

A PATTERN for all,
especially for Noble and Honourable Persons,
To teach them how to die Nobly and Honourably.

Delivered in a

SERMON

Preached at the solemn interment of the corps

OF THE

Right Honourable

ROBERT EARLE of Warwick.

Who aged 70 died *April* 19. And was Honorably buried,
May 1. 1658. At *Felsted* in *Essex*.

By *Edmund Calamy* B. D. and Pastor of the Church at
Aldermanbury.

Psal. 82. 6, 7.

I said, Ye are Gods, and all of you are children of the
most High, but you shall dye like men, and fall like one
of the Princes.

Rev. 14. 13.

I heard a voice from heaven, saying unto me, write,
Blessed are the dead which die in the Lord, &c.

Illius est nolle mori, qui nolit ire ad Christum. *Aug.*

Nobilitas sola est atque unica virtus.

De imperatore Theodosio fertur magis se gaudere quod membrum Ecclesia Dei esset, quam caput imperii. *Aug.*

Ultima verba morientis Grynnaei.

Ut nunc triste mori est, sic dulce resurgere: quondam
Christus ut in vitâ, sic quoque morte lucrum.

In terris labor est, requies sed suavis in urnâ,

In summo venient gaudia summa Die.

LONDON, Printed for *Edward Brewster*, at the *Crane* in
Pauls Church-yard. 1658.

TO THE RIGHT HONOURABLE *ROBERT EARLE* of
WARWICK, *Baron of Leeze*.

Right Honourable,

The *noble favours* which I received from your *deceased father*, are so many, that I can never *sufficiently expresse* them, and (I hope) shall never be so *ungrateful* as to *forget* them. The chiefest requital I can now make for them, is to pray for your *Lordship*, That as you are his *heire*, and *inherit* his estate, so you may also *inherit* his *virtues*; And that whatsoever was *good* in him, may *live in you*.

For as it is a happinesse, when a *sonne* is descended from religious Ancestors (he being hereby made partaker of their good *counsels*, *prayers*, and pious *examples*) so also it is an invaluable blessing, when a *father* hath *religious and virtuous**-children. It was a sad complaint of *Augustus*, *O that I had lived a Bachelor, or dyed childlesse!* And concerning *Marcus Aurelius Antoninus*, that he had been perfectly happy, had he not begotten such a wicked sonne as *Commodus* was. And that he did injure his country in nothing, but in being the father of such an ungodly child,

Hoc solo patriae, quod genuit, nocuit.

Some children are *blots* and *blemishes* to their *Parents*, as *Manasseh* was to *Hezekiah*. My prayer for your *Lordship* is, that you may be an *honour, glory, and crown of rejoicing* to your *Family*, and by your *godly and virtuous lifemake* your *Father* (though dead) to enjoy a *kind of happiness upon earth while you live*. And that you may *embalme his memory to posterity by the spices, and sweet odours of your godly life, and conversation*.

It ought not to be forgotten, but for ever to be remembered, That your *Lordship* may not unfitly be called *the Lords Passeover*. For when he took away by death your only *sonne and heire*, he *passed over* you, and instead of the *Father* took to himselfe the *Grand-father*. This *remarkable Providence* is alone sufficient to teach you to *pass the time of your sojourning here in^{*}feare*; and to *purge out the old leaven of sinne and iniquitie, that you may be a new lump of sincerity and truth*; and thereby have an *undoubted interest^{*}in Christ your Passeover, who was sacrificed for you*.

This ensuing *Sermon* was preached at your *Fathers funeral*, and it is now dedicated to your *Lordship* as yours by *birth-right*, and by many other obligations. It will much conduce (if put in practice) for the encouraging of you in wayes of *holiness, and righteousness*. For it teacheth wherein *true Nobility* doth consist, and that nothing makes a man *truely noble*, but *pietie, and godlinesse*. *Sinne defiles* a person and makes him *vile and loathsome*, though otherwise never so honourable. *David*

calls a sinner a ^{*}vile person, and his sonne *Solomon* calls him a *loathsome person*. *Antiochus the great* because ^{*}of his wickednesse, is stiled by *Daniel* a *vile person*. Sinne makes us not onlylike unto *dogs*, ^{*}vipers, and *swine*, but unto *devils*: Nay, Sin makes us *devils*. Christ himselfe calls *Judas* a *devil*: and saith, *Revelations* • 10. The devil ^{*}shall cast some of you into prison, &c. meaning thereby wicked and devilish men. He that is a *slave* to his *lusts* is *base*, and *ignoble* though a *King* or *Emperour*. Nobilitie without virtue is but as a *scarlet roabe* upon a *leaprous body*. A true Christian is of a noble extraction. He is the *adopted Sonne of God*, *brother to Jesus Christ*, *heire of God*, and *co-heire with Christ*. He is partaker of the *divine nature*, and without all controversie the *Noblest man* in the world. The Lord give you grace to believe this, that as you are nobly borne in reference to your *earthly extraction*, so you may be borne from above, and borne of God in reference to your *heavenly original*.

This *Sermon* will likewise instruct your *Lordship* how to *dye nobly and honourably*. And that is, to *dye in the faith*. He that *dyes in his sinnes*, must of necessity be *condemned for his sinnes*: but he that *dyes with a true faith in Jesus Christ*, shall certainly live for ever *in heaven with Christ*. It will teach you to build your *Sepulchre* in your *earthly Paradises*, and in the midst of your pleasures to remember your latter end. This will be a *golden bridle* to keep you from *unlawful*, and to moderate the use of *lawful pleasures*. It *sets* before you a *double pat-*

terne for your imitation. The lives of the ancient and religious *Patriarcks*, and many *commendable*, and *praiseworthy* things in your *Fathers life*. And if your *Lordship* will endeavour to write after these *excellent copies* and live as they lived, you will be *happy* both in life and death, which that you may be, is, and shall be the prayer of

My Lord,

Your humble servant in Christ Jesus. EDMUND CALAMY.

A SERMON Preached at the Funeral OF THE Right Honourable *ROBERT EARLE* of WARWICK.

Heb. 11. 13.

These all dyed in Faith.

These words are a *description* of the *constancy* and *perseverance* of the *Old Testament Saints in holinesse*, notwithstanding all the difficulties and discouragements they met with. They did not only *live* in the faith, but they *continued* in it till death, and *dyed* in the same faith in which they lived. *All these dyed in the faith.*

In the words we have two parts. First, The *persons* mentioned. Secondly, The *things* mentioned concerning these persons.

1. The *persons* mentioned, *these all*. That is, (as some would have it) all the forementioned Saints, *Abel, Noah, Abraham, Sarah, &c.* (except *Enoch* who dyed not, and yet continued in the faith, and in that faith was taken up) *These all*. But I conceive that the *Holy Ghost** principally and directly, intends only such of the forenamed *Saints*, who were heirs of the land of promise, and sojourned in *Canaan* as in a strange Country. *These all*. That is, all those who lived in the *second world* after the flood, *Abraham, and Sarah, Isaac, and Jacob; the Husband, and the Wife; the Father, the Son, and the Grandchild.* These all.

2. The *things* mentioned concerning these persons.

1. It is said *they dyed*. These all *dyed* 〈 in non-Latin alphabet 〉 . Though they lived long, and many score of years longer than we now do, yet they *dyed* at last. Though they were very *godly*, and *religious* persons, though *verynoble*, and *honourable* persons, yet they *dyed*. These all *dyed*.

