

THE Saints Transfiguration:

OR

The Body of Vilenesse *changed into a* Body of Glory.

A SERMON Preached at *Martins Ludgate*

October 19. 1654.

At the Funerall of that Reverend, and faithfull Minister of JESUS CHRIST D^r *SAMUEL BOLTON*, late Master of *Christs Colledge* in *Cambridg*, With a short account of his Death.

By *EDMUND CALAMY*, B. D. Pastor of *Aldermanbury* in *London*.

To which are annexed Verses upon his Death, composed by divers of his Friends and Acquaintance.

The righteous perisheth, and no man layeth it to heart, and mercifull men are taken away, none considering that the righteous is taken away from the evil to come.

Isa. 57. 1.

Your fathers where are they? and the Prophets do they live for ever?

Zach. 1. 5.

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**TO THE RIGHT HONOURABLE ROBERT EARL
OF WARWICK, BARON OF LEEZE.**

Right Honourable:

It hath pleased God to take unto himself a *Reverend, Learned and Pious Minister D^r BOLTON*, one who *feared God above many*, who was (not without just cause) highly esteemed by your *Lordship*, whose memory is very pretious to you, and who was very dear to a *Religious Daughter* of yours now with God (whom I mention for Honour sake) *the Lady Lucy Roberts*.

The ensuing *Sermon* preached at his *sad Funerals*, I crave leave to *dedicate* to your *Lordship*, as a *publike acknowledgement* of the many and great favours I have received from you. The design of it is, to wean *Christians* from the overmuch *love* of their *bodies*. All men by nature are prone *curare cutem magis quàm animam*, to take more care and spend more time for their bodies, then for their souls: Hence it is that they think no *cost* too much that is laid out for the feeding and cloathing of their bodies, no *gift* too great that is given to the *Physitian* to heal them when diseased, but *any thing* too much which is given to a *godly Minister* for the good of their souls: Hence it is, that the *working dayes* are too few, and too short for their bodily profits and pastimes, but the *Lords day* which is the *Queen of dayes*, because it is the *Souls Market-day for Heaven*, is burdensome to them, and very tedious. Hence it is also that they are willing to lay out *Nine* parts of their Estate for their bodies, but unwilling

to part with the *Tenth* for soul-advantages. The scope of this Sermon▪ is to shew the vanity and sinfulness of these and such like practises.

It tells your Lordship

That the Body is the *worst half of man*, the *boxe the shell*, the *carcasse*: That the Soul is the *Jewel*, the *life*, the *man of man*.

That the Body is a *Vile body* made of *vile materials*, subject to *vile diseases* and to *vile abominations*, and that he that provides for his body and not for his soul, is like unto a *husbandman* that in harvest time gathers in his *stubble*, and leaves his *Corn* to be devoured by his *Hoggs*; or like unto a *Goldsmith*, that weighs exactly his *dross*, but disregards his *gold*. And also

He that provides for his Body with the neglect of his Soul, is like unto a Merchant that overloads his Ship so as to drown himself; or to a man that makes so great a fire to warm himself by, as to burn his house and himself in it.

It sheweth your Lordship also

That this *vile body* will never be changed into a *glorious body* till the great day of the *resurrection*, and that then the *Lord JESUS* will come from Heaven on purpose to *fashion our vile bodies like unto his glorious body*.

That this life is not the *time appointed* for the *good* of our *bodies* only or chiefly, but of our *souls* principally and especially.

That the only way to make our *bodies glorious*, is by getting our *souls* to be made *gracious*.

That the *happiness* of the *body* depends upon the *happiness* of the *soul*: If the soul be *adorned* here with *Christs righteousness*, the body will be *cloathed* with glory unexpressible hereafter. If the soul when separated from the body be polluted and belepred with sinne, the body and soul will both of them be eternally miserable at the resurrection.

These Lessons are very suitable and seasonable for all sorts and degrees, but especially for you (Right Honourable) whose *body* now begins to *wax old*, and will shortly *go down to the house of rottenness* and be *crumbled into dust*.

I doubt not but God hath sufficiently taught you the vanity and emptiness of all earthly greatness. That greatness without goodness, is like the greatness of a man with a Dropsie, which is his disease not his happiness: That Riches without Righteousness are but heaps of dung: And that nothing but Grace will make you truly and eternally honourable.

God hath taken you off (out of love to your pretious soul) from all publike employments, and thereby hath lent you

much time to provide for eternity. He hath given you a *Noble Countess*, a *pretious Consort*, a *beloved Companion*, a *dear Yoak-fellow* (united to you not only by marriage relation, but by true love and most entire affection) who will be glad to go *hand in hand* with you in *heavens way*.

To both of you my *obligations* are very many and very great, the *characters* of your Love are *visible* and *legible* by all: All that know me know my relation to you: My prayers to God for you both shall be, That God would give you more of *himself*, and of those *mercies* which *cannot stand with damnation*: That he would keep you *good* in *bad times*, and *constant* to your *principles* in *Apostatizing times*: That he would lengthen out your dayes for his glory; and that this Sermon may be instrumentall to make you minde your *bodies lesse*, and your *souls more*; that when the great day of judgement shall come, *your vile bodies* may be changed into the likeness of the *glorious body of JESUS CHRIST*.

So prayeth,
My Lord
your servant in all spiritual things
EDM. CALAMY.

**A SERMON PREACHED AT D^r BOLTONS
Funerall.**

PHIL. 3. 20, 21.

From whence also we look for the Saviour, the Lord Jesus Christ.

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

WE are here met to perform the last office of love for a worthy, reverend and godly Minister of Jesus Christ, D^r SAMUEL BOLTON late Master of *Christs Colledge* in *Cambridge*. And this Text that I have chosen, will afford us many suitable and seasonable meditations and considerations for such a meeting. For here you have.

1. The Condition that the bodies of men (even the best of men) are in in this life; they are vile and contemptible: Our *vile body*. The Greek words are very emphaticall, 〈 **in non-Latin alphabet** 〉, the body of vilenesse, *-corpus humilitatis nostrae*, or, *-corpus nostrum humile*. The word 〈 **in non-Latin alphabet** 〉, signifieth, *vilem & abjectam conditionem, qualis est vilium servorum*, a vile and abject condition, such as is of slaves and vassals. The same word is used, *Luk. 1. 48. He hath regarded the low estate of his handmaiden*, 〈 **in non-Latin alphabet** 〉, It is also used *James 1. 10*.

2. The condition that the bodies of the Saints shall be in at the glorious resurrection: They shall then be *changed, and made like unto the glorious body of the Lord Jesus Christ*, **〈 in non-Latin alphabet 〉**, shall then be **〈 in non-Latin alphabet 〉**, The *body of vildnesse* shall then be a *body of glory*.

3. The Persons whose bodies shall be thus changed, and they are such who have their conversation in Heaven: *But our conversation is in Heaven, from whence we look for a Saviour who shall change our vile body*. Not every vile body, but *our* vile body. The bodies of the wicked shall be ugly and loathsome, but the bodies of those whose dispositions and actions are heavenly, shall be beautifull and glorious.

4. The Person that shall make this great change in our bodies; and he is *the Lord Jesus Christ our Saviour*.

5. The time when this great transfiguration shall be made, and that is at the great day of judgment, when our *Saviour the Lord Jesus Christ* shall come *from Heaven*, for this very end and purpose, to *fashion our vile bodies like unto his glorious body*.

6. The means by which all this shall be accomplished, and that is, *According to the working whereby he is able to subdue all things unto himself*, and therefore able to make this glorious transfiguration and transformation of our bodies.

7. The use we are to make of all this, and that is, To wait and expect, to long and *look* for the coming of our Lord Jesus to judgment, for the accomplishing of this glorious Metamorphosis—*From whence we look for a Saviour.*

By what hath been already said, you may perceive, that this Text is a *pretious Cabinet*, full of many excellent Jewels; for here is

The doctrine 1. Of the bodies vility, fragility and mortality. 2. Of the resurrection of the just. 3. Of the bodies immortality and glorification at the resurrection. 4. Of the great and dreadfull day of judgment. 5. Of the great errand and message for which Christ shall come to judgement, and that is to glorifie our bodies: Now all these Doctrines are very suitable to such an Assembly as this is; the Lord make them as profitable to you as they are seasonable for you,

My purpose is to pick out only two of these Jewels, and to shew you

1. What is the condition of our bodies for the present.

2, What our bodies shall be at the resurrection.

