritual eye see, that they are upon the matter close Agents, or publicke actors against the power, and holy preciseness of it? Their seeking is themselves, their serving is the time, their heaven is their high place. But now give mee a godly man indeed, and as he would rather lie in the dust, all the daies of his life, and die in obscurity, then be advanced by any wicked, or unworthy meanes: So being pulled into any place of publicke employment, his holieft and highest desire, and ambition is, to be as a refreshing comfortable shower in a great drought, to every honest man: but as a terrible tempest upon the face of every fonne of Belial, and hairy-pate of every one that hates to be reformed; to stand no longer in his flippery place, then he may continue an upright industrious instrument to advance God's glory, promote good causes, protect good men, ever most willing, rather to part with the highest promotion in the world, were it crowned with the riches and revenewes of all the Kingdomes upon earth, then with a good conscience. It was a right noble and worthy answer, and exemplary of Benevolus to Instina an Arrian Empresse, offering him preference to be an instrument in some vile service; what, faith he, doe ye promising me a higher place for a reward
reward of iniquity? Take this away, and welcome, which I have already, so that I may keep a good conscience: and thereupon threw at her feete his girdle, the ensigne of his honour. Thus undoubtedly will a good conscience trample under foot the highest preferment, to preserve its owne integrity.

Secondly, the righteous man onely will be thorowly, and universally resolute, for he knowes full well, and feeleth, that he cannot possibly have any higher preferment then Jesus Christ, whom he already happily possesseth in the armes of his faith, nor any greater crosse then a wounded conscience, and therefore he dares by no meanes either hurt the one, or hazard the other. Hence it was that Moses casting the eye of his faith upon the recompence of reward, refused to be a favourite in Pharobs Court, and that Joseph did so invincibly withstand the impure, and impudent sollicitations of his wicked, and wanton Mistrefle; he clearely foresaw what horror was like to seize upon his heart, by so sinning against his God. Now the reason that the righteous man is so resolute; is the sense of his reconcilement to God, and the clearenesse of his conscience: and the cause that every wicked man is a coward, and will so conforme to the current of the time, is his ill conscience. The wicked flee, faith Salomon, when no man pursueth; but the righteous are bold as a Lyon, Pro. 28. 1. The word in the originall signifies a young Lyon, which as a Lyon feares neither man nor beast, great nor small, he turneth not away for any, Pro. 30. But as young, by the fresh and furious boyling of his abundant native heat, is

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more audacious, and undaunted for any adventure than other Lyons, so lyon-like bold, should every Magistrate be, for he must pull the prey out of the Lyons mouth, and rescue the oppressed from the man that is too mighty for him, he must not be afraid either of mortal, or immortal adversaries, he must not feare the face of man, or frownes of greatnesse, the losse of preferment, present or promised: he must hold to the death, such principles as these: _Let Justice be done, and let the heavens fall; if I perish, I perish; Should such a man as I flee, and be faint-hearted?_ lively-hood, liberty, life and all for a good conscience, &c. And so bold can a Ruler never be, unless he be righteous, and reconciled unto God. It is the comfort of a good conscience alone, which is able by a secret, and sacred influence, not onely to fill the body with marrow, and fattenes, inspire the affections with a calme, and composed sweetness, but also begets in the spirit that strong, and heavenly vigour, which inkindles, and keepes in life all such true courage, and noble resolution. There may be a brazen-face, and much foole-ha- dinesse without grace, but never a brave mind in deed, and spirit of Steele. A wicked man advanced, and hoisted into some high place, may looke bigge, domincere, and give foule words, Nay, to be plausible, and please he may doe many good things; stand to it stoutly a good while; but bring him once to a strong temptation, or tryall, put him upon the push of the Pikes, & he will presently pull in the hornes, and start a side like a broken bow. He that is a slave to his lusts, and flavishly serves the time
time, will be sure to hide his head at the rising of every storme, and ever turne true coward, when his temporary happinesse is hazarded. And cowards, as a worthy Divine hath characterized them, are slaves to their superiours, fellow-fooles to their equals, tyrants to their inferiours, and wind-mills to popular breath, not being able to any of these to say so much as, No.

Thirdly, unrighteous Rulers are the onely men to ruine a Kingdom: wicked Magistrates, and Ministers are able in a short time to dissolve the sinewes of the strongest State in Christendome, and to bring the most flourishing Church of the world into confusion; Many wales, is the measure of a peoples rebellion made up, and full ripe, and ready for the Sicle of Gods vengeance, and beosome of utter destruction; by many abominations is the Lords indignation set on fire against a Nation, but I know not whether by any more, set Idolatry aside, then by perverting of Justice: when judgement is turned away backward, and Justice standeth a farre off, when truth is fallen in the street, (Alas for pity! where so many passe by, and not put too their helping-hand,) and equity cannot enter. O the Lord the righteous Judge of all the world, is extremely angry, when judgement goes not forth, and Justice is turned into gall, when those that sit in his place, either judge not at all, or judge unjustly, punishing the innocent, which should be cleared, and clearing the guilty who should be punished. When private mendo wrong, the sin is their owne, it is their personall offence, and they must answer it

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with their heads; but if private mens enormities and abominations passe unpunished, be borne with, or boulftred out by authority; if the wicked be justified, and the just condemned, if execution be not done upon Achans, if he be saved, whom God hath appointed to die, if publicke power be villanously abused to private revenge, profit, or pleasuring of great ones, if good Lawes be not executed for the protection of the innocent, and punishing of the wicked. In a word, if publicke Tribunals, and seates of Justice, be any wales corrupted, if Justice, that glorious cement of all societies, be neglected or perverted, if truth fall in the streete, and equity grow lame, I say then the offence growes publicke, even the sinne of the whole Kingdome, and causeth God to enter into judgement, not with the Elders of his people, and Princes alone, but with the whole Land, even with the State in generall. Heare the Prophets of old, expressing Gods mind herein. Esayah, 59.14,15,16,17. Let us take notice, and tremble, Judgement is turned away backward, and Justice standeth a farre off; for truth is fallen in the streete, and equity cannot enter. Nay, truth faileth, and he that departeth from evill maketh himselfe a prey, and the Lord saw it, and it displeased him, that there was no judgement. And he saw there was no man, and wondered that there was no Intercessour. Therefore his arme brought salvation unto him, and righteousness, it sustained him. For he put on righteousness as a breast-plate, and an helmet of salvation upon his head, and he put on the garment of vengeance for cloathing, and was clad with zcale, as a cloake.
As a cage is full of birds, so are their houses full of deceit: He means wealth hoarded up by dishonest gaine, therefore they are become great, and waxen rich: They are waxen fat, they shine, yea, they overpasse the deeds of the wicked: they judge not the cause of the fatherlesse, yet they prosper, and the right of the needy, they doe not judge.

Shall I not visit these things, saith the LORD? Shall not my soule be avenged on such a nation as this? as if he had said, I will be most certainly, and severely revenged of it. A wonderful and horrible thing is committed in the Land, the Prophets prophecy falsely, and the Priests beare rule by their meanes, and my people love to have it so. And what will you doe in the end thereof? Micah 3.9,10,11,12. Hear this, I pray you, ye heads of the house of Jacob, and Princes of the house of Israel, that abhorre judgement, and pervert all equity. They build up Sion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the Priests thereof teach for hire; and the Prophets thereof divine for money, yet will they lean upon the LORD, and say, is not the LORD amongst us? None evil can come upon us. Therefore shall Sion for your sake be plowed up as a field, and Jerusalem shall become heapes, and the mountaines of the house as the high places of the forrest.

Unrighteous Ministers also, as well as wicked Magistrates doe a great deale of mischief to a State, and hasten captivity. Their unjust dealings in their place, are by so much the more pestilent, by how much the condition of their calling is of its owne nature most excellent, Degeneratio optimi pesima.
See the perniciousnesse of their unrighteous ruling in two or three passages.

First, when they take temporary things from their people, but make no conscience, take no care to give them spiritual. The blood of those soules which perish under the unconscionable, and cruel negligence of an unfaithfull Pastor, pierceth the heavens with a more horrible cry, then the lowdeft thunder, able to pull downe plagues, and dreadful judgments upon a whole Land, especially, where such bloody floath is pleaded for, and not punished. O but will some say, when the Sermon is done: these are great words indeed, swelling phrases, &c. Projict ampullas & sesqui pedalia verba. No, no, that is not it, it is the true, and piercing sense of these honest words meeting with your galled, and guilty consciences, which makes you rage, and stampe, and raile. I assure you if we were able to compose words of thunder and lightnings, they would be too weake to awake a great number out of their cursed cruelty of horred bloodshed in this kind.

Secondly, When Ministers like those dawbers with untempered mortar, and pillow-flowers under mens elbowes. Ezech. r3. make the heart of the righteous sad, whom God hath not made sad, and strengthen the hands of the wicked, that he should not turne from his wicked way, by promising him life. As it is in the last verse but one of that Chapter.

Thirdly, By tampering with our Articles of Religion, (as found and orthodoxe, for any thing I
I know, as any since the Apostles times, which make our Church as happy at this day, as any under the cope of Heaven. If we be so happy as to hold them in that purity, and true fence, as we received them of our predecessors, and as they came streaming down to us in the blood of our glorious Martyrs) by labouring to put false glosses upon them, and talking of some reconcilement of our Church to the Romish Synagogue, which is as impossible, as to reconcile Christ unto Antichrist. Besides the concurrent judgement of those incomparable, and renowned Divines in Queen Elizabeth's time, our present orthodox Divines, and Doctors, apprehend aright and acknowledge the infinite antipathy and utter impossibility, speaking thus; Roma is irreconciliabilis, faith the Bishop of Exeter: Light and darkness may meete, faith another, in the twilight, but mid-day and mid-night can never possibly come together; and such is Popery, and Protestant. The truth is, faith Doctor Worship, such is the antipathy betweene a Protestant and a Papist, as there is betweene the two birds in Plutarch, the Siskin, and the Muskin, which will fight eagerly alive, and being dead, if you mixe their blood it will runne apart, and disassociate. They are like the two poles of Heaven, faith another, which stand for ever directly, and diametrically opposite.

If any by the way, marvel why I meete with Ministers, let them know,

First, That many of my Brethren are in mine eye, and a worthy part of this great Auditory.

Secondly,
Secondly, That the Civill Magistrate may see, whereas we preach impartiality to them, we are not partiall towards our owne Tribe. As we desire to deale faithfully with them, so we spare not our owne Coat. And that all the world may know, that wee approve no Ministery in this Church, but that which is honest, orthodoxe, and painefull.

Thirdly, Ministers lie directly within the verge of my Text. For we are called Rectours, Rulers, and our Personages, Rectories.

Even honest Politicians require righteousnesse in Rulers, for many reasons. 1. Because they are as it were, earthly gods, and represent the person of God himselfe in their places of Authority, and upon their just Tribunals. 2. For the eminency of their honour, which is due not to the man, but to his vertue. 3. For imitation to those who shall succeed them in their places, who will looke back upon them, as patternes, and presidents, for themselves to follow. 4. For feare of scandall and giving offence, which inferiours will be very apt, and eager to take. 5. For the universall good of those they governe, which is the end of all Authority over others.

This point thus proved by Scriptures, and Reasons, I come to the Use of it, which may be three-fold.

1. For Reproofe. 2. Instruction. 3. Exhortation. The time runnes away so fast, that I can but onely name the two first, because I desire to insist the longer, and enlarge myselfe the more upon the last.

First,
First, Reproofe to all unrighteous Rulers, Ministers, Magistrates, or whatsoever they be. Many now a daies runne a madding after promotions, and serve themselves, 

vijs & medis, into Offices, Benefices, preferments, high roomes, and being most unworthily advanced, they hold it a speciall happinesse to have an hand over men, farre worthyer then themselves. Let them alone, this is their day, a day of domineering, and of their fooles Paradise, and serving themselves sensually, but assuredly without speedy repentance, turning on the better side, taking God's Childrens part,

There is a day a comming upon them, it is neere, it is neere, it hasteth greatly, faith the Prophet, when the mighty man shall cry bitterly. That day is a day of wrath, a day of trouble, and distress, a day of waftnesse, and desolation, a day of darknesse, and gloominesse, a day of clouds, and thicke darkness; (they are the the words of the Holy Ghost,) which no earthly glory, no glittering of outward pompe, no shining heapes of gold and silver, not the Prince of all the lights in heaven, nor the whole stary Firmament shall ever be able to enlighten, or refresh; though they swell never so bigge with pride, and disdain, looke they never so high, should they exalt themselves as the Eagle, and set their nest among the starres, they shall certainly downe with a vengeance, God shall suddenly shoote at them with a swift arrow, it is alread in the Bow; even a Bow of steele shall send forth an arrow, that shall strike them thorow, shive off their gall, as lob speaketh, throw them downe into Zeph.1.14.15
into the dust. Their pride, and their power shall be overthrown in the turning of an hand, then must they lay downe their cold carkasses among the stones of the pit, at the rootes of the rocke, and their poore sinfull soules must presently be presented at that last, and stricke off Tribunall, where never bribe, or bigge looke, gold or greatnesse, beares any sway. O then they will gnash the teeth, and roare, and wish that they had lyen in the dust all the daies of their life, and never knowne what preferment had meant, when they shall finde by wofull experience, but too late, that to mighty men there are mighty torments prepared, and that they shall be horribly plagued, proportionably to the pestilent abuse of their high places, and those publick employments, into which they have corruptly thrust themselves without cleare entrance, and due calling. Then will they tremble, take on as wild Bulls in a net, as Isaiah speakes, full of the fury of the Lord, and cry out with those sinners in Zion, Who amongst us shall dwell in everlasting fire? who amongst us shall dwell in everlasting burning? The day of recompence is now come upon them. They have had their heaven in this world, and therefore they must now have their hell in another. They have domineered for a while upon earth, done what they list, and had what they would, yet now must they downe into a land of darkness, of horrore, and confusion, whence they shall never rise up againe. Onely repent, and you may prevent all this; but doe it to day, we little know what sad newes the evening may bring.
bring. If thou die in an impenitent estate, thou art damned everlastingly: and in this passage I value all men alike, of what cloath soever his coate be made. He that layes his foundation with fire-worke, must looke to be blowne up at last, he that doth not confess his sins, forfake them, enter into the narrow way, leade a new life, stand on Christ's side, love the Brother-hood, he can never be saved. I know not how my words be taken, or mistaken, yet sure I am, before any man can deny this to be true, or say any thing against that I have said, he must turne Atheist, and prove Scripture is false, and that there is no God, no heaven, no hell, which would be a brainelesse and bootlesse taske of the most desperate, and prodigious incarnate Di-vell upon earth.

Secondly, For Instruction, to teach us, whensoever we have any power to dispose of any place, or preferment, to bestow any office and Benefice, &c. and whensover we are called to give our voices in the election of any Magistrate or other man to be publickely employed for the good of the Countrey any way, let us ever be sure to cast our eye upon the worthiest, and without all feare or favour, or faction, impartially, and resolutely, to pitch upon him, who, as we are perswaded in our consciences is most able, and is best furnished with those properties, which God's Spirit requires in a Ruler mentioned before. And let friend, kinsman, neighbour, favourite, money, letters, Land-lord, Lord, or any man alive, say what they will; (if the Land-lord, or Lord, or
whosoever take the right way, and stand for the best, sticke to him, and welcome; and bless God for so good a guide:) Let the current of the times runne never so boisterously a contrary course, let the event, and success be for thee, or against thee, as God would have it, &c. thou shalt have more honour, and comfort, in doing as the Holy Ghost directs, and as an honest man should, then if thy voice were able to purchase for thee, the riches of both the Indies, or advance thee as high as Heaven.

And furthermore consider, if thou shouldst have thy hand in the preferment of any wicked, and unworthy man to a place, whether thou hast not thy hand also in some sort, in all the miseries, and mischiefs which may fall out and follow upon his ill discharge of the place.

Do you not think, (for the purpose) if a Patron should preferre corruptly to a living, an idle, disolute Minister, a selfe-preacher, temporizer, enemy to God’s people, &c. that he should not in some measure be accessory to the blood of all those soules, which should perish by the default, and under the cruel hand of such a negligent unconscionable fellow?

Thirdly, for Exhortation to all Rulers, and whosoever take into their hand the raines of Government over other in any kind, that they would be righteous; that they would first, furnish themselves, with Imputed, 2. Morall. 3. Religious righteousness, with those seven-fold fore-mentioned endowments in a good Magistrate. That they may behave
behave themselves, as God would have them, which that they may comfortably, and conscionably doe, let them take good counsel, and amongst many other directions, doe, as I now advise: Let them 1. Get Jesus Christ. 2. Enter into their places purely in God's name. 3. Be enlightened, directed, and quickned to a thorow, and constant discharge of them, principally by the divine light, and heavenly motions of God's holy truth.

4. Keepe ever a clear conscience, both in respect of their personall walking, and right managing all the particulars of their publicke charge. 5. Have an eye still upon that last, and dreadful Tribunal, at which they must shortly give a strict account for all things done in the flesh.

But here before I enter upon the particulars, give me leave to prevent an exception, remove a scruple, which may perhaps arise already in some mens hearts, and so dull their attention, and blunt the impression of the ensuimg points. What? may some say, here is nothing but Jesus Christ, pure preparation, holy truth, divine light, I know not how many kindes of righteousness, clear conscience, sad fore-thoughts of the last day, &c. All (for any thing I see) tending wholly to Puritanisme; I think he would have us all so * righteous, that we should turne Puritans, &c.

Before I speake to the point, let mee tell you, that I am right glad, that I have now in mine eye, such an honourable, noble, judicious, and understanding Auditory, who I know will doe mee right, were there now before mee a number of

* A derivative from הָנָה from whence comes הָנָה In my Text it is rendered קאֲדוֹס the Septuagints. Ioh. 4.17
drunkards, whore-masters, deboist swaggerers, scorners of Religion, sensual Epicures, Stigmaticall scurrill jesters; O how would they take on, stampe, and play the Bedlams! how they would rage, raile, and cavill: though by the mercy of God, they should be no more able to overthrow by any sound reason what I say, then to remove the mightiest rock, when they are reeling-drunke, either with wine or malice. Now upon this occasion let me acquaint you with the truth, about this unhappy imputation, ordinarily laid by Protestants at large upon the power of godlinesse. Now a daies, every boisterous Nimrod, impure drunkard, and selfe-guilty wretch, is ready with great rage to fly in the face of every professour, with the imputation of Puritanisme; if he doth but looke towards Religion, labour to keepe a good conscience in all things, he is presently a Puritane, and through this name, many times by a malicious equivocation, they strike at the very heart of grace, and power of godlinesse, at Gods best Servants, and the Kings best subjects. For there is none of them all, but in their fence, with all their hearts, they would be the strictest Puritaines in a Countrey upon their beds of death; I mean, that their consciences should be enlightened, and they not sealed up with the spirit of slumber, like drunken Naball, for a day of vengeance. But let none heere out of humour, malice, faction, or mistake, straine, and wrest, for I mean not,

First, the naturall Puritane intimated, Prov.30. 12. There is a generation, &c. You shall finde many
many of these, especially among the common and ignorant people; charge them with sinne in general, and they will confesse, and yeeld: but descend to particulars, and you can fasten nothing upon them, they are true Justiciaries; presse one of these with the first Commandement, and how he stands in his carriage towards it, O he is infinitely free, he never served any God, but one, &c. with the second, Images, I never worshipped any Images in my life, I defie them, &c. They are excellently laid out in their colours, and to the life, by that Reverend man of God Master Dent in his Plainemans Path. Pag. 343, &c.