2. It is said, *That they dyed in faith*, 〈 in non-Latin alphabet 〉 . They died according to the faith in which they lived, 〈 in non-Latin alphabet 〉 is here put for 〈 in non-Latin alphabet 〉 , or 〈 in non-Latin alphabet 〉 as ver.9. 11, 17. *They died according to the faith; that is, in the faith, *in •ide, seu •ide, seu per fidem*. If you would know what this faith was in which they died, you must take notice of what followeth in the text—*not having received the promises, but having seen them afar off, and were perswaded of them, and embraced them, and confessed that, &c.* God had promised that the *Messias* should come of their seed, and that in him *all the nations of the world***should be blessed*. God had promised that he would give them the land of *Canaun*, and not only an *earthly*, but an *heavenly Canuan*. Now all these died, *perswaded of the truth of these promises, embracing*,**or* (as the Greek word signifieth) *kissing them*. They *saw them afar off, and beleevved them*. Even as a *Mariner* that hath been long at sea, when he **seeth afar off the desired haven, claps his hands, and skips for joy*. So did these holy men. By the *prospective glasse of faith*, they saw the performance of that which came not to passe till foure

hundred years after, and rejoiced in it as if already fulfilled. They died in the faith of the *Messias*, beleiving not only that he * should come in the flesh, but expecting salvation, and life everlasting by him only. They died perswaded of salvation by Christ, and *embracing, saluting, and kissing* the *Lord Jesus*. They died in the faith of the promised land of *Canaan*, and they died looking, waiting, and resting upon God in Christ for a *better country, which is an heavenly*, ver. 16. In *a word, they died beleiving they should go to that *City which hath foundations, whose builder, and maker is God*, ver. 10. This was that *blessed, happy, and noble close, and end* of daies which these godly and honourable *Patriarks* made. *These all dyed in faith.*

From the words thus expounded I shall gather these following inferences.

**Doctrine 1.*

That though a man liveth never so long, yet he must die at last. *These all dyed* though they lived long. *Abraham* lived one hundred seventy five years, *Isaac* one hundred eightie, *Jacob* one hundred fourtie seven, and yet died at last. Before the flood, some lived seven hundred, others eight hundred, others nine hundred years▪ but it is added as the *common Epitaph* of them all, *Mortuus est, he dyed*, Gen. 5. 8, 14, 17, 20, 31. *Death* is the *haven* of every man, whether *King, or beggar, rich, or poor*. **Death* is the *gulf* which will swallow us all up. Length of time cannot prescribe against death. The *longest day* will have a *night*, and the *longest life* a *death*. This life is nothing

else but *prolixitas mortis* (as one saith) *ortendentia ad mortem*. A *lingring kind of death*, or a *pacing*, or *journeying* to death. Some have a longer journey than others, but all must come to their journeyes end at last. There is a *statute* in heaven for it, *Heb. 9. 27. It is appointed for all men once to dye*. And death is called *the house appointed for all living*, *Job 30. 23*. And *the way of all the earth*, *1 King. 2. 2. All flesh is grass*, *Isa. 40. 6*.

* Now then, if they who lived so long died at last, much more must we, who are *dwarfes* in years in comparison of them, and who are *nearer death* when first borne, than some of them were when *an hundred years old*. Let me beseech you *frequently, solemnly, and seriously* to consider, That though we live never so long and labour by *physick, and temperate diet, and wholesome aire* to prolong our lives, yet we must die at last. As the King of *Persia* told *Constantine*^{*} the Emperour, when he had shewed him all the wealth of *Rome*; These are indeed (saith he) wonderful things which you shew me, but I plainiy see, that as in *Persia*, so in *Rome* also men are subject to death. *For dust we all are and to dust we must all returne*. We must say to corruption *thou art my Father, and to the worme, thou art my Mother and my sister. We have here no abiding City*. As we had a day to come into the world, so we shall have a day to go out of it. The nature of man is wonderful prone to dreame of an *eternal abode*, and of a *lasting happiness* here upon earth. Saint *Austin* tells us of certain hereticks called *Aeternales*, because they held the world to be eternal. We have many

such *Eternalists*, who phancy to themselves a kind of eternitie here upon earth, and are ready to say with the rich foole in the Gospel, *Soul*take thy ease, eat drink and be merry, thou hast goods laid up for many years*, and in the mean time forget what God said to him, *Thou foole, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?* It is said of wicked men, *Psalm 49. 11. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations, &c.* They are ashamed to utter any such thing, but their *inward* thought is that they shall abide for ever. Then it followeth, *ver. 13. This their way is their folly, yet their posteritie approve their*sayings. Nevertheless man being in honour abideth not, &c.* Though he thinks he shall abide, yet neither he, nor his heires shall be continued, but *the shall be like the beasts that perish.* Therefore we had all need to pray *Davids prayer, Lord make me to know mine end, and the measure of my dayes*what it is, that I may know how fraile I am.* There are few who know *practically* and *applicatively* how fraile they are. Most men say they are mortal, *magis usu quam sensu*, more out of custome than feeling; for they live as if their lives were riveted upon eternitie, and as if they should never come to a reckoning.

Heu vivunt homines tanquam mors nulla sequatur,

Aut velut infernus fabula vana foret.

Let us supplicate unto God, That he would teach us effectually to remember our frailtie, and to consider that

there will come a *dying time*, and that it will come *certainly, shortly, uncertainly, suddenly and irresistibly*.

1. That it will come *certainly*. There is an *oportē* for ^{*}it. *We must all appear before the judgement seat of Christ, &c.* There is nothing certain in *life* but *death*.

2. That it will come very *shortly*. It is not long, but ^{*}we must all go down to the *house of rottenness*. This life is but as an *hand-breadth*, as a *vapor*; &c. *swifter* than a *post*, and passeth away as the *swift ships*, and as the *Eagle that hasteth to the prey*, it is nothing else but a *salve vale*.

3. *Uncertainly*, as to the *time when, the place where, and the manner how*. Your *Almanacks* will tell you when the next *Eclipse* of the *Sunne* and *Moone* will be. But there is no *Almanacks* will tell you when the *Eclipse* of your lives will be. This comes *uncertainly*; And therefore ^{*}*uncertainly*, to provoke us to be *always ready, because we know not in what hour the Son of man will come*, Matth. 24. 42, 44.

4. That oftentimes it comes *suddenly like a thiefe in the night*, 1 Thef. 5. 2. Like an *evil^{*}net* in which the *fishes* of the sea, and a *secret snare* in which the *birds* of the aire are suddenly caught, *Eccles.* 9. 12. *Luk.* 21. 35. *Psal.* 73. 19.


5. That it comes *irresistibly* like *paine upon a woman with childe*, 1 Thef. 5. 3. Death will not tarry till we be ready for it. The *young man* as *Gregory* the great relates it) when he saw he must die cried out, *Inducias Domine*

usque ad mane, Lord tarry till to morrow; but God would not heare. Death comes *unavoidably*, and if it findes us unprovided, it sends us to hell without remedy. Adde to this

6. *It comes but once. It is appointed for all men once to die.* When once dead, no living againe to provide ^{*}better for death. And therefore we had need be careful *ut semel pie moriamur* (as *Paraeus* saith) *that we may once die^{*}well;* for we cannot live again upon earth to live better.

7. That *after death comes judgement*, and after judgement everlasting happinesse, or everlasting misery. Death is nothing else but a *passage* to judgement. A *thorough-fare* to heaven, or hell.

Did we consider these things, and consider them seriously as we ought to do, it would work very many gracious and most glorious effects in us. Therefore *Moses* saith ^{*}very emphatically: *O that men were wise, that they understood this, that they would consider their latter end; and prayeth very earnestly. So teach us O Lord to number our dayes, that we may apply our hearts unto wisdom.* The very heathens have been much in the meditation of death. *Plato* tells us, that *true Philosophy* is nothing else but a *meditation of death*. The *Egyptians* in all their great feasts had a *deaths-head* served in as one dish, to teach them sobrietie and temperance in eating and drinking. This meditation if sanctified will be

1. A sovereign antidote against all sin. *Sume hoc remedium contra omnia peccata.* Would you have a *preservative* against all sin. Remember thy^{*}latter end and thou shalt never do amisse. As a copy is then safest from blotting when dust is cast upon it, so are we from sinning while we remember that we are but dust. Jerusalems filthiness was in her  , because she remembred not her latter end, Lam. 1. 9.

2. It will marvellously weane us from the love of the world. It is the Apostles argument, 1 John 2. 15, 16, 17. Love not the world, nor the things in the world;—for the world—passeth away. It passeth away as Jonas his gourd when he had most need of it; And as Absoloms mule which passed from under him, and left him hanging on the tree. To what purpose do we provide *multum viatici*, when we ^{*}have but *parum viae*; much victuals, when we have but a *short journey*? The like argument is used, 1 Cor. 7. 29. 30, 31.

