

PNEUMATOLOGIA.

A TREATISE

OF THE

SOUL OF MAN.

THE EPISTLE DEDICATORY.

To the much honoured, his dear kinsman, Mr. JOHN FLAVEL, and Mr. EDWARD CRISPE, of London, Merchants; and the rest of my worthy friends in London, RATCLIFFE, SHADWELL, and LYMEHOUSE, grace, mercy, and peace.

DEAR FRIENDS,

“**A**MONG all the creatures in this lower world, none deserves to be stiled *great*, but *man*; and in *man* nothing is found worthy of that epithet, but his *soul* *.

The study, and knowledge of his *soul* was, therefore, always reckoned a rich and necessary improvement of time. All ages have magnified these two words, “*Know thyself*,” as an *oracle* descending “from heaven †.”

“No knowledge, saith Bernard ‡, is better than that whereby we know ourselves; leave other matters therefore, and search thyself; run through thyself, make a stand in thyself; let thy thoughts, as it were, circulate, begin and end in thyself.” Strain not thy thoughts in vain about other things, thyself being neglected.

* *Nihil in terra magnum præter hominem, nihil in homine præter mentem.* Favorin.

† — *E cælo descendit, γινώσι σεαυτον.* Juvenal. Sat. 11. v. 27.

‡ *Nulla scientia melior illa, qua homo novit scipsum; relinque ergo cætera, et teipsum discute: per te curre, in te consiste; a te ncipiat cogitatio tua, et in te fñiatur.*

The study and knowledge of *Jesus Christ* must still be allowed to be the most excellent and necessary : But yet the worth and necessity of *Christ* is unknown to men, till the value, wants, and dangers of their own *souls* be first discovered to them.

The disaffectedness, and aversion of men to the study of their own souls, are the more to be admired ; not only because of the weight and necessity of it, but the alluring pleasure, and sweetness that are found therein. What * Cardan speaks, is experimentally felt by many, " That scarce any thing is more pleasant and " delectable to the soul of man, than to know what he is, what " he may and shall be ; and what those divine and supreme " things are, which he is to enjoy after death, and the vicissitudes " of this present world." For we are creatures conscious to ourselves of an immortal nature, and that we have something about us which must overlive this mortal flesh, and therefore it is ever and anon some way or other hinting and intimating to us its expectations of, and designation for a better life than that it now lives in the body, and that we shall not cease to *be*, when we cease to *breathe*.

And certainly, my friends, discourses of the soul, and its immortality ; of *heaven* and of *hell*, the next, and only receptacles of unbodied spirits, were never more seasonable and necessary than in this atheistical age of the world, wherein all serious piety and thoughts of immortality are ridiculed, and hissed out of the company of many : As if those old condemned Heretics, the *Θνητοψυχισταί*, who asserted the corruptibility and mortality of the soul as well as the body, had been again revived in our days.

And as the *Atheism* of some, so the *tepidity*, and unconcerned carelessness of the most, need and call for such potent remedies, as discourses of this kind do plentifully afford. I dare appeal to your charitable judgments, whether the conversations and discourses of the *many*, do indeed look like a serious *pursuit* of heaven, and a *flight* from hell ?

Long have my thoughts bended towards this great and excellent *subject*, and many earnest desires I have had, (as I believe all thinking persons must needs have) to know what I shall be when I breathe not. But when I had engaged my meditations about it, two great rubs opposed the farther progress of my thoughts therein : Namely,

I. The difficulty of the subject I had chosen : And,

II. The distractions of the times in which I was to write upon it.

* *Quid jucundius quam scire quid sinus, quid fuerimus, quid erimus, et cum his etiam divina atque suprema illa post obitum mundi vicissitudines.*

I. As for the subject, such is the subtilty and sublimity of its nature, and such the knotty controversies in which it is involved, that it much better deserves that *inscription*, than *Minerva's* temple at *Saum* did, * “*Never did any mortal reveal me plainly.*”

“It is but little that the most clear and sharp-sighted do discern
“of their own souls, now in the state of *composition*; and what can
“we positively and distinctly know of the life they live in the state
“of separation? The darkness in which these things are involved
“doth greatly exercise, even the greatest wits, and frequently
“elude and frustrate the most generous attempts †.” Many great
scholars whose natural and acquired abilities singularly furnished
and qualified them to make a clearer discovery, have laboured in
this field, *usque ad sudorem et pallorem*, even to sweat and paleness,
and done little more but entangle themselves, and the subject more
than before; this cannot but discourage new attempts.

And yet, without some knowledge of the *hability*, and subjective capacity of our souls to enjoy the good of the world to come, even in a state of absence from the body, a principal relief must be cut off from them, under the great and manifold trials they are to encounter in this evil world.

As for myself, I assure you, I am deeply sensible of the inequality of my shoulders to this burden; and have often thought (since I undertook it) of that grave and necessary caution of the poet ‡, to wield and poise the burden as *porters* use to do, before I undertook it. Zuinglius blamed Carolostadius (as some may do me) for undertaking the controversy of that age; because, saith he, *Non habet satis humerorum*; his shoulders are too weak for it.

And yet I know men's labours prosper not according to the art and elegance of the composure, but according to the divine blessing which pleaseth to accompany them. Ruffinus tells us of a learned *philosopher* at the *Council of Nice*, who stoutly defended his *thesis* against the greatest wits and scholars there, and yet was at last fairly vanquished by a man of no extraordinary parts: of which conquest the *philosopher* gave this candid and ingenuous account;—*Against words* (said he) *I opposed words; and what was spoken I over-*

* Τον εμὸν πεπλὸν ὅδεις πωδηνήτος ἀπεκαλύψεν.

† *Animam presentimentis acie vix, aut ne vix quidem assequimur; sed qualis sit futura, quomodo indagabimus? Laborant hic maxima ingenia, et caligo conatus etiam generosos non raro cludit.* Jos. Stern. de morte, cap. 20.

‡ *Sumite materiam vestris, qui scribitis, æquam,*

Viribus: et versate diu, quid ferre recusent,

Quid valeant humeri—

Horat. de arte poet. I. 37.

Examine well, ye writers, weigh with care

What suits your genius, what your strength can bear;

For when a well-proportion'd theme you chuse,

Nor words nor method will their aid refuse.

threw by the art of speaking: But when, instead of words, power came out of the mouth of the speaker, words could no longer withstand truth; nor man oppose the power of God.

O that my weak endeavours might prosper under the influence of the like Spirit, upon the hearts of them that shall read this in-artificial, but well-meant discourse.

I am little concerned about the contempts and censures of fastidious readers. I have resolved to say nothing that exceeds sobriety, nor to provoke any man, except my dissent from his unproved dictates must be his provocation.

Perhaps there are some doubts and difficulties relating to this subject which will never fully be solved till we come to heaven. For man, by the fall, being less than himself, doth not understand himself, nor will ever perfectly do so until he be fully restored to himself; which will not be whilst he dwells in a body of sin and death. And yet it is to me past doubt, that this, as well as other subjects, might have been much more cleared than it is, if instead of the proud contendings of masterly wits for victory, all had humbly and peaceably applied themselves to the impartial search of truth.

Truth, like an orient pearl in the bottom of a river, would have discovered itself by its native lustre and radiancy, had not the feet of Heathen *philosophers*, cunning Atheists, and daring school *divines* disturbed and fouled the stream.

II. And as the difficulties of the subject are many, so many have been the interruptions and avocations I have met with, whilst it was under my hand: Which I mention for no other end but to procure a more favourable censure from you, if it appear less exact than you expected to find. Such as it is, I do with much respect and affection tender to your hands, humbly requesting the blessing of the Spirit may accompany it to your hearts. If you will but allow yourselves to think close to the matter before you, I doubt not but you may find somewhat in it apt both to inform your minds and quicken your affections. I know you have a multiplicity of business under your hands, but yet I hope your great concern makes all others daily to give place; and that how clamorous and importunate soever the affairs of the world be, you both can and do find time to sit alone, and bethink yourselves of a much more important business you have to do.

My friends, we are borderers upon eternity, we live upon the confines of the spiritual and immaterial world: we must shortly be associated with bodiless beings, and shall have, after a few days are past, no more concerns for meat, drink, and sleep, buying and selling, habitations and relations, than the angels of God now have. Besides, we live here in a state of trial: Man, (as Scaliger fitly calls

him,) is *utriusque mendi nexus*, One in whom both worlds do meet ; his body participates of the lower, his soul of the upper world ; hence it is that he finds such tugging and pulling this way and that way, upward and downward ; both worlds, as it were, contending for this invaluable prize, the precious soul. All Christ's ordinances are instituted, and his officers ordained for no other use or end but the salvation of souls. Books are valuable according to their conducibility to this end : how rich a reward of my labours shall I account it, if this treatise of the soul may but promote the sanctification and salvation of any reader's soul.

To your hands I first tender it : it becomes your property, not only as a debt of justice, the fulfilling of a promise made you long since, upon your joint and earnest desires for the publication of it ; but, as an acknowledgment of the many favours I have received from you : To one of you I stand obliged in the bond of relation, and under the sense of many kindnesses, beyond whatever such a degree of relation can be supposed to exact.

You have here a succinct account of the nature, faculties and original of the soul of man, as also of its infusion into the body by God, without intitling himself to the guilt and sin resulting from that their union.

You will also find the breath of your nostrils to be the *nexus*, tie, or bond, which holds our souls and bodies in personal union ; and that, whilst the due crasis and temperament of the body remains, and breath continues, your souls hang, as by a weak and slender thread, over the state of a vast eternity in heaven or in hell ; which will inform you both of the value of your breath, and the best way of improving it, whilst you enjoy it.

The immortality of the soul is here asserted, proved, and vindicated from the most considerable objections ; so that it will evidently appear to you, by this discourse, you do not cease to *be*, when you cease to *breathe* : and, seeing they will overlive all temporal enjoyments, they must necessarily perish as to all their joys, comforts, and hopes, (which is all the death that can be incident to an immortal spirit,) if they be not in the proper season secured and provided of that never-perishing food of souls, God in Christ, their portion for ever.

Here you will find the grounds and reasons of that strong inclination, which you all feel them to have to your bodies, and the necessity notwithstanding that, of their divorce, and separation from their beloved bodies ; and that it would manifestly be to their prejudice, if it should be otherwise : and to overcome the unreasonable aversations of believers, and to bring them to a more becoming cheerful submission to the laws of death, whensoever the writ of

ejection shall be served upon them ; you will here find a representation of that blessed life, comely order, and most delightful employment of the incorporeal people inhabiting the city of God ; wherein, beside those sweet meditations which are proper to feast your hungry affections, you will meet with divers unusual, though not vain or unuseful, questions stated and resolved, which will be a grateful entertainment to your inquisitive and searching minds.

It is possible they may be censured by some as underminable and unprofitable curiosities ; but as I hate a presumptuous intrusion into unrevealed secrets, so I think it is a weakness to be discouraged in the search of truth, so far as it is fit to trace it, by such damping and causeless censures. Nor am I sensible I have in any thing transgressed the bounds of Christian sobriety, to gratify the palate of a nice and delicate reader.

I have also here set before the reader an idea or representation of the state and case of damned souls, that, if it be the will of God, a seasonable discovery of hell may be the means of some men's recovery out of the danger of it ; and close up the whole with a demonstration of the invaluable preciousness of souls, and the several dangerous snares and artifices of Satan, their professed enemy, to destroy and cast them away for ever.

This is the design and general scope of the whole, and of the principal parts of this treatise. And, O that God would grant me my heart's desire on your behalf, in the perusal of it ! Even that it may prove a sanctified instrument in his hand both to prepare you for, and bring you in love with the unbodied life, to make you look with pleasure into your graves, and die by consent of will, as well as necessity of nature. I remember Dr. Stoughton, in a sermon preached before king James, relates a strange story of a little child in a shipwreck, fast asleep upon its mother's lap, as she sat upon a piece of the wreck amidst the waves ; the child being awaked with the noise, asked the mother what those things were ? She told it, They were drowning waves to swallow them up. The child, with a pretty smiling countenance, begged a stroke from its mother to beat away those naughty waves, and chide them as if they had been its play-mates. Death will shortly shipwreck your bodies ; your souls will sit upon your lips ready to expire, as they upon the wreck ready to go down. Would it not be a comfortable and most becoming frame of mind, to sit there with as little dread, as this little one did among the terrible waves ? Surely, if our faith hath but first united us with Christ, and then loosed our hearts off from this enchanting and ensnaring world, we might make a fair step towards this most desirable temper ; but unbelief and earthly-mindedness make us loth to venture.

I blush to think, what bold adventures those men made, who,

upon the contemplation of the properties of a despicable stone first adventured quite out of sight of land, under its conduct and direction, and securely trusted both their lives and estates to it, when all the eyes of heaven were veiled from them, amidst the dark waters, and thick clouds of the sky, when I either start, or at least give an unwilling shrug, when I think of adventuring out of the sight of this world, under the more sure and steady direction and conduct of faith and the promises. To cure these evils, in my own and the reader's heart these things are written, and in much respect and love tendered to your hands, as a testimony of my gratitude, and deep sense of the many obligations you have put me under. That the blessing of the Spirit may accompany these discourses to your souls, afford you some assistance in your last and difficult work, of putting them off at death with a becoming cheerfulness, saying in that hour, Can I not see God till this flesh be laid aside in the grave? must I die before I can live like myself? then die my body, and go to thy dust, that I may be with Christ. With this design, and with these hearty wishes, dear and honoured cousin, and worthy friends, I put these discourses into your hands, and remain,

Your most obliged

kinsman and servant,

JOHN FLAVEL.

THE PREFACE.



AMONG many other largesses and rich endowments, bestowed by the Creator's bounty upon the *soul of man*, the * *sentiments* and impressions of the world to come, and the ability of *reflection and self-intuition*, are peculiar, invaluable, and heavenly gifts. By the former, we have a very great evidence of our own immortality, and designation for nobler employments and enjoyments than this embodied state admits. And by the latter we may discern the agreeableness of our hearts, and therein the validity of our title to that expected blessedness.

But these heavenly gifts are neglected and abused all the world over. Degenerate souls are every where fallen into so deep an oblivion of their excellent original, spiritual and immortal nature, and alliance to the Father of spirits; that (to use the upbraiding expression of a great † philosopher) "they seem to be buried in their bodies, as so many silly worms that lurk in their holes, are loth to peep forth, and look abroad."

So powerfully do the cares and pleasures of this world charm all, (except a small remnant of regenerate souls) that nothing but some smart stroke of calamity, or terrible messengers of death can startle them; (and even those are not always able to do it,) and when they do, all the effect is but a transient glance at another, and an unwilling shrug to leave this world, and so to sleep again. And thus the impressions and sentiments of the world to come (which are the natural growth and offspring of the soul) are either stifled and suppressed, as in Atheists; or borne down by impetuous masterly lusts, as in Sensualists.

And for its self-reflecting and considering power, it seems in many to be a power received in vain. It is with most souls as it is with the eye, which sees not itself, though it sees all other objects. There be those that have almost finished the course of a long life, (wherein a great part of their time hath lain upon their hands, as

* We have demonstrated from the common consent of all nations and people since the creation of the world, especially from the consent of the good and learned, that the human soul is incorruptible and immortal; and that therefore it survives the corrupted body, that it may be for ever either rewarded for good actions, or punished for bad actions. *Zanch. on the immortality of the soul.*

* Η δὲ δειλὴ ψυχὴ καλῶς ζυγμένη ἐν σώματι ὡς ἐρπείων νηθεὶ εἰς φωλῆον, φιλεῖ τὸ φωλῆον, &c. Max. Tyr. Diss. 41.

a cheap and useless commodity, which they knew not what to do with) who never yet spent one solemn entire hour in discourse with their own souls *. What serious heart doth not melt into compassion over the deluded multitude, who are mocked with dreams, and perpetually busied about trifles? Who are, (after so many frustrated attempts both of their own, and all past ages) eagerly pursuing the fleeting shadows, who torture and rack their brains to find out the natures and qualities of birds, beasts, and plants; indeed any thing rather than their own souls, which are certainly the most excellent creatures that inhabit this world. They know the true value and worth of other things, but are not able to estimate the dignity of that high-born spirit that is within them. A spirit which (without the addition of any more natural faculties or powers, if those it hath be but sanctified and devoted to God) is capable of the highest perfections and fruitions, even complete conformity to God, and the satisfying visions of God throughout eternity. They herd themselves with beasts, who are capable of an equality with angels. O what compassionate tears must such a consideration as this draw from the eyes of all that understand the worth of souls!

As for me it hath been my sin, and is now the matter of my sorrow, that whilst myriads of souls, (of no higher original than mine) are some of them beholding the highest Majesty in heaven, and others giving all diligence to make sure their salvation on earth, I was carried away so many years in the course of this world, (like a drop with the current of the tide) wholly forgetting my best self, my invaluable soul; whilst I prodigally wasted the stores of my time and thoughts upon vanities, that long since passed away as the waters which are remembered no more †. It shall be no shame to me to confess this folly, since the matter of my confession shall go to the glory of my God. I studied to know many other things, but I knew not myself. It was with me as with a servant to whom the master committed two things, *viz.* the *child*, and the *child's clothes*; the servant is very careful of the clothes, brushes and washes, starches and irons them, and keeps them safe and clean, but the child is forgotten and lost. My body which is but the garment of my soul, I kept and nourished with excessive care, but my soul was long forgotten, and had been lost for ever, as others

* *Ita est ista vita mortalis, ubi homo caritati similis factus est: dies ejus velut umbra praterunt.* Aug. de Civ. lib. 21. c. 24.

† Saints after their hearts are renewed by repentance, are not ashamed to acknowledge their ignominious faults, to the glory of God. For nothing is lost to us that redounds to his praise, who, pardoning our sins, transfers us from misery to happiness. *Brightman on Cant. p. 12.*

daily are, had not God roused it, by the convictions of his Spirit, out of that deep oblivion and deadly slumber.

When the God that formed it, out of free grace to the work of his own hands, had thus recovered it to a sense of its own worth and danger, my next work was to get it united with Christ, and thereby secured from the wrath to come; which I found to be a work difficult to effect, if it be yet effected) and a work of time to clear, though but to the degree of good hope through grace.