They are a kind of people who yet lie in the darkness of their natural ignorance, and dung of their owne corruption, and yet with their own testimony, confirm themselves in a great opinion of their owne integrity.

Secondly, I meane not the morall Puritane, who thinks himselfe as safe for salvation by the power of civill honesty, as if he were already a Saint in Heaven; whereas it is cleare, Heb. 12. 14. without addition of holinesse to civill honesty, and conscionable dealing with our Brethren, none shall ever see the Lord.

Thirdly, I meane not the superstitious Puritane, who out of a furious selfe-love to his owne will-worship, and fencelesse doting upon old Popish customes, thinkes himselfe to be the only holy devout man, and all forward professours prophane. You shall heare a knot of such fellowes speake, Isa. 65. 5. Come not neere to me, for I am holier then thou.

Fourthly,
Fourthly, I mean not the Pharisaicall Puritane, characterized to the life, *Luke* 18. 11,12. Who being passingly proud of the godly flourish of out-side Christianity, thinkes himselfe to be in the only true spirittual temper, and whatsoever is short of him, to be prophanenesse, and whatsoever to be above him to be preciseness.

Now these kinds are true Puritanes indeed: for they think themselves to be the only men, and all others hypocrites; whereas poore soules, they were yet never acquainted with the great mystery of grace, but are meere strangers to that glorious worke of conversion, pangs of the new birth, wrestling with inward corruptions, breaking their hearts, and powring out their soules every day before God in secret, open heartedness, and bountifull doles to distressed Christians, and the poore members of Christ, selfe-deniall, heavenly-mindednesse, walking with God, &c.

Fiftly, I meane not the true Catharists, pestilent heretickes about the yeare of our Lord, 253.

They were also called Novatians, of *Novatus* their Author, but Cathari, from their opinions, and profession, who wickedly denied to the relapsed, reception into the Church upon repentance, &c. and called themselves pure.

Sixthly, I meane not the African Donatists, about the yeare of our Lord, 331. who were also called, Circumcelliones, Circuitores, Permeniani, Montanista, Montenses.

Seventhly, Not the furious Anabaptists, of our times, who are as like the ancient Donatists, as if they had spit them out of their mouth. Eight-
Eightly, Not the giddy Separist.

Ninthly, Not the unwarrantable Opinionist, quà talis, as ungroundedly disopinionated; I speake thus, because I am perswaded, good men may differ in things indifferent without prejudice of salvation, or just cause of breach of charity, or Disunion of affections. If I see the power of grace soundly appeare in a mans whole carriage and a constant partaking with God, good causes, and good men, he shall for my part, be ever right deare unto my heart, though he differ from mee in some indifferent things.

By Puritanes, then I meane onely such, as Jesus Christ his own mouth stileth so, John 13.10. and 15.3. The same word is used here, but in a more blessed sense, that Eusebius hath to decribe equivocally, the cursed Sect of the Novarians. You are all pure, or cleane, faith Christ, by the word which I have spoken unto you; I meane then onely Christ's καθάρει, whom the powerfull worke of the Word hath regenerated, and possesed with purity of heart, holiness of affections, and unspottedness of life, to whom he promiseth blesedness, Mat. 5.8. Blessed are the pure in heart: And to whom alone his beloved Apostle promiseth the blesed vision of God in glory, 1 John 3.3.

Now that the name of Puritanes (which is, as you may conceive by that which hath beene saide, a very equivocall terme) is put upon such as these in contempt, and reproach; is more then manifest by a thousand experiences, and by the testimony of a great Doctor at Saint Pauls Crosse. And yet I dare say,
And I prove it out of Bish. Dow. in Abrahams Trial, pag. 72.

Puritanos, Puritanos inculcano, vociferatur, at per Puritanorum latera orthodoxam vulnerant veritatem.

Hackwell against Carrier, pag. 104.

say, the greatest opposites to these derided waies of purity; if he die not like drunken Nabal, would upon his bed of death, give ten thousand worlds, to have lived as one of them. And through the name of Puritane, by a malicious equivocation, they strike at the very heart of grace, and the power of godlines.

Secondly, I add, thorow the sides of this Nick-name, they have laboured to wound, and lay walt the truth of our blessed Religion, as pure as any since the Apostles time, &c. Heare what I heard Doctor Abbot Professour there complained of, at Oxford Act.

What Doctor Hackwell faith of Carrier. Thus those whom we call Papists, he calls temperate Protestants, and those whom we call Protestants, he calls State Puritanes, Epist. Deducer.

He concludes it by good consequent, that by Carrier's assertion, our greatest Bishops, our wisest Counsellours, our gravest Judges, and our Soveraigne himselfe, must be accounted Puritanes and not Masters of Schismes.

And now I come to tender my counsell to men in Authority, and all those who are, or may be hereafter put into any place, preferment, or publicke employment over their brethren, that they may governe righteously, and make the people rejoyce.

In the first place, let them be sure to get possedision of Jesus Christ, and assurance upon good ground, that the All-sufficient God is their owne. Else say, or do what ye will, men will be ambitious, covetous, sensual, they will hunt after preferments, profits, honours, precedency, or whatsoever will add
add to their outward happiness. But plant once the eye of faith in the face of the soul, which will utterly darken with its heavenly brightness, the eyes of sense, and carnal reason, as the presence of the Sunne obscures the stars, and then, and then alone, and never before, we shall be able to looke upon the world, set out in the gaudiest manner, with all her baies, and bables of riches, honours, favours, greatness, pleasures, &c. as upon an unfavoury rotten carrion. For all true Converts desire, and endeavour, and have in some good measure the world crucified to them, as they are to the world, JESVS CHRIST embraced in the arms of their faith, so fills, and satisfies the soul, that so they may please him, they are at a point for any worldly preferment, except it comes fairly by good means, and his allowance.

Here then it will be very seasonable to give some light for tryall, whether you have JESVS CHRIST already or no, if not, how to get him: for both which purposes, know that that blessed LORD of life, is brought into the soul by such saving works of the Spirit, such degrees, and acts as those, described in my book of Comforting afflicted consciences.

Secondly, Let them enter into their Offices, Benefices, preferments, high rooms, in GOD's name; I mean not by money, or any wicked means; not by Symony, Bribery, flattery, temporising; not by any tricks, over-reaching, undermining, supplanting competitors, imployment in any vile service; not by any baseness or iniquity at all, no, not so much as by ambitious seeking.  

M 2  Nei-
Neither am I now upon a precise point, except the prodigious iniquity of the times in this kind represent it so, thorow the false glasse of commonnesse and custome, to the covetous and carnall eye; be but honest Heathens, but ingenious Turks, and that is not much I require of those who professe Christia-

That famous Iulian-law De ambitu, amongst the ancient Romanes, whereby it was enacted, that if any man should attaine honour, or magistracy by money, he should both be punished with a great pecuniary mullet, and also made infamous.

That right noble carriage of mighty Tamerlane, a Scythian, and commander of the Tartars, who is reported in the Turkish Story, never to have bestowed his preferments upon such as ambitiously sought them, (as deeming them in so doing, unworthy thereof,) but upon such as whose modesty or desert, he thought worthy of those his great favours.

We are come unto a strange passe, that it should be holden a Puritanicall point, to condemne all corrupt comming into places of preferment, and publicke charge, sith even politicke Pagans, and barbarous Nations, out of light of reason, and ordinary notions of nature, did abhorre it. And no marvell, for besides motives of piety, and the feare of God, which they wanted, even grounds of policy, give us to understand, that this base, and accursed course, was able to become the bane, and breake-necke of the strongest States upon earth in short time. I leave it to your wisdomes to weigh well in your own bosomes, what strange degenerations from worth, and

honour, what fearful Apostles from orthodoxeness, and zeal, it may bring upon a Common-wealth in few years.

If the world once take notice, that money doth the deed; men to make way for preferment, will seek more to get money than merit.

Those who should rise into high rooms in the Common-wealth, will labour rather to furnish themselves with heavy purses, then noble parts. Ministers will study more to become pragmaticall Traders about Benefices, and other Ecclesiastical promotions, then compleat Divines, and powerful Preachers; and having learned the Trade, they would heape living upon living, cry downe preaching, plunge into the world, and secular employments, gather a hoard, hoping thereby at length to be hoisted into some higher place, &c. which you know were a very horrible thing, would marre all, and undo us quite.

Againe, it is a common saying in this case: what we buy by groffe, we must sell by retaile. He that buyeth, faith Mornay, is shrowdly provoked, nay is after a sort openly dispensed withall, to sell againe. And what wofull worke and intollerable misery, that brings upon a people, you may easily guesse.

These two reasons I have insinuated unto mee, in the French Story, where the Author gives this excellent eulogy of Lewis the ninth.

The Realm was corrupted with the unjustice, and extortion of former raignes, by the sale of Offices, being most certaine that what we buy in groffe, we must sell by retaile. He did therefore expressly
prohibit these sales, and supplied such places as were void, according to the merit of persons, after due examination; to draw good men, and of understanding, to apply themselves to study; otherwise they would have beene shrowdly tempted, rather to have stored themselves with money then merit, with gold then goodness. Wise, and gracious then, is the counsell, which the fore-named noble and learned * Mornay gave unto another French King, in his Meditation upon Psalm 101.

The Princes eye, faith he, and care should be upon the best sort of people, to set them in offices, and bestow charges upon them. He should take this course. Those that shall affect such places, he should alwaies suspect them, their persons, and practices; for certaine it is, that he that very earnestly aimeth at an office, or living, hath laid his plot already, and without doubt, he desirith it for the profit, and not for the charge.

Heare also what old reverend Latimer said to this purpose, in Edward the sixts time, and the Saint.

God defend, faith he, that ever any such enormity (take notice, he takes it for an enormous sinne,) should be in England, that civill offices should be bought, and sold, whereas men should have them given for their worthinesse. And a little after, the holy Scripture qualifieth the Officers, and sheweth what manner of men they should be; men of courage, wise, fearing God, &c. O, if Latimer had lived in our times! I am sure, if he had, he would have beene a great honour, and ornament to our Church.

Nay, heare your owne Law, and Fer legem quam ipse

*Pag. 135.*
The title is, None shall obtain offices by suite, or for reward, but upon desert. The Chancellor, Treasurer, or Keeper of the privy Seal; Steward of the King's house, the King's Chamberlane, Clarke of the Roles, the Justices of the one Bench, and of the other, Barons of the Exchequer, and all other that shall be called to ordaine, name, or make Justices of Peace, &c. nor other officer or Minister of the King, shall be straitly sworn, for any gift, nor brokage, favour nor affection; nor that any which pursueth by himselfe, or by other, privily, or openly, to be in any manner of office, shall be put in the same office, or any other; but that they make all such officers, and Ministers of the best, and lawfullest men, and most sufficient to their judgement and knowledge.

Now blessed be God for this blessed law, holding such a comfortable conformity to God's holy Word; complying so exactly with the grave counsels of all truly learned, and godly Divines, the auncient uprightnesse of morall Puritanes, reason, honesty, common sense, rules of naturall equity, and necessity of holding up States, Kingdomes, and humane society, for the contrary overthroweth them all, and crossing directly the mighty torrent of the times corruptions.

You see here, as in the former passages, not onely the viler, and baser, and more grosse waies of getting into places of preferment, and rising, as by gifts, brokage, affection, favour, &c. are forbidden, and condemned; but even ambitious seeking also.

For howsoever it may seeme a strange paradoxe,
compared with the strong corruptions of the times, yet notwithstanding, it is a true principle in godly policy; that he which ambitiously seekes a place, even in so doing, makes himselfe most unworthy of it.

An excellent Interpretour of Ioshuah, intimating that God's extraordinary earnestnesse, and iterati-
on of encouragements to Ioshuah, implied his loth-
nesse, and backwardnesse, to be advanced into Moses roome, though he was a man of invincible spirit, and incomparable wisdome, lets fall upon consideration thereof this conclusion: That none are lesse worthy of advancement, than those who hunt most eagerly after it; that those who ambitiously seek an office, or honour, doe ipso facto, by that very Act discover their extreme unworthinesse, and that of all other men, they deserve it not. Nay, the very light of souder reason led Tamerlane to a right conceit herein, as I told you before. And Mornay tells Henery the fourth of France, that such have laid their plot already, and most certainly seek the place, for their owne profit, not for the publick good. Excellently then doth our Law, exclude such fellowes, not onely from that office, they so greedily gape after, but also from all other. It is great pity, so goodly a body should want a soule.

And it must needs be so, by that observation from men of best conscience, greatest worth, and deepest understanding, and noblest parts, if truly sanctified unto them are most unambitious, loth to rise, and fearefull ever to enter upon, and undertake any publicke charge. A modest undervaluing
valuing of themselves, (an ordinary attendance upon true worth) sensibleness of the burthen, doubtfulness of a thorough discharge of the place, fearfulness of being ensnared, and overcome by temptations, a right apprehension and fore-conceit of the great account, &c. easily take them off from too much forwardness, cool their courage for over eager pursuit, and quite extinguish all ambitious heat; nay, many times thereupon, they draw back, and retire. A rare thing in this age, but former times afford many examples.

It is reported of Father Austin, a man of more incomparable learning than thousands that think themselves worthy of a Bishopricke, that he would runne from those Cities which wanted Bishops, lest they shoule lay hold upon him.

Nazianzen having all the voices heaped upon him, stoutly refused the advancement, and at the length, faith the story, very hardly after many intreaties, and persuasions of the Emperour yeelded.

Great Basil was hald into the Bishopricke with much ado: *Chrysostome hid himselfe, and desired to be excused. And this their practise is answerable to the principle intimated before; That men of honesty, and sufficiency are more sensible of the burthen, carefull of the charge, and apprehensive of the account, then affected with the honour, or in love with standing in a slippery place.

These Fathers that feared these great charges, were resolved to preach every day, twice a day, sometimes thrice a day; and they did take to heart aforehand that account they must give for the soules

* See the Argument before Chrysost. De Sacerdorio.
soules committed to their charge: the terror of that condemnation faith Chrysostome, Heb. 13:17. For they watch over your soules, as they that must give account, makes me quake and tremble. From such grounds as these, men of innocency, and true worth, especially enjoying the comforts of a good conscience, and communion with Jesus Christ, are well enough content to continue in a private estate, and would not willingly stirre, except by a direct and comfortable calling, God would have them to do him service, in a more publicke employment, and higher place; and they ordinarily undertake them with much feare, selfe-distrust, and extraordinary prayer. Full little doe you know, who in the meanet time stop the cries of your guilty consciences with gold, good-fellowship or great place, what the pleasures of an appeased conscience are; had you ever truly tasted their sweetnesse; and soundly smarted with the anguish of a troubled one in conversion, I dare say you would not by your good wills wound it for a Kingdome, for a world. A good conscience (faith onewell) is of the same mind with the trees in Jothams Parable, Judges 9. It will not with the Olive loose its fatnesse; nor with the Fig-tree loose his sweetnesse, nor with the Vine, its wine of chearefullnesse, to have the fattest, and sweetest preferments, and pleasures of the world: no though it were to raigne and domineere over all the trees in the forrests. Only the Bramble as you know, the most base, and contemptible, a drie saplesse kexe and weed, will needs up into a high roome. Weake, and worthlesse men, ordinarily are
are the only men, old excellent, as they say, most active, and pragmaticall to scour themselves by Bribes, and base tricks into Benefices, Offices, and other undeserved places of preferment. For they want honest wit to conceive & fore-see the weight of the charge, and conscience to discharge it faithfully, their onely aims, and aspiration out of an ambitious itching humour, is to advance their owne particular private ends, and although they be many times as empty of all true worth, as the vainest Idoll, yet they desire to sit aloft, and be adored above others. Though they may take some directions, and motives from the grounds of reason, and light of natural conscience, to deal honestly and ingeniously in their places, yet for a thorough universal, unshaken stoutness and integrity in the discharge of them; let them principally be enlightened, guided, quickned, by the supernatural principles of divine truth, and dictates of a conscience sprinkled with the blood of Christ, and sanctified by speciall grace.

The ordinary temptations to which the profession of Lawyers is sometime subject, are such as these.

First, Patronage of bad causes, which they know out of their Legall skill, and in their own consciences are rotten at the roote, and will prove naught at the last. 2. Pleading against the right. 3. Mercenary silence. 4. Wire-drawing their Clients suits for their owne advantage, using causes, as unconscionable Surgeons do fore legs, hold them long in hand, not for the difficulty, but for the gaine of the cure.

Luftus advoca-
rous injustas
causas nullo
modo suscipit.
in Ezechi.
5. Taking unreasonable fees. 6. Tampering about their Law business upon the Lords day. 7. Receiving the fee, and not speaking in the Clients cause. The last of which, I could never yet beleev of any: because in my conceit, for any thing I know, he might as well take their swiftest horse, and keepest sword, and lie by the high-waies for a rich Usurer, or wealthy Clothier: what? to sell so much as in them lies, to a poore man, the ruine of his live-lie-hood, for his owne peece of gold! where is the valuable consideration so much talked of? in a part unvaluable is the wrong, whereas if they had not trusted in him, he might perhaps have prevented the mischiefe.

But for my purpose to instance in two of them, pleading for a bad, and against a good cause, are both upon the matter, and in plaine English, lying against the truth.

Now if any palliate and pretend, that an officious lie, especially accompanied with so much gaine, is no such great matter. Let them looke then upon the light of sounder reason, which inforced the very heathen Philosopher Aristotle to affirme, that a lie is καθ' ἑαυτῷ φαιλον, evill per se, in it own nature, and therefore no consideration, circumstance, or Religion can possibly legitimate it; but it is still a base and loathsome vice. But principally let them cast their eye upon Gods blessed Book, and tremble and be forever frighted from all false dealing in this kind, by such places as these, Isa. 5. 20. Woe unto them that call evill good, and good evill, &c. Rev. 21. 8. All Lyers shall have their part in the Lake
Lake which burneth with fire and brimstone, which is the second death.