3. It will make Jesus Christ and his righteousness very pretious to us. For it is Christ only that can unsting death, and sweeten it, and make it comfortable and desirable. And therefore the Apostle accounts all things dung and drosse, that he might gaine Christ and be found in him at that great day, not having his own righteousness, ^{*}but that which is through the faith of Christ, the righteousnesse which is of God by faith. And St. John ^{*}saith, Blessed are the dead which dye in the Lord, for they rest from their labours, &c. He that dies in Christ, shall certainly go to Christ.

4. It will *exceedingly quicken us to provide effectually, and to speed and hasten our provisions for heaven.* There is nothing will more provoke us to labour for that *life which never shall have an end*, than the serious consideration *that this life will shortly have an end.* These all died. This is the first inference.

The second Doctrine.

* That the *best* of men must die as well as the *worst* of *men. *These all died.* These *godly* persons died, as well as others. *Abraham the Father of the faithful, and Sarah the Mother of the faithful. Godly Isaac, <...> Jacob. These all died.* The husband, and the wife. The father, the child, and grandchild, all *godly*, and yet *all these died.* The *first* that ever tasted of death was a *godly man*, evengodly *Abel.* For the *godly* have the same *principle of mortality* within them which others have. *They dwell*in houses of clay, whose foundation is in the dust.* And they have the same *remainders of sinne* in them to make them liable to death which others have. They have *idem fundamentum mortis, & idem demeritum.*

But besides these, there are *proper* and *peculiar* reasons why the *godly* must die not only as well, but rather than others. For,

1. They shall never be freed from *sickness, sorrow, and laborious employments.* They shall never *have all teares wiped from their eyes* till they die.

2. They shall never be free from the *persecutions* of *wicked and ungodly men*, and from the *temptations* of the

devil till they die.

3. They shall never be rid of the *body of sin*, till they put off the *body of the flesh*.

4. They shall never be *perfected in grace* till they die.

5. They shall never see *God face to face*, never be with *Christ in glory* till they die. They shall never be *cloathed* with the *house* which is from above, *till* they be *un-cloathed* of their *earthly Tabernacle*. Therefore blessed be God that they must die. For *if they had hope only in this life, they were of all people most miserable*.

*-O that I could perswade the people of God to look upon death with a paire of *Scripture-spectacles*. Death in it selfe considered, is the King of terrors, and of all *terrible things most terrible. It is as a fiery serpent with a biting and destroying sting. But to you that are in Christ <...> all comfortable things most comfortable. It is as a <◇> without a *sting*. It is (as the *brazen Serpent* was to the *Isralites*) not a *hurting*, but a *healing Serpent*. It is your birth-day. *The birth-day of heavens eternity*. It is not an *annihilation*, or *utter extinction* of you, *-but an <in non-Latin alphabet> as the *Apostle Peter* calls it, *A going out of Egypt into Canaan*. An <in non-Latin alphabet> as the *Apostle Paul* calls it. An hoysing up (as it were) of the sailes for heaven, a *letting out the soul* as a *bird* out of the *cage* of the body, that it may *fly* to heaven. An <in non-Latin alphabet> as *old Simeon* calls it, *a departure from earth to heaven*: a going from your own

houses, to your *Fathers house*: a putting off of the *ragges of mortalitie*, that you may be clothed with the *robes of immortality*. In a word. It is an *out-let* to all misery, and an *in-let* to perfect and perpetual happinesse. It is *sepultura laborum, vitiorum & lachrymarum*. The burying of all *troubles, sins, and teares*. When a godly man dies, *homo non moritur, sed peccatum hominis*. The *man* doth not die, but the mans *sins*. Nothing dies in him totally and finally but *sin*. For the *soul* doth not die at all, but goes to live with God in endlesse happiness. And the *body* (though turned to dust) shall rise againe unto *the resurrection of life, and be made *glorious, like unto the glorious body of Jesus Christ*. But the *bloody issue* of sin is *totally and finally dried up* by death in every true childe of God. Let all that *feare the Lord* comfort themselves against the *feare of death* with these considerations. This is the second inference.

Doctrine 3.

* That *rich, great, noble, and honourable persons must die*, as well as others. *These all died. Abraham a Lord and a mighty Prince or a Prince of God*, as he is called, *Gen. 23. 6. One who had three hundred and eighteen trained servants in his family. Gen. 14. 14. One who was very rich in silver and gold and in cattel, Gen. 13. 2. even he died. And Isaac his Sonne and heire a person not only gr•••, but very great, even to the envy of those who dwelt near him, as it is Gen. 26. 13, 14. even he died. And so did Jacob the grandchilde, a man of honour, and great renown, one who is called a Prince, and as a Prince had*

power with^{*}God and with men and prevailed over both. These all died. The Cardinal of Winchester (commonly called the rich Cardinal, who procured the death of the good Duke of Gloucester in the reign of King Henry the sixth, and was shortly after struck with an incurable disease,) when he understood by his Physitians that he could not live; *murmuring* and *repining* thereat, cried out, *Fie? will not death be hired? will money do nothing? must I die that have so great riches? If the whole realme of England would save my life, I am able either by policy to get it, or by riches to buy it.* But yet all would not availe, to keep him from dying of the same disease. *What man is he that liveth^{*}(saith David) and shall not see death? The Hebrew is, What strong man liveth and shall not see death? shall he deliver his soul from the hand of the grave? What's become of Alexander the great? Pompey the great? Charles the great? Are they not all dead? This day we have a sad example before us of the death of a very great, and most Noble person. Wise men die (saith David) as well as fools, and great, as well as small. The mortal sithe (saith one) is Master of the Royal Scepter, and it moweth down the lillies of the Crown as well as the grasse of the field. These all died.*

And die they must though never so unwilling. I could tell a *doleful story* of a great man, who when he saw there was no remedy but he must die, cried out in a lamentable manner, *let me live the life of a toad rather than dye.* But yet he died. And of another, who when he saw he must die, caused himselfe to be carried to the place where *his*

baggs of gold and silver were, and taking them up in his armes, and hugging them, was heard to say, must you and I part? but part they did though unwillingly. Rich men, and Noble-men must die whether willing or unwilling.

And when they die they must carry nothing out of the ^{*}world with them. *Naked they came out of their mothers wombe, and naked they must returne thither. They brought nothing into this world, and it is certaine they can carry nothing out.* And therefore when a rich man dies the ordinary saying is, *what hath he left behind him!* for he cannot carry any thing with him. There is a famous story of *Saladine* the great *Sultan of Egypt*, who when he was dying caused his *coffin* to be carried thorough the campe where all his ^{*}souldiers were, with this saying, *Saladinus totus Asiae Dominator ex tanto imperio tantisque opibus, &c.* *Saladine* the great *Ruler* of all *Asia*, of all his *Empire*, and all his wealth carrieth nothing out of the world with him, but his *coffin* and his *winding sheet*. Death is the greatest of *Levellers*. It levels the mountains with the valleys. The *Skeletons* and bones of great men have no *inscriptions*, or titles of honour put upon them. *Diogenes* told *Alexander* that he could finde no difference between the bones of his *Father Philip*, and other mens bones. When the *Chesse-men* are put into the bagge they are all alike. There is no difference between the *dust* of an *Earle*, and of a *beggar*.

^{*} The only *use* I shall make of this is, To beseech those who are great in estate and in honours to remember *that they must die as well as others*. Though they be as ^{*}*Gods*

upon earth, yet they must dye like men. It is no easie matter to perswade *rich* and *noble* persons to remember their mortality. *Lewis* the *eleventh King of France* in his last sicknesse commanded his servants not to name the word *Death* unto him; But when he saw there was no remedy, he sent for the *Holy water* from *Rhemes*, together with *Aarons rod*, as they called it, and other holy reliques, thinking therewith to stop *deaths mouth*, and to stave him off; but it would not be. *O miser* (saith one thereupon) *hoc assidue timés quod semel faciendum est? hoc times quod in tuā manu est ne time|as? Pietatem assume, superstitionem omitte; mors tua vita erit, & quidem beata & aeterna.* O miserable wretch, why doest thou daily feare that which one day must come to passe? why doest thou feare that which is in thy power not to feare? leave off thy superstitions, labour after true piety, and then thy death will become life, yea a most blessed and eternal life. If I be not mistaken this was one reason why *Ahashueroah* would not suffer any *cloathed with sack-cloath* to enter his Courtgates; least his excessive mirth and jollity should be *damped*, and *interrupted* by the sad thought of death. The wise man tells us, *O death how bitter is thy memory to one who hath great possessions!* And indeed if the not thinking of death, could free you from the stroak of death, it were worth the while not to think of death. But whether you *think* of it, or not, *death will come*, and by not remembring of it your lives prove to be full of abominations, and death is made a trap-door to let you down into eternal damnation.