And since the hopes and evidences of salvation began to spring up in my soul, and settle the state thereof, I found these three great words, viz. *Christ*, *soul*, and *eternity*, to have a far different and more awful sound in my ear, than ever they used to have. I looked on them from that time, as things of the greatest certainty and most awful solemnity. These things have laid some weight upon my thoughts, and I felt, at certain seasons, a strong inclination to sequester myself from all other studies, and spend my last days, and most fixed meditations upon these three great and weighty subjects.

I know the subject matter of my studies and enquiries (be it never so weighty) doth not therefore make my meditations and discourse upon it great and weighty; nor am I such a vain *opinionator*, as to imagine my discourses every way suitable to the dignity of such subjects; no, no, the more I think and study about them, the more I discern the indistinctness, darkness, crudity, and confusion of my own conceptions, and expression of such great and transcendent things as those; but *In magnis voluisse sat est*, I resolved to do what I could; and accordingly some years past I finished and published, in two parts, the *Doctrine of Christ*; and by the acceptance and success the Lord gave that, he hath encouraged me to go on in this second part of my work, how unequal soever my shoulders are to the burden of it.

The *nature*, *original*, *immortality*, and *capacity*, of mine own soul, for the present lodged in and related to this vile body, destined to corruption; together with its *existence*, *employment*, *perfection*, *converse with God*, and other *spirits*, both of its own, and of a superior rank and order: when it shall (as I know it shortly must) *put off this its tabernacle*; these things have a long time been the matters of my limited desires to understand, so far as I could see the pillar of fire (God in his word) enlightening my way to the knowledge of them. Yea, such is the value I have for them, that I have given them the next place in my esteem, to the knowledge of Jesus Christ, and my interest in him.

God hath formed me, as he hath other men, a *prospecting creature*. I feel myself yet uncentered, and short of that state of rest

and satisfaction to which my soul, in its natural and spiritual capacity, hath a designation. I find that I am in a continual motion towards my everlasting abode, and the expence of my time; and many infirmities tell me that I am not far from it: by all which I am strongly prompted to look forward, and acquaint myself as much as I can, with my next place and employment. I look with a greedy and inquisitive eye that way.

Yet would I not be guilty of an unwarrantable curiosity in searching into revealed things; how willing soever I am to put my head by faith into the world above, and to know the things which Jesus Christ hath purchased and prepared for me, and all the rest that are waiting for his appearance and kingdom, I feel my curiosity checked and repressed by that elegant *paronomasia*, Rom. xii. 3. *Μη υπερφρονειν πα, ο δει φρονειν, αλλα φρονειν εις το σωφρονειν*, In all things I would be wise unto sobriety. I groan under the effects of Adam's itching ambition to *know*, and would not by repeating his sin, increase my own misery; nor yet would I be scared, by his example, into the contrary evil of neglecting the means God hath afforded me, to know all that I can of his revealed will.

* The helps philosophy affords in some parts of this discourse are too great to be despised, and too small to be admired. I confess I read the definitions of the soul given by the ancient philosophers with a compassionate smile. When Thales calls it *a nature without repose*; Asclepiades, *an exercitation of sense*! Hesiod, *a thing composed of earth and water*: Parmenides, *a thing composed of earth and fire*; Galen saith it is *heat*; Hippocrates, *a spirit diffused through the body*; Plato, *a self-moving substance*; Aristotle calls it *Entelechia, that by which the body is moved*: If my opinion should be asked which of all these definitions I like best, I should give the same answer which Theocritus gave an ill poet, repeating many of his verses, and asked which he liked best; *Those (said he) which you have omitted*. Or if they must have the garland as the prize they have shot for, let them have it upon the same reason that was once given to him that shot wide.—*Difficilius est toties non attingere*,—Because it was the greatest difficulty to aim so often at the mark, and never come near it. One word of God gives me more light than a thousand such laborious trifles. As Cæsar was best able to write his own *commentaries*, so God only can give the best account of his own creature, on which he hath impressed his own image.

Modern philosophers, assisted by the divine oracles, must needs come closer to the mark, and give us a far better account of the

* For to whom is the truth known with certainty without God? or God without Christ? or Christ explored without the Spirit? or the Spirit vouchsafed without faith?—*Tertullian on the soul*.

nature of the soul. Yet I have endeavoured not to cloud this subject with their controversies, or abstruse notions; remembering what a smart but deserved check, Tertullian gives those, *Qui Platonium et Aristotelicum Christianismum produciunt Christianis*. Words are but the servants of matter, I value them as merchants do their ships, not by the gilded head and stern, the neatness of their mould, or curious flags and streamers, but by the soundness of their bottom, largeness of their capacity, and richness of their cargo and loading. The quality of the subject necessitates, in many places, the use of scholastic terms, which will be obscure to the vulgar reader: but apt and proper words must not be rejected for their obscurity, except plainer words could be found that fit the subject as well, and are as fully expressive of the matter. The unnecessary I have avoided, and the rest explained as I could.

The principal fruits I especially aim at, both to my own and the reader's soul, are, That whilst we contemplate the freedom, pleasure, and satisfaction of that spiritual, incorporeal people, who dwell in the region of light and joy, and are hereby forming to ourselves a true scriptural idea of the blessed state of those disembodied spirits, with whom we are to serve and converse in the temple-worship in heaven; and come more explicitly and distinctly to understand the constitution, order, and delightful employments of those our everlasting associates; we may answerably feel the sound and inordinate love of this animal life sub-acted and wrought down; the frightful vizard of death drop off, and a more pleasing aspect appear; that no upright soul that shall read these discourses may henceforth be convulsed at the name of death, but cheerfully aspire, and with a pleasant expectation wait for the blessed season of its transportation to that blessed assembly. It is certainly our ignorance of the life of heaven, that makes us dote as we do upon the present life. There is a gloom, a thick mist overspreading the next life, and hiding, even from the eyes of believers, the glory that is there. We send forth our thoughts to penetrate this cloud, but they return to us without the desired success. We reinforce them with a sally of new and more vigorous thoughts, but still they come back in confusion and disappointment, as to any perfect account they can bring us from thence; though the oftener and closer we think, still the more we grow up into acquaintance with these excellent things.

Another benefit I pray for, and expect from these labours, is, that by describing the horrid estate of those souls which go the other way, and shewing to the living the dismal condition of souls departed in their unregenerate state, some may be awakened to a seasonable and effectual consideration of their wretched condi-

tion, whilst they yet continue under the means and among the instruments of their salvation.

Whatever the fruit of this discourse shall be to others, I have cause to bless God for the advantage it hath already given me. I begin to find more than ever I have done, in the separate state of sanctified souls, all that is capable of attracting an intellectual nature; and if God will but fix my mind upon this state, and cause my pleased thoughts about it to settle into a steady frame and temper, I hope I shall daily more and more depreciate and despise this common way of existence in a corporeal prison; and when the blessed season of my departure is at hand, I shall take a cheerful farewell of the greater and lesser elementary world, to which my soul hath been confined, and have an abundant entrance through the broad gate of assurance, unto the blessed, unembodied inhabitants of the world to come.

A

TREATISE

OF THE

SOUL OF MAN.

GEN. ii. 7.

And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

THREE things (saith * Athanasius) are unknown to men according to their essence, viz. *God, angels, and the souls* of men." Of the *nature* of the divine and high-born soul, we may say, as the learned † Whitaker doth of the way of its infection by *original sin*, "it is easier sought than understood, and better understood than explicated." And for its *original*, the most sagacious and renowned for wisdom amongst the ‡ ancient *philosophers* understood nothing of it. It is said of § Democritus, that "there is nothing in the whole workmanship of nature of which he did not write;" and in a more lofty and swelling *hyperbole*, they stile their eagle-eyed Aristotle, "the rule, yea, and miracle of nature; learning itself, the very son of knowledge:" yet both these are not only said, but proved by Lactantius to be learned ideots. How have the schools of Epicurus, and Aristotle, the Cartesians, and other sects of *philosophers* abused and troubled the world with a kind of *philosophical enthusiasm*, and a great many ridiculous fancies about the original of the soul of man! and when all is done

* *Tria sunt quæ secundum essentiam hominibus sunt æγνωσα, και αογισα, Deus, angelus, anima hominis.* Ath. in Tract. de defin.

† *Quæri facilius est quam intelligi, et melius intelligitur quam explicatur.*

‡ Plato doubted, Aristotle denied, and Galen derided the doctrine of the world's creation.

§ *Nihil est in toto opificio naturæ, de quo non scripsit Democritus.* And for Aristotle, they stiled him, *Regula naturæ, Naturæ miraculum, ipsa eruditio, sol scientiarum, Antistes literarum et sapientiæ.* Lactantius, lib. iii. cap. 17, 18.

three words of God, by the pen of his inspired Moses *, enlightens us more than all the subtle notions of the accidental concretion of atoms, their *materia subtilis*, and *anima mundi*, and the rest of their unintelligible fancies could ever do.

The account Moses gives us in this context, of the origin of the world, and of man the epitome of it, is full of sense, reason, congruity, and clearness; and such as renders all the essays of all the Heathen philosophers to be vain, inevident, self-repugnant, and inexplicable theories.

The inspired penman gives us, in this context, a compendious narrative of the world's creation, relating more generally the rude, inform, and indigested chaos; and then more particularly the specifying, and diversifying of the various beautiful beings, thence educed by the motion of the Spirit of God upon the face of the waters.

When the first matter was strictly created out of nothing, "the Spirit (as Moses excellently expresseth it, chap. i. 2.) † hovered, "or moved over it as a bird over her eggs, and, as it were, by "way of incubation, cherishing and influencing it," did thereby draw forth all the creatures into their several forms, and distinct particular natures, wherein we now, with delight and admiration, behold them.

In this manner and order was the stately fabric of the world produced and erected; but as yet, it remained as a fair and well-furnished house without an inhabitant. God had employed infinite wisdom and power about it, and engraven his name upon the meanest creature in it; but there was no creature yet made (except angels, the inhabitants of another city) to read the name and celebrate the praises of the Almighty Creator.

He therefore thought the world imperfect till there was a creature made that could contemplate, praise, and worship the Maker of it; for this very use and purpose was man created, that he might not only see, but consider the things he saw; discourse, and rationally collect out of them the things he saw not; and both praise, and love the Maker for, and in them all.

The palaces of princes are not beautified and adorned, to the intent men should pay their respects and honours to the walls, but to shew the grandeur and magnificence of the king, to whose per-

* Philosophy seeks or searches after truth, but theology finds it. *Jo. Picus Miran.*

† *רחף Motus est.* He moved; a metaphor taken from the action of the eagle, when she provokes her brood to the action of flying; and is applied by some to the communication of motion to the several parts of the planetary system. *Vid. Stokius on the word, and a Dissertation of Dr. Jennings on the place. Editor.*

son their honour is due, as * Athenagoras in his excellent apology for the Christians, speaks. The world is a glorious and magnificent pile, raised designedly to exhibit the wisdom and power of its Creator to the reasonable creature man, that from him God might receive the glory of all his other works. Of this creature man, the master-piece of all the visible world, (and therefore crowned king over it the first moment he was made, Psal. viii. 5.) Moses in the next place, gives us the account, both of his original, whence he came, and of his dignity, what he is. "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Where we find,

The original { I. Of the body } of man.
 { II. of the soul }

I. The original of the body of man: "Formed out of the dust of the ground." "Dust was its original matter; of dust was it made, and into dust it must be resolved, Gen. iii. 19. The consideration is humbling, and serves to tame the pride of man †," who is apt to dote upon his own beauty. Man's body was not made of heavenly matter, as the radiant sun, and sparkling stars: no, nor yet of the most precious and orient earthly matter: God did not melt down the pure and splendid gold and silver, or powder the precious pearls and sparkling diamonds, but he formed it of the vile and despicable dust.

We find that the sprinkling of dust upon new writing prevents many a foul blot: I am sure, the sprinkling of our original dust upon our minds by serious consideration, is the way to prevent many a proud boast.

However, the baseness of the matter, and coarseness of the stuff, serves to set off the admirable skill of the most wise and powerful Architect, who out of such mean, despicable materials, has fashioned so exact and elegant a piece. "The Lord God formed man out of the dust."

"The Lord God.] The name of God is here set down at full ‡,

* This world is indeed most beautiful, yet it is not the world itself that is to be adored, but that great Artificer, its Creator: even as your subjects, when applying to you for what they need, do not act so foolish a part as to overlook you their lords and princes, omitting all the honour due to you, and confining their regards to the magnificence of your palaces: but, on the contrary, viewing the fine structure of your palaces only by the by, they revere and honour yourselves before and above all things else. *Athen. Apol.*

† עָפָר מִן הָאָדָמָה *Pulverem tenuissimam ad domandam superbiam. Fagius.*

‡ יְהוָה אֱלֹהִים *Dominus Deus. Nomen Dei hic plenum est, propter hominis dignitatem. Nachm.*

to set forth the dignity of man," the subject matter wrought upon, as some conceive.

Formed.] Fashioned, or curiously moulded, and figured it*. The *Hebrew verb*, primarily signifies "to press, compress, or squeeze together; and by a *metalepsis*, by pressing or compressing, to mould or fashion, as the potter doth his clay." The Psalmist useth another word to express the artificial elegance of the body of man, Psal. cxxxix. 15, 16. רִקְמָתִי *acupictus sum*, I am embroidered, painted, or flourished as with a needle. We render it *curiously wrought*. Whatsoever beauty and comely proportion God hath bestowed by creation upon it, "it is all answerable to that excellent *idea*, or model † before conceived in his mind and purpose." All this care and cost was bestowed upon the body of man, which, when all is done, is but the case in which that inestimable jewel, the soul, was to be lodged. This therefore I must lay aside, and come to the more noble subject,

II. *The soul of man*: about which we have before us four things to ponder in this text, viz.

- | | |
|---|--------------------|
| (1.) The nature and property, | } the soul of man. |
| (2.) The descent, and original, | |
| (3.) The manner of infusion, | |
| (4.) The <i>nexus</i> , or bond that unites | |

(1.) The nature and property of it, a *living soul*. The word נֶפֶשׁ as also the Chaldee *Naphsha*; and the Greek ψυχή, have one and the same *etymology*, all signifying to breathe, or respire; not that the breath is the soul, but denoting the manner of its infusion by the breath of God, and the means of its continuation in the body, by the breath of our nostrils. God's breath infused it, and our breath continues it in union with the body. It signifies here the rational soul; and the *Hebrew* נֶפֶשׁ, a *soul*, hath a very near affinity with the word שָׁמַיִם the heavens; and indeed there is a nearer affinity betwixt the things, viz. soul and heaven, than there is betwixt the names.

The epithet חַיָּה which we translate *living*, the *Arabic* renders a *rational soul*, and indeed, none but a rational deserves the name of a living soul; for all other forms or souls, which are of an earthly extract, do both depend on, and die with the matter out of which they were educed; but this being of another nature, a spiritual and substantial being, is therefore rightly stiled, a *living soul*.

The *Chaldee* renders it, a *speaking soul*. And indeed, it deserves a remark, that the ability of speech is conferred on no other

* *Pressit יָעַר Compressit, et per Metalepsin, premendo et comprimendo formavit.*

† *Imaginem mente divina conceptam, quasi manu format. Fagius.*

soul but man's. Other creatures have apt and elegant organs : birds can modulate the air, and form it into sweet delicious notes, and charming sounds ; but no creature, except man, whose soul is of an heavenly nature and extraction, can articulate the sound, and form it into words, by which the notions and sentiments of one soul are in a noble, apt, and expeditious manner conveyed to the understanding of another soul. And indeed, what should any other creature do with the faculty or power of speech, without a principle of reason to guide and govern it ? It is sufficient to them that they discern each others meaning by dumb signs, much after the manner that we traded at first with the Indians ; but speech is proper only to a rational, or living soul, however, we render it a living, a rational, or a speaking soul, it distinguishes the soul of man from all other souls.

(2.) We find here the best account that ever was given of the origin of the soul of man, or whence it came, and from whom it derives its being. O, what a dust and pother have the disputes and contests of philosophers raised about this matter ! which is cleared in a few words in this scripture ; * “ God breathed into “ his nostrils the breath of life, and man became a living soul : ” which plainly speaks it to be the immediate effect of God's creating power. Not a result from matter ; no, results flow *e sinu materiæ*, out of the bosom of matter ; but this comes *ex halitu divino*, from the inspiration of God. That which is born of the flesh, is flesh ; but this is a spirit descending from the Father of spirits. God formed it, but not out of any pre-existent matter, whether celestial or terrestrial ; much less out of himself, as the † Stoicks speak ; but out of nothing. An high-born creature it is, but no particle of the Deity. The indivisible and immutable essence of God is utterly repugnant to such notions ; and therefore they speak not strictly and warily enough, that are bold to call it a ray or emanation from God.

A spirit it is, and flows by way of creation, immediately from the Father of spirits ; but yet is a spirit of another inferior rank and order.

(3.) We have also the account of the way and manner of its infusion into the body, viz. by the same breath of God which gave it

* He breathed the breath of life into man, to shew that man's soul is from an external cause by creation, and that at the same time, in being created, it is infused into the body. *Pol. Synops. on the place.*

† The Stoicks, saith Simplicius, called the soul *Μερος η μελος τῆς Θεᾶς*, i. e. a particle or member of the Deity ; and Seneca calls it, God dwelling in the human body, which comes near to *Θεὸς νε σαρκὶ φανερωθεὶς*, i. e. God manifested in the flesh.

its being. It is therefore a rational, scriptural, and justifiable expression of St. Augustine, *Creando infunditur, et infundendo creatur*; it is infused in creating, and created in infusing; though Dr. Brown* too slightly calls it a mere *rhetorical antimetathesis*. Some of the fathers, as Justin, Ireneus, and Tertullian, were of opinion, That the Son of God assumed a human shape at this time, in which afterwards he often appeared to the fathers, as a prelude to his true and real incarnation; and took dust or clay in his hands, out of which he formed the body of man, according to the pattern of that body in which he appeared: and that being done, he afterwards, by breathing, infused the soul into it. But I rather think it is an *anthropopathia*, or usual figure in speech, by which the Spirit of God stoops to the imbecility of our understandings, "He breathed into his nostrils the breath of life;" Hebrew, *lifés*. But this plural word נְשָׁמָה notes rather the twofold life of man, in this world, and in that to come; or, "the several faculties and powers belonging to one and the same soul, viz. the intellective, sensitive, and vegetative offices thereof; than that there are more souls than one, essentially differing, in one and the same man; for that, (as † Aquinas truly saith,) is impossible." We cannot trace the way of the Spirit, or tell in what manner it was united with this clod of earth. But it is enough, that he who formed it, did also unite, or marry it to the body. This is clear, not by way of natural resultancy from the body, but by way of inspiration from the Lord; not from the warm bosom of matter, but from the breath of its Maker.

