

Saints Memorials:

OR,

Words fitly spoken, Like Apples of Gold in Pictures of
Silver.

Being, A COLLECTION OF Divine SENTENCES
Written and Delivered By those late Reverend and
Eminent Ministers of the Gospel, Mr. EDMUND
CALAMY, Mr. JOSEPH CARYL, Mr. RALPH
VENNING, Mr. JAMES JANEWAY.

Heb. 11.4.

Who being dead, yet speak.

Rev. 14.13.

Blessed are the dead which die in the Lord: they rest
from their labours, and their works do follow them.

LONDON: Printed in the Year 1674.

**To all the SAINTS BELOVED OF GOD, And
Sanctified through OUR LORD JESUS CHRIST,
Grace and Peace be Multiplied.**

The dispensations of God, though never so seemingly strange towards his people, have always been propitious and favourable: according to that of the Apostle, he maketh *all things work together for good to those that love him, and are called according to his purpose*. How great love should we then have for them who love God, and are so beloved of him!

To the Reader.

My Friends, many there are whose beginning is better than their latter end: but *blessed are they who dye in the Lord*, who have an Interest in the Everlasting Covenant, and in *the sure mercies of David*: though God may visit *their Iniquities with a Rod, and their Transgressions with Stripes*, yet he will never suffer his loving kindness to depart. Who would then, depart from that God, who sticks so close to his? If we leave him whither shall we go? surely to *broken Cisterns that hold no water*.

Oh then, as you love your pretious and immortal Souls, endeavour close Vnion and strict Communion with him. As you are chosen by him, so let him be your choyce: Since he first loved you, let it not be lost. He cast his eye upon us *when we were in our Blood, and no eye pittied us*; and *he spread his Skirt over us, and then was the time of love*. Ah then, if he loved us so unlovely, what estimation should we have of him, who is love it self? Consider what he hath done for you, in giving life, health, and above all, his beloved Son to dye for you a most ignominious death, that you through him might have everlasting life. That you may know how to value this transcendent love of God, weigh well the condition you were at that time in; lamentably helpless, *Dead in Trespasses and Sins, without God, and without Christ in the world, strangers to the Commonwealth of Israel and to the Promises*. This we were in the general: but what were we as to our best, our

Righteousness? so bad, that nothing could be worse; no better than *menstruous Cloaths* and *filthy Rags*.

What Humiliation, what Lamentation doth our condition call for! Little reason to walk so haughtily as we do, and with the Pharisee to say, *Stand farther off, I am holier than thou*. For shame then, come with humble *Job* in his prostrate State, *Abhor your selves, and repent in dust and ashes*: or with the Prophet cry out, *Wo is me, I am undone, a man of unclean lips; mine eyes have seen the King, the Lord of hosts*: A dreadful sight undoubtedly, that should be so astonishing to one whom God honoured in making use of his blood for a Testimony of his truth: how much more must it needs be to us, whose lives are so unclean, that there is no soundness in us? What necessity is there then of finding out a way to look God in the face? there is but one; and Blessed, and for ever Blessed be his gracious Name, for the Revelation of it, and that is *Jesus Christ, the onely Mediator betwixt God and Man*. What had become of us, had he not interposed betwixt the wrath of an incensed Majesty and sinful Creatures? Vengeance had been speedily Executed, and all that long-suffering and patience which is now exercised to us-ward had been prevented; we should not have had *line upon line, precept upon precept, here a little and there a little*; his faithful Ministers instructing, exhorting, and dehorting, if hereby the torrent of his Ire had not been stopt.

How highly then ought we to prize this Talent, and to let no day nor time of it pass without doing him some

service, who hath been so benigne and merciful to us! If men do kindnesses to ingenuous minds, what thoughtfulness is there of recompence, in so much that they declare it to all their friends, and enquire and advise what returns will best suit the nature of their received friendships: How much more should we with David *declare what God hath done for us*, and always walk in thankfulness towards him? For this *the grace of God teacheth us, to deny all ungodliness and worldly lusts, and to live righteously and soberly in this present evil world*: Not to turn wanton Libertines, saying, God is good and merciful, and hath sent his Son to dye in our stead, nothing remaining for us to do, but like the children of the old world, to *eat and to drink, and to rise up to play*: This bespeaks men to be of that number of whom *Jude* in his general Epistle makes mention, *ordained of old to thiscondemnation, denying the onely Lord God and our Lord Jesus Christ*. How indeed can we more disown him, than by casting his laws behinde our backs, and saying as those wicked wretches did, *We will not have this man to reign over us*; although he was *Lord of all*, and told them *his yোক was easie and his burthen light*, and that *his ways were ways of pleasantness, and his paths were peace*. Think not that these things were written for *their instruction* onely, but *ours also, on whom the ends of the world are come*.

But lest I should burden you with too tedious an Epistle, I will rather invite you to feed on those wholesome remains which you will finde collected

from the Writings of those Eminent and Renowned men prefixt in the Title of this Miscelany; whose worth should I undertake to display, it would prove an Eclipse, coming short of your Estimations, and those choice and elaborate Works which will eternize their Memories to all gracious hearts. The best use we canmake of their loss is, to study diligently what they once designed for our benefit, and to be provoked by their good conversation to emulation. I beseech you therefore let not their, nor my poor Labours, in gathering these crums from their Tables, be lost; but that we may have cause to *rejoyce in this, the Testimony of our Conscience, that in Simplicity and Godly Sincerity we have had our conversations in the World;* as wisheth

Your Fellow-Servant in the Kingdom of Grace.

Mr. EDMUND CALAMY

HIS EXHORTATIONS TO The Service of the Lord.

Such are the minds of most men, whom either the cares of this world hath distracted, or the false pleasures thereof deluded, that the meditations of Heaven are far from them; and they rarely think of those dangers that attend them, or what damage they are like to suffer by despising, or slighting those pretious Opportunities that might lead to their Salvation; to whom our Saviours saying, when speaking to *Martha*, may be well applied: *Ye are troubled with many things, but one thing is necessary.* Oh that men would consider this *Vnum necessarium*, that they might shun and forsake the immoderate trifles of a Transitory world; and that they would e're the time be far spent, find out those paths that will lead them to their Souls rest: which Lesson is taught them in the Holy Scriptures; and not onely there, but by a Heathen,* who said, *Tempus est de illa perpetua Iam, non de hac exigua vita cogitare.* It is now high time, not to think of this Life, but of Life Eternal. In this present world we can study how to provide for our Temporal Estates, contriving a settlement for our maintenance and preservation; and shall we be so stupid as to neglect the Eternal happiness of our Souls in that other world, *Where there are pleasures for evermore?* To do which, we should begin betimes; we should like wise builders lay a good Foundation, and *seek the Lord while he may be found.** We should day and night meditate upon the Lord. We should love, honour, obey him, and devote our selves wholly to his service.

And this our duty bindes us to, for these respects.

For the excellence of his *Divine perfection*.

Being defective not in any thing.

He is *perfect in Knowledge*.^{*}

He is *past finding out*.

Be perfect, as your Father which is in heaven is perfect.^{*}

And although no Heart can comprehend, or Tongue fully can express this perfection, yet we may esteem it by his Attributes, of some whereof take this following account.

It appears how admirable it is,^{*}*since no Tongue can express it, nor any Heart conceive it.*

The Transcendencie of the God-head exceeds not onely the usual strength of Eloquence, but of Understanding likewise.

[1] He is Absolute.

- He is all Eye, and seeth All things.
- ^{*}He is all Ear, and heareth All things.

- He is all Hand, and worketh All things.

[2] He is Infinite.

**Whither (saith the Psalmist) shall I go from thy presence?*

**Do not I fill Heaven and Earth, saith the Lord?*

[3] He is Immortal.

**I live for ever.*

He only hath Immortality.

**Solus Deus est Immortalis, quia non est per Gratiam,* sed per Naturam.*

God alone is Immortal, being so by Nature, not by Grace.

[4] He is Eternal.

Without beginning.

**Thou art God from everlasting.*

Without end.

**Thou art the same, and thy years shall not fail.*

*He is called *the Ancient of days*.

He is Immutable. [5]

God is not to be changed.

1. In his Nature.

*Thou shalt endure.**

I am the Lord, I change not.

Every good and perfect gift cometh from the Father of Lights, with whom is no variableness, neither shadow of changing.*

2. In his promises and decrees.

*The Counsel of the Lord shall stand.**

*My Counsel shall stand.**

God hath promised, who cannot lie.

He is Wise. [6]

Nothing is hid from him.

*The Lord knoweth the thoughts of man.**

*His Wisdom is Infinite.**

*Loe thou knowest all things.**

O the depth of the riches both of the Wisdom and Knowledge of God!

He is Holy. [7]

In him is no Iniquity.

*Who is like unto thee, O Lord, Glorious in Holiness?**

**None Holy as the Lord.*

[8] He is True.

1. In himself.

Whatsoever is in him is Truth.

*It is Life Eternal to know thee the true God.**

**Let God be true, and every man a Lyar.*

2. In his works.

**Righteous in all his works.*

3. In his words.

**The Words of the Lord are pure.*

The Truth of the Lord endureth for ever.

[9] Good.

Absolutely.

Without the help of any.

1. In himself.

**There is none good but God.*

2. He is the Author of all Good to others.

Every good and perfect gift cometh from the Father of Lights.

**The Earth is full of his goodness.*

[10] He is Glorious.

**Ye shall see the Glory of the Lord.*

*The sight of his Glory was like consuming fire.**

*The whole earth is full of his Glory.**

*His Glory is above the Heavens.**

He is Powerful. [11]

*I am the Almighty God,*saith the Lord.*

In the Creation of the World.

*In the beginning God created the Heavens and the Earth.**

The Heavens are beautified with Stars.

The Earth is spacious and splendid, plentifully stored with its Fruits, Beasts of the field, and Fowls of the Air.

The Sea abounds with variety of Fish, for the use of man.

*And all were made of nothing,*but by his word.*

1. *Wherefore Rejoyce in the Lord, O ye righteous,*for praise is comely for the upright.*

2. *Praise the Lord with harp: sing unto him with the psaltery, and an instrument of ten strings.*

3. *Sing unto him a new song, play skilfully with a loud voice.*

4. *For the word of the Lord is right: and all his works are done in truth.*

5. He loveth righteousness and judgement: the earth is full of the goodness of the Lord.

6. By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth.

He gathereth the waters of the sea together as an heap: he layeth up the depth in store-houses.

8. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

**DIVINE SENTENCES, COLLECTED From the
VVorks of Mr. EDMVND CALAMY, Lately
deceased.**

GOd requires we should mortifie our lufts: for prayer without that, is the service of a Hypocrite.

Let not any one despair, and cry out I am undone; but let him trust in God, and use his just endeavours: For any man may be happy if he please.

Sin is a Christians greatest Sore, and Repentance his surest Salve: Who then would want the rare Jewel of Repentance, since *if ye seek, ye shall find?*

Sin bringeth shame and sorrow; and Piety a portion of everlasting Joys.

Miserable is that man, whose heart is too hard to pray.

He that truly repents of his sin, shall never repent of his repentance; [10](#)for repentance is as the Hammer of the heart, knocking at the Gate of Heaven; and *to him that knocketh, it shall be opened.*

Let us cloath our selves with Righteousness; it is the safest Armour against the Darts of Satan.

If troubles or afflictions shall befall thee, say as a late Reverend Divine said, *I will go, and bless God*; for I believe this will be for my good.

There are two Gospel-Graces which require your special heed, (*viz.*) *Faith*, and *Repentance*: for though many go to Hell by despair, more go thither by presumption.

It was the saying of the Learned Sir *Thomas Moore*, I will never pin my Faith upon the sleeve of another man, for he may carry it where I would be unwilling to follow.

You must serve God for his sake, as well as Heaven's.

A faithful servant of God may have an eye to the recompence of reward, as *Moses* had; but he must have but one eye, and that the left: for our chief and last aim must be at the Glory of God.

The true way of serving God, is to obey him as a Servant, and honour him as a Son.

Strive to be good in all concerns; to be good Subjects, good Governours, good Dealers, good Husbands, good Masters, and good Neighbours: so will God love you and bless you, and the rest respect you.

Account sin the evil of evils, and rather embrace the greatest sorrow, than the least sin.

If God hath bestowed Graces on thee, communicate them to others in your convenient conversations: for true Grace is of a spreading nature; affectual Grace will labour to convert others.

There are but two Roads that lead to Heaven; the one is called *Innocence*, the other is *Repentance*.

If God hath conferr'd more gifts, either of Grace or Nature, upon thee, than upon another, thou must study to improve them: for as thou expectest more light from the Sun than from a Candle, so will God expect more duty in Service than from a lesser light.

For the better the Wages is, the better should the service be.

Holy Wisdom, mixt with Honour, are like Apples of Gold in Pictures of Silver.

To disobey God in a little, is no small disobedience: for no sin can be said to be little, since the least sin without Repentance, and the mercie of God, is big enough to damn a man.

A Sword can but kill a mouse, and a Bodkin may kill a man.

Humiliation, without Reformation, will not shew a man the way to Heaven.

Despise not the Ministers of Christ: for it is Christ that is the Word, and they are his Ambassadors.

To make you the more capable of serving God, be frequent in Spirit.

Consider, the Great God whom ye serve, alters not, neither must his Servants.

Thou mayst safely serve the Devil, if thou canst find out a corner that is secret from the all-seeing eye of God.

To flatter thy self, is to cheat thy Soul.

Labour first for the Kingdom of Heaven, and all other things shall be given.

We say (in temporal affairs) delays are dangerous; how much more dangerous in spiritual, when thy everlasting Peace is concerned?

Defer not your Repentance till you are old: shall the Devil have the Flower of your age, and God the Bran?

The Spirit of Prayer is more pretious than Treasures of Gold and Silver.

If thou art marryed, beware of Cares and Strifes; let your Cares be, which shall be most zealous in the

service of God; and your Strifes be, which shall love the other best; so will your Cares and Strifes be turned into a comfortable pleasure.

If there be want of mutual affection between man and wife, and the one suffer vexations and affronts for a time, yet do thy obedience to the Lord, and thou shalt find comfort in the end.

Beware of immoderate Cares, lest you dishonour or deny God: for such Cares are,

- 1. Needless.
- 2. Bruitish.
- 3. Bootless.
- 4. Heathenish.

1. Needless. What need we care, when,^{*}*Our heavenly Father knoweth we have need of these things, and saith, Be careful for nothing, but cast our cares on him, for he careth for us.*

^{*}2. Bruitish. *Consider the Fowls of the Air, and Ravens that he feeds, they toyl not.*

*3. Bootless, and in vain. *Which of you, by taking thought, can add one cubit to his stature, or penny to his estate?*

**Take no thought for the morrow, for that will take thought for it self.*

*4. Heathenish. *For after all these things the Gentiles seek.*

As the Waves of the Sea are troublesome and unfixt, so are the Thoughts and Actions of a wicked man.

If thou risest from a low estate to a great one, it is but like stepping from a Boat or Barge, into a Ship; thy dangers continue, for thou art still upon the Sea.

The way to be either lov'd, or envy'd, is to serve God betimes; so shall God and good men love thee, and wicked men envy thy Glories.

If thou art afflicted, remember afflictions are Gods Potions, which thou mayst sweeten by Faith and Prayer: but take heed of Impatience and Unbelief, for those two ingredients will make them bitter as Gall.

To be a servant to sin,* is to be a shameful and an unfruitful slave.

But in the service of God,* is perfect freedom.

Blessed are those that receive the Word of God into their hearts, as well as into their ears.

For formal service is but an outward shew of Devotion, and only an act of dissembling with him that will not be mocked.

The name of Christianity, without a real Practice, is but an empty Title, and a dead Faith. It can be but a small satisfaction to a Christian, to seem to go to Heaven.

But to go neer Heaven, and at last miscarry, is as fatal as a double Hell.

Be merciful and charitable, as well as pious: as you freely receive, freely give. If thou art rich, be pious too; if both, be rich in good works. God doth not delight in the niggardly Christian.

Beware of Apostacie, the craft of which sin, is to deprave your judgments from the truths of Christ, your affections from your love to Christ, and your conversations from a zealous walking with Christ.

Meditate frequently on the four last things;

- Heaven,
- Hell,
- Death,
- Judgment.

The meditation of Heaven will be so inviting to you, that your mind will more and more affect it.

The Meditation of Hell, will teach you to abhor the place and the torments of the Damned.

The meditation of Death, will direct you in your preparations for death.

The meditation of Judgment, will draw you neerer to God and teach you to avoid sin.

Nothing separates God and man, but sin; and the only way to remove that Wall of separation is, by a true and hearty Repentance and Reformation.

Sin not only makes a difference betwixt God and Man, but betwixt Nation and Nation, and sets the whole World at Variance.

Repentance carrieth with it a Divine Rhetorick, and perswades Christ to forgive multitudes of sins committed against himself.

It is the only glorious Star, that leads us to the everlasting Son.

It is impossible to dive into the secrets of Almighty God; no man hath a key to his Closet, nor knows the length of his Patience: The old world had one hundred

and twenty years; *Ierusalem's* destruction forty years; *Nineveh* had but forty days; and *Lot* had but one night warning for the destruction of *Sodom*.

Some there are, and not a few, that abuse the Mercies bestowed upon them, that may justly be compared to Dung-hills, that the oftener they receive the Sun-shine of Blessings, the more apt they are to be corrupted.

Many there are that enjoy Health, Wealth, and Honour; yet attribute all to their good fortunes, and forget to thank that bountiful hand that bestows them.

Like Swine, they drink of the Waters of *Canaan*, and look not up to the Fountain from whence they flow.

But he that regardeth not those Mercies he receives, mindeth not his own interest, and despiseth his best Friends.

A Meadow affords no pleasure to a Swine, but the Mire doth: even so, an ungodly man, that only pretends to Christianity, is as a fish upon the shore, that lives a while, but with no delight, because out of its own Element.

Afflictions and miseries happen by Gods permitment, and *whom he loveth he chastiseth*: those griefs are for the good of them that love God; therefore beware of sin, that makes your sorrows bitter, and minde not the

Rod so much, as him from whom the Rod comes, lest that teach you both to fret and faint.

As Sheep make every place the better where they come, and Goats make every place the worse; so is it with a Saint, and with a Sinner; the first bringeth sweetness along with him, and the other leaves a stink behind him.

Win what thou canst by Prayer, with comfort thou shalt enjoy the purchase.

Instructions for the keeping of the Sabbath.

Make the Lords day the Marketday for thy Soul; let the whole [20](#) day be spent in Prayer, Repetitions, or Meditations; lay aside the affairs of the other part of the week; let the Sermon thou hast heard, be converted into Prayer: Shall God allow thee six days, and wilt not thou afford him one?

Observations for the Week-days.

1. When thou risest in the morning, consider, thou must dye. 2. Thou mayst dye that minute. 3. What will become of thy Soul? Pray often. At night, consider what sins thou hast committed. 2. How often thou hast Prayed. 3. What hath thy mind been bent upon? 4. What hath been thy dealing? 5. Thy conversation? 6. If thou callest to mind thy errours of the day, sleep not without a Confession to God, and a hope of Pardon. Thus every Morning and Evening make up thy Accounts with Almighty God, and thy Reckoning will be the less at last.

Say not with thy self, To morrow I will repent: for it is thy duty to to do it dayly.

[21](#) And if thou dost delay repentance, Satan hath an opportunity to incroach, and will bring thee to make it a custom, which is hard to break.

Repent, and seek the Lord betime, lest thou too suddenly art accosted with shame and death.

The sinner is always grinding at the Devils Mill; and the Devil is no less busie in supplying the Hopper, lest his Mill should stand still.

A piece of dry Bread, with Water; a good Conscience and devout Thoughts, is a noble Feast.

As the Potter fashioneth the clay,^{*} so doth the Lord dispose of man, as liketh him best; wherefore fear thou the Lord.

Wo unto him that striveth with his Maker:^{*} Shall the clay say to him who fashioneth it, what makest thou?

Be diligent to observe the Commandments of God, for he is a Master cannot erre, and what he willeth must be done.

If thou art Great, be likewise [22](#) Good; for as if you were a Looking-glass, others dress themselves by looking upon you.

God is the Fountain of Felicity; converse with him, and you shall be filled with Joy.

The first that named Gods Name in Scripture, was the Devil, and he likewise confess'd our Saviour to be the

Son of God; however, he was the Devil notwithstanding that.

If you will not follow the example of your Saviours life, you will merit nothing by his death.

God will not be perswaded to save us, if we will not be perswaded to serve him.

Be careful to frequent the Church; for publike Worship is the Pillar of Religion, and a devout Service of Almighty God.

In the Church be careful to serve God, for you are before the eyes of God and Man.

It is not only a scandal to man, but a defiance to the Deity, to be careless of our duties in the Congregation of those that come to seek his face.

23A Congregation zealous at the Worship of God on Earth, is an exact Picture of the Saints with God in Heaven.

Laugh not in the Church, lest it be suspected thou art tickled by the Devil.

Well may he be punished that misbehaves himself in the Church, when the Devils misbehaviour cast him out of Heaven.

If thou art poor, neither wonder, nor despair: God will pay them that serve him; and the less Wages thou receivest now, the more thou shalt have hereafter.

You have a Crown set before you, which Crown he that wins, may wear it, and that is Mercie.

It is dangerous to be rich; for riches tempt men to be covetous, and to delight in Gold besides: *Riches have wings, and flie away,*^{*} by loss at Sea or Land; by fire, or some other accidents, which lead men to discontentments, and finally to despair.

If a wicked man be never so rich, his whole Estate cannot ransom 24 him for eternal torments: for *God is no esteemer of Riches.*^{*}

A poor mans morsel with content and grace,^{*} is better than the dainties of a *Dives*.

Many there are, that to improve their own Estates, care not how many Families they undo; so true is that of the Holy Writ, *They that will be rich fall into temptations.*^{*}

And how much to be admired is the Vanity of those that delight in Riches? for when the covetous man dyes, he can carry nothing with him; but while living, hazards his Soul to *heap up Riches, and knoweth not who shall enjoy them.*^{*}

What are the Honours and Riches of this World, when compared to the Glories of a Crown of life?

What can be a more certain token of a Reprobate, than to receive large Wages in this World, and yet do little or no service for it?

There are a sort of men, that may be truly called Time-servers, whose Religion is like Wax, to be moulded to any fashion.

25 Discretion teacheth us to observe those times that are lawful and necessary, especially in reference to the performance of our duties to Almighty God; but it is an horrid piece of Impiety, to serve the Times, and neglect God.

Think not thy self Good, because thou seest another worse; but endeavour to mend him, and make thy self better.

Imagine not thy life to be good, because thy heart is honest; but strive to run, that thou mayst win the Race.

To avoyd Hypocrisie is good, and likewise to shun the sin of profanation; but to be active in the service of God is better.

An outward shew of goodness is Good, for example-sake to others; but an inward Holy zeal is better.

Do not conclude thy self good, because thou art so sometimes: 'Tis a Habit of Holiness, a Garment of Righteousness, that makes a Saint.

God doth take notice of our steps, but will judge us by our ways.

26 Thou art not good because thou dost believe; the Devils do believe, and tremble: but a good belief, a good conversation, acts of piety and charity, are the ingredients of a good man.

To what end should a man fancy himself a Saint, when his heart lies open to the eyes of the Lord? He may be Gods Reprobate, though his own Elect.

If thou hast sinned, and dost repent, do not conclude that thou art well, and mayst return to thy former Vomit: for Justice when offended, will be severe against those that abuse a Mercie.

Thou mayst hear Sermons often, and do well in practising what thou hearest; but thou must not expect to be told thee in a Pulpit all that thou oughtest to do, but be studious in searching the Scriptures, and reading good Books; what thou hearest may be forgotten, but what thou readest may better be retained.

Take heed of giving thy self the liberty of committing one sin; [27](#) for that will lead thee to another, till by an ill custom it becometh natural.

That disease is desperate, which to keep is death, and to part with is impossible.

To begin an evil is of ill consequence, it teacheth one to shake hands with shame; but to continue in it, hardens the heart, and leads it till it be past grace.

To begin a sin, is to lay a foundation for a continuance; this continuance is the Mother of Custom, and Impudence at last the Issue.

Fly evil society as an infectious Plague: for ill Company is the corruption of good manners.

Take heed of those Doctrines that oppose the Magistracie or Ministry, and endeavour to promote prophane Liberty, and cast down good works, by crying up of free grace.

In Nature 'tis an observable Maxime, The Masters commands must be obeyed according to his own will; shall we not then be as obedient to our Spiritual Master, as our [28](#) Temporal one? God forbid.

If we intend to serve God, he expects we should serve no other God.

Our God is a living God, and loves not dull and drowsie Saints: we must not only serve him in this life, but we must have life in our service.

Hast thou sinned? repent: behold, the Lord holds a bottle for thy Tears.

Call no sin little, it will require a great stock of Penitence: take heed of purchasing a sin, till thou knowest the price.

Prayers and Tears are the sinners best Embassadors to the Throne of Grace.

To sin is the frailty of the Nature of man; but to glory in sin, is brutish, like the Swine that understands not that clean pasture is better than a Ditch.

Make not Religion a Cloak; 'tis Diabolical to Honour God with our lips, and dishonour him in our lives.

**Such are the paths of those that 29 forget God, and the Hypocrites hope shall perish.*

It is in vain to dissemble with God: for the Hearts of all men are in his hands, and *the Hypocrite shall not come before him.**

And what comfort is there in Hypocrisie, when we consider, that, *The Triumphing of the wicked is short;** and the joy of the Hypocrite but for a moment.

*And where is the hope of the Hypocrite, though he hath gained,** when God taketh away his Soul?

In Humane affairs, Reservedness is Wisdome; but Dissimulation is in all things Hateful.

To be Lip-holy and Heart-hollow, is a brief Character of a Hypocrite.

A false Friend is to be abhorr'd above a mortal Enemy.

This is the Fate of an Hypocrite, when once known, he will not be believed when he speaketh truth.

If Hell hath one place hotter than another, it is called *Locus Hypocritarum*, the place of Hypocrites.

30 The Malitious man dissembleth with his Lips, and harbours deceit within him.

*When thou givest Alms, sound not a Trumpet as the Hypocrites do; their folly is their reward.

*And beware of the Leaven of the Pharisees, which is Hypocrisie.