Judges may be accessory to blood-shed two waies, especially if they doe it knowingly, and swayed away by by-respects. 1. By condemning the innocent, which is cleare, and 2. By letting the guilty escape, which appeares by God's owne words, 1 Kings 20.42. Because thou hast saved him whom I appointed to die, thy life shall be for his life, &c. And by that Advocates speech to a Judge in Germany, aggravating the fault of a murtherer, that had killed sixe men, No my Lord, faith he, he hath killed but one, you are guilty of the blood of the other five, because you let him escape upon the first murther. Now in this case let them take a curbe, and restraint from consideration, that the very heathens, to shadow out their torment, did faine hellish furies to follow such hainous offenders with burning firebrands, &c. But especially let the Book of God beate them off, from any tainture that way. Amongst many others, that place, Numb. 35.33. is able to pierce an heart of adamant, where the Spirit of God tells us, that besides personal guilt, blood involves, even the whole Kingdom in the staine and mischiefe: for blood, faith he, defileth the Land, and the Land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. I intend nothing in these last passages, to the prejudice, or offence of any. For my part I honour the reverend Judges, and worthy Lawyers of this Land, at this day, as one of the noblest limbes of the State. And I cannot but looke upon the
Lords, my Judges, with more then ordinary respect, for Justice Nicols sake, my worthy Patron, that reverend and renowned Judge, whom I honour in the dust. And yet for all this, I must tell you the truth, deale plainly; I must and will, from this place, in this place, though I should die in it.

Me thinkes the very providence of reasonable men should move you that are Magistrates, in this and other Corporations, to relieve your poor with the forfeitures of oathes, and Ale-houses: But when you have besides God's blessed Law, so mighty against drunkards, blasphemers; and that King Charles also hath so graciously confirmed those blessed Acts provided in that case, to sharpen the sword, and strengthen the arme of Authority for that purpose, you ought to be extraordinarily vigilant, active, and conscientable in the execution of them, otherwise assure your selves, you rob God of his honour, the King of his service, and the poor of their almes, and your selves of good consciences. And this four-fold cord without repentance, and quickning, is able to bind the curse of God fearfully to the consciences of those which should be faulty this way. I charge none in this point, but onely them, whose consciences if they will give them leave to speake out, may justly accuse; if any of your hearts should condemne you, God is greater then your hearts, and will pay you home: be not deceived, nor flatter your selves with any ungrounded selfe conceit. It is a principle, even in morall policy, that an ill executor of the Lawes is worse in a State,
State, then a great breaker of them. Not to punish an offence, being under your charge, and in your power, isto commit it.

We that are Ministers, and called Restours, are bound, and may be stirred up by the grounds of common equity to feed the flocke, if we take the fleece; to give spiritual things, where we have temporall.

But that dreadfull charge of Paul to Timothy, 1 Tim. 4.1. is able to trouble, and affright ever a Chrysostome, a Calvin, who preached every day, and such others illustrious lights, and earthly Angels, for powerfull, and plentifull preaching; what terror and trembling then should it put into the hearts, (if they be not turned into rocks,) of silken, seldom, negligent, and no Preachers? I charge thee before GOD, faith Paul, and the Lord Jesus Christ, who shall judge the quicke and the dead, at his appearing, and his Kingdom, Preach the Word, be instant in season, out of season, reproove, rebuke, exhorr, with all long suffering, and Doctrine. When I seriously ponder the severall effectuall en- forcements of this terrible obtesta-
tion, me thinkes Ministers should do nothing but study, preach, and pray.

FINIS.
A LEARNED AND GODLY SERMON
Preached on the XIX. day of December,
Anno Dom. MDCXXXI. at the Funerall of
Mr. Robert Bolton Batchelour in Divinity and Minister of Broughton in Northampton-Shire.

By Mr. Nicolas Estuvick,
Batchelour in Divinity, and sometimes fellow of Christ's Colledge in Cambridge, and now Minister of Warkton in Northampton-Shire.

Revised and somewhat enlarged by the Author, and now at the importunity of some friends published.

LONDON,
Printed by GEORGES MILLER dwelling in Black-Friers, 1639.
Right Honourable, Right Worshipfull, and beloved Brethren.

If that my weake desires concurring with your hearty prayers, could have prevailed with our good God, we should not have met at this time in this holy place upon this sad occasion; you of this Parish should have stil enjoyed your faithful Pastor, and we of the Clergy a deare brother: but the Lord, to whom it is meet we should all submit, having set bounds to his and to all our lives, as to the sea, hither shalt thou go and no further, hath otherwise disposed. O Broughton, Broughton, how happy hast thou been in the blessed Ministry of M. Bolton? and if thou didst not feeth thy happinesse when he liv'd, thou art like to seele it to thy griefe now he is dead; thou haft had a golden season of grace, and time was when thou mightest have gloried in the Lord for sending thee in mercy a more skilfull, a more painfull, a more powerfull teacher than any of thy neighbours have had round about thee: thou haft not beeene more exalted this way above others, than thou art now, alas, dejected below them, being at this present as a flock

Si mea cum vestris valutinent vota, &c. Ovid. Met. i. 13.

Job. 14. 5.

The season for grace to bee taken.

People without a Pastor as sheep without a sheep-beard.
flock of sheep without a particular shepheard; and if thou hadst leave to name his successor, thou mightest seeke from one end of the land to another in thy choice, and yet not find in all points a man matchable to him; he was a bright and a shining lamp, if any of thy inhabitants doe sit in darkness, their ignorance is altogether inexcusable: hee lifted up his voice in this place many yeares together like a trumpet; if any of thy inhabitants are not awakened out of the sleepe of sinne, they may now goe on more securely in this dead sleep; but wooto them, it will be easier for So- dome and Gomorrah at the day of judgement than for them. I pitie your case (good friends) and bewaile your losse: but why do I name your losse? It is my losse, and a common losse, we are all of us sharers, though not all alike in this judgement. Lord, that thou shouldest suffer such a wretched sinner and an unprofitable servant of thine as I am yet to live, and deprive the visible Church of so worthy an instrument of thy glorie as M.Belton! Holy Father, we may think, had it stood it with thy holy pleasure, that it had been good for thy Church, if his life had been spared with the losse of many of ours: he was a deep channel, in whose justly deserved commendations the streames of eloquence which in former ages flowed from those great and godly Orators, the two Gregories both of Naizonzum and Nyfa, from great Basil and golden-mouth’d Chrysostome, from S. Ambrose and S. Austin, might have emptied themselves, and yet not over-flowed the banks: and what do I then come hither with my distracted thoughts and trembling heart, which if ever I had any gift in encomi-
at the Funerall of Mr. Bolton.

asticall and laudative Orations have many years since willingly neglected it, and so lost it. As Gregory Nazianzen spoke of his Basil, I have for my part as great reason to speake of our sometimes deare and now blessed M. Bolton: I admired him while he lived, and honoured him in my heart; & to speak of his excellencies where with the Lord had plentifully inriched him, is a burden too heavy for my shoulders, and a very hard task for those who doe nothing els but study Oratory: all that I can speak in the praiifes of this godly man, falls short by many degrees of his worth, whose memory is precious, and shall be kept greene and flourishing as the rod of Aaron laid up in the Tabernacle.

THE TEXT.

PHIL. 1.23, 24. I desire to be dissolved———

He Apostle S. Paul was in a strait, or divided betwixt two affections, carried to different objects, and they were in a fort contrary; one way he was drawne with a desire to be with Christ, farre from the Philippians, even as farre as Heaven is from earth; another way he was drawne with a desire to continue with his beloved brethren warring on earth, and to bee for a time farre remooved from Christ; the necessity of his brethren did move him to desire the latter; his great love to Christ did.
did incite him to long for the former: betwixt these two affections the Apostle had a conflict, and he was so perplexed, that he knew not whither to turne him, he knew not what to chuse. He was as iron betwixt two load-stones, drawne this way first, and then that way. We read that David was on a time in a great strait, but apparent were the differences betwixt the present perplexity of this our Apostle, and that of David; Davids was in regard of evills proposed, this was for the enjoying of good; his necessity was touch- ing evill which could not be avoided, but the Apostles was free and voluntary; his perplexity somwhat concerned himself, the shunning of his own evill; but the Apostles was for the good of others, which was joyned with his own hurt. Behold here as in a per- spective a heart truly Apostolical, wherein he shewed at once both great love to Christ, desiring to be with him, and withall great love to his brethren, desiring to abide with them for their profit.

**Summe.**

I begin with the first of these, Pauls desire in respect of himselfe, wherein are observabale three particulars.

1. The desire it selfe, and that was to depart or die.
2. A reason implied of this his desire, for then hee should be with Christ.
3. His cenflure or judgement of that estate, to bee with Christ, its best of all: Let us open the words first, and then raise Observations out of them for our edification.

**Exposition.** Εἰπον ὅτι θέλει, it is word for word, having a desire, and this is somewhat more than simply to desire, for it noteth a vehement, earnest and continued desire,
a desire which is in action and working till we have our desire accomplished, whereas to desire simply may be a sudden motion or momentary passion.

Ancdtai) Some translate the word passively, Ter-
tullian renders it recipi, l de patientia, pa. 8. others to be dissolved or loosed, and it is done when things mixt and compounded are resolved into their parts and principles, now because the soul is (as it were) included in the body, and cannot enjoy Christ fully till that composition by the body be resolved by death, therefore doth S. Paul earnestly desire this resolution.

2. Or it may signify to return, as the word is taken elsewhere, the Lord will return from the wedding, Luk. 21.36.

which sense is not dissonant from the scope of this place; for the spirit being freed from the body, returneth to God that gave it, and what else doth the Apostle now desire, but to return unto Christ by whom he was sent to preach the Gospel?

3. It signifieth to loose anchor, or as Chrysostome renders it μεταβαςων to flit or to change our place, and so it's a metaphor from mariners, importing a flitting or failing from the state of this present life by the ship of death to another port, to fail as it were) from one bank to another.

It is not much material which reading we follow, they all of them doe agree in the maine point and substance, and doe afford an observation which might be enlarged and set forth with variety of colours, and strengthened with long discourses, but as they which have a long journey to goe; and but a short time allowed them, must make but a short stay in any one place, and as Painters many times use only to
to draw out the heads and superior parts of men, leaving all the other parts & lineaments to be proportionably supplied by the wise beholders, even so must I at this time propound only some general heads of several points without any large amplifications, and leave them and the rest to your private devotions.

**Doct. 1.**

Death cannot be avoided.

2 Cor. 2. 5.


Eccl. 8. 8.

Psal. 62. 8, 9.

Life swift.

At the Funeral of M. Bolton.

birds in the ayre, the ships on the sea, & the swift post on the land, all these do proclaime and preach a Sermon to us of our mortality, and that this lamp many waies may be extinguished; experience sheweth us that death puts no difference, the young do die as well as the old, the strong as well as the weak, the Kings and Counsellours of the earth as well as beggars, the Physitians themselves as well as their patients, and death is hastned by infinite diseases, whereunto all the living are subject, and these are within us, and a thousand accidents to further death without us, and which is the foundation of all our evils, by our own sins, whereby we do provoke the Lord of our lives to anger, and do walk every day over a mine (as it were) of gun-powder, subjed every moment to be blowne up by the Lords displeasure; and S. Cyprian excellently sheweth the declining state of the world, how the strength of the husband-man in the field, of the marriner on the sea, and the fouldier in the camp is weakened; canos videmus in pueris: and it is well for us that our lives are shortned, and that our daies do not ordinarily attaine to the tenth part of those that lived before the flood, and that both in regard of the wicked, and the godly. First touching the wicked, to represse their outrage and impudencie in sinning; this very thought that they may die ere long, and cannot live very long, in reason should abate their violent and exorbitant courses, if they are transcendentally wicked, now when death is at hand, what Nimrods would they be if they had in the ordinary course of nature, eight or nine hundred yeares before them to live in? If their damnation now shall be most dreadful, how

Job 3.14,19.

Cyprian de mortal.

Benefits of Short life.

much
much more intollerable would it then be, the number of their sins adding fuel (as it were) to the fire of hell, and the Lord in justice measuring out to them a proportionable degree of vengeance to their sins: hence will their accounts be so much the easier, and their stripes so much the fewer. And this makes likewise very much for the exceeding comfort and good of distressed Christians; infirmities, temptations, poverty, reproaches, griefe of passion for their owne and of compassion for their brethrens miseries are a great burthen to them, how much heavier would it be if this burthen was to presse them down many hundred yeares together? this much allayes their sorrow, that all these evills are but as clouds which soone ride away, or as a tempest though violent yet not permanent, a sharpe yet but a short winter, here is our Scripture comfort, the time to beare them is but short.

This consideration of our mortality should in reason move us to seek to Heaven for helpe that we may effectually remember our condition: the holy servants of God our presidents herein have prayed to the Lord for this purpose: thus did Moses, teach me to number my daies; thus did David, make me Lord to know mine end: in their blessed steps let us tread, and their example let us follow; it is a wonder that we should need to be remembred hereof, that we should be such strangers in the world, but there is need of that proclamation still to sound in our eares, all flesh is grassie, and the beauty of it as the flower of the field: were we indeed as Adam was at the beginning of the world who saw no spectacle of death before his eyes, wee might have som probable excuse if we thought not of our
our departure: but what can we alledge for our selves when we have had the experience of all ages? Go into any part of the world, and aske them in the Prophets words, your fathers where are they? and doe they live for ever? Even this place and this meeting doe preach unto us our mortality. Where are those Epicures in Esay, which promise to themselves continuance in their desperate waies, Tomorrow shall be as this day and much more abounding, nay and which is more abominable, doetake occasion by the shortnesse of their lives to eat and drinke, because tomorrow they must die: Come on therefor (say they) let us fill our selves with costly wine, and ointments, and let no flower of the spring passe by us, let us crown our selves with rose-buds before they be withered, let none of us go without part of our jollity, let us leave tokens of our joyfullnesse in every place, for this is our portion. These sinners are likely to see the daies when they shall with themselves toads, serpents or any loathsome creatures, rather then men and women, and yet as desirous as they shall be of that exchange of their estate they shall not have it, but shall remaine woeful men and women for ever.

This Doctrine serveth likewise for the reprooft of those who neglecting principally to depend on the immortall God, do sinfully relee on others which are mortall like themselves; thus the Subject relieth on the Soveraigne, the servant on his Lord and Master, the wife relieth on her husband, and the children on their parents, and all this is done contrary to our duty: Trust not in Princes nor in the sons of man, and why so? There is no helpe in them: their breath goeth forth, and they returne to their earth. Truly they are like the running waters, our dove, i.e. our faith can find no rest...
rest for the soles of her feet in any of the sons of men, such hope is like the house of a spider, one sweep of God's! 5 exam will easily make both the objects of their hope and their hopes to be in the dust: it is as a broken reed to lean on; it will both deceive and pierce them: the whole world runs on wheels, look Eastward, or in the West, North or South, you shall see nothing but inconstancy in all the parts thereof. Oh how safe and happy then are they which make the God of Jacob their help, and whose hope is in the Lord their God. whose hearts and eyes are fixed upon him; how hard forever the world goeth with them for the present, all shall be well assure your selves with such in God's good time; he will provide all shall be well, he will helpe the husband, hee will comfort the wife, hee will guide the servants, hee will preserve the goods; yea rather than it should bee undone, (with reverence be it spoken) he will rock the cradle, they are the words of the learned Martyr B. Hooper.

This doctrine doth check all vaine glorious & proud persons, which Narcissus-like, do dote on themselves, their own beauty, or strength, or any ornament of the body, which may like Ion. is his gourd in one night be withered. Who is more odious in our sight than a proud beggar? and nothing is more hatefull in God's eyes than a proud man or woman, who are but meat for the silly crawling wormes to feed upon, and if thou knowest not thy selfe, go to the graves of those which have been most lovely and beautifull in their daies; in that picture and glasse maist thou view thy self, there maist thou behold the mysteries of our nature, as Gregory Nyffen speaketh, and excellently inlarge-
Geth this point. Hast thou not (faith he) seen a heap of dead mens bones? hast thou not seen their skulls without flesh, a grim spectacle to behold, the very eyes being wasted and turned into dust? Hast thou not seen their mouthes (as it were) grinning and shewing their corrupted teeth and their other bones lie scattered in the grave? If thou hast seen these thou hast in them seen thy selfe: where are the tokens of flourishing age? where are those beautiful cheeks? where is bloud and colours in the lips? what is now become of those sparkling and lovely eyes? what of the comely nose placed in the midst of the cheeks? where are those locks of hair which were wont to adorne their heads, &c. what is become of all those things which do increase thy pride? Tell me, what dreame is more vanishing, what shadow more slitting than is thy beauty, or any other thing whereof thou gloriest?

Fourthly, those also are to be reproved which are earth-wormes, and do labour inordinately and inmoderately for transitory riches, which are carefull for very trifles, and careless for matters of greatest consequence, which toile unceasantly for an estate to leave to posterity, and are compared by Bartholomew, to children following butter-flies, they must sometimes goe out of the way in their pursuit, they may miss, and if they catch, it's but a flye to besmeare their hands, Naked we came into this world, and whatsoever we have gotten here, we must leave it all behind, for naked shall we go out of the world. Saladin a Mahometan the great Turk may teach Christians a good lesson; he caused a Proclamation to be made by one of his Priests, a shirt fastned to a speare in manner of an en-
signe, laying, this is all that Saladin, Conquerour of the East caries away with him of all his riches: indeed it is not all, they carry with them a guilty accusing conscience, which will extort from parents curses to their children, because that they to make them rich, became Usurers, unmercifull Land-lords, deceitfull, in their dealings, and worldly minded, we can pitie others in their miseries, and shall we have no compas- sion on our owne soules? Shall our owne soules now be vile to us, in comparison of which al the kingdoms of the world are but trifles: for what shall it profit a man to win the whole world and to loose his owne soule? or what recompence shal1 a man give for his soule? if the soule perisheth, then all the world is gone with us.

This Doctrine should teach al sinners a point of spirituall wisdom, not to defer their repentance and seeking to make their peace with God: the children of this world are wise in their generation, that if they be tenants at will and courtesie, and certain ere long to be thrust out of their houses, they would looke abroad to provide elsewhere, they would run all the country over to get an assurance of an earthly house, and will not thou while thou maist provide for the eternall welfare of thy soule? if a man was hungry, and had twenty or thirty dishes set before him, and he knew poyson was in one of them, the danger of that would make him be afraid of the rest; & thou hast a desire to live twenty or thirty yeres that in possibility are before thee; which thou maist happily live, but in one of them, thou knowest not which, death in probability will come to thee, should not this prepare thee for death alwaies: men that are wise and have enemies, keepe
keepe continuall watch & garrisons in frontier towns for feare of a sudden surprisall: death continually shootes his arrowes abroad; sometimes he mortally smites those above thee, sometimes those below thee, and thou seest some fall dead hard by thee: if thou givest thy soule to Satan in thy life, how canst thou hope that God will entertaine it at thy death? O then why shouldest thou for the pleasures of unrighteousnesse for a very few daies (little dost thou know how few) destroy thy soule for ever? do thou whip thy soule with the lashes of divine sentences to follow after God, as Saint Austin did his, when it was backward and resifted this heavenly work of thy conversion, and let not those nuga nugarum & vanitatis vanitatum of those antient sins which did shake his coate and whispered in his eares, dost thou leave us now, and must we part for ever? let not these bosome sins I say, detain thee in the prison of the divell, but shake them off as Saint Paul did the Viper, that they may doe thee no hurt. Neither doth this concerne the unregenerate only, but those also which through the policy of hell have disgraced their profession; instantly to arise from their sin by unsaine repentance, a duty praise-worthy in any, and to be practised by the greatest men on the earth. Many heroicall vertues were in King David; for none is he more to be honoured then for his repentance: it is a goodlier sight to see a King on his knees feeding upon the bread of sorrow, and mingling his eares with his drink, then to utter divine Proverbs with wise Salomon: and what our Saviour spoke of watching, the same doe I speake of repentance, I say unto you all repent, if you are in the field
field, remember Abel, if you are at fasting, remember Job's children: when you goe to bed, that you might holily compose your selves to rest, that you may commit the keyes of your doores, much more your lives into the hands of God, remember the first-borne of Egypt which were slaine at midnight by the Angell of the Lord: let Adulterers remember Zimri and Cozbi, and drunkards, King Ela slaine by another Zimri; if you walk in the streets, remember those on whom the tower of Silo fell, if your hearts begin to turne to the love of the world, remember Lot's wife; that which befell them may befall us; it will be then our wisdome by God's grace to prevent sin, and if we fall into sin, our next wisdome will be to repent of the sin we have fallen into.