First, To speak of the *〈 in non-Latin alphabet 〉*, then of the *〈 in non-Latin alphabet 〉*; first of the *body of vilenesse*, then of the *body of glory*.

Doct. 1. That the bodies even of the best of Saints for the present are vile bodies.

Doct. 2. That the Lord Jesus Christ at the great day of judgment, shall raise these vile bodies, and charge them into the likeness of his own glorious body.

Doct. 1. That the bodies even of the best of Saints for the present are vile bodies.

The holy Apostle foresaw how prone men and women would be to be proud of their bodies, to pamper them, to spend all their time, and lay out all their strength to provide for their bodies, even with the neglect of their more precious souls: And therefore that he might wean people from the immoderate love of their bodies, he purposely calls them *vile bodies*: and 1 *Cor.* 15. 43, he calls them dishonourable bodies, or bodies of dishonour,

〈 in non-Latin alphabet 〉 .

Qu. But you will demand; In what respects may the body be said to be a vile body?

Ans. The body may be said to be a vile body,

1. In reference to its *primitive constitution*, even before it was defiled with sin; for it was made of dust of the earth, the and not of dust simply, but of dust mingled with water, of clay and muddy dust, *ex pulvere limoso & lutoso*: The body was not made of coelestiall materials,

of the Sunne, Moon or Starres; nor of pretious materials, of gold or silver; but of the worst and lowest of the elements, *ex fragili & vili materiâ*, of frail and perishing, of ignoble and contemptible materials, and therefore may fitly be called *a vile body*.

¶2. Since the fall of *Adam*, our bodies are called *vile bodies*, because subject to *vile diseases*, thereis no disease so vile, but the body of man is subject unto: *Job* was a man eminent in godliness, yet his body was full of soars and biles ••om the crown of his head to the sole of his foot; and he saies of himself, *Job 7. 5. My flesh is cloathed with worms and clods of dust, my skin is broken and become loathsome*. Who can reckon up all the diseases that mans body is liable unto? The Stone, the Govt, Leprosie, Plague, Colick, Strangury, Diabolicall possession, Madness, Sciatica and small Pox, are not the tithe of them; and therefore it may fitly be called a vile body.

3. Because subject to vile abuses by *Tyrants* and cruell *Persecutors*: A Tyrant cannot hurt the soul of a child of God, but he can torture and kill his body. It is said of the blessed Martyrs, of whom the world was not worthy, *Heb. 11. 37. They were stoned, they were sawed asunder, were slain with the sword; They wandred about in Sheep-skins and Goat-skins, destitute, afflicted and tormented*. All these sufferings were bodily, and therefore it may well be termed a vile body.

4. Because subject to vile *abominations* and *wickednesses*. For since the fall of *Adam* our bodies are instruments of unrighteousness unto sinne, *Rom.* 6. 13. they are *servants to uncleanness and to iniquity unto iniquity*, *Rom.* 6. 19 In some to drunkenness, in others to adultery, theevery and murder; in others to sodomy, by which the bodies of men are made vile and dishonourable, according to the saying of the Apostle, *Rom.* 1. 24. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, *to dishonour their own bodies between themselves.*

5. Because even in the best of Saints,– it is a great impediment and hindrance to their immortall souls, and therefore called *sepulchrum animae*, and *vinculum animae*, The sepulcher of the soul, the fetters and manacles of the soul. For the most pretious soul,

1. It is *hidden* in the body as a man in a *dark dungeon*, or as a *bright candle* in a *dark lantern*, the excellent nature, beauty, and glorious operations of it cannot be seen. For it may be said of the soul (as *Plato* saith of vertue) *that if a man could but see it he could not but love it:* but it is hidden in the body as in a prison.

2. It is hindred by the body in three respects.

1. *It is hindred from Heaven:* For whilest we are at home in the body, we are absent from the Lord. This earthly house must first be dissolved, before we can come to the house made without hands, eternall in the Heavens.

2. It is hindred from *heavenly operations*; for the body takes up all the time from the soul. As the lean kine of *Pharaoh* devoured the fat, so doth the body devour the time that should be spent about the soul. It is with the soul and body as it was with *Abraham* and *Lot*, *Abraham* had his servants and cattell, and *Lot* his, and the country was too little for them. So the soul hath her work, and the body his work, and there is hardly time enough for both, so that the one must needs hinder the other, and they will never be right till separated. Now this must needs be a great bondage, when the *handmaid* shall have more attendance then the *Mistresse*, *Hagar* preferred before *Sarah*.

3. It is hindred in all its heavenly operations; As a bird that hath a stone tied to its leg, is weighed down and cannot fly aloft: so is the heavenly soul in the best of Saints, depressed and weighed down with the body, that it cannot fly aloft in Prayer and heavenly meditations. The body is quickly tired in holy services, As *Sauls* armour was a burden to *David*, so is the body to the soul. Therefore the Apostle saith. 2 *Cor.* 5. 4. *We that are in this Tabernacle do groan, being burdened.* The spirit is willing▪ but the flesh is weak; like a strong man riding upon a dull horse.

3. It is defiled and made more sinfull by the body. God gave man at first a *heavenly* soul and an *earthly* body, that the *heavenly* soul might lift up the *earthly* body: But it proves quite contrary; our earthly bodies have weighed down our heavenly souls, and made them earthly and

sensuall. T*amdiu versata est anima in Tabernaculo, ut ipsa versa est in Tabernaculum.*- As clothes when they are died lose their Names, and are called scarlet or stammell: so the souls of men have received such an ill tincture from their bodies, that they may fitly be called worldly, sensuall and carnall. The soul is diverted by the body from its true end: The true end of the soul is to love God and to live to God, but the body turns the stream, and ingrosseth all for back and belly, and therefore may very justly be termed a *vile body*.

6. The body may be said to be vile, in reference to its *dissolution* and *separation*, For when it once dies, it is then evident to an eye of flesh, that it is nothing but a rotten, stinking, putrifying carcass; that body which while united to the soul seemed very lovely and beautifull, when once the soul leaves it, it becomes an ugly, deformed, gastly carcass, mouldring quickly into dust, *That saith to corruption Thou art my Father, and to the Worm Thou art my Mother and my Sister*, Job 17. 14.

7. It is called a vile body, in comparison of the precious soul. The body is *the worst half of man*; it is half, but it is the worst half: it is *vilissima pars hominis*: it is the *box*, the *shell*, the *house* of man; but it is the soul that is *thekernell*, the *Jewel*, the *inhabitant*. The *soul of man* is the *man of man*, *Intus est quod homo est*. The *soul* is as an *Angel* dwelling in the body as in an house of *Clay*. *Plato* tells us, that is is 〈 in non-Latin alphabet 〉, an *heavenly plant*, and of a *divine offspring*. The Scripture

tells us, that it was not made of the dust of the earth as the body was, but *ex ore Dei*, - by the breath of God: made a *Deo* though not *de Deo*, by God immediatly, though not of the essence of God. And when a man dies, the soul is not turned to dust as the body is: The soul doth not die with the body. *Stephens* soul was not stoned when his body was stoned. When the *body returns to the earth as it was, the soul returns to God who gave it*, Eccl. 12. 7. And therefore in comparison of the soul, the body may be said to be a vile body.

8. Lastly, It is called a *vile body*, in comparison of what it shall be at the great day of the *r••urrection*: for then it shall changed and metamorphized, and made like unto the glorious body of Jesus Christ, and therefore in comparison of what it shall be hereafter, it may well be stiled for the present a *vile body*.

Let us often meditate upon this *appellation* and *Epithete* that is given unto the body:- it is called a *vile body*, or a *body of vileness*: Vile, when separated from the soul, vile whilst united to the soul: Vile before defiled with sinne, but especially vile since it was defiled with sinne▪ Vile because subject to vile diseases, to vile abuses by wicked persecutors, to vile abominations: Vile, because it is an impediment of the soul: Vile in comparison of the pretious soul, and in respect to what it shall be at the glorious appearing of Jesus Christ. Let this Meditation teach us these Lessons.