No Serpent hath more Poyson than sin; it is a thief in the house, and a sword in the heart of a Nation.

God and Mercie will not stay where sin is the obstinate Governour.

To fast till we are Anatomies, to pray till our knees are fixed to the ground, is nothing, if we do not fast from sin.

Erroneous times may unsettle truth, but the Conscience of a good man is firm.

The Cap and the Knee are but outward Ceremonies, but he that avoids Iniquity is the best Christian.

The Wages of sin is death, but to mortifie sin is eternal life.

Gods care is concerned in Sparrows; [31](#) how much more in the least concerns of his Children?

Forsake not the publike Worship of God, lest God forsake thee, not onely in publike, but in private.

In your Repentance, remember Church-sins, Sermon-sins, Sacrament-sins, lest the Church give you up to Satan for your sins.

Let not Whoremongers and Adulterers boast; for those sinners God will judge.

The Usurer is stuff with earth in this World: He hath the Grave for his Landlord, but no God for his Father.

The fashions of other Nations have made us slaves to them, but our pride may expect a greater doom.

Love not the World, for it's a Moth in a Christians life.

Nothing is more prejudicial to a Christian, then a carnal love.

When you rise, or when you go to Bed, let your Meditation be, what shall become of your Soul this minute.

Is your Heart devoted unto [32](#) Christ, live to him, and you shall live with him.

For know, God is a Guest that requires the upper Rooms, that is, the Head and the Heart.

And it is the pleasure of a devout man to promote the Interest of Almighty God.

He that will be false to God, can never be true to man.

It is good to be of a true Religion, but it is ill not to be true in that Religion.

If God be against you, who then can take your part?

Will God that made you, save you, if you will not serve him?

Consider, it was Christ that dyed for you, it is he that either saves or condemns you; flatter not your self with a vain conceit: can man be more merciful than God?

The Epicure that delighteth in the variety of dainties of this World, little thinketh that those very creatures will one day witness against him.

The Gallant that glories in the pride of his Habit, will likewise [33](#) be tried by his Garments.

The heaps of Treasure which the worldling hoardeth up, will be an evidence against him.

Time will be, when Time shall call the Drunkard to account for his waste of time.

Fornicators and Adulterers will at last with sorrow remember the date of their former sins.

The consequences of a sinners life will appear against him, charging him with the ruine of Wife and Children,

disquieting of Neighbours, and impoverishing of other Families.

It is better to be a *Lazarus* in poverty, and to want the relief of this World, than to be richly habited, to fare deliciously, and hereafter to want a drop of water to quench the flames of an incensed Mercie.

The way to live in Heaven, is to live heavenly upon Earth.

Do not pretend to believe more than you do believe, and live according to that belief.

If you would be wholly God's [34](#) give him your heart, and live wholly to him.

Better it is to serve God than man: purity is better than impurity: feasting is noysome, because it makes you sick.

Why do ye wallow in the mire? because ye have the natures of Swine.

The Lord hath made the world and us, that we in it may serve him; and that is the duty of man.

The sinner will be accused not onely by his own conscience, but his familiar companions.

Grieve not the Spirit now, lest it grieve you hereafter.

Your intentions to Repentance, and the neglect of that Soul-saving duty, will rise up in Judgment against you.

The Righteous and the Wicked will be tried by their Consciences, and that will discover the whole truth.

Study that Lesson which the Apostle *Paul* hath set before you, *To have always a Conscience void of offence towards God and towards man.**

35 The powers that are, are of God, therefore *be subject for Conscience sake.**

Let your rejoicing be in the Testimony of a good Conscience.

Put on Charity out of a pure Heart, a good Conscience, and of Faith unfeigned.

Justice hath leaden feet, but iron hands; and it is but just, that they that encourage one another to sin, should at last condemn each other.

It will be but cold comfort at the great Tribunal, for sinners to remember their past follies.

Satan that now spreads abroad his temptations, will then witness to their neglect of wholesom exhortations.

The holy Quire of Angels will point to the sinners
Conscience, and that will answer, I am acquainted with
all your sins.

The Spirit of Christ will testifie how often that hath
moved the ungodly to repent.

The abused creatures that have been forced to promote
sin, will continue in the hearts of sinners; [36](#)the Beast
of the field will rise up against the Glutton, and the
Wine against the Drunkard.

Pray often: for Prayer is a sheild to the Soul, a sacrifice
to God, and a scourge to Satan.

Shun all appearances of evil; resist the Devil, and he
will flie.

Seek not after Riches; they have wings and flie
away:^{*} but *study for Wisdome, it's price is above
Rubies.*

To seek after the Riches of this World is vanity:^{*}*But the
fear of the Lord is wisdome, and to depart from evil is
understanding.*

^{*}*The fear of the Lord is the beginning of knowledge, but
fools despise wisdome and instruction.*

What can be more pretious than Wisdome? for it is the gift of God. *Out of his mouth cometh knowledge and understanding.*^{*}

What can be stronger than Wisdome?^{*} that *buildeth houses, and heweth out its pillars.*

Who can be more pious than the wise man?^{*} *He that getteth Wisdom loveth his own Soul.*

37 What can be more clear than Wisdome? for *that excelleth folly,*^{*} *as far as light excelleth darkness.*

The wicked mans fate, is to be wise too late.

The Veil of Hypocrisie cannot hide our sins from God; he will make us know that it is his Christ that we resist.

What is gotten by resisting our Saviour?^{*} Or *what shall a man gain if he get the whole World, and lose his own Soul?*

What are the Riches of this life to the Joys of heaven? And who is a better Guide to that happy place, than *the Lamb of God that taketh away the sins of the World?*^{*}

And why should not we love God? since *he so loved the World, that he gave his only begotten Son,*^{*} *that whosoever believeth in him should not perish, but have everlasting life.*

Was one Guest found out that had not a Wedding-garment, and will not God then find out every unholy Soul?

The Righteous themselves are 38 pardoned sinners, but the wicked are impenitent.

Each Soul that labours in the Lords Vineyard, shall receive his reward according to his merit.

Let your acquaintance be few and good: Cousins, Country-men, and School-fellows, are spenders of money and time.

Let your study be furnished not with many, but with choice books.

Let wisdom direct your actions; the wise man takes care for necessaries, not for superfluities.

Wisdom is Riches indeed, it teacheth a man the Art of contentment in all conditions.

It makes a man not onely Master over others, but Conquerour of his own passions.

Premeditation is commonly accompanied with Wisdom.

The wise man sees his own faults by the follies of others.

**He that is slow to anger is better than the mighty, and he that ruleth his Spirit, than he that taketh a Citie.*

Wisdome is more useful in a City, [39](#) than the strength of mighty men.

So true is that of Solomon: **This Wisdom have I seen under the Sun, and it seemed great unto me:*

14. *There was a little City, and few men within it; and there came a great King against it, and besieged it, and built Bulwarks against it.*

15. *Now there was in it a poor wise man, and he by his wisdom delivered the City: yet no man remembered that same poor man.*

16. *Wisdom is better than strength: nevertheless the poor mans wisdom is despised, and his words are not heard.*

However, *he that getteth wisdom loveth his own Soul, and he that keepeth understanding shall find good.*

18. *For, Wisdom is better than Weapons of war: but one sinner destroyeth much good.*

Ingratitude is the Epitomy of Impiety.

To render a good deed for a good deed, becomes a man; to give evil for good, is diabolical: to repay evil for evil, becomes a sinner; 40 but to return good for evil, is the Quality of a Saint.

Injuries should be wrote in dust, but Kindnesses in marble.

Nothing more spurs a man on to be ungrateful, than the sin of covetousness.

Set not your heart upon wealth, *For the love of money is the root of all evil.*^{*}-

*The wicked borroweth, and payeth not again;** but the righteous sheweth mercie, and giveth.

To be always begging or borrowing, and never paying, is the disposition of a covetous and ingrateful man, and doth oftentimes set the dearest friends at variance.

Nature excuseth the follies of a fool, but the ungrateful man hath no Apology.

To be courteous to one that is ungrateful, is like ones hiding his treasure in the Sea.

Neer Relations that are strongly bound by the bonds of Affinity and Consanguinity, are oftentimes divided by this black sin of ingratitude.

41 He that will forget a kindness, is ungrateful; but he that renders a discourtesie for a courtesie, is impious.

*And blessed is he that considereth the poor; *the Lord will deliver him in time of trouble.*

Wo be unto the covetous rich man, that hath his heart fixt upon his heaps; the poor man is happier than he; *For the Lord heareth the poor. **

*The needy shall not alway be forgotten: *the expectation of the poor shall not perish for ever.*

*There is an evil under the Sun (saith Solomon) and it is common among men. **

*A man to whom God hath given riches, wealth and honour; *so that he wanteth nothing for his Soul of all that he desireth, yet God giveth him not power eat thereof, but a stranger eateth it: this is vanity, and an evil disease.*

*He that loveth silver, shall not be satisfied with silver; *nor he that loveth abundance, with increase.*

12. When goods increase, they are **42** increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?

The poor mans labour rocketh him to sleep, but the cares of the rich man keepeth him awake.

13. *There is a sore evil under the Sun, namely, riches kept for the owners thereof to their hurt.*

14. *Those riches perish by evil travel, and he begetteth a son, and there is nothing in his hand.*

15. *As he came forth of his Mothers womb, naked shall he return to go as he came, and shall carry nothing of his labour with him.*

16. *In all points as he came, so shall he go: and what profit hath he that laboureth for the winde?*

*Agur's Prayer was Divine: *Two things have I desired of thee, deny me them not before I dye.*

8. *Remove from me vanity and lies: give me neither poverty nor riches, feed me with food convenient for me.*

9. *Lest I be full, and deny thee, and say, Who is the Lord? or lest I [43](#) be poor, and steal, and take the Name of my God in vain.*

Poverty is no disgrace: for when we came into the world we brought nothing with us, and nothing can we carry out.

If we want things necessary, we ought not to grumble or despair; perhaps the Lord might see it necessary we should so want; however, we ought to use our endeavours for a lawful remedy: if God bless not our endeavours, we ought to bless him, that knoweth what is best for us: we are his Patients, and therefore ought not to instruct our Physitian.

If thou art scandalized, consult with thy own Conscience: if thou findest thy self guilty, thy correction is then just; if thou art innocent, it is a good instruction: thus shalt thou suck honey out of gall, and make an open enemy thy secret friend.

If thou hast an enemy that is hungry, give him food; if thirsty, give him drink: the Lord will reward thee, and punish him.

44 The poor are the Lord's receivers, and he is the best pay-Master.

If thou hast an Estate, and wouldest improve it, be charitable to the poor: scattered seeds increase, but those that are hoarded dye.

**If I speak with the tongue of men and of angels, (saith Paul) and have not charity, I am become as sounding Brass, or a tinkling Cymbal.*

3. *And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*

4. *Charity suffereth long, and is kinde: charity envyeth not: charity vaunteth not it self, is not puffed up.*

In all conditions, Piety and Vertue must be the guides that must lead the way to Bliss.

God's servants are denoted by their two Vertues, Humility and Charity; and the Devil's are distinguished by their opposite Vices, Pride and Cruelty.

The only way to remember good 45 acts, is to be continually acting them.

Above all things, have fervent charity: ^{}for charity shall cover the multitude of sins.*

Keep Faith, Hope and Charity: for when the World shall have an end, the Angels shall sever the wicked from the just.

**AN ELEGIE ON THE DEATH OF THAT
Reverend and Pious Divine, Mr. *EDMVND
CALAMY*, Late Minister at *Aldermanbury*.**

ANd must our deaths be silenc'd too? I guess
'Tis some dumb Devil hath possess the press.
Calamy dead without a Publication!
'Tis great injustice to our English Nation:
For had this Prophet's Funeral been known,
It must have had an Vniversal groan;
Afflicted *London* would then have been found
In the same year to be both burnt & drown'd;
And those that found no Tears their Flames to quench,
Would yet have wept a shower his Hearse to drench.

47A publike loss, a greater loss by far,
One man of God, than twenty men of War.
It was a King, who when a Prophet dy'd,
Wept over him, and *Father, Father*, cry'd,
O if thy Life and Ministry be done,
My *Chariots & Horse-men's* strength is gone.
I must speak sober words; for well I know,
If Saints in Heav'n do hear us here below,
A lie, though in his praise would make him frown,
And chide me, when with Iesus he comes down
To judge the World — This little little he;
This silly, sickly, silenc'd *Calamy*;
Aldermanbury's Curate and no more,
Though he a mighty Miter might have wore,
Could have vi'd interest in God or man,
With the most Pompous Metropolitan:
How have we known him captivate a throng,

And make a Sermon twenty thousand strong?
And though black mouths his Loyalty did charge,
How strong his tug was at the Royal Barge,
To hale it home, Great *George* can well attest;
But by himself his worth is best exprest.
Nor did Ambition of a Miter make
Him serve the Crown, 'twas for his Conscience sake,
Unbridled Loyalty; his highest reach
Was to be Master *Calamy*, and Preach.

48 He bless'd the King who Bishop him did name,
And I bless him, you did refuse the same.
O had our Reverend Clergie been as free
To serve the Prince without reward as he,
They might have had less wealth with greater love;
Envy like winds endangers things above.
Worth, not advancement, doth beget esteem;
The highest Weathercock the least doth seem.
If you would know of what Disease he dy'd;
His grief was chronical, it is repli'd;
For had he open'd been by Surgeons art,
They had found *London* burning in his heart.
How many Messengers of death did he
Receive with Christian magnanimity!
The Stone, Gout, Dropsie, ills which did arise
From Griefs and Studies, not from Luxuries:
The Meagrim too, which still strikes at the head;
These he stood under, and scarce staggered.
Might he but work, though loaded with these chains,
He Pray'd and Preach'd, and Sung away his pains.
Then by a fatal Bill, he was struck dead;
And though that Blow he ne're recovered,

(For he remained speechless to his close)
Yet did he breath & sigh out Prayers for those
49 From whom he had that Wound; he liv'd to hear,
An hundred thousand buried in one year
In this dear City, over which he wept,
And many Fasts to keep off Iudgments kept.
Yet, yet he liv'd, stout heart, he liv'd to be
Depriv'd, driv'n out, kept out, and liv'd to see
Wars, Blazing-stars, Torches, which Heav'n ne're burns,
But to light Kings, or Kingdoms to their Vrns.
He liv'd to see the Glory of our Isle,
London, consumed in its Funeral-Pile.
He liv'd to see that lesser day of Doom,
London, the Priests Burnt-Sacrifice to *Rome*;
That blow he could not stand, but with that fire,
As with a burning Feaver did expire.
Thus dy'd this Saint, of whom it must be said,
He dy'd a Martyr, though he dy'd in's Bed.
So Father *Eli* in the Sacred ,
Sate quivering with Fear as much as Age;
Longing to know, yet loath to ask the News,
How it far'd with the Army of the *Jews*.
Israel flies, that struck his Palsie-Head;
The next blow stunned him, *Your Sons are dead*.
But when the third stroak came, *The Ark is lost*,
His Heart was wounded, and his Life it cost.
Thus fell this Father; and we well do know,
He fear'd our Ark was going long ago.

His EPITAPH.

Here a poor Minister of Christ doth lie,
Who did indeed a Bishoprick deny.
When his Lord comes, then, then the World shall see,
Such Humble ones the Rising men shall be.
How many Saints whom he had sent before,
Shouted to see him enter Heaven's door?
There his blest Soul beholds the face of God,
While we below groan at our *Ichabod*.
Vnder his burned Church his body lies,
But shall it self a Glorious Temple rise.
May his kinde Flock, when a new Church they make,
Call it St. *Edmundsbury* for his sake.

Mr. Caryl's PALM-TREE CHRISTIAN.

The wicked and the righteous, those two divide the world. The wicked flourish as the grass;^{*} they spring, but they shall spring but like grass, which quickly withers.

The Righteous shall flourish,^{} but how? not like the grass, but like the Palm-tree: He shall grow like a Cedar in Lebanon.*

The Palm-tree is an excellent Tree, and often the praises of God are resembled by it.

This Tree grows in the purest soil: It will not grow in filthy places, in dungy places, but it loves a very pure soil.

^{*}The Righteous are planted in Christ: they grow in Christ, and they grow in the Church; they are planted in the House of God, not in the World, the unclean polluted World, which lies in wickedness, and smells like a Dung-hill.

^{*}The Palm-Trees Branches grow all upward; there's none grow out of the side, as other Trees.

The Righteous, their affections are set upon things above; they grow up Heaven-ward.

They do not shoot out their Branches this way, or that way, to the World.

The Palm-Tree is always green; green in Winter as well as Summer: It doth not cast its Leaf nor fade.

The Righteous hold-up their Profession in Summers Prosperity, and in the very Winter of Adversity.

The Palm-Tree, it is a Tree that is full of Fruit; good Fruit, pleasant [53](#) Fruit, sweet Fruit, a kind of cordial Fruit.

The Righteous have the Green of Profession, and the fruitfulness of their conversation; and 'tis pleasant Fruit, Fruits of Righteousness, Fruits of Faith, Fruits of Love, and the Fruits of the Spirit.*

The Palm-Tree grows most when it is most press'd down by weights.

When the World would crush the Righteous,* and press them down to the Earth, yea press them down to Hell; yet they grow up more and more.

Pharaoh puts weights of very heavy oppression upon *Israel*,* but they multiplied and grew, not onely in company, but also in their lives.

The good Seed falling upon good Ground, brought forth in some an hundred-fold.

They fall into trouble, God helps them up,^{*} they are purged and made white; the fire shall not burn, but refine them.

Afflictions strengthen: Tribulation works Patience, and then Patience Experience, and Experience Hope.

54 Affliction will make us the fitter for Heaven.

Grace improved, is very near to Glory.

The weights upon the Righteous do wean them from the World.

Now when the Soul is delivered from this world, this evil world, it must needs flourish up to the other world.

The School of the Cross, is the School of Light;

Which discovers the worlds vanity, baseness and wickedness,

And lets us see more of Gods mind. Out of the dark of affliction, there comes a spiritual light.

^{*}We see the worth of Grace, and of an Interest in Christ.

And the excellencie of Jesus Christ himself, as of an interest in, so of the person of Christ; how glorious, how choice!

This knowledge is not notional, a Brain-knowledge, but experimental.

These weights draw them to converse more at home, to be acquainted more with their own bosomes.

55 How it is with grace, what Faith, what Love, what Patience!

When the world is kind to us, fair with us, and flatters us, and hugs us, and embraces us, we begin to forget and to slight Communion with Jesus Christ.

But when the worlds weights are upon us, we have promises of more of the presence of God, and of the presence of his Spirit.

The purpose of the world when they hang their weights upon the Palm-Trees, is to keep them down, that their graces multiply not.

To discourage, to turn them quite aside, to renounce, to forsake and apostatize.

But they have fail'd in it, and the truth flourished more: this hath been rather a furtherance to it.

The Lord hath a Flail of Tribulation, to separate the Chaff from the Wheat.

The wicked mans plentiful Table shall be a Snare to him.*-

But the righteous mans Table shall be a Table to his inward man, where his Graces shall come and [56](#) feed, and grow fat, and flourish, and increase.

This we are to bless the Lord for, that our Afflictions do not snare us, but are a Table to our graces.

It is a very great Question whether they that were not bettered by Affliction were ever good.

Mr. Caryl's Practical and Experimental CONSIDERATIONS, AND CHARACTERS OF The Real Christian.

White Garments are matter of Honour; this Honour all the Saints shall have.

They shall walk in white; Christ will honour them, because they have kept their Garments undefiled.*

They that are good indeed, shall have a good name; they shall walk in white.

58To keep the Conscience clean, is to keep the Credit clean; and they who are careful not to blot their conversations, Christ will take care of their reputations, that they be not blotted.

The Old Worthies kept their Garments undefiled, and it was by the power of Faith; keeping themselves from the pollutions of the World, they kept themselves a good report. This honour and good report which we get by keeping our Garments undefiled, is sure.

Sometimes God's people are not onely honourable in Gods eyes, but they sometimes walk in white in the eyes of the men of the World: He can give his people room in the opinions of men; he moves their hearts to think well of them, and he opens their mouths to speak well of them.

It is not much to us what the wicked World judge of us, yet God doth sometimes raise a Testimony of Honour for his people amongst Carnal men of the World.

Ioseph would not defile his Garments, [59](#) he walked in white amongst men. True, he was cast into Prison, what of that? he was respected by the Keeper of the Prison, and afterward he walked in white in the whole Egyptian Court.

Daniel was one that walked in white with common men of the World.

With the Prince of *Eunuchs* he had tender favour: he told him he would not disobey God to please man; yet he did not rail against him, and call him a stubborn fellow, because he would not bow to *Baal*.

And afterwards *Daniel*, as great a man as any in that Province, he walked in white. God hath created Testimonies of honour for his people from some men of the world, yea they many times put white Garments upon them. God doth sometime keep up their honour in the World,^{*} who will not defile their Garments.

This may teach us the readiest way to the White Robe, to the Robe of Honour: It is to keep our [60](#) selves from sinful practises. Certainly they who please God, he can make the World to honour them. If God approve of us, he can make the World to approve of us too. If God see

our Garments in the dirt, and spotted with the filth of the World, it will spoil the Honour we should have in the World.

They who defile their Garments lose their Honour with men, and they lose the Joy they should have hereafter.

*Nay, the Saints also shall walk in the white of peace and joy, and inward comfort, that keep their Garments white: what ever becomes of the other white of Honour in the world, they shall walk in the inward white of joy and peace with Jesus Christ.

They who have a good Testimony from their own Consciences, walk in white; they that have that greater Testimony than our Conscience, the Spirit, they walk in white; this witness doth cause wonderful joy.

This joy doth arise from that well-grounded hope which that [61](#)Soul hath that keeps himself clean.

Thus *David* walked, and appeals from man to God to judge him, he had so much of a well-grounded confidence.

So *Iob* walkt in white: though his friends blacken him exceedingly, yet he walkt in white in his Conscience; he walkt in white, notwithstanding all his afflictions from God and his friends.

Hence we may see the happiness of all those who are true to Christ and his ways: Oh, how much better is it than the peace and joy of this World, and the comforts of this life!

A good Conscience, and indeed a merry Heart, do but one explain the other.

Here is no surfeting in this Feast, but a continual Musick.

Oh, the Rivers of Consolation that flow to them that keep themselves out of the Puddles of this World! though the World give thee nothing but the Water of Affliction, yet let thy Garments be always white.

[62](#) This gives us an account why the Servants of Christ stand so strictly upon their terms with the world, because they understand in some measure what it is to walk with Christ in white; and it hath left such a tincture and relish upon their souls, that they would not lose it for all the dainty morsels of the world: They had rather indeed walk with Christ in white, than walk with the world in scarlet.

They will run any hazard, and undergo any affliction, rather than do any thing that will not please God, or be hurtful to their own Consciences. The Conscience is a busie faculty, and hath many offices; it records what we do, and comes as a witness.

The Conscience is Judge of what we do, and accordingly approves of what we do, and reproveth us when we do amiss: I am more afraid of the report of Conscience, than of any man whatsoever; therefore I will not do any thing that may reproach me as long as I live.

Christ hath threatenings for those [63](#) that defile their Garments, in the place of rewards for those who keep them clean.

They who defile their Garments shall walk in Garments of black, in the black of dishonour.

Oh, take heed of the after-claps of Conscience! I may say, of the thunder-claps of Conscience; for they will come upon you one time or other, if you defile your Garments.

They who venture to do things displeasing to God, shall not long be pleasing to themselves.

The Hypocrite shall lose his own hope, that is, ^{*} he shall lose it despairingly; 'tis a dreadful Judgment: This is the Suburbs of Hell.

For this will be the Portion of the Damned for ever; 'tis next to the Regions of Hell, for *their worm dieth not*; ^{*} and that is the worm of Conscience.

Seeing there is such a reward promised, as this white, wherein we shall walk with Christ; it is an Angelical Happiness, 'tis Heaven before Heaven.

64 This white is such, as conquers all the black of the world.

'Tis not possible for the world to alter the colour of this white: how much dirt soever they put upon it, this white will be white still.

They cannot take away this peace, this joy from us; they cannot strip off this habit: It is a conquering joy, turns all sorrow into joy.

They who keep their Garments undefiled here, shall be sure of that, to walk with Christ in glory hereafter.

Here are three whites: The white of Honour is Good, the white of Peace and Joy is very good, the white of Glory is best of all.

65

Mr. Caryl ON GOSPEL-CHARITY.

The pure Heart, is a gracious Heart.

The end doth denominate the Action.

It must have a good end, else though the matter be never so good, the work is not good.

The principle or spring of the work must be good: 'Tis possible for one to do a work that's good for the matter of it,^{*} and to have some good ends in it, and yet not to do it out of a right principle. Unless the principle be good, the work's not good.

As the Fountain is, such are the Streams that come from it.

As the Tree is, such is the Fruit that grows upon it.

The Thorn hath not a principle in Nature to put forth a Grape: The Thistle hath not a principle in [66](#) Nature to put forth a Figg: An illscented Vessel, whatsoever passes from it must be ill scented.

Bad men will often tip their tongues with good words, and appear golden-mouth'd speakers, when their Hearts are nothing but Brass and Dross.

*Evil men they spoil good speaking with their ill manner of speaking, or their ill meaning in speaking.

Good words do as it were lisp in the mouth of a bad man, and his Heart never keeps pace with his tongue.

Good things done by those who have not good principles, though their box of Ointment may have a fragrant smell among many men, yet there are many dead flies in it, especially one great one, call'd Unbelief, which makes their whole box of Ointment very unsavory in the Nostrils of God.

Gospel-Charity is of a nobler extract, than to be found in the whole Compass of Nature; and Godliness moves in a higher Sphere, [67](#) than the best dress that the gayest Moralist ever reacht unto.

This is to be lamented, that Christian Acts should be done, and not from a principle spiritual.

It is very possible, and very ordinary to follow Christ,* yea to call upon Christ with Carnal affections.

'Tis very sad to see good men do according to the works of the wicked. *David* did so in the matter of *Vriah*; and thus did *Solomon*, when his Heart went after strange Gods, and he built high places to their abominations. Good King *Asa* imprisoned the Prophet, and in his disease sought to the Physitians, and not to God.