Another duty which naturally doth arise from this Doctrine is, to lose no time in doing and in receiving all the good we can; this is the day (appointed to worke) and how short this day is, the Lord alone doth know, but this we know, the night commeth when in none can work. Shall the Sun stand still for thee, as it did for Joshua? or go back as it did five houres for Hezekiah? do we think we can doe good in another world, when we do no good to speake of in this? be not deceived with this dangerous error, and hurtfull pretention of doing good hereafter, whatsoever thy hand findeth to do, do it with all thy might, and the reason is good: for there is no device, nor work, nor knowledge, nor wisdome in the grave whither thou goest. Vaine hope of future performances hath undone many: sow thy seed whiles the seed time lasteth, if thou looke to have a crop and harvest. We may learne this from the birds
birds of the ayre, the Turtle, the Storke, the Crane and Swallow, know their appointed times; the waifaring man he travels whiles it is light, then he knowes he is under the protection of the Lawes, the sea-faring man he observes the wind, the Smith he strikes whiles his iron is hot; nay we may learne this wisdome from the divell himself, he rageith and doth all the mischief he can, because his time is but short. Thus of doing good, and so likewise must we let no opportunity slip of receiving good, lay hold of every season which may be an advantage to get heaven, to strengthen and increase spirituall graces, be glad if thou canst heare the Word preached on a working day. Saint Basil he preached on a working day, and tels his Auditors their thoughts & desires, that he would be short that they might go about their labour. If such thoughts possesse our hearts, at this or any other time, let us repell them, and remember what the holy Father there speakes, the time spent in Gods service is not lost, etc...
under the Turk seven yeares, if he had assurance of a great Lordship after that time was expired, and choose rather to be a bondman upon those termes, then to be a free man without them: exercise long-suffering (good Christian) there may be but a day or moneth, or yeare, but a little time betwixt thee and the joyes of heaven. Who would not adore the state of such a beggar, who every houre was in possibility of a Kingdome? but behold a greater reward by God's promise is due to all his children, then this earth can afford; more glorious things shall be theirs, then ever eye hath scene, or ear hath heard, or the heart of man can conceive, which without all doubt by comparison at least, are true of the joyes of heaven. Why then shouldest thou O Christian soule be cast downe, or why shouldest thou be in vaine disquieted? surely if thou wouldst seriously consider, that thy heavinesse shall be suddenly turned into unspeakeable joy, that all thy teares shall be for ever wiped from thy eyes, and that these momentany afflictions do proportionably work unto thee, an exceeding weight of glory, thou haft no reason to be much dejected for them.

Thus much of the first Doctrine, the second followeth; but that we may build upon a good foundation, we must first declare the meaning of those words on which we must ground our ensuing Observation.

How Saints are with Christ.

I desire to depart and to be with Christ. Why was not Saint Paul with Christ? was not his conversation now in heaven? and was not the streame of his affection carried to Christ? was not he with him in the spirit as with the Colossians, rejocing
joycing and beholding his happiness: doubtlesse he was. But this being with Christ was not that presence which he desired; it was a neerer presence, to be where he was in the highest heavens, and to behold the glory which God the Father had given him; desire is the daughter of indigence and want some way, and himself doth plainly tell us, whilest we are in the body, as now Saint Paul was, we are absent from the Lord; you may be pleased to observe a difference betwixt these phrases of Christ his being with us, and our being with Christ, it is one thing for Christ to be with us, this benefit is enjoyed in this life, he promised to be with the Apostles, and his Successors, and so by Analogy, he is with all his mysticall members to the worlds end; but it is another thing for us to be with Christ; this honour is reserved for the world to come, and it is a state of blessednesse as he spoke to the theefe on the Cross, this day shalt thou be with me in Paradise. Whence I doe observe, that

The faithfull soule when it departeth out of this life is immediately after death with Christ. If the soule of Paul, why not the soule of other faithfull ones? Saint Paul I know, whilst hee lived, was a man indued with singular zeale for Christ and holiness of life, and exercis'd with more then ordinary miseries and persecutions; himselfe reciteth a Catalogue of many of them, but as it is not the degree of faith, but faith that justifies, nor the measure of graces, but the having saving graces in truth, that assures us of God's gratious acceptation of us in this world, so doeth they also by God's free promise obtain reward in hea-

John 17.24.

2 Cor. 5.6.

Mat. 28.20.

Luk. 23.43.

Doctrine 2.

Saints immediately ascend after death to Christ.

2 Cor. 11.23.
ven, instantly upon the dissolution, as Saint Cyprian spoke to Demetrianus, though a blasphemous Ethnike, that if he would at the end of his life pray to God for the pardon of his sins, believe and confess him, he should be translated sub ipsa morte to immortality, why not? the soul being purged clearly from the impurity and staine of sin by the completion & state of grace, which gets full dominion in the very moment of her departure out of the body, as Alexander Halensis, Durandus, and other learned Schoolemen have resolved, and it is not defined in that Church whether the deordination of the will, and whether vicious affections (as too much love to wife and children) remaine in the soul, faith Estius, yet doe we grant this to be true, that the more gracious any man is in this world, the more is he now respected of God, & the more glorious shal he be hereafter. The point it self is clearly proved by the New Testament, There is no condemnation to such as are in Christ Jesus. None, and therfore not to purgatory pains. For the name damnation extendeth to Purgatory, faith Th.in 4. Senten. dist. 45. q. 2. Sixtus Senensis l. 6. Annotat. 47. No condemnation faith the Apostle, yes, that there is damnation to the fire of Purgatory, faith the Jesuite Malon. Whether will you beleewe? againe, Wee know that if the earthly house of this our tabernacle shall be destroyed, we have a building not made with hands, but eternall in the heavens. S. Chrysostome rendreth εἰς ἐαυτόν, by εἰς when, to note the time immediatly after death, he faith έξωει not έξομι we have not I knownot after how many years, we shall have: which may further appeare by the Apostles scope, which was to administer con-
foliation to the affliited, as appeares by the end of the former Chapter, that they should after death goe to an eternall house, statim post mortem acquirenda, forthwith to be possessed after death, as Estius sheweth out of Photius, Anselme and Thomas, which else could be but small comfort unto them, if they believed they should be detained in a fiery prison, farre hotter and more intollerable then any punishment in this world can be; and that the soules of the faithfull were in a state of happines before the Ascension of Christ into Heaven is cleare, (though neither they nor the Angels were so happy for degree, as after the incarnation of our Saviour, is generally concluded, and by cleare demonstrations confirmed:) the point I say is cleare, I build not my faith on the book of Wisdome, though it binds Papists to the believe thereof, that faith, the soules of the righteous are in the hands of God, and there shall no torment touch them: no torment, then not the torment of Purgatory; but behold a crystal streame which is able to quench the flames of Purgatory; if a wicked man will turne from all his sinsnes, &c. he shall surely live, he shall not die: all his transgressions that he hath committed shall not be mentioned to him. How doth he not remember, if he doth so severely punish that it paffeth the imagination of man to conceive the greatnesse thereof? can there be a back reckoning for that which shall never be remembred? and saying, that not a few but all his sins shall be forgotten, will he yet punish them to satisfie for any sins at all? and is it not an easie thing unto the Lord in the day of death to reward a man according to his waies? Call you this a reward, for a good man to be thrust into a place
of torment: this present life is a time of working, striving, running, sowing, and godly living, after death is the time of reaping, of receiving wages, garlands and crowns; an unjust thing it is to detaine the labourers wages, which reason I suppose is as strong against Purgatory, as against those Armenians whom our Adversaries do worthily confute; and how is it imaginable that if the good in the old Law supposed then dead, went first to torment, that they did not tremble for feare of death: how could they (as they did) depart in peace? and how is it imaginable that God who appointed sacrifices for all sorts of sins and pollutions, should appoint neither expiation nor sacrifice nor satisfaction to be made for the soules of the dead! surely there appeares not to us any token of any such thing, and therefore we may fairely conclude, that all the soules of the righteous then were translated into a state of happinesse.

This Doctrine being thus briefly cleared, we may from hence draw many conclusions.

Hence it followeth that the soule dieth not with the body, as the Sadduces that pestiferous sect amongst the Jewes did damnably maintaine; for as they denied the resurrection and the being of Angels, so did they say, there was no spirit, no spirituall substance at all, faith Scaliger, which without all doubt, is the truth in the judgement of Scaletus: so grosse were these Sadduces in their apprehensions: and as a wicked branch of this sottish stock of Sadduces there sprung up certaine Arabians which held that the soule perished together with the body, as witnesseth Eusebius. A fit doctrine for enlarging the kingdome of the diuell:
vell: but that the soule is immortall my Text proveth, howelse could it part from the body and be with Christ, unless it was a seperable substance, with the body is not with Christ till after the generall resurrection: whence is there in naturall conscience that accusing power for sin, that feare of wrath, but from this principle that the soule is immortall: never make any question of this, when thou diest, thy soule which is thy better part dieth not, but is taken out of thy body, as a candle out of a lanthorne, and immediatly placed either in bliss or in torment.

Hence may we in the second place conclude against the Anabaptists and Socinians, which though they went not so far as the Sadduces to deny the resurrection, yet did these fantastiques dreame that the soule sleepe:th till Doomes day, and is in a state of insensibibility like some creatures in Winter, insceta, till they be quickned and revived by the heat of the Sun, so they of soules, till they be raised by the power of the Lord at the last day; but how then could Saint Paul be with Christ? but to say no more against these silly dreamers, I proceed.

In the third place, that conceit also falls to the ground, which prevailed with many of the antient Fathers and with some later writers, that the soules of the righteous see not God till the last day, but are kept in certaine receptacles in expectation therof. I see no profit to the Auditory by naming them; the learned if they please may read many of their names in Sixtus Senensis. But how then (say I) could Saint Paul be with Christ? this opinion is an unworthy conceit condemned by the Church, as robbing heaven for...
for the present of its blessed inhabitants.

Fourthly, hence also doth it follow, that though Christ as touching his divinity is everywhere present, for else he were not God, yet to us in this world he is absent as touching his bodily presence. For, what is it to be with Christ, but to be present where Christ is bodily present? and again, whiles we are in the body, we are absent from the Lord: the Apostle then was ignorant of that unhappy perplexed point which some seem to defend, the ubiquity of Christ's body, for howsoever his humane nature (especially in the state of glory) is adorned with admirable gifts, and advanced to the highest dignity, honour and domination, yet does the natures of Christ personally united remain distinct both in essence, properties, and operations. Yea, and themselves confess that the divine properties belong to the humane nature, not by any physicall transfusion from one subject into another, but it is only personally and communicated to the humane nature by the grace of personal union insomuch that the humane nature (as they say) is omnipresent not in being but in having, not in itself but in the person of the word, and thus do they in words at least deny what they seem to contend for.

From whence likewise it followeth that there is no Popish Purgatory; the fault is clearly remitted, and so there can be no satisfactory torments required. God should (me thinks) but mock us, if they say true, as if he should say, I pardon thee thy offence, but I will punish thee for it, I acquit thee of the debt thou owest me, but not of the payment: but why should not the
the soules of the righteous dying in faith be carried instantly into heaven, as well as the soule of a man newly baptized coming to that holy Sacrament in due manner; and dying before he hath committed a new sin, although he was full of sinne before: there is no question of this latter, and why should there be of the former? And if they cannot go to Heaven because God's justice must be satisfied, what will become of all those that die a little before the judgement? & much more is the difficulty increased in those which passe in a moment from mortalitie to immortallitie, at the very comming of Jesus Christ. But I marvel not if Papists do contend for this Purgatory, as being indeed one of the best fires that ever the Pope and his Clergie have had for the heating of their kitchins. For let this be granted that there is such a fire, and that the torments there and in the place of the damned differ but in duration, and there are no torments in this world comparable to those in Purgatory; let their Preachers tell their people such a supposition as this is, if a soule had beene tormented in Purgatory thirty yeares, and had by an Angell a choise either to stay in Purgatory one day long, or to returne into the body and do this penance a hundred yeares together, to tread only on iron nailes which will pierce the feet, to drinke gall mingled with vineger, and to eat the coarsest bread, to be cloathed with Camels haire, to lie on the ground, and instead of a bolster to have a hard stone for a pillow, the soule would rather do this penance a hundred yeares together, then to endure in Purgatory one day, faith their Preacher. By this and such like doctrines, the consciences of their disciples are
are stung as with Scorpions; and it is like a gift whether ever it turneth, it prospereth, then may they work them like soft waxe by their charitable promises to apply the means for their ease and relieve out of the place of torments. What a woeful speech was that of our Richard I. who committed his soule to Purgatory till Doomes day.

Sixthly, this Doctrine overthoweth their Popish prayers for the dead, directed unto God to ease them, and free them from the paines of Purgatory, yea and that kind of kindnes too which many that do profess the Orthodox doctrine, doe unwarrantably use in words, and further, as a more durable monument of their mistake, do write upon the grave stones of the dead, God be mercifull to the soule of this dead man. For are they with Christ? then doe their prayers bring no profit to the dead, but hurt to the living. For to speake the fairest of them, 1. Such prayers can be no better than an idle word, for which we must give an account at that day. 2. They are an injury to the dead, and do virtuallly imply, that such as pray for them are not persuaded they are in happiness for whom they pray. 3. This practice although it might be perhaps by some qualification justifiable in the intention of the speaker, yet may it breed danger in the conceit of the hearer, who may turne thy voluntary devotion to harden him in the dangerous error of that opinion; if then no benefit redounds either to the dead, thy selfe, or the hearer, its best to leave those forms of prayer which are made for the dead. But ignorant persons being reproved are bold to reply in this foolish manner, what would you have us say.
fay of the dead, would you have us to revile or curse them? Oh perverse minds! as though necessitie lay upon you, either to pray for them or to curse them? Believe what displeaseth God pleaseth you passing well: let us speake of the dead as God's Word teacheth us to speake of them; sure I am, it no where enjoyneth us to pray for them, nor furniseth us with the example of any Saint to that purpose, and yet were their affections to the dead as good as yours. Cannot you use such formes of speech when you fall into mention of them, they are with God, they are at rest, they are happy, their memorie is blessed, unless you pray for them.

But leaving now these Uses of consutation, I come to those of instruction, which are indeed more profitable for our edification, and more sutable to this present occasion, and the first is,

Feare not death (O thou righteous soul) overmuch; its one benefit we reape from the death of our blessed Saviour, to be freed from the feare of our own death; death is called indeed by Bildad in Job, the prince of terrors, & by the Philosopher, of all formidable things, the most terrible, so it is to the wicked, or at least there is good cause it should be so, for to such as live without Christ, death is as a purseliant sent from hell to fetch them thither: but they that live conscionably, may thinke of death comfortably, and they may sing that triumphant song, O death where is thy sting? they may take this all-devouring serpent without any hurt at all into their bosomes: they that have their debts paid, dare go out of doores, and are not afraid to meet the Sergeant; they dare looke on death, and welcome
welcome him as the King of heavens officer to give them possession of an everlasting inheritance; we fear our friends when they have a vizour on their faces, but put it off and we rejoice in them. Excellent was the speech of S. Ambrose to the Nobles of his city, which with threats and flatteries were sent to him by the Count Silico, to persuade him to pray unto God for the continuance of his life, which when the holy Bishop heard he answered divinely, 'I have not so lived amongst you that I am ashamed to live longer, nor am I afraid to die, because we have a good Lord. Doubtlesse had we (beloved brethren) as much faith on earth as there is joy in heaven, we would not be afraid of death: this is the narrow passage betwixt this life and our country:—on this side the bridge we have many troubles, many sins, many feares, many temptations of the Divel, which should make us think the worse of our lives, and very willing to leave them: but on the other side, we shall be freed from all trouble, from all sin, from all molestation of the divel, and shall be filled with all the joy our hearts can possibly desire. So that hitherto we may apply Sampson's riddle, Out of the eater came forth meat, and out of the strong came forth sweetness.

 Secondly, this may serve to moderate our excessive mourning for our friends which die, we hope in the Lord. David exceeded in his sorrow for Absalom, and was there not a cause? He did not so at the death of the infant. Let us rejoice, Saint Chrysofom,
faith, for the just both living and dead, because they are happy, let us not in an unseemly manner bewaile them by pulling off our haires, baring our armes, teary
ring our faces, or putting on mourning garments, so faith the father; and I say, happy are they which have exchanged a base earthly tabernacle for a princely Palace; sorrowes for joy, and earth for heaven; and me thinkes our blessed brother now deceased, if he had intercourse with us mortall creatures, would say to his deare wife lying in her teares, children and friends, as our Saviour did to those pious women that followed him; Daughters of Jerusalem weepe not for me, but weepe for your selves, you know my fastings, my meditations, my watchings (and know you brethren that godly Ministers do purposely watch and meditate for you, when you are or would be a sleep.) You know my griefe for my owne calamities and for the calamities of God's Church, and by your owne experience, you may know what sharpe combats I have had with that raging enemie the Divell, and what wounds I have received in the conflict; now do I feare no perils on the land or sea, no perils in the house or in the field, now am I victorious over Satan and have trampled him under my feet, and now he hath nothing at all in mee, and now am I crowned with glorie, and would you (my deare friends) be so unkind to me to wish me alive againe, and to run the former hazards? Kings and Queenes are willing to marrie their daughters to forraine Princes, and never looke to set their eyes on them againe, and should we mourn too much for his absence, and not rather rejoyce with him for his happier estate then this earth can afford. When Iacob heard that his beloved Joseph was alive, and governor over all the Land of Egypt, his fainting heart revived, no lesse ought the consider
ration of the glorie of departed servants of God, cheere up our drooping and sad hearts for them, and excite us to desire the fruition of the same glorie.

And this is my next point to be handled, I desire, faith S. Paul, to be dissolved and to be with Christ.