4. *Lastly*, We have here the *nequs*, *copula*, the tie or band by which it is united with the body of man, viz. *The breath of his* (i. e. of man's) *nostrils*. It is a most astonishing mystery to see heaven and earth married together in one person; the dust of the ground, and an immortal spirit clasping each other with such dear embraces and tender love; such a noble and divine guest to take up its residence within the mean walls of flesh and blood. Alas, how little affinity, and yet what dear affection is found betwixt them!

Now, that which so sweetly links these two different natures together, and holds them in union, is nothing else but the breath of our nostrils, as the text speaks: it came in with the breath; whilst breath stays with us, it cannot go from us; and as soon as the breath departs, it departs also. All the rich elixirs and cordials in the world cannot persuade it to stay one minute after the breath is gone. One puff of breath will carry away the wisest, holiest, and

* *Religio Medici*, Sect. 36.

† *Impossibile est in uno homine esse plures animas per essentiam differentes; sed una tantum est anima; quæ vegetativæ, et sensitivæ, et intellectivæ officiis fungitur.* Aquin. 12. Q. 26. art. 2.

most desirable soul that ever dwelt in flesh and blood. When our breath is corrupt, our days are extinct, Job xvii. 1. "Thou takest away their breath, they die, and return to their dust," Psal. cxiv. 19.

Out of the text thus opened, arise two doctrinal propositions, which I shall insist upon, viz.

Doct. 1. *That the soul of man is of a divine original, created and inspired immediately by the Lord.*

Doct. 2. *That the souls and bodies of men are linked, or knit together, by the feeble band of the breath of their nostrils.*

In the prosecution of these two propositions, many things will come to our hands, of great use in religion; which I shall labour to lay as clearly and orderly to the reader's understanding, and press as warmly upon his heart as I can. And first,

Doct. 1. *That the soul of man is of a divine original, created and inspired immediately by the Lord.*

In this first proposition, two things are to be distinctly pondered, viz.

- | | |
|-----------------|----------------|
| 1. The nature | } of the soul. |
| 2. The original | |

Or, what it is, and from whence it came.

I. The first thing which arrests our thoughts, and requires their attention and exercise, is the *nature of the soul*, or what kind of being it is.

Those that are most curiously inquisitive into all other beings, and put nature upon the rack to make her confess her secrets, are in the mean time found shamefully slight and negligent in the study of themselves. Few there are that can prevail with themselves to sit down and think close to such questions as these. *What manner of being is this soul of mine? whence came it? why was it infused into this body? and where must it abide, when death has dislodged it out of this frail tabernacle?* There is a natural aversion in man to such exercises of thought as these, although in the whole universe of beings in this lower world, a more noble creature is not to be found*.

The soul is the most wonderful and astonishing piece of divine

* Therefore they who at any time have disputed concerning the soul, must be reckoned to have disputed not of a vain thing, that has nothing but a name, but about a very weighty subject, of the greatest moment, than which nothing under heaven is more excellent. *Zanch. on the soul.*

workmanship; it is no *hyperbole* to call it the breath of God, the beauty of men, the wonder of angels, and the envy of devils. One soul is of more value than all the bodies in the world.

The nature of it is so spiritual and sublime, that it cannot be perfectly known by the most acute and penetrating understanding, assisted in the search by all the aid philosophy can contribute.

It is not my design in this discourse to treat of the several faculties and powers of the soul, or to give you the rise, natures, or numbers of its affections and passions: but I shall confine my discourse to its general nature and original. And seeing "none can so well discover the nature of it, as he who is the author of it," as Tertullian* speaks, I therefore justly expect the best light from his words, though I will not neglect any other aid he is pleased elsewhere to afford.

† The soul is variously denominated from its several powers and offices, as the sea from the several shores it washes. I will not spend time about the several names by which it is known to us in scripture, but give you that description of it, with which my understanding is most satisfied, which take thus:

The soul of man is a vital, spiritual, and immortal substance, endowed with an understanding, will, The description and various affections; created with an inclination of the soul. to the body, and infused thereinto by the Lord.

In this description we have the two general parts into which I distributed this discourse: viz. its general nature, and divine original. The nature of the soul is expressed to us in these following terms.

I. *It is a substance.*

That is to say, not a *quality*, nor an *accident* inhering in another being, or subject; as whiteness doth in the snow: but a being by ‡ itself. Qualities and accidents have no existence of their own, but require another being, or subject to their existence; but the soul of man is a substantial being of itself, which will evidently appear upon the following grounds.

(1.) Because it is, in a strict and proper sense, created by God, "He formeth, or createth the spirit in man," Zech. xii. 1. To

* *Si quid de anima certandum est, ad Dei regulas dirigit: certe nullum alium potius animæ demonstrationem, quam Auctorem.* Tertul. de anima. &c.

† As it quickens the body, it is called *anima*, i. e. the life; as it exerts acts of the will, it is called *animus*, i. e. power of volition; as it is the subject of knowledge, it is called the mind; when it recollects, it is called the memory; when it judges right, it is called reason; as it produces breathing, it is called spirit. *Isider. Etym. v. 5.*

‡ The soul is a being by itself, i. e. it does not exist in any object as a part or form of it, depending on it, as to its being. *Colleg. Conimb. in lib. 11.*

him we are advised to "commit it, as to a faithful Creator," 1 Pet. iv. 19. The substantial nature of the soul is implied in the very notion of its creation; "for whatsoever is created, is a *substance*, an *ens par se* *. Accidents are not said to be created, but con-created;" the crasis of humours and results of matter are not substances created, but things rising in a natural way from created substances. They flow from, and as to their essence, depend upon pre-existent matter; but the soul was created out of nothing, and infused into the body after it was formed and organized; which evidenceth its substantial nature.

(2.) This evidenceth the soul to be a substance; that it can, and doth exist, and subsist by itself alone, when separated from the body by death, Luke xxiii. 43. "To-day shalt thou, (i. e. thy soul) be "with me in paradise," and Mat. x. 20. "Fear not them that kill "the body, but cannot kill the soul." Were the soul but an accident, a quality, or a result, he that kills the body must needs kill the soul too; as he that casts a snowball into the fire, must needs destroy the whiteness with the snow. Accidents fail and perish with their subjects: but seeing it is plain in these and many other scriptures, the soul doth not fail with the body; nothing can be more plain and evident, than that it is of a substantial nature.

When the Spaniards came first among the poor Indians, they thought the horse and his rider to be one creature; as many ignorant ones think the soul and body of man to be nothing but breath and body: whereas indeed, they are two distinct creatures, as vastly different in their natures as the rider and his horse, or the bird and his cage. While the man is on horseback, he moves according to the motion of the horse; and while the bird is incaged, he eats and drinks, and sleeps, and hops and sings in his cage. But if the horse fail and die under his rider, or the cage be broken, the man can go on his own feet, and the bird enjoy itself as well, yea, better in the open fields and woods, than in the cage; neither depend, as to being, or action, on the horse or cage.

(3.) Both scripture and philosophy consent in this, that the soul is the chief, most noble, and principal part of man, from which the whole man is, and ought to be denominated. So Gen. xlv. 26. "All the souls that came with Jacob into Egypt," i. e. all the persons; as the Latins say, *tot capita*, so many heads or persons. The apostle, in 2 Cor. v. 8. seems to exclude the body from the notion of personality, when he saith, *We are willing rather to be absent*

* *Quicquid a Deo proprie creatum est; accidentia enim non dicuntur creari, sed con-creari.* Polani Synt. p. 319.

from the body, and to be present with the Lord: That *we*, a term of personality is there given to the soul, exclusively of the body, for the body cannot be absent from itself: But *we*, that is, the souls of believers, may be both absent from it, and present with Christ.

To this we may add, 2 Cor. iv. 16. where the soul is called the *man*, and the *inner man* too, the body being but the external face, or shadow of the man. And to this *philosophers* agree. The best *philosophers* are so far from thinking that the body is the substantial part of man, and the soul a thing dependent on it, that contrarily they affirm, that the body depends upon the soul*, and that it is the soul that conserves and sustains it; and that the body is in the soul, rather than the soul in the body, and that which is seen not the man, but that is the man which is invisible, that the body might be killed and the man not hurt; meaning the soul, which only deserves the name of man. Now if it be the chief part of man, and that which is only worthy the name of man, and from which therefore the whole is and ought to be denominated a man; if it be so far from depending on the body, or being contained within the body, that the body rather depends upon it, and is in it, then surely the soul must be, what we describe it to be, a substantial *being*.

(4.) It is past all controversy, that the soul is a *substance*, because it is the subject of properties, affections and habits; which is the very strict and formal notion of a substance. All the affections and passions of hope, desire, love, delight, fear, sorrow, and the rest, are all rooted in it, and springing out of it; and for habits, arts and sciences†, it is the soul in which they are lodged and seated. Having once gotten a promptitude to act, either by some strong, or by some frequently repeated acting, they abide in the soul, even when the acts are intromitted, as in sleep, a navigator, scribe, or musician, are really artists, when they are neither sailing, or writing, or playing; because the habits still remain in their minds, as is evident in this, that when they awake, they can

* The soul preserves and sustains the animated body, but when it leaves the body, the nature of an animated body subsists no more: the soul exists not in the body, as in a place, seeing it cannot be circumscribed by place. The whole soul pervades the whole body; nor is there any part of it, in which it is not present: for it is not contained in the body, but rather itself contains the body; neither is it in the body, as in a vessel or bottle, but rather the body is in it. *Nys. on the soul*, b. 2. c. 11. *ἐκ ἐστὶν ἄνθρωπος τὸ ὁραζόμενον*, i. e. That which is seen is not the man, but every man's soul is himself.

† The soul is the subject and seat of all the virtues and vices, arts and sciences. *Buchan. loc. com. p. 86.*

perform their several works, without learning the rules of their art anew.

II. *The soul is a vital substance, i. e.*

A substance which hath an essential principle of life in itself; a living, active being. A *living* soul, saith Moses in the text; and hereby it is distinguished from, and opposed to matter or body. The soul moves itself and the body too; it hath a self-moving virtue or power in itself; whereas the matter, or body is wholly passive, and is moved and acted, not by itself, but by this vital spirit, James ii. 26. "The body without the spirit is dead." It acts not at all, but as it is acted by this invisible spirit. This is so plain, that it admits of sensible proof and demonstration. Take mere matter, and compound or divide it, alter it, and change it how you will, you can never make it see, feel, hear, or act vitally without a quickening and actuating soul. Yet we must still remember, that this active principle, the soul, though it hath this vital power in itself, it hath it not from itself, but in a constant receptive dependence upon God, the first cause, both of its being and power.

III. *It is a spiritual substance.*

All substances are not gross, material, visible and palpable substances; but there are spiritual and immaterial, as well as corporeal substances, discernable by sight or touch. To deny this were to turn a downright Sadducee, and to deny the existence of angels and spirits, Acts xxiii. 8. The word *substance*, as it is applied to the soul of man, puzzles and confounds the dark understandings of some, that know not what to make of an immaterial substance, whereas in this place it is no more than *substare accidentibus* *, i. e. to be a subject in which properties, affections, and habits are seated and subjected. This is a spiritual substance, and is frequently in scripture called a spirit; "Into thy hands I commit my spirit," Luke xxiii. 46. "Lord Jesus receive my spirit," Acts vii. 59. and so frequently all over the scriptures. And the spirituality of its nature appears, (1.) By its descent, in a peculiar way, from the Father of spirits. (2.) In that it rejoiceth in the essential properties of a spirit. (3.) That at death it returns to that great Spirit who was its efficient and former.

(1.) It descends, in a peculiar way, from the Father of spirits, as hath been shewn in the opening of this text. God stiles himself its Father, Heb. xii. 9. its former, Zech. xii. 1. It is true, he

* A substance in this use of the word, is that which depends not, in respect of its being, upon any fellow-creature as accidents and qualities do, whose being is by having their in-being in another fellow-creature as their subject; but this being, *the soul*, exists in itself.

giveth to all living things ζῶντι καὶ πνεύνῳ, life and breath, Acts xvii. 25. Other souls are from him, as well as the rational soul; but in a far different way and manner. They flow not immediately from him by creation, as this doth. It is said, Gen. i. 24, 27. "Let the earth bring forth the living creature after its kind;" but "God created man in his own image." Which seems plainly to make a specified difference betwixt the reasonable, and all other souls.

(2.) It rejoiceth in the essential properties of a spirit: For it is an incorporeal substance, as spirits are. It hath not *partes extra partes*, extension of parts; nor is it divisible, as the body is. It hath no dimensions and figures as matter hath; but is a most pure, invisible, and (as the acute Dr. Moore expresseth it) indiscernable substance. It hath the principle of life and motion in itself, or rather, it is such a principle itself, and is not moved as dull and sluggish matter is, *per aliud*, by another. Its efficacy is great, though it be unseen, and not liable to the test of our touch, as no spiritual substances are. "A spirit (saith Christ) hath not flesh and bones," Luke xxiv. 39. We both grant and feel, that the soul hath a love and inclination to the body, (which indeed is no more than it is necessary it should have) yet can we no more infer its corporiety from that love to the body, than we can infer the corporiety of angels from their affection and benevolent love to men. It is a spirit of a nature vastly different from the body in which it is immersed. *There is (saith a learned author *) no greater mystery in nature, than the union betwixt soul and body: That a mind and spirit should be so tied and linked to a clod of clay, that while that remains in a due temper, it cannot by any art or power free itself!—What so much a-kin are a mind and a piece of earth, a clod and a thought, that they shall be thus affixed to one another?*

Certainly, the heavenly pure bodies do not differ so much from a dunghill, as the soul and body differ. They differ but as more pure and less pure matter; but these, as material, and immaterial. If we consider wherein consists the being of a body, and wherein that of a soul, and then compare them, the matter will be clear.

We cannot come to an apprehension of their beings, but by considering their primary passions and properties, whereby they make discovery of themselves. The first and primary affection of a body † (as is rightly observed) is that extension of parts whereof it is compounded, and a capacity of division, upon which, as upon the

* Mr. How's Fun. Serm. p. 9, 10.

† Philosophical Essay, p. 2. § 2. p. 59.

fundamental mode, the particular dimensions (that is, the figures) and the local motion do depend.

Again, for the being of our souls, if we reflect upon ourselves, we shall find that all our knowledge of them resolves into this, that we are beings conscious to ourselves of several kinds of cogitations; that by our outward senses we apprehend bodily things present; and by our imagination we apprehend things absent; and that we oft recover into our apprehension things past and gone, and, upon our perception of things, we find ourselves variously affected.

Let these two properties of a soul and body be compared, and upon the first view of a considering mind it will appear, that divisibility is not apprehension, or judgment, or desire, or discourse: That to cut a body into several parts, or put it into several shapes, or bring it to several motions, or mix it after several ways, will never bring it to apprehend, or desire. No man can think the combining of fire, and air, and water, and earth, should make the lump of it to know and comprehend, what is done to it, or by it. We see manifestly, that upon the division of the body, the soul remains entire and undivided. It is not the loss of a leg or arm, or eye, that can maim the understanding, or the will, or cut off the affections.

Nay, it pervades the body it dwells in, and is whole in the whole*, and in every part, which it could never do if it were material. Yea, it comprehends, in its understanding, the body or matter in which it is lodged; and more than that, it can, and doth form conceptions of pure spiritual and immaterial beings, which have no dimensions or figures; all which shew it to be no corporeal, but a spiritual and immaterial substance.

(3.) As it derives its being from *the Father of spirits*, in a peculiar way, and rejoiceth, in its spiritual properties: So at death it returns to *that great Spirit* from whence it came. It is not annihilated, or resolved into soft air, or sucked up again by the element of fire, or caught back again into the soul of the world, as some have dreamed; but it returns to God who gave it, to give an account of itself to him, and receive its judgment from him. "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it," Eccl. xii. 7. Each part of man to its like, dust to dust, and spirit to spirit. Not that the soul is resolved into God, as the body is into earth: but as God created it a rational spirit, conscious to itself of moral good and evil, so when it

* Understand it negatively, that the soul is not in the parts of the body *per partes*, part in one part, and part in another, seeing it is indivisible, and hath no parts.

hath finished its time in the body, it must appear before the God of the spirits of all flesh, its Arbiter and final Judge.

By all which we see, that as it is elevated too high on the one hand, when it is made a *particle of God himself*; not only the creature, but a part of God, as * Plutarch and Philo Judeus †, and others have termed it; (spirit it is, but of another and inferior kind :) So it is degraded too low, when it is affirmed to be matter, though the purest, finest, and most subtle in nature; which approacheth nearest to the nature of spirit. A spirit it is, as much as an angel is a spirit, though it be a spirit of another *species*. This is the name it is known by throughout the scriptures. In a word, it is void of mixture and composition; there are no jarring qualities, compound elements, or divisible parts in the soul, as there are in bodies; but it is a pure, simple, invisible, and indivisible substance, which proves its spirituality, and brings us to the fourth particular, viz.

IV. *It is an immortal substance.*

The simplicity and spirituality of its nature, of which I spake before, plainly shews us, that it is in its very nature designed for immortality; for such a being or substance as this hath none of the seeds of corruption and death in its nature, as all material and compounded beings have. It hath nothing within it tending to dissolution: No jarring elements, no contrary qualities are found in spirits as there are in other creatures of a mixed nature. Physicians and Philosophers have disputed and contended eagerly about the true causes of natural death; “† and whilst they have been contending about the way, they have come to the end.” The ingress of the soul is obscure, and its egress not clear. But this seems to be the thing in which they generally centre, that the expence and destruction of the § natural moisture, or radical balsam, as others call it, which is the oil that maintains natural heat, or the bridle that restrains that flame of life from departing, as others express it: this is the cause of natural death: Others||

* *Anima autem mentis participans facta, non solum Dei opus est, verum etiam pars: neque ab eo, sed de eo, et ex eo facta.* Plut. de Qu. Platon.