That Holy Apostle *Peter* he denied and forswore his Master.

This is to act the old Creatures part, in the new Creatures state.

There's another sight as bad, to see bad men plod on and do good things, but never mind to become good themselves.

Thus did *Saul* when he was amongst the Prophets; and thus [68](#) did *Ahab* when he humbled himself; and thus did *Iehu* when he destroyed Idolatry; thus did *Iudas* when he preacht the Gospel; and thus did *Demas* when he professed the Gospel; a very good work, but he himself an Hypocrite, and a lover of the world.

And thus indeed do all Hypocrites, and meer formalists, in their performing of Gospel-worship.

I confess it is a sad sight to see a bad man do that which is bad, or a wicked man do that which is wicked; yet I say, it is a sadder sight to see a bad man continuing in his state, having no spiritual principles to go on doing good.

*-God often declares himself very highly against such as do good, themselves continuing evil.

The good that you do will not profit you, 'twill not advantage you, 'twill be no plea at the Great Day.

You may have *Iehu's* Penny, a deliverance from an outward Judgment: but there is no deliverance from Wrath and Eternal Judgment.

69 Thus those that are not far from Heaven shall never come there: yet I would exhort the worst of men to do good; though they please not God in doing it, yet they displease him in not doing it.

And thus faln man, if he neglect to do good, sins: If he doth good, he spoils it in the doing of it.

Hence we see the necessity of regeneration: we are not born with a pure Heart. A pure Heart, a good Conscience, Faith unfeigned, are the Issues of the new birth.

Education cannot make the Heart pure; it must be Revelation which makes the Heart pure.

Education may change a mans Course, but it cannot change his Nature; that's only done by Regeneration.

He must be good, before he can do good spiritually.

God works us, before we can work for him; he makes us good, before we can do good.

We by Union to Jesus Christ, come to have a spiritual Principle [70](#) to carry us out in the doing of all good works.

*Here's your way, you must be Gods workmanship before you can do Gods works.

As we are grafted into Christ, he changes the Branch.

Then all your Fruits are sweet Fruits and pleasant Fruits, they are well-tasted.

*Why? It is done, first, from a Principle of life in Christ.

And secondly, It is done from a Principle of love unto Christ.

The Heart of man is the greatest cheat in the world.

The Heart of man received such a crack in the fall, that there is no mending of it: It must be new made.

The Heart is made wholly new by the power of God.

Meritoriously by the Blood of Christ, that cleansing Blood: it is made pure by the Spirit of Christ; the Spirit is a purifier.

The Word of God is a purifier Instrumentally.

Applicatorily the Heart is made pure by Faith.

71 When the command of every sin,

When the custom and practice of every sin,

And when the love of every sin is gone, such a Heart is free from these powers; that Soul is Evangelically pure.

He that indeed hath this pure Heart, is really sensible that once his Heart was very impure.

And also is as sensible that to this day there remains much impurity in his Heart.

He also that hath a pure Heart, loves every thing that is pure; and the more pure it is, the more he loves it.

A pure Heart will be full of pure thoughts; a pure Heart converses with God in purity of thoughts.

Whereas the wicked they have not the Pure God, nor the Holy God in all their thoughts.

A pure Heart is full of pure desires; he desires to be more good, to be better; he desires to know more of God, and to honour God more; he desires to enjoy God 72 more; he hungers and thirsts after God.

A pure Heart hath pure purposes and pure resolves; and by resolves the Heart is more settled and fixt.

Resolution is the establishment of the Soul.

He resolves, let the Winds blow high or low, to cleave to Christ.

There is a purpose in a pure Heart against all that's evil.

He will neither defile his Heart, nor his Life; and these purposes he carries quite thorough all, unto the end.

A pure Heart hath pure ends in all it doth; a holy aim, a single eye; not self-profit, not self-applause, not pleasure; but he purposes the profit of many, that they may be saved.

Weigh it well whether you have this pure Heart.

The hardest thing that we have to do, and the greatest kindness which God can do to us, is to cleanse our Hearts.

Our hearts are the filthiest part of us: If there be impurity in the 73 hand, there's much more in the Heart.

Till the Heart be made pure, nothing can be pure.

God is a friend indeed to those who have a pure Heart.

Keep pure Hearts with all diligence, for the Devil comes a Heartstealing continually: unless you wash it, weed it, sweep it, Cobwebs will grow, Spiders will creep in, they will be weaving their Webs.

To the impure Heart, there is nothing pure. Holy Ordinances, honest Callings, great Possessions; all these to an impure Heart are not pure.

The pure in Heart, are onely fit for Communion with God: they onely are fit to call upon God, who have a pure Heart.

Onely the pure in Heart shall see and enjoy God.

Impure eyes cannot behold God, they cannot bear the Glory, the excellence of his Presence.

THE HEART ANATOMIZED.

***T**he wicked search out Iniquities, they accomplish a diligent search; the inward thoughts of their Hearts are deep.

**The Heart is commonly hard.* Harden not your Hearts, as in the provocation, in the day of Temptation in the Wilderness.

**The heart of a godly man may be said to be perfect, for David saith of himself, I will behave my self wisely in a perfect way; Oh when wilt thou come unto me? I will walk within my house with a perfect heart.*

**The heart is said to be sound: A sound heart is the life of the flesh: but envy the rottenness of the bones.*

75 *The heart is sometimes merry, sometimes melancholy.** A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

The heart hath many devices, Nevertheless the Counsel of the Lord that shall stand.*

*The heart of an Holy man may be said to be pure.** He that loveth pureness of heart, or hath grace in his lips, the King shall be his friend.

The heart is deceitful above all things, and desperately wicked,^{*} Who can know it?

The heart is said to be stony. I will give them one heart, *saith the Lord,*^{*} and I will put a new spirit within you, and I will take the stony heart out of their flesh, and I will give them an heart of flesh.

The heart is the chiefest Jewel which the Lord requires of a Christian. My Son, give me thine heart,^{*} and let thine eyes ⟨◇◇⟩ my Laws.

He that keepeth ⟨◇◇⟩ *of the Lord shall be* ⟨...⟩
⟩ Law of his God is in his ⟨...⟩ none of his steps shall side.^{*}

76 Blessed are the undefiled in the way, who walk in the Law of the Lord.

^{*}Blessed are they that keep his Testimonies, and that seek him with the whole heart.

77

Mr. Caryl's DIVINE SENTENCES: OR, A GUIDE TO An HOLY LIFE.

HE prepareth a fit Habitation for the Lord, whose Reason is neither deceived, nor Will perverted, nor Memory defiled.

Happy is that Soul that cleanseth his heart from the filth of sin, and so stores it with Pious works, as that it may delight the Almighty God to dwell therein.

Lay aside the cares of this world, and take into your minds the Joys of heaven.

Empty your heads of all other 78 things, and prepare that upper Room to entertain your Lord.

Consider, ye are framed according to the Image of the Lord, adorned with his Similitude, espoused unto him by Faith, endowed with the Holy Ghost, redeemed with the pretious Blood of a dear Saviour, assigned to be Fellow-Citizens with the Holy Angels; capable of Eternal Happiness, Heirs of Goodness, stock't with Sence and Reason. What have ye to do with the flesh? then slight not those opportunities and advantages that are set before ye, but, *Seek ye first the Kingdom of God and his Righteousness,*—and all other things shall be added to ye.*

Keep your Souls in a flying posture towards your Inheritance above; For where can ye finde more Riches to invite ye?

The Lord is called, *The faithful God*,* and will take an account of each ones faith.

Without Faith it is impossible to please God: for he that cometh to him, must believe that he is, and that he is a rewarder of them that diligently seek him.

79 Adam was a sinner, and begot sinners, and they must work out their Salvation with fear and trembling.

What am I? A man that had my beginning from a thing unseemly, in the moment of my conception; I was conceived of Humane seed, afterwards that froth changed into curds, and by encreasing became flesh.

With weeping I was exposed to the miseries of a wretched world; and behold I am full of sin, and shall suddenly be presented before the strict Judge, to render an account of all my works.

Wo be to me wretch, when that day shall come, and those Books shall be opened, wherein are Registered all my thoughts, words, and works, and shall be read before the Lord!

Then with a trembling Conscience I stand before the Tribunal-Seat of Christ, full of fear and anguish, calling to remembrance my manifold offences.

And when it shall be said, Behold 80 the man and his works; then, Oh then shall I see all my sins and abominations presented before mine eyes!

To prevent which Misery, observe these Directions.

Since your whole life is a Race and a Battel, a Merchandise and a Journey; prepare against night a Rosary of good works, to present unto the Lord.

Let your sleep be no more than Nature and Necessity requires: and remember, as he that starts first is most like to win the Race; so he that first offers his petition to Almighty God, hath the more early title to a blessing.

Change not day into night, and night into day; be not addicted to idelness and sleep, for that is the way to turn your blessing to a dream.

Let not that imagination seize you, that you may lie in bed, having no business immediately to do: for he that hath a Soul, and would save that Soul, hath enough to do to *make his calling and election sure.*

81 Meditate, Pray and Read; Repent, and do acts of Charity to others: If you have little to do, you have the more time to provide for a Crown of Glory.

When you open your eyes, think upon some act of Piety.

Thank God for your last good rest and preservation.

Give thanks to the Lord for your creation, and the many mercies you have received from his hands.

When you arise, pay your devotion to the holy Trinity.

Be silent when you dress your self, and fix your thoughts upon some act of Piety.

If you speak, let it be in the praise of God, of his Goodness, his Mercies, or his Greatness.

Always let the first-fruits of thy Reason be presented to the Lord, that so the whole harvest of thy conversation may be Sanctified.

Let your habit be neither careless nor curious: though men may respect you for your outward habit, God doth expect that your inward garment should be Righteousness.

82 Let your ejaculations suit with your actions in the morning; as when you clean your hands, Pray to God to cleanse your Soul from sin; or when you cloath your body, Pray to him to cloath you with the Armour of Faith, and a good Conscience.

This done, betake your self to your Closet-Devotions, or to Family-Duties, as your condition is capacitated.

Having finished your Prayers, consult with your self about your Occasions that day, and resolve against any thing that may seem opposite to the Service of God, or the Rules of Good manners.

If you have Children or Servants, it is your Duty to Pray with them, and for them; or especially to be careful that they shall Pray for themselves.

After this, betake your self to your Affairs: avoid idleness, and take heed of being too earnest after wordly goods; be *Prudent, Temperate, Diligent, Humble and Charitable*.

83 Harbour no idle Persons in your Family; let your Servants have moderate Work and Meat: if they deserve Reproof, let it be without Passion; advice, with some Natures, may do more than Correction.

Be not busie to inquire after the Concerns of your Neighbour, but carry your self with this Caution, that in

all your Actions you mix the ingredients of Justice and Charity: *Be in Charity with all men.*

Avoid Backbiting and Slandering: he that delights in either of them, shall never be beloved, or innocent.

When you dine, lift up your heart in an holy Ejaculation to the Lord; thank him for your Temporal Food, and crave for Spiritual.

After dinner, return thanks for Mercies received: He doth not deserve to eat, that doth not desire to thank.

In your Recreations, be moderate; and be sure to secure your heart for God, left your affections settle upon a false Basis: Let not 84 your Recreations be tedious, lest if you dwell with them long, you may be inticed to sin.

When you enter into Discourse, be pithy, and as often as you can devout; but if your occasions shall be so urgent that you cannot conveniently discourse of God, however be sure to think of him.

When you Read, let it not be much at once; let your Reading be little, and your Meditation large: for little Reading, and much thinking; little Speaking, and much Hearing; brief Prayer, and firm Devotion, is the surest way to be Wise, and to be Devout.

In the Evening, let your Meditations be on the hours of the day past, how they have been spent: if your Conscience be clear, it is the sooner examined; but if any thing extraordinary hath happned, then take time to recollect your self with diligence.

Thank the Lord for his benefits of the day, and crave a pardon for your errorrs; and if any duty hath been omitted, endeavour to redeem [85](#) that fault the next day.

Let your last Prayers be applied to the concerns of your Conscience, and forget not to thank the Lord for all his mercies to you and your relations that day.

When you enter into your Bed, fix your Meditations upon Death and the Grave.

In the whole course of your life, let Religion be your business: for he is most capable of rejoycing in the evening, that watcheth his words, thoughts and deeds in the day.

To despise the world, is the way to enjoy heaven; and blessed are they who delight to converse with God by Prayer.

What folly can be greater, than to labour for the meat that perisheth, and to neglect the food of Eternal Life?

God, or the World, must be neglected at the parting-time; for then is the time of Tryal, then shall the Righteous continue Righteous, and be Blessed.

To seek your self in this world,^{*} is to be lost; and to be humble, is to be exalted.

86 First study to believe there is a life of Blessedness hereafter, then will you be the better strengthened to hunger and thirst after Righteousness.

If you would have the Lord receive you into Heaven, you must give your self unto Prayer.

Prayer is defined by *Gregory Nyssen* to be a Discourse between the Soul and God: it is of two sorts, *Vocal* and *Mental*; that is, outward expressions of the Voice, and an inward lifting up of the Mind to the Throne of Grace.

Before you enter into Prayer, ask your Conscience these Questions, with a resolution to return an Answer.

1. To what end, O my Soul, art thou retired into this place?
2. Art thou not come to discourse with the Lord in Prayer?
3. Is he present, will he hear thee?

4. Is he merciful, will he help thee?

5. Is thy business slight, is it not concerning the welfare of thy Soul?

876. What words and reverence wilt thou use to move him to Compassion?

Let these Interrogatories be considered. Discoursing with thy self, will prepare thee the better to discourse with God.

To make thy preparation compleat, consider thy condition; thou art *but dust and ashes*, and he the great God,^{*} Father of our Lord Jesus Christ,^{*}*that cloatheth himself with Light as with a Garment.*

Remember these or such like devout expressions.

O let my Prayer enter into thy presence.^{*}

Let my Prayer be set before thee as Incense,^{*}*and the lifting up of my hands as the Evening Sacrifice.*

As the clay is in the Potters hand to fashion it at his pleasure,^{*}*so man is in the hand of him that made him, to render to them as liketh him best.*

I will praise thee O Lord, with my whole heart;^{*}*I will shew forth thy marvellous works.*

The Sacrifices of God are a broken^{} 88 Spirit: a broken and a contrite Heart, O God, thou wilt not despise.*

^{}Let us search and try our ways, and turn again unto the Lord.*

^{}If your hearts condemn us, God is greater than our hearts, and knoweth all things.*

Such Expressions as these from a devout Soul, open the windows of Heaven, and prevail with God to hear its Prayers.

In your Prayers or Meditations, beware of Satan's devices, of which these are some.

He endeavours to intice sinners to presumption, by lessening a sin, and making it seem to be slight.

On the other side, he studies to betray some to the sin of despair; insinuating, such a crime is Haynous, and beyond pardon.

But thus saith the Lord, *Though your sins be as Scarlet,^{*} they shall be white as Snow: Though they be red as Crimson, they shall be as Wooll.*

He shewed to our Parents a golden Cup, but discovered not the Poyson hid therein, when he said, 89 *God doth know,^{*} in the day that ye eat thereof, then your eyes*

shall be opened, and ye shall be as Gods, knowing good and evil.

Thus he attempted to betray Christ, when he tempted him with the glories of the World, saying, *All these things will I give thee, *if thou wilt fall down and worship me.*

He hath likewise the art to put false glosses on particular sins; as Pride, that he pretends is Neatness; Covetousness is good husbandry; Drunkenness he calls good fellowship; and Extravagancies the effects of a liberal Spirit.

He extenuates sins, by whispering to the credulous wretch, To be Drunk, to Swear, &c. are but little sins; and repentance is no hard task, it is but to ask pardon, and cry, *Lord have mercie upon me.*

He insinuates these delusions into the sinner: You may walk by the Harlots, yet not enter; you may drink with the Drunkard, yet not be drunk; you may handle a bag of Gold, yet not steal it.

90 He assures the Soul that the wicked man is happier than the devout Soul; for the former enjoys all the delights of the world, whilst the others are Persecuted, Imprisoned, and oftentimes undone.

One chief designe of Satan to delude the Soul, is to conduct him into evil company.

Beware of false Teachers, that lead your Judgment astray.

*They reproach the Embassadors of Christ; so did *Korah, Dathan, and Abiram* to *Moses and Aaron*.

*Good *Michaiah* was likewise aspersed by *Ahabs* false Prophets.

They are devisers of false Prophetes. *The Lord said, The Prophets prophesie lies in my name: I sent them not, neither have I commanded them, neither spake I unto them; they prophesie unto you a false Vision and Divination, a thing of nought, and the deceit of the heart.*

*They are stiled blind guides, *That strain at a Gnat, and swallow a Camel.*

*They are counterfeit and unclean. *Wo unto you Scribes and Pharisees, 91 Hypocrites, that make clean the outside of the cup and platter, but your inward part is full of ravening and wickedness.*

They endeavour to delude men to their opinions, rather to carry on their own Interests, than to better their Conversations. **Wo unto you Scribes and Pharisees,*

Hypocrites, for ye compass Sea and Land to make one Proselyte; and when he is made, ye make him twofold more the Child of Hell than your selves.

Wo unto you blind guides,-which say, Whosoever shall swear by the Temple, it is nothing: but whosoever shall swear by the Gold of the Temple, he is a debtor.*

Ye fools and blind,-whether is better, the Gold, or the Temple that sanctifieth the Gold?*

He that sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

False Prophets privily bring in damnable Heresies,-even denying the Lord that bought them, and bring upon themselves swift destruction.*

92 Since then Satan is so busie, what remains, but that we Arm our selves with spiritual Weapons?*-Wherefore take unto you the whole Armour of God, that ye may be able to withstand in the evil day.

**-For the Weapons of our Warfare are not Carnal, but Mighty through God, to the pulling down of strong holds.*

**-David said to the Philistin, Thou comest to me with a Sword, and with a Spear, and with a Sheild: but I come*

unto thee in the Name of the Lord of Hosts, the God of the Armies of Israel, whom thou hast defied.

Let a Christian keep his Faith firm; for that will carry his Heart through many difficulties.

**Eye hath not seen, nor Ear heard, neither have entred into the heart of man, the things which God prepareth for them that love him.*

The Blessings of the Righteous in the the World to come.

1. With everlasting Salvation.*
2. With everlasting Life.*
3. With everlasting Glory.*
4. With everlasting Honour.*
5. With everlasting Liberty.*
6. With everlasting Dominion.*
7. With everlasting Riches.*
8. With everlasting Kindness.*
9. With everlasting Peace.*
10. With everlasting Light.*
11. With everlasting Joy.*
12. With everlasting Security.*

The Curses of the Wicked.

1. Everlasting Damnation.*
2. With everlasting Death.*
3. With everlasting Shame.*
4. With everlasting Contempt.*
5. With everlasting Bondage.*
6. With everlasting Slavery.*
7. With everlasting Poverty.*
8. With everlasting Tribulation.*
9. With everlasting Darkness.*
- 94*10. With everlasting Sorrows▪

To avoid the Curses,

We must endeavour to be Reconciled to God through Christ.

We must endeavour to be really Justified and Sanctified.

We must endeavour to love God's Word in Sincerity.

We must endeavour to walk according to the Rule of it.

We must endeavour to have our minds fixed on God.

We must endeavour to trust in him effectually.

We must endeavour to be upright before him.

We must endeavour to please him in all our ways.

We must endeavour to do that which is good in his sight.

The bare Title of a Christian is not sufficient for Salvation: if we are not obedient to the will of Christ, we are no more Christians, than a Picture is the Body of a man.

At the last day, the Great Question 95 will be, *Did you serve Christ, or only pretend to do so?*

Behold, the great Assize is drawing nigh, and our Judge is coming to the Court.

A Crown of Glory, and a consuming Fire, attend for the appearance of the trembling Sinner.

Then the poor Soul appears to answer for what was done in the flesh.

At the Resurrection, that power of the Almighty God that made man of nothing, will new make him again.

Repentance and a good Faith, are sure guides to Eternity.

Obstinate Impenitence leadeth to destruction.

Though it be above our powers to bring men acquainted with their hearts, to assure them their Faiths are infirm, and their Repentance lame; the Great Judge that searcheth all mens hearts, will at last convince them.

Though we hold the Candle of the Gospel in our hands, yet the men we plead with are in the 96dark: for they shut their eyes, and will not see; **But the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of them whose heart is perfect towards him.*

He is not onely an all-seeing God, but *he is eyes to the blind,*and feet to the lame.*

**God is our refuge and strength: a very present help in trouble.*

This God we should endeavour to know; but many men know many things, yet do not know themselves.

Wherefore we should return from things External, to things Internal; and from things Internal, ascend to things Supernal.

So may a man know from whence he came, or whither he shall go: the way to know God, is for a man to study the art of knowing himself.

By how much the more I profit in the knowledge of my self, by so much the more I approach to the knowledge of God.

I finde three things in my mind, 97 by which I remember, consider and desire God; and these are my Memory, Understanding, and Will.

By my Memory I remember, by my Understanding I consider, and by my Will I desire and love.

When I remember God, I finde him in my memory; and that gives me an occasion to rejoyce.

By my understanding I consider what God is in himself, what he is in his Angels, what he is in his Saints, what he is in Men, and what he is in his Creatures.

In himself he is incomprehensible, because the beginning and end; the beginning without beginning, the end without end.

I understand from my self, how incomprehensible God is, because I cannot understand my self whom he hath made.

In his Angels he is desireable. *Which things the Angels desire to look into.*^{*}

In his Saints he is delightful; for they being happy continually rejoyce in him. *Do ye not know that the Saints shall judge the world?*^{*}

98 In his Creatures he is admirable, because he Powerfully createth, Prudently governeth, and Sweetly disposeth of all things. *Every creature of God is good.*^{*}

^{*}In men he is Amiable, as *he is their God, and they are his people.*

^{*}He dwelleth in them, as in his Temple.^{*}*Ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.*

Since God is so ready to inhabit in man, how happy is that man that can entertain so great and so good a Guest!

How great is the Humility of such an Omnipotent Creator, to dwell in so poor a Cottage!

Why then should we despise others? he doth not visit the Rich for their riches,^{*} but *he saveth the poor from the sword.*

Despise no man, though never so wretched: but be moved toward him with a brotherly affection.

Think another mans miseries to be thine; and take the like care to relieve them.

99 Reverence the poor, for they are those that receive others into the Eternal Tabernacles.

If thou seest an apparent sin in another, be as sorrowful for his Iniquity, as if thou sawst an imminent danger of death to thine own body.

For one Soul wounded with sin, is of more value than all the bodies in the whole world.

As I would be careful to defend my body from death, much more I ought with all diligence to endeavour to

withdraw my Neighbour from sin, by my Prayers, Example, and Exhortations.

Let no man envy his Neighbours success, but rather affect his good as his own, and rejoyce at his welfare, especially in spiritual Affairs, tending to the good of his Soul.

Give no credit to reports, but believe more good of your Neighbour, than you can see with your corporal eyes.

Love your Neighbour as your self, but not with so strong an affection, but that you still keep the 100 chief room in your heart for your God.

Love that man best that is most vertuous; he may requite benefit for benefit, and for courtesies received offer prayers to God.

**As we have opportunity, let us do good unto all men, especially those who are of the household of Faith.*

When you discourse with another, let God be in your minde; and consider he sees you, and you see him, as effectually as you see the person you discourse with.

Whatsoever you attain to, acknowledge it to be the benefit of God.

**Every good and perfect gift is from above, and cometh down from the father of lights, with whom is no variableness, nor shadow of turning.*

Think every man better than your self, neither be proud in your own conceit: for *God resisteth the proud,*and giveth grace to the humble.*

Give no cause of discontent to any, neither be apt to commend [101](#) your self, though to your familiar Friend. *Charity suffereth long,*and is kind: Charity envyeth not, vaunteth not it self, is not puffed up.*

Keep your Vertues secret, rather than your Vices; and be ever ready to hear another man praised, rather than discommended.

Let your Discourse be of few words, and those compounded of Truth and Piety.

If any person discoursing with you, proposeth impertinent Questions, cut off his discourse as soon as you can, and divert your speech to other matters.

*Shun prophane and vain Babblings,*for they will increase unto more ungodliness.*

Whatsoever doth happen to your friend or to your self, be neither grieved nor over-joyed, but praise God, and

be content,^{*} for *godliness with contentment is great gain.*

When you see any thing in another which misliketh you, mark whether the same be in your self, and amend it.

But if you observe any thing 102 which pleaseth you, mark whether that be in you; if so, retain it; if not, assume it: By this means you shall make all things as a mirrour, or a looking-glass to your self.

^{*}*Prove all things: hold fast that which is good.*

Never affirm or deny any thing, with over-much eagerness, but let your assertions and denials be always seasoned with the salt of doubtfulness.

Abstain from immoderate laughter. *Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.*^{*}

When sloath, or idleness, doth surprize you, stir up your Spirits with reading some part of Scripture, or some other book of Devotions.

When you are in Tribulation, consider, that they that are in Heaven,^{*} feel no such things, for *there are pleasures for evermore.*

Choose rather to suffer affliction with the people of God,^{} than to enjoy the pleasures of sin for a season.*

103 When you are merry and joyful, remember, those which are in Hell feel no comfort at all.

Consider the words of Solomon:^{*}*I said in my heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and behold, this also is vanity.*

I said of laughter, It is mad:^{} and of mirth, What doth it?*

Rejoyce O young man in thy youth, and let thy heart cheer thee in the days of thy youth,^{} and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee to Iudgment.*

Death doth daily threaten us, the Devil waits to seize our Souls, as soon as they depart our bodies; but the Lord is above them both.

He is faithful to those that hope in him; neither doth he forsake them, unless they forsake him.

O love the Lord, all his ye Saints,^{} for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.*

104* *Be faithful unto death, saith the Lord, and I will give you a Crown of Life.*

Have God often in your mouth, but more often in your heart and manners.

Lest the Lord should say of you, as of the Jews: **For as much as this people draw neer me with their mouth, and with their lips do honour me; but have removed their hearts far from me, and their fear towards me is taught by the precepts of men:*

**Therefore behold, I will do a marvellous thing among this people: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*

If with your Tongue you speak, and with your Heart you meditate on the Law of God all the day long, and your works do contrary to the same, your zeal is counterfeit and blind.