It's the foresight of heavenly glory and being with Christ, that makes a man desire to die: Some men indeed would die, because there is nothing in this world for them to expect but misery and shame, and these do little else sometimes then call for the rocks to fall upon them, that they might end their wretched days as Job faith, they long for death, and dig for it more then for hid treasure, which rejoice exceedingly, and are glad when they can finde the grave, this motive swaied not Saint Paul, but only this that he might be with Christ. I grant to desire death simply, as death, is against the Law of God and the law of nature, death is our enemie, and is not from God creatione, by creation, though it be truly from him ultione to revenge the sins of man, faith Florus de prædest: or as others say, it is from him ordinatione, because in justice he ordained death corporall as one part of the punishment which was due for the sinne of man, and hence our Saviour Christ himselfe who knew no sin at all, viewing death as it is in it selfe considered, declined it, let this cup passe, and so did Saint Paul too; we will not (faith he) be unclothed, the parting of these good friends body and soule without some further end, is a grievous separation; this harmelesse innocent nature teacheth; and as death is further a means to cut off all possibility to profit others, and to helpe the poore Church of Christ with our labours; thus piety
piety and grace may move them to pray with David, Lord, let my soul live. These cautions are premised to prevent mistaking in the point; but now, which is to my purpose, Consider death as it is a way & means to bring us to the presence of Christ, so it may be holyly desired, our Saviour Christ, who said, let this cup pass, said also as his death was our life, I have a Baptisme to be baptized withall, and how am I pained till it be accomplished? and not only I Paul, but we that are faithfull that are in this tabernacle, do groan earnestly, ver. 2. not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life; and after, we are willing rather to be absent from the body and present with the Lord. Its the love that a child should be borne into the world, not the love of paine that makes the mother desire the travell in child-birth; excellently faith Saint Basil, properani ad caelestem patriam, &c. to him that makes hast to the countrey which is above, the stay in the body is more grievous then any paine, or any prison; and it is said that Peter and Andrew welcomed their crosses, as they were wont to doe their dearest friends, and embraced them in their armes, and saluted them with kisses of peace. Ignatius encouraged wild beasts to devour him that he might be bread for Christ; Martyrs went to their death with cheerefulness and songs, and ran to the stake as to a garland, and who would with Saul hide himselfe in the stubbe, when he is called to be crowned a King?

If Abraham saw his day by faith when he was but promised, and rejoiced, what cause of joy must it needs be to see the Saviour of the world when he is exhibited?
If Saint John Baptist did leap at his presence when he was in the womb of his blessed mother. What will his glorious presence effect in them who shall behold him in all his Royalties? If the Wise men of the East went a long journey, and rejoiced to see the holy Babe Christ in the house; what cause of joy will it be to see him sit in his glory at the right hand of his Father, far above all Principalities and powers?

If many Kings and Princes longed for that day to see their Saviour mortal, what resemblance is fit to express the joy of those that behold him crowned with glory and immortality? It is a passing glory to be admitted to the sight of Christ his face, and to receive glory from the brightness of his Majesty, and if we were to suffer torments every day, yea the very torments of hell for a time, thereby to gain the sight of Christ, it were nothing in respect of the reward.

This Doctrine sheweth us the extreme folly of all licentious livers and impenitent sinners; when they looke upon their wicked courses, what foresight can they have but of hell as their just reward? they would be with Christ (as they say) hereafter, and yet they will not have Christ to be with them now, and to rule over them; they will sow unto the flesh, and yet would reap unto the spirit; they are stout and will have their sinne though they be damned for it: we will (say those rebels in Jeremia) walk after our owne devices, and we will every one doe the imaginations of his evil heart. Experience sheweth us that you cannot crush Boyle out of flints, nor sweet wine out of sour grapes, and if you be the seedesmen of darnel and cockle, you shall have no harvest of wheate or good
good graine; you will not live conscientably, and yet you would die peaceably; and though you speake Christ faire, yet you will loose nothing for his sake; the chaine will make your profession afraid, and reproach will make it ashamed: you love him well you say; but you will be advised not to displease such and such friends for his love; your fore-sight of Heaven hath no hands to do good works corporall and spiri-
tual, nor eyesto shed teares for your sins and the sins of others, nor stomacke to abide a holy and a religious fast, nor flesh to endure this mortification and zealous revenge, nor tongue to speake the language of confession, and zealous, devout and faithfull prayer; if then in your extremities and when your feares approach, you send for us, as Pharaoh did for Moses, and never till then, and cry unto us helpe us and comfort us, as that starved woman did, to the King of Israel: Wee answer as hee did that distressed creature, if the Lord doth not helpe you, how should we? And now by this time I suppose you are brought to that passe, that Gods servants, whom you have in your prosperity despised may say to you concerning all your daubers whom you then respected, where are they now that will prophesie peace peace unto you? your consciences which before were asleepe, being now awakened to heare the crie of your finnes, and these glasses formerly covered with dust as it were, being wiped cleare to represent unto you the disfigu-
red and odious face of your finnes; when these evill daies shall come upon you (as they will or that which is worse) you must needs confesse to the terrour of your soules, that we Gods Messengers have told you of these things, and you would not heare us, as Reuben E said
said to his brethren. Your sins which you tooke to be your friends (as God himselfe hath threatened) are suddenly turned to be your foes, and now do appeare as a marshalled army comming in a terrible manner against you, and when God speakes to your consciences, as Jehu did to the Eunuchs, who is on my side? who? even they will cast you downe and dash, as it were, your blood against the walls, and make you to be trampled upon; and then can you cast your eyes no way without horror, if upwards unto heaven, they will tell you that you are justly excluded out of that happy place, if you think upon hell, the mouth thereof (as you feare) is open every moment to receive you when these evil daies shall come, &c.

Second Use of instruction is, that we would study our selves, and ransacke our soules, and be of good grounds, and to have certaine evidence that our change shall be for the better: mans wisdom teacheth him in Summer to provide for Winter, in youth for old age; if God be better then the world and heaven better then earth, and the soule better then the body, shall we not labour while we live to get full assurance of being with Christ, as S. Paul had, when we are dead: but here is the maine doubt, how I should know and be assured thereof.

First, if thou art assured hereof, then hast thou faith, the maine and fundamentall grace, not fundamentum quod, that is, Christ, but qui as a learned Schooleman doth distinguish, immediately laying us upon Christ, and as a Captaine, I say not making the graces as heavenly Souldiers, but as bringing them forth to fight according to their severall operations; thou hast I say a lively faith both in that direct & where-
by it justifieth, and also by a prudent observation of the worke of faith in thy soule, thou dost by faith believe that thou art justifiest by faith; thou hast also the attendant companion upon faith, that Christian hope whereby thou waitest on God till he accomplish all his gracious promises; if we come against the Devil as David did against the Philistine, not with sword, shield and spear, but in the name of the Lord of Hosts, we are sure to conquer. If we have these graces and by the use of holy meanes do hold them fast, how happy are we! Blessed is he that believest the Lords words to be all of them true, and blessed is he that waiteth on him, till he manifesteth the truth of his words, that believeth by faith that God is his Father, and expecteth by hope that he should shew a fatherly affection to him; who believes that salvation belongs to him, and waites by hope till he enters into possession of it; if this then be the blessed frame of thy soule, that thou resolvest and hopest to live, and thou resolvest and hopest to die in the armes of thy sweet Saviour, thou art in a happy case.

Secondly, if thou hast this holy affection to die, and assurance of being with Christ when thou art dead, then dost thou labour for the true sense and feeling of thy reconciliation with God, and dost make thy peace with thy brother whom thou hast wronged by word or deed; if thou lookest to see the face of Christ the righteous Judge with comfort thou wilt abandon foolish shame, and fond self-love, thou wilt make restitution, and returne goods in thy hands to the right owner; thou wilt not suffer sin to lie upon thy soule, nor let thy sorrowes in thy field so cry out against

Heb. 3.6.
1 Sam. 17. 45.
Ezek. 33. 15.
Job. 31. 38.
against thee, nor by proportion, the stone and timber of thy house to complain of thee, Zach. 5. 4. for this would bring a curse to consume them: thou wilt often make thy reckoning even with thy God, for this makes friendship durable, if Christ be gone, as he seemes to be at some time from his children, thou wilt seek for him sorrowing as Mary his mother did, and thou shalt in God's good time find him in the Temple (as she did) I mean in the use of his holy ordinances.

Thirdly, alwaies be vigilant and watchfull; this spiritual watch is nothing but the carefullnesse of the soule to keep spirituall graces in their vigour and activity, and though God hath appointed watchmen over us, yet hath he not appointed watchmen for us, their watching is not in our stead to give us leave to sleepe, but it is to keepe us waking, what I say to you, I say to all, Watch. And very good reason, You know not (faith our Saviour) what houre your Lord will come; and our droustie disposition will be soone rocked a sleepe by Satan, who besprinkles the temples of our head with his spirituall opium of wicked motions and suggestions, if we do not lawfully strive against them; take heed least thine owne corrupt heart the greatest enemy thou haft beguilèth thee not, be prudently vigilant to descry dangers before they come, to prevent all occasions whereby thy happy estate might be lost; the dumbe beast, as Ox and Mule, that are without understanding, will not come neare the place where they have escaped danger, and shouldest thou adventure to the hazard of thy soule; in knowledge be not like the horse and mule, in avoiding dangers be like them. Consider the Divels policy, he is a
at the Funeral of Mr. Bolton.

Eavit mortem ejus.

Firstly, pray to God for a good end, as the Saints of the Old Testament did. In 2 Chronicles 30:9, it says, "And he set a tax upon Judah and Jerusalem, to pay the king's officers, and the officers of the house of God, and the Levites." This shows the importance of spiritual preparation and seeking God's will.

Secondly, do not fear death. In 1 Corinthians 15:55, it says, "For death is swallowed up in victory." This passage indicates that death is not to be feared, as it leads to victory and eternal life.

Thirdly, be ready for death. In Matthew 26:31, Jesus said, "Tell the children of Jerusalem, Behold, I go not up to this feast with unleavened bread, until I have compassed about the city." This suggests that we should be spiritually prepared and ready to face death at any moment.

Fourthly, often meditate on death. In Romans 13:11-12, it says, "For this know, that our Lord Jesus Christ the same day he was consumed and slain, he shewed forth this pattern of death to us, that we might follow in his steps; and, that the better we understand death, the better will we know how to die." This implies that reflecting on death can help us live a more spiritual and fulfilling life.

Fifthly, it is a comfortable sign, if thou dost continually pray: to God for this very end. In 1 Thessalonians 5:16-18, it says, "Wherefore let them that be in the evening be as those that are in the morning; that they may be vigilant, and let them that be in the morning be as those that are in the evening: because there is a night and a day. Let us therefore pray continually, and give thanks; for this is God's Will for you in Christ Jesus." This passage encourages constant prayer and thanksgiving, as this is what God desires for his people.
God have done: prayer is our best guard when we are at home and when we are abroad; God will not deny our suits made in Christ his name; because this was one benefit which Christ merited for us. Alas what else should we do when we are every day for ought we know going to judgement? should we not intreat the Judge to pardon us? should we not with sighes and sobs cry continually unto him to be mercifull unto us? Hier. reports in the life of Paul a Disciple of Anthony the first Monke, and that not simply for devotion, but to avoid persecution, that this religious man was found dead kneeling upon his knees, holding up his hands, lifting up his eyes, the soule was so devout that the very dead corps seemed to pray unto God, now this humble seeking to God by prayer that he would make us always ready for death, argues a soule sensible of its owne weaknesses and of God's goodnesse.

Sixthly, if thou art sincere and sound at the heart, and walkest with God in the uprightnesse of thy soule, and makest this the crowne and garland of thy life, which will never wither and decay, that thou hatest all knowne sins, not the outward onely whereof men may be witnesses, but all inward corruptions, as hardness of heart, wanton revengefull thoughts and such like, whereof the world can take no notice, if thou magnifiest God's graces, and gracious persons, and canst be content out of thy love to Christ, to suffer any thing for Christ, this is sincerity: I say not legall sincerity, that is a perfection too high for us to attain unto, nor onely naturall and morall integrity, whereby an unregenerate man is guided by
the light which is in him without hypocrisy (this
may the very heathens have) but Evangelicall inte-
grity, whereby the person being accepted for
Christ, the heart though failing in some particu-
lar actions, yet manifests habituall grace by a constant
course (in the generall) of a holy conversation.

Lastly, to name no more, if we are truly thankfull
unto God for making away for us to goe by death
to heaven (by the death of his Son) whose portion
by due desert was hell; how Judith and Esther were
magnified for procuring deliverance to their coun-
trymen from outward enemies, the Bible sheweth:
how the Grecians honoured Flaminiius the Romane
for prevailing against Philip of Macedon, and proclai-
mning their liberty, is registred in heathen stories,
with what applauses and acclamations of all the Ro-
mans, men, women, and children Constantine was re-
ceived into that Queene of Cities, Eusebius the Hist-
orian doth relate, for vanquishing the Tyrant Maxen-
tius, calling him their deliverer, their conservers, their
bountifull Patron, a common good thing, &c. here
was love and thankfulnesse we see most earnest; God
knowes and our owne conscience testifie unto us this
day how far we exceed those Grecians and Romans
in mercies bestowed upon us, not by a mortall man
but by our Jesus, not from temporall servitude, but
from the power of the divell; if then our cries and
acclamations be to our Jesus constantly, so theirs were to their deliverers, and we can joyfully
found forth S. Paul enim inquit, O death where is thy sting—
thankes beto God who hath given us victory through Je-

us Christ our Lord, this is a good signe of a bles-

7. Thanks for Redemption from death.

Pitur. in vita Flami.
Florus Hist.
Rom.l.2.7.

Euseb.lib.1 de
vita Const.
6.33,34.
fed man; and if these are in you, I do assure you that your estate is now good, and by perseverance in them, shall be farre better hereafter, and these will comfort you, when all the comforts of the world will faile. What will all friends, riches, and pleasures pro-
fit, when you are on your death-bed? unlesse you have this foresight of joy in Christ, you live (for ought you know) under God's curse, the curse both of the Law, and the curse of the Gospell, and you can have no solid joy in any thing under the Sun, no more then a condemned man can have in his wealth & fore-pas-
shed honour; but have and keep these fruits of the ho-
ly Spirit, and when death shall come to thee, and take thee (as it were) by the hand, thou hast no cause to shrink for feare, but maift say with Babylas slaine by Decius that persecutor, in the words of the Psalmist, Returne unto thy rest O my soule, for the Lord hath bene beneficall unto thee, now my grieves farewell, & all my wrongs adieu, and now my soule be glad, for now commeth thy rest, thy sure rest, thy sweet and never fading rest; and that which comforted Hezekiah on his supposed death-bed, Remember Lord how I have walked before thee with an upright heart; that also was a great comfort to this our deceased brother, that he could say to mee in his last sickness, when I visited him, that he had walked in sincerity, and performed his Ministeriall duties (setting humane unavoidable defects aside) with an upright heart, and so I doubt not but God sent his Angell to waite at his beds head to carry his soule when it parted from the body, into Abrahams bosome.

You have heard (beloved) what was Saint Paul's desire,
the FUfteraffi/M', Bolton, that was codic; and a reason implied of his desire, for then he should be with Christ: hearken with the like Christian attention to Saint Paul's judgment or cenzure of that estate of being with Christ; this is faith he far the better, or (as some expound the words) which is best of all: which occasions a Question, Whether is it better to be with Christ in his humane nature, then to be with God, whose beatificall vision is said to be the chiefest object of happiness? To which I answer, that the Apostle doth not compare these together, I mean the enjoying of God and Christ, as though his chiefest happiness did consist rather in beholding the body of Christ then the face of God, but his being with Christ, and that estate in glory is compared to his being in this present world, and he mentioneth Christ because he in his humane nature had purchased this great happiness for him, which consisteth principally in the vision of divine excellency: our happiness is chiefly in God, but by Christ his merit: do we not thinke that many poore exiles stripped out of their inheritance, and banished out of their native soil, do desire to see that day, and that blessed man that should bring them out of their captivity, and settle them in their former habitations, and rejoice in him as the author of their happiness? hence I note, 

*A life in heaven with Christ, is sure better then a life on earth with men. It is better for the wife to be with her husband then in other company, and is it not much better for the Spouse of Christ to be with her Lord, whom she worthily esteemeth as the chiefest of ten thousand? this present life of nature is good
good, the life of grace is far better, but the life of glory is best of all; it is good to be a babe in Christ, it is better to be a strong experienced Christian, but to reign with Christ is best of all; it is good to sigh and sob for sin, it is better to mortifie and to prevail against it, but it is best of all to be perfectly sanctified, and purged from it. We know that Absalom recalled from exile, and not admitted to see his fathers face in Court, was impatient of all delayes, and so are Gods children after they are called to Gods favour, long to see their Saviour which is far better, which may further appeare by these differences betwixt these two estates.

Is it not far better to have the wayward old man in our bosome, the most spitefull enemy and false friend, I meane all the remainders of corruption, the leprosie and poison of sin quite abolished then to have them still in us? while we live they will be in us do what we can, we shall find much ignorance of God and all his waies, much folly which keepeth us from taking any thing to heart which respecteth God or our selves, much uncircumcision of heart which makes us that we cannot be holily poore in spirit though conscious of innumerable motives which should induce us hereunto, much drosse of selfe-sufficieny which will not let us perceive what need we have of Gods presence for the quickning, strengthening, comforting, directing and prospering of us in all our wayes, though the breath of our nostrils be not more necessary for our naturall being, then his grace is for our spirituall welfare and comfort; these evils do renew their assaults on us every day, and notwithstanding
ding we renew daily our endeavouring against them, yet cannot we get that full conquest over them. If we could assemble all the Saints together, and ask them whether they were without sin, what do we think would they answer, whether that which Pelagius faith, or that which John the Apostle faith? How great soever their excellency was, if they could be asked, they would cry out with one voice, If we say we have no sin, we deceive our selves, and there is no truth in us, and would they perhaps say so more humbly then truly? God placeth not the commendation of humility in any part of falsity: and therefore if they spoke this truly, they had sin, because they humbly confessed it, and the truth was in them; & if they said they had sin when they had none at all, they did lie, and so did sin in lying, and the truth was not in them, but when we are in Christ all our sins are quite abolished, and not till then, and therefore to be with Christ is far better.

Secondly, is it not far better to be in such a condition, where we shall be freed from all troubles, miseries, diseases and discontents, then to live in poverty, debts, diseases, disgraces, discontents and infinite crosses; even those things often which we love the best, and expected the greatest comforts from them may prove our greatest crosses, or at least we live in feare and expectation of changes and evils to come; now they that are with Christ are then and not till then, freed from all those evils which should make our life not over-pleasing to us, and they are not onely freed from those evils, but set in high places out of the gunne-shot and danger of them, and there-
therefore to be with **Christ** is farre better.

Thirdly, is it not farre better to live in such state where we shall live without feare of displeasing our good **God**, and of loosing his favour, which is better then life it selfe, then to live in feare of displeasing him? from this feare in this life we can never be freed in truth, nor without great danger in our conceit, and it is a great bitternes to the soule to displease our best friend in the world; from these feares we are fully freed when we shall be with **Christ**, and therefore to be with **Christ** is far the better.