1. A lesson of *humility*.- The body we carry about us is but a *vile body*, and therefore let us not be *proud* of it: It is *corpus humile* (as *Beza* translates this Text) or *corpus humilitatis*, a body of humility, and therefore let it teach us humility. God on purpose hath made the body of man of the worst and lowest element, that he might not be lifted up with pride, but have a mean and low esteem of himself. Hence it is also that in Scripture it is compared to things that are very mean and contemptible;- To the *grass* of the field, to *dry stubble*, to a *leaf* driven to and fro,- to a *thing* that is *rotten*, and to a *garment* that is *moth-eaten*. It is compared to such mean things, that we might learn to have a mean esteem of it. Why art thou proud oh dust and ashes? What is Man but *handsome mudd* and *gilded rottenness*? What are Riches but *brighter dust*? And what are Honours but *heaps of dung*? dust you are, and God will lay your honours in the dust. Why art thou proud O dust and ashes? The *birds* make their *nests* of that which thou art made of: Every *beast* treads under his *feet* that which thou wert made of: every *creeping thing* disposeth at pleasure of that which thou wert made of: every *blast of wind* scattereth that which thou wert made of, and why art thou proud oh dust and ashes? *Bernard* in three expressions sets out the vileness of the body, It is (saith he) *sperma faetidum*, *saccus stercorum*, *esca vermium*, it is *worms-meat*, it is a sack of dung, &c.

¶ I have read a story of a certain *stone* that was brought to *Alexander the Great*, which being put into one part of a *pair of Scales*, weighed down whatsoever was put into

the other part: but if a little dust had been cast upon the stone, then every thing weighed down the stone. The Morall is true though the History prove a fable; as one of his Wisemen told him; *This stone (said he) sheweth what thou art of Alexander. Whilest thou livest thou weighest down all that oppose thee, the whole World cannot new content thee, when a little dust is cast upon thee, that is, when thou art dead, then every man will outweigh thee, & minor eris quam quicquid mundi, thou wilt be lesser then any man in the world.* Such another story is reported of the Father of *Alexander*, that he kept a boy on purpose, to come to him every morning and to bid him *Remember he was a man.* - Let us be always mindfull that we are but dust, *dust we are and to dust we must return:* Let us cast dust upon our silks and velvets, upon our gold and silver, upon our beautifull faces: Let the great Ladies make this Doctrine their Lookingglasses to dress themselves by every morning: Remember thy body is a vile body, and therefore be not proud of it.

2. A Lesson of *Mortification*:- This vile body of ours is subject to be abused by the devil to vile abominations, and therefore let us go to Jesus Christ, to get power *to mortifie and crucifie the flesh with the affections and lusts.* There is a *body of sinne* in all men, and this is that which makes this *body* of ours to be so *vile*. Let us by a lively faith make application of the death of Christ, *that the old man being crucified, with him the body of sinne may be destroyed, that henceforth we should not serve sinne.* Excelledt is that expression of the Apostle, 1 Cor. 9. 27. *But I keep under my body, and bring it into*

subjection, least that by any means when I have preached to others, I my self should be a castaway. Upon which words Austin hath this saying, *Si aries de grege, quid tener agnus, &c,* If the great Ram of the flock hath need to beat down his body and to bring it under subjection, how much more should we *tender Lambs* use all means for the keeping of it under? The body is called by *Hierom, jumentum animae* the beast of the soul, and when this beast begins to kick against the soul, we must labour to subdue it by fasting and prayer, and say as *Hilarion* did, *Faciam Asine ut non calcitres.*

3. A Lesson of *Contentation*: Let us be contented with our condition though never so Poor: Though thy apparel be mean, and thy diet mean: *mean things become a vile body.* And if for a good conscience thou be put into a *vile prison*, into a *dark and stinking dungeon* as the Martyrs have been, let us be contented with it, for our bodies for the present are *vile bodies*: Thou canst not be poorer then thou wert at *first*, and wilt be at *last*; for *naked we came into the world, and naked we must return again.* And though thou hast a diseased and sickly body, and hast met with many losses and crosses, yet be contented; remember that the bodies of the best of Saints in this life are *vile bodies*. I have read of *Themistocles*, that he invited many Philosophers to dinner, and that he borrowed divers dishes of one *Amyntas*; in the midst of dinner *Amyntas* comes and fetches away half his dishes; the Philosophers asked *Themistocles* how he was able to bear this affront? He answered mildly, He might have took away all. If God hath taken away *half* thy children,

half thy estate, be contented, *all is his*, and he might have taken away *all*.

4. Let this Epithete teach us a lesson of *heavenly courage and fortitude*; - let us not fear what the worst of men can do unto us, for they can but kill this vile body. This our Saviour teacheth *Matth. 10. Fear not them that can kill the body, and after that can do no more*. If a Tyrant could kill the soul, then indeed he might be feared, but he cannot reach that, he can but hurt the body, this *vile body*, a *body* subject to a thousand *diseases*, and to innumerable *abominations*; a *body* that will shortly dye of its own accord; and why then should we fear what *vile* man can do against this *vile body*? especially if we consider, that when he hath done his worst against it, it shall in spite of him *rise again*, and of a *vile body*, become a most *glorious body*. Oh let us not make *shipwrack* of a *good conscience* to preserve this *vile body*; let us not destroy our precious souls to save this vile carcass!

5. If the body be vile in comparison of the soul, - then let us be encouraged unto *soul-diligence*. Let us not set the *servant* on *horseback*, and suffer the *Master* to go on *foot*; let us not preferre the *handmaid* before the *Mistress*, the *box* before the *Jewel*, the *vile body* before our *pretious* and *immortal souls*. The *body* is made of *dust*, and who ever advanced dust? we use to sweep away dust from off our clothes, and out of our houses. The body is but a lump of earth, a rotten carcass without the soul, oh let us not preferre it before the soul! let us not

bestow that time, that heart, those affections and endeavours upon the body, which are due unto the soul!

It is a sad thing to consider, how most people, even those that beleve the Doctrine of the *souls Immortality*, do *Jacob-like*, (though upon a different occasion) put their right hand upon the *youngest Sonne*, and their left hand upon the *eldest*, spending the best of their dayes, and strength, and affections upon these *vile bodies*, and in the mean time neglecting to provide for their *eternal souls*. Give me leave to illustrate this by a similitude: Suppose a man should invite a *Nobleman* to his house, and only provide provender for the Noblemans *horses*, without any provision at all for *himself*, only such as his horses feed on, would not this be a course entertainment? and yet so do most men deal with their immortal souls. The *soul* is as this *Nobleman*, lodging in a *body of clay* as in a poor cottage; the *body* is (as you have heard) *jumentum animae*, the souls beast; and when you consume your dayes in pampering and cloathing your bodies, taking no care for your *noble* souls, this is but (as it were) providing provender for the horses, without any provision for the *Nobleman*: for the soul is never the *richer* for all our worldly wealth, never the *fatter* for our delicate fare, nor ever the *finer* for our silken clothes. I read that S^t *John* in 3 *Joh.* 2. prayeth for *Gaius*, *That his body might prosper and be in health even as his soul prospered*. But if we should make such a prayer for many of our people, we should rather curse them then pray for them; for if they had no *better bodies* then they have *souls*, they would have very *poor, lean and naked bodies*.

Let Christians labour so to live that this prayer may be fit for them, that we may cheerfully put up this petition for them, *That their bodies may prosper even as their souls prosper: Let the chiefest part have the chiefest care, the best part the best of our strength and dayes.*

6. Lastly, - Let us from this Epithete learn a lesson of *thankfullness*: Our bodies are *bodies of vileness*, and therefore if God hath given thee a body more *handsome* and more *healthfull* then others have; if God hath made any of us *ex meliore luto*, of better earth; if he hath made us *golden vessels* in regard of our outward condition; if he hath raised any of us from the dust, and set us in *high places*; especially if God hath made us *elect vessels*, vessels of mercy in regard of our eternal condition, as I doubt not but there are many such here, oh give God a *great deal of glory*, and give him *all the glory*. If he hath made thy vile body an instrument of righteousness unto holiness; if he hath sanctified it, and made it a *Temple* fit for the holy Ghost to dwell in, then let me speak to you in the language of the holy Ghost; - *Know you not that your bodies are the members of Christ? will you take the members of Christ, and make them members of an harlot? God forbid. Know you not that your body is the Temple of the holy Ghost which is in you, &c. And If any man defile the Temple of God, him will God destroy. Will you abuse that body that is the Temple of the holy Ghost to sinne and iniquity? God forbid,*

I shall now pass from the first Observation to the second, with which our *worthy and dear brother was much*

refreshed, and did often repeat in my hearing, and upon that account I made made choice of this Text at this time. The Observation is,

That the Lord Jesus Christ at the great day of judgment, shall raise these vile bodies, and change them into the likeness of his own glorious body.