The days of man are as a shadow upon the earth, and there is no abiding; and when he seemeth to **105** be most firm, then he is properly nothing.

Why then doth man heap up Treasures upon earth, since that which is gathered, and he that gathereth, passeth away and perisheth?

*Therefore labour not for the meat which perisheth,*but for that meat which endureth to everlasting life.*

What profit hath man in his labour, whose fruit is Ruine, and whose end is death?

*O that men were wise, and that they understood this,*and would prudently provide for their latter end.*

Know ye not that to day you are at the brink of danger? then let not your Repentance be deferred, that you may be preserved by the hand of your Mediator.

To day you are in the way to Hell; Repent, that you may finde the way to Heaven.

Repentance and Conversion, are the Fabricks of Salvation.

106**Bring forth therefore fruits meet for Repentance.*

But what do these admonitions avail, unless you blot out of your Conscience the spots of sin and iniquity?

Apply your heart therefore to an inward reading of your Conscience, that so you may come to understand your self.

Study the practice of that great Apostle of the Gentiles,**Paul: To exercise your self, to have a*

Conscience voyd of offence, towards God, and towards man.

Study to say as *Simon Peter* said to *Jesus*; ^{*}*Behold, we have left all things and followed thee.*

^{*}*So shall you eat and drink at the Table of the Lord *Jesus*, and sit on a Throne of Glory, judging the twelve Tribes of Israel.*

Obedience certainly is a most faithful and familiar help to Salvation.

^{*}*To obey is better than Sacrifice, and to hearken than the fat of Rams.*

107 It is a Vertue which our Saviour himself preferred before his life, choosing rather to yield that, than not to fulfil his obedience.

The great opposer of Obedience, is Pride, and that is not onely the Original of all Vices, but the Ruine of all Vertues.

It is the worst of sins, for it captivateth the minde of man.

Other Vices assault those Vertues only by which they are destroyed; as Lasciviousness, Chastity, Anger,

Patience, &c. but Pride like a contagious Plague
corrupts every Vertue of the mind.

Pride goeth before Destruction,-and an haughty Spirit
before a Fall.*

*He that feareth the Lord must hate Pride and
Arrogancy.*-*

And those that walk in Pride, he is able to abase.-*

Pride is never found in a noble nature, nor Humility in
an unworthy mind.

It is a sin that our Saviour abhor'd: for in his Birth, Life
& Death, 108 he was all Humility, nothing of Pride.

The fear of the Lord is the instruction of Wisdome,-and
before honour is Humility.*

**-Wherefore O Lord, teach us so to number our days,
that we may apply our hearts unto wisdom.*

**LONDONS LOSS: OR, An ELEGY ON THE
DEATH OF THAT Reverend Servant of God, AND
Minister of Christ's Gospel, Mr. IOSEPH
CARYL, Late Minister at *Magnes London-bridge*.**

Room for our Tears; for here are thousands come
To vent our Founts at his commanding Tomb.
But oh what Mortals Genius can devise
A decent Flood for such a Sacrifice?
His Pious worth must in our Hearts be writ,
For 'tis above the reach of Head, or Wit.
Happy's that earthly Closet keeps in trust
The Reliques of a Saint now turn'd to dust.
'Tis one whom flatt'ry knows not how to paint
Londons Divine, and *Londons Magnes* Saint.
[110](#) See, see, the day by sable Clouds orespread,
And bids us Weep, for *Caryl* now is dead;
But by and by, do's seem to say, This Globe
Could not detain him from his patient *Job*.
Calamy went before, but there's no odds,
Since each design'd to be a Child of God's.
Observe the hours, how striving to retire,
Caryl, and *Comfort*, seeming to expire,
Bids Night and Nature hang the Vniverse
With Black, due Obsequies for such an Herse.
He ne'er was cruel to exhaust a Tear;
All Weeping was reserv'd to spend it here:
Those flattering Arts which Poets use, to save
Decaying Reputations in the Grave
Are here but vain, for no Hyperbole
Can tell the World how great his Merits be.

And Chronicles themselves can say no more
Than what his Learning told the World before:
His Pious Sermons did declare his worth,
His Expositions set his Learning forth;
And whilst we here lament his being gone,
Angels with *Anthems* welcome him at home,
And I my self a Catholick could be
At least to Pray to such a Saint as he.
Caryl, whose Conversation, free from ill,
Can be express'd but by an Angel's quill:
As in some mirrour you might clearly see
In him, a perfect Map of Piety;

[111](#) The Beauty of whose Vertues may incite
The World to imitation and delight.
Let us lament our loss, and blame his fate
For not allowing Life a longer date.
Reverend *Caryl*, may his Vertues shew
As bright hereafter, as they're Glorious now:
Who when he through this Earthly Globe had past,
He dy'd, left he should idle grow at last;
For when grown Ancient, he would even then
Both study Piety, and use his Pen:
He like an Artist did true Patience paint
To us on earth, now to some Glorious Saint
He shews the same, who can no longer cease,
That, to extol, as *Caryl's Masterpiece*.

His EPITAPH.

HEre lies the Earthly Carkass of a man,
Whose life too justly may be call'd a span;
He liv'd converting those that went astray,
But Death now snatcht this Heav'nly Guide away:
Then careful Earth, unto his Corps be just;
A Divine Soul was once within his trust.
But being call'd away, it now is flown
From hence, to take Possession of a Throne.

**A SPIRITUAL GARDEN OF Sweet-smelling
FLOWERS, OR, Mr. RALPH VENNING's DIVINE
SENTENCES.**

That Soul that is settled in the love of God, is blessed in the peace of Christ.

When such a Soul suffereth an outward War, she looseth not her inward peace.

No troubles whatsoever which do outwardly make a noise, do violently enter into the silence of her inward repose.

She coveteth nothing abroad, and therefore resteth wholly within by love.

114 Such a Soul the Angels do visit and honour; she being the Temple of the Lord, and the Habitation of the Holy Ghost.

Happy is that Conscience in which Mercie and Truth are met together, for there Justice and Peace have kissed each other.

**God is a God of Mercie, and will take pity on him that is truly sorrowful for his sins.*

**By Mercie and Truth Iniquity is purged, and by the fear of the Lord men depart from evil.*

The Kiss of Justice, is to love our Enemies, to forsake Parents and Possessions for the love of God; to endure with Patience injuries inflicted, and in all places to flie from honours that are offered.

The Kiss of Peace, is to invite Foes to friendship, peaceably to sustain Adversaries, lovingly to instruct such as do amiss, meekly to comfort those that mourn, and to be at amity with all men.

It is our Saviour's command: *Love your enemies, ^{*} bless them that curse you, do good to them that hate 115 you, and pray for them which despitefully use you and persecute you.*

For all that will live godly in Christ Jesus, ^{} shall suffer persecution.*

The Almighty hath three degrees of Wrath; his threatning Wrath, his punishing Wrath, and his condemning Wrath.

Adam sinned, and was cast out of Paradiſe; the Angels sinned, and were cast into Hell.

We have many sins to repent for, *viz.* our Church-sins, our Sermonsins, our Sacrament-sins, and the sins of our very Prayers.

Is any man rich? let him not put his trust in them: ^{*}for *riches make themselves wings, and flie away*

Lazarus was poor, ^{*}but was received into Heaven: *Dives* was rich, but however was carried into Hell.

Moses went up unto the Mount to pray, and took the Rod of God in his hand, because with that Rod God had formerly done wonderful things for his people.

If any mistake through a vain hope of Heaven, let him be earnest 116 in the examination of himself: to be deceived in this, necessitates damnation.

To hear Sermons, to commend them, or admire them, and not to practice what we hear and understand, is to make *Sodom* and *Gomorrha's* case at the day of Judgment better than our's.

Then will the world discern the Blessed from the Wretched, when the wrath of God is throughly kindled.

Those that are now so idly busie in heaping up their Treasures of an Ant-Hillock, and building up the tottering Fabricks of a child, remember not that the foot of death is coming to spurn it all abroad, and to trample down both you and it.

Let us study how to answer the great and last Question:
Hast thou performed the condition of the Gospel?

Let us search our hearts, that God may finde them in a
condition to receive him.

*For thus saith the Lord, *I the Lord search the heart, I
try the* [117](#)*reins: even to give every man according to
his ways, and according to the fruits of his doings.*

Make not sale of Heaven for the false pleasure of a few
sins, for a little delight and ease that vanisheth in a
moment.

Repent before thou becomest Old, lest thy Repentance
should come too late; for thou leftst not thy sin, but thy
sin left thee.

Take heed of dissembling with thy God, lest he so
discover thy craft, that thou shalt not be trusted by man.

Accommodate Nature with things convenient, but
beware of nourishing a lust; for that is to hug a Devil in
thy bosom.

To acknowledge God to be just is good, and it is just we
likewise acknowledge him to be good.

When thou Prayest, rather let thy heart be without
words, than thy words without an heart.

Prayer will make a man to cease from sin, or sin will intice a man to cease from Prayer.

It is good to have a good Name, [118](#) but it is better to have a good Conscience.

It is good to be great, but it is better to be good.

Teach thy heart to walk wholly with thy God, as well as holily.

Only a profession of Christianity is not the only profession of a Christian.

Your words and works may satisfie the judgments of men; but God is the great Judge of our hearts.

Pray for mercie before you receive, and forget not to praise when you have received.

It is common to have the name of Christ in common: The Swearer swears by it, the Begger begs by it, the Jester joyns it to his jest; but wo be to them that shall tremble at it.

Vain sinner, thy Saviour is willing to save thee; but it is thy sin, and Satan, that studieth to destroy thee.

When Satan's malice had produced mischief in our first Parents, mischief brought forth misery, and misery cried to heaven for mercie.

119The God of mercie promised mercie unto mankind.**The seed of the woman shall break the Serpent's head.*

When the fulness of Grace was come, he that was covered in the Law, became discovered in the Gospel.

*When the fulness of time was come,*God sent his Son made of a woman, made under the law, that we might receive the adoption of Sons.*

The Son of man had sinned against God, and the Son of God satisfies for the sin of man.

Let admiration produce amazement, that God should send his Son to suffer death for sinners that rebelled against him.

But man must dye unto Eternity, unless the Son of Eternity would dye for him.

Therefore Christ the Messiah was slain, but not for himself;**He was delivered to death for our offences.*

He was delivered by his Father in Mercie, by himself in Compassion, by *Iudas* for Covetousness, and by the Jews in Malice.

120 And all this to the end that God might effect what the Jews could not conjecture, The Redemption of his people *Israel*.

He that was typified by the brazen Serpent, is exalted on the Cross between two Thieves, with this Title superscribed: **Jesus of Nazareth, King of the Iews.*

Thus Christ the immaculate Lamb refused no shame, that he might purchase Glory to his faithful ones.

He that was the God of Glory, becomes the Son of shame.

He that is the Righteous Redeemer, was counted an Unjust Usurper.

He that is the Lord of Life, was condemned to Death.

He that is honoured with the Acclamations of Angels, was dishonoured with the Exclamations of Jews.

Pilate disgracefully shewed him to the people with an *Ecce Homo*, **Behold the man.*

Stand, O my Soul, and with admiration bless the Author of all [121](#)Blessedness, Christ, who to prevent thy shame, suffered himself to be numbred among the wicked.

He was accounted sinful, to purchase thy Salvation.

Adam by eating of the forbidden Tree, made thee accursed,* had not Christ by dying on the cursed Tree restored thee to blessedness.

Christ's Cross is thy Comfort, his dishonour is thy honour.

Christ's Cross is to the Jews a stumbling-block, to the Gentiles foolishness: But to thee, O my Soul, it is the power and the wisdom of God.*

Then if Christ hath done this for thee, follow thy Redeemer with a Cross at thy back, and say with *Paul*,**God forbid that I should glory in any thing but in the Cross of Christ.*

But wo unto us sinners, we run on in a course of pride,* though *he humbled himself unto death, even the death of the Cross.*

Pilate could not add to our Saviour's honour, or dishonour, in calling him *Iesus*; for it was a [122](#)name given him from Heaven; for the Angel said

unto Ioseph,^{*} *Thou shalt call his name Iesus, for he shall save his people from their sins.*

It was a sweet saying of an Antient † Father; The name of Jesus is *Mel in Ore, Melos in Aure, Iubilus in Corde*: Honey in the Mouth, Melody in the Ear, and a Jubily, or Joy in the Heart.

^{*}*Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.*

This name is light unto the Soul. *Ye were darkness* (saith the Apostle) *but now ye are light in the Lord.*^{*}

This name is health to the Body. *In the name of Iesus of Nazareth,*^{*} *rise up and walk.*

All spiritual food is dry, (saith the aforesaid † Father) *if this Oyl be not poured into it, if it be not seasoned with this Salt.*

There are several Titles that proclaim Christ's Glory; but the name of *Iesus* imports our Redemption.

By others we know him to be 123 God, by this we know him to be our Mediator.

It is great misery to see man so proud, and greater mercie to see God so humble.

God was the Creditor, man was the Debtor; but he that was both God and man, the Pay-Master.

Wherefore,^{*}*Let Israel hope in the Lord, for with him there is plenteous Redemption.*

There is no sinner so great, but after conversion he makes as great a Saint.

Though his sins be red as Scarlet, Grace makes them white as Snow.

Come let us reason together,^{} saith the Lord: though your sins be as Scarlet, they shall be white as Snow; though they be red like Crimson, they shall be as Wooll.*

There is more pleasure in suffering, than in sinning; for a Saint of God may suffer and not sin, but he cannot sin and not suffer.

If any man suffer as a Christian,^{} let him not be ashamed, but let him glorifie God on this behalf.*

To walk as a Heathen walks, only 124 by the light of the Rush-candle of Nature, is no better than to walk in darkness.

**If a man walk in the day, he stumbleth not; but if he walk in the night he stumbleth, because there is no light in him.*

God never made a good promise, but he made good that promise.

**For all the promises of God in him are yea, and in him Amen.*

We should prize mercie, if we knew its price.

**Thy mercie, O Lord, is great unto the Heavens, and thy truth unto the Clouds.*

'Tis true that Christ is every where,

Then Hell's no Hell if Christ be there.

**In his presence is fulness of joy, at his right hand are pleasures for evermore.*

A Righteous man hates sin, because it is opposite to God and Goodness.

**Fools make a mock at sin, but among the Righteous there is favour.*

125 That Saint that grows in grace, grows more a man, and more than a man.

For with him,^{*}*Where sin aboundeth, grace doth much more abound.*

A rich man is poor without God, but with him a poor man is rich.

Go to now, ye rich men,^{}weep and howl for your miseries that shall come upon you.*

Ye have condemned and killed the just,^{}and he doth not resist you.*

The pride of self-love, is a folly in ones self.

For whosoever exalteth himself shall be abased:^{}but he that humbleth himself shall be exalted.*

If a man would be ever good, he should believe he was never good.

There is none good but one,^{}that is God.*

God takes care of his Saints, and they take care to be be cared for by him.

Cast your care upon him,^{}for he careth for you.*

He that hath God hath all things, for *God is all in all.*^{*}

[126](#)A grain of Grace is of more value, than many pounds of Gold.

God Created us, and left us to our selves; afterwards he Redeemed us, and left himself to us.

Take heed of being self-conceited,^{*}*For the way of a fool is right in his own eyes.*

True Christians are all for Christ, and Christ is all-sufficient for them and their salvation.

It is the saying of holy *Paul*, *For me to live is Christ,*^{*}*but to dye is gain.*

The children of this World may be cast out, but the heirs of the Kingdom of Heaven *shall be as Olive-plants about the Table of the Lord.*^{*}

To commit sin, is the part of an humane Nature; to lament for sins committed, is Christian-like; but to continue in sin, bidding defiance to the Divine powers, is Diabolical.

There are three sorts of Faith: the Faith of Sence, which is seeing; the Faith of Reason, which is knowing; and the Faith of Revelation, [127](#)which is believing. And this last, is properly called the Gospel-Faith.

Believe in the Lord your God,^{} so shall you be established: believe his Prophets, so shall ye prosper.*

We ought seriously to consider two things; the sin of our Nature, and the Nature of our sin.

The Natural man receiveth not the things of the Spirit of God,^{} for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

But he that is spiritual,^{} judgeth all things, yet he himself is judged of no man.*

Let us follow after Christ, he is our guide, and will not shake us off; but if we do not follow him, we despise him and our own salvation.

Be ye therefore followers of God as dear Children.^{}*

If the heart of man be hard and stony, it makes the softer cushion for the Devil to sit on.

To day if ye will hear the voice of the Lord, harden not your hearts,^{} as in the provocation.*

128 Since the days of mans life are as a shadow, our suffering will be sudden, and our sinning short.

^{}We are but of yesterday, and know nothing, because our days upon earth are a shadow.*

If man be for us, God may be against us; *but if God be for us, who can be against us?*

If we are among our friends without God, we are in continual danger; but with God a man is safe though in the midst of enemies.

**Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Hell.*

The Saints ought to do more for God than others, because as they are expected to be the best servants, they are like to have the better wages.

**The wages of sin is death; but the gift of God is Eternal life, through Iesus Christ our Lord.*

A modest behaviour, and a portion of Morality, without Holiness, is but a golden Incredulity.

**But sanctifie the Lord God in 129 your hearts, and be ready always to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear.*

Let young Women put on Piety instead of Paints, Sanctity instead of Sattin, Modesty for their Morning and dayly dress; so shall God and every good man love them more and more.

Let Women adorn themselves in modest apparel,^{} with shame fac'dness and sobriety; not with broidred hair, or gold, or pearls, or costly array,*

But which becometh Women professing godliness, with good works.^{}*

As God made man without the help of man; so will he likewise save them that come unto him, by his own Almighty power.

Hear how familiarly he invites them.^{*} *Come unto me all ye that labour and are heavy laden, and I will give you rest:^{*} And ye shall finde rest unto your Souls.*

If we endeavour for Salvation, it is God must give it; but if we do not endeavour, he will shorten his own hand, though we cannot do it.

130^{*} *For (thus saith the Psalmist) with thee is the Fountain of Life: in thy light we shall see light.*

How lovely is God in all his Creatures! how much more lovely in his Ordinances! but most lovely in Christ, who is the God of love.

^{*} *Brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.*

The Christian hopeth for the world to come, but the sinner feareth it.

**For every man shall receive his own reward according to his own labour.*

Not to be chastened is an ill signe, but not to bear a chastening is a worse.

**Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law.*

He that hath a tender Conscience will not be prodigal of his Credit, for *a good Conscience is a continual Feast to a chearful heart.*

So likewise he that hath a good name, hath the savour of a pretious [131](#)Oyntment, which gives a chearfulness to his countenance.

He that detaineth a penny from the poor, puts a Plague into his own purse.

*He that oppresseth the poor,*reproacheth his Maker; but he that honoureth him, hath mercie on the poor.*

Let the precepts of God be neer to our hearts, lest he stop his ears to our Prayers.

Who so stoppeth his ears at the cry of the poor,^{} he also shall cry himself and shall not be heard.*

In prosperity we forget the threatnings of God, and in adversity we are apt to forget his promises.

The prosperity of fools shall destroy them.^{}*

If we intend to suffer evil for God's sake in the day of Adversity, let us do good for God's sake in the day of Prosperity.

Here lies the true point of Gentility, to fear God, scorn the World, and conquer Sin.

Nay,^{} in all these things we are 132 more than conquerours through him that loved us.*

Doth any man fear to dye? it's an easie thing to live: slaves and beasts do so; but it ought to be every mans study to live and dye well.

Man's life is more full of grief than glory; and it is a seasonable time to dye in, when to live is rather a burthen than a blessing.

Be obedient, and do good; they are the works and the wages of a Christian; and he will delight in doing good, though he doth it only for his delight.

Gathering of Riches is a pleasant torment: the trouble of getting, the charging of the conscience, the care of keeping, and the watching over them when gotten, takes away a great part of the expected enjoyment.

**Wherefore if Riches increase, set not your heart upon them.*

A gracious person is usually as apt to desire to understand what he is to do, as what he is to enjoy.

The work of a Christian while [133](#) he lives in the body, is to crucifie the body of death.

Man is God's creature; **God formed man of the dust of the ground.*

Sin is man's creature; *Man is like to vanity: *his days are as a shadow which passeth away.*

Misery is sins creature: **The wages of sin is death; but the gift of God is Eternal life, through Iesus Christ our Lord.*

God made man in his own likeness; man hath made sin in his likeness, and sin hath made misery in his own likeness.

*Adam, who was the Father of mankind was of earth, and therefore earthy.**

Our Saviour, who was the Redeemer of mankind, and the second *Adam*, was from *Heaven*, and therefore *Heavenly*.

As is the earthy,^{*} *such are they that are earthy; and as is the heavenly, such are they that are heavenly.*

What God gives us for our good, we ought to employ for his glory.

He that glorieth,^{*} *let him glory in the Lord.*

134 When our Saviour was buried, it was the Body of the Lord, not the Lord of the Body, was laid in the Sepulchre.

If we set our affections on what we have, when we have it not, it adds the more to our affliction.

But the peace of Heaven surpasses the troubles of this world.

A Saint may be sad that he is no better, but will inwardly rejoyce that he is no worse.

That man that deserves nothing, ought to be content with any thing.

God is pleased with the free offerings of his Saints, and they are pleased with the free gifts of God.

To be sorrowful for sin is good, but that sorrow must continue, or else the sorrow will be sin it self.

What is all this world, but a world of nothing at all?

Whosoever can withstand the corruptions of gain, gains by the corruptions.

Is it pleasure to the Almighty that thou art Righteous?-or is it gain to him, that thou makest thy ways perfect?*

135 The men of this world pray to one another, but the children of God pray to none but to the God of men.

*The children of this world are wiser in their generation than the children of light.**

*But the sorrow of this world worketh death.**

Man is no sooner born, but he begins to dye; so uncertain is the life of man, that none knows whether he that is born to day, shall live till to morrow.

If in this life only we have hope in Christ,-we are of all men most miserable.*

Trust not in endeavours, lest you neglect God; but use endeavours, lest you despise God.

But *work out your salvation with fear and trembling.*^{*}

Christ is the Physitian of our Souls, his comforts are cordial; but miserable comforts are the Physitians of the Body.

So said *Iob* to his friends; *Ye are all Physitians of no value.*^{*}

Let us beware of the evil of sin, for it leads us to the evil of suffering.

136^{*} Wherefore, *Follow not that which is evil, but that which is good. He that doth good, is of God: but he that doth evil hath not seen God.*

We may do those things which please God, and yet displease him in the doing.

^{*}But, *Blessed are the poor in heart, for they shall see God.*

We perform our duties in a right measure, when in seeking for mercies we study to please God rather than our selves.

God so loves his own, that he will not depart from them; and they that truly fear and love him, have not the power to depart from him.

It was holy *Ioshua's* resolution: *As for me and my house,*-we will serve the Lord.*

It is at present heaven with us to enjoy God and Christ; What will it then be, when we worship him with his innumerable company of Angels?

When we pay our devotions to God, we should lay aside all worldly affairs, lest they distract us in our 137 duty: It is a great offence against the Almighty, to be interrupted when we walk with him.

*See then that ye walk circumspectly, not as fools, but as wise;*redeeming the time, because the days are evil.*

A Christian hath but two things to fear, God and Sin.

As it is writ of *Ioseph,*-How can I do this great wickedness, and sin against God!*

The three Divine Vertues are,**Faith, Hope, and Charity; but the greatest of these is Charity.*

The three humane Vertues are, Friendship, Credit, and Conscience; but the greatest of these is Conscience.

Conscience was *Paul's* glory, when he said,**Herein do I exercise my self, to have always a Conscience voyd of offence, toward God, and toward Men.*

When thou sinnest, repent betimes, lest thou plunge into a custom of sinning; and always remember God hath a certain custom to punish sinners.

138 Thus saith the Lord of Hosts, *Turn ye unto me;** and I will turn unto you.

**But except ye repent, ye shall all perish.*

God is the way, and the life: if we walk after his way, we shall finde life; if not, we erre from the way of life.

Jesus saith, *I am the way, the truth,** and the life: no man cometh to the Father, but by me.

Serve God in secret, as well as in publike worship;* and *he that seeth in secret, shall reward thee openly.*

What deceitful pleasures are those that require either Repentance or Damnation!

As the Jews did by our Saviour, so should we do by the world, the flesh and sin, that is, crucifie them.

**They that are Christs, have crucified the flesh, with the affections and lusts.*

The disingenuity of others towards us, is a scourge to us for our disingenuity towards God.

If God denies the desires of thy heart, learn to want with patience, [139](#) it will teach thee when God is pleased to bestow his blessings, to receive them with cheerfulness.

We ask the Lord for our dayly bread, but he knoweth our wants before we ask: We desire Health, Wealth, &c. but the measure of those blessings is in God's hand, and he knows how to carve for us, better than we could for our selves.

*Your Father knoweth what things ye have need of,*before ye ask him.*

It is the duty of a Christian to wait God's leasure: there is no mercie worth the praying for, but it is certainly worth the waiting for.

We are all born to dye; let us so dye, that we may be born again.

*Whosoever is born of God, doth not commit sin.**

If thou canst hear, and bear the Rod of affliction which God shall lay upon thee, remember this Lesson: Thou art beaten, that thou mayst be better.

There is no better defence against our own Infirmities and the scandalous reproaches of others, than the [140](#) Sincerity of our own hearts.

**-Grace be with all them that love our Lord Iesus Christ in sincerity.*

**-God is love, and we ought to serve him in fear and love. No service can be better done, than that which is done in love: God dwelleth in that servant, and that servant in him.*

Why doth a wicked man envy the welfare of a man more righteous than himself? because it is a terrour to his Conscience to see the Image of Vertue in another man, he having defaced it in himself.

**-Where envying and strife is, there is confusion, and every evil work.*

All the Pumps and Gayeties of this world, are not to be compared to a grain of distressed Vertue.

**-Wherefore, adde to your Faith Vertue, and to Vertue Knowledge.*

**-Though I give my body to be burnt, and have not charity, it profiteth me nothing; but to mortifie my sins, and to deny my self, submitting to the will of God, is more than Martyrdom.*

Let not the world overcome you, [141](#) but fight under the Banner of that great Captain the Lord Iesus Christ, so shall you with him overcome the world.

Who is he that overcometh the world,^{} but he that believeth that Jesus is the Son of God?*

Why is it that sinners so rarely confess their sins? it is because they are in them: we use not to declare our dreams till we wake.