† *Quomodo credibile videtur tam exiguum mentem humanam membranula cerebri, aut cordi, haud amplis spatiis inclusam; totam cœli mundique magnitudinem capire, nisi illius divinæ felicitisquæ animæ particula esset indivisibilis?* Philo.

‡ *Litigamus de via, interim ad terminum rapimur.*

§ *Δει γὰρ λαβεῖν ὅτι τὸ ζῶον ἐστὶ φύσει υγρὸν καὶ θερμὸν καὶ τὸ ζῆν τοῖσιν. Τὸ δὲ γῆρας ψαλγρον, καὶ ξηρόν καὶ τὸ τεθνηκὸς φαίνεται γὰρ πρὸς. i. e.* For we must understand, that the animal hath a natural moisture and heat, which makes it to live. But old age drying up that moisture, and changing that heat into coldness, occasions death. *Aristotle, on long and short life.*

|| *Tum flammæ et micæ: calidum nativum corporis nostri in humido primigenio, ejus lumi-*

assign the unequal reparation of the parts of the body as the cause of death. But be it one or another, it is evident the soul, which consists neither of contrary qualities, nor of dissimilar parts, must be above the reach and stroke of death. For if the soul die, it must be either from some seeds, and principles of death and corruption within itself, or by some destructive power without itself. In itself you see there is no seed or principle of death; and if it be destroyed by a power without itself, it must be either by the stroke of some creature, or from the hand of God that first formed and created it: But the hand and power of no creature can destroy it; the creature's power reaches no farther than the body, Mat. x. 28. "They cannot kill the soul." And though the Almighty power of God, that created it out of nothing, can as easily reduce it to nothing; yet he will never do so. For besides the designation for eternity, which is discernible in its very nature, (as before was observed) and which speaks the intention of God to perpetuate the threatenings of eternal wrath, and promises of everlasting life, respectively made to the souls of men, as they shall be found in Christ, or out of Christ, puts it beyond all doubt that they shall never die; as will be more fully evidenced in the following discourse.

Well then, I hope so far our way is clear, in the search of the nature of the soul, that it is a *substance*, a *spiritual substance*, and being so, it is also an *immortal substance*. No doubt remains with me as to either of these. Let us then proceed to the consideration of its faculties and powers by which it may be yet more fully known, and we shall find that,

It is a vital, spiritual, and immortal substance, endued with an understanding.

This is the noble leading faculty of the soul: We are not distinguished from *brutes* by our senses, but by our *understanding*. As grace sets one man above another, so understanding sets the meanest man above the best of brutes. Strange and wonderful things are performed by the natural instinct and sagacity of beasts; but yet what is said of one, is true of them all, "God hath not imparted understanding to them," Job xxxix. 17. This is a jewel which adorns none but rational creatures, men and angels.

di substantia consumitur, non aliter quam in lampade oleum a flamma exhauritur. Heorni-us Aphor. 1. Tam diu durat vigor vitæ, quam diu stat calidum nativum, donec ad mortem fuerit devotum. Et quantum a calido et humido receditur, tantus ad mortem sit accessus. J. Bapt. Montan. Ortus nostri primordio, caloris es humoris nativi habent summum complementum, &c. Fernelius liber de spir. et. cal. Vergente ætate, inæqualis admodum sit reparatio, aliæ partes reparantur satis felicitur, sed aliæ ægre, et in pejus. Ut ab eo tempore corpora humana subiri incipiunt tormentum illud Mezentii, ut viva in amplexu mortuorum inmoriantur. Verulam, in additu Hist. vit. et. mort.

The understanding is a faculty of the reasonable soul by which a man apprehends and judges all intelligible things.

The object of it is *every being*, so far as it is true in itself, and apprehensible by man. It hath a two-fold use in the life of man, viz.

(1.) To distinguish truth from error and falsehood. By this candle of the Lord, lighted up in the soul of man, he may discern betwixt duty and sin, good and evil: It is the eye of the soul, by which it seeth the way in which we should go, and the dangerous precipices that are on either side. It is the soul's *taster*, and discerns wholesome food from baneful poison, Job xii. 11. "Doth not the ear (i. e. the understanding by the *ear*) try words, as the mouth tasteth meat?" It brings all things as it were in the lump before it, and then sorts them, and orderly ranks them into their proper *classes* of *lawful* and *unlawful*, necessary and indifferent, *expedient* and *inexpedient*, that the soul may not be damnified by mistaking one for another. And this judgment of discretion every man must be allowed for himself. No man is obliged to shut the eyes of his own understanding, and follow another man blind-fold.

(2.) To direct and guide us in our practice. This faculty is by philosophers rightly called το ἡγεμονικόν, *the leading faculty*; because the will follows its practical dictates. It sits at the helm, and guides the course of the soul; not impelling, or rigorously enforcing its dictates upon the will; for the will cannot be so imposed upon; but by giving it a directive light, or pointing, as it were, with its finger, what it ought to chuse, and what to refuse.

To this faculty belong two other excellent and wonderful powers of the soul, viz.

1. Thoughts. | 2. Conscience.

1. The power or ability of cogitation; "** Thoughts* are properly the actings and agitations of the mind, or any actual operation of the understanding." They are the musings of the mind, which are acted in the speculative part of the understanding. It is observable that the † Hebrew word שׁוּחַ *suach*, which is used for meditation, or thinking, signifies both to think and to speak in the mind. When the understanding, or mind resolves, and meditates the things that come into it, that very meditation is an inward speaking, or hidden word in the heart, Deut. xv. 9. "Be-ware, lest there be a thought in thy wicked heart," as some ren-

* ΔΙΑΝΟΙΑ, cogitatio est mentis agitatio Pas. vel actio mentis. Zanch.

† שׁוּחַ cum puncto sinistro, locutus est ore, aut corde: et διαλογίζομαι est sermonari intra se, i. e. apud se in animis suis. Mat. xxi. 25.

der it: In the Hebrew it is דבר עם לבבך “a word in thy heart.” So Mat. ix. 3, 4. ΕΙΠΟΝ ΕΙ ΑΥΤΟΙΣ, “they spake within themselves,” i. e. “they thought in their hearts.” The objects presented to the mind are the companions with whom our hearts talk and converse.

Thoughts are the figments and creatures of the mind: They are formed within it, in multitudes innumerable. The power of cogitation is in the mind, yea, in the spirit of the mind.

* The fancy indeed, whilst the soul is embodied, ordinarily, “and for the most part presents the appearances and likenesses of “things to the mind;” but yet it can form thoughts of things which the fancy can present no image of, as when the † soul thinks of God, or of itself. This power of cogitation goes with the soul, and is rooted in it when it is separated from the body; and by it we speak to God, and converse with *angels*, and other spirits in the unbodied state, as will be more fully opened in the process of this discourse.

2. The *conscience* belongs also to this faculty; for it being the judgment of a man upon himself, with respect or relation to the judgment of God, it must needs belong to the understanding part or faculty. “*Thoughts* are formed in the *speculative*, but † *conscience* belongs to the practical understanding.” It is a very high and awful power; it is *solo Deo mi nor*, and rides (as Joseph did) in the second chariot; the next and immediate officer under God. He saith of conscience with respect to every man, as he once said of Moses with respect to Pharaoh. “See I have made thee a “god to Pharaoh,” Exod. vii. 1. The voice of conscience is the voice of God; for it is his vicegerent and representative. *What it binds on earth, is bound in heaven: and what it looseth on earth is loosed in heaven.* It observes records, and bears witness of all our actions; and acquits and condemns, as in the name of God, for them. Its consolations are most sweet, and its condemnations most terrible: so terrible, that some have chosen death, which is the king of terrors, rather than to endure the scorching heat of their own consciences. The greatest deference and obedience is due to its command, and a man had better § endure any rack or torture in the world, than incur the torments of it. It accompanies us as our

* *Phantasia menti offert phantasmata.* Picol.

† When we think of God, saith *Max. Tyr. Diss.* 1. we must think of nothing material, μητε μεγεθος, μητε χρωμα, μητε αλλο τι υλης παθος, i. e. Neither magnitude nor colour, nor any other property of matter.

‡ *Judicium appello conscientiam, ut ad intellectum eam pertinere ostendam.* Ames.

§ What deaths would I not chuse? What punishment would I not undergo? Yea, into what vault of hell would I not rather chuse to be thrown, than to witness against my conscience?

shadow wherever we go: and when all others forsake us, (as at death they will) conscience is then with us, and is then never more active and vigorous than at that time. Nor doth it forsake us after death; but where the soul goes, it goes, and will be its companion in the other world for ever. How glad would the damned be if they might but have left their consciences behind them, when they went hence! But as * Bernard rightly says, "It is both witness, judge, tormentor, and prison;" it accuseth, judgeth, punisheth, and condemneth.

And thus briefly of the understanding, which hath many offices, and as many names from those offices.

It is sometimes called *wit*, *reason*, *understanding*, *opinion*, *wisdom*, *judgment*. And why we bestow so many names upon one and the same faculty, the learned *author* of that small, but excellent † tract *de anima*, gives this true and ingenious account.

*The wit, the pupil of the soul's clear eye,
And in man's world the only shining star,
Looks in the mirror of the fantasy,
Where all the gatherings of the senses are;
And after by discoursing to and fro,
Anticipating and comparing things,
She doth all universal natures know,
And all effects into their causes brings.*

*When she rates things, and moves from ground to ground,
The name of reason she obtains by this:
But when by reason she the truth hath found,
And standeth fix'd, she understanding is.
When her assent she lightly doth incline
To either part, she is opinion light:
But when she doth by principles define
A certain truth, she hath true judgment's sight.*

*And as from senses, reason's work doth spring:
So many reasons understanding gain;
And many understandings knowledge bring,
And by much knowledge wisdom we obtain.*

VI. God hath endued the soul of man not only with an *understanding* to discern, and direct, but also a *will* to govern, moderate, and over-rule the actions of life.

* *Ipsa judicat, ipsa imperat, ipsa observat, ipsa torter, ipsa carcer.* Bern. lib. de Conse. cap. 9.

† *Nosce teipsum*, p. 48, 49.

The will is a faculty of the rational soul, whereby a man either chuseth or refuseth the things which the understanding discerns and knows.

This is a very high and noble power of the soul. The understanding seems to bear the same relation to the will, as a grave counsellor doth to a great *prince*. It glories in two excellencies, viz.

1. Liberty.
2. Dominion.

1. It hath a freedom and liberty; it cannot be compelled and forced: Coaction is repugnant to its very nature *. In this it differs from the understanding, that the understanding is wrought upon *necessarily*, but the will acts *spontaneously*. This liberty of the will respects the choice, or refusal of the means for attaining those ends it prosecutes, according as it finds them more or less conducive thereunto. The liberty of the will must be understood to be in things natural, which are within its own proper sphere, not in things *supernatural*. It can move, or not move the *body*, as it pleases, but it cannot move towards *Christ*, in the way of faith, as it pleaseth; it can open or shut the hand or eye at its pleasure, but not the heart. True, indeed, it is not compelled, or forced to turn to God by supernatural grace, but in a way suitable to its nature, it is determined and drawn to Christ, Psal. cx. 3. It is drawn by a mighty power, and yet runs freely; Cant. i. 4. "Draw me, and "I will run after thee."

Efficacious grace, and victorious delight, is a thing very different from compulsive force. "Pelagius (as a late † author speaks) "at first gave all to nature, acknowledged no necessity of divine "grace; but when this proud doctrine found little countenance, "he called nature by the name of grace; and when that deceit "was discovered, he acknowledged no other grace but outward "instruction, or the benefit of external revelation, to discourse, "and put men in mind of their duty. Being yet driven farther, "he acknowledged the grace of pardon; and before a man could "do any thing acceptably, there was a necessity of the remission of "sin, and then he might obey God perfectly. But that not suf- "ficing, he acknowledged another grace, viz. the example of "Christ, which doth both secure our rule and encourage our "practice. And last of all, his followers owned some kind of in- "ternal grace, but they made that to consist in some illumination "of the understanding, or moral persuasion, by probable argu- "ments, to excite the will, and this not absolutely necessary, but

* Ελευθερία ἐξουσία αὐτοῦ πράγματος. i. e. It hath a free liberty of action. Zeno.

† Dr. Manton in Psal. cxix. v. 56.

“only for facilitation, as a horse to a journey, which otherwise a man might go on foot. Others grant the secret influences of God’s grace, but make the will of man a co-ordinate cause with God, namely, that God doth propound the object, hold forth inducing considerations; give some remote power and assistance; but still there is an indifferency in the will of man, to accept or refuse, as liketh him best.” Thus have they been forced to quit and change their ground; but still the pride of nature will not let men see the necessity of divine efficacious influences upon the will, and the consistency thereof with natural liberty.

(2.) Its dignity in its *dominion*, as well as in its liberty. The will hath an *empire*, and sceptre belonging to it; yea, a double empire, for it rules,

Imperium	1. Despoticum.	1. Over the body, <i>imperio despotico</i> , by way of absolute command.
	2. Politicum.	2. Over the other powers and passions of the soul, <i>imperio politico</i> , by way of <i>suasion</i> .

(1.) The will, like an absolute sovereign*, reigns over the body, i. e. its external members by way of absolute command. It saith, as the *centurion* did, I am in authority, and God hath put the many members of the body in subjection to me; I say to one, move, and it moves; to another, stop, and it stops; and to a third, do this, and it doth it. The obsequious members of the body, like so many servants, have their eyes waiting on the imperial commands of the will, and it is admirable to behold with what dispatch and speed they execute its commands, as if their obedient motions were rather concomitant than subsequent acts to the will’s mandates. Let it but command to have the windows of the body, open or shut, and it is done in a moment, in the twink of an eye; and so for the rest of the external senses and members, they pay it most ready obedience. Yet when I say, the will hath a *despotical*, and absolute sovereignty over the members, it must be understood with a double limitation. *First*, They are only at its beck for use and service; it can use them whilst well and rightly disposed; but it cannot perpetuate them, or restore them when indisposed. If the soul will the health and life of the body never so intensely and vehemently, it cannot keep off death one moment the longer from it. And, *Secondly*, Its sovereignty no way intrenches upon, nor interferes with the dominion of providence over the members of

* Man acts not by necessity of nature, but freely, namely in a rational way, that is by way of command; this command requires the final determination of the practical understanding, and while the efficacy of the command stands, the will is moved freely. *Camel. de volun. p. 50.*

the body, and the various motions of them. God hath reserved a sovereign, *negative voice* to himself, whatever decrees the will passes. Jeroboam stretches out his hand against the man of God to smite him; but God puts a *remora* in the very instant to the loco-motive faculty, that though he would never so fain, he could not pull in his hand again to him, 1 Kings xiii. 4. The will commands the service of the tongue, and charges it to deliver faithfully such or such words, in which, it may be, the ruin of good men may be imported; and when it comes to do its office, the tongue falters; and contrary to the command of the will, drops some word that discovers and defeats the design of the will, according to that in Job xii. 20. "He removeth away the speech of the trusty." This is its despotical and sovereign power over the external members of the body.

(2.) It hath a *political* power over the faculties and passions of the soul, not by way of absolute command, but by way of *suasion* and *insinuation*. Thus it can oft times persuade the understanding and thoughts to lay by this or that subject, and apply themselves to the study of another. It can bridle and restrain the affections and passions, but yet it hath no absolute command over the inner, as it hath over the outward man. Its weakness and inability to govern the inner man appears in two things, more especially remarkable, viz. 1. It cannot, with all its power and skill command and fetch off the thoughts from some subjects, which are set on, at some times, with extraordinary weight upon the soul. However, the thoughts may obsequiously follow its beck at some times, yea, for the most part; yet there are cases and seasons, in which its authority and persuasions cannot disengage one thought.

As (1.) When God hath to do with the soul, in the work of conversion, when he convinceth of sin and danger, and sets a man's evils in order before his eyes: These are terrible representations, and fain would the carnal will disengage the thoughts from such sad subjects, and strives by all manner of persuasions and diversions so to do, but all to no purpose, Psal. li. 3. "My sin is ever before me." The thoughts are fixed, and there is no removing of them. It may give them a little interruption, but they return with the more impetuous violence. And instead of gaining them off, they at last, or rather God by them gains over the will also.

(2.) When Satan hath to do with the soul, in the way of *temptation* and hellish *suggestion*: Look, as the carnal will opposes itself to the thoughts in the former case to no purpose; so that the sanctified will opposes itself to them in this case, oft-times with as little effect or success, as he that opposeth his weak breath to the strong current of a mighty river. Well were it, if the sanctified will

were now the master of the fantasy, and could controul the thoughts of the heart; but, like a mad horse, the *fancy* takes the bit in its teeth, and runs whither it pleaseth; the will cannot govern it. Think quite another way saith the *will*, turn thy thoughts to other things; but notwithstanding, the soul turneth a deaf ear to its counsels. 2. It cannot quiet and compose a raging conscience, and reduce it at its pleasure to rest and peace. This is the peculiar work of God. He only that stills the stormy seas, can quiet the distressed and tempestuous soul. The impotence of the will, in this case, is known to all that have been in those deeps of trouble. And this is the misery of the *devil* and the *damned*, that though they would never so fain, yet they cannot get rid of those tormenting impressions made upon them by their own trembling and condemning consciences. There would not be so many pale, sweating, affrighted consciencies on earth, and in hell, if the will had any command or power over them.

Tam frigida mens est.

Criminibus; tacita sudant præcordia culpa.

It is an horrible sight to see such a trembling upon all the members, such a cold sweat upon the panting bosom of a self-condemned, and wrath-presaging soul, in which it can, by no means relieve or help itself. These things are exempt from the liberty and dominion of the will of man; but notwithstanding these exemptions, it is a noble faculty, and hath a vastly extended empire in the soul of man; it is the door of the soul, at which the Spirit of God knocks for entrance. When this is won, the soul is won to Christ; and if this stand out in rebellion against him, he is barred out of the soul, and can have no saving union with it. The truth of grace is to be judged and discerned by its compliance with his call, and the measure of grace to be estimated by the degree of its subjection to his will.