This Doctrine is an *Alablaster box* full of pretious consolation: It was a great comfort and support to our *dear brother* when he was going out of this world, and oh that it might be a like *pretious Cordial* to us when we shall be in his condition.

For the better understanding of the Doctrine, I shall propound these five Questions,

¶1. What is that change that Christ shall make in our vile bodies at the resurrection?

The bodies of the Saints when dead,- and separated from their souls, are not separated from Jesus Christ, and therefore are said to be *dead in Christ*;- while dead they are united to Christ, and by virtue of this union *Christ* as their *Head* will raise them at the last day, and at their resurrection they shall be changed, *non quoad substantiam sed quoad proprietates*, the substance of their bodies shall not be altered, but only the *qualities*, As *wool* when it is died into a *purple* or *scarlet* die, is the same wool for substance though it be made more glorious; so the bodies of the Saints at the resurrection,

shall be the same for substance though made more excellent and more glorious. This was *Jobs* comfort, that with *those very eyes* of his he should see his Redeemer, and that *he himself* should see him and *not another*. The Apostle tells us, That *this* mortall body must put on immortality, and *this* corruptible body must put on incorruption. The ancient Christians when they rehearsed that article of the Creed, *Credo resurrectionem carnis*, I beleve the resurrection of the flesh, were wont to add, *Etiam hujus carnis*, even of this my flesh. It cannot stand with *Gods justice* (saith *Hierom*) that one body should *sinne* and another body be *dammned*, that one body should *serve him* and another be *crowned*; this is contrary to the justice of *God*, and to the very nature of the *resurrection*; for a *resurrection* is, when the *same body* that dieth riseth again, otherwise, it is rather a *new creation* then a *resurrection*. As the body of Christ after his resurrection, was the same for substance though much more excellent and glorious, so shall the bodies of the Saints be at their resurrection. As a *Goldsmith* (saith *Chrysostome*) takes a little gold and puts it into a refining pot and melts it, and then out of that *gold* forms a *golden vessel* fit to be set before *Kings*: so the Lord Jesus Christ melts the bodies of his Saints by death, and out of their dead ashes and cinders will form a vessel of gold, a glorious body, fit to live with God and sing *Hallelujahs* in Heaven to all eternity.

2.- What are those *transfigurations* and *transformations* that Christ shall make in our bodies at this day? what is this *metamorphosis*, wherein doth it consist?

It is impossible to set out all the glorious excellencies with which Christ will adorn our bodies in the great day of the resurrection. *Quae sit & quam magna spiritualis corporis gloria quoniam nondum venit in experimentum, vereor ne temerarium sit omne quod de illâ profertur eloquium*, How great the glory of our spirituall bodies shall be, because we have no experience of it, I fear it will be rashness for any man (saith *Austin*) to speak peremptorily about it: It will be the marriage day between Christ and his Saints, and he will endow their bodies with glorious qualities as well as their souls, for he assumed their bodies as well as their souls, suffered in body as well as in soul, died for their bodies as well as for their souls, and therefore will glorifie their bodies as well as their souls.

Give me leave to mention some of those glorious perfections with which our vile bodies shall be beautified at that day.

1. The bodies of the Saints at the resurrection shall be *free from all sinne*, *Paul* shall not then complain of *a law in his members rebelling against the law of his minde*, nor cry out, *Oh miserable man that I am, who shall deliver me from the body of this death?* we shall at that day not only have a *posse non peccare*, a possibility not to sinne, as *Adam* had in innocency, but a *non posse peccare*, an impossibility of sinning.

2. Our bodies shall be made immortall and incorruptible, *1 Cor. 15. 53, 54. This mortall shall put on immortality*,

as a garment never to be put off again; *Death shall be swallowed up in victory Adam* in innocency, as he had a power not to sinne, so also not to die; but the Saints at the resurrection shall have an impossibility of sinning and of dying. Not but that our bodies are naturally corruptible even at the resurrection, but by the presence of God filling them, they shall be made like the Angels, immortall. And if *embalming* the body can preserve it from putrefaction for many years, much more will the presence of God preserve it from death for ever.

3. The third endowment is brightness and splendour, *It is sown in dishonour, but it is raised in glory*, 1 Cor. 15. 43. The body is not so miserable under the curse, as it is blessed in the promise. As in the state of corruption it is abased lower then all created bodies, so in the state of glory it is exalted higher then all other bodies; *For the righteous shall shine forth as the Sunne in the Kingdom of their Father*. Not that they shall not out-shine the Sunne, but because there is no more shining body visible to us, therefore are the bodies of the Saints in glory compared thereunto. - The glory of the body (saith one) will *exceed all the beauty and splendour of Gems, Pearls, Heavens, Sunne, Moon and Starres, yea even the Heaven of Heavens, though all were put together*. This Text tells us, that our vile bodies shall be made 〈 in non-Latin alphabet 〉, *conformable to the glorious body of Christ*. This is abundantly sufficient to set out the glory of our body at that day: for the body of Christ now in Heaven is unexpressibly glorious. We have a *specimen* of this in the *transfiguration*, Matth. 17. 2. *Peter, James*

and *John* were not able to bear the sight of the glory there manifested, which yet was but a glimpse of that glory which he now hath in Heaven. Some Divines are of opinion, that the *brightness* which *Paul* saw when he was strook blinde and fell to the earth, - was the *brightness of the body of Jesus Christ*. - Sure I am, that *Christs body* is the *light of Heaven*: And if *Stephens face* in this life was seen as the *face of an Angel*; - if *Moses* his face did so shine in being fourty dayes with God, - that the people could not behold it, how glorious shall our bodies be when we shall be for ever with the Lord, and when our *bodies of vileness* shall be fashioned like unto the *glorious body of Jesus Christ*?

4. The fourth endowment is *beauty and comeliness*: The bodies of the Saints shall be perfectly compleat in all their parts; if maimed and defective here, it shall be supplied at that day, which is a day of *restitution of all things*, Acts 3. 21. And not only so, but all crookedness, lameness and ill-favouredness, which are the fruits of sinne, shall be removed, *Jacob* shall halt no more, nor *Mephibosheth* complain of lameness, nor *Isaac* of dimness. As the body of *Adam* in innocency was lovely and beautifull, compleat in all its parts, so shall ours be at the resurrection.

5. The fift is *majesty*: Great shall be the majesty of the body at the resurrection. If a good man in this life hath such a majesty in his countenance, as to cause men to fear to sinne in his company; If *Valens* the Emperour said of *Basil*, *That he never looked upon him, but his*

countenance strook an awe and terror into him: oh what majesty will be in the faces and countenances of the Saints in that day?

6. The sixth is *spirituality: It is sown a natural body, it is raised a spiritual body*, 1 Cot. 15. 44. Not spiritual for substance but for qualities: For 1. It shall have no need of meat or sleep, &c. but shall be as the *Angels of God*, Matth. 22. 30. *Non quoad Angelicam essentiam, sed Angelicas proprietates. Tertullian* saith, That the Saints shall have *corpora reformata & Angelificata. If Moses* was fourty dayes upon the mount without meat and without sleep, upheld by the power of God in the state of mortality, much more shall we be upheld for ever in the state of immortality. 2. It shall be a spiritual body, because it shall be absolutely subject to the spirit. In the state of glory, the soul shall not depend upon the body, but the body upon the soul. In this life the soul is as it were carnall because so serviceable to the flesh, but then the body shall be spiritual because so serviceable to the spirit.