Therefore let us not sleep as do others, but let us watch,^{} and be sober.*

To represent a Christian, is only to act a part on the stage of this world; but to be a real Christian, is to depart this stage, and enter into a world of Bliss.

He that hath children, ought to correct them with discretion;^{*} *But he that spareth his Rod, hateth his Son; and he that loveth him, chasteneth him betimes.*

To be truly sensible of sin, is to sorrow for displeasing God, more than for the displeasure of God; to be afflicted that he is displeased by us, more than that he is displeased with us.

142 Mirth and Mourning are opposites to each other; Mirth is burthensome in the time of Mourning, and Mourning is likewise burthensome in the time of Mirth.

Love the Saints for Christ's sake, and Christ will love you for his Saints sake.

**Beloved, let us love one another: for love is of God: and every one that loveth, is born of God, and knoweth God: but he that loveth not, knoweth not God, for God is love.*

The Old Testament veils the New, the New Testament reveals the Old.

**Beautiful upon the Mountains are the feet of him which bringeth good tidings; but how much more beautiful are the good tidings which are brought by those feet?*

The works of our life is the best demonstration that we are acquainted with the words of our life.

The Saint hath the motion of grace, whilst the Hypocrite hath but the notion: the Saint sees, tastes, and feels it, whilst the Hypocrite [143](#) only reads, hears, and speaks of it.

The Saint hath the experience of grace, and the Hypocrite the expression.

Be modest in your desires, so shall your cup over-flow; but the covetous man never hath enough.

Take heed, and beware of covetousness.*

There is a time for all things; but no time when all things may be spoken.

To every thing there is a season,^{} and a time to every purpose under the heaven.*

When you give thanks, let the strings of your Heart, and the strings of your Tongue, be tun'd to Unisons; it is the musick that God himself delighteth in.

What a vain thing is man, when the best of men are but vanity at best!

Verily every man in his best estate is altogether vanity.^{}*

The wife of a man's bosom, is better than the portions of the purse.

House and riches are the inheritance^{} 144 of fathers, but a prudent wife is from the Lord.*

Marry not where you love not, lest you are tempted to love where you marry not.

^{}Marriage is honorable in all, and the bed undefiled; but Whoremongers and Adulterers God will judge.*

If Nature be defective, it is not the act of the creature, but of God: and since it is his will it should be so, we ought to submit to his pleasure, and not to blame the handy-work of God.

Hath not the Potter power over the clay,^{} of the same lump to make one Vessel unto honour, and another unto dishonour?*

To please all, is hard; to displease any, may be inconvenient: the Christians surest way is to please him who is all in all.

^{}When a man's ways please the Lord, he maketh even his enemies to be at peace with him.*

The Righteous man will venture his Credit to secure his Conscience, but will not venture his Conscience for the sake of his Credit.

145 The Saints are visited by Christ here, by way of invitation, that they should visit him hereafter.

Blessed be the Lord God of Israel,^{} for he hath visited and redeemed his people.*

A Christian should like all God's commands, because they are all alike, *Holy, Iust, and Good.*

The Statutes of the Lord are right,^{} rejoicing the heart: the Commandment of the Lord is pure, enlightning the eyes.*

It is our Master's pleasure to let his joy enter into us here, that it may teach us how to enter into our Master's joy hereafter.

In whose presence is fulness of joy,^{} at his right hand are pleasures for evermore.*

No sin against God can be said to be little, because it is against the great God of Heaven and Earth; but if the sinner can finde out a little God, it may be easie then to finde out little sins.

Our Mediator Jesus Christ the Righteous, is the sinners Righteousness unto God, and the Righteousness 146 of God to sinners.

^{}But we are all as an unclean thing, and all our Righteousnesses are as filthy rags, and we all do fade as a leaf, and our Iniquities like the wind have taken us away.*

If any man findes the want of Comforts, Content will make them comfortable wants.

It was a rare experience which *Paul* had got,^{*} who saith, *I have learned in whatsoever state I am, therewith to be content.*

Destruction giveth way to pride, for *pride goeth before destruction.*^{*}

Be sober in advice, and moderate in reproofs; some hearts are sooner humbled with stroaks than with stripes.

**As an ear-ring of gold, and an ornament of fine-gold: so is a wise reprover upon an obedient ear.*

Pride soars aloft, but patience walketh humbly with his God.

**God resisteth the proud, and giveth grace to the humble.*

**The mercie of the Lord is from everlasting to everlasting. Let not that incourage sinners to the commission 147 of sin, but from thence let them sue for a remission of sin.*

It is the will of every Saint, that the will of the Lord should be done; and he is content that all things should be so done, so as to content God.

The Holy Prophet confirms it, saying, *I delight to do thy will, *O my God, yea, thy law is within my heart.*

Though our good works will not carry us to heaven, yet they shall finde a reward in heaven.

*Behold, I come quickly, *and my reward is with me, to give every man according a • his work shall be.*

The life of the wicked is abominable; they sin with content, and are content with sin: *Miserable Wretches!*

Well spake the Holy Ghost by Esaias the Prophet unto our Fathers,-saying, Go to this people, and say, Hearing ye shall hear, and shall not understand, and Seeing ye shall see, and not perceive.*

For the heart of this people is waxed gross,-and their ears are dull 148of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.*

Till we get Christ within us, we are without Christ.

The Lord's bottle and basket are never empty; he bountifully invites us with this free offer of grace.

**-Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money, and without price.*

**-He hath filled the hungry with good things, and the rich he hath sent empty away.*

When God sends mercie, we should not onely thank the donor, but welcome the messenger; for they both come from God.

**How beautiful are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things!*

The proud man exalts himself against all that is good, therefore 149 the Lord thinks good to take down his pride.

Every one that is proud in heart,^{} is an abomination to the Lord.*

The world cannot exalt a proud man so high, but God will bring him low; neither can all the world so debase an humble man, but God will exalt him.

The world may strive to pull him down,

But God will raise him to a Crown.

In the seed-time of your life, let your Holiness be sown, that so you may reap Blessedness in the Harvest of Eternity.

He that will put Piety in practice, must set his heart to practice Piety.

The Lord seeth not as man seeth:^{} for man looketh on the outward appearance, but the Lord looketh on the heart.*

My Son, give me thine heart,^{} and let thine eyes observe my ways.*

Ungodly men grow rich; yet godliness with contentment is great gain.^{}*

There is a kind of Divine husbandry; [150](#) saving grace is a heavenly thirft, and doth so improve, that it makes us Burgesses of the Holy City.

^{*}*Wherefore, Grow in grace, and in the knowledge of our Lord Iesus Christ.*

A friend may commit an error in love; but he is an enemy that loves his error.

The covetous man cannot enjoy what he hath got, through the greediness of his desire to get more.

^{*}*He coveteth greedily all the day long; but the righteous giveth, and spareth not.*

To have faith in Christ, is wellpleasing to the faithful God, for he is the Father of the Faithful.

^{*}*The Lord is God, the faithful God, which keepeth covenant and mercie with them that love him and keep his Commandments, to a thousand generations.*

The Righteous man hath grace beyond expression; the Hypocrite hath expression beyond grace.

**The tongue of the just is as choice 151 silver: the heart of the wicked is of little worth.*

God doth sometimes deliver men up to Satan, that they may be delivered from Satan.

*Deliver such a one unto Satan for the destruction of the flesh,*that the spirit may be saved in the day of the Lord Jesus.*

Can a man be an empty Vine, and yet bring forth Fruit?

*Israel is an empty vine,*bringing forth fruit unto himself.*

Christ is the Son of God, and yet he is called the Son of man.

*The Word was made flesh,*and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.*

The Almighty's permission of sin, is no warrant for the sinners commission of sin.

*Whosoever committeth sin,*is the servant of sin.*

Our Saviour had a Father and a Mother, and yet he was from the beginning.

In the beginning was the Word, ^{}152 and the Word was with God, and the Word was God.*

^{*}*This is Solomon's advice, Be not righteous overmuch: However, it is the duty of a Christian to cloath him with Righteousness as with a Garment.*

The Saints have no greater joy than to enjoy God, and to rejoyce in him.

^{*}*He that glorieth, let him glory in the Lord.*

As it is hard to bend a wellgrown Stick, so is it difficult to work upon the heart of a desperate season'd sinner; for he runs on in his wickedness, and is deaf to all good instructions.

^{*}*They have ears to hear, and hear not: for they are a rebellious house.*

Onwards they run, a ready pace;

Plainer's the way, than that to grace.

A Saint will not sin, though he knows that sin may work for his advantage.

**All things work together for the good of them that love God.*

153 We are commanded to love Peace, and follow after Righteousness; and yet the Saints themselves are in continual War, fighting the good fight of Faith.

*Above all things take the sheild of Faith,*wherewith ye shall be able to quench all the fiery darts of the wicked.*

The Salvation of a Saint may be sure, yet may not he be sure of his Salvation.

*Wherefore the rather, brethren,*give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.*

Blessings if abused, may be turned into curses, and curses are oftentimes turned into blessings.

*Saith the Lord of hosts,*I will even send a curse upon you, I will curse your blessings.*

If any man would be rich, he must be diligent; but notwithstanding that, let him remember, *Paul* may Plant, and *Apollo* may Water; but it is God that giveth the blessing.

He becometh poor that dealeth **154** with a slack hand: but the hand of the diligent maketh rich.*

**The blessing of the Lord, that maketh rich, and he addeth no sorrow with it.*

The Righteous man makes godliness his gain; the Wicked man makes gain his godliness.

**He that is greedy of gain, troubleth his own house: but he that hateth gifts shall live.*

The Soul is above the reach of any weapon but sin, and that pierces like a sting.

Sin is a raging torment in the Conscience: **A wounded Spirit who can bear?*

Let not the best of men think they were ever good, lest their Conscience shall tell them they were never good.

**Be not wise in thine own eyes: fear the Lord, and depart from evil.*

Some men will pretend to abhor such a sin, yet hug it in their bosom; such sinners sting their Consciences to magnifie their Credits.

If by suffering for Christ we 155 loose all that we have in this world, we are sufficient gainers when we save our own Souls.

*Paul that Pious Apostle saith, Doubtless, I count all things but loss,*for the excellencie of the knowledge of Iesus Christ my Lord: for which I have suffered the loss of all things, and do count them but dung, that I may win Christ.*

A repenting Penitent, though formerly as bad as the worst of men, may by grace become as good as the best.

*God who is rich in mercie,*for his great love wherewith he loved us,*

*Even when we were dead in sins,*hath quickned us together with Christ, (by grace ye are saved.)*

The Devil is indifferent whether we go to Hell in the frequented road of Profaness, or in the smooth way of Hypocrisie.

It is the power of godliness, not the form, that directs the way to Heaven, as the power of ungodliness leads to Hell.

*Lovers of Pleasures,*more than lovers of God,*

156**Having a form of godliness, but denying the power thereof: from such turn away.*

Beware of impenitence, and of late repentance: true repentance cannot be too late, but a late repentance is rarely true.

Wherefore the real Christian should say betimes with holy *Iob*, *I abhor my self,*^{*}*and repent in dust and ashes.*

It is one thing to hold the truth, and another thing to hold it in sincerity: we must be just, as well as orthodox.

^{*}*Now therefore fear the Lord, and serve him in sincerity and truth.*

^{*}*Let not the Sun go down upon your wrath; go not to bed in anger, lest you have a tempter to your bedfellow.*

^{*}*Wrath is cruel, and anger is outrageous: but who is able to stand before envy?*

One of the blessings of the Old Testament was Prosperity, and one of the blessings of the new Testament is Affliction.

Let not sin intice you to forsake 157 God, lest it urge God to forsake you.

It is *Solomon's* advice; *My Son,*^{*}*if sinners intice thee, consent thou not.*

Conversion is a fit application for the wounds of a wicked man, and strengthening likewise is very apt for the converted.

Saith David,^{*}*In the day when I cryed, thou answeredst me, and strengthenedst me with strength in my Soul.*

A devout Soul should not think himself secure, when he is safe, nor should he fear when in the greatest danger; but distrust himself, and always trust in God.

Say with *Iob*, *Though he slay me,*^{*}*yet will I trust in him.*

Act not against the light of Conscience, lest your Light be darkned, and your Conscience shipwrack't.

Men loved darkness rather than light,^{*}*because their deeds were evil.*

Vertue and Vice, that is, Charity and Lust, divide the whole life of man; they are the two Trees of 158 the Gospel that produceth fruits good and evil.

Study not to live long, but to live well; for an hour mispent, is not liv'd, but lost.

No man is perfect, for there is none so good but he may mend.

**Jesus said unto the young man, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt receive treasure in heaven: and come and follow me.*

The sins of a mans life are innumerable:^{*}*Who can understand his errors? (saith David) cleanse thou me from secret faults.*

The changes of a Saints condition, are but so many exchanges of mercie; if he thrives, God is bountiful to him; if he hath troubles in this world, God is careful of him, and provides him a portion in a better world.

When *David* was in the Cave, all his comfort was in Prayer unto God. *I cryed unto thee, ^{*}O Lord, I said, Thou art my refuge and portion in the land of the living.*

159 Troubles, or Sickness, when sanctified, is much better than unsanctified Prosperity.

It is not talking of God, but walking with God, that makes a Christian compleat.

See that ye walk circumspectly, ^{}not as fools, but as wise,*

Redeeming the time, ^{}because the days are evil.*

Beware of superstition, for that will not teach a man to fear God, but to be afraid of him.

Study to have Christ rather in your heart, than your house; for with such Habitations he is best pleased.

Rent your heart,^{}—and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness.*

The being of the Soul is rather where it loves, than where it lives.

Let us study to love God, though we do not see him; rather than to see him, and not love him.

All the pleasure of our days is grief, when there is not an inward 160 peace in the Conscience, and with that all the griefs imaginable are turn'd into delight; for a good Conscience is a continual feast.

It is good to be Learned, but it is better to be Religious; for Learning is but an Ornament to Religion, but Religion is a Blessing to Learning.

One may be ever learning, yet *never able to come to the knowledge of the truth.*^{*}

A man may have knowledge, and no grace; but he cannot have grace, and no knowledge.

Jesus answered the Sadduces, saying, ^{*}*Ye erre, not knowing the Scriptures, nor the power of God.*

He that is truly Religious, delights in the service of God, and had rather be shortned in the comforts of his life, than neglect the performance of his duty towards him.

^{*}*Delight thy self in the Lord, and he shall give thee the desires of thine heart.*

To profess Religion is good, but to practice Religion is better; to 161 profess, and not to practice, is to dissemble with God and Man; and a cunning course it is for man to destroy his own Soul.

The godly man may apply the promises to himself, but the wicked man may apply himself to the promises.

Having these promises,^{}let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

If we would have God hear our Prayers, we must have the sence of feeling them our selves.

Sin brought death into the world, and death carried sin out of the world.

He that would not have Time pass swiftly away, should not use much Pastime.

The way to understand the sweetness of God's mercie, is to get a sence of the bitterness of our own misery.

In all concerns let God be concerned; the work will be the better done, and the blessing will be the larger.

162 No man can do an evil action well, but a good action may be spoiled in the management.

The tongue is an evil member: for he that hath no reputation himself, is master of another man's.

**Keep thy tongue from evil, and thy lips from speaking guile.*

The delight which a gracious Soul hath in mercies, is not in the hearing of them, or talking of them, but in the possessing and enjoying of them.

**God is a God that pardoneth Iniquity, and retaineth not his anger for ever, because he delighteth in mercie.*

The delight of a gracious Soul is, to long to be dissolved, and to go to his long'd-for home, that he may be with Christ.

**A day in thy Courts, O God, is better than a thousand:
I had rather be a door-keeper in the house of my God,
than to dwell in the tent of wickedness.*

It is God's appearing gracious to our Souls, that makes him appear so glorious to our eyes.

**To the praise of the glory of his 163 Grace, wherein he hath made us accepted in the beloved.*

It is not in our power to imagine the power of God; it converteth Souls, and raiseth dead Bodies.

The Law of the Lord is perfect,-converting the soul: the Testimony of the Lord is sure, making wise the simple.*

Jesus cryed with a loud voice,-Lazarus come forth.*

And he that was dead, came forth,-bound hand and foot with gravecloaths, and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.*

The Soul cannot be converted by the word that man speaks, nor by the man that speaks the word.

For by grace are ye saved,-through faith, and that not of your selves: it is the gift of God.*

By the Scriptures we learn what God hath done for us, and what we are to do for God.

All Scripture is given by inspiration of God,^{} and is profitable for doctrine, for reproof, for correction, [164](#) for instruction in righteousness.*

When a gracious Soul desireth a mercie of God, let him consider the value of that mercie before it comes; and when it is present, let him seriously value its worth before it be past.

When *David's* condition was low and mean in the world, we finde to come from him many sweet breathings of his Soul, and strong actings of his Faith and love.

^{}I will be glad and rejoyce in thy mercie, for thou hast considered my trouble, thou hast known my soul in Adversitie.*

^{}Let me not be ashamed, O Lord, for I have called upon thee; let the wicked be ashamed, and let them be silent in the grave.*

It is the key of Knowledge that openeth the door of Heaven; it is the knowledge of the Truth that leadeth to Salvation.

**Behold thou desirest the inward parts; and in the inward part thou shalt make me to know wisdom.*

The ill which proceeds from 165 man, must not be attributed unto God, neither must the good which proceeds from God be attributed unto man.

There is none good but one,-that is God.*

The Lord knoweth the thoughts of men, that they are vain.-*

Sin hath dominion over us, before conversion; but being converted, we have dominion over sin: and whereas before we were captives unto sin, we now lead sin into captivity.

He that is born of God,-overcometh the world.*

When we have done for God all that we can, our all is so little, and our good deeds so ill, that we are at best but unprofitable servants.

When ye have done all those things which are commanded you, say,-We are unprofitable servants; we have done that which was our duty to do.*

What greater act of impiety or ignorance can there be, than for a man to do ill, and yet pretend or think he doeth well?

166* *Who can understand his errors? cleanse thou me from secret sins.*

He that will not deny himself and his own ends for Christ, will deny Christ for his own ends, and will to his sorrow be denied by Christ in the end.

* *Whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.*

In God there is no darkness at all, for God is light; in man there is no light at all, for he is darkness: our very light is darkness.

* *God is light, and in him there is no darkness at all.*

* *If therefore the light that is in thee be darkness, How great is that darkness?*

* *We may profess Christ; but when we possess Christ, then is our hope of Glory.*

* *Christ is made known to us two ways, by Relation, and by Revelation; which latter knowledge is the best.*

If we can be of the number of Christ's little ones, the mercie will be great.

167 It was our Saviour's saying, ^{*}*Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.*

A Saint's heart is in the Law of God, and the Law of God is likewise in his heart.

The Law of God is in the heart of the righteous: ^{}none of his steps shall slide.*

O how I love thy Law! ^{}it is my meditation all the day.*

If any man would have his child be a man of God, he must teach him betimes, first to become a child of God.

Train up a child in the way he should go, ^{}and when he is old he will not depart from it.*

He is

Natures fair Picture drawn in Oyl,

Which time (and handling oft) doth spoil.

Let the wicked laugh at the godly for being godly, rather than God should laugh at them for being wicked.

168 ^{*}*Ye have set at nought all my counsel, and would none of my reproof:*

**I also will laugh at your calamity, I will mock when your fear cometh.*

What a choice mercie had *Solomon*, who had the choice of mercies!

The reputation of a good man, is to be rich in goodness, not in goods.

**Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, nor the rich man glory in his riches; but let him that glorieth glory in the Lord.*

He is the only wise and rich man, that can learn to be content.

**Godliness with contentment, is great gain.*

The expectation of a Saint is Eternity, and the whole world is not able to answer his single expectation.

We may be instructed by a Prophet; but it is the Spirit of God by which we profit.

**Walk in the spirit, and ye shall not fulfil the lusts of the flesh.*

[169](#) The death of Christ giveth life to them that repent, and giveth them a repentance unto life not to be

repented of; it giveth salvation to them that believe, and enables them to believe unto salvation.

Salvation belongeth unto the Lord.^{*}

Whether God give or take, it is our duty to be thankful.

Shall we rejoyce at Sweets, and shall we lowre

When God is pleas'd by his Almighty power

To season them with some few grains of sour?

Your heavenly Father knoweth that ye have need of all these things.^{*}

Our God is free to give, and free to forgive; his hand and his heart are both open to them that serve him.

When we draw neer to Christ, he is ready to receive us; nay, when we fly from him, he is ready to invite us.

Come unto me all ye that labour,^{*} 170*and are heavy laden, and I will give ye rest.*

Many men in their doings, purchase their undoings.

^{*}*There are many devices in a mans heart: nevertheless the counsel of the Lord that shall stand.*

He that receiveth a mercie, and doth not use it, doth abuse it.

Christ dyed that we might live.

**But now is Christ risen from the dead, and become the first fruits of them that slept.*

Live Iesus, live, and let it be

My life to dye for love of thee.

If we finde not some time to serve God, he will not finde any time to save us.

**If any man serve me, saith Christ, let him follow me, and where I am there shall also my servant be: If any man serve me, him will my Father honour.*

He that hath Christ hath all things, and he that hath not Christ hath nothing at all.

**Wherefore, Seek ye first the [171](#) Kingdom of God and his Righteousness, and all other things shall be added unto you.*

There's nothing in this vast Terrestrial Ball

Compar'd to Christ, for he is all in all.

Study to be altogether a Christian: for if a man be but almost a Christian, he is like to be but almost saved; though he may think he is not far from the Kingdom of Heaven, yet he will finde the Kingdom of Heaven is far from him.

Agrippa said unto Paul, ^{}Almost thou perswadest me to be a Christian.*

There is nothing among us more rife than the name Christian, or the Christian name; and nothing among us more rare, than the Christian man.

They that are Christs have crucified the flesh, ^{}with the affections and lusts.*

Though Christ was crucified to deliver us from death, yet we must either crucifie our sins, or we shall dye in them. Our hope of glory [172](#) is not only Christ without, but Christ within us.

^{}What is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory.*

Many men are at one and the same time both alive and dead; for they that wallow in the deceitful pleasures of sin, are dead though they live.

^{}You hath he quickned, who were dead in trespasses and sins.*

When man is most idle, then is the Devil most busie. It was *Latimer's* saying, that one holy day produced more service to Satan than many working days.

**This was the Iniquity of Sodom: Pride, fulness of Bread, and abundance of Idleness was in her, and in her daughters; neither did she strengthen the hand of the poor and needy.*

The Righteous man saith, What is lawful that will I; but the unrighteous man saith, What I will is lawful, or to me all things are lawful.

173 *All the wayes of man are clean in his own eyes; *but the Lord weigheth the spirit.*

It is the pleasure of Almighty God to bless us without any cause given him; How much then are we to bless him who hath given us the cause so to do?

*Praise waiteth for thee, O God, *in Zion.*

*Sing forth the honour of his Name: make his praise glorious.**

The devout Soul should so live, as that the Gospel should not be ashamed of him, nor he of that.

*As he which hath called you is holy,*so be ye holy in all manner of conversation.*

Where no assurance is, there may be grace; but no assurance can be where there is no grace.

Let us draw neer with a true heart in full assurance of faith,-having our hearts sprinkled from an evil Conscience, and our bodies washed with pure Water.*

The godly man sets a greater value by far upon the motions, than the notions of grace.

174All the blessings that a Saint receives, are the more dear & welcom because they savour of a Saviour.

Christ is our treasure, as *David* saith, *With thee is the Fountain of Life,*-and in thy light we shall see light.*

He that denies himself, shall be saved; but he that denies his Saviour, shall be damned.

*-It is Christ himself that saith, *He that taketh not his Cross and followeth after me, is not worthy of me.*

He that findeth his life, shall loose it:-and he that looseth his life for my sake, shall finde it.*

When God sends us an evil visitation, even then God is good to us, for he sends that evil for our good.

The Lord is good to all, and his tender mercies are over all his works.-*

When a sinner repenteth of his sin, his sorrow speaks it self to be great, when he cannot speak for sorrow.

A Saint will keep to the Doctrine of his life, that he may keep life in his Doctrine.

[175](#) God loves us not for what we have, but for what we are; and we are bound to love God, were it for no other reason but because he loveth us.

The wicked man mindeth not the God that made him, but sets his affections upon the God of his own making.

*But your gold and silver is cankered,*and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.*

It is more honourable to purchase fame from a low degree, than to become contemptible and infamous though sprang from an honourable Family.

*The fear of the Lord is the instruction of wisdom;*and before honour is humility.*

Most men are naturally lovers of Gold, yet that came but from the earth; from the Gold comes Dross, yet few men mind that: so is it with good and bad men, the Vertuous though they come from a mean [176](#) stock are

honoured, and the Vicious though of splendid families are despised.

**Wherefore, Adde to your Faith, Vertue; and to Vertue, Knowledge.*

Why should we rejoyce in the pleasures of this world? for we no sooner set our affections on them, but of a sudden they are blasted, or we are taken from them, or by sickness disabled to enjoy them.

Wherefore seek ye the Lord Jesus Christ, in whom is hid all the treasures of Wisdom and Knowledge; *And the Lord give thee understanding in all things.**

THE SINNER'S Character, Arraignment and Punishment: BY Mr. RALPH VENNING, IN Divers Sentential and Experimental DIVINE SAYINGS.

Sin is contrary to God.

Sinners are called enemies to God.

And sin is called enmity it self, as being contrary to God.

It makes men walk contrary to God, revelling, rising up against, and contending with God.

Hence men hate God, resist God, sight and blaspheme God,

And Atheistically say there is no God. Sin would ungod God.

Sin is by some of the Antients called, God-murder, or God-killing.

All these are in the nature of every sin more or less, but are all of [178](#) them in the heart of all sinners (in their Seed and Root.) &c.

Hence sin is not onely High-Treason against the Majesty of God, but it scorns to confess its Crime.

God is glorious in Holiness • Sin on the contrary is all sinful, only sinful, altogether sinful.

As in God there is no evil, so in sin there is no good.

God is the chiefest of goods, and sin is the chiefest of evils.

As no good can be compared with God for goodness, so no evil can be compared with sin for evil.

Sin opposes all Gods Names and Attributes.

It deposeth God's Sovereignty; it will not that the King of Kings should be in the Throne.