* And therefore let me beseech you to imitate *Philip King of Macedon*, who appointed a *boy* every morning to come to him and to say to him, *Remember thou art a man and must die*. And the *Emperors of Constantinople*, who on their *Coronation day*, had a *Mason* appointed to present unto them certaine marble stones, using these ensuing words,

Elige ab his saxis ex quo (invictissime Caesar)

Ipse tibi tumulum me fabricare velis.

Choose (mighty Sir) under which of these stones

Your pleasure is ere long to lay your bones.

Or if you will have a *Scripture-example*, Let me beseech you to imitate that rich and great person, *Joseph of^{*}Arimathea* who *built his Sepulchre in his garden*. In the midst of all your pleasures and pastimes remember you must shortly leave them. It was a wise speech of *Charles the fifth* to the *Duke of Venice*, who, when he had shewed him the glory of his *Princely Palace*, and *earthly Paradise*, instead of admiring it, or him for it, only returned him this grave and serious *memento*, *Haec sunt quae faciunt nos invitos mori*. *These are the things which make us unwilling to die*. To prevent this unwillingnesse, build your *Sepulchres* in your *earthly Paradises*, and remember that you must very shortly die, and that after death comes judgement. And that *you must all appeare before the tribunal seat of Christ to give a strict and impartial account of whatsoever you^{*}have done in the flesh, whether it be good or evil*. Let great men remember, That

great, and *small* must stand before the *great God* of heaven and earth at the *great day* of judgement, and that their *greatnesse* will nothing at all availe them at that day. *Greatnesse* without *goodnesse* will be but as a *great fagot* to burne them the more in hell. They that are *great in place*, and *greater in sin*, shall have **great damnation*. Where *God* hath bestowed *great benefiits*, if they be accompanied with *great iniquities*, *God* will plague them with *great punishments*. It is said, *Rev. 6. *15, 16. The Kings of the earth and the great men, and the rich men, and the chief captaines, and the mightie men, &c. hid themselves in the dens, and in the rocks of the mountains: And said to the mountains▪ and rocks Fall on us, aud hide us from the face of him that sitteth on the throne and from the wrath of the Lamb, &c.*

Therefore let *rich men* labour to be *righteous* as well as *rich*, and *great men* to be *good* as well as *great!* for *riches* without *righteousnesse* is but as a *golden jewel* in a *swines snout*, and *greatnesse* without *goodnesse* is, but as the *greatnesse* of a man sick of the *dropsie* which is not his *happinesse*, but his *disease*.

** Remember Abraham▪* who though he was a *Lord* and a *mightie Prince*, yet he was also a *friend of Gods*, and the *Father of the faithful*: Though he was *rich in gold and silver*, yet he was *richer in faith and obedience*. And though he had *three hundred and eighttean trained servants in his house*, yet he was exactly carefull to *traine them all up in the*wayes and Commandements of God*. And remember *Jacob*, and how *God himselfe* changed

his name, and called him *Israel* because he *wrestled with God*, and as a Prince had^{*}power with God and man, and by *prayers and teares prevailed over them*. When greatness and goodnesse meet together, it is *like apples of gold in pictures of silver*; It is as an *embroidery upon an embroidery*. And therefore let *great men* labour to be *good men*. The more you have of *holiness* the fitter you will be for *happiness*. The more you have of *grace*, the fitter you will be for *glory*. This is the third inference.

Doctrine 4.

^{*}*That it is not enough for a Christian to live in the faith, but he must also die in the faith.* This text takes notice of the *constancy* and *perseverance* of these holy men. They persevered in the faith unto the end maugre all oppositions and temptations to the contrary. They did live in the faith, and continued living in the faith, and as they lived so they died. *These all dyed in faith.* Perseverance in grace is *maximum donum Dei* (saith *Austin*) *the greatest of Gods gifts, or graces, without which no other gift, or grace, will availe unto salvation.* Therefore Christ saith, *he that^{*}endureth to the end shall be saved.* And *be thou faithful unto the death, and I will give thee the crown of life.* No grace will make us worthy to obtaine the *crown of glory*, but perseverance: he that would go to heaven must not only *live well*, but *die well*. Though a man continue never so long in holinesse, yet if he fall away before his death, *all his righteousnesse that he hath done shall not be mentioned; in his trespasse that he hath trespased, and in his sin that he hath sinned in them shall*

he dye. If *Methuselah* who lived nine hundred sixty nine years had fallen away from grace the last year of his life he had been undone for ever.

* Wherefore my *beloved brethren* let me beseech you not only to *beleeve*, but to *persevere in beleeving*, not only to be *holy* but to *persevere in holinesse*, and as the Apostle *saith, *To perfect holinesse in the feare of God.* The Greek word is to *finish* holinesse. The *beauty, glory and goodness* of every thing is when it is *finished*. A garment till it be finished is of no use, nor a shop, nor a house till finished. A house *halfe built*, and *halfe unbuilt* is good for nothing. The excellency of a *Christian* is not only to be *holy*, but to *finish holinesse*, not only to have a *good beginning*, but a *happy closure, and conclusion* of his life.

This is a necessary lesson in this Apostatizing age wherein so many *sons of the morning*, and children of *high illumination* are fallen into the darknesse of sin, and error: and many, who in outward appearance were as *fixt starres*, are now proved *falling starres*; in so much, that if Mr. *Fox* were alive againe, he would see cause rather to write a *book of Apostates* than a *book of Martyrs*. And there are also some risen up amongst us, who (being many of them *Apostatized* themselves) begin to preach the *Doctrine* of the *Apostacy* of the Saints. Give me leave therefore to perswade you,

1. To be rooted and established in the *Doctrine* of *Perseverance*.

2. To practise the Doctrine of Perseverance.

* 1. To be *rooted and established in the Doctrine of the Perseverance of the Saints*. And to beleieve that *whosoever is truly united unto Jesus Christ by a lively faith, shall be so preserved by Christ in the use of all Gospel-means, that he shall never totally and finally fall away*. Christ Jesus at the day of judgement will have a *compleat body mystical*, as well as *natural*. He will not loose any of his *real members*, for then his body should be incomplete. There was a book written in *King James* his dayes by *Bertius*, of the *Apostacy of the Saints*. This book the forenamed *King* calls (in a *letter written to the *States of Holland*) *A book with a blasphemous title*. And a learned Professor of *Oxford* calls it a book with an *execrable title*. And surely if it was blasphemous and execrable then, it is as bad now. I will not enter upon the controversie: there are books lately written to very good purpose for the justification of the doctrine of perseverance. To me it is sufficient; that God hath said it; and shall not he do it? he hath said, *whom he justified, them he also glorified*. He hath said, *The servant abideth not in the house for ever: but the Son abideth ever*. He hath said, *my sheep heare my voyce and I know them, and they follow me, and I will give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand*. My Father which gave them me, is greater than all, and no man is able to pluck them out of my Fathers hand. He hath said, *I will put my feare in their hearts, that they shall not depart* from me*. He hath said, *Nevertheless the*

*foundation of God standeth sure, having this seale, the Lord knoweth who are his, &c. Though Hymeneus and Philetas have not stood sure, yet the foundation of God standeth sure. He hath *said, being confident in this very thing, that he that hath begun a good work in you will performe it untill the day of Christ. And that we are kept by the power of God through faith unto salvation. And whosoever is borne of God doth not commit* sin; for his seed remaineth in him, and he cannot sin because he is born of God. He hath said, I have prayed for thee that thy faith faile not. And he is now in heaven at the right hand of his Father making intercession for us. And the chief end of his intercession is, that God would uphold and continue us in his favour unto the end: Christ doth not intercede (as some would have it) That God would save us if we persevere. (There is little need of this, and lesse comfort in it) But he intercedes, that we may persevere. And God in the Covenant of grace, doth not only promise to give us heaven if we beleeve, and persevere; but also to give us in the use of means to beleeve and persevere.*

Now then, if *God the Father* hath decreed the perseverance * of the Saints; if he hath promised that they shall persevere, and that he will enable them by his power unto it. If *God the Son* hath prayed that the faith of all those who were given to him by the Father should not faile, and if he ever liveth to make intercession for them, that they may never utterly fall. If *God the holy Ghost* be given to the Saints to abide in them for ever, and if the seed of God abides in them to keep them from total and

final Apostacy; then we may safely conclude; that the Doctrine of the perseverance of the Saints is most agreeable to Scripture, and that it is our duty to be stedfast and unmoveable in it.