7. The seventh is *Agility and nimbleness: It shall be able to move upwards and downwards, - like a bird in the aire; Luther* saith, That the *body shall be able to move up and down like a thought. Austin* saith, *It shall move to any place it will as soon as it will.* The Scripture saith some such thing, 1 Thes. 4. 17. *We shall be caught up together in the clouds to meet the Lord in the ayre*, as so many AEGles flying up to their blessed Carcass. Upon this account also it is said, That we shall be as the Angels,

because we shall be able to move as they do: *If the Saints shall be like the Sunne in its brightness, why not (saith one) in its motion also, which the Learned allow to move a Million, and one hundred sixty thousand miles in an hour:* If so swift may be the motion of natural, how swift the motion of glorified bodies shall be, we shall know when we come to make use of it.

The eighth endowment is *Powerfulnes: It is sown in weakness,* but it shall rise in power, 1 Cor. 15. 43. The power that the body shall have will be wonderfull: *Luther saith, That it shall have a power to be able to tess the greatest mountains in the world like a ball: Anselme saith, They shall beable to shake the whole earth at pleasure;* How true this is we shall know hereafter: Sure I am for the present, That the weakest in glory shall be stronger then *Sampson* in his greatest strength: and that the bodies power shall be so great, as to be able to be the *souls instrument* in the *enjoyment of God* in all the *highest operations* without *intermission*. In this life when the soul is busied about *high* and *sublime* matters, the body presently faints, *Dan.* 8. 27. but then it shall attend without any *faintness* or *weariness*. In this life the eye is dazeled at the brightness of the Sunne; but then it shall be strengthened to behold glorious sights and not be dazeled at it: the body shall be elevated and strengthened by God, to bear that *exceeding eternal weight of glory* that shall be put upon it.

Unto all these glorious perfections and excellent indowments, I might add An admission to behold with

our bodily eyes the sight of Christ as man. *That we shall see Christ as man with these eyes, Job manifestly testifieth, Job 19. 25, 26, 27. And that this sight will add much to our happiness is easily evinced: For the sight of Christ as man is the next object unto the beatificall vision it self: For the fullness of the Godhead dwels in him bodily, and this doth as it were radiate through his body; hence there must needs arise (as one saith) great joy unto the beholder,- both from the eminency of, and our interest in this object. Christ in glory, and Christ in glory ours; As much of the Creator as is possibly visible in the nature of man, will be to be seen in Christ; as much contentation as the creature can be made partakers of by the sight of any one visible object, will be the portion of the beholders of Christ, as he is man. All this is in answer to the second Question.*

3. How is it possible that ever these bodies of ours should rise again,- and these vile bodies be made like unto the glorious body of Christ?

With *man* this is *impossible*, - but with *God* nothing is *impossible*. My text tells you how this shall be done, even *according to the mighty working whereby he is able to subdue all things unto himself*. The Lord Jesus Christ is almighty, and therefore he is able to do it. - He that can make a man being *nothing*, out of the dust of the earth, can certainly repair him out of that dust when he is *something*. It is as easie to God to give a *body* to a soul at the resurrection, as to breathe a *soul* into a body at the first creation. Both Philosophers and Divines write of the

Phoenix, that first she is consumed to ashes by the heat of the Sunne, and that afterwards of her ashes ariseth a young one, which is the same *Phoenix* risen from the dead. The Apostle tells us, That *the corn must first be cast into the ground, and there die and rot before it will spring up*; which sheweth, that a resurrection from the dead is possible even in nature. What is every *night*, but the *grave* (as it were) of the dayes *light*? What is the *morning*, but the *resurrection* of the day? What is *winter*, but the *death* (as it were) of fruits? and what the *spring*, but the *resurrection* of them? What is *death*, but a *pulling down* of the house of our bodies? and what is the *resurrection*, but the *building up* of the same house more gloriously? And cannot the Almighty God do this? We see by experience, that our most curious *glasses*, are made by art even of *ashes*; and cannot the omnipotent and everliving God, raise mens dead bodies out of ashes? The earth and sea are Gods *stewards*, with whom he hath entrusted the bodies of men; and when God shall call them to give an *account* of their *stewardship*, they will faithfully discharge their trust, and will not keep back one dead body. The grave is but the bodies *withdrawing-room* or *sleepi•g-place*, and the time will come, when they that are *asleep in the dust of the earth shall awake*, &c. *Dan. 12. 2*. And it is as easie for God to distinguish between *dust* and *dust*, and to give to every man his *own dust*, as it is for a gardiner that hath *divers seeds* in his hand to sever them, and know them one from another. A curious *Watch-maker* can undo his Watch, and put it together again. A skilfull *Alchymist* can extract one mettall out of another: much more can Almighty God

distinguish *one dust from another, as well as one man from another.* In a word: It is as easie for God to make our vile bodies glorious, as it is for a *beggar* to put off his *raggs*, and to put on the *apparrel* of a *King*. Our dear and Reverend Brother did fully beleieve this, and therefore he three times in my hearing repeated these words; *According to his mighty power, his mighty power, even his mighty power, he is able to change this vile body of mine, and make it like unto his glorious body.*

4. Shall all bodies be made thus glorious?

No:- The bodies of the wicked shall rise at the last day, but it shall be to their everlasting shame, ruin and confusion. They shall be *immortall*, but they shall be *immortall fuell to immortall flames*. The bodies of the wicked shall come out of their *gravos* as out of their *prisons*, and as so many *malefactors* to appear before an *angry Judg*. They shall come out of their graves as the *chief Baker* did out of prison, to be hung in chains in hell for ever, where they shall endure all kind of extremities figured out unto us by the sad condition of *Dives*, who could not get a drop of water to cool his tongue. The bodies of the wicked shall be as *ugly, loathsome carcasses to look upon, and their faces shall gather blackness and darkness*, Isa. 66. 24. They shall arise with great fear and trembling, and shall call to the *hils and mountains to cover and hide them from the presence of the Lamb*. Oh the horror and astonishment that shall be at that day, when the foul of a wicked man shall come out of hell, and be again united to the body: How will the

body curse the soul, and the soul the body? How will they befool one another? Certainly this greeting will be very terrible; the Lord grant we may never come to have experience of it.

5. What are the Characters of those men and women, whose vile bodies shall be made like unto the glorious body of Christ?

1. There is one Character of them in the text:- If thou art one that *hast thy conversation in Heaven*, then thy body shall be made glorious: *For our conversation is in Heaven, from whence also we look for a Saviour the Lord Jesus Christ, who shall change our vile bodies, and make them like to his glorious body, &c.* If thou beest a man that mindest earthly things; if ambitious, covetous or voluptuous; if given over to fulfill the lusts of the flesh, thy body shall rise, but it shall rise to *everlasting condemnation*: But if heavenly-minded; if thy disposition and conversation be heavenly, when Christ comes from Heaven, he will make thy body heavenly and glorious.

2. If a *reall* member of *Christs mysticall body*, thou shalt be made partakers of the glory of *Christs natural body*. Christ hath a double body, a body *mysticall*, and a body *naturall*: If thou beest a *reall member* of Christs mysticall body, I say a *reall member*, not only a member by *outward profession*, but by a *holy conversation*; if truly united by a heart-purifying faith unto Christs mysticall body, thou shalt be conformable in glory to

Christs naturall body: And therefore it is said, That at the day of judgment Christ shall be *glorified in his Saints*. Here he is glorified *by* his Saints, but then he shall be glorified *in* his Saints, that is, in the glory that the members of his mysticall body shall have at that day. For Christ shall then have a double glory; 1. A *personall glory*; for he shall come with *power and great glory*, Matth. 24. 30. 2. A *sociall glory*, a glory which he communicates to his Saints, and by which glory he shall be glorified. For *when Christ who is our life shall appear, then shall we appear with him in glory*. And the glory of the *members* shall redound to the glory of the *head*: Therefore the Saints are called, the *glory of Christ*, 2 Cor. 8. 23. If a member of Christ, though but as the toe in his body, thou shalt be filled brim full of glory at the resurrection.

3. If thy soul be *gracious* here, thy body shall be *glorious* hereafter: If cloathed with Christs righteousness, if enriched with the jewels of the Spirit, thy body shall be everlastingly beautifull and glorious; for *the happiness of the body depends upon the souls happiness*. If when thou diest thy soul goeth to hell, thy body at the resurrection must go thither also: If to Heaven, thy body will follow it thither also: according as thy soul is, beautifull or deformed, so shall thy body be happy or miserable. So much in answer to the five Questions.