Fourthly, is it not far better to be there, where we shall be freed from the molestations and temptations of the Divell, who as he is crafty, so is he cruell, then to be encumbred with them? **S. Paul** we know triumphed, when he had finished his course and fought that good fight against them, and shall not we: these infernal spirits are every where about us: when we are at our best devotions in the Church, one Divell or other stands at our right hand as at Iosihuabs, to intice us to sin, they have no place in heaven to trouble us when wee are with **Christ**, and therefore to be with **Christ** is far better.

Fiftly, and lastly, is it not far better to be in heaven with **Christ** where no sin is committed, where are no false brethren to betray us, then to live in this world which is a very pest-house and **Sodome** full of filthinesse, and where perhaps we have not one entire good friend in this world? This is the condition of them that are with **Christ**, they are freed from that woe of the Psalmist; **VVoe is me that I am constrained to dwell in Mesecb**, and from the company of all the wicked,
wicked, and shall see with unspeakable joy and comfort the blessed Angels, and the spirits of all the faithful departed, the glorious company of Martyrs which shine now much brightener than the flames wherewith they were burned, they shall see the blessed Virgin Mary the mother of our Lord, they shall see the most sacred humanity of our Saviour, and his comely face, fairer than the sons of men; and above all this, they shall immediately enjoy the glorious presence of God, and have a clear sight of the divine face: and consequently to be with Christ is the best of all.

First, if to be with Christ, is best of all, then (by the law of contraries) to be with the devils in hell is worst of all; to be born in sin is bad, to live a slave of sin is worse, but to die in sin is worst of all: to live in a deep dungeon and prison, to be tormented with the sight of ugly devils, & that with everlasting fire without all ease, intermission and hope of remedy, what a woful thing is it? if some have lost their wits by means of some dreadful sight, yea if the very suspicion of devils hath caused many men to tremble, and the haires of their heads to stand upright, what shall then the terror and fear of that dark lake be, which is full of many horrible fiends and dreadful hellish monsters? the appearing of devils in horrible shape, is a far greater evil than is imagined: some body faith (he beares the name of Cyril) that one would choose rather to burne in a hot fire, then endure their fearfully sight. Good Lord that any Christian should live in the danger hereof, and yet be senseless? what to be a fire-brand of hell and not to be moved? this stupidity
pity may make our hearts to quake, and our flesh to tremble, and astonish our senses; O then pity your owne soules, pity the soules of wretched sinners, and be intreated (brethren) by the sweete mercies of God, by all the sufferings of our Saviour, by all the joyes of heaven to seek the Lord while he may be found: if the danger of sin was onely to be bond-men and bond-women, as Queene Esther said to Ahashverus, I would have held my tongue, or I would have beene lessie importunate with you, but the punishment is a thousand times greater, and I am at this time God's Messenger, to bring heavy tidings unto sinners, and I will tell you what you shall find true by experience hereafter, that you who are despisers and contemners of God's Ordinances, formall professors having a shew, not any power of godlinessse, malicious persons, &c. shall after alittletime, yea a very little time, cry out, Wo, wo, wo. Ah what an unfortunate wretch am I, that have lost all hopes of heaven! time was when happinesse was offered to me, but I (foole that I was) rejected it, now alas shall I weep and waile for ever. A little City, as I have somewhere read, resisted Alexander, he lighted a torch and vowed that if they submitted not themselves before the torch was burnt, he would burne their City into ashes; our life is like the burning of a torch; now must thou yeeld up thy selfe to be ruled by the Lord, or burne in hell, not as that City for a short time, but for ever: the everlasting flames of hell cannot burne out one staie of sin out of thy soule. What great benefits didst thou receive of the world to allure thee to loose heaven? and what if thou hadst gained much riches and many pleasures, and
and enjoyed them a hundred yeares? all those are
gone, and all are nothing in comparison of the least
torment which thou there must suffer; then wilt thou
cry out, oh unhappy pleasures, oh unfortunate riches,
oh miserable time wherein I foolishly blinded my
selfe! Ethelburga wife of King Iva a Saxon King in
this Land, Anno Dom. 709. by a godly policy won her
husbands heart from carnall delights: on a day they
had all outward solaces that heart could wish, the
roome richly furnished with plate, they had sweet &
pleasant musicke and delicate cheere; she caused the
fame place to be strewed with dung, and to be as
loathsome as they could make it, she intreated and
prevailed with the King to repaire thither, & beholding
it, he mused in his mind of the change, she took
the opportunity, and thus said unto him, where are ye-
sterdaies delights, good cheare, and rich furniture?
are not all such things as wind and vanity which pass-
eth away? and with these and the like speeches she
drew her husband to a mortified life. Oh that this or
the like consideration could reduce the lovers of
pleasures to the love of the ever-living God! If the
damned in hell could have but another life in this
world, nay if those which have but seene them, or
rather (as I believe in my instance) the strong imagi-
nation of such a terrible sight; I would not wonder
if they proved the greatest Saints on earth. Venera-
ble Beda tells (as he thinks) a true story, of one Dre-
thelme by name, (the man lived in Northumberland)
who was raised from death to life, and reported won-
drous things which he had heard and seene both of
joy and paine, which wrought this great effect (as
there
there is chronicled) that he utterly detested this present life, and abandoned all worldly cares, chastised his old impotent body with daily fasting, plunging himself into Winter season into the cold water, singing of Psalms and devoutly praying, and when the beholders said, Brother Drithelme, this is a marvelous thing that you can possibly suffer such bitter and sharp cold; marvel not (faith he) for I have seen places colder then these. Let this move thee to seeke the Lord while he may be found, the benefit of this life you cannot long enjoy, and when it is once past, it is ever past, you cannot recover it though you had in your power a thousand worlds to give to redeem it.

And as for us fellow soldiers and dear Christians, let us hold fast that goodnesse which we have, let us play the men, let us be courageous, constant, and never weary of well-doing; let neither divell nor man take our crownes away from us, never looke to enjoy a state which is best of all, without much opposition, Pharaoh will pursue you with all his power to bring you back into servitude, but do you like stout Champions repell the temptations of the divell, as Gregory Nyffen instructeth you. Avant thou cursed and unhappy creature, I am a dead man, a dead man loves not bodily pleasures, a dead man is not caught with riches, a dead man standereth not, a dead man is no longer, &c. now have I another kinde of life, and another rule of life then formerly I had. I have learned to contemne earthly things, and to set my mind on heavenly things. That which Saint Hierom spoke of judgement, we may apply to the joyes of heaven, let them be painted on the walls of our houses, and in every
every corner thereof, that they may be alwaies before our eyes: as Captaines do encourage their Souldiers to fight for their country, lives, profession, &c. So do I say to you brethren, it is the Lord of Hosts whose battailes you fight, it is your own salvation which is in hazard, your enemies would rob you of grace, and deprive you of happinesse; if you give up your weapons you are undone and firebrands of hell, be valiant therefore and keepe this treasure, this pretious treasure which Christ (faith S. Bernard) did judge to be more pretious then his owne blood; if I had kept the blood of Christ which dropped from him as he hanged on the Crosse in a glasse, how carefull should I be to keep it? and must I not be carefull of my soule which is a pretious treasure kept in an earthen vessell? if thou art poore in thine outward estate, and Christ be thy portion, thou art rich enough, care not for outward poverty, be the Lords servant now, & thou shalt be with Christ hereafter, which is best of all. If thou art afflicted in thy body with any grievous disease, care not for that; if afflictions work kindly to mortifie thy sinne now, thou shalt be with Christ hereafter, which is best of all; if thou art basely esteemed and persecuted by wicked men, care not for that; if this be for righteousnesse and out of a desire to keep a good conscience, thou shalt be with Christ hereafter, which is best of all. If thou hast but weake indeavours and a little strength to goodnes, if thou strivest to be better, & art a conquering thy sin, be not daunted hereat, thou shalt be with Christ hereafter, which is best of all. And to reflect upon our deceased brother, now hast thou happy soule that G
which thou haft so much longed for; thy death is
the death of all thy defects, & the beginning of ever-
lasting happiness; thy faithfullnesse, thy integrity, thy
zeale have procured to thee a crowne of glory, now
haft thou thy fill of happiness; O blessed art thou
that maift see the Lord face to face, that thou maift
enjoy the happy sight of thy sweet Saviour; thou be-
holdeft thousands of Angels, the Assembly of our
first Parents, the seats of the Apostles, the tribunals
of the Prophe's, the scepters of the Patriarkes, the
crownes of the Martyrs, and the praises of all just men
made perfect, as Saint Basil faith.

Ver. 24. Nevertholess to abide in the flesh is more
needfull for you.

Coherence. Our Apostle hath made it knowne unto us, why in
respect of himself he desired to die, and of this I have
already spoken: now doth he in this verse acquaint
us with the reason, why he should desire to live, be-
cause his life made more for the profit and advantage
of the Philippians, then his death could doe. For ma-
king the way to the maine point which I doe onely
aime at, five things are to be cleared.

Exposition. 1. What is meant by Flesh? the mortall body in
which the soule dwelleth by a Synecdoche, flesh be-
ing a conspicuous part thereof.

2. What is it to live in the flesh? it is to live a na-
rall life preserved by naturall meanes, as eating, drin-
king, sleeping, & c.; we walke in the flesh though we
do not warre after the flesh; yet take him not as if he
meant to abide alwaies in the flesh, and by a privi-
ledge
ledge to be exempted from death which is appointed for all men, but he means deliverance from those present bonds, and the continuance of his life for a time to the furtherance of their faith and joy.

3. Marke here and in the former verse that our Apostle speakes as if his soule was himselfe, and as if his body was no essentiaal part of man, this is not true in propriety of speech, and therefore is to be taken improperly by a Synecdoche, *Integri promembro*, the whole is put for a part, & here for a principall part of Paul, the same trope in the like phrares touching our Saviour *Christ*, is by a kind of Appropriation called by Divines the Communication of properties; and these are usefull termes happily invented to cleare these and many obscure Texts of Scripture touching our Saviour. But to returne to our Apostle: Saint *Paul* consisteth of flesh and spirit, or soule and body, and yet Saint *Paul* faith, for him to abide in the flesh is more profitable for them. When hee died he was with Christ; how? not with his body, but with his soule: Saint *Paul* is dead and hath seene corruption. How? in body, not in soule. Saint *Paul* in propriety of speech abideth not in the flesh, but his spirit a principall part of *Paul* that is it which during the terme of his naturall life abideth in the flesh or body.

4. *More necessary*] This is not spoken simply but comparatively, it was not absolutely necessary for the Church that S. *Paul* should live, for God could even then, as after his departure he did, provide other Instructours to build his Church and House, but yet it was more necessary for their profit that he should live then die.
5. For you) But why more necessary? was it not because his appointed time to die was not yet come? this is true, but personall. He mentioneth that which concerns the Philippians, that they might take notice how careful he was for them, and how thankful they ought to be to God for him.

My life is more needful for you, for the furtherance of your faith and piety.

2. Did Saint Paul desire to live only for the good of the Philippians?

Sol. He neither faith it, nor thinketh it. He faith his life was more needful for the Philippians, so it was, but he faith not only for them.

2. Why then doth he only name them?

Answ. Because he only writeth to them.

Behold a pattern of admirable love in a Shepheard to the sheep of Christ, preferring their welfare to his own present glory. What Merchant (faith Saint Chrysostome) having his vessell fraught with rich commodities, if he could safely arrive at a haven would doubt to do so, rather then be still tossed in the sea? What Champion would strive for the matter when he might weare the corruptible crowne? What Commander when he might rest at home in glory after a triumphant victory, would rather still continue the fight to the hazard of his life and honour? and yet this is S. Pauls chiose, wherein he resembles a woman that hath husband & children, her husband is in a far country & she is with her children; she may go to him whom her soule doth chieffely love, and there she shall be abundantly provided for, but then she must leave her children behind her, and what then
then will become of you my poore children: it would be better indeed for me to be with my husband, but it would be worse with you then now it is, for your sakes therefore it is that I neglect mine owne present honour to do you good. Leaving this discourse, the words do naturally yeeld us this Doctrine, which I will handle being pertinent to our present purpose.

The life of a faithfull Minister doth more good, and is more profitable for God's people then his death: This doth S. Paul witnesse of himselfe, yet from this particular and worthy example, the grounds and reasons of his assertion being common, and the same in others that they were in him, the doctrine is generally true of every faithfull Pastor, that they doe more good to the living Saints while they themselves doe live, then when they are dead. The Word of God in the mouthes of the Ministers is not weake, but mighty in operation, able to cast downe strong holds and whatsoever opposeth it selse to it: though Satan be the strong man that keeps possession, yet the Lord is stronger and can cast him out. See the efficacy and wonderfull working of the Gospell, that Saint Paul could say for his part only, that from Jerusalem round about unto Illyricum, he had fully preached the Gospell of Christ, and as the lightening commeth out of the East, and shineth to the West, and as the Sun going forth is from the ends of the heaven, and his circuit to the ends of it, and there is nothing hid from the heat thereof: so in Saint Paul's time the Gospell was come into all the knowne parts of the world, and brought forth fruit, as it did amongst the Colossians; thus did the Gospell strangely spread it selse by the preaching of God's
God's servants, even while Saint Paul himself was alive, and after the Apostles by their Successors as they were Pastours: as the soule in the body, so were Christians dispersed in the world, even the Getulians, Moors, Spaniards, Galls, and the Britans, the Sarmatians also, Germans and Scythians do believe in Christ, before whom the gates of all Cities are throwne open, and none are shut against him, before whom also the iron locks are broken, and the brazen gates are opened, i.e. the hearts of very many that were holden fast locked by the devil, are now unlocked by the faith of Christ, faith Tertullian. What instrument was ever too weak to effect God's will, if he tooke it in hand? though the Apostles presence was but weak, and their speech rude, and their words distaftfull and unwelcome to the world, yet did they prevail, or if they had been to preach to Infants and children not seasoned with inveterate idolatry, it had beene no great mastyery to have brought them to the faith of Christ, as it was no great glory to the Spaniard, to vanquish the Indians, when Benson the Italian reported that he durst be one of the 25. that would fight with ten thousand, nay with twenty thousand of that naked people: but the case is altered now, for 1. The Apostles were but few for number and of no great reckoning in the world: 2. For the same men to teach a strange doctrine to believe on Christ crucified, and to be ready to lay downe their lives for him, if they looked to go to heaven. 3. To preach to the world when many of them did seeke after wisdom and secular Philosophy, as did the Grecians, many after state policy and war, as did the Romans, and
and all of them trained up in a long continued willworship: and damnable idolatry of a deepe die, yet the Gospell by the preaching of it, as Aaron's rod amongst the serpens of the Magicians devoured them all, and brought them to acknowledge allegiance to it: surely this should make us cry out, as the people did upon the prooфе that Elias made, the Lord he is God, the Lord he is God. Now the Lord doth this great worke by the Ministry of living men, and sometimes by weake men, that the excellency of the power may be ascribed to God and not to man: and thus you see in generall the great profit which accompanies the work of the Preachers in the plantation and foundation of Churches: let us consider some particular benefits which redound to them which are actual members of a visible Church; and they are either 1 in regard of the bad, or 2 in regard of those that are good, or 3 in regard of all sorts both good and bad.

First, I say their life is more needfull in regard of those that are actually as yet in the state of unregeneration, and that in a double respect:

First, to be a powerfull means of converting the Elect, and to bring them to all the degrees of salvation: other professions do aim at the good of this life; the Physician at the health of the body, the Lawyer is for the right of his Client, but the end of the Ministry alone, is chiefly to save mens soules; Vocation, that is by the preaching of the Gospell: justification another degree of salvation, that is for Christ his sake by faith which is given by hearing the Minister; Sanctification another degree of salvation in this life, is by preaching

2 King. 18. 39.
preaching of the Word, in regard of dying to sin: the Minister is as the salt of the earth, in regard of living to righteousness, its the Word of grace by which we are sanctified. What had become of Paulus Sergius, of Onesium, of Lydia, and of many Churches if they had not beene called to God by the preaching of S. Paul, who restored those to life, faith S. Chrysostome, which had five hundred ulcers by sin: but what need I instance in particulars; the consciences of millions converted, can witnesse that Ministers have beene their spirituall fathers, their preaching hath beene the key to open the Kingdom of Heaven, and they are appointed by God for the gathering of the Saints.

Secondly, their life is profitable, if not to convert, yet to civilize people, and to restraine the corruption of nature; even reason and Philosophy over-ruled Pythagorus, by nature the worst of men, as Philemon the Astrologer conjectured, to conquer his naturoll propensions to vice, and to become (as his Schollers thought) the best and the most worthy man that lived; much more effectuall sure is the Word preached to produce morall vertues, and to enable some to doe morall workes rationally, out of the sway of right reason, though not obedientially with a pure intention to obey and glorifie God; preaching is a banke to hinder the inundation of sinne, and to keepe men in outward conformity, this keeps calmenesse upon the face of the Church and mankind, which otherwise might degenerate into savage brutishnesse. Herod was better by hearing John, and reformed many things that were amisse, and by their meanes they may have many graces of the spirit, it is the influence of the same
Sun which ripeneth both the grape and the crab, it is
the same spirit also which helpeth the wicked in their
morall, and the godly in their spiritually workes, those
I speake of may have illumination and a taste of the
heavenly gift; and may propagate G o d s truth to o-
thers, as [2 Chron. 24. 31.]

First, because there is after conversion much cor-
ruption and sinne in G o d s people to be mortified,
whereof they may justly complaine as did Saint P a u l,
[Rom. 7.] the best Christians are like peeces of gold,
they are too light and must have their granites of al-
lowance to make them currant, W h o can say my heart is
clean? he proposeth the point in his armour by way
of demand, making his chalenge to all the world with
his triumphant negative, knowing that no man durft

1. Ministers mort-
tifie reliques of

2. 2 Chron. 26. 5.

3. Pro. 20. 9.

H step
step forth, none could justly say, I am entirely innocent, I am as good as I ought to be, as good as the holy Law requireth that I should be. Private helps I know, as prayer, fasting, meditation, have their force to abate the strength of sinne, but yet the lively two edged sword, the sword of the Spirit in the mouthes of God's Ministers, hath the preheminence, that is the fire to wast it, and the hammer to bruise a hard heart.

Secondly, their Ministry is needfull to discover sins after renovation: there are secret darke corners in our hearts which are deceitfull, wherein wickedness doth lurk. Who can tell how often he offends? cleanse me from secret sins. If unknowne sins were in David, who was a man of an excellent spirit, of great understanding, and a strict examiner of his owne heart, can any man say in truth he is free from them? Saint Basil faith, it becomes all men to acknowledge that they are not worthy to speake before the divine Majesty, because they are sinners: we are guilty of many faults which we know not, in that respect we may say with our Apostle, I know nothing by my selfe, yet am I not justified thereby, that is, I sin greatly, but I do not understand it. Hence the Prophet faith, Who understandeth his faults? thou wilt confesse if thou art wise, that thou art a greater sinner then other men: so Basil; private means such as are the looking into the law of liberty, friendly reproofoes, and instruction, and such like, are much available, yet that which doth most lively discover it, is prophesie, that is it which unbowsels corruption, and best displaies the hidden nakednesse of old Adam, and which doth exceedingely advance the honour of the Ministry by the praching
of the Gospel, Angels, yeachiefe Angels, as Prin-

palities and Powers have learned, what formerly
without sin they did not know, the manifold wisdome
of God in the dispensation of the unssearchable riches
of Christ to the Gentiles.