Quest. Did not *Saint Austin* himselfe the great *Champion* of free grace, against the *Pelagians*, hold the doctrine of the *Apostacy of the Saints*? For though he saith, That an elect justified person shall never finally fall away, yet he seems to say, that there are many *truely justified* who are *not elect*, and that *justification*, and *election* are not *termes convertible*. And that many are justified by a faith working by charity, who (not being elected) fall away totally and finally.

Answ. I must not deny but that this opinion is charged upon *St. Austin* by some learned men; and a *Reverend Divine* hath lately in a book printed about this subject asserted it as a thing undubitable and without controversie, and for this end he brings many sayings out of his works which favour this opinion. But this *learned brother* may, if he please, read an answer to most of those quotations long ago given by *Bishop Abbot* in his *animadversions** upon *Tompsons Diatriba de amissione & intercisione justificationis & gratiae*. And he may likewise find many sayings brought out of *St. Austin* which do most fully and clearly prove, that he held not only that no *elect man* can *finally* fall away, but also that *none but the elect are justified*, and that those who are *truely justified* can never *fall away*. As for example. *

God (saith *Austin*) calleth none with that calling which is

according to his purpose, but such whom he hath predestinated; and he justifieth none, but those whom he thus calleth; and glorifieth none, but those whom he hath predestinated, called, and justified, &c.

Againe, speaking of the vessels of wrath and of the reprobates he saith, *That God brings none of them to sound^{*} and spiritual repentance, by which a man is reconciled to God in Christ*, whether he waites longer on them, (then on the elect) or shorter.

In another place he saith, That God doth not forgive the ^{*}sins of all men, but only of those whom he hath foreknown and whom he hath predestinated.

^{*} Againe, he saith in another place. That *the gift of the holy Ghost*, to wit, the love of God shed abroad in our hearts by the holy Ghost is given *only to those who shall raigne with Christ for ever in heaven*. Strangers (saith he) that is such who shall never inherit the Kingdome of heaven, have some of those things which are given to the house of God. But the *gift of the holy Ghost* is proper to the Saints, of which no stranger doth communicate, that is, no man that shall never inherit the Kingdome of heaven. This is wanting to all the malignant, and sons of hell, although they are baptized with the baptisme of Christ as *Simon Magus* was. Therefore he calls that a peculiar fountaine of waters running down the streets of the Saints, and no where else.

In other places he saith, *That Christ justifieth none but those who are members of his body*. And *no man is made*

alive by the Spirit of Christ, but he that is a member of his body. And ^{}that no man is indeed and in truth a member of Christs body, who shall not be with him in heaven to all eternity.* These places and many more which might be brought and are brought by the forementioned Author, are sufficient to prove that according to the mind of St. *Austin* none but the elect of God are in time effectually called, and really justified and pardoned, and made partakers of the holy Ghost and become real members of Christs body, and therefore the effectually called, and justified, &c. can no more fall away than the elect, which all confesse to be under an impossibility of Apostacy in St. *Austins* judgment.

2. Let me perswade you not only to *beleeve*, but to *practise* the doctrine of perseverance: For there are Divers learned men that are so much scandalized at the great Apostacy of some eminent professours in our unhappy dayes, that they begin to be *stagger'd*, and to doubt of the truth of the doctrine of Perseverance. But these men forget the saying of the Apostle, *They went out from^{*} us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest, that they were not all of us.* For my part, I conceive, that these *Reverend and learned men* should rather doubt of the truth of their graces whom they see thus foully to A postatize, than of the truth of the *Doctrine of Perseverance*. But howsoever, let us take heed of laying this *stumbling block*: least by our *practi-*

cal Apostacy men should begin to turne *Doctrinal Apostates*. Let us labour to *dye well*, as well as to *live well*, to continue and persevere in wel-doing. It is the great commendation of the Saints in the text, That *they died in the faith*. These *all dyed in faith*. Remember what Christ saith, *No man having put his hand to the plough, and looking-back is fit for the Kingdome of God*. And what the Apostle Paul saith: *If any man draw back, my soul shall have no pleasure in him: but we are not of them who draw back unto perdition, &c*. And what the Apostle Peter saith▪ *It had been better for them not to have known the way of righteousness, than after they have known it, to turne from the holy-commandment delivered to them, &c*. Remember also *Lots wife*. She did only *look back*, she did not *go back*, and yet she was turned into a *pillar of salt*. As *God hath fire and brimstone* for a *Sodomite*, so he hath a *pillar of salt* for an *Apostate*.

*-But why do you exhort us to persevere when as you tell us, that if we be true Saints we cannot but persevere?

*- 1. We do not say, it is *simply and absolutely impossible* for a Saint not to persevere. (For if you consider the Saints as they are in themselves, and the mightinesse and multitude of their spiritual enemies, it is impossible for them not to fall away) But we say it is *impossible upon supposition*. Considering the *unchangeable nature of God*, and the *unchangeable decree and purpose of God*, and the *unchangeable-Covenant, promises and Oath of God*, in this respect we say it is *impossible*.

2. *Scripture exhortations* are *divine motives and meanes*

to perswade and enable the Saints to persevere, and they are so farre from *interfering* with, or *nullifying* of the promises of faith and perseverance, that they are (many of them) built and grounded upon them. *Phil.* 2. 12, 13. *2 Cor.* 7. 1.

*What meanes must I use that I may hold out and continue unto the end, and not only live in the faith, but also dye in it.

* 1. *Dig deep in humiliation.* The stony ground fell away for want of *depth of earth*. Humility is the best *preservative of grace*. The *lower the foundation, the surer the building*. *Spiritual pride paves a causey to Apostacy*. A chesnut put whole into the fire will fly out. It is the broken heart only that will persevere.

2. Labour for *sincerity and uprightness of heart*. As the firmnesse of a pillar is in the uprightness of it (if once it begins to bow, it will quickly break.) So the firmnesse and stability of a Christian is in his sincerity and uprightness. *Rottenness of heart betrayeth a man into Apostacy*. *A rotten apple will quickly appeare so outwardly*; So will a *rotten Christian*. If ever you would persevere, take heed of making use of Religion for the promotion of your carnal interest. He that serves God for an earthly Kingdome, when he hath got what he sought for, will forsake God as *Jehu* did. He that followeth Christ only for the loaves, will leave Christ when he hath got them.

3. Labour for a *tender conscience*. This will keep us from the least degree of A postacy. As *hot water grow's cold*

by degrees: first it is *luke-warme*, before it is *starke cold*: So a Christian declines into Apostacy by degrees. *Lots wife* first *lingred*, and then afterwards *lookt back*: first we *slack* our pace in Religion, then we *stand still*, and at last *turne back*. But now a tender conscience will keep us from the least abatement of zeale and forwardnesse in Religion.

4. *Be not high minded but feare*. I speak not of a *feare of diffidence and distrustfulnesse*, but of a *feare of diligence and watchfulnesse*. He that would be *secure from feare*, let him *feare to be secure*. Mr. *Saunders* by his feare of falling away kept himselfe from Apostacy: whereas Dr. *Pendleton* by his notorious presumption, and over-bold confidence fell away.