VII. The soul of man is not only endued with an *understanding* and *will*, but also with *various affections* and *passions*, which are of great use and service to it, and speak the excellency of its nature. They are originally designed and appointed for the happiness of man, in the promoting and securing its chiefest good, to which purpose they have a natural aptitude: for the true happiness and rest of the soul not being in itself, nor in any other creature, but in God, the soul must necessarily move out of itself, and beyond all other created beings, to find and enjoy its true felicity in him. The soul considered at a distance from God, its true rest and happiness, is furnished and provided with *desire* and *hope* to carry it on, and quicken its motion towards him. These are the arms it is to stretch out towards him, in a state of absence from him. And seeing it is to meet with many obstacles, enemies, and difficulties,

in its course, which hinder its motion, and hazard its fruition of him, God hath planted in it, fear, grief, indignation, jealousy, anger, &c. to grapple with, and break through those intercurrent difficulties and hazards*. By these weapons in the hands of grace, it conflicts with that which opposes its passages to God, as the apostle expresseth that holy fret and passion of the Corinthians, and what a fume their souls were in by the gracious motion of the irascible appetite; 2 Cor. vii. 11. "For behold this self-same thing, that ye sorrowed after a godly sort; what carefulness it wrought in you, yea, what clearing yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge?" Much like the raging and struggling of waters, which are interrupted in their course by some dam or obstacle which they strive to bear down, and sweep away before them.

But the soul considered in full union with and fruition of God, its supreme happiness, is accordingly furnished with affections of love, delight, and joy, whereby it rests in him and enjoys its proper blessedness in his presence for ever. Yea, even in this life, these affections are in an imperfect degree exercised upon God, according to the prelibations and enjoyments it hath of him by faith, in its way to heaven. In a word,

The true uses, and most excellent ends for which these affections and passions are bestowed upon the soul of man, are to qualify it, and make it a fit subject to be wrought upon in a moral way of persuasions and allurements, in order to its union with Christ, (for by the affections, as Mr. Fenner rightly observes, the soul becomes marriageable, or capable of being espoused to him) and being so, then to assist it in the prosecution of its full enjoyment in heaven, as we heard but now.

But, alas, how are they corrupted and inverted by sin! The concupiscible appetite greedily fastens upon the creature, not upon God; and the irascible appetite is turned against holiness, not sin. But I must insist no farther on this subject here, it deserves an entire treatise by itself.

VIII. The soul of man hath, in the very frame and nature of it, an inclination to the body. There is in it a certain *pondus*, or inclination which naturally bends or sways it towards matter, or a body. There are three different natures found in living creatures, viz.

1. The brutal.
2. The angelical.

* *Passio animæ nihil aliud est quam motus appetitivæ virtutis prosecutione boni, vel fuga mali, i. e. A passion of the soul is nothing else but the motion of desire in seeking good, and shunning evil.*

3. The human.

(1.) The soul of a *brute* is wholly confined to, and dependent on the matter or body with which it is united. It is dedendent on it, both *in esse et in operari*, in its being and working; it is but a material form, which arises from, and perisheth with the body. "The soul of a brute, (saith a great person*) is no other than a fluid bodily substance, the more lively and refined part of the blood (called spirit) quick in motion, and from the arteries by the branches of the *carotides* carried to the brain; and from thence conveyed to the nerves and muscles, move the whole frame and mass of the body; and receiving only certain weak impressions from the senses, and of short continuance, hindered and obstructed of its work and motion, vanishes into the soft air."

(2.) An angel is a spirit free from a body, and created without an appetite or inclination to be embodied. The Stoicks call the angels *σώας ψυχας*, souly substances; and the *Peripatetics*, *formas abstractas*, abstract forms. They are spirits free from the fetters and clogs of the body.

"† An angel is a perfect soul, and an human soul is an imperfect angel." Yet angels have no such rooted disaffection to, and abhorrence of a body, but they have assumed, and can, in a ready obedience to their Lord's commands, and delight to serve him, assume bodies, for a time, to converse with men in them, i. e. ærial bodies in the figure and shape of human bodies. So we read, Gen. xviii. 2. *three men*, i. e. angels in human shape and appearance, stood by Abraham, and talked with him; and at Christ's sepulchre, Luke xxiv. "There appeared two men in shining garments." But they abide in these bodies, as we do in an inn, for a night, or short season; they dwell not in them as our souls in those houses of flesh, which we cannot put on and off at pleasure as they do; but as we walk in our garments, which we can put off without pain.

(3.) The human soul is neither wholly tied to the body, as the brutal soul is; nor created without inclination to a body, as angels are; but loves and inclines to it, though it can both live and act without it, when it is parted from it at death. The proof of this assertion, and the reasons why God created it with such an inclination, will, in their proper place, be more fully spoken to, in the following discourse. All that I shall add is, that in this, as well

* Lord Chief Justice Hale, in his treatise *de anima*, p. 56.

† *Angelus est anima perfecta, et anima est angelus imperfectus.* Bell. de ascen. mentis.

as in some other respects, our souls are made *a little lower than the angels*; but when they are unclothed of the body, and have received it again, in a new edition, a spiritual body, then they shall be *ἰσαγγελοι*, equal unto angels, in the way and manner of life and action.

Thus I have, as briefly as I could, dispatched the first thing propounded, viz. the nature of the soul, in the explication of these seven particulars: it is a substance, a vital, spiritual, and immortal substance, a substance endued with understanding, will, affections, and an inclination to the body. And now we are come to the

II. Branch, viz. *Its original and infusion.*

I. As to its original, I have described it to be immediately from God, in the way of creation: an honour done to no other living creature except angels. The world hath been troubled with a great many extravagant and wild notions about the original of the soul of man; a certain mark and argument of its apostasy from God. * “Solinus writes of one, who by a wound in the hinder part of his head, fell into such a degree of ignorance and oblivion, that he forgot his own name, and could not tell whether he had any name at all.” But oh! what a stunning blow did man receive by the fall, that he should forget the very Author of his being, and rather claim alliance, and derive the being of his soul from any thing than God; though it bears the very marks and characters of its divine Author and Father upon it! The principal errors about the origin of the soul (for that wild notion of Epicurus hath been laid so flat by the pens of many learned men, that it is a vanity to strike one blow more at it) may be reduced to these three heads.

(1.) Some affirm it to be by way of † *traduction*, or natural generation from the parents to the child. This opinion is very ancient; Tertullian, and divers of the Western Fathers, closed with it, as judging it the best expedient to solve the difficulties of the soul's taint and defilement with original sin. But antiquity is no passport for errors. The grey hairs of opinion, as one well notes, are then honourable, when they are found in the way of truth. Doctor Brown ‡ tells us, “He should rather incline to the creation, than the traduction of the soul, though either opinion,

* *Solinus refert de quodam, quod accepto vulnere in occipitio, ad tantam devenit ignorantiam, ut nesciret se habuisse nomen.* Augustodun. de Philosoph. Mundi, lib. iv. c. 24.

† *Datur agens physicum quod aliud esse non potest quam parens; qui ei seminis animam e materiæ sinu eliciat.* i. e. There is a physical agent which can be no other than the parent, who produces the soul of the seed from the bosom of matter.

‡ *Religio Medici*, Sect. 35.

“(saith he) will consist well enough with religion, did not one objection haunt him, and this is a conclusion from the equivocal and monstrous productions by unnatural copulation, as of a man and beast: for, if the soul of man, saith he, be not transmitted and transfused in the seed, why are not these productions merely beasts, but have also an impression and tincture of reason in as high a measure as it can evidence itself in those improper organs?”

Which way the doctor's judgment had inclined in this controversy, had been of no great consideration to the determination of it; though it is a pity we should lose his consent and company, for the sake of such a beastly objection as this, which haunts his mind: for if there be any such creatures that seem to have a tincture of reason, it is but a tincture, and a seeming, not a real tincture neither, which many other brutes have.

The doctor is too well acquainted with philosophy, and a man of too much reason to allow himself to think that such a production as he speaks of hath two natures and essential forms in one body, as of a man and a horse. He knows that every entity hath but one special essence, and can have no more, except he will place one and the same thing under divers species in the predicament of substance. And as there cannot be two distinct forms, so neither can there be a mixture of them in the *Centaur* or monstrous birth: for, *ex duobus entibus per se, non fit unum ens per se*. But he confesseth this *objection* was bred among the weeds and tares of his own brain, (a rank soil no doubt) and I am pretty confident he had weeded it out in his latter years; for I find this notion of the *Centaurs*, (that is, half horse, half man), put into its proper place among his vulgar errors, B. 1. chap. 4. And so I suppose that rub being out of the way, he returned again to us.

(2.) A second opinion was, That they were procreated by angels: and that which gave the ground, such as it is, to this opinion or fancy, is the similitude or resemblance which is found betwixt angels and the souls of men. But this fancy needs not any industry to overthrow it; for though it be certain there is a similitude and resemblance * betwixt angels and souls, both being immaterial and spiritual substances, yet angels neither propagate by generation, nor is it in their power to create the least fly or worm in the world, much less the soul of man, the highest and noblest, and most excellent being. Great power they have, but no creating power, that

* That is perfect which produces some other thing like itself: but substances that are immaterial, are far more perfect than those which are material; therefore, if these last make others like in kind to themselves, much more must angels be able to procreate some other incorporeal substances of an inferior nature, namely, the human soul. *B. Dionys. c. 4. de divinis nominibus.*

is God's incommunicable property; and procreate our souls they did not, for though they are spirits, yet spirits of another species.

(3.) A third sort there are, who deny that souls are created substances, and proceeded from God; but affirm withal, that he created them *simul, et semel*, together and at once, as the angels were, and not one by one, as men are born into the world. "Of this opinion was Plato, who thought all human souls to be created together before their bodies, and placed in some glorious and suitable mansions, as the stars; till, at last, growing weary of heavenly, and falling in love with earthly things, for a punishment of that crime, they were cast into bodies, as into so many prisons*." Origen sucked in this notion of the pre-existence of souls: and upon this supposition it was that Porphyry tells us, in the life of Plotinus, he blushed as often as he thought of his being in a body, as a man that lived in reputation and honour, blushes when he is lodged in a prison. The ground on which the Stoics bottomed their opinion was, the great dignity and excellency of the soul, which inclined them to think they had never been degraded and abased, as they are by dwelling in such vile bodies, but for their faults; and that it was for some former sins of theirs, that they slid down into gross matter, and were caught into a vital union with it; whereas, had they not sinned, they had lived in celestial and splendid habitations, more suitable to their dignity.

But this is a pure creature of fancy; for, (1.) No soul in the world is conscious to itself, of such a pre-existence, nor can remember when it was owner of any other habitation than that it now dwells in. (2.) Nor doth the scripture give us the least hint of any such thing. Some indeed would catch hold of that expression, Gen. ii. 2. "God rested the seventh day from all the works which he had made;" and it is true, he did so, the work of creation was finished and sealed up, as to any new species or kinds of creatures to be created; no other sort of souls will be created, than that which was at first: but yet God still creates individual souls, (*My Father worketh hitherto and I work*) of the same kind and nature with Adam's soul. And, (3.) For their detrusion into these bodies as a punishment of their sins in the former state; if we speak of sin in *individuals*, or particular persons, the scripture mentions none, either original or actual, defiling any soul in any other way but by its union with the body. Pre-existence therefore is but a dream.

But to me it is clear, that the soul receives not its beginning by

* Plato in *Timæo* finxit Deum omnes animas humanas ante corpora simul creasse, et incomparabilibus stellis constituisse; tum eas celestium rerum tædio, et terrenarum amore captas, ut tanti sceleris penas luerent, in corpora tanquam in carcerem conjectas.

traduction or generation; for that which is generable, is also corruptible; but the spiritual, immortal soul (as it hath been proved to be) is not subject to corruption. Nor is it imaginable how a soul should be produced out of matter, which is not endued with reason: or, how a bodily substance can impart that to another, which it hath not in itself. If it be said, the soul of the child proceeds from the souls of the parents, that cannot be; for spiritual substances are impartible, and nothing can be disjoined from them. “* And it is absurd to think the soul of Adam should spring from one original, and the souls of his offspring from another, whilst both his and theirs are of one and the same nature and species.” To all which let me add, That as the assertion of their creation is most reasonable, so it is most scriptural. It is reasonable to think and say, “† That no active power can act beyond, or above the proper sphere of its activity and ability.” But if the soul be elicited out of the power of matter, here would be an effect produced abundantly more noble and excellent than its cause. And as it is most reasonable, so it is most scriptural. To this purpose diverse testimonies of scripture are cited and produced by our divines, among which we may single out these four, which are of special remark and use; Heb. xii. 9. “Furthermore, we had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to [the Father of spirits] and live?” Here God is called the Father of spirits, or of souls, and that in an emphatical *antithesis*, or contradistinction to our natural fathers, who are called the fathers of our flesh, or bodies only. The true scope and sense of this text, is, with great judgment and clearness, given us by that learned and judicious divine, Mr. Pemble†, in these words; “[Nothing is more plain and emphatical than this antithesis; We receive our flesh and body from our parents, but our souls from God: if then we patiently bear the chastisements of our parents, who are the authors of the vilest part, and have the least right or power over us; with how much more equal a mind should we bear his chastisements, who hath the supreme right to us, as he is the Father and only giver of that which is most excellent in

* *Absurdum est aliunde esse animam nostram, aliunde animam Adæ: cum omnes sunt ejusdem speciei.* Zanch.

† *Nulla virtus activa agit ultra suum genus, sed anima intellectiva excedit totum genus, corporeæ naturæ, cum sit substantia spiritalis, &c.* Conimbr.

‡ Pemble de origine animæ, p. 56. *Nihil apertius et εμφατικωτερον ista Antithesi, carnem corpusque a parentibus, animas a Deo accipimus; quod si vilioris partis authores, et qui in nos minus juris habent, patienter castigantes ferimus; quanto æquiore animo feremus eum qui supremum in nos jus obtinet, utpote partis, quæ in nobis est præstantissima, unicus Dator Conditorque.*

“us, viz. our souls or spirits?”] Here it appears evident, that our souls flow not to us in the material channel of fleshly generation or descent, as our bodies do, but immediately from God, their proper Father, in the way of creation. Yet he begets them not out of his own essence or substance, as Christ, his natural Son, is begotten, but, *ἐκ μὴ οὐτιῶν*, out of nothing that had been before, as Theodoret well expresseth it. Agreeable hereunto is that place also in Zech. xii. 1. “The Lord which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him:” “* Where the forming of the spirit, or soul of man, is associated with these two other glorious effects of God’s creating power, namely, the expansion of the heavens, and laying the foundations of the earth:” all three are here equally assumed by the Lord, as his remarkable and glorious works of creation. He that created the one, did as much create the other.

Now the two former we find frequently instanced in scripture, as the effects of his creating power, or works implying the Almighty power of God; and therefore are presented as strong props to our faith, when it is weak and staggering for want of visible matter of encouragement, Isa. xl. 22. and xlii. 5. Jer. x. 12. Job ix. 8. Psal. civ. 2. q. d. Are my people in captivity, and their faith nonplussed and at a loss, because there is nothing in sight that hath a tendency to their deliverance, no prepared matter for their salvation? Why, let them consider who it was that created the heavens and the earth, yea, and their souls also, which are so perplexed with doubts, out of nothing; the same God that did this, can also create deliverance for his people, though there be no pre-existent matter to work it out of.

Add to this that excellent place of † Solomon, in Eccl. xii. 7. “Then shall the dust return to the earth, as it was; and the spirit to God who gave it.” Where he shews us what becomes of man, and how each part, of which he consists, is bestowed, and disposed of after his dissolution by death, and thus he states it: The two constitutive parts of man are a soul and a body: these two parts have two distinct originals: the body, as to its material cause, is dust; the soul, in its nature, is a spirit, and as to its origin, it

* *Testimonium satis clarum, quo docemur, pari passu hæc tria ambulare; expansionem cali, fundationem cæcæ, et formationem animæ rationalis.*

† Solomon resolves both the parts of man into their first principles; as therefore he resolves the body into the dust, whence it was taken; so also, if the soul had been made of an heavenly substance, or, (as Plato says) of the soul of the world, Solomon would have resolved the soul into it; but when he says simply of the soul, that it returns to God who gave it, he teaches us, That it was created of nothing, into which it could not be resolved. *Zanch.*

proceed from the Father of spirits; it is his own creature, in an immediate way. *He gave it*: he gave it the being it hath by creation, and gave it to us, i. e. to our bodies by inspiration. Now *qualis Genesis, talis Analysis*. When death dissolves the union which is betwixt them, each part returns to that from whence it came, dust to dust, and the spirit to God that gave it. The body is expressed by its material cause, dust; the soul only by its efficient cause, as the gift of God; because it had no material cause at all, nor was made out of any pre-existent matter, as the body was. And therefore Solomon here speaks of God, as if he had only to do with the soul, leaving the body to its material and instrumental causes, with which he concurs by a general influence. It is God, not man alone, or God by man, that hath given us these bodies; but it is not man, but God alone, who hath given us these souls. He therefore passeth by the body, and speaks of the soul as the gift of God; because that part of man, and that only, flows immediately from God, and at death, returns to him that gave it. All these expressions, *The Father of spirits, the former of the spirit of man, the giver of the spirit*: how agreeable are they to each other, and all of them to the point under hand, that the soul flows from God by immediate creation? You see it hath no principle out of which, according to the order of nature, it did arise, as the body had, and therefore it hath no principle into which, according to the order of nature, it can be returned, as the body hath; but returns to God, its efficient cause: if reconciled, to a Father, not only by creation, but adoption; if unreconciled, as a creature guilty of unnatural rebellion against the God that formed it, to be judged.

II. God created and infused it into the body, with an inherent inclination and affection to it. The * nature of the soul and body is vastly different, there is no affinity or similitude betwixt them; but it is in this case as in that of marriage. Two persons of vastly different educations, constitutions, and inclinations, coming under God's ordinance, into the nearest relation to each other, find their affections knit and endeared by their relation to a degree beyond that which results from the union of blood: So it is here. Whence this affection arises, in what acts it is discovered, and for what reason implanted, will be at large discovered in a distinct branch of the following discourse, to which it is assigned. Mean while, I find myself concerned to vindicate what hath been here asserted

* The body is necessary to the soul, which is the perfection of the organical body, for it is not a separate form, i. e. a form properly so called, therefore it requires matter, in so much that the soul, when separate from the body, still retains its relation and inclination to it, which is followed with the resurrection of the body. *Cameron prælect. in Mat. p. 124.* ⁴

from the arguments which are urged against the immediate creation and infusion of the soul, and in the defence of the opinion of its traduction from the parents. To conceal, or dissemble these arguments and objections, would be but a betraying of the truth I have here asserted, and give occasion for some jealousy, that they are unanswerable. To come then to an issue; and first,

Objec. 1. It is urged, that it is manifest in itself, and generally yielded, that the souls of all other creatures come by generation, and therefore it is probable the human souls flow in the same channel also.