Pharaoh spake the Language of sin: *I know no Lord above me.*

Sin denies God's all-sufficiencie as if there were more in sinful pleasures than in him.

Sin dares God's justice, and challenges God to do his worst: it provokes the Lord to jealousy, and tempts him to wrath.

[179](#) Sin disowns God's omniscience: Tush, say sinners, God sees not.

Sin despises the Riches of God's goodness.

Sin turns all God's Grace into wantonness: sin is the dare of God's Justice, the rape of his Mercie, the jear of his Patience, the slight of his Power, and the contempt of his Love.

Sin is the upbraid of his Providence, the scoff of his Promise, and the reproach of his Wisdom.

Sin is contrary to God's works, and is called the Devil's work.

God's works were good, and exceedingly beautiful:

But the works of sin are deformed and monstrous ugly.

Sin may be impleaded for all the mischiefs and villanies that have been done in the world.

'Tis the Master of Mis-Rule, the Author of Sediton, the Builder of *Babel*, the Troubler of *Israel* and all mankind.

Sin is contrary to God's Law and Will, to all the Rules and Orders of his appointment.

180 Sin is not only a transgression of, but a contradiction also of the Will of God.

Sin is an Anti-Will to God's Will.

David in fulfilling of God's Will, was said to be a man after God's own heart; and they that obey the will of sin, are said to wall • after the heart of sin.

Sin is contrary to God's Image wherein man was made; sin is as unlike God's Image, as Darkness is to Light, as Hell to heaven, yea, and more too; sin is the Devil's Image.

Such as the Devil and his Angels are, who once knew good, but now know evil, both by doing it, and suffering the sad effects of it.

Thus he that runs may read the Picture, Image and likeness of the Devil in sin: sinners are as like the Devil as any thing.

Sin is contrary to the Children of God: they are near and dear to God; God's heart is set upon them for good, and sin sets its heart against them for evil.

181 Sin is always warring against the Seed of God in them.

By sins ill will, God's people should neither enjoy nor do any good in the world.

Sin, like the Devil, hath not such an evil eye, or aking tooth at all the sinners of the world, as it hath at the Saints in the world.

The Devil is a Man-hater, but more a Saint-hater.

Sin is contrary to, and set against the Glory of God.

Faith would give Glory to God: now that men may not believe, sin imployes the Devil to blinde their eyes.

Good men would do all they do (sin will let them do nothing at all) to the Glory of God.

Sin is contrary to, and opposite against the being and existence of God. It makes the sinner wish and endeavour that there might be no God: for sinners are haters of God.

And as he that hates his Brother is a murtherer, so (as much as in him lies) he that hates God is a murtherer of God.

182 What's said of sin, (is to be considered by the sinner, and) is meant of thine and my sin.

Poor Soul! canst thou finde in thine heart to hug and imbrace such a Monster as this is?

Wilt thou love that which hates God, and which God hates?

Wilt thou joyn thy self to that which is nothing but contrariety to God and all that's good?

Oh, say to this Idol, yea to this Devil, Get hence, what have I to do with thee, thou Childe, yea Father of the Devil?

Thou that art the founder of Hell, an enemy to all Righteousness, that ceapest not to pervert the right ways of the Lord.

Sin is contrary to the good of man; it is a separation betwixt God and man.

The Commandment of which sin is a transgression was given not onely for God's sake, that he might have glory from man's Obedience; but for man's sake, that man might enjoy the good and benefit of his Obedience.

183 These two were twisted together, and no sooner is the Law transgrest, but God and Man are joynt-sufferers; God in his Glory, and Man in his Good.

Man's suffering follows at the heels of sin; yea, as he suffers by, so in sinning: suffering and sinning involve each other.

No sooner did sin enter into the world, but Death (which is a privation of good) did enter by it, with it, and in it.

For 'tis the sting of Death: so that sin saith, Here is Death; and death faith, Here is Sin.

No sooner did Angels sin, but they fell from their first State and Habitation which they had with God in Glory; not a moment between their sin and misery.

And as soon as man had sinned, his Conscience told him that he was naked, and destitute of Righteousness and Protection.

Sin crosseth Glory, and is cross to man's Happiness.

Sin is against the good of man's body; it hath corrupted his blood, [184](#) and made his body mortal, and thereby rendered it a vile body.

Our bodies, though made of dust, were yet more pretious than fine Gold; but when we sinned, they became vile bodies.

Before sin, our bodies were immortal. (For death and mortality came in by sin.)

But now alas they must return to dust, and it's appointed to all men once to dye; (and 'tis well but once, and the second death have no power over them:) they must see corruption or a change.

Sin is against the good of man's Soul: 'Tis not very ill with a man, if it be well with his Soul; but it can never be well with a man, if it be ill with his Soul.

So that we can more easily and cheaply dye than be damned; and may better venture our bodies to suffering, than our souls to sinning.

Nothing but sin doth wrong a man's Soul, and there is no sin but doth it.

Sin is against man's well-being in 185 this life. Well-being is the life of life; and sin bears us so much ill will, that it deprives us of our livelyhood.

Man came into the world as into an house ready furnished; he had all things ready and prepared to his hands.

All the Creatures came to wait on him, and payd him Homage; but when man sinned, God turn'd him out of house and home, like a Pilgrim, a Begger.

Ever since it hath been every man's lot to come into and go out of this world naked.

When Christ came into the world for the recovery of man, and stood as in the sinner's stead, he had not where to lay his head.

Though Christ were Lord of all, yet if he will come in the likeness of sinful flesh, he must speed not like the Son of God, but Son of man.

Sin is against that good which God left us, and fills it with vanity and vexation, with bitterness and a curse.

186 God left *Adam* many Acres of land to till and husband, but he hath it with a curse; sweat and sorrow, many a grieving Bryer and pricking Thorn stick fast to him.

God left him ground enough, but 'tis curst ground: sin is so envious, it would leave man nothing.

And if God be so good as to leave man any thing, sins eye is evil because God is good, and puts a sting in it.

Sin is against man's rest; 'tis a sore Travel which the Sons of men have under the Sun.

Man's ground is overgrown with Thorns, that he hath many an aking head and heart,

Many a sore hand and foot (before the year come about) to get a little livelyhood out of this sincursed ground.

Sin, curse, and toil, keep company.

Sin is against man's comfort and joy: *In sorrow shalt thou eat all the days of they life:* not one whole merry day.

The woman hath a peculiar sort 187 and share of sorrow: for the time of conception, breeding, bearing and birth, are tedious.

Sin is against man's health: hence come all diseases and sicknesses: till sin there were no such things.

Let a man take the best Air he can, and eat the best food he can; let him eat and drink by rule, let him take never so many Antidotes, Preservatives and Cordials, yet man is but a crazie sickly thing for all this.

Sin is against the quiet of a man's natural Conscience: for it wounds the spirit, and makes it intolerable.

A merry heart doth good like a Medicine; (no Cordial like it:) but a broken spirit drieth the bones, and sucks away the marrow.

A good Conscience is a continual Feast, but sin mars all the Mirth.

Sin is against the Beauty of man, it takes away the loveliness of mens very Complexions.

Sin is against the loving cohabitation of Soul and Body; it hath sowed discord betwixt them.

188 Many a falling out is there between Soul & body, between Sense & Reason; they draw several ways.

Sin is against man's relative good in this world.

That which was made for a help, proves but too often an hindrance. Sin hath spoil'd Society.

One man is a Wolf, yea a Devil to another.

Sin will not let Husband and Wife, Parents and Children to live quietly.

Sin breeds Divisions, Factions in Church and State; that there is little of Union or Order.

Sin is against the very being of man: How many doth it strangle in the Womb? How many doth it send from the Cradle to the Grave?

And after a few days, which are but as a span, sin lays all in the dust.

Sin hath reduc'd man's Age from almost a thousand to seventy.

He that's born to day, is not sure to live a day.

Sin is against all the good of man in this life.

[189](#) Sin hath degraded man by defiling him, and almost unman'd him.

Man was a very noble thing, made a little lower than the Angels; but alas, by sin he's made almost as low as Devils.

Sin hath rob'd man of his primitive Excellence; of a Lord, he is become a servant, yea a slave to Creatures, to Devils, and Lusts of all sorts.

Sin defiles his Body: The Flesh is filthy, the Body is a Body of sin, the Members are servants to uncleanness.

Take man from head to foot, from the crown of that to the sole of this, there's no whole (because not holy) part in him.

Their Mouth is full of cursing and bitterness; with their Tongues they use deceit; the Poyson of Asps is under their Lips; their Throat is an open Sepulchre; Eyes full of Adultery; Eye-lids haughty; Ears dull of hearing, yea deaf as the Adder; the Forehead impudent as a Brow of brass; both Hands are employ'd to work Iniquity; Belly [190](#) an Idol-God, the Feet swift to shed blood.

Look within, their inward part is wickedness; the Gall is a Gall of bitterness; the Spleen is affected, yea infected with Envy and Malice.

Sin defiles the Soul: God's Image was more in and
o • the Soul than Body of man, and Sin's Ambition and Envy is to deprive the Soul of this Image.

Righteousness and Holiness were stamped upon man's Soul, but sin hath blotted this Image and Superscription, which once told from whence it came.

It must be new created or renewed before God own it for his, because till then his Image is not legible.

The Flood which washt away so many sinners, could not wash away sin; the same heart remains after the Flood as before.

Sin hath deceived the Heart: hardned Obstinacie, vain Folly and Madness, vain Thoughts and Villanous, bubble and break forth [191](#) from this corrupt Fountain that sets the Tongue on fire from Hell.

The Conscience is become evil, and in many feared.

Sin hath almost put out man's eye, and even extinguished the Candle of the Lord.

Sin hath dimmed and benighted man's leading faculty, the Understanding, which should shew a man the difference between good and evil.

Sin blinds the sinner, and makes him grope as the blinded Sodomites to finde the door of Hope.

Man hath lost his way, since he lost his eyes; poor man catcheth at every straw, grasps every trifle.

Sinners are ever and most stumbling at Christ Jesus; they are offended at him, but cannot tell for what.

Would a man be led by a Dog if he were not blinde?

Blinde Guides, dumb Dogs, false Prophets, lead sinners into the Ditch of Sin, and the Dungeon of Hell.

Till a man fear God, he doth but [192](#) play the fool; he is as the Prodigal, beside himself: The representative of sinners and converts.

Man's folly, to think like a fool, unsteadily and rowling, independantly and broken, at random and rovers.

Sin hath made man like a beast, yea not like to, but a beast; the Man of sin, the great Antichrist, is called a beast; and the great ones that *Daniel* saw in his Vision, are called beasts.

Sinners in Scripture are call'd ten or eleven times brutish.

Sinful man is like the beast in ignorance, Man, though he sit at the upper end of the world, as the Antichristian beast doth, is but a bruit that hath no understanding.

Sinful man is like the beast in sensuality; as if he were onely Belly-wise, and had no Soul to minde.

Sinful man is like the beast in his unsociableness, and unsuitableness for Society and Communion with God and men.

Good men are as shie of conversing with such, as with beasts.

Sinners are likened to the worst of hurtful beasts, such as in Scripture are call'd hurtful beasts; to Lyons, Tygers, Boars, and Bears, the ill-qualited and ill-condition'd Creatures.

Wicked men are likened to Goats for lustfulness and wantonness, so are sinners: the Lust of the Flesh, the Lust of the Eye, are the things they are taken with.

Wicked men are likened to Goats for stinking: a Goatish smell is a stinking smell.

Wicked men are likened to Goats for their bold and adventurousness; they climb Rocks and Precipices, to brouse and feed on what they can get with hazard: and in this, sinners are like them too in running hazards.

Sinners are likened to Dogs, and 'tis a common name to sinners▪ *Without are Dogs.*

Sin separates the sinner from God, they are without God; sinners are said to be afar off, for they depart from God, and go into a far Country.

192 Sin separates the sinner from the sight of God.

Our happiness lies so much in the sight of God, that it hath the name of the beatifical Vision.

Sin hath separated the sinner from the life of God, such a life as God lives.

Sin hath separated the sinner from the love of God, and made him the object of his wrath.

Sin hath separated the sinner from Communion with God: God and man kept company, while man and holiness kept company.

Sin hath separated the sinner from Covenant-relation with God.

They are without God, Promise and Covenant.

Sin in robbing man of God, it hath robbed him of all things.

God hides his face from sinners whose loving kindness is better than life.

The sinner turns the back to God, and God turns the back to him.

God hears not the sinner's Prayers. God is a God hearing Prayers [193](#) but sin shuts out their shouting and howling.

The sinner is without strength; man's great strength is in Union with God, separation weakens him. To be a sinner, is to be without strength.

Man was once a *Sampson* for strength; but having parted with his Locks, his strength is departed from him.

Man by Reason of sin is in death often in this life: but in the life to come, he's in death for ever.

God damns no man but for sin; death is but sin's wages.

Heaven and Salvation is not more surely promis'd to the one, than Hell and Damnation is threatned to, and shall be executed on the other.

Oh, who knows the Power of God's Wrath? None but damned ones.

Damnation is a denial of good to, and inflicting of evil upon sinners.

Woe unto you, says God, when I depart from you; but woe, woe, [194](#) woe will it be when sinners depart from God!

Sinner's company are the Devil and his Angels,
tormented in everlasting fire with a curse.

Neither shall the sinner nor the fire know an end.

When once a man is damned, he may bid adieu to all
good.

Stately Houses, spread Tables, full Cups, soft Beds,
pleasant Walks, delightful Gardens fill'd with fragrant
and odoriferous Fruits and Flowers, none of these will
descend with them.

When Devils fetch away their Souls, whose shall all
these things be?

To have a Portion of this world may be a Mercie, but to
have the world for a Portion is a Misery.

To have all good things in this life, and but for this life,
is a Misery indeed.

The impenitent sinner goes from all his good to all evil;
but the Saint goes from all his evil (and but from a little
good) to all good.

195 Who would not part with Counters for Gold; with
a World for Heaven?

This the Saint doth, and 'tis a good exchange I trow.

The wicked spend their days in mirth, and have a brave time on't, as they think; they sing Care away all the day long.

Heaven will not hold any of the wicked, nor shall Hell have any of the righteous to hold.

The wicked must be not onely without their hopes of Heaven, but without Heaven which they hoped for.

They gloried in their shame in this world; and they shall have shame enough, but no glory in the world to come.

They must suffer the loss of God himself, who is the Heaven of Heaven.

All good things are but as a drop to the Ocean, in comparison of him.

The sinner's estate is unalterable when once damned; the door is shut, 'tis in vain to knock; the day, [196](#) offers and means of grace is at an end.

God's long-suffering will suffer no longer; though thou should'st weep out thine eyes in Hell, 'twill, stand thee in no stead.

What think you sinner now, is not sin exceeding sinful, that separates from all good, past, present, and to come?

Who that hath not been in Hell, can tell what Hell is?
Who would go thither to try what 'tis?

Take the dregs of all the Miseries of this life, and it will
fall infinitely short of this misery, Damnation.

A burning Feavour is nothing to burning in Hell.

Hell would be a kinde of Paradise, if 'twere no worse
than the worst of this world.

The life that Saints obtain, sinners go without; and the
misery that Saints are delivered from, sinners are
deliver'd to.

As different as grief is from joy, as torment is from rest,
as terrour from peace; so different is the 197 state of
sinners from that of Saints in the world to come.

'Twill be punishment without pity, misery without
mercie, sorrow without succour, crying without
comfort, and torment without ease.

Conscience accuses, Devils torment, Hope is departed,
and Time is for ever.

Hell is a place and state of Sorrow;

A place and state of Pains and Pangs.

To be in Hell, is to be destroy'd.

'Tis a place and state of fire.

Damnation is in it.

'Tis the place of torment.

Hell is all these, and much more.

Hell is call'd a Prison, and the worst.

Hell is call'd the bottomless Pit, into which sinners will be ever falling, for there's no bottom.

Hell is call'd a Furnace of fire; they that are sin-makers by Trade shall be cast into it.

It's call'd a Lake with fire and brimstone.

[298](#) Hell is a place of darkness; those flames will administer heat of Wrath, but no light of Comfort.

Hell is a state of Damnation.

Hell is a place of Destruction.

Hell is an accursed State.

Damnation is call'd the second Death, a living Death, a Death that never dyes.

Hell-Torments will be exceeding great.

None but damned Souls know the power of God's Wrath.

Hell is the Centre of all punishments; Sorrow and Pain, Wrath and Vengeance, Fire and Darkness, all are there.

The damned will be universally tormented, not one or two parts, but all, and all over, both Soul and Body; the Eye with sight of Devils, the Ear with hideous Cries, the Smell with the sent of unsavoury Brimstone, the Tast with the Dregs of the Cup of God's Wrath, the Feeling with burning Flames.

The Soul and all its faculties will speed no better; the Understanding [199](#) will be tormented with Truth, the Conscience with a gnawing Worm, the Will that men think here a princely thing, there they'll finde it a devilish thing.

Hell-Torments will be without intermission, there's no sleeping there.

Needs there any more, sinner, to fright thee from sinning, which is the way to damnation?

For thy Soul's sake, hear, and fear, and do no more wickedly.

Oh, if thou should'st go from reading of Hell, into Hell, thou would'st say, there was a Prophet; I would not believe it, but now I feel it.

Praise the ALMIGHTY.

PSAL. 65.1.

Praise waiteth for thee, O God, in Zion.

PRaise the most high, Oh clap your hands!
Praise him, for he the world commands;
Praise him Mount Zion, praises sing,
Praise him that is your Cities King.
Praise him with loud and silent Air,
Praise ye the Lord that heareth Pray'r,
Praise him makes Morning hear his voice,
Praise him makes Ev'ning to rejoyce.
Praise him that doth prepare our Corn,
Praise him all ye that are Forlorn.
Praise him that duly sends us Rain,
Praise him for Fruits, Herbs, Flowr's and Grain.
Praise him for his refreshing Showrs,
Praise him for recreating Bowsr.
Praise him that doth our Pastures fill,
Praise and rejoyce each little Hill.
Praise him ye Birds, and ev'ry Tree,
Praise him that did divide the Sea.
Praise him for Waters from the Fount,
Praise him for Grass grows on the Mount.
203 Praise him that gives, and nothing owes,
Praise him with Sacrifice and Vows.
Praise him that form'd us in our Womb.
Praise him that guides us to our Tomb.
Praise him that makes us blest in Heaven,

Praise him from whom all Food is given.
Praise him, his Holy Name adore,
Praise him, O Praise him, more and more.
Praise God the Father of the Iust,
Praise him that raiseth Poor from Dust.
Praise him that makes the Barren bear,
Praise him with Duty, Love and Fear.
Praise ye the Lord for dayly Food,
Praise ye the Lord, for it is Good.
Praise him who gives success in Wars,
Praise him who numbereth the Stars.
Praise him that builds *Jerusalem*,
Praise him whose Word is more than Iem.
Praise him that lifteth up the Meek,
Praise him that doth support the Weak.
Praise him who doth the Ravens feed,
Praise him, our meetly help at need.
Praise him causeth his Winds to blow,
Praise him that makes the Waters flow.
Praise him in his Angelick Coasts,
Praise him all ye his Mighty Hosts.
Praise ye his Name both Sun and Moon,
Praise him, ye Lights that shine at Noon.
202 Praise him ye heavens never fade,
Praise him, for ye by him were made.
Praise ye the Lord ye Dragons fell,
Praise him ye Deeps, his wonders tell.
Praise him, Fire, Hail, Vapour, and Snow,
Praise him ye Stormy Winds that blow.
Praise him ye Cedars, Beasts o'th' Field,
Praise him all things can Praises yield.

Praise him ye Kings of highest birth,
Praise him ye Iudges of the Earth.
Praise him ye Rulers whom he rais'd,
Praise, for he's greatly to be Prais'd.
Praise ye the Lord, both great and small,
Praise him that did Create us all.
Praise him within his Holy Tower,
Praise him for his Almighty Power.
Praise him for what he to us gave,
Praise Iesus Christ that did us save.
Praise ye the Holy Spirit too,
Praise each with all Devotions due.
Praise all, strive who shall praise the most,
Praise Father, Son, and Holy Ghost.
Praise each with pious Harmony,
Praise ye the blessed Trinity.
Praise ye the Lord with Trumpets sound,
Praise him that heal'd us with his Wound.
Praise him with Harp's loud Melody,
Praise him with Song and Psaltery.
[203](#) Praise him with Timbrel, let the flute
Praise him, with Organ, Pipe, and Lute.
Praise him with instrumental String,
Praise him with Cymbals, loudly sing.
Praise him with Ioy, and skilful Voice,
Praise with new Songs the chief and choyce.
Praise him that is our Guide, our Light,
Praise him because his Word is right.
Praise him whose works are done in truth,
Praise him that no injustice doth.
Praise him all people, great and less,

Praise him that loveth Righteousness.
Praise him whose goodness fills the earth,
Praise him with Zeal and pious Mirth.
Praise him the Antient is of days,
Praise him that gives us pow'r to praise,
Praise him (whose Word) the Heavens made,
Praise him whose Breath requir'd no Ayd.
Praise him that doth the Wind command,
Praise him that makes the Waters stand.
Praise him whom Sun and Moon obey,
Praise him doth Heavens Scepter sway.
Praise him that doth the Heathen awe▪
Praise him whose ev'ry word's a law.
Praise him who doth from Heav'n behold,
Praise him ye Rich, Poor, Young and Old.
Praise him that fashions all our hearts,
Praise him alone can heal our smarts.
[206](#) Praise him that is the King of Kings,
Praise him in grief that comfort brings.
Praise him that governs Sea and Coasts,
Praise him that is the Lord of Hosts.
Praise him who can the Lyon tame,
Praise him that mighty is by Name.
Praise him that guards us day and night,
Praise him the God of Peace and Fight.
Praise him that makes the stoutest yield,
Praise him that is our help and shield.
Praise him both with the heart and mouth,
Praise him in Age, in Strength and Youth.
Praise him, who are with sorrows sad,
Praise, that the humble may be glad.

Oh let the Nations all accord
To Praise and Magnifie the Lord.

**BLESSINGS of the Righteous, As they are denoted
in the HOLY SCRIPTURES.**

HEarken unto the Lord thy God,
His Covenants observe,
So will he kindly spare his Rod,
And not afflict a Nerve.
Blest shalt thou in the City be,
Thy God will blessings yield
At home, abroad, at bed, at board,
And likewise in the field.
Blessed shall be thy bodies fruit,
And that upon the ground:
The wicked, be they lowd or mute,
Shall neither of them wound.
Thy Cattle shall enrich thy store,
The increase of thy Kine
And Sheep shall still wax more and more,
Thy Grapes shall yield thee Wine.
Blest shall thy store and basket be,
Blessings shall thence accrew;
Comings and goings shall agree
To make thee blessed too.

206

The Lord shall smite thine enemies,
And put them to disgrace;
The chiefest he will make to flie,
And that before thy face.
Thy foes one way shall thee attempt,
But flee before thee seven:
From Iudgment none shall be exempt,

But as the Wind be driven.
Thy store-houses the Lord will bless,
And all thou tak'st in hand,
And give to thee a large increase
Of plenty in the land.
The Lord, as he himself hath sworn,
He shall establish thee;
And farther to exalt thy horn,
His people ye shall be.
Keep thou the Lord's Commandements,
And all the earth shall see
That thou art great in Innocence,
And stand in fear of thee.
The Lord he shall his treasures ope,
The Heav'ns shall give thee Rain;
If head or hand with business cope,
It shall be for thy gain.

209

No discontent shall thee attend,
As free from grief or sorrow:
To many Nations thou shalt lend,
But have no need to borrow.
Blessed are they that in him trust,
He will them bless with speed;
For do they hunger, do they thirst,
He is their help at need.
Blessed is he whose sin is hid,
He may with gladness smile,
Whose errours all are covered,
Whose spirit hath no guile.
Blessed are they that now lament,

As being poor in spirit:
For they are promis'd by the Lord,
His Kingdom to inherit.
Blessed are they that now do mourn,
Thinking their joys are fled:
For though as yet they seem forlorn,
They shall be comforted.
The meek are blessed too, for they
That love not strifes increase
Shall on the earth bear happy sway,
Delighting much in peace.

210

The hungry too, and they that thirst
For Righteousness as Meat,
They shall be fill'd, when those accurst
Shall nothing have to eat.
Blest be the merciful to those
Whom they observe in pain,
For he that mercily bestows,
Shall mercie reap again.
Thrice-blessed are the pure in heart,
Whose Souls and hands are free
From Vanity and wicked Oaths,
For they their God shall see.
Blest the peace-makers are, for they
His Children shall be call'd:
And he that loves and doth obey,
Shall never be enthrall'd.
Blessed are they for Righteousness
Do persecution bear:
Their great reward none can express

But Heav'n, it lieth there.
Blessed are they that are revil'd
Because they seek the Lord;
Let them not fear, although exil'd,
His Grace will strength afford.

[211](#)

Rejoyce and be exceeding glad,
For great is your reward;
The Prophets by such usage bad
Did get into regard.

Curses of the VVicked.

He that doth hear a poor man's cry
Shall never fare the worse;
But whoso turneth back his eye
Shall never want a curse.

He that himself hath others curst,
His Servant curseth him:
The blessings of his flowing purse
Shall him to ruine swim.

He that blasphemeth God his Lord,
Ought to be ston'd to death,
And cursed be that man abhorr'd,
Serves other God beneath.

Cursed be he that setteth light
By Father, or by Mother;
The people shall him daily slight,
And none his curses smother.

[212](#)

Cursed be he that doth remove
His Neighbours Land-mark; then
The people shall him curse, none love,

But each one cry Amen.
Cursed be he that leads the blinde
In an erroneous way;
The Lord for him will torments finde,
And be the blind man's stay.
Cursed be he that doth pervert
The Widow, Fatherless,
Or Stranger from an upright heart;
Curses shall him oppress.
Cursed, thrice cursed shall he be,
Covets his Father's Breast;
And that man curst shall be, as he,
That lieth with a Beast.
Curst let him be, with Sister lies,
Or Mother, (though) in law;
Such sins do make those horrid cries,
That dreadful curses draw.
Cursed be he that secretly
His silent Neighbour smites;
Murtherers too, that cause to dye
When a reward invites.