5. *Take heed least there be in any of you an evil heart of unbelief, in departing from the living God.* 〈 in non-Latin alphabet 〉 will end in 〈 in non-Latin alphabet 〉 : Apostacy is the child of unbelief. Faith will set us upon a rock higher than us, even such a rock against which the gates of hell shall never prevaile.

6. Take heed of the *inordinate love* of the world and of the *base feare* of men. The love of mony is reckoned by the Apostle as the *root of all evil* in general, and more especially of Apostacy, 1 Tim. 6. 10.—*Which while some coveted after they have erred from the faith, &c.* And the base feare of men was the cause which made thousands Apostatize in Queen *Maries* bloody dayes. And therefore if ever you would persevere, you must labour to *love God*

above your corruptions, relations, and possessions, and *to feare sin* more than the losse of estate, or life. He that *loves God* above the world, will never forsake God to gaine the world. He that *feares sin* more than death, will rather dye than sin.

7. Pray unto *God the Father, Son, and holy Ghost*, that they would uphold you and enable you not only to live, but to dye in the faith. Pray to the *Father* that he would keep you by *his power* through faith unto salvation: that he would uphold you by his mighty hand and keep you from falling, as it is *Psalm 37. •4. Psalm 94. 18.* That he *would put his feare in your hearts that you may never depart from him.* Pray to the *Son*, that he would apprehend you and hold you so fast in his armes that none may pluck you out of his hands, and that you may every day enjoy the benefit of his Intercession. Pray unto the *holy Ghost* that he would abide in you for ever, and give you the **earnest of your inheritance, and seale you up unto the day of Redemption.* So much for the fourth inference.

*Doctrine 5. **

That to dye in the true faith, is a noble, gallant, blessed, and happy •anner of dying; These all died in *faith.* Herein especially consisted the happy condition of these godly Patriarks, that they lived, and *dyled* in the faith. It is put down by way of commendation, and left upon record as a patterne for us to learne to die by. They died in the *faith of the Messias*, expecting salvation by him only. They died *perswaded of the promises* and *embracing the Lord Jesus.* Looking, waiting and confidently hoping for

a City which hath foundations, whose builder and maker is God.

There is a double manner of dying.

1. A dying in sin.

2. A dying in faith.

1. A dying in sin. Of this we read, *John 8. 24. If you believe not that I am he, ye shall dye in your sins.* This is a said manner of dying. If any should desire me to give him a character of a man in a cursed condition, I would answer, *He is one who is dead in sin while he lives, and dies in his sins when he dies.* It is a happiness to be dead to sin, but to die in sin is misery unexpressible. For he that dieth in his sins shall certainly go into everlasting damnation. He that dies in his sins dies *out of Christ*; and he that dieth *out of Christ* shall never go to *Christ*.

2. A dying in faith. This is a noble, gallant and blessed manner of dying; heaven it selfe beares witness to this, *Rev. 14. 13. I heard a voyce from heaven, saying unto me write, Blessed are the dead which dye in the Lord,* that is, united unto the Lord Jesus Christ by a true and a lively faith. Such as these are happy, if you will either beleeve a voyce from heaven, or the *voyce of the Spirit*, for it followeth in the text—*so saith the Spirit.* And they are blessed from the very instant of their death. So it is in the same place—*from henceforth* ‹ in non-Latin alphabet › from that very minute: for their souls go immediately

to God to enjoy perfect and perpetual rest and happiness, and *their works follow them.*

It is a greater happiness to *die in the Lord* than to *die for the Lord.* If a man die for the Lord, and be not in the Lord, he is not blessed in his death. A man may die for the *Lords cause*, and not for the *Lords sake*, but out of vainglory. This is hinted by the Apostle, *Though I give my^{*}body to be burned, and have not charity, it profiteth me nothing.* If I do it not out of love to God, but out of love to my selfe and mine own praise, it is nothing worth. But he that dyeth in the Lord is certainly blessed.

^{*} The only use I shall make of this, is to beseech the *New Testament Saints* to follow this *Old Testament copy and patterne.* You have been often taught how to *live well*, give me leave to teach you this day how to *dye well.* It is not long but you must all die. Let it be your care, that when you come to die, you may die in the faith of the Lord Jesus. There is a double faith in which you must labour to die;

In fide quae creditur & quâ creditur.

1. In the true doctrine of faith.
2. In the saving grace of faith.

^{*} 1. *In the true doctrine of faith.* For there are *damnable doctrines* as well as *damnable practices.* There are *doctrines of Devils* as well as *works of Devils.* A man may go to hell for *heresie* as well as *or iniquity.* The Scripture tells us of some opinions which *subvert the soul,* and

overthrow the faith: which Tertullian calls doctrines devouring a mans^{}salvation, and the cankers of Christian Religion. And therefore let it be your care to avoid all soul-subverting doctrines, to contend earnestly for the faith once delivered to the Saints, and to hold fast the ancient Catholick and Apostolical faith.*

Now if you ask me in what Religion I would have you to die; I shall quickly returne an answer without the least haesitation. In the *true Christian Protestant reformed^{*}Religion*. This is *via tuta ad vitam aeternam, A safe way unto eternal life*, as a learned Knight hath sufficiently made known to the world: my soul for yours he that dies in this Religion, wants nothing in point of doctrine necessary to salvation. For it is built wholly & only upon the *Scriptures*; It is purely *Apostolical*, and teacheth us *to deny ungodliness and all worldly lusts, and to live godly, soberly and righteously in this present world*. It requires us to beleeve in *Christ for justification*, and to manifest the truth of our faith by our *holinesse towards God*, and our *righteousnesse, mercy and charity towards our neighbour*. And when we have done all to account our selves but unprofitable servants, and to trust only to the merits of Christ for salvation. It hath been *sealed* by the *blood* of many *Martyrs*; and he that professeth it and liveth according to the directions of it, may die with a tribunal-prooffe confidence of everlasting salvation. Let us therefore be stedfast and unmoveable in this faith: and take heed of the *Arrian* and *Socinian* heresies which *un-christianize* a man, and of all *doctrines* that are *contrary*

to godliness, which drown the soul in perdition and destruction. Let us abhorre the *heresie, Idolatry* and *tyranny* of the *Romish Synagogue*, alwaies remembring that sad text, *If any man worship the beast and his image, and receive his*mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and he shall be tormented with ••re and brimstone in the presence of the holy Angels, and in the presence of the Lamb.*

Let us be sure, that when we come to die, we may be able to say with the Apostle *Paul*, I have fought a good fight, I have finished my course, I have *kept the faith*.^{*} Though I have lost my liberty, wealth, and honours, yet I have *kept the faith*; And with that *Reverend Bishop*, I can deny *my selfe*, my *estate*, my *reputation*, but I cannot deny *my faith*.

2. *In the saving grace of faith*. He that dieth with faith in Christ, shall certainly go to live in heaven with Christ. He that dieth embracing Christ, shall go *from Christ, to Christ*; from *Christ* by *grace*, to *Christ* in *glory*.

But then you must be sure that this *faith* be a *true justifying-faith*. A *heart-purifying, sanctifying, and world-overcoming faith*. A *painted faith* will never bring you to a *real heaven*. A *dead faith* will never please a *living God*.^{*} Faith without works will send a man *merrily to hell* instead of *lifting him up to heaven*. It is *faith unfaigned*, the *faith of Gods elect*, the *faith which worketh by lov•*,

which will make the houre of death desireable and comfortable. And let me adde

That you must not only labour to die with a *true faith*,^{*} but with a *full assurance of faith*; not only to die *bel•eving*, but fully assured that your faith is of a *right stamp*. This is a *heaven upon earth*. This will put you into heaven before you come to heaven. This will cause you to die rejoycingly and triumphantly, as *Stephen* did, when he saw *the heavens opened, and Christ standing at the right hand of God ready to receive him*; And as *old Simeon* did with *Christ in your spiritual armes, and singing a Nunc dimittis, Now Lord let thy servant depart in peace, for mine eyes have seen thy salvation*. This then is thy great work O Christian, industriously to endeavour, that when thou comest to die thou mayest die in the true *doctrine*, and true *grace* of faith, and in the *full assurance* of faith, that so thou mayst^{*} have an *abundant entrance into the everlasting Kingdome of our Lord and Saviour Jesus Christ*.