Solut. There is a specific difference betwixt rational souls, and the souls of all other creatures, and therefore no force at all in the consequence. A material form may rise out of matter; but a spiritual, rational being (as the soul of man is) cannot so rise, being much more noble and excellent than matter is.

What animal is there in the world, out of whose soul the acts of reason spring and flow, as they do out of human souls? Are they capable of inventing, (or which is much less) of learning the arts and sciences? Can they correct their senses, and demonstrate a star to be far greater than the whole earth, which to the eye seems no bigger than the rowel of a spur? Do they foreknow the positions and combination of the planets, and the eclipses of the sun and moon many years before they suffer them? And if they cannot perform these acts of reason, as it is sure they cannot, how much less can they know, fear, love, or delight in God, and long for the enjoyments of him! These things do plainly evince human souls to be of another *species*, and therefore of a higher original than the souls of brutes. If all have one common nature and original, why are they not all capable of performing the same rational and religious acts?

Obj. 2. But though it should be granted, that the soul of the first man was by immediate creation and inspiration of God; yet it follows not, that the souls of all his posterity must be so too. God might create him with a power of begetting other souls after his own image. The first tree was created with its seed in itself to propagate its kind, and so might the first man.

Sol. 1. Trees, animals, and such-like, were not created immediately out of nothing, as the soul of man was; but the earth was the pre-existent matter out of which they were produced by the word of God's blessing and power; but man's soul was immediately breathed into him by God, and had no pre-existent matter at all: And besides, all human souls being of one *species*, have therefore one and the same original: The soul of the poorest child is of equal dignity with the soul of Adam. And if we consult Job xxxiii. 4. we shall find Elihu giving us there the same

account, and almost in the same words, of the original of his soul that Moses in my text gives us of the original of Adam's soul: "The Spirit of God hath formed me, and the breath of the Almighty hath given me life."

Sol. 2. But it is evident, souls spring not from the parent, as one plant, or an animal doth from another; for they have their seed in themselves, apt and proper to produce their kind; but the seed of souls is not to be found in man: It is not to be found in his body; for then (as was said before) a spiritual and nobler essence must be produced out of a material and baser matter, (*i. e.*) the matter must give to the soul that which it hath not in itself; nor is it to be found in his soul; for the soul being a pure, simple, and invisible being, can suffer nothing to be descinded from it, towards the production of another soul. A spirit, as the soul is, is *substantia, simplex et impartibilis*; an uncompounded, and indiscernible, or impartible being. Nor can it spring partly from the body, and partly from the soul, as from con-causes; for then it should be partly corporeal, and partly incorporeal, as its causes are. "So that there is no matter, seed, or principles of souls found in man; and to be sure (as * Baronius strongly argues) he cannot produce a soul without pre-existent matter; for that were to make him omnipotent, and assign a creating power to a creature." Besides, that which is generable, is also corruptible, as we see trees animals, &c. which are produced that way, to be; but the soul is not corruptible, as hath in part been already proved, and more fully, in the following discourse. So that Adam's soul, and the souls of his posterity spring not from each other, but all from God by creation.

Obj. 3. If the soul be created and infused immediately by God, either it comes out of his hands pure, or impure; if pure, how comes it to be defiled and tainted with sin? If impure, how do we free God from being the author of sin?

Sol. If the question be, whether souls be pure or impure, as soon as they are united with their bodies? The answer is, they are impure, and tainted as soon as united: For the union constitutes a child of Adam, and consequently a sinful impure creature. But if it respect the condition and state in which God created them, I answer with Baronius †. "They are created neither morally pure,

* *Pater neque producit animam filii ex aliqua re præ-existente; neque producit eam ex nulla re præ-existente: hoc enim est creare; ergo nullo modo eam producit.* Baronii dissert, secunda de Origine Animæ, p. 120.

† *Animæ nostræ a Deo creante neque accipiunt puritatem, seu justitiam; neq; impuritatem et propensionem ad malum: Sed tantum essentiam spiritualim, et proprietates ab essentia dimanantes.* Baroni exercit. p. 103.

“nor impure; they receive neither purity nor impurity from him, but only their naked essence, and the natural powers and properties flowing therefrom.” He inspires not any impurity into them; for he cannot be the author of sin, who is the revenger of it. Nor doth he create them in their original purity and rectitude; for the sin of Adam lost that, and God justly withholds it from his posterity. Who wonders (saith † one) to see the children, the palaces and gardens of a traitor to droop and decay, and the arms of his house, and the badge of his nobility, to be defaced and reversed? That which is abused by man to the dishonour of God, may justly be destroyed (I add in this case, or *with-held*) by God to the detriment of man. Adam voluntarily and actually deprived himself, and meritoriously deprived all his posterity of that original righteousness and purity in which he was created. As an holy God, he cannot inspire any impurity, and as a just and righteous God, he may, and doth with-hold, or create them void and destitute of that holiness, and righteousness which was once their yea, of happiness and glory.

Obj. 4. But how come they then to be defiled and tainted with original sin? It is confessed God did not make them impure, and the body cannot; for being matter, it cannot act upon a spirit; itself it is a dead lump, and cannot act at all.

Sol. What if this be one of those mysteries reserved for the world to come, about which we cannot in this state solve every difficulty that may be moved? Must we therefore deny its divine original? What if I cannot understand some mysteries, or answer some questions about the *hypostatical union* of the two natures, in the wonderful person of our *Emmanuel*? Must I therefore question whether he be Θεανδρῶπος, God-man? We must remain ignorant of some things about our souls, till we come into the condition of the spirits of just men made perfect ||. Mean time, I think it much more our concernment to study how we may get sin out of our souls, than to puzzle our brains to find how it came into them.

But that the *objector* may not take this for an handsome slide, or go-by to this great objection, I return to it, in a few particulars.

(1.) That I think not original sin follows either part singly; it comes in neither by the soul alone, nor by the body alone, apart from the soul; but upon the union and conjunction of both in one person. It is the union of these two which constitutes a child of Adam, and as such only we are capable of being infected with his sin.

† Jenkins on Jude, Vol. i. p. 5, 9.

|| Man since the fall, being less than himself, understands not himself; nor will he fully, till he be fully restored to himself in glory. *Norton's Orth. Evang.* p. 237.

(2.) * And whereas it is so confidently asserted in the objection, that sin cannot come into the soul by, or from the body, because it being matter, cannot act upon a spirit; I say, this is *gratis dictum*, easily spoken, but difficultly proved. Cannot the body act upon, or influence the soul? Pray then, how comes it to pass that so many souls become foolish, forgetful, injudicious, &c. by their union with ill-disposed bodies? Nothing is more sensible, plain, and evident, than that there is a reciprocal communication betwixt the soul and body. The body doth as really (though we know not how) affect the soul with its dispositions, as the soul influences it with life and motion. The more excellent any form is, the more intimate is its union and conjunction with the matter. The soul of man hath therefore a more intimate and perfect union with the body, than light hath with the air, which is made, by some, to be the emblem and similitude to shadow forth this union. But the union betwixt them is too intimate to be conceived by the help of any such similitudes. That this infection is by way of *physical agency*, as a rusty scabbard infects and defiles a bright sword when sheathed therein, I will not confidently affirm as some do. It may be by way of *natural concomitancy*, as Estius will have it; or to speak, as Dr. Reynolds (modestly, and as becomes men that are conscious of darkness and weakness) by way of ineffable resultancy and emanation.

(3.) Upon the whole, original sin consists in two things, *viz.*

1. In the privation of that original rectitude which ought to be in us.
2. In that habitual concupiscence which carrieth nature to inordinate motions.

This privation and inordinate inclination, make up that original corruption, the rise whereof we are searching for: And to bring us as near as we can come, without a daring intrusion into unrevealed secrets, our solid *divines* proceed by these steps, in answering this objection.

(1.) If it be demanded how it comes to pass that an *infant* becomes guilty of Adam's sin; The answer is, because he is a child of Adam by natural generation.

(2.) But why is he deprived of that original rectitude in which Adam was created? They answer, because Adam lost it by his sin,

* The soul (say some) in the moment of its creation and infusion by God, being united with the body by the plastic and formative virtue of the parental seed: the parent may be truly said to generate the man, though he do not produce the form: Because proper generation consists in the union, and not in the production of parts. So that original sin is not propagated from body to body, nor yet from soul to soul but from man to man.

and therefore could not transmit what he had lost to his posterity.

(3.) But how comes he to be inclined to that which is evil? Their answer is, because he wants that original rectitude: For whosoever wants original rectitude, naturally inclines to that which is evil. And so the propension of nature to that which is evil, seems to be by way of concomitancy with the defect or want of original righteousness.

And thus I have given some account of the nature and original of the soul of man: though alas! my dim eyes see but little of its excellency and glory. Yet, by what hath been said, it appears the master-piece of all God's work of creation, in this lower world.

But because I suspect the description I have given of it will be obscure and cloudy to vulgar readers, of a plain and low capacity, by reason of divers *philosophical* terms which I have been forced to make use of; and reckoning myself a debtor to the weak and unlearned, as well as others, I will endeavour to strip this description of the soul, for their sakes, out of those artificial terms which darken it to them, and present it once more in the most plain and intelligible *epitome* I am capable to give it in; that so the weaker understanding may be able to form a true notion of the nature and original of the soul, in this manner.

The soul of mine is a true and real being; not a fancy, conceit, a very nothing. It hath a proper and true being in itself, whether I conceit it or not. Nor indeed can I conceive of it, but by it. It is not such a thing as whiteness is in snow, a mere accident, which depends upon the snow in which it is for the being it hath, and must perish as soon as the snow is dissolved: My soul doth not so much depend upon my body, or any other fellow-creature for its being; but is as truly a substance as my body is, though not of so gross and material a kind and nature. My soul can, and will subsist and remain what it is, when my body is separated from it; but my body cannot subsist and remain what it now is, when my soul is separated from it: So that I find my soul to be the most substantial and noble part of me; it is not my body, but my soul which makes me a man. And if this depart, all the rest of me is but a dead log, a lump of inanimate clay, a heap of vile dust and corruption. From this independent substance it hath in itself, and the dependence its properties and affections have upon it, I truly apprehend and call it a *substance*.

But yet, when I call it a substance, I must not conceive of it as a gross material, palpable substance, such as my body is, which I can see and feel: No, there are *spiritual substances*, as well as gross, visible, *material substances*. An angel is a spiritual *substance*, a real

creature, and yet imperceptible by my sight or touch, such a substance is my soul. Spiritual substances are as real, and much more excellent than bodily substances are. I can neither see, hear, nor feel it, but I both see, hear, and feel by it.

My soul is also a vital substance. It is a principle of life to my body: It hath a life in itself, and quickens my body therewith. My soul is the spring of all the actions and motions of life which I perform. It hath been an error taken in from my childhood, that sense is performed in the outward organ, or members of my body; as touching in the hand, seeing in the eye, hearing in the ear, &c. in them, I say, and not only by them, as if nothing were required to make sense, but an *object* and an *organ*. No, no, it is not my eye that seeth, nor my ear that heareth, nor my hand that toucheth, but my soul, in and by them, performs all this. Let but an *apoplex* hinder the operations of my soul in the brain, and of how little use are my eyes, ears, hands, or feet to me? My life is originally in my soul, and secondarily by way of communication in my body. So that I find my soul to be a *vital*, as well as a *spiritual substance*.

And being both a vital and spiritual substance, I must needs conclude it to be an immortal substance. For in such a pure, spiritual nature as my soul is, there can be found no seeds or principles of death. Where there is no composition, there will be no dissolution. My body indeed having so many jarring humours, mixed elements, and contrary qualities in it, must needs fall and die at last: but my soul was formed for immortality, by the simplicity and spirituality of its nature. No sword can pierce it from without, nor opposition can destroy it from within; man cannot, and God will not.

And being an immortal spirit, fitted and framed to live for ever, I find that God hath, answerably, endued and furnished it with an *understanding*, *will*, and *affections*, whereby it is capable of being wrought upon by the Spirit in the way of grace and sanctification in this world in order to the enjoyment of God, its chief happiness in the world to come.

By this its *understanding*, I am distinguished from, and advanced above all other creatures in this world. I can apprehend, distinguish, and judge of all other intelligible beings. By my *understanding* I discern truth from falsehood, good from evil; it shews me what is fit for me to chuse, and what to refuse.

To this faculty or power of *understanding*, my thoughts and conscience do belong; the former to my *speculative*, the latter to my *practical understanding*. My thoughts are all formed in my mind or understanding in innumerable multitudes and variety. By it I can think of things present, or absent; visible, or invisible; of God, or myself; of this world, or the world to come.

To my *understanding* also belongs by *conscience*, a noble, divine, and awful power : By which I summon and judge myself, as at a solemn *tribunal* ; bind and lose, condemn and acquit myself and actions, but still with an eye and respect to the judgment of God. Hence are my best comforts, and worst terrors.

This *understanding* of mine is the director and guide of my *will*, as the *counsellor* ; and my will is as the *prince* : It freely chuseth and refuseth, as my understanding directs and suggests to it. The members of my body, and the passions of my soul, are under its dominion : The former are under its absolute command, the latter under its suasions and insinuations, though not absolutely, yet always with effect and success.

And both my *understanding* and *will* I find to have great influence upon my *affections*.

These passions and *affections* of my soul are of great use and dignity. I find them as manifold as there are considerations of good and evil. They are the strong and sensible motions of my soul, according to my apprehensions of good and evil. By them my soul is capable of union with the highest good. By love and delight I am capable of enjoying God, and resting in him as the centre of my soul. This noble *understanding*, *thoughts*, *conscience*, *will*, *passions*, and *affections*, are the principal faculties, acts, and powers of this my high and heaven-born soul. And being thus richly endowed and furnished,

I find it could never rise out of matter, or come into my body by way of generation ; the souls of brutes, that rise that way, are destitute of understanding, reason, conscience, and such other excellent faculties and powers as I find in my own soul. They cannot know, or love, or delight in God, or set their affections on things spiritual, invisible, and eternal as my soul is capable to do ; it was therefore created and infused immediately into this body of mine by the Father of spirits, and that with a strong inclination, and tender affection to my flesh, without which it would be remiss and careless in performing its several duties and offices to it, during the time of its abode therein.

Fearfully and wonderfully, therefore, am I made, and designed for nobler ends and uses, than for a few days to eat, and drink, and sleep, and talk, and die. My soul is of more value than ten thousand worlds. *What shall a man give in exchange for his soul?*

USE.

From the several parts and branches of this description of the soul, we may gather the choice fruits which naturally grow upon them, in the following *inferences* and deduction of truth and duty. For we may say of them all what the *historian* doth of Palestine, that there is *nihil infructuosum*, *nihil sterile*, no branch or shrub is

barren, or unfruitful. Let us then search it branch by branch : and,

Inf. 1. From the substantial nature of the soul, which we have proved to be a being distinct from the body, and subsisting by itself, we are informed, *That great is the difference betwixt the death of a man, and the death of all other creatures in the world.* Their souls depend on, and perish with their bodies; but ours neither result from them, nor perish with them*. My body is not a body, when my soul hath forsaken it; but my soul will remain a soul when this body is crumbled into dust. Men may live like beasts, a mere sensual life; yea, in some sense, they may die like beasts, a stupid death; but in this there will be found a vast difference: Death kills both parts of the beasts, destroys the matter and form; it toucheth only one part of man; it destroyeth the body, and only *dislodgeth* the soul, but cannot *destroy* it.

In some things Solomon shews the agreement betwixt our death and theirs, Eccl. iii. 19, 20, 21. "That which befalleth the sons of men, befalleth the beasts; even one thing befalleth them: as the one dieth, so dieth the other; all go to one place; all are of the dust, and all turn to dust again." We breathe the same common air they breathe; we feel the same pains of death they feel; our bodies are resolved into the same earth theirs are. Oh! but in this is the difference, *The spirit of man goeth upward, and the spirit of a beast goeth downward to the earth.* Their spirits go two ways at their dissolution; the one to the earth, and the other to God that gave it; as he speaks, chap. xii. 7. Though our dissolution and expiration have some agreement, yet great is the odds in the consequences of death to the one and the other. They have no pleasures nor pains besides those they enjoy or feel now; but so have we, and those eternal, or unspeakable too. The soul of man, like the bird in the shell, is still growing or ripening in sin or grace, till at last the shell breaks by death, and the soul flies away to the place it is prepared for, and where it must abide for ever. The body, which is but its shell, perisheth; but the soul lives when it is fallen away†.

How doth this consideration expose and aggravate the folly and madness of this sensual world, who herd themselves with beasts, though they have souls so near akin to angels! The princes and nobles of the world abhor to associate themselves with *mechanics*

* So great a prerogative manifestly proves that the soul, which is the governing part, is not material and mortal, but of a superior and more excellent nature, greatly different from the condition of other souls. *Conimb. Disp. on separate souls, p. 584.*

† They grow up together, and are again separated, and both return to whence they came; the earth downward, and the spirit upward. *Epicha.*

in their shops, or take a place among the sottish rabble upon an ale-bench; they know and keep their distance and *decorum*, as still carrying with them a sense of honour, and abhorring to act beneath it: But we equalize our high and noble souls in the manner of life with the beasts that perish. Our tables differ little from the *crib* at which they feed; or our houses from the *stalls* and *stables* in which they lie down to rest, in respect of any divine worship or heavenly communication that is to be heard there. Happy had it been for such men (if so they live and die) that their souls had been of no higher extraction, or larger capacity, or longer duration than that of a beast: for then, as their comforts, so also their miseries had ended at death. And such they will one day wish they had been.

A separate soul immediately capable of blessedness.

Inf. 2. The soul of man being substance, and not depending in its being on the body or any other fellow-creature, *There can be no reason, on the soul's account, why its blessedness should be delayed till the resurrection of the body.*

It is a great mistake (and it is well it is so) that the soul is capable only of social glory, or a blessedness in partnership with the body: and that it can neither exert its own powers, nor enjoy its own happiness in the absence of the body. The opinion of a sleeping interval took its rise from this error (as it is usual for one mistake to beget another;) they conceived the soul to be so dependent on the body, at least in all its operations, that when death rends it from the body, it must needs be left in a swoon or sleep, unable to exert its proper powers, or enjoy that felicity which we ascribe to it in its state of separation.