Vse 1. To you that are the *Saints* of the most *high God*, who have your *conversation in Heaven while you are upon earth*, who are *reall members of Christs mysticall*

body, whose souls are adorned with the robe of Christs righteousness; To beseech you to consider the blessed and happy condition that your bodies shall be in at the resurrection, for then your vile bodies shall be made like unto the glorious body of Christ,— 〈 in non-Latin alphabet 〉 , shall be 〈 in non-Latin alphabet 〉 ; then shall you shine forth as the Sun in the Kingdom of your Father: All sinne, and all sorrow, and all bodily deformities shall be utterly removed; you shall be as the Angels of God in heaven, your bodies shall be honourable, glorious, powerfull, spirituall, perfectly beautifull, lovely and majesticall, and (as Aquinas saith) transparent like glass. Let the consideration of this

1. Comfort you against the *fear of death*: As God said to Jacob, Gen. 46. 3, 4. *Fear not to go down into Egypt, for I will go down with thee, and I will also surely bring thee up again, &c.* So let me say to you, *Fear not* to go down to the house of rottenness, *fear not* to lay down your heads in the dust, for God will certainly bring you out again, and you shall come out in a most glorious manner: *Fear not* to have this house of your body pulled down, for God will rear it up again, and make of it a most glorious structure.

2. Let this comfort you against the *death of your godly friends*; for when a godly man dies, nothing dies *totally and finally* in him but *sinne*: Death to a Saint is nothing else but *sepultura vitiorum*, a burying of his sinne. *Non homo sed peccatum hominis moritur*, the man dies not

but his sinne; for the soul doth not die at all, but is immediately taken up into the bosome of God; and the body, though it be turned into dust, yet even this dust is *pretious in Gods sight*; this dust is part of *Gods elestion*, this dust is united to *Jesus Christ*, (and therefore when a Saint dies, he is said to *fall asleep in Christ*, 1 Cor. 15. 18. and to be *dead in Christ*, 1 Thes. 4. 16.) and at the last day it shall be raised up again. *It is sown in corruption, but it shall be raised in incorruption: It is sown in dishonour, it shall be raised in glory: it is sown in weakness, it shall be raised in power: it is sown a naturall body, it shall be raised a spirituall body,*

There is a Text in *Job*, which our *Reverend Brother* did mention often in his sickness, and with which he did seem to be much refreshed, it is *Job 21. 33. The clods of the valley shall be sweet unto him.* Which words, though spoken of the wicked, yet are in a more eminent manner applicable to the true Saint, who sleeps quietly and sweetly in his grave as in his bed, free from all trouble and molestation.

3. Let this comfort those that have *diseased or deformed bodies*, that are troubled with the Stone, Gout, Strangury, disiness in the head, or any other disease whereby they are made unserviceable, or at least not able to do that good they would: there will a day come wherein they shall be perfectly healed and cured: The *Resurrection* is the Saints *best Physitian.*

4. Let this encourage you to be willing (if God call you to it) to part with your *ears, eyes, leggs, hands, or head it self, for the keeping of a good conscience*; for you shall have all your limbs restored to you again at the great day *of restitution of all things*. Famous is the story that *Josephus* tells of one of the seven Children in the *Maccabees*, who when he was to have his tongue cut out and his ears cut off, he said to his Mother, *These members I have received from Heaven, and for the Law of my God I despise them, and trust that I shall receive them again: I shall have a better tongue at the resurrection of the just.*

5. Let this exhort you especially that are true Saints, whose *bodies* by grace are become the *Temples of the holy Ghost*; to labour to *glorifie God in your bodies* as well as in your spirits, for they are *Gods*, and they are *bought with a price* as well as your souls. To labour to *keep under your bodies, and to bring them into subjection:—To yeeld your members as instruments of righteousness unto God, and as servants of righteousness unto holiness*. Let me beseech you by the mercies of Jesus Christ who hath redeemed your bodies, that ye *present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*. Think not any service too much for God with those bodies which shall one day be made so beautifull and glorious. Let godly Ministers be encouraged to wear out their bodies in their Ministeriall employments, for *they that turn many unto righteousness, shall shine as starres for ever and ever*.

Vse 2. To you that are wicked, that is, who are *members of the devil, whose souls are beleaped with sinne, who minde earthly things, whose God is your belly, whose glory is your shame*; To beseech you to consider the sad and miserable condition you shall be in at that day. Your bodies indeed shall rise, but they shall rise unto *everlasting cindemnation*, Joh. 5. 24. and unto everlasting shame and contempt, *Dan. 12. 2.* your *vile bodies* shall then be *cursed bodies*, and your *sinfull bodies* shall be *tormented for ever with the worm that never dieth, and the fire that never goeth out.*

Vse 3. A *divine project* how to make your bodies beautifull and glorious. If there were a *Physician* here upon earth that could cure all your bodily diseases and deformities, and make them immortall, how would you prize him? I have told you this day of such a *Physician*, even the *Lord Jesus Christ*, who shall one day come from Heaven on purpose to make our vile bodies like unto his glorious body. Oh that this *word* were *mingled with faith!* Methinks if any Motive could prevail with you that are Gentlewomen and great Ladies, this should, *Behold* a way how to make your bodies *eternally beautifull!* What trouble and pain do many women that are crooked endure, by wearing Iron bodies to make themselves strait? What vast expences are many at for the beautifying of their rotten carcasses? Hearken unto me thou *proud dust and ashes*, thou *gilded mud*, that labourest to beautifie thy body by vain, foolish and sinfull deckings and trimmings, and thinkest thy self *deckt* in the want of *decking*, that pamperest thy body in

all voluptuousness, and makest *thy self by thy strange fashions so unlike thy self, as that if our civil fore-fathers were alive again, they would wonder what strange monster thou wert.* Hearken unto me I say, and consider thy madness and folly: by labouring so much to adorn thy *body* with the neglect of thy *soul*, thou undoest both *body and soul*. The only way to make thy body for ever beautifull, is (as I have said)

1. To have thy conversation in Heaven while thou art upon earth, and when Christ comes from Heaven, he will change thy *vile body* and make it like his *glorion body*.
2. To labour to be a *reall member* of Christs *mysticall body*, and then thou shalt partake of the *glory* of his *naturall body*.
3. To get a *gracious soul* here, and thou shalt be sure to have a *glorious body and soul hereafter*.

There is a saying of *Bernard* worthy to be written in letters of gold: *Christ hath a treble coming: Once he came in the flesh for the good of our souls and bodies: Now he comes in the spirit (by the preaching of his Ministers) for the good of our souls. At the last day he shall come for the good of our bodies to beautifie them and glorifie them. Noli oh homo praeripere tempora, do not oh man mistake thy time!* This present life is not the time for thy body: It is appointed for the beautifying of thy soul, and adorning it with grace and holiness. The resurrection is the time wherein Christ will come from

Heaven to make thy body glorious. How quite contrary to this do most people live? Let it be our wisdom (with the children of *Issachar*) *to have understanding of the times.*- Study in this *your day* to get *good and gracious souls*, and you shall be sure at the great day to have *blessed and most glorious bodies*. Labour to get your souls *beautified by Christs second coming with justification and sanctification*, and *Christ at his third coming* will make thy *body glorious above expression*.