^{*} But what must I do that I may be able to make this *gal-lant and noble end*?

^{*} He that would *die in the faith*, must first *live in the faith*. For if you observe it, it is not said in the text, that all without limitation died in faith. But *all these*: that is, all those who lived in the faith, died in the same faith in which they lived: These *blessed Patriarks* had not their faith to get when they came to die, but they had got it in health. They lived a holy life, and died a happy death.

Life and death for the most part are like the *voyce* and the *echo*, the *body* and the *shadow*. Such as the *voyce* is, such is the *echo*. Such as the *body* is, such is the *shadow*. *Qualis vita, finis ita*. If we would die *happily*, we must live *holily*. If we would die *gloriously*, we must live *graciously*. If we would go to *Christ* when we die, we must get *into Christ* while we live. If we would die with *assurance*, we must while we live labour to get *assurance*. Woe be to those who have their faith to get when they are dying, that begin to *amend their lives when they are putting an end to them*. Woe be to those who begin to *serve God* when they can do him no service. That begin to *live* when they are ceasing to *live*. And sad is the condition of those, who have their evidences and comforts to seek when they are going out of the world. And yet

I will not absolutely deny (as some rashly do) but that it is possible for a man to live a *thiefe* and die a *Saint*, to live wickedly and to repent at death. We have one, and but one example of this. But this is not Gods ordinary way; and if I had ten thousand souls, I would not adventure one of them upon a death-bed repentance. We must not think to *dance with the Devil all day, and to sup with Christ at night*. To live all our life-time in *Dalilah's lap*, and to go to *Abrahams bosome* when we die. The ordinary way to die well, is to live well. In a word, If you would die as *Abraham* did, you must live as he did: you must imitate *Abrahams* faith, obedience, and heavenly-mindednesse. If you would die as *Jacob* did, you must

wrastle with God in prayer as he did. If you would partake of their happinesse when you die, you must be followers of their holinesse while you live. This is the fifth inference.

Doctrine 6.

**That it is an unvaluable blessing when husband and wife, Father and child, and childs child live and die in the true faith. These all died in faith. Not only some of them, but all. Abraham the husband, and Sarah his wife. Abraham the Father, and Isaac his Son, and Jacob his Grand-child. All these died in the faith. Behold a true noble blood, a holy kindred, a blessed generation. Worthy is Abraham of all honour who was the roote of such a noble and blessed brood. And worthy are Isaac and Jacob of so good a Father, who stained not their blood by forsaking their faith, but held it as they received it, and lived and died in the true faith handed to them by their Father.*

Behold here you that are great in place and birth; behold, I say, wherein *true Nobility and Gentry* doth consist; and what is the *fountaine* of all true honour. It is to live and die in the true faith. In this faith *Abraham* died: and *Isaac* his son and heire did not only inherit his fathers estate, but his fathers Religion also. And *Jacob* the Grand-child follows both his father and grand-father, and dieth in the same faith with them. Behold here *Jacob* a true Gentleman in blood. His holinesse and Religion is in the *third descent*. Let great men learn to adorne their *Gentility and Nobility* with these ensignes of true honour.

It is a rare blessing when there is a *succession* of *godlinesse* in a family; when *godlinesse* is entailed upon children, and childrens children. When a man can say to God as *Moses*: *O God thou art my God, and my Fathers God, and^{*}my Grand-Fathers God*. There are many families in which there is a *succession* of drunkards, swearers, and adulterers, &c. in which sin and iniquity is entailed, of whom it may be said, my father was an adulterer, a drunkard, a scoffer at Religion, so was my grand-father and so am I. This is a *sad pedegree*. O labour for a holy succession. Let *Parents* write a *faire copy* to their children, let them live and dye in the true faith, and let children learne to follow such a *copy*. Let *husbands* be patternes and examples of godlinesse to their *wives*; and let *wives* follow their *good examples*. Let *wives* imitate *Sarah*, *Parents Abraham*, and children *Isaac and Jacob*. Let us and ours so live, that when we come to die, it may be said of us, not that we died in our sins, but as it is in the text *that we died in the faith*. These *all died in faith*.

I have done with the text. But there is another text of which I must of necessity speak something. And that is concerning the sad occasion of our meeting here this day. Give me leave to speak to you in the language of ^{*}*David* concerning *Abner*: *Know you not that there is a Prince, a great man fallen this day in Israel?* and in the language of the children of *Seth* concerning *Abraham*, ^{*}*A Lord and a mighty Prince is this day to be buried*: One who had so much worth and excellency in him, that whosoever will undertake to speak of him needs not feare (as

Nazianzen saith of his sister *Gorgonia*) least he should speake too much, but rather least he should speak too little, and ^{*}by coming so farre beneath his due deserts, should dispraise him, even whil'st he is praising of him.

For without all controversie he was a person who had not only *noble and honourable titles*, but was *truly noble and honourable*. It is an observable speech of *Gregory the great*, A *King* may cause a man to be called a *Nobleman*, but he cannot make a man *truly noble*. He may command such a man to be called an *Earle*, or a *Lord*; But it is the *noble minde* which makes the man *truly noble*. Such a *Noble-man* was the *Earle of Warwick*. He was not only a *Noble-man by Parchment*, but he had a *noble mind*, a *large heart*, an *intrinsecal worth and excellency* in him. His *Nobility* was inameled with *humility*. He was *great* in place, but *humble* in carriage, as all who knew him will testifie.

There was in him a blessed *constellation*, and *consociation* of *Nobility*, *humilitie*, *pietie*, and *charitie*. He was not only a great man, but that which is above all, he was (I hope) a *godly and religious man*.

I should be loth to give *flattering titles* to any man whether alive or dead; for in so doing my *Maker would soon*^{*}*take me away* as *Job* saith. It was well spoken by that ^{*}learned Minister who preached at the funeral of the *Earle of Essex* (a kinsman of this Earles) That *funeral encomiastickes of the dead do often prove confections of poyson to the living*; for many whose lives speak nothing for them, will draw the example into consequence, and

be thereby led into hope, that they may presse a *hackny Funeral Sermon to carry them to heaven*. And St. Austin if I be not much mistaken, doth somewhere bitterly enveigh against those Ministers who were overlavish in the commendation of the dead, telling us, That there are *many who are*commended where they are not, and in the mean time tormented with fire unquenchable where they are*. Sure I am that a *learned Bishop* doth quote a sharpe censure (though in another case) of a Popish Casuist concerning Noblemens Chaplianes, saying, *that few confesors of great men went to heaven*, because by their *base flattery* they became *guilty of soul-murder*, and for want of telling them of their *faults*, destroyed both their *own*, and their *Patrons souls*. And therefore God forbid that I should say any thing this day for the hurt and disadvantage of the living, whil'st I am speaking in the praise and commendation of the dead. And yet notwithstanding all this I should be loth to offend in the contrary extreme. For I am not so straitlaced *or superstitious, as when any mans life hath been eminently remarkable and exemplary, lest I should be guilty of Idolatry in adoring him, to commit sacriledge in robbing both the dead of his just praise, and the living of an useful patterne for their imitation. And besides, (as the forementioned author saith) Though *common*graves* have no *inscription*, yet *Marble Tombes* are not without some *Epitaph*. *Heroical* examples should not go with a *common passe*, but with a *Trumpet*. And therefore I doubt not, but I may safely say without the lest suspicion of flattery or falshood concerning this honourable person,

That I have just ground in charity to beleve, that this *Noble Earle* was not only under the awe of Religion, but that he had the *substance*, and *power of it* in his heart. And therefore his death is the more to be lamented by us, because that *goodnesse* and *greatnesse* do so seldome *center* in one and the same person. In the *God of heav-*
enthey both meet. He is *optimus, maximus*; infinite in *goodness*, as well as in *greatnesse*. But in the *Gods upon earth* they rarely meet: They are many of them *pessimi maximi*, *greater in vices* than in *riches*. It was a bold speech of *Buchanan* to King *James*, who sent a messenger to him when he was dying to visite him, and to know how he did; *Buchanan* desired the messenger to tell the King, *That *he was going to a place where few Kings come*. Indeed the Scripture saith, *Not many wise men after the flesh, not many mighty, not many noble are called*. But yet *some* are, though not *many*. Such a one was *Job*, the *greatest*, and the *best* man in the East. Such were *Abraham*, *Isaac* and *Jacob*. Such was *Joseph of Arimathea*. And such a one was (I hope) *Robert Earle of Warwick*: And therefore the losse of him is the greater. For great men are like *looking glasses* according to which all the country dresse themselves, and if they be good they do a world of good. *When *Crispus the chiefe Ruler of the Synagogue beleved*, many of the *Corinthians hearing of it beleved also*. When *Schechem* and *Hamor* were *circumcised* they quickly *perswaded their people to be circumcised*.