213

The wicked shall be curst at home,
And likewise in the field;
His Basket, and his Store at last
Shall Blessings fail to yield.
Cursed be all his sinful Fruit
Of Body and of Land,
His Kine and Flock though they are mute,
And all he takes in hand.
Cursed be he when going out,

And curst when coming in;
That happy 'twere for him no doubt,
If he had never been.

**An ELEGIE ON THE DEATH of that much
Lamented And no less wanted, Industrious
Labourer in GOD's VINEYARD, The Reverend
Mr. RALPH VENNING, Who quitted this Vale of
Tears, And put on Immortality The 10th day of this
Instant *March*, 1673/4.**

—Fretum vitae gaudeate Carina
Tranavit—Tutum tenet Anchorà portum;
Nunc hilaris, ventos ridet, tumidasque Procellas.
HARK! how our Sion with Heart-piercing Groans,
Her Chariots & her Horsmen's loss bemoans;
See! how each Pious blubber'd Cheek doth wear
The sad Enamel of a Briny Tear;
Each Soul turns a Close Mourner in its Cell;
And ev'ry Tongue becomes a Passing-Bell:
Must good Men still dye first, and is there gone
Another Cedar in our Lebanon?
Are Holy pow'rful Preachers snatch'd so fast?
They're Pretious, Death, Oh! do not make such wast.
[215](#) Well may the Scarlet Whore begin her Tricks,
Such Lights pust out, threatens our Candlesticks;
And we may fear that God intendeth wars,
When he thus fast calls home's Embassadors.
Sweet Pious *Venning* could no longer stay,
Caryl in Glory beckon'd him away,
Whilst Heav'n to lend more moysture to our Eyes,
At his remove in Tears did Sympathize,
But Love and Zeal appear'd so Chill below,
They soon congeal'd each falling drop to snow.
Yet that white Robe the Earth put on, did prove

But a black Foil to what he wears above.
Go, happy Saint! I knew 'twas not a Shrine
Of Flesh could lodge so pure a Soul as thine;
I saw it labour (in a holy scorn
Of living dust and ashes) to be sworn
A heavenly Quirister; it sigh'd and groan'd
To be dissolv'd from Mortal, and Enthron'd▪
Amongst his fellow-Angels, there to sing
Perpetual Anthems to his Heavenly King:
He was a stranger to his house of Clay,
Scarce own'd it, but that necessary stay
Mis-call'd it his, and only zeal did make
Him love the Building for the Builders sake.
Amongst the throng that croud to Sacrifice
To's Memory the Torrents of their Eyes,
[216](#)Let me (although a Stranger unto those
That Weep in Rhyme, though oft I Mourn in Prose)
Water his Herse, since my Big-bellied eyes
Long for deliv'ry at his Obsequies,
Wherein what Art and Nature both deny,
Grief and the Subjects Merits may supply:
For who e're writes but truth of him will be
Slander'd by Ignorance with Poetry;
And those that speak not half his worth in Verse,
The Sensual crew may think Idolaters.
But flattery can never reach his State.
We only praise, to make men Imitate,
And so must speak in sober terms: for know,
If Saints in Heav'n can hear things here below,
A Lye, though in his Praise, would make him frown
And chide us, when in Glory he comes down

With his dear Lord to Iudge the World, and pay
Each Soul Rewards according to its way.
He was no lingling Drolster of the times,
That as on Stage, up to a Pulpit climes
To trifle out an hour, Tickle the Ear;
And Lullaby their Heads to sleep that hear,
Whose Preachments are but a Romantick Clatter,
A Sea of words, but scarce a drop of matter;
[217](#)Some Pye-bald scraps of new Philosophy,
Or Dough-bak'd Dictates of Morality;
Nor was he of that rash unpolisht Race,
Whose Sluttish hands do Sacred things disgrace.
Knowledge and Zeal in him so sweetly met,
His Pulpit seem'd a second Olivet,
Where from his Lips he would deliver things,
As though some Seraphim had clap'd his Wings;
His painful Sermons were so neatly drest,
As if an Antheme were in Prose exprest;
Yet quick and pow'rful, that without controul,
They reach'd the Heart, and pierc'd the very Soul.
Oh! what an excellent Surgeon has he been,
To set a Conscience (out of Joynt by sin.)
He at one blow could wound and heal, whilst all
Wondred to finde a Purge, a Cordial:
His Manna-breathing-Sermons often have
Given our good Thoughts new Life, our bad a Grave.
His life was th' use of's Doctrine still annex,
And all his Actions Comments on his Text.
He made a Christian Frame of Heart appear
So Imitable, that Preach'd ev'ry where;
Nor owe we less to his Ingenious Quill,

Whereby (although now Dead) he Preaches still;
218The way to Happiness he plainly show'd,
And how *Canaan* with Milk & Hony flow'd;
To things worth thinking on, he did apply,
And still sought to promote true Piety:
Sins dreadful Plague-sore, which none should endure,
He soon discovers, and prescribes a Cure;
And when's quaint wit brought forth a Paradox,
His Christian Spirit made it Orthodox.
In life, he taught to dye, and now did give
In death, a great example how to live.
Fond Earth then cease, and let thy childish eyes
Ne'r weep for him thou ne'r knew'st how to prize;
But if you needs must weep, Oh come, come in
Ye multitudes his pains have heal'd of Sin;
If you'll be grateful Debtors, pay him now
Some of those Tears which he laid out for you.

219

**SENTENTIAL TRUTHS, Written and Delivered
BY Mr. JAMES IANEWAY Not long before his
Death.**

The world in its best estate is made up of Vanities & troubles.

*The lust of the flesh,*the lust of the eyes, and the pride of life, is not of the Father, but is of the World.*

Faith, Hope and Patience desire help to lead the Soul out of *Egypt*, and conduct it through the Red-Sea and Wilderness.

The Spies are sent into *Canaan*, and bring good news out of that Land.

Faith sees *Sihon, Og, and Amaleck* 218 discomfited, and their powers broken.

Faith goes to the Borders of the promised Land, to the very top of *Pisga*, and upon Mount *Nebo*; it sends love into Heaven to dwell there with the Lord for ever.

**What shall I more say? for the time would fail me to tell of Gideon, of Barak, of Samson, of Iephthah, of David, Samuel, and of the Prophets:*

**Who through faith subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of Lyons,*

**Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the Armies of the Aliens.*

Christians, Let us be zealous in our private and public Prayers; in our Closet, and Family-devotions; so shall we not only enter into rest our selves, but shall teach the way to our Children, our Servants, and our Friends.

Be strictly careful that the gain [219](#) of the world prove not the loss of your Souls.

Let your hearts be early and late with God.

Time is pretious, and of greater value than Gold.

Wherefore, let it be thy business and the delight of thy Soul, to seek and to serve God.

To seek and to serve here, is the way to be glorified in rejoicing and enjoying hereafter.

Wherefore begin betimes, and be not weary of well doing; for great is your reward.

Take hold of this present opportunity, lest the sloth of your heart, or the cares of this world, cause you to neglect and forget the prize that is set before you.

Unhappy are those poor Souls whose Portion is only in this world.

If in this life only we have hope in Christ,^{}we are of all men most miserable.*

The Cross of Christ is the Christians Crown; the Reproach of Christ is the Christian's Riches; and the Shame of Christ is his Glory.

222^{*}*God forbid that I should glory, save in the Cross of our Lord Iesus Christ, by whom the world is crucified unto me, and I unto the world.*

In all your actions, let it be your practice to have a respect to your ends.

^{*}*Talk not proudly, let not arrogancie come out of your mouth: for the Lord is a God of Knowledge, and by him actions are weighed.*

Strive to live above this lower Region, that no accidents may put you out of frame, nor disquiet your Soul.

^{*}*Set your affections on things above, and not on the earth.*

If I had the wings of a Dove, I would flie from the Winds, the Storms, and Tempests of this wicked world, and rest my self in the bosom of my Father.

**There the wicked cease from troubling, and there the weary be at rest.*

To disparage Sin, and to encourage Holiness, is none of the least Works of a Minister of Christ.

The wicked may drink, roar, [223](#) and swagger, and sell their pretious Souls for a moments joy, and make light of Damnation; but let them know, *for all these things God will bring them to Iudgment: an eternity of intolerable sorrows must pay for their short pleasures.*

Hence it is that the serious Christian makes it his business to avoid this dreadful misery; let the wicked please themselves in their sorrows, he knows 'tis but a little while, and all will be mended, and their minds changed.

He is willing to stay for his happiness and joys till he come to another world; and he doth not envy the wicked what they do enjoy, let them make the best of it.

The unseen world, which most forget, is always in the Christians eye; and if he may but live happily there, he passeth not if he run through reproaches, injuries, and a thousand Deaths, to that glorious and endless Life.

This is the grand Reason of the Christians patience; this makes him judge it no folly, but the greatest [224](#) wisdom to keep the commandments of God, and the Faith of Jesus.

Those which live like Devils, are not like to dye like Saints, that count all their time lost, they do him no service in; which make a jest of Damning, and are as merry within a step of Hell, as if it and a Tavern were alike.

And yet how well are wicked men pleased and contented with their own condition, and laugh at the Godly, as if it were a dangerous and mad thing to go to Heaven, and the truest happiness to be miserable for ever?

The Devil himself may as well expect to shake off his chains, and be restored to his lost glory, as they: O be not deceived; as you sow, so you must reap.

God gives this world oftentimes to his greatest Enemies; he gives glory in another world to none but his Friends and Children.

Nay, let me speak it freely; They which gain this world with their negligence of Heaven, shall at their death lose both.

225 Many that would be counted wise, drive a great Trade for that which is next to nothing; and that lay in no better provisions than Gravel, Clay, or Dung, when they are bound for Eternity.

They think they make a very wise Bargain, when they sell their Conscience, God, and Heaven, for a little of that which some call Riches.

O that I could but bring down the price of sublunary things, and raise the things of that other world to their true worth.

Think not meanly of Holiness; it's the most excellent thing, it is the greatest Riches, and man's highest Dignity.

He that knows the worth of Christ, and the nature of his own Soul, let him not envy those that swell like bladders upon water for a moment, and God puffs them off, and where are they?

How can they look for Heaven when they dye, that thought it not worth their minding whilst they lived?

226 Whatsoever men pursue below Christ, will yield them but little happiness and comfort in another world.

Not every one that wears Christ's Livery, shall have his Wages.

How many seeming Saints shall gain nothing at Death,
but a thorow knowledge of their own folly?

O please not your self with fancies! Sickness and Death
is coming, and then you will know better, the reason of
my earnest pleading with you in this matter.

He that hath not got more than ever any Hypocrite
could attain, or shall, will miss of Heaven.

The best of God's Children are most suspicious of
themselves, and afraid of their own deceitful hearts; and
their great request is, that God would deliver them from
mistakes in matters of everlasting consequence.

It's a common thing for wicked men to carry their false
peace along with them to the Grave.

How many thousands are there [227](#) that dye like
Lambs, that are but Swine, and have the Devils brand
upon their foreheads?

Many are carried very quickly to Hell, and fear nothing
till they feel; and are not brought to their senses, till
unspeakable horror and anguish doth it.

It hath not a little puzzled some, as well as *David*, to see
the wicked dye quietly, and the godly to have a strange
death; but God will shortly resolve this Riddle.

That Soul which hath seen the death of Sin, is a person fit for death.

That man is like to be a gainer by Death, who contemns Earth, and makes Heaven his choice.

He that counts nothing worth the having, except Christ, and for Christ, cannot be miserable, when he is lodged safe in his imbraces.

God is oftentimes better, but never worse than his word; The running Christian shall at last obtain the Prize, and the Crown he fights for he shall wear.

What though the Vessel be tost [228](#) and broke? it shall come safe with its rich Lading, to the desired Harbour.

O you foolish world, condemn not these spiritual wise Merchants, till you know what their returns are, when their burden is delivered.

He that is willing to dye for Christ, shall live as long as Christ lives, in happiness and rest.

Those Souls are out of Gun-shot, that are instrumental for the shaking the Kingdom of Satan, and weakning the interest of Hell in the world.

Who would not be a Christian in good earnest? sure none but a mad-man or a fool.

The highest Worldlings are below the meanest and lowest Child of God.

Christianity is a clear Demonstration of invisibles, witness the many earnest of their Profession. What warm refreshing Rays of Divine love break in upon their Souls what Joy, what Experiments, and blessed Intercourses have past [229](#) betwixt God and such Souls! the fire hath burnt, and of a sudden the Soul hath, e're it was aware, been carried above the world.

The Spirit of Truth will not witness to a lye, neither will Goodness it self put a cheat upon poor creatures.

Balaam's wish may throughly convince sinners, that Holiness is no Madness, Piety no Fancie, and Religion no Delusion.

I am perswaded that all the Reprobates in Hell will one day justifie the Children of God for their seriousness, and wish a thousand times, that they had had their Scorns, Losses and Torments.

Well then, our Enemies themselves being Judges, an *Israelite* indeed is a person of true worth; and without controversie, his Estate is, and shall be comfortable, blessed, and glorious.

O Christian, as long as God is true, you shall not be deceived; as long as he is happy, you shall not be

miserable: you are well enough, go on resolutely; 'tis but a little [230](#) while, and you shall see all this, and more than this a thousand times.

Death will shortly tear off *Ioshua's* rags, and present him before the Lord without spot or wrinkle.

Sin indeed accompanies the wicked to another world; he rests from his pleasures, and his wicked works follow him.

But it is far otherwise with the godly; sin was his burden▪ and death shall unload him.

Sin shall be confin'd to Hell; Heaven entertains no such deformity.

This Tyrant shall no more inslave any of Christ's Subjects.

The house of *Saul* and the house of *David* shall no longer contend; that sad conflict between the Flesh and the Spirit, shall then be determined by a full Victory.

Death sets the Soul out of the Devils reach.

This Angel hath nothing to do in Heaven; this Serpent shall not come into the higher Paradise, nor Satan creep into this *Eden*.

O happy day, when will it come [231](#) when the Devil shall be as unlike to tempt, as our hearts to close?

When we are got once safe to rest, the Devil shall as easily shake God's Throne, as our Happiness.

Death turns the key, and bolts and bars this Enemy out; then, O then thou shalt see this *Pharaoh* cast dead on the shore.

Christian, expect not as long as any of that *Cainish* Generation breath, that thou shouldest be long secure.

What though the world speak great words? thou shalt e're long ride in state to Glory; and then let them do their worst.

When thou art in Heaven, they may curse, and encrease their own misery, but they shall not in the least diminish thy tranquillity.

The beauty of this inferiour world will be darkned by the brightness of that light, which Death leads thee into.

Death blows the dust out of our eyes; it plucks off the vail, and shews us quickly the glory of both worlds.

[232](#) What Pen can describe the Honour and Dignities of the Sons of God!

A *Lazarus*, in stead of Beggars, Cripples, and Dogs,
had a guard of Angels waiting upon him.

These Chariots and Horse-men of *Israel* shall carry
up *Ioseph* to his Fathers house.

The Souls of Believers are made perfect in Holiness at
Death.

O then how glorious shall the Kings Daughter be, when
her beauty is made perfect!

O my Soul! when will the shadows flee away? when
will days and nights be all at an end?

When will time be spent, and the curtain drawn?

How should we think our selves, if our hearts were
always as God would have them!

Well, be of good chear, in Mount *Zion* there shall be
deliverance and holiness.

Who that understands this, would not bid death
welcom!

That good Old Saint, *Simeon*, thought it a heaven upon
earth to [233](#)see Christ when his Majesty was vail'd.

This was but a small thing, compared to the sight which they shall see when their graces shall be compleat.

How will the Heavens eccho of joy, when the Bride, the Lambs Wife, shall come to dwell with her Husband for ever!

Christ is the desire of Nations, the joy of Angels, the delight of the Father.

What solace then must that Soul be filled with, that hath the Possession of him to all Eternity!

Is not his Love better than Wine, and a look of his Countenance to be preferred above Corn and Oyl?

Is not all the Glory of Heaven wrapt up in him?

I see now, it is not for nothing that the Virgins did love him.

What mean the world? sure they are dead, blinde, or mad.

Saints blessedness lies in this, that they shall meet with all the Children of God, and have communion with just men made perfect.

[234](#) Death will bring you acquainted with all those famous Worthies, of whom the world was not worthy.

This Porter opens the door, and lets the Saints Soul into that Palace, where all the favorites of that great Prince reside.

What would I give to see *Enoch*, that walked with God?

How glad should I be to be acquainted with *Elias*!

How joyful, if I might have some discourse with *Paul*!

Would it not make one couragious in the cause of God, if one could hear *Daniel*, or the three Children, tell the Story of their deliverance?

How should one be pleased to have it from the mouth of *Moses*, *Ioshuah*, and *Caleb*, what God did for *Israel* in the fields of *Ham*, the Red-Sea, and the Wilderness? and how he brought them into the Land of *Canaan*.

Why? as formidable as death looks, it's he that brings us to the speech of all these.

How loth are we now to part, [225](#) when a knot of us have got together, to talk about the things of another world!

Heaven hath in it none but Saints and Angels, and the blessed God.

O what acclamations of joy will there be, when all the children of God shall meet together, without fear of being disturbed by the Antichristian and *Cainish* Brood!

Is there not a time coming, when the godly may ask the wicked, What profit they have in their pleasures? what comfort in their greatness? and what fruit of all their labour?

They shall shortly know that nothing was lost, which was spent for their Souls and Heaven.

If you would be better satisfied what the Beatifical Vision means, my request is, That you would live holily, and go and see.

A further Addition is, that there is no fear of loosing of it; his Enemies can't rob him.

If the Grave were but lookt on as a chamber to rest in;

And if Faith could but take [236](#) death to be but an undressing, to put on better Raiment; how contentedly then should we be uncloath'd, that we might be cloathed with Immortality!

And if the case be so, what a good condition is the dead Saint in!

Lazarus his Resurrection was no cheat; many of the Saints arose, and Christ is risen.

O what kinde of Greeting will these two old Companions have, when they see one another in another world!

Never let any grutch to serve God chearfully: They which have received their wages, will say that the service of God is not unprofitable.

But heaven is not got with a wet finger: few run so as to obtain, few fight so as to conquer.

Lazie wishes and a hazard will not do for Heaven.

They that dye in sin, must be buried in Hell.

Who would be afraid of everlasting rest?

237 It is our trifling with God that makes the thoughts of our appearing before him to be so dreadful.

How can you live within a few inches of Death, and look the King of Terrour in the face every day, without some well-grounded evidence of your Interest in God's love?

What will become of the careless ones of the world, that think little of Death, and less of Eternity!

**Mr. RYTHER's SAYINGS Concerning
Mr. IANEWAY.**

MY dear and reverend Brother deceast was delightful to me, and to all that knew him when living, and so desirable when dying.

O how often have we taken sweet counsel together! his thoughts, his time, his study was, how he should get sinners bands broken off, and themselves brought into the liberty of the Sons of God.

Under a bodily Consumption, he laboured to build up Saints, that they might be kept from soul-consumption.

It's high time for the world to awake out of sleep, and to minde the state of their Souls.

God is now gathering in his labourers; then who shall gather in his harvest?

[239](#) He is putting out the lights, and who shall guide them to *Emanuel's* land?

Two famous lights in one week,^{*} not put under a Bushel, but under a Grave-stone.

This present life we enjoy here, is but a Voyage; all Christians are homeward bound.

Believers when their Voyage is finishd and compleated, they are with Christ.

Believers are venturers; their immortal pretious Souls are their ventures.

Onely poor sinners, so living and dying, make lost Voyages.

Alas for that Gain, where estates are got, and souls lost! you will weep and mourn over these Gains to all Eternity.

In this present Voyage, poor Souls meet with seas of Troubles.

Satan's storms of Temptation, as well as storms of Affliction.

Do not we sail through many a Red-Sea, before we arrive at our port?

In this Voyage you must steer by [240](#) your Compass; the Rule of the Word is your Compass to sail by, to live by, and must be your Compass to dye by, and to put into your Port by.

In this Voyage you are accountable at your returns; wicked persons must account for every idle word, and for every evil action.

You carry necessary Provision for a Voyage.

O how many of us are but poorly laid in for our Voyage! who knows what the latter part of our Voyage may be fill'd up withal?

Do we know what storms and tempests may attend our very putting in to Port?

Was it not so with him that is now safely arrived? had not he his storms before he harboured?

O poor Souls! you see how fast you sail down the River of Time, to put into the Ocean of Eternity.

Paul desired to anchor, and finish his Voyage.

Where Christ is, there is no sin: Saints are hous'd, when they are once got to Heaven.

[241](#) To be with Christ, is to be in safe harbour.

When God hath in this life filled the Water-pots of his people with affliction, he takes that time to take them to Heaven, and turn it into the wine of Consolations.

Consider, God hath taken away a Shepherd from his Flock that gently led the Burthened, that faithfully fed the Hungry, heal'd the Diseased, and diligently lookt to the state of his Flock.

He was a faithful Watchman.

God's Gardens take a great deal of dressing.

When Dressers are taken away, what danger are Vineyards in of becoming like the field of the sluggard?

How did this Labourer spend himself in his Masters Harvest?

He was a Guide in the way to Heaven. And is this a small loss?

Is not house breaking up, when a Father goes?

O what a stroak is this, for many poor Souls to lose a Spiritual Father!

You have lost a Minister, we who knew him have lost a fellow-labourer [242](#) in the Gospel.

You have lost a faithful Shepherd, that are his Flock; we a faithful Brother, that are in the Ministry; the Nation a faithful Wrestler with God.

God pulls out stakes in Zions hedge, but few are put in.

God did renew the Bow in his hand, day by day, and it abode in strength.

He was no dauber with untempered Morter, nor sower of Pillows under Christians or Sinners Elbows.

He Preached to you as one in an heavenly Extasie of Love, to win Souls to Christ.

He lived and shone out of the Pulpit as well as in it.

He was not only a burning zealous light in his Doctrine, but also a shining light in his Conversation.

SIN, the Plague of PLAGUES, AND The worst of EVILS. But sin, that it might appear sin,* worketh death.

THE Doctrine of Repentance supposeth that man hath done amiss.

The Doctrine of Faith is another for Righteousness and Hope, concludes man to be without Righteousness and Hope in himself.

'Tis not the Law, but Sin, that works man's death and ruine.

Sin is contrary to God: Carnal men are Enemies to God, rebels and despisers of God; resisters, fighters, blasphemers and atheists against God. Sinners are actors of High-Treason against the Majesty of God, and will not that he shall reign over them.

More particularly,

Sin is contrary to God's Nature: he is Holy; he is so, and cannot but [244](#)be so: he is all Holy, and always Holy, altogether Holy.

And sin is sinful, all sinful, onely sinful, altogether sinful.

Sin is contrary to God's Attributes; it will not that the King of Kings should be in the Throne, and govern this World which he hath made: sin attempts to dethrone God.

Sin denies God's all-sufficiencie: Every Prodigal that leaves the Fathers house, doth practically say so. Sin dares the Justice of God, and challengeth God to do his worst; it provokes the Lord to jealousy, and tempts his wrath.

Sin disowns God's Omniscience: Tush, cry sinners, God sees not.

Sin despises the riches of God's goodness.

Sin turns God's grace into wantonness.

Sin is the dare of God's justice, the rape of his mercie, the jeer of his patience, the slight of his power, and the contempt of his love.

And further, 'tis the upbraid of his providence, the scoff of his promise, the reproach of his wisdom, [245](#) and opposeth and exalts it self above all that is called God.

Sin is contrary to the works of God: sin may be impleaded for all the mischiefs and villanies that have been done in the world; 'tis the Master of Mis-rule, the

Author of Seditiōn, the Builder of *Babel*, the Troubler of *Israel* and all Mankind.

Sin is contrary to God's Law, to all his Orders and Rules, to his Appointment.

'Tis not onely a Transgression of, but a Contradiction also to the Will of God.

'Tis an Anti-Will to God's Will: *David in fulfilling the will of God, was said to be a man after God's own heart.*

And they that obey the will of sin, are said to walk after the Heart of sin.

Sin is contrary to God's Image wherein man was made; viz. in Righteousness and true Holiness; but sin is as deformity and ugliness; sin is the Devil's Image: never was a Childe more like the Father, [246](#) than a sinner is like the Devil.

Sin is contrary to the People and Children of God.

Though sin cannot hate them so much as God loves them; yet the more God loves them, the more sin sets its hatred against them.

The Serpentine Race will not suffer the little Flock and Remnant of the holy Seed to have one quiet day.

The Devil is a man-hater, but more a Saint-hater.

Sin is contrary to God's Glory: Good men would do all they do to the Glory of God, but sin will let them do nothing at all to God's Glory.

Might sins desires take place, there should not be a person or thing by whom and whereby God should be pleased or glorified.

Sin is contrary to God's being; sinners are God-haters, and, as much as in them lies, they are God-murderers.

And if its power were as great as its will is wicked, it would not suffer God to be.

247 God is a troublesome thing to sinners, and therefore they say, *Depart from us*. Sinners they would break Christ's bonds, and make war with the Spirit of Peace. Whoever thou art, pause a little, and consider what is said of sin: it is to be considered by the sinner, and is meant of thine and my sin.

Canst thou finde in thine heart to plead for such a Monster? Wilt thou love that which God hates? God forbid.

Oh, say to this Idol, yea to this Devil, Get thee hence, thou Childe, yea Father of the Devil; thou that art the founder of Hell, an enemy to all Righteousness. Oh

think on't: what! hast thou no value, no regard for thy Soul? Wilt thou neglect and despise it, as if't were good for nothing but to be damned, and go to Hell?

Sin is contrary to the good of man, and nothing is properly and absolutely so but sin: and this results evidently from sins contrariety to God, as there is nothing contrary to God but sin. (For Devils are not so, but sin.)

248 Sin being a separation between God and man, an interruption of his Communion and Conformity, it must needs be prejudicial and hurtful to him.

Man's sufferings follow at the heels of sin; suffering and sin involve each other: no sooner did sin enter into the world, but death (which is a privation of good) did enter by it, with it, and in it: for 'tis the sting of death; so that sin saith, Here is death, and death saith, Here is sin.

Sin is against man's good; here in time, and hereafter in Eternity; in this world which now is, and in that to come. Particularly,

Against man's body, it hath corrupted man's blood, and made his body mortal, and thereby rendered it a vile body: our bodies, though made of dust, were yet more pretious than fine Gold; but when we sinned, they became vile bodies.