HAVING finished my discourse upon the Text, I know it is expected that I should speak something of our *Dear and Reverend Brother*, whose sad funerals we now celebrate. It hath pleased God within a little space to take to himself many godly and able Ministers, which without doubt is a very great judgment; and the greater, because most people are so little sensible of it. And not only a great judgment in it self, but a presage of greater to come; *For the righteous perisheth, and no man layeth it to heart, and mercifull men are taken away, none considering that the righteous is taken away from the evil to come.* The *Rabbins* have a saying, *Quando Luminaria patiuntur Eclipsim malum signum est mundo*, It is an ill sign to the world when the Luminaries of Heaven are eclipsed. God hath extinguished many glorious Lights of late, I need not put you of this City in minde of D^r *Gouge*, M^r *Walker*, M^r *Whitaker*, M^r *Gataker*, M^r *Strong*, &c. nor you of the University of D^r *Hill*, and now of this godly Minister D^r *Samuel Bolton* late Master of *Christs Colledge* in *Cambridg*. If I should enter upon his commendation,- I may truly say what *Gregory Nazianzen*

doth of his Sister *Gorgonia*, that there is more fear lest I should speak too little, then that I should speak too much. He was *a burning and shining light* in this our *Israel*, an *interpreter one of a thousand*: a man of excellent Ministerial abilities, a workman that *needed not to be ashamed, dividing aright the word of truth*. He was one that did study not only *〈 in non-Latin alphabet 〉*, but *〈 in non-Latin alphabet 〉*, not only to *preach well*, but to *live well*: His life was an excellent *commentary* upon his Sermons. As *Nazianzen* saith of *John Baptist* (who is called *The voice of the cryer*,) that he was *all voice*: a *voice* in his habit, a *voice* in his diet, a *voice* in his dwelling, a *voice* in his conversation, as well as in his preaching: So may I truly say of our Reverend Brother, he was *tota vox*, all voice; a *voice* in his *life* as well as in his *Doctrine*; he lived his own Sermons, and preached louder by his *good conversation* then by his *heavenly doctrine*. *Nam Vita Praedicatorum est vocalissima*. What *Ruffinus* saith of *Gregory Nazianzen*, may fitly be applied unto our *dear Brother*; He did those things himself which he taught to others, neither did he condemn himself by practising contrary to what he preached. He had not only *dona honoraria*, but *dona salutifera*: not only *gifts* for the good of others, but *graces* for the good of his own soul. There are many Ministers that have rare gifts, but they are like a *Pearl* in a *Toads-head*, because their lives give a lye to their *Doctrines*: But this our Reverend Brother had not only *gratias gratis datas*, but *gratias gratum facientes*, he was not only *learned* but *religious*, and (which is his highest commendation) he was an *humble Saint*.

There are four things (saith *Luther*) that make a Minister, *Prayer, Reading, Meditation* and *Temptation*: Our Christian Brother was not only a man of *Prayer, Reading* and *Meditation*, but a man assaulted with many *Temptations*, with more I beleeve then many hundred of Ministers are. He was often buffeted by Satan, and therefore *more able to comfort them that were in trouble, by the comfort wherewith he himself was comforted of God*. And let me take the boldness to tell you, that he hath left a *writing* behind him, wherein he hath recorded all the *outgoings of God* towards him, and all the *experiences* of Gods shining with the *light* of his *countenance* upon him, and also of his *withdrawings* and *hiding* his face from him: He hath written down both the *Apogaeum's* and *Perigaeum's* (as I may so speak) both those times wherein God was at a *distance* from him, and when he *approached* neerer to him.

His desire to win souls to Christ by preaching was so great, that though he was head of a Colledge in *Cambridg*, and had no Ministeriall charge of his own, yet notwithstanding he preached *gratis* once every *Lords day* for many years together. The like is said in print of that Reverend and godly Minister D^r *Hill* late Master of *Trinity Colledge*.

Here I must not forget what hath been told me since the preaching of this Sermon; That our *dear Brother*, in the ordinary course of his Ministry, had preached over the third Chapter to the *Philippians*, to the latter end of the verse immediatly before my Text: and behold how by the

overruling *Providence of God* (unknown to me) it hath hapned, that the last *verse* of the same *Chapter* (which he left unfinished) was chosen for his *Funeral Sermon*. But though he lived not to preach of this *verse*, yet he now lives in Heaven, waiting for that blessed time, when his *vile body* shall be raised out of the grave, and be made like unto the *glorious body of Jesus Christ*.

Before he was Master of *Christs Colledge*, he preached three or four years *in this place*, six or seven years at *Saviours Southwark*, and for some time at *Andrews* in *Holburn*, to the great satisfaction of all the godly that waited upon his Ministry. And though he be now *dead*, yet he still *speaks*, not only by the *holiness* of his life and *graciousness* of his doctrine, but also by the many *Books* he hath left in print, in which you may behold a *fair character of his piety and Ministeriall abilites*. He was very orthodox, and sound in judgment, he had no *spiritual Leprosie* in his head, witness those two Books of his, *The Arraignment of Error*, and *A Vindication of the Rights of the Law, and Liberties of Grace*. He was of a publike spirit; witness that Book of his *A word in season to a sinking Kingdom*. He was very carefull in admitting men and women to the Sacrament of the Lords Supper; witness that Book of his called, *The Wedding Garment*.

The time of his sickness was long, tedious and costly; his diseases many, very many, but his patience was exceeding great: he would usually say, That though the providences of God were dark towards him, yet he had

light within. *A little before he died, he said to one that was lifting him up, Let me alone, let me lie quietly, for I have as much comfort as heart can hold. The last time I was with him, I found him wonderfully desirous to be dissolved and to be with Christ: I heard him say, Oh this vile carcass of mine, when will it give way that my soul may get out and go to my God? When will this rotten carcass be consumed, that I may mount up to Heaven? And when he saw any probable symptoms of death (which he called the little crevices at which his soul did peep out) he was exceedingly joyfull.*

It was his desire to be buried without any Funeral pomp; which puts me in minde of a saying recorded in the life of *Pellican*,- of an *Vncle* of his who would not be buried in his Scholastick habit (as the custom then was) *testamento cavit ne aliter sepeliretur quam simplex alius Christianus*, He ordered it in his Will, to be buried as a private *Christian*, and not as a *Doctor*; and the reason he gives is, because he hoped *resurrecturum se ad iudicium, non ut Sacerdotem & Doctorem, sed ut humilem Christianum*, That he should rise at the day of judgment, and appear before God, not as a *Priest or Doctor, but as an humble Christian*. This was the desire and hope of our *Reverend Brother*, and this text that I have preached on, was matter of great rejoycing unto him whilest he thought of that day when his *vile body*, subject to so many diseases, should be made *like unto the glorious body of Christ, according to the working, the mighty working* (as he three times repeated it) *whereby he is able even to subdue all things unto himself*. And so

I leave him in the arms of his blessed Saviour, beseeching God to make up this great loss of him to the *Church of Christ* in generall, and to the *Vniversity of Cambridg* in particular.

FINIS.

**TO THE Memory of the Right Worshipfull
SAMVEL BOLTON, D. D. late Master of Chr. Coll.
in Cambridg.**

Come, let our Petty brooks of sorrow fall
Into a full swolne stream of generall
Sadness, in pursuit of that blest soul hence
Put off to the eternal confluence
And Ocean of goodness; Happy he
Whose grief is swallow'd in that blissefull sea.
Weep we once more (whose Fathers hast'ned death
And Church-estate expiring with their breath,
Make us a lower sort of Orphans) we
Who found in Him still freshest memory
Of whose we were, that tenderness of heart
Which the deceased spirits seem'd to impart.
And yet nor we nor she (from whose torn breast
Death snatcht away th'indearing close lodg'd guest,
Untimely, misaccounting his years summe
And hudling up in's life, dayes yet to come.
Such were our hopes, and such the promises
Of a firm tempers seeming healthfulness.)
Nor we nor she to private loss must pay,
What we should in the common treasure lay.
In universaller calamity,
There's sacriledg in such a privacy.
Such is the fright when the main body flies
Or gives ground, or when a Souldier spies
A breach in the chief-fortress; so were we
(Who fanci'd a blest perpetuity)
Appaled when we saw his strength decline

Whom we wisht as immortal as divine.
The Colledg scarce could hear't, though by degrees
We were dril'd on into our miseries.
Was it death's mercy, or deaths cruelty?
That we might feel, or fit our selves to dy?
We languish'd all the while in him, at last
Into th'Dead Colledg all our Fellow's past.
This grief's too straight still, and he little knew,
What the World ow'd, that thinks his tears undue.
Doth not, if such a part of goodness fall,
Goodnesses common spirit convey to all
A members sadness? I'n't the Church throughout
Its body pained when an Eie's put out?
Where shall we now such a meek *Moses* finde
To recall wrangling Brethren to one minde?
Many will help it on, but who'le bemoan
A sad Church rent into division?
'Twas the work of a soul, as his, orecome
With benigne sweetness, such a one in whom
Dwelt th'image of full Goodness, as above
Calme and serene in its firm peace and love.
One to the World so dead that evermore
In the worlds things he seem'd stept out of doore,
As one that's gone for some few hours abroad,
Or whom some small affairs call out of's road.
Then was he at his home, then onely free
When the employment was pure heavenly.
How naturally in spiritual discourse
Was his speech fluent, ready, without force
And unaffected, one might safely say,
Then he was in his temper, in's own way.