Thirdly, many are the steppings aside out of God's
way, in regard of actual sins even in the most sancti-
ified, in many things we sin all. David did so, and Peter
did so, and what sheep of Christ doth not so: checks of conscience, I know, and God's fatherly
chastisements are good helps to reduce us into the
right way; the one is our bosome remembrancer, and
the other is like to Jonathan's arrow, which hath God's
message in the feathers, yet neither conscience nor
crosses have power comparable with Christ his
voyce in the preaching of the Word, to procure our
revocation into God's ways.

Fourthly, Christians ought to be confirmed in
their gracious estate, yet whose faith is so constant,
that it admits no wavering? whose patience is so fix-
ed, that it admits no staggering? the clearest Suns of
the Church have been more or lesse eclipsed in their
faith, their patience and their piety: of all outward
meanes to make us hold out, preaching is the prin-
cipall, that is as goads to pricke men forward that are
under the yoake of Christ, that is as salt to sweeten
them and to keep them favoury; it is with our
hearts as with our soyle, which is not like the Land of
Canaan, the former raine after seeds time at the fall of
the leafe, and the latter raine at the spring, to ripen the
fruit sufficed, insomuch that Saint Hierome living in
Canaan, rarely saw rainethere in Iune and Iuly, but

Hier in Amos.

Mat. 5.13:

Hier in Amos.
our soile though now well watered, yet except it be well refreshed and often comforted with drops of raine from heaven, will parch and wither.

Lastly, to name no more, they are notable means to increase the vigour and lively- hood of saving graces; they are bellows to increase the flame, as a sweet raine to make the Lord's inheritance to thrive in goodnesse, they are as milke and wine, and meare to make the children of God to sheote up to their just stature, and as a strong gale of wind to carry their vessels to the desired haven, as Hieros faith, Fugillum fortitudo clamoribus incitatur, though Champions fight valiantly, yet their courage is enflamed by the acclamations of the by-standers; so is it with you; when we pray, exhort, beseech that that which you doe well, you do it continually, more sincerely and zealously. What good soule by experience findeth not graces excited, good motions kindled, holy resolutions furthered and gracious operations intended by a profitable Minister?

The third Reason why the life of a godly Minister is more profitable, is in regard of all both good and bad, astouching the continuance of blessings. For he is as Elisha said of Elias, and King Ioash of Elisha, the chariots and the horsemen of Israel; he fights while he lives, and bends his forces against all manner of sins, which make a people naked and expose them to the wrath of God, he stands in the breach betwixt the living and the dead, to avert the plague, and to make an atonement for the people; as Aaron did: and doubtlesse the man of God must be a good part of those righteous ones for whose sake the Sun is darkened, and
and that the Moon gives her light, that the frame of heaven and earth continues as we see this day, as Iu-
stine Martyr sheweth; they are a good part of those impregnable bulwarkes against all enemies, as The-
doret shewes in a memorable example when Constant-
tine the great was dead. Sappores the King of Per-

tia did strongly besiege Nisibis; there was a holy man of God, Iacobus by name in that City, the Citizens be-
sech him that he would shew himself upon the walls of the City, and pray against the enemies, which he did, and the Lor-
d sent a cloud of flies and gnats amongst the besiegers, which dispersed them. Behold a whole City saved by the means of one religious man, and hence also it is a signe of God's wrath and heavy displeasure, and a forerunner of farther judg-
ments, to have excellent instruments of God taken away, and therefore the Lord purposings to visit the Jewes for their iniquities, threatens to take away from them the Judge and the Prophet; and the Lor-
d useth as himselfe speaketh, To take away the righteous, that their eyes may not behold the evil to come, though this be little laid to heart as there is said, When we see a gardiner take away the wall and fence, plucke up the choi-

Estay 32.

Estay 57.1.

Cum aliquis (culptu e specie gravitatis reverendus) de-
cidit afferit, quia deftituitur grex juvemum muro venili: de-
nique periture urbis aut malorum imminentium vel future labis hoc primum indicium eft, &c. s. Amb.
de Cain & Ab-

cel. I. 2 6 3.
Sermon Preached

Vse 1. Is of Confutation to the Church of Rome, which do mainaine the invocations of Saints departed, and say that their favour with God (which we deny not) is improved, and that their affectionate notice of the peoples necessities, continues greater after death then when they were alive; if so, the speedy dissolution of Saint Paul, had beene as expedient for the Churches which he had planted, as for himselfe, for so (to use their owne language) they might have had a new Patron in the Court of Heaven, and it would be expedient for the benefit of the Church militant, that the godliest Ministers should die the soonest and the fastest, for so they may become more then Apostles, able to heare the prayers and undertake the Patronage of many thousands with whom they had no commerce while they lived; but it was never profitable for the Church to be deprived of the godly Pasteours bodily presence in this respect; this is to rob Christ of his prerogative, sitting at the right hand of his Father; in the Tabernacle of this world, as was in the first Tabernacle, we may find many Priests to imploy as Agents for us with God, but in the Sanctum Sanctorum, the second Tabernacle, there is but one Agent who hath Royall commission to deale betwixt God and men. I dare be bold to say, that if the Angels and Saints would take the honour that the Pope and his Clergy would give them, they should all go to hell and leave the joyes which they now have.

This
This point serves for the reproofe of such persons, which feele no sorrow for the losse of the chiefe stayes of the Church, which are like a Dove without a heart, and like the drunkards are striken and yet feele nothing, which loose an eye and are senseleffe in this losse, which have their master-pieces and posts that hold up their house removed, and yet lay it not to heart, which have the pawnses of their peace, and the pledges of their posterity taken from them, and regard it not: these mens affections had need of the spurre, which have stony hearts, and bowels of brasse, which are not pensive at all for the losse of a deare brother, which perhaps as Saint Austen complains, can weep when he read the story of Dido and of Troy, and such fabulous reports, but he could not do so for the miseries of God's Church, these men are as far from sympathy towards the miseries of God's people, as from an inward feeling of the tender mercies of God to their own soules; the harder the heart is, the worse it is, and the worst of all is hardeffe to mourn for so great a losse.

Thirdly, and much more doth this Doctrine condemn their practise, that if their Pastour be a faithful teacher, one that keepes nothing backe from them, but delivereth unto them the whole counsell of God, as Paul did to the Ephesians; if he denounceth the judgement of the Lord against sinners, if he layeth the axe to the roote of the tree, and launceth their seeteref soils to the very bottome, they do even for their worke sake, esteeme them as Ahab did Micaiah to be their enemy, and the more he loveth them, the lesse he is beloved of them, and doe with
from their hearts that he might not live amongst them, but do labour to make him weary of his life by vexing him, cast many times the very name of a Priest, as a term of reproach upon his face; the abundance of this Manna and bread from Heaven, makes them to loath it and the Messenger that brings it. The reasons of both: 1. Because such men feel not their sin nor their misery for sin. 2. Nor taft the comfort, sweetnesse and power of grace. 3. Nor doe consider that Presbyters are God's hands to convey grace to them; hence do thefè fellows scorn them in their hearts; and to have as it were a brand set upon them to be, 4. Eft. of Atheists, irreligious persons and defpiers of Christ, as that ancient and holy Father Ignatius phraseth them.

Fourthly, this consideration that the life of a good Pastor is more profitable then his death, should put us in mind of a duty to mourn and grieve for the departure of an eminent member in the Church: God is not like to the Persian Kings, in whose presence no mourners were suffered to come, but godly mourners are always welcome to God. See the practice of this duty but in one example, the devout men that buried Stephen made great lamentation over him, though Stephen was a Martyr, and which was his honour, the first Martyr too, and if I well remember, a Martyr faith, if there be any way to heaven on horsebacke, it is by Martyrdom; yet did devout men make great lamentation over Stephen. See the bowels of men indued with God's Spirit, they are full of affection, full of tendernessse, so that the streames thereof do overflow the banks; and good reason, they have fewer friends remaining, and
and fewer helpers, fewer prayers are made unto God, and fewer remaine to whom they may doe good, and from whom they may receive good. And according to this present occasion let us practice a duty which we owe in regard of our deceased brother, even to mourne: away with that Stoicall opinion which allows not their wise man to sigh or change countenance at any crosse accident, this neither forts with religion nor reason. No, we have cause all of us to mourne, not you only of this Towne, but your neighbours round about you, nay this whole Country; and say as Elisha to Elija, my father, my father, the Chariots and the horsemen of Israel; he by his fastings, often and extraordinary prayers, often hath stood in the gap, and mightily wrangled with the Lord to keep away judgements; and like another Elijah hath left his mantle, or Dorcas her garments for the poore, some godly works, the fruits of a sanctified heart and braine behind him, and many no doubt are strangled in the wombe by his death which shall never see light.

Touching the beginning of his studies, they were not so commendable as could have beene wished; he was tainted by his Schoolemaster in his youth, and continued a Papist in heart at Oxford certaine yeeres, and resolved with one * Anderton his Schoole-fellow, to have gone to the Seminaries beyond the sea: but God happily crossed that designe, and effectually calling him to the sight of his sins, and the light of his truth, drew good out of that evill, and taught him so much the more to detest Popery, and to discover hypocrisie and dissimulation in Gods worship and
in ordinary conversation above the ordinarie straine of Writers.

How industrious a student he was in the University, his many note bookes left behind him will beare witness, and how well reputed he was for his learning, as his other exercises, so his publike disputations before King James will testifie.

But Learning is nothing, Industry is nothing to be praised before God without grace; grace hath the preheminence and gives the luster to all the rest; the Lord enriched his heart with a great measure of grace, hence is it that his life was unstained and without reproofe; though he was not freed from infirmities, yet he was from crimes.

Hence it was that he was so laborious in his Ministry, a true student he was all his daies, as appeares by his library though great, yet very few bookes in it which were not read over and noted in the margin, and he attained that high straine of grave eloquence, familiar to him, scarce imitable by any others; you were twice a weeke ordinarily fed with Sermons and Catechismes, and with the Exposition of Scripture on Holydaies which would have beene acceptable, wholesome foode I am sure, to the most learned auditory of the Land.

And though he was so great a Clerke, and so famous, yet was not he ambitious nor sought great matters for himselfe, and he doth beseech an honourable Knight, to whom he dedicated his last booke, and all others in him to doe him that favoure, nay that right, nay that honour, not to conceive that he had a thought that way.

His
His heart was set on the right object, and the bent of his study was for matter of Sanctification, both of himselfe and of his hearers, for himselfe he could profess (and O that all Priests and Pastors could do the like!) he did I say profess to his comfort on his death bed, that he never taught any godly point, but he first wrought it on his owne heart; towards others he was a powerfull instrument to batter the kingdom of the divell, he was a downe-right Preacher and spared no sins, he made many an unconverted sinner to quake and to tremble at his discourses, as Felix did at Paul's, and cast them into a strong fit of legall humiliation; he was an instrument to pull many captives out of Satans snares, many of you can step forth and say he was my spirituall father; he had a searching Ministry to discover the hidden abominations of sin, to strengthen and increase the graces of those that did stand, to quicken those that languished; many have cause to bless God for him, and doe even themselves unto him, as Philemon did to Paul.

From this spectacle before our eyes all of us may learne something for our imitation: doth any one profane God's ordinances by a disemmbled religion? let him forsake it, and flie from it as from a serpent, (for, I speake to the glory of God's mercy, turning his face from Babylon to Jerusalem) so did our deceased brother; doth any one walk before God with an upright heart, let him hold out to the end, run his race and finishe his course both in health and sickness, for so did our deceased brother.

A great man, great in worth is fallen in our Israel, & there will be a great losse of him, his wife shall find...
the losse of a gracious husband; his children shall find
the losse of a gracious father; his sheep shall find the
losse of a gracious shepheard; we of the Ministry shall
find the losse of a grave, learned, & a gracious brother;
the devout Christian that desires to have all his sines
unbowedel and discovered, shall find the losse of a
gracious soule-searching Minister, he that would
have rules to avoid particular sins, and to make pro-
gress in all vertues, shall find the losse of acopious
and experienced directour; he that is wounded in
conscience shall find the losse of a skifull Surgeon,
who in that art was one of a thousand to restore righ-
teousnesse; the vertuous, rich, and humble poore
Christians that feared God, shall find the losse of a
loving friend and a gracious supporter, those that are
in wants and truly religious, shall find (to my know-
ledge) the losse of a liberall reliever and comforter,
nay poore condemned Christians shall find the losse
of acharitable instructour: and what shall I say
more: the whole Land shall find the losse of a zealous
pillar and of a powerfull prevaler with God for the
continuance of our happinesse: so that all had cause to
pray not as the dresser of the barren fig-tree, but as
for a fruitfull tree, Lord let it stand one yeare, nay ma-
ny yeares longer; but the greater our losse is of him,
the greater is the gaine unto himselfe, and as he is
crowned with glory in heaven,so his remembrance to
many of us,will be like that of Iohann to the Jewes, It is
sweet as honie in all mouthes, and as musicke at a banquet
of wine:

This consideration may be of good use for Gods
people; First that they would set a high price on good
Ministers,
Ministers, and afford them a singular measure of love as to spiritual fathers, God honouring them so highly, as joyning them with himself as co-workers in the regeneration and salvation of his people; against whom Satan and his instruments are most enraged: towards such let the affections of God's people be most enflamed; though their persons may be contemptible, yet in regard of their high calling as they are Christ's Ambassadors they are venerable, they are dear unto God; you cannot contemne nor reverence them, but this reacheth unto heaven, and in the last resolution reflects on Christ himselfe, Christ is interested both in the contempt and in the respect you shew towards them.

Secondly, it should reach them another duty, to pray heartily to God for them, that God would give his Vrim and his Thummim to his holy ones; this was the prayer of Moses for the Tribe of Levi: think of them as Saint James said of Elias, That they are men subject to like passions that you are, conceive us not to be of Laodicean temper, to stand in need of nothing; we are no better, nor so good as Saint Paul, and yet good Saint Paul is frequent in his exhortations to the people to pray for him; brethren we had need of your prayers, none more need then we: something it is that Saint Paul in his prayer for the Churches, useth this forme, Grace be unto you and peace, but when he writes to Timothy and to Titus, separated for the service of God, he prays for Grace, Mercy, and Peace, for them. They in speciall manner it seemes do stand in need of God's mercy; pray for such then, and for their continuance, that they may live, be guides to
the blind, lights to them that sit in darkenesse, Instruc-
tors of the ignorant, and by a godly life examples to the flocke over which the Lord hath made them Over-seers.

Get now all the good you can from profitable Ministers while you enjoy them, heare them every Lord's day, as though it was the last day you should heare them; whiles the yeares of plenty last, store up, with good Joseph provision which may preserve your lives if a death should come; like the shell-fish, sucke in that moisture while you are in the waters, which may preserve you on the dry land. When Nilus over-flowed the bankes, the Egyptians were so wise, to dig pits to retaine the water to serve their turne, when the water of the river returned into its channell. Doe thou so for thy soule in regard of the waters of life, store now thy selfe with the bread of heaven, lest thou finde to thy griefe the greatnesse of a benefit in the losse thereof: unwise they are that know not the true worth of blessings but by wanting them, which wisemen had rather learne by keeping them. O carry thy selfe towards them as Saint Irenus did towards that blessed Martyr Polycarpus, many yeares after he did keep fresh in memory the disputations of Polycarpus, his goings out, and commings in, his manner of life, the shape of his body, his Sermons to the people, how he conversed with Saint John the Apostle, and with others which saw the Lord, he could recite what he reported as spoken by them, &c. Such a deepe impression in his soule there was left many yeares after Polycarp was a glorious Saint in heaven; and I beleive that this our bro-
thers unaffected gravity, his wife carriage, and many of his gracious speeches are written with the pen of an adamant in some Christians which will be legible in them so long as they live.

Lastly, let us of the Clergie while we live, do all the good we can, and put forth ourselves with all laboriousnesse before the day of harvest; the gifts of the Spirit are given to profit withall, God gives these ministerial talents to this end; and let us employ our talents to attain this end, while we continue in this Tabernacle, let us not cease to put men in mind of their duty, as Saint Peter professed he would doe; let us pity the case of all disobedient persons: let other fishers, if they thinke good, fish for riches, or for vaine applauses; but let our chiefe aime be to deliver a sinner from the pit of destruction, and rather to speake five words in compassion to save a soule, then five thousand for any sinister end whatsoever: the soule of the poorest man is very precious, and the losse of it cannot be redeemed with a world, it is finite that loseth the soule. O how unhappy are all sinners, how miserable! which would make God's servants shed rivers of teares if they thought advisedly thereof, and mourne over them as our Saviour did over Jerusalem, when he beheld their present security, and foresaw their future ruine, If thou hadst knowne these things that concerneth thy peace, how happy hadst thou then beene? let us then be faithfull and laborious, and so much the rather now ought we to be laborious, to make up this breach for the losse of our brother, if God enables us; the Lord himselfe is the heavenly teacher of this lesson by a just propor-
tion in a like case. Moses my servant is dead, now therefore arise Joshua—be strong and of a good courage; this our brother God's servant is dead, let us therefore who doe by the goodness of God remaine yet alive in a better degree then formerly, be faithfull in our callings, let us be more industrious in reading, in meditating, in conscienceable preaching, and in a holy walking in the feare of God, that so we may repair what we may our great losse by the death of him: and truly we have great encouragements so to do: for as God was with Moses, and promised to be with Joshua, so will the same God, if we continue so doing, make the same word good unto us, he will be with us, he will never leave us nor forfake us, and when this short uncertaine, vaine and wretched life is ended, we are already assurred, that every one of us shall heare to our everlasting comfort, that blessed sentence, Well done thou good and faithfull servant, thou hast beene faithfull over a few things, I will make thee ruler over many things: enter thou into thejoy of thy Lord. Which he for his mercy sake grant unto us all, Amen.

FINIS.
MEDITATIONES
IN DIEBUS DOMINICIS
DE VITA FUTURA, 1628.

Meditations of the life to come.

Or, when thou createdst Man as the last of thy noblest works, that thou mightest crown him as the end and perfection of thy workmanship, Thou madest him a King at first, gavest him rule and dominion over all the Creatures of the Earth, Thou entertainedst him like a Prince by bringing him into a most stately Pallace, covered over with a glorious Arch, embossed with infinite studs and spangles of gold. Thou madest him a royall feast with all the varieties and dainties that were on earth. Thou placedst him in thy own Garden where all his senses were satisfied with unutterable delights, there thou guardest him with innumerable Angells and permitted
Meditations of

ted it him to walke in thy owne Walk as a companion for thy selfe. But that man might be taught an eternall lesson of humility, the commission of that one sinne in eating the forbidden fruit, cost him his life and the losse of all his happinesse together, and derived an everlasting curse and corruption upon all his posterity. But yet such was thy exceeding goodnesse, O God, that rather then thou wouldst loose the company of so noble a creature, thou devisest a means to redeem him, and thereby to joyne him nearer to thy selfe in more glorious mansions and farre greater pleasures, both for duration of time and extention of delight.