But certainly its substantial nature being considered, it will be found, that what perfection soever the body receives from the soul, and how necessary soever its dependence upon it is *, the soul receives not its perfection from the body, nor doth it necessarily depend on it, in its principal operations; but it can live and act out of a body as well as in it. Yea, I doubt not but it enjoys itself in a much more sweet and perfect liberty than ever it did, or could, whilst it was clogged and fettered with a body of flesh. "Doubtless, (saith † Tertullian) when it is separated, and as it "were strained by death, it comes out of darkness into its own

* The rational soul receives no perfection from matter, which it could not receive without it. *Comibr. disp. 2. art 3.*

† *Procul dubio cum vi mortis exprimitur de concretione carnis, et ipsa expressione colatur, certo de oppanso corpore erumpit in apertum, ad meram et puram, et suam lucem, statim semetipsam in expeditione substantiæ recognoscit, ut de somno emergens ab imaginibus ad veritates.* Tertul. in lib. de Animæ.

“pure, perfect light, and quickly finds itself a substantial being, “able to act freely in that light.” Before the eyes of the dead body are closed, I doubt not, but the believing soul, with open eyes, beholdeth the face of Jesus Christ, Luke xxiii. 43. Phil. i. 23. But this will also be further spoken to hereafter.

Inf. 3. The souls of men being created immediately out of nothing, and not seminally traduced; it follows, *That all souls by nature are of equal value and dignity; one soul is not more excellent, honourable, or precious than another: but all by nature equally precious.*

The soul of the poorest beggar that cries at the door for a crust, is, in its own nature, of equal dignity and value with the soul of the most glorious monarch that sits upon the throne. And this appears to be so,

1. Because all souls flow out of one and the same fountain, viz. the creating power of God. They were not made of better or worse, finer or coarser matter, but *ἐκ μὴ οὐτιῶν*, out of nothing at all. The same Almighty Power was put forth to the forming of one, as of another. *All souls are mine*, saith he that created them, Ezek. xviii. 4. the soul of the child as well as of the father, the soul of the beggar as well as of the king; those that had no pre-existent matter, but received their beings from the same efficient cause, must needs be equal in their original nature and value. The bodies of men, which are formed out of matter, do greatly differ from one another; some are moulded (as we say) *e meliori luto*, out of better and finer clay; some are more exact, elegant, vigorous, and beautiful than others; but souls, having no matter of which they consist, are not so differenced.

2. All souls are created with a capacity of enjoying the infinite and blessed God. They need no other powers, faculties, or capacities than they are by nature endued with (if these be sanctified and devoted to God) to make them equally happy and blessed with them that are now before the throne of God in heaven, and with unspeakable delight and joy behold his blessed face. We pass through the fields, and take up an egg which lies under a clod, and see nothing in it but a little squalid matter; yea, but in that egg is seminally and potentially contained such a melodious lark as, it may be, at the same time we see mounting heavenward, and singing delicious notes above. So it is here, these poor despised souls, that are now lodged in crazy, despicable bodies on the earth, have, in their natures, a capacity for the same employments and enjoyments with those in heaven. They have no higher original than these have, and these have the same capacity and ability with them. They are beings improveable by grace, to the highest per-

fections attainable by any creature. If thou be never so mean, base, and despicable a creature in other respects, yet thou hast a soul, which hath the same alliance to the Father of spirits, the same capacity to enjoy him in glory, that the most excellent and renowned saints ever had.

3. All souls are rated and valued in God's book, and account, at one and the same price; and therefore by nature are of equal worth and dignity. Under the law, the rich and the poor were to give the same ransom, *Exod. xxx. 15.* "The rich shall not give more, and the poor shall not give less than half a shekel." The redemption of souls, by the blood of Christ, costs one and the same price. The poorest and the most despised soul that believes in Jesus, is as much indebted to him for the ransom of his soul, as the greatest and most illustrious person in the world. Moses, Abraham, Paul, &c. did not cost Christ any thing more than poor Lazarus, or the meanest among all the saints did. "The righteousness of Christ is unto all, and upon all that believe, for there is no difference," *Rom. *iii. 22.*

But yet we must not understand this *parity* of human souls universally, or in all respects. Though being of one *species* or common nature, they are all equal, and those of them that are purchased by the blood of Christ are all purchased at one rate; yet there are divers other respects and considerations, wherein there are remarkable differences betwixt soul and soul. As, (1.) Some souls are much better lodged and accommodated in their bodies than others are, though none dwell at perfect rest and ease. God hath lodged some souls in strong, vigorous, comely bodies; others in feeble, crazy, deformed, and uncomfortable ones. The historian saith of Galba, *Anima Galæ male habitat*; the soul of Galba dwelt in an ill body. And a much better man than Galba was as ill accommodated. John wishes in behalf of his beloved Gaius, that his body might but prosper as his soul did, *Epistle iii. ver. 2.* Timothy had his often infirmities. Indeed the world is full of instances and examples of this kind. * If some souls had the advantages of such bodies as others have, who make little or very bad use of them; oh, what service would they do for God! (2.) There is a remarkable difference also betwixt soul, and soul, in respect of natural gifts and abilities of mind. Some have great advantages above others in this respect. The natural spirits and organs of the body being more brisk and apt, the soul is more vegete, vigorous, and able to exert itself in its functions and operations. How clear, nimble, and firm, are the apprehensions, fancies, and

* Tostatus, bishop of Abulam, had so strong and firm a constitution to endure severe studies, that he is said *anea intestina habuisse*, to have had a body of brass.

memories of some souls beyond others ! What a prodigy of memory, fancy, and judgment, was father Paul the Venetian ! and Suarez, of whom Strada saith, “ Such was the strength of his parts, that he “ had all St. Augustine’s works (the most copious and various of all “ the fathers) as it were by heart, so that *I have seen him*, saith he “ *, *readily pointing with the finger to any place or page he disputed “ of.*” Our Dr. Reynolds excelled this way, to the astonishment of all that knew him, so that he was a *living library*, a third *university*. But above all, the character given by Vives of Budaeus is amazing, *That there was nothing written in Greek or Latin, which he had not turned over and examined ; that both languages were alike to him, speaking either with more facility than he did the French, his mother tongue ; and all by the penetrating force of his own natural parts, without a tutor ; “ so that † France never brought forth a man of “ sharper wit, more piercing judgment, exact diligence, and greater “ learning, nor, in his time, Italy itself.*” *Fœlix et fœcundum ingenium, quod in se uno invenit, et doctorem, et discipulum ! A happy and fruitful wit, which in itself found both a master and a scholar !* And yet Pasquier relates what is much more admirable of a young man, who came to *Paris*, in the 20th year of his age, and in the year 1445, shewed himself so excellent and exact in all the arts, sciences, and languages, that if a man of an ordinary good wit, and sound constitution, should live an hundred years, and during that time study incessantly, without eating, drinking, sleeping, or any recreation, he could hardly attain to that perfection. (3.) And yet a far greater difference is made betwixt one soul and another, by the sanctifying work of the Spirit of God. This makes yet a greater disparity ; for it alters and new-moulds the frame and temper of the soul, and restores the lost image of God to it ; by reason whereof the *righteous* is truly said to be “ more excellent “ than his neighbour,” Prov. xii. 26. This ennobles the soul, and stamps the highest dignity and glory upon it, that it is capable of in this world. It is true, it hath naturally an excellency and perpetuity in it above other beings ; as *cedar* hath not only a beauty and fragrantcy, but a soundness and durability far beyond other trees of the wood : but when it comes under the sanctification of the Spirit, then it is as *cedar* over-laid with gold. (4.) Lastly, a wonderful difference will be made betwixt one soul and another, by the judgment of God in the great day. Some will be blessed, and others cursed souls, Mat. xxv. 46. some received into glory,

* Statim quo loco quaque pagina disseruerit, ea super re expedite docentem, ab digito commonstrantem saepe vidimus.

† Quo viro Gallia, auctiore ingenio, acriore judicio, exactiore diligentia, majore eruditione, nullum unquam produxit : hac vero ætate nec Italia quidem. Lud. Viv. in 17. cap. de Civ. Dei.

others shut out into everlasting misery; Mat. viii. 11, 12. "Many shall come from the East, and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth." And that which will be the sting and aggravation of the difference which will then be made, will be this parity and equality in the nature and capacity of every soul; by reason whereof they that perish will find they were as naturally capable of blessedness, as those that enjoy it; and that it was their own inexcusable *negligence* and *obstinacy* that were there their ruin.

Inf. 4. If God be the immediate Creator, and former of the soul of man, *Then sin must needs involve the most unnatural evil in it, as it is an horrid violation of the very law of nature.* No title can be so full, so absolute, as that which creation gives. How clear is this in the light of reason? If God created my soul, then my soul had once no being at all: that it had still remained nothing, had not the pleasure of its Creator chosen and called it into the being it hath, out of the millions of mere possible beings: for as there are millions of possible beings, which yet are nothing; so there are millions of possible beings, which never shall be at all. So that since the pleasure and power of God were the only fountain of my being, he must needs be the rightful owner of it. What can be more his own, than that whose very being flowed merely from him, and which had never been at all, had he not called it out of nothing?

And seeing the same pleasure of God, which gave it a being, gave it also a reasonable being, capable of, and fitted for moral government, by laws, which other inferior natures are incapable of; it must needs follow that he is the supreme Governor, as well as the rightful owner of this soul.

Moreover, it is plain that he who gave my soul its being, and such a being, gave it also all the good it ever had, hath, or shall have: and that it neither is, nor hath any thing but what is purely from him: and therefore he must needs be my most bountiful Benefactor, as well as absolute Owner, and supreme Governor. There is not a soul which he hath created but stands bound to him, in all these ties and titles. Now for such a creature to turn rebelliously upon its absolute Owner, whose only, and wholly it is; upon its supreme Governor, to whom it owes entire and absolute obedience; upon its bountiful Benefactor, from whom it hath received all, and every mercy it ever had, or hath; to violate his laws, slight his sovereignty, despise his goodness, condemn his threatenings, pierce his very heart with grief, darken the glory of all his attributes, confederate with Satan his malicious enemy; and

strike, as far as a creature can strike, at his very being (for in a sense, *Omne peccatum est Deicidium*, every sin strikes at the life and very existence of God): Blush, O heavens, at this, and be ye horribly afraid! O cursed sin, the evil of all evils, which no epithet can match; no name worse than its own can be invented, *sinful sin*. This is as if some venomous branch should drop poison upon the root that bears it. Love and gratitude to benefactors, is an indelible principle engraven by nature upon the hearts of all men. It teacheth children to love and honour their parents, who yet are but mere instruments of their being. O how just must their perdition be, who casting off the very bonds of nature, turn again with enmity against that God, in whom they both live, and move, and have their being! O think, and think again, on what an * holy man once said; What a sad charge will this be against many a man at the great day, when God shall say, Hadst thou been made a dog, I never had had so much dishonour as I have had? It is pity God should not have honour from the meanest creature that ever he made, from every pile of grass in the field, or stone in the street; much more that he should not have glory from a soul more precious and excellent than all the other works of his hands. Surely it is better for us, our souls had still remained only in the number of possible beings, and had never had an actual existence in the second rank of beings, but a very little lower than the angels; than that we should be still dishonouring God by them. O that he should be put to levy his glory from us passively; that it should be with us as it was with Nebuchadnezzar, from whom God had more glory when he was driven out amongst the beasts of the field, than when he sat on the throne. In like manner, his glory will rise passively from us, when driven out among devils, and not actively and voluntarily, as from the saints.

Infer. 5. If God create and inspire the reasonable soul immediately, *This should instruct and incite all Christian parents to pray earnestly for their children, not only when they are born into the world, but when they are at first conceived in the womb.*

It is of great concernment both to us and our children, not only to receive them from the womb, with bodies perfectly and comely fashioned; but also with such souls inspired into them, whereby they may glorify God to all eternity. It is natural to parents to desire to have their children full and perfect in all their bodily members; and it would be a grievous affliction to see them come into the world defective, monstrous, and misshapen births; should a leg, an arm, an eye be wanting, such a defect would make their lives miserable, and the parents uncomfortable. But how few are

* Mr. Burrough's *Excellency of the soul of man*, p. 252.

concerned with what soul they are born into the world? “ Good God, (saith * Musculus,) how few shall we find, who are equally “ solicitous to have such children as may live piously and honestly, “ as they are to leave them inheritances upon which they may live “ splendidly and bravely?” It pleaseth us to see our own image stamped upon their bodies; but, O! how few pray, even whilst they are in the womb, that their souls may, in due time, bear the image of the heavenly, and not animate and use the members of their bodies, as weapons of unrighteousness against the God that formed them?

Certainly, except they be quickened with such souls, as may in this world be united with Christ, better had it been for them that they had perished in the womb, whilst they were pure *embryo's* and had never come into the number and account of men and women; for such *embryo's* go for nothing in the world, having only rudiments and rough draughts of bodies, never animated and informed by a reasonable soul, Job iii. 11, 12. But as soon as such a soul enters into them, though for never so little a time, it entails eternity upon them. We also know that as soon as ever God breathes, or infuses their souls into them, sin presently enters, and death by sin, and that by us, as the instruments of conveying it to them: which should have the efficacy of a mighty argument with us to lay our prayers and tears for mercy in the very foundation of that union.

Think on this particularly, you that are mothers of children, when you find the fruit of the womb quickened within you, that you then bear a creature within you of more value than all this visible world; a creature, upon whom, from that very moment, an eternity of happiness or misery is entailed; and therefore it concerns you to travail as in pain for their souls, before you feel the sorrows and pangs of travail for their bodies. O what a pity is it, that a part of yourselves should eternally perish! that so rare and excellent a creature as that you bear, should be cast away for ever, for want of a new creation super-added to that it hath already! O let your cries and prayers for them anticipate your kisses and embraces of them. If you be faithful and successful herein, then happy is the womb that bears them; if not, happy had it been for them, that the knees had prevented them, and the breasts they have sucked. O! ye cannot begin your suits for mercy too early for them, nor continue them too long, though your prayers measure all the time betwixt their conception and their death.

* Bone Deus! quam paucos reperias qui tam solliciti quomodo pie et honeste vivant filii, quam curant ut amplam relinquant illis hæreditatem qua post obitum illorum splendide et utiùs decidentur? Musculus in 8 Gen.

Inf. 6. Moreover, if God hath created our souls vital substances to animate and act those bodies, *How indispensably necessary is it that such a principle of spiritual life do quicken and govern that soul which quickens and governs our bodies and all the members of them?* Otherwise, though in a natural sense, we have living souls, yet they are dead whilst they live.

The apostle, in 1 Cor. xv. 45, 46. compares the animal life we live, by the union of our souls and bodies, with the spiritual life we live, by the union of our souls with Jesus Christ. And so it is written, (viz. in my text “The first man Adam was made a living soul, the last Adam was made a quickening Spirit.” He opposes the animal to the spiritual life, and the two Adams, from whom they come; and shews, in both respects, the excellency of the spiritual above the animal life; not in point of *priority*, for that which is natural is before that which is spiritual, (and it must be so, because the natural soul is the recipient subject of the Spirit’s quickening and sanctifying operations;) but in point of dignity and real excellency. To how little purpose, or rather to what a dismal and miserable purpose are we made living souls, except the Lord from heaven by his quickening power, make us spiritual and holy souls? The natural soul rules and uses the body as an *artificer doth his tools: and except the Lord renew it by grace, Satan will rule that which rules thee, and so all thy members will be instruments of iniquity to fight against God. “The actions performed by our bodies, are justly “reputed and reckoned by God to the soul †,” because the soul is the spring of all its motions, the fountain of its life and operations. What it doth by the body, its instrument, is as if it were done immediately by itself; for without the soul it can do nothing.

Inf. 7. Moreover, from the immaterial and spiritual nature of the soul, we are informed, *That communion with God, and the enjoyment of him, are the true and proper intentions and purposes for which the soul of man was created.*

Such a nature as this is not fitted to live upon gross, material, and perishing things as the body doth. The food of every creature is agreeable to its nature; one cannot subsist upon that which another doth: as we see among the several sorts of animals, what is food to one, is none to another. In the same plant is found a root which is food for swine, a stalk which is food for sheep, a flower which feeds the bee, a seed on which the bird lives: the sheep cannot live upon the root, as the swine do; nor the bird upon the flower as the bee doth: but every one feeds upon the

* The body bears resemblance to an organ, the soul to an artist. *Iren. b. 2.*

† *Omnia quaecunque secerit, corpus sive bonum, sive malum, animæ reputantur.* Origen in Job.

different parts of the plant which are agreeable to its nature. So it is here, our bodies being of an earthly, material nature, can live upon things earthly and material, as most agreeable to them; they can relish and suck out the sweetness of these things; but the soul can find nothing in them suitable to its nature and appetite; it must have spiritual food, or perish. It were therefore two brutish and unworthy of a man that understood the nature of his own soul, to cheer it up with the stores of earthly provision made for it, as he did, Luke xii. 20. "I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." Alas! the soul can no more eat, drink, and be merry with carnal things, than the body can with spiritual and immaterial things: it cannot feed upon bread that perisheth, it can relish no more the best and daintiest fair of an earthly growth, than the white of an egg: but bring it to a reconciled God in Christ, to the covenant of grace, and the sweet promises of the gospel: set before it the joys, comforts, and earnestness of the Spirit; and if it be a sanctified renewed soul, it can make a rich feast upon these. These make it a feast of fat things, full of marrow, as it is expressed, Isa. xxv. 6. Spiritual things are proper food for spiritual and immaterial souls.

Inf. 8. The spiritual nature of the soul farther informs us, *That no acceptable service can be performed to God, except the soul be employed and engaged therein.*

The body hath its part and share in God's worship as well as the soul; but its part is inconsiderable, in comparison; Prov. xxiii. 26. "My son give me thy heart;" i. e. thy soul, thy spirit. The holy and religious acts of the soul are suitable to the nature of the object of worship: John iv. 24. "God is a Spirit, and they that worship him, must worship him in spirit and in truth." Spirits only can have communion with that great Spirit. They were made spirits for that very end, that they might be capable of converse with the Father of spirits, "They that worship him must worship him in spirit and in truth;" that is, with inward love, fear, delight, and desires of soul, that is, to worship him in our spirits; and *in truth*, i. e. according to the rule of his word which prescribes our duty. *Spirit* respects the inward power; *truth* the outward form. The former strikes at hypocrisy, the latter at superstition and idolatry: the one opposes the inventions of our heads, the other the looseness and formality of our hearts.