Like him who tyred with a barb'rous sound
In a strange country, happily hath found
One of his natives: now he may reflect
On his own home in's well known dialect.
View his divine attendance, his soul prest
On messages to Heaven, and address
To his immortal Fathers, not with words
Which malapert Buffons speak to their Lords:
Nor peremptory sauciness, built on
A fond God-levelling communion.
But in beseeming reverence. By and by
(As toucht by'illapses of Divinity)
Rais'd into heav'nly ardors: while just as
Bodies mov'd swifty, along where they pass
By their own violence impress a motion
Ev'n on by-standing dulness. His devotion
Rouz'd and enliv'ned all the neighbour hearts
By holy-magick touch more then the arts
Of Pulpit-Orators, more motive he
Snatcht our souls up by vigorous sympathy.
Such was his zeal, a fire not nourished
By earthy matter, purer then what's fed
By popular applause and basest gain,
His zeal was of a farre more heav'ly strain.
It ner'e gave fire to Cannon, nor did light
Musquitiars matches: in no civil fight
Was it a conduct, or ere serv'd in flame
To burn dissenters bodies or their Name.
Such searching fires earths mixture do proclaime▪
When, like some wandring fires, from book to book
Skipt it? From *Paul* to *Littleton* or *Cook*?

'Twas pure and steady, powerfull, nor fierce.
 By gentleness it had the might to pierce
 A sinners heart, asham'd to see more sense
 In him then in himself who did th'offence.
 In preaching, prayer and life we well might see
 Divineness: Man now, in mortality.
 Plead not, blest soul, against us, that th'art gone
 As tyr'd with us dull to be wrought upon.
 That thou mad'st hast impatient of our stay
 Who fondly loytring would not hie away.
 ¶'Tis but our guilt, Hee's more Good now, nor farre,
Christs-Colledg Keeper still and Tutelar.

J.SEDGWICK. Chr. Col. C.

**An Epitaph on the truly Religious and Learned
 Doctor BOLTON Master of Christs Colledge in
 Cambridg.**

TYr'd with a *Body*, and the *Age*, here lyes
 One that was Holy, Learned, Just, and Wise;
 Liv'd when the *Court* seem'd heavy, and the *See*
 Grew proud, yet *Patience* preach'd and *Modesty*.
 Though *Fears* urg'd *Fears*, and *Hope* pursued *Hope*,
Pulpits 'gainst *Pulpits* bandied, yet the scope
 Both of His *Text* and *Life* was peace; fair Peace!
 Heaven's *Legacy*, the busie world's scorn'd *Ease!*
 By taking *Care* of *Souls* He did not mean
 Providing *Lordships* for his heirs; so clean,
 So spotless were *his Aimes*: his greatest *store*,
 Was *Love* and *Praise*; Promotion made him *Poor*.

'Twas not the practise of *his Zeal to Grone*
 Against *Plurality* and neglect his *One*.
 His *Matter* alwayes did become the *place*,
 Diurnals *never* turnd *the* second Glasse.
 Call'd from the City, he succeed *One*
Turnd out by Death, Fates *Sequestration*:
 Which *Place* he serv'd with chearfull Love and Care,
 Firm Justice, open Candour, hearty Prayer,
 (Free from base shriveled *Faction, hungry* strife,)
 Ev'n to the *loss* of Riches, Health and Life.
 Stay, Reader, and bestow a *Tear*
 On *this* Dusty Fruitfull Bed,
 The *Spring* will then dwell *alwayes* here,
 And *Violets* ner'e *hang* the *head*.
 ¶ Pray, the *Earth* may *lightly presse*
 Her entrusted Urne below;
 May the same *prayer* thy *Reliques* *blesse*,
 When they shall *rest*, as *his* do now.

T. STANDISH.

**Upon the Death of the Pious and Learned SAMUEL
 BOLTON, Doctor of Divinity and Master of Christs
 Colledge in Cambridg.**

NOT that my gadding Muse affects to shew
 Her courser beauties to the common view;
 Not that she thinks such harsh ill-tuned Layes,
 As hers, are fit to celebrate thy praise;
 Dares she present these verses; but as they
 Who hundreds hold of others, yet do pay

Nought but a Pepper-corn: by this she showes
Though she brings little, yet 'tis much she owes
To thy dear Memory and honour'd Name,
Immortal *BOLTON*, Heir of lasting Fame.
Whose known deserts and unreproved worth
Needs not her slender skill to blaze it forth:
But can commend it self to after-times
Without the help of Elegiack Rimes.
Though others under brasse and marble plac'd,
Keep not their Names and Titles undefac'd;
Though Monuments themselves decay, and must
Confess their ruins, and resolve to dust;
Though all things else be subject to the Laws
Of fickle Change and Times devouring jaws;
Yet wisdom hath a ne're decaying root
And vertuous pains bring everlasting fruit:
And they that labour'd have and liv'd like Thee,
Their Names shall last to all eternity.
[N]or seems it strange that vertuous men should best
Oblivion scape, which oft involves the rest
Of things and persons, whose poor low desires
Are not affected with such high aspires.
The Principles by which most men do move
Are private Interest and base self-love:
So farre their friendship and their hate extends
It self, as serves their own contracted ends.
Hence as that Earth-begotten brood which grew
From teeth which *Cadmus* in the furrowes threw,
Within a while by civil discord slain,
Return'd unto her Mother earth again
And scarce left any token to appear

To tell th'ensuing age that once they were:
So bad men quickly vanish, and are gone
Buried in earth and dark oblivion.
But those like thee whose more enlarged breast
With better thoughts and purer fire's possess;
Who make themselves no scope to which they bend
Their actions but the common good attend;
Cannot pass unregarded hence but Fame
Ennobles and perpetuates their Name.
Who ere did to the infant world impart
Some signal benefit or usefull art,
Had Temples built unto him: Hence arose
Ceres and *Bacchus* and such gods as those.
Would truth dispense and piety admit
Of such like Deities, 'twere farre more fit
T'account Thee one then those that taught us how
To tread the winepress first and hold the plow:
Since this grand difference 'twixt thee we finde
And them; they fed the *body* thou the *minde*.

W^m W BRYCHE.

**On the deplored Death of the Reverend Doctour
SAMUEL BOLTON Master of Christs Colledge in
Cambridg.**

TO mourn in verse, and write an Elegie,
Is even grown as common as to die;
Poëtick sorrow serves but for a mask

To other passions; 'twere an easie task
For grief that's feigned, or at best but fain'd
To boast it self in eloquent complaint.
But where internall sorrow hath possest
The very vitals, and corrodes the breast
With inward care, where the oppressed heart
Doth inly languish with consuming smart;
The soul is choaked, and the spirits spent
With mutual conflict, e're they finde a vent.
Such reall anguish, such unfeigned grief,
Doth scarce admit the pitifull relief
Of sighs and tears; such dolour scarce affords
Imperfect sentences, and broken words.
The case is ours, whom sorrows violence
Hath strongly touched with a vigorous sense
Of our calamity: whose deep distress
Our mindes with grief astonish'd can't express.
No wonder then in so just cause of tears
And sad complaints, so little pomp appears
Of mournfull Elegies, and funerall songs;
This loss doth more affect our hearts then tongues.
Our sincere mourning seeks not after fame
In these iust Rites; let others then proclaim
Their forced sorrow with exalted cries,
Our reall grief makes silent Obsequies.

W. LEIGH.

Upon the Death of the Reverend, his never to be forgotten Friend, D^r BOLTON Master of Christs Colledge in Cambridg.

IS *BOLTON* dead? and shall not *England* weep,
That we no longer such a *Saint* could keep.
Alas! the world not worthy was of Thee,
The *Saints* above did want thy companie.
Thy virtues, graces, praises, and thy worth,
No tongue alive is able to set forth.
Thou wast a *burning*, and a *shining Light*
In this ovr *Orb*; few left which shine so bright.
Thy Minister' all Gifts, thy Zeal, were rare
Thy Piety, no less thy gifts in Pray'r.
And in a word (*Blest Soul!*) Thee to commend;
Thy Praise knows no beginning nor no end.

JOHN CROFTS Minist. C. C. C.

FINIS.