Before sin, our bodies were Immortal, (for Death and Mortality came in by sin) but now alas they must return to dust! and it's appointed [249](#) to all men once to dye, and 'tis well if they dye but once.

Sin is against the good of man's Soul too; and this is much more to man's hurt: 'tis well with his Soul; so that we can more easily and cheaply dye than be damn'd.

Nothing but sin doth wrong a man's Soul, and there is no sin but doth that.

Sin is against man's well-being in this life; man was born to a great estate, but by sin (which was and is Treason against God) he forfeited all.

Man came into the world as into an house ready furnish'd; but when man sinned, God turn'd him out of all.

Thus by sin man that was the Emperour of *Eden*, is banisht from his native Country, and must never see it more, but in a new and living way, for the old is stop'd up: all we have (our Food and raiment) is but lent us, we are only Tenants at will.

The sin of man had left the Son of man nothing when he came into [250](#) the world for the recovery of man.

If he will come in the likeness of sinful flesh, he must speed not like the Son of God, but Son of man.

Nay, the venomous Nature of sin is such, that it fills that good which God left us with vanity and vexation, with bitterness and a curse, sweat and sorrow: many a grieving Bryer and pricking Thorn stick fast to him.

More particularly,

Sin is against man's rest, 'tis a sore Travail which the Sons of men have under the Sun; yea he hath not rest in the night, but is haunted if not frightened with extravagant and frightful dreams: Man's ground is over-grown with thorns; he hath many an aking head and heart, many a sore hand and foot (before the year come about) to get a little livelihood out of this sin-curst ground.

The old world was very sensible of this; Sin, Curse, and Toyl keep company.

Sin is against man's comfort and joy; if man laugh, sin turns it to madness; all our sweet meats have [251](#)sower sawce. *In sorrow shalt thou eat*: his bread is the bread of Affliction.

The Woman hath her share of sorrow: for the time of conception, breeding, bearing, and birth are tedious.

Sin is against man's health; till sin, there were no Diseases and Sickneses: let a man take the best Air he can, and eat the best Food he can, let him eat and drink by rule, let him take never so many Antidotes, Preservatives, and Cordials, yet man is but a crazie sickly thing for all this.

Sin is against the quiet of a man's natural Conscience: for it wounds the Spirit, and makes it intolerable; *A wounded Spirit who can bear?*

This broken Spirit drieth the bones, it sucks away the marrow and radical moisture. *A good Conscience is a continual Feast*, but sin mars all the mirth. When *Cain* had killed his Brother, and his Conscience felt the stroak of his Curse, he was like a distracted man, and mad: When *Iudas* had betrayed [252](#) his Master, he was weary of his life.

Sin is against the beauty of man, it takes away the loveliness of their Complexions, and alters the very air of their Countenance; it makes man vanity, and his beauty vain.

Sin is against the loving and conjugal Cohabitation of Soul and Body: Sin sowed discord between them, and made them jar: many a falling out there is now betwixt Body and Soul, between Sense and Reason; they draw several ways: there's a self-civil War.

The Soul is become a Prisoner to the Body. (Rather than a free man.)

Too too often the beast is too hard for the man, and the horse rides the Rider. Sense lords it, and domineers over Reason.

Sin is against man's relative good in the world; man's weal or woe lies much in relations: by sin, that which was made for an help, proves an hindrance: Sin hath spoil'd society: one man is a Woolf, nay a Devil to another. Sin will not [253](#)suffer Husband and Wife, Parents and Children to live quietly, but sets them at variance: they of a mans own house and bosom, that eat the bread at his Table, are the worst Enemies.

Sin is against the very being of man: Sins aim is, not onely that man should not be well, but that man should not be: How many doth it strangle in the Womb? How many doth it send from the Cradle to the Grave, that they have run their race before they can go?

Others dye in their full strength, besides the havock that is made by War.

Man no sooner lives, but begins to dye; sin lays all in the dust, the Prince and the Begger; sin hath reduc't man's age to a very little pittance, not only to seventy, but to seven; for among men no mans life is valued more.

In a moral sense, sin hath degraded man by defiling him. Sin hath rob'd man of his primitive Excellencie; of a Lord, he is become a servant, yea a slave to Devils, and lusts of all sorts.

His body is defiled: their mouth is full of cursing and bitterness, with their tongues they use deceit, the poyson of Asps is under their Lips, their Throat is an open Sepulchre, Eyes full of Adultery, the Eye-lids Haughty, Ears dull of Hearing, yea deaf as the Adder; the Forehead as impudent as a Brow of brass, both Hands are employed to work Iniquity, the Belly an Idol-God, the Feet are swift to shed Blood.

Within the Gall is a Gall of Bitterness, the Spleen is infected with Envy and Malice.

Sin hath defil'd the Soul, so that man is faln short of the Glory of God, and the Glory of being Gods.

It must be new created or renewed till God will own it for his, because till then his Image is not legible.

Yea, the Flood which washt away so many sinners, could not wash away sin; the same heart remain'd after the Flood as before.

Sin hath made the heart of man deceitful, obstinate: out of the heart come vain and villanous words. Sin hath defiled and spoiled mans Memory and Conscience, and almost put out that leading faculty the Understanding.

Sin hath darkened the Understanding; poor man is wise to do evil, but to do good hath no knowledge.

Poor man is covered with Egyptian thick darkness.

Man, now like the blinde *Sodomites*, gropes to finde the door.

Man hath lost his way since he lost his eyes.

Poor man catches at every straw, and grasps every trifle.

Man cannot comprehend the light, though it shine.

In the innocent golden Age, man could have comprehended the least light that came from God, and have seen day at a little hole; he could have looked on the Sun, and his eye not twinkle.

But now the wisdom of God, the Gospel, continues an hidden thing to this blinded world.

Man's darkness appears by his walking in all manner of wickedness; who but blinde men would walk in dirt up to the ears, yea over head and ears?

It appears that sin hath blinded man, for he knows not whither he goes.

Men are busie in this world (like a company of Ants)
creeping up and down from one Mole-hill to another,
but are not so wise; for the Ants know, but poor blinde
men know not whither they go, whether forward or
backward, from home or to home.

**DEATHS Triumph Dash'd: OR, An ELEGIE On
that Faithful Servant of God Mr. *JAMES*
JANEWAY, Minister of the Gospel, VWho Resting
from his most **ZEALOUS** and **PROFITABLE**
Labours, fell asleep in the **LORD** The 12th of this
Instant *March*, 1673/4.**

How! *Janeway* dead! spare, Lord! Oh spare thy Rod,
'Twill else too soon compleat our *Icabod*;
If thus thou snatch the Pastors, who shall keep
From *Romish* Wolves thy pretious trembling sheep?
If Night be coming, whither may they stray,
When such sure *Watchmen* are remov'd away?
We lost, alas! one *Janeway* before,
Oh! when shall we have two such *Janeways* more?
Men, whom Heav'n fram'd, and sent on purpose hither,
To win, and bring whole crouds of *Converts* thither!
Death's now grown Rigid, and intends 'tshould seem,
To make our Teachers all conform to him.
E're we can dry our big-swell'd eyes for one,
Tidings surprize us, that another's gone.
Hush then *Elegiacks!* 'Tis in vain you come,
Slight Sorrows Roar, but mighty Griefs are Dumb.
Behold! our troubled Hemispere has lost
Another *Star*, whose brightness might almost
Vie Lustre with the Sun, whose Heav'n-bred Rays
Shot forth such Flames at Darkness, that our days
Vnsoil'd with shades, might hope to overthrow
Hells Gates, and make another Heav'n below.
But now our Skie is darkned, this bright *Star*
Being Ravisht hence, our fainting *Israels* Car

Hath lost its nimblest Wheels; we change our Light
For gloomy Clouds, and loose our day in night.
That Star's remov'd whose clear enlightned Head
Gilt every Eye with Flame, and often led
The wandring Wise men of the world, to see
The Sacred Object of a bended Knee.
For by his zealous conduct we address
To view a CHRIST new born in every Breast.
This was both his imployment and delight,
Oh! how (like Son of Thunder) would he fright
A stubborn sinner! and an Earth-quake raise
In guilty minds, reflecting on their ways.
But then (not for to *break the bruised Reed*)
Like *Son of Consolation*, he'd proceed
With Sovereign Remedies of Gospel-Balm
To heal the wounds, and such Soul-Tempests calm.
— Thus, would he woove, and plead for God, and then
Prove no less Orator to him for men.
As in the early morn a sprightly Lark
Springs from some Turf, making the Heav'ns her mark,
Shoots up her self through Clouds, higher and higher,
As if she'd bear a part ith' Angels Quire:
So would he rise in Pray'r, till in a trice
His Soul became a Bird of Paradise.
If our dull faint Devotions, Prayers be,
We must acknowledge his an Extasie.
Knowledge (the depth of whose unbounded main,
Hath been the wrack of many a curious brain,
And from her yet unreconciled Schools,
Hath fill'd us with so many Learned Fools)
Had tutor'd him with rules that could not erre,

And taught him how to know himself & her.
Furnishing his large Soul in height of measure,
Like a rich Store-house of Divinest Treasure,
From whence, as from a Sacred Spring did flow
Fresh Oracles, to let his Hearers know
A way to Glory, and to let them see
That way to Glory, was to walk as he.
—Thus lab'ring as Heav'ns *Agent* here below
For others good, his wasted Spirits flow:
His Mortal Life be freely spent, that we
Might gain a Life of Immortality.
Still Preaching, Writing, every way he tries
To court the World from endless miseries.
Admonishes the Old, instructs the Young,
And teaches Children to speak *Sions* Tongue.
But now his painful labours all are o're,
Methinks I see him welcom'd at Heaven's door,
By crouds of Saints, sent there by him before.
—Hush then you Sighs! forbear you flowing Tears,
You storms and showers of nature, stop your ears.
Let us no more with broken grov'ling numbers
Disturb his Rest, now rock'd in sacred slumbers.
Complaints are vain, subscribe to Heaven's will,
When God speaks, 'tis mans duty to be still.
He's Dead! let's imitate his Life, that we
Dying like him, may live Eternally;
And Glorifie that God, whose dying Breath
Made Man, whom Death had Conquer'd, Conquer
Death.
The Grave's our Common, and our truest Home;
A house of Clay best fits a Guest of Loam.

Death's but the good mans sleep: for as our eyes
We close each night at Bed, in hope to rise;
So should we dye, for when the Trump doth blow,
We shall as easily awake we know.
And as we after sleep, our Bodies finde
More fresh in strength, and chearfully inclin'd;
So after death, our Flesh scatter'd and dry'd,
Shall rise Immortal, and more purify'd.
This is our Port, this is Sins perfect Cure:
Till lodg'd within a Grave, there's none secure.

An EPITAPH.

Ask you why so many a Tear
Bursts forth? I'll tell you in your Ear:
Compel me not to speak aloud,
Death would then grow too too proud.
Eyes that cannot vent a Tear,
Forbear to ask, you may not hear.
Gentle Hearts that overflow
Have only Priviledge to know.
In these Sacred Ashes then
Know, Reader! that a man of men
Lies cover'd, and Eternal Glory
Makes dear mention of his story.
Nature when she gave him birth,
Open'd her Treasures to the Earth;
Put forth the quintessence of merit,
Quickned with a higher spirit.
Rare was his Life, his •atest breath
Saw, and scorn'd, and Conquer'd Death.
Thankless Reader! never more
Vrge a Why thus tears runs o're.
When you saw so high a Tyde,
You might have known *JANEWAY* dy'd.

FINIS.

BOOKS Sold by Dorman Newman, at the King's Arms in the Poultry.

Folio.

THE History of King *John*, King *Henry* the Second, and the most Illustrious K. *Edward* the First; wherein the ancient Sovereign Dominion of the Kings of *Great Britain* over all persons in all Causes, is asserted and vindicated: With an exact History of the *Popes* intollerable Usurpation upon the Liberties of the Kings and Subjects of *England* and *Ireland*. Collected out of the Ancient Records in the Tower of *London*, by *W. Prin*, Esq of *Lincoln-Inn*, and Keeper of his Majesties Records in the Tower of *London*.

A Description of the Four parts of the world, taken from the Works of Monsieur *Sanson*, Geographer to the *French* King; and other eminent Travellers and Authors; to which is added the Commodities, Coyns, Weights and Measures of the chief places of Traffick in the world; illustrated with variety of useful and delightful Maps and Figures. By *Richard Blome*, Gent.

Memoires of the Lives, Actions, Sufferings and Deaths of those Excellent Personages that suffered for Allegiance to their Sovereign in our late intestine Wars, from the year 1637, to 1666; with the Life and Martyrdom of King *Charles* the First. By *David Lloyd*.

The *Exact Politician*, or *Compleat Statesan*, &c.
By *Leonard Willan*, Esquire.

A Relation in form of a Journal of the Voyage and
Residence of King *Charles* the Second in *Holland*.

Mores hominum, the Manners of Men described in
sixteen Satyrs, by *Juvenal*; together with a large
Comment, clearing the Author in every place wherein
he seemed obscure, out of the Laws and Customs of
the *Romans*, and the *Latine* and *Greek* Histories. By
Sir *Robert Stapleton*, Knight.

A Treatise of Justification. By *George Downham*, Dr.
of D.

Fifty-one Sermons, Preached by the Reverend Dr. *Mark
Frank*, Master of *Pembroke-Hill* in *Cambridg*, Arch-
Deacon of *St. Albons*, &c. To which is added a Sermon
preached at *Pauls Cross*, Anno 1641. and then
commanded to be Printed by King *Charls* the First.

Bentivolio and *Urania*, in six Books. By *Nathaniel
Ingelo*, D. D. The third Edition, wherein all the obscure
words throughout the Book are interpreted in the
Margent, which makes this much more delightful to
read than the former.

De Iure Uniformitatis Ecclesiasticae, or three Books of
the Rights belonging to an Uniformity in Churches, in
which the chief things of the Laws of Nature and

Nations, and of the Divine Law concerning the Consistency of the Ecclesiastical Estate with the Civil, are unfolded, by *Hugh Davis*, Ll. B. late Fellow of *New Colledg* in *Oxon*.

An *English, French, Italian, Spanish* Dictionary, by *James Howel*.

Observations on *Millitary* and *Political Affairs*, by the Honourable, *George*, Duke of *Albemarle*.

The manner of Exercising the *Infantry*, as it's now practised in the Armies of his most Christian Majesty.

Quarto.

A Letter from Dr. *Robert Wild* to his Friend, Mr. *I. I.* upon occasion of his Majesties Declaration for Liberty of Conscience. Together with his *Poetica Licentia*, & a friendly Debate between a Conformist and a Nonconformist.

The *Dutch* Remonstrance concerning the Proceedings and Practices of *Iohn de Wit*, Pensionary, and *Ruwaert Van Putten* his Brother, with others of that Faction; Translated out of *Dutch*.

Index Biblicus: or, an Exact Concordance to the Holy Bible, according to the last Translation, by *Iohn Iackson*, Minister of the Gospel at *Moulsea* in *Surrey*.

The *Christian-Mans-Calling*: or a Treatise of making Religion ones Business: wherein the Christian is directed to perform in all Religious duties, Natural Actions, particular Vocations, Family directions; and in his own Recreations, in all Relations, in all Conditions, in his dealings with all men, in the choice of his Company, both of evil and good, in solitude, on a week-day, from morning to night; in visiting the sick, and on a dying-bed, by *Geo. Swinnock*.

Mr. *Caryl's* Exposition on the Book of *Iob*.

Gospel-Remission; or a Treatise shewing that true Blessedness consists in the pardon of sin. By *Ieremiah Burroughs*.

An Exposition of the Song of *Solomon*. By *Iames Durham*, late Minister in *Glasgow*.

The Real Christian: or a Treatise of Effectual Calling; wherein the work of God in drawing the Soul to Christ, being opened according to the Holy Scriptures; some things required by our late Divines, as necessary to a right Preparation for Christ, and a true closing with Christ, which have caused, and do still cause much trouble to some serious Christians, and are with due respects to those worthy men brought to the ballance of the Sanctuary, there weighed, and accordingly judged: to which is added a few words concerning Socinianism. By *Giles Firmin*, sometimes Minister at *Shalford* in *Essex*.

Mount *Pisgah*: or a Prospect of Heaven; being an Exposition on the fourth Chapter of the first Epistle of St. *Paul* to the *Thessalonians*. By *Tho. Case*, sometimes Student in *Christ-Church, Oxon*, and Minister of the Gospel.

The Vertue and Value of Baptism. By *Za. Crofton*.

The *Quakers Spiritual Court proclaimed*; Being an exact Narrative of a New high Court of Justice; also sundry Errors and Corruptions amongst the *Quakers*, which were never till now made known to the world. By *Nath. Smith*, who was conversant among them fourteen Years.

A Discourse of Prodigious abstinence. occasion'd by the twelve Months fasting of *Martha Tayler*, the fain'd *Darby-shire* Damsel; proving, that without any Miracle the texture of Humane bodies may be so altered, that Life may be long continued without the supplies of Meat and Drink. By *John Reynolds*.

A Grave for Controversies, between the *Romanist* and the *Protestant*, lately presented to the *French King*.

Jacksons Recantation, or the Life and Death of a Notorious Highway-man, wherein is truly discovered the whole Mistery of that wicked and fatal profession of Padding on the Road.

A Sermon delivered at the Funeral of right Honourable *Charles* Earl of *Warwick*, *Sept.* the 9th. 1673. by *Anthony Walker*, Rector of *Fyfield*.

The Retired mans Meditations, or the Mistery and Power of Godliness, presenting to view the riches and fullness of Christs person as Mediator, or the Natural and Spiritual man in their proper distinctions, &c. by *Henry Vane*, Knight.

Large Octavo.

A Sober enquiry into the nature, measure, and principle of Moral Vertue, its distinction from Gospel Holiness, with reflections upon what occurs disserviceable to Truth and Religion in this matter; in three late Books, *viz.* Ecclesiastical Policy, Defence and Continuation, and Reproof to the Rehersal Transposed: By *R. Ferguson*.

A Collection of Sermons Preach'd at the Morning Lecture in *Southwark*, and else-where: By *N. Blakie*.

Gramatica Quadrilinguis; or Brief Instructions for the *French, Italian, Spanish, and English* Tongues, with Proverbs of each Language, fitted for those who desire to perfect themselves therein: By *I. Smith*. M. A.

The Works of Mr. *James Ianeway*; Containing these 6 following Treatises; *Heaven upon Earth, or the Best of Friends in the Worst of Time. Death Unstung; a Sermon*

Preach'd at the Funeral of Thomas Mosely, an Apothecary, with a Narrative of his Life and Death; also the manner of Gods dealing with him before and after his Conversion. A Sermon Preach'd at the Funeral of *Thomas Savage*. Invisibles, Realities demonstrated in the Holy Life, and Triumphant Death of Mr. *Iohn Ianeway*. The Saints Encouragement to Diligence in Christs Service, with Motives and Means to Christian Activity.

Mr. *Ianeway's* last Legacy to his Friends, containing twenty-seaven famous instances of Gods Providences in and about Sea-dangers and Deliverances, with the names of several that were Eye-witnesses to many of them; whereunto is added a Sermon on the same Subject.

A Brief Exposition of the Epistles of St. *Paul* to the *Gallathians* and *Ephesians*, by *Iames Ferguson*.

The Life and Death of that Excellent Minister of Christ, Mr. *Ioseph Allin*. Also his Christian Letters, full of spiritual instructions. Published by several Ministers.

Memorials of Gods Judgments, Spiritual and Temporal: or, Sermons to call to Remembrance. By *Nich Lockier*, Minister of the Gospel.

A Plat for Marriners, or the Seamans Preacher; delivered in several Sermons unto *Ionah's* Voyage. By *R. Ryther*, Preacher of Gods Word at *Wappin*.

The Gentlewomans Companion; or, a Guide to the Female Sex: containing Directions of Behaviour, in all places, Companies, Relations, and Conditions, from their Childhood down to Old age: With Letters and Discourses upon all occasions. Whereunto is added a *Guide for Cook-Maids, Dairy-Maids, Chamber-maids*, and all others that go to Service: The whole being an exact Rule for the Female Sex in general.

The present State of *Russia*, in a Letter to a Friend at *London*; Written by an Eminent Person, residing at the Great *Tzars* Court at *Mosco*, for the space of Nine years: Illustrated with many Copper Plates.

The fulfilling of the Scriptures: or, an Essay shewing the exact Accomplishment of the word of God in his Works of Providence, Performed, and to be performed; for confirming the Believers, and convincing the *Atheists* of these present times: Containing in the end a few Rare Histories of the Works and Servants of God, in the Church of *Scotland*.

The Morning Seeker; shewing the benefit of being good betimes; with Directions to make sure work about early Religion. By *Iohn Rither*.

A Discourse concerning Evangelical Love, Church-peace and Unity; with the Occasions and Reasons of present Differences and Divisions about things Sacred and Religious. By *Iohn Owen*, D. D.

Small Octavo, and Twelves.

The Life and Death of Mr. *Thom. Wilson*, Minister of *Maidstone*, in the Country of *Kent*. Drawn up by Mr. *George Swinnock*.

Hieragonisticon, or *Corahs Doom*; being an Answer to two Letters of Inquiry into the Grounds and Occasions of the Contempt of the Clergy and Religion.

The Comparison of *plato* and *Aristottle*, with the Opinions of the Fathers on their Doctrine, and some Christian Reflections; together with Judgment on *Alexander* and *Caesar*, as also on *Seneca*, *Plutarch* and *Petronius*, out of the *French*.

Observations on the Poems of *Homer* and *Virgil*: a Discourse representing the Excellency of those Works, and the Perfection in general of all Heroick Actions, out of the *French*.

Mysterium Pietatis; or the Mystery of Godliness, wherein the Mysteries contained in the Incarnation, Circumcision, wise Men, Passion, Resurrection, Assension of the Son of God, and coming of the Holy Ghost, are unfolded and applyed. By *W. Annand*.

Fellowship with God, or 28 Sermons on the first Epistle of *Iohn*, chap. first and Second. By *Hugh Binning*, late Minister in *Scotland*.

A Token for Children, being an exact account of the conversation, holy and exemplary lives and joyfull deaths of several young Children. By *James Ianeway*.

The Mercury-Gallant, Containing many true and pleasant. Relations of what passed at *Paris*, from the first of *January*, 72. till the Kings Departure thence.

An Explanation, of the Assemblies shorter Catechism, wherein all the Answers are taken abroad in, under Questions and Answers, the Truths explained, and proved by Reason and Scripture; several Cases of Conscience resolved; some chief Controversies in Religion stated, &c. By *Tho. Vincent*.

The Experiences of God's gracious declining; with Mrs. *Elizabeth White*, as they were written with her own hand, and found in her Closet after her decease.

A serious Caution against Impenitency, under Gods Correcting-Providences. By *James Sharp*.

The Christians great Interest: or the tryal of a saving interest in Christ, with the way how to attain it. By *W. Guthry*, late Minister in *Scotland*.

The History of Moderation; or the life, Death, and Resurrection of Moderation, together with her Nativity, Country, Pedigree, Kindred, and Character, Friends, and also her Enemies.

A Guide to the true Religion: or, a Discourse directing to make a wise choice of that Religion Men venture their Salvation upon. By *Iohn Clappam*.

A most Comfortable & Christian Dialogue between the Lord and the Soul. By *W. Cooper* Bishop of *Galloway*.

Justification only upon a satisfaction, or the Necessity and Verity of the Satisfaction of Christ, as the alone grounds of Remission of sin, asserted and opened against the *Socinians*. By *R. Ferguson*.

The Canons and Institutions of the *Quakers*, agreed upon at their General Assembly, at their new Theatre in *Grace-Church-street*.)

A *Synopsis of Quakerism*: or, a Collection of the Fundamental Errors of the *Quakers*, By *Tho. Danson*.

Bloud for bloud; being a true Narrative of that late horrid murder committed by *Mary Cook* upon her Child. By *Nath. Partridge*, with a Sermon on the same occasion.

Six several Treatises. By *Nich. Lockier*, Minister of the Gospel.

A Discourse written by Sir *G. Downing* the King of *Great Brittain's* Envoy Extraordinary, to the *States* of the *United Provinces*: Vindicating his *Royal Master* from the *Insolencies* of a *scandalous*

Libel, Printed under the Title of [*An Extract out of the Register of the States General of the United Provinces, upon the Memorial of Sir Geo. Downing, Envoy, &c.* [And delivered by the Agent *de Heyde* for such, to several Publick Ministers. Whereas no such *Resolution* was ever communicated to the said *Envoy*, nor any *answer* returned at all by *their Lordships* to the said *Memorial*

Whereunto is added a Relation of some Former and Latter Proceedings of the *Hollanders*: By a meaner hand.

The Assemblies works in 12, with the large and smaller Catechisms.

Scotch Psalms alone, or with the Bible.

THEse are to give Notice, That the Psalms of *David* in Meeter are newly Translated, and Diligently Compared, with the Original Text and former Translations, more smooth and agreeable to the Text than that of *Tho. Sternhold, Iohn Hopkins*, or any other Extant in *English*; and do run with such a fluent Sweetness, that the Ministers whose Names are here - under Subscribed, have thought fit to Recommend it to all with whom they are Concerned; some of them having used it already with great Comfort and Satisfaction: These *Psalms* are to be sold by *Dorman Newman*, at the *King's Armes* in the *Poultry*, at One shilling Four pence Price.

- *John Owen, D. D.*
- *Tho. Manton, D. D.*
- *William Ienkyn,*
- *James Innes.*
- *Thomas Watson.*
- *Thomas Lye.*
- *Matthew Poole.*
- *Io. Milward.*
- *John Chester.*
- *George Cockayn.*
- *Matthew Meade.*
- *Robert Franklin.*
- *Richard Mayo.*
- *Hen. Langley, D. D.*
- *Thomas Doolittle.*
- *Thomas Vincent.*
- *Nathaniel Vincent.*
- *John Ryther.*
- *William Thompson.*
- *Nicholas Blaky.*
- *Charles Morton.*
- *Edmund Callamy.*
- *William Carslake.*
- *James Ianeway.*
- *John Hicks.*
- *John Baker.*