Let me tell you, That we have lost this day one of the

best natur'd Noble-men in England, & one who had not only a good nature, but (as I verily beleeve) gracious principles, and religious inclinations, and dispositions.

He was religious,

1. *In his own person:* For he was very exact in *closet duties*. I have been often with him at private prayer in his closet in which he was very zealous and devout. And he hath left behinde him *reall manifestations* of his *personal piety*, by many *religious collections* written with his own hand for the good of his soul.

2. *In reference to his deare and neare relations*, both by giving them a *good example*, and *good instructions*. And my prayer to God is; that though the *instructor* be deceased, yet the *instructions* may live, and never die.

3. *In his family-government*. For he was very constant in his *morning and evening publick service of God*, and herein a rare patterne to the *Gentry of the Country*: He would not suffer any *sports or pastimes* to divert him from his *dayly publique devotions*. It is a great *honour to God*, and *credit to Religion* when there is a *forme and outside* (though but a forme and outside) of *godliness* in great families. This is like a candle set upon a hill to illuminate all inferlour families. It is reported of *Theodosius the Emperour*, that by his *religious carriage in his family*, he made all his *Court a nursery of religion*. And it is said of the house of *George Prince of Anhalt*, that for the good^{*}orders therein observed it was a *Church*, an *Academy*, and a *Court*.

4. In his *conscientious observation of the Lords day*, and in causing the Sermons preached to be repeated in his presence to the whole family. In his frequent attendance when he was at *London upon weekly Lectures*, and by his example and encouragement, drawing many *persons of quality* to our congregations. And (which is very remarkable) in the *Moneth* in which he died, he went constantly to the *Morning-exercise* at *St. Martins* in the fields, thereby (as by a secret instinct) *fitting and preparing* himself for his death, which hapned towards the end of it.

5. In his *extraordinary care and diligence in preparing himselfe for the receiving of the Sacrament of the body and blood of Christ*. Herein he was very exact in setting apart a sufficient space of time for *selfe-examination*. And besides this, give me leave (without offence) to relate a passage which in my opinion conduceth much to his *honour*; and may through *Gods blessing* become an example to his relations, and to the *Noble-men and Gentlemen* of the Nation. When he first came to the *Sacrament at Aldermanbury*, he freely presented himselfe to the *Minister and Elders* to be *examined*: and although he gave ample satisfaction, yet being at that time indisposed in body by reason of a sudden distemper, he afterwards wrote me a letter in which he signified, that if we were not satisfied, he would rather come againe, than come without *givingfull satisfaction*; here was *humility* in a high degree; here is a *patterne* to be admired, and imitated.

6. In his *faithfulness to the trust committed to him* as in other things, so more especially *in disposing of his Church-livings*. Herein he was very eminent, and very exemplary, being alwayes exactly careful to *preferre able, godly, and painful Ministers to them*. And I doubt not, but there are *thousands* blessing God in heaven for the good they have got by the *Ministers* put in by this *Noble Earle*. The truth is, he was a great *Patron* and *Mecaenas* to the *pious* and *religious Ministry*. We *Ministers* may say of him as they did of the *Centurion*, *he loved our Nation*; we have great cause to weep over his herse, and to bemoane his death: *For we have this day lost one of the greatest friends that the godly and painful Ministers had in England*.

7. I might adde (if need were) as a further, and a most *signal testimony* of his godlinesse, his singular care, that not only while he was living, but that after his death also his Church-livings might be rightly disposed, but I forbear.

8. There are three things yet behind which I must not omit.

1. He was *bountiful and Prince-like* in his hospitality and house-keeping.

2. He was very *merciful* and *charitable* to the poor members of *Jesus Christ*. I have often and often been his *Almoner* to distribute considerable summes of money to necessitous and pious Christians.

3. He was a *liberal* and most *loving Master* to his *houshold-servants*, and hath given competent pensions to all his old servants during life.

9. In a word: He was one who did not make *use of religion* for his *own private gaine and interest*; he had no *politick designe* in professing godlinesse: his whole aime both by *sea and land*, both in *Parliament* and in *private* was, to be serviceable to *Church and State*, and in this particular he was a *true Nathaneel in whom there was no guile*: he was a *countenancer of religion* in the *worst times*,: he appeared *for God* and for his *cause and servants*, when it was both *dangerous and disgraceful* in the eyes of the leading men of the Nation; he received Mr. *Burroughs* (that *eminent Minister of Christ*) into his *family*, and *protected* him for a long while, till at last he was forced to fly out of the land. He was a very special friend unto that man of God of famous memory Dr. *Sibbs*. To summe up all in a few lines, As it is said of *Socrates* (as I remember) that he was so good a man *that all that knew him loved him; and if any man did not love him, it was because they did not know him*. So it may be said of the *Earle of Warwick*: *All who knew him loved him, and if any man did not love him, it was because he did not know him*.

As for the manner of his death, it was somewhat *sudden*: but you must know, that a *child of God never dies suddenly, though he die never so suddenly*; though he may dye *suddenly* in regard of *time*, yet he never dyes sud-

denly in regard of *preparation*. A wicked man *dies suddenly* though he dyes never so *lingringly*, because he dyes *unpreparedly*; but he that dyes with *grace in his heart*, cannot be said to *die suddenly* though he *die never so suddenly*. And yet this sad stroak of death was not altogether unexpected. For when the funeral of his *Grand-child* was delayed longer than he desired or expected, he was heard to say, *That if they tarried a little longer, they should carry him down also to he buried with him*. My hope is, That he dyed as these Noble Patriarkes in the text, *he died in the faith in which he lived*. He dyed professing the *true doctrine of faith*, and (I hope) having his *heart adorned with the grace of faith*.

And let me assure you; that as he *lived much desired*, so he now dyeth *much lamented*, especially by men professing godlinesse. I have heard a memorable story of an ancient and religious Gentleman Mr. *Knightly* of *Northamptonshire* (well known to some here) who coming to *Leeze*, and beholding the brave *Parkes*, and *goodly gardens*, and other *such-like accommodations* there to be enjoyed, was heard to say to this our *Earle*, My Lord, *you had need be very good, it is ill going to hell from such a Paradise: it will be a doleful and dismal exchange*. Or as others relate it; My Lord, *you had need make sure of heaven, or else when you dye you will be a great loser*. A rare speech worthy to be laid to heart by all Noble persons. Now I verily perswade my selfe, that this our dear and honourable Christian brother is no *loser*; but a great

gainer by his death. He is gone (I hope) from *earth* to *heaven*, from an *earthly Paradise* to a *heavenly Pallace*, from a *house made with hands* to a *house made without hands eternal in the heavens*.

It is true (and it must be confessed least I should be accounted a flatterer) he had *his failings*, and his *many infirmities*; which I trust *Jesus Christ hath covered with the roabe of his righteousness*. My prayer to God is, That all *his infirmities* may be buried in the grave of oblivion, and that all *his virtues and graces* may *supervive*, and live in his *son and heire*; that as he *inherits the estate*, so he may also *inherit the vertues of his Father*. And that *religion, piety, and godlinesse* may be entailed upon the *Noble family of the Riches*, from one generation to another till the coming of the Lord Jesus Christ unto judgment; That while they live they may be *professors of the true faith*, and indued with the *heart-purifying grace of faith*: And when they come to *dye*, they may make that *gallant, noble, and blessed closure and conclusion of their days which these godly Patriarkes in my text did*, of whom it is said, *These all dyed in faith*.

FINIS.