Glorious things are spoken of thee thou City of God, thou Mount Sion, thou Heavenly Jerusalem, thou City of the great King, for by divers such names art thou called. This is the place wherein the Ancient of daies hath chosen to dwell, whose most glorious presence so illightneth that Imperiall seate, that the darkest corner of Heaven (if I may so speake of such infinite brightness) is farre lighter then the greatest splendour of the Sunne

2.

The heavenly Jerusalem.

Heb. 12. 22.
the life to come.

Sunne shining in his full strength. There are the innumerable company of Angels, those celestiall quires with most melodious * ayres continually lauding and praising him that sitteth upon the Throne. There are those innumerable numbers of the spirits of just and perfect men, out of all Nations, kindreds and people, standing before the Throne clothed with white robes, and palmes in their hands, giving glory, wisdome, thanksgiving, honour, power and might to God for ever and ever. When we but consider what company we shall meet with in Heaven, we neede not be curious to search after the exceeding joyes which God hath there provided for their entertainment: onely let us content our selves with what we read in general and be ravisht in the reading of it, that eye hath not seen, ear hath not heard, neither is the heart of man able to conceive the things which God hath prepared for those that love him. If the onely delight we have here be in the communion with the Saints on Earth, how shall our delight exceed in Heaven, where we shall meet with innumerable Saints that

*Que cantica?
que organa?
que cantilenae?
que melodiaeibi
fine fire decantabuntur
Sonant ibi semper
melissua hymnorum organa,
Revel.7.9, &c.

1 Cor. 29.
there shall bear us company for ever.

But this is not all, for that which shall there most of all delight us, shall be the sight of God, that beatifical vision which the *Ancients so much speake of, to wit, the beholding of God face to face. That is to say, a plaine, full and familiar revelation of himselfe to us, so much as our natures are capable of, a figureative kind of speech taken from the direct beholding of one man by another, whereby the beauty of the face is the better discovered, and it is called the Face of God by a phrase taken from men, because the perfection of beauty in man or woman is in the Face, which chiefly delighteth the eyes, and therefore God in discovering his beauty to us tarmes it by his Face. Hence are those sweet descriptions by the Bride, or her heavenly Bridegroom throughout the Canticles by his Eyes, his Lippes, his Mouth, his Haire, his Teeth, &c which all concurre to beautifie the face of man, but yet all so farre short to represent unto us that which is signified by the Face of God, that if all the excellency of beauty in the faces of all the men and wo-

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3.

Beatifical Vision.

* Ubi Species et viso faciei ad faciem, ubi p'ena scientia in omnibus & per omnia, ubi summa Dei bonitas cornitior & lumen illuminans a S. Aia glorificetur. Aug. Manc. 7.


* ανθρωπος.
men in the world were united into one singular perfection: yet it would not so much as decipher unto us one ray of God's glorious countenance that shall shine upon us in Heaven. *In his presence (saith the Psalmist) is fullness of joy; and it is the fullness that makes up the joy.* Hence it is that in the earth the soul can have no true joy, because it can have no fulness, nothing in earth can fill the desires of it; for when we have heaped up never so many pleasures, never so many delights we still desire more. The reason is, the soul hath not yet attained those delights that will fill it, nor ever will, till it meet with him that fills heaven and earth, and then will it everlastingly fill itself. For beyond fulness there is no appetite.

But this is not all, our delight in Heaven that we shall behold, the inexpressible beauties of God issuing from his glorious countenance; but herein is the singularity of our joy, that we shall be wonderfully taken with his beauty, and our souls inwardly ravished with the things that we shall behold. Let us resume that former instance, which is the.

4. *The delight of the soul in Heaven.*
oftnest used in Scripture to express the joyes of Heaven, viz. of the Bridegroome and the Bride. If the Bridegroome appeare never so lovely in comeliness of body and condition; never so amiable in the endowments of minde; yet if the affections of the Bride be not inflamed with a love of them, if the prize them not above all, if her heart be not thereby tied to him with a constant and perpetuall tye; by how much she is deprived of these, by so much is shee dispoyled of her chiefeft comfort. But here is the excellency of our state in Heaven, that we shall behold from the face of God most singular beauties beyond what we are able to speake or think. And which is more, our soules shall be continually ravished with a delight of them; nothing shall bee able to make our joyes either to faint or to faile, for that nothing can separate betwixt God and the glorified soule, either to darken those beames of glory shining upon it, or to diminish its joyes in the fruition of them. For sinne which made all the bate betweene God and us we left behind us with our flesh, for it could not follow us into
into heaven, and together with sinne wee parted with all our miseries, all our griefes and feares, and other calamities the wretched fruits and effects thereof, which the Scripture tells us shall be there abolished, when it tells us that all teares shall be wiped from our eyes. There shall be no matter nor cause of griefe in Heaven, but only of joye unspeakable and glorious.

And how can those joyes bee otherwise, when God from whom they flow is infinite in power to make them so, and everlasting in goodnesse and love to them who shall be made partakers of them. When Christ who hath purchased this glory for them, contracts with his Father that his children shall enjoy it, John 17.24. Father I will that they whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me. As we received from his fulness a measure of grace on earth, so shall we an exceeding measure of glory in heaven. We see when the Sunne shineth how it illightneth all parts of the world on which it shineth; how light then is heaven when every part
part of it is in itself farre brighter then the Sun; and when God whose eyes are ten thousand times brighter then the Sun there shines in perfect glory. And therefore excellently doth that beloved Disciple describe that place, Revel.21.Ver.23. The City, faith he, hath no need of the Sunne (admitting it to be meant of Heaven) neither of the Moon to shine in it, for the glory of God doth illighten it, and the Lambe is the light thereof. Every Saint shall shine there like a Starre, and shall contribute their light for the beautifying of that most glorious place. O, what light will there be in Heaven when we shall see so many Suns. Nay, God would loose of the end of his creation of heaven, if the Saints did not there behold and enjoy infinite glory and delight. For he made it not for himselfe, (sith all places are alike to him who fits heaven and earth;) but therefore did hee make it with such infinite variety and perfection of beauty, that there his Saints might sit with him and sing his praises for evermore. When the soule of Saint Austin was carried up into the third heaven, in those his divine Meditations
ditations of the joyes thereof, considering the unmixed pleasures of that place; that rest was there without labour, dignity without fear, riches without losse, health without sickness, abundance without want, life without death, felicity without calamity, and eternity without vanity. But when he had further brought into his ravished mind those most melodious Ditties of the Angels, and delicious Songs of the Saints, and such other delicate Musicke that was in heaven, he breakes forth into this celestiall rapture, O how happy should I be, if I might but heare some of those sweete Songs that are there sung in honour of the blessed Trinity, but if I might bee vouchsafed to be one of those heavenly Quiristers that might sing but one song to the Lord Iesus Christ of the sweet Songs of Sion, it would be a felicity too high for me.

Oh who would then fasten his delights on any pleasure that can here be offered unto us, when as the greatest felicity in this world, if we should compasse Sea and Land for the obtaining of it, is but like that of the grass, which in the morning flourisheth and groweth...
Vanity of life.
Job. 2. 4.

Vita (inquam) mea, vita fragilis, vita caduca, vita que quan-
to magis crescit, tanto magis de-
crescit, quanto magis procedit, tanto magis ad
mortem accedit.

Vita fatalex or
umbraticaplena
laqueis mortis.

Nunc gaudeo,
statim risi: or:
nunc vigoro, jam
infirmor, nunc
vivo, statim mor-
ror, nunc felix
appareo, statim
miser, nunc ri-
deo, jam fecisc-
omnia mutabil-
itarii subjacent,
tut nihil una
hora in uno
status permane-
neat. Aug.
Soliloqu.

* Joel 7. 9, 10.
Vanity of health.

* Non est vi-
vere sed valere
vita.
man of Shunem, who abounding (I conceive) in many outward felicities, yet wanting a child which she esteemed above all, refused the Kings favour in respect of this blessing. It is likely the Prophet for the kindness she shewed him would have satisfied her desire in any thing, yet neither honour, nor riches, nor preferment, nor the favour of a King (which many thousands would have coveted) could content her, but she secretly asked that question that Abraham asked of God, O LORD what wilt thou give mee since I goo childlesse. The Prophet granted her a sonne, never woman bare him with more joy, when this sonne was growne up, and her joy encreased with his years; how quickly was this incomparable jewel snatcht from her, on morning he fell sicke in his head and dyed ere none. All that pretinessse and beauty that was in the childe is now vanished, and all that wonderfull joy of the mother that was bound up in the life of her son, was now dissolved into more sadnessse and hearts grieffe, then if she never had enjoyed the benefit.
What is said of life and health may be said of all things in the world besides. 

Love not the world (saith the Apostle) 1 John 2, v. 16, 17. nor the things in the world. And he gives the reason by summing up the things of the world, and dividing them into 3. parts, For all that is in the world (saith he) is either the lust of the flesh, the lust of the eye, or pride of life, and then in the next words he heweth the vanity of them. But the world passeth away and the lust thereof, 

But these generals will be better discerned by discovering the vanity of these 3. particulars, Beauty, Riches, Honour, being the lively characters and exact expressions of the lusts of the flesh, of the eye, and pride of life, and which are indeed the grand impostors, and bewitchers of the whole world, and oftentimes steal away the hearts of God's owne people.

For Beauty, we may at once see both the power and the vanity of it, in that it insnared and beguiled the holiest, the wisest, and the strongest of men: David, Solomon and Sampson, how deare did those delights cost them, with how many afflictions were those bitter pleasures.
pleasures attended, in somuch as it cost the last his life, the other his Kingdom, and the first his contentment. For from that time to the houre of his death David was not quiet from vvare, from rebellions, from treasons, from troubles brought upon him by his owne bowels. Nay, let a man behold the greatest beauty that can possibly bee in the person of any, let the face be never so amiable for colour and favour, let the body bee never so comely for feature and shape, let the skinne bee as white as the Lilly, and embrodered over with purple veines; adde to this, the most gracefull motion that ever vvas in any creature, yet were the mind of man by exemption of unruly affections, but permitted to be wise, and to pause upon this pleasant vanity, and but consider that if this faire body was smitten from God with the boyles and botches of Job, what an ugly spectacle it would be, or what by addition of some little more time it will be, when it shall be withered and rivelled together with age, or if that be not, when it shall be turned into a rotten carcasse. Certainly the soule
soule of man would never rest till it had sought out a farre more glorious delight both for the excellency of being and lastingsness of continuance, and therefore most true is that which the wisedome of truth hath uttered, *Favour is deceitfull, beauty is vanity, so vaine, that the least ague doth change it, a small sicknes doth wast it, a little time doth fade it, a little sorrow doth melt and consume it.* *When thou with rebukes (saith David) doest correct man for iniquity, thou makest his beauty to consume like a moth.*

For Riches, if in the obtainement of them wee doe but looke upon the ends of Judas and the Rich Glutton, it might make us very slow to covet them, much more to affect them. For besides their vanity, that they take to themselves wings and flie away, how many are the miseries that attend upon them, in the getting, keeping and parting with them? But if to these, they be gotten with an ill conscience, and enjoyed without godlinesse, they are snares and thornes, nay very plagues and Scorpions unto us; fuell to our lufts, lets to our prayers, and blocks
in our waies of piety and devotion. No sin is such a canker to grace and holinesse, as is the sinne of covetousnesse, πιπερία (an extraordinary desire of heaping up riches.) The Apostle Paul maketh it cleare by telling us, *Tim.* Cap 6. v. 10. That the love of money is the root of all evil, which while some lusted after erred from the Faith and pierced themselves through with many sorowes. No tongue can express a worse effect, and from that effect greater misery then Apostacy from God, which is usually accompanied with fearfull sorowes if not despair, witness that lamentable story of Francis Spira, who from this root of covetousnesse to continue his Offices and meanes of getting, denied the true profession of the Gospell, wherein he had greatly profited, and subscribed to Popery which formerly hee had renounced and so fell into that intolerable misery of despair of his owne salvation.

For Honour and Ambition, if examples doe give instructions, as they then doe, when judgements are declared upon them, wee need goe no further for search of this vanity then
then in Nimrod, Nebuchadnezzar, Darius, Alexander, Caesar, &c. what vast desires were in them all for enlarging their Kingdomes, even to the clouds, what infinite care and painestooke they for the compassing of those desires to the hastning of their ends, and vvafting out their lamps of life, and yet all their glorious Raignes are now shut up in vanity, their remembrance is as if they had never beene, nay let the desires of man be filled vwith all the earthly glory that is to be found in the vwhole vworld, and let his heart cheare in it as much as may bee, yet that it might appeare to fraile man, that the highest vworldly happinesse is not exempted from that condition of vanity, vwhich God and nature hath inseperably tyed to it, some crosse or misery that the vviseft man could never fore-see, shall ever attend high place to make it irksome and uncomfortable, if not to overthrow the horse and the rider, and cast downe the Ambitious man lower then the dust. Innumerable examples might be produced to prove this out of Histories in all kinds: I vvill take but one for
all out of the best of them, *The Booke of God*, Haman (wee know) wanted not for as much honour as could be heaped upon a man; Prince and people were all but as instruments to contribute to his happiness: and yet a (wonderfull thing) the want of a cappe from poore Mordecai, whose head he might have taken off at his pleasure marred all his mirth; a silly crosse one would thinke to vexe a wise man, yet God put such a thing into it, that it did not onely quite bereave this proud man of all his joy, but never left him til it cast him down from the top of all his honour so low, as that his place could no more be found. To proceed higher, and as farre as earthly felicite can stretch unto, let honour and high place, and all the outward pompe of this world bee conferred upon a godly man, and let this man have ability from God to beare it, so that no whit of God's glorie bee lost, nor any of God's graces in him diminished, (which rarely happens to high place) yet that the most glorious state of man might still bee subject to that vanity, which is over all created felicity,
Meditations of

some Envy, suspicion, jealousy, disdain, &c.
or other accident shall always attend earthly glory, to make it miserable. A better instance cannot be given then in holy Daniel, whom when that great Darius had advanced (merely for his virtues without any suing or seeking of his owne) above all the Presidents and Princes in his Kingdome, this very thing wrought such envie and disdain in the hearts of the Princes against him, that although, as the Text saith, There was neither error nor fault found in Daniel, yet they never rested till they had cast him from the height of his happiness to the lowest pit, even a Denne of Lions. To summe up all in this one period, Give me a man endowed with all the excellencies that have beene in any since the Creation, let him attaine to the Learning, Wisedome, Riches and Glory, of King Salomon, let him be as wise for counsel as Abitophel, let him have the meeknesse of Moses, the couragge of David, the strength of Sampson, the patience of Job, the innocence of Isaac, the eloquence of Paul, the beauty of Absolon, that from top to toe had no blemish in
in him, yet what is all this but admired vanity? All this pomp shall not follow him to the grave, the wormes and dust shall devour both it and him. The Prophet David makes this Epitaph for him. His breath goeth forth, he returneth to his earth, in that every day his thoughts perish.

How incomparably excellent then is the glorie of Heaven, where none of these changes shall be, where shall be wonderfull advancement, but without Injustice, abundance of glorie, but without Envie, infinite wealth, but without woe, admirable beautie and felicitie, but without vanity or infirmity. Here shall the patient sufferings of the Saints be amply rewarded, and all the rage and spite of their enemies on earth, shall instead of doing them hurt, adde much to their crowne of glorie, here shall all those scoffes, those bitter gybes and jests against the pueritie of God's children, be turned with horrible amazements and terour into the boosomes of wicked men, when they shall behold with anguish of spirit what they here jested at. That onely the pure in spirit
spirit shall see God and behold his glory.

Other my soule, lizth by these few instances thou must take a scantling of the vanity and miserie of all worldly happiness, raise up thy desires to that blessed place where is fullness of joy and pleasures for evermore, To him in whom is no variety nor shadow of change; to that company which everlastinglingling sing and are never sad. Think with thy selfe when thou seest and delightest in the beautie of any creature, bee it wife, children, houses, lands, &c. that these are but vanities under the Sunne; to put thee in minde, that true felicities reach as high as Heaven, and were they as glorious as the Sunne it selfe, yet they are not freed from clouds and darkenesse and many eclipses, which shew their emptiness and inselicitie. Nay, wee know not when we behold them in their highest perfection, whether they will not turne to bitterness at the last. Hazael looked amiably upon Elizens, yet that good Prophet wept when hee saw him, as beholding the abundance of evill which that goodly person should afterwards execute. The eye is not satis-

9. Application to the soul.
Ibi est summa felicitas, summa jucunditas, vera libertas, perfecta charitas, eterna securitas & secura aeternitas.
fied with seeing, nor the eare filled with hearing, faith the wise man. The more a man covets and hunts after the things of this life, his desires are hereby more enlarged, but not his contentment; for the mind is not pleased in that it is not satisfied.

Get thee gone then, O my soule, and flie hence to those celestiall mansions where only thou shalt finde rest, there, there shall all thy desires be filled, there shall the presence of God replenish thee with unutterable delights, there onely shalt thou heare the voice of joy and gladnesse, and sorrow and mourning shall flee away, divorce thy affections from sin and from all the pleasures of the world though never so deare to thee, and marry them to Christ, thy gaine shall bee great, thy glory greater, even life and happiness for evermore. Why shouldst thou stay and abide any longer here amongst the enemies of thy peace, amidst so many sorowes and afflictions pursuing thee for thy sins? Who would not forgoe a cottage to gaine a Kingdome? who would not exchange a few fraile comforts of this life, for those permanent joyes

Eccle.1.8.  

Io. Conclusion.

Delicatus es & hic via gaudere cum aculo & postea regnare cum Christo Hieron. Epist. a Heliodor.
joyes of blisse? why wilt thou any longer settell thy heart upon that which is nothing? what are the choiest delights here below being rightly ballanced, other then 

vanity and vexation of spirit. Cease then to admire any outward excellencies and be wholly taken with those resplendent beauties that are in the face of thy Saviour, to whom ere long thou shalt be married, and partake of that great feast with which hee will entertaine thee at that vwedding day. Carke and care onely for those durable riches that shall then abide with thee when thou shalt bee here no more. Hasten and hunt after the honour and happiness of the Saints; there is no prefferment like being in heaven, possesse thy selfe of him who hath beene thy God from thy youth, who hath many a time raised thee up with his comforts, when thou hast beene in the Valley of the shadow of death, who hath beene the portion of thine inheritance, and hath maintain'd thy lot: forsake him not and hee will bring thee to honour at the last, to such honours as all the glory of this world cannot reach unto. He that made heaven
for his owne Children, can onely declare the joyes of that place: Returne then into thy rest O my soule, from which thou hast long wandered. Be content to part with any thing on earth which thou canst not keepe, to gaine every thing in Heaven, which thou canst never loose: drowne all thy delights in those sweete contemplations of heavenly blisse, pressse hard to this marke, strive for this victorie, fight for this Crowne, lay bold on eternall life, and let nothing in this world take away thy Crowne.

* * *

FINIS.