No doubt but the service of the body is due to God, and expected by him: for both the souls and bodies of his people are bought with a price, and therefore he expects we glorify him with our souls and bodies which are his: but the service of the body is not accepted of him otherwise than it is animated and enlivened by an

obedient soul, and both sprinkled with the blood of Christ. Separate from these, bodily exercise profits nothing, 1 Tim. iv. 8. What pleasure can God take in the fruits and evidences of men's hypocrisy? Exek. xxxiii. 31.

Holy Paul appeals to God in this matter; Rom. i. 9. "God is my witness (saith he) whom I serve with my spirit;" q. d. I serve God in my spirit, and he knows that I do so. I dare appeal to him who searches my heart, that it is not idle and unconcerned in his service. The Lord humble us, the best of us, for our careless, dead, gadding, and vain spirits, even when we are engaged in his solemn services. O that we were once so spiritual, to follow every excursion from his service with a groan, and retract every wandering thought with a deep sigh! Alas, a cold and wandering spirit in duty is the disease of most men, and the very temper and constitution of unsanctified ones. It is a weighty and excellent expression of the Jews, in their Euchologium or prayer-book, "* Where- withal shall I come before his face, unless it be with my spirit?" "For man hath nothing more precious to present to God than his soul." Indeed it is the best man hath: thy heart is thy *totum posse*: it is all that thou art able to present to him. If thou cast thy soul into thy duty, thou dost as the poor widow did, cast in all that thou hast: and in such an offering the great God takes more pleasure than in all the external, costly, pompous ceremonies, adorned temples, and external devotions in the world. It is a remarkable and astonishing expression of his own in this case, Isa. lxvi. 1, 2. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: Where is the house that ye built me? and where is the place of my rest? For all these things have mine hands made, and all these things have been, saith the Lord; but unto this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word;" q. d. Think not to please me with magnificent temples, and adorned altars; if I had pleasure in such things, heaven is a more glorious throne than any you can build me; and yet I have more delight in a poor contrite spirit, that trembles with an holy awe and reverence at my word, than I have in heaven or earth, or all the works of my hands in either. Oh! if there had been more trembling at his word, there had not been such trembling as now there is, under fears of the loss and removal of it. Some can superstitiously reverence and kiss the sacred dust of the sanctuary, as they call it, and express a great deal of zeal for the externals of religion, but

* *Qua re potius præveniam faciem ejus, nisi spiritu meo? nihil enim est homini preciosius anima sua.*

little consider how small the interest of these things is in religion, and how little God looks at, or regards them.

Inf. 9. How much are the spirits of men sunk by sin, below the dignity and excellency of their nature?

Our souls are spirits by nature, yet have they naturally no delight in things spiritual: they decline that which is homogeneal and suitable to spirits, and relish nothing but what is carnal and unsuitable to them. How are its affections inverted and misplaced by sin! That noble, spiritual, heaven-born creature the soul, whose element and centre God alone should be, is now fallen into a deep oblivion both of God and itself, and wholly spends its strength in the pursuit of sensual and earthly enjoyments, and becomes a mere drudge and slave to the body. Carnal things now measure out and govern its delights and hopes, its fears and sorrows. O! how unseemly is it to behold such a high-born spirit lacqueying up and down the world in the service of the perishing flesh. "Their heart (saith the prophet) goeth after their covetousness, Ezek. xxxiii. 31. as a servant at the beck or nod of his master.

O how many are there to be found in every place who melt down the precious affections and strength of their souls, in sensitive brutish pleasures and delights? Jam. v. 5. "Ye have lived in pleasures upon earth," as the fish in the waters, or rather as the eel in the mud; never once lifting up a thought or desire to the spiritual and eternal pleasures that are at God's right hand.

Our creation did not set us so low; we are made capable of better and higher things.

God did not inspire such a noble, excellent, spiritual soul into us, merely to salt our bodies, or carry them up and down this world for a few years, to gaze at the vanities of it. It was a great saying of an Heathen, I am greater, and born to greater things, "than that I should be a slave to my body*." We have a spirit about us, that might better understand its original, and know it is not so base a being, as its daily employments speak it to be. The Lord raise our apprehensions to a due value of the dignity of our own souls, that we may turn from these sordid employments with a generous disdain, and set our affections on what is agreeable to, and worthy of an high-born spirit.

Inf. 10. Is the soul of man a vital, spiritual, and immortal substance? Then it is no wonder, that we find the resentments and impressions of the world to come, naturally engraven upon the souls of men all the world over. These impressions and sentiments of another life after this, do as naturally and necessarily spring out of an

* *Majior sum, et ad majora natus, quam ut corporis mei sim mancipium.* Seneca.

immortal nature, as branches spring out of the body of a tree, or feathers out of the body of a bird. So fairly and firmly are the characters and impresions of the life to come sealed upon the immortal spirits of all men, that no man can offer violence to this truth, but he must also do violence to his own soul, and unman himself by the denial of it. Who feels not a cheeriness to spring from his absolving, and an horror from his accusing conscience? neither of which could arise from any other principle than this. We are beings conscious to ourselves of a future state, and that our souls do not vanish when our breath doth: that we cease not to be when we cease to breathe.

And this is common to the most barbarous and savage Heathens: "They shew (saith the apostle) the work of the law written in their hearts, their consciences also bearing them witness, and their thoughts in the mean time accusing, or else excusing one another." By the work of the law, understand the sum and substance of the ten commandments, comprising the duties to be done, and the sins to be avoided. This work of the law is said to be written upon the hearts of the Gentiles, who had no external written law; upon their hearts it was written, though many of them gave themselves over to all uncleanness; and they shewed or gave evidence and proof, that there was such a law written upon their hearts. They shewed it two ways: (1.) Some of them shewed it in their temperance, righteousness, and moral honesty, wherein they excelled many of us, who have far greater advantages and obligations. (2.) In the efficacy of their consciences; which, as it cleared and comforted them for things well done: so it witnessed against them, yea, judged and condemned them for things ill done. And these evidences of a law written on the heart are to be found, wherever men are to be found. Their ignorance and barbarity cannot stifle these sentiments and impressions of a future state, and a just tribunal to which all must come. And the universality of it plainly evinces, that it springs not out of education, but the very nature of an immortal soul.

Let none say that these universal impressions are but the effects of an universal *tradition*, which have been, time out of mind, spread among the nations of the world: for as no such universal tradition can be proved; so if it could, the very propension that is found in the minds of all men living, to embrace and close with the proposals of a life to come, will evince the agreeableness of them to the nature of an immortal soul. Yea, the natural closing of the soul with these proposals, will amount to an evidence of the reality and existence of those invisible things. For as the natural senses and their organs prove that there are colours, sounds, savours, and juices; as well as, or rather because there are eyes, ears, &c. na-

turally fitted to close with ; and receive them ; so it is here, if the soul naturally looks beyond the line of time, to things eternal, and cannot bound and confine its thoughts and expectations within the too narrow limits of present things, surely there is such a future state, as well as souls made apprehensive of it, and propense to close with the discoveries thereof. So natural are the notions of a future state to the souls of men, that those who have set themselves designedly to banish them, and struggled hard to suppress them, as things irksome and grievous to them, giving interruption to their sensual lusts and pleasures ; yet still these apprehensions have returned upon them, and gotten a just victory over all their objections and prejudices ; they follow them wheresoever they go ; they can no more flee from them than from themselves ; whereby they evidence themselves to be natural and indelible things.

Inf. 11. Hath God endued the soul of man with understanding, will, and affections, whereby it is made capable of knowing, loving, and enjoying God ? *It is then no wonder to find the malice and envy of Satan engaged against man more than any other creature, and against the soul of man, rather than any thing else in man.*

It grates that Spirit of envy to see the soul of man adorning and preparing, by sanctification, to fill that place in glory from which he fell irrecoverably. It cut Haman to the very heart, to see the honour that was done to Mordecai ; much more doth it grate and gall Satan, to see what Jesus Christ hath purchased and designed for the souls of men. Other creatures being naturally incapable of this happiness, do therefore escape his fury ; but men shall be sure to feel it as far as he can reach them ; 1 Pet. v. 8. “ Your adversary the devil goeth about like a roaring lion, seeking whom he may devour.” *He walks to and fro ; that speaks his diligence ; seeking whom he may devour ; that speaks his design ; his restlessness in doing mischief is all the rest and relief he hath in his own torments. It is a mark of pure and perfect malice to endeavour to destroy, though he knows he shall never be successful in his attempts. We read of many bodies possessed by him ; but he never takes up his quarters in the body of any but with design to do mischief to the soul. No room but the best in the house will satisfy him ; no blood so sweet to him as soul-blood. If he raise prosecution against the bodies of men, it is to destroy their souls : holiness is what he hates, and happiness is the object of his envy : the soul being the subject of both, is therefore pursued by him as his prey.*

Inf. 12. Upon the consideration both of its excellent nature and divine original, it follows, *That the corruption and defacing of such an excellent creature by sin deserves to be lamented and greatly be-*

wailed; and the recovery of it by sanctification to be studied and diligently prosecuted, as the great concern of all men.

What a beautiful and blessed creature was the soul of man at first, whilst it stood in its integrity? His mind was bright, clear, and apprehensive of the law and will of God; his will cheerfully complied therewith; his sensitive appetite and inferior powers stood in an obedient subordination. God made man upright, Eccles. vii. 29. ישר straight, and equal, bending to neither extreme. The law of God was fairly engraven upon the table of his heart. Principles of holiness and righteousness were inlaid in the frame of his mind, fitting him for an exact and punctual discharge of his duties both to God and man. This was the soundness of his constitution, the healthful temper of his inner-man, whereby it became the very region of light, peace, purity, and pleasure. For think how serene, lightsome, and placid the state of the soul must be, in which there was no obliquity, not a jar with the Divine will; but joy and peace continually transfused through all its faculties!

But sin hath defaced its beauty, razed out the Divine image which was its glory, and stamped the image of Satan upon it; turned all its noble powers and faculties against the author and fountain of its being. Surely if all the posterity of Adam, from the beginning to the end of the world, should do nothing else but weep and sigh for the sin and misery of the fall, it could not be sufficiently deplored: Other sins, like single bullets, kill particular persons: but Adam's sin, like a chain-shot, mowed down all mankind at once. It murdered himself *actually*, all his posterity *virtually*, and Christ himself *occasionally*. Oh! what a black train of doleful consequents attend this sin! It hath darkened the bright eye of the soul's understanding, 1 Cor. ii. 14. made its complying and obedient will stubborn and rebellious, Job v. 40. rendered his tender heart obdurate and senseless, Ezek. xxxvi. 26. filled its serene and peaceful conscience with guilt and terror, Tit. i. 15. The considerations of these things is very humbling, and should cause those that glory in their high and illustrious descents, to wrap their silver star in cypress, and cover all their glory with a mourning veil. But this is but one part of their duty.

How should this consideration provoke us to apply ourselves with the most serious diligence to recover our lost beauty and dignity in the way of sanctification! This is the great and most proper use of the fall, as Musculus excellently speaks;—*ut gratiam Christi eo subnixiusa ambimus*,—to inflame our desires the more vehemently after grace.

Sanctification restores the beauty of the soul, which sin defaced, Eph. iv. 25. Col. iii. 10. Yea, it restores it with this advantage,

that it shall never be lost again; holiness is the beauty of God impressed upon the soul, and the impression is everlasting. Other beauty is but a fading flower: Time will plough deep furrows upon the fairest faces, but this will be fresh to eternity.

All moral virtues, homilitical qualities, which adorn and beautify nature, and make it attractive and lovely in the eyes of men, are but separable accidents, which death discinds and crops off like a sweet flower from the stalk, Job iv. 21. "Doth not their excellency that is in them go away?" But sanctification is inseparable, and will ascend with the soul into heaven. Oh! that God would set the glass of the law before us, that we may see what defiled souls we have by nature, that we might come by faith to Jesus Christ, who cometh to us by water and by blood, 1 John v. 6.

Inf. 13. To conclude. Upon the consideration of the whole matter before us, if this excellent creature, the soul, receive both its being and excellencies from God; *Then he that formed it must needs have the full, and only right to possess and use it, and is therefore most injuriously kept out of the possession of it by unsanctified and disobedient persons.*

The soul of man is a building of God; he hath laid out the treasures of his wisdom, power, and goodness in this noble structure; he built it for an habitation for himself to dwell in; and indeed such noble rooms as the understanding, will, and affections, are too good for any other to inhabit. But sin hath set open the gates of this hallowed temple, and let in the abomination which maketh desolate. All the doors of the soul are barred and chained up against Christ, by ignorance and infidelity; he seeks for admission into the soul which he made, but findeth none. A forcible entry he will not make; but expects when the will shall bring him the keys of the soul, as to its rightful owner. So he expresseth himself to us in Rev. iii. 20. "Behold I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." His *standing at the door*, denotes his earnest desire and patient waiting, in the use of all those means that are introductive of Jesus Christ into the souls of men. His *knocking*, signifies the various essays he makes by his ordinances and providences externally, and the convictions and persuasions of his Spirit, and the consciences of sinners internally: Every call of the word, and every conviction of conscience is a call, a knock from heaven, at the door of the soul, for the admission of Christ into it. By *the soul's hearing his voice, and opening the door*, understand its approbation, and consent to the motion and offer of God. By Christ's *coming in*, is meant his uniting that soul unto himself that opens to him. And as his *coming in* denotes union, so his supping with the soul, and the soul with

nim denotes his sweet communion; imperfect here, complete and full in heaven.

O the admirable condescension of God to poor sinners! The God that formed you with a word, and can as easily ruin you with a frown, yet waits at the gates of your souls for admission into them. There be many souls within the sound of this complaint, that have kept God out of his own right all their days. They have shut out Jesus Christ, and delivered up their souls to Satan: If he but knock by a slight temptation, the door is presently opened; but Jesus Christ may wait in vain upon them from sabbath to sabbath, and from year to year: But the longest day of his patience hath an end; and there is a refusal of grace, after which no more tenders of mercy shall ever be made.

What say you, Souls? Will you at last open the door to Jesus Christ, or will you still exclude him? If you will open to him, he will not come empty-handed, he will bring a feast with him, such a feast as you never tasted any thing like it in your lives: But, if you will not open to him, then I call heaven and earth to witness against you this day, that you have once barred the doors of your soul against him, whose pleasure and power gave them their very beings; against him who is their sovereign Lord, and rightful Owner. And consequently this act of yours must stop your mouths, and deprive you of all pleas and apologies when you shall knock hereafter at the door of mercy, and God shall ever shut it up against you, according to his just, but dreadful threatenings, Mat. vii. 22. Prov. i. 24, 25. And thus much of the divine original, and excellent nature of the soul of man.

Having taken a view of this excellent creature, the soul, in opening the former proposition: we come next to the consideration of its union with the body, in this second proposition.

Doct. II. *That the souls and bodies of men are knit together, by the feeble band of the breath in their nostrils.*

“ There is (saith a learned * man) no greater mystery in nature, than the union betwixt the soul and body; that a mind and spirit should be so tied and linked with a clod of clay, that while that remains in a due temper, it cannot by any art or power free itself. It can by an act of the will move an hand, or a foot, or the whole body, but cannot move from it one inch. If it move hither, or thither, or by a leap upward do ascend a little, the body still follows it; it cannot shake or throw it off. We can-

* Mr. How in a funeral Sermon, p. 9, 10.

“not take ourselves out; by any allowable means we cannot; nor
 “by any at all (that are at least, within mere human power) as long
 “as the temperament lasts. While that remains, we cannot go;
 “if that fail, we cannot stay; though there be so many open
 “avenues, (could we suppose any material bounds to hem in, or
 “exclude a spirit) we cannot go out or in at pleasure. A wonder-
 “ful thing! and I wonder we no more wonder at our own make
 “and frames in this respect.—What, so much a-kin are a
 “mind and a piece of earth, a clod and a thought, that they should
 “be thus affixed to one another?”

My design here is to shew by what ligament, tie, or bond, it hath pleased the great and wise Creator, to affix and link these so different parts of man together: And this Moses in the text tells us, is no other but the breath of his nostrils.

The breath and soul of man are two distinct things. His breath is not his soul, nor his soul his breath, but the *nexus* or bond that couples and unites his soul and body in a personal union. The body hath no life in itself, but its life results from its union with the soul, James ii. 26. This union is maintained by the breath of our nostrils, which upon that account is here called the *breath of life*. *Breath is an act of life, proceeding from the soul's union with its body, and ending with the dissolution of it.* Life is continued by its *respiration*, and ended by its *expiration*. Whilst we live, and whilst breath is in our bodies, are terms *synonymous*.

That little quantity of air, which we thus breathe in and out at our nostrils, is more to us, than all the three regions of air, which fill up the vast space between earth and heaven. It is, in a sense, our life.

For this use and office of respiration, the *lungs* were formed and placed where they are, not without the most wise counsel and direction of God. They are that organ in the * body, which, by the help of that *artery* called *arteria trachea*, leading to them as a channel, for the passage of air from the mouth and nostrils, the air is transmitted to, and ventilated by them for the refreshment of the † heart, and exhaling the fumes thereof.

The heart hath continual need of such a vent and refreshment; and therefore the lungs, like a pair of bellows, must be kept continually going. No longer than breath is going, is the heart a dying; that which stops the one, suffocates the other.

* The lungs are the instrument of breathing and respiration; to the lungs there leads a pipe, which is called the wind-pipe, formed for two uses, &c.

† The heart is moved by a twofold motion, namely, that of its contraction, and dilatation, whereby its innate heat is mitigated and cooled by means of the air sucked in. *Alsted. Theol. Nat. p. 614.*

And here we may, with admiration, contemplate the wonders by which our lives are continued. These lungs are the most frail and tender part of the body, and kept in continual motion and agitation; yet are made serviceable for seventy or eighty years together, which is the wonder of Providence. Were a piece of brass, or iron or steel kept in continual and incessant use, it would not endure half the time. In a word, the * heart, that noble part of the body, is the *shop* wherein the *spirits* are laboured and prepared, which therefore is in continual motion and heat; and so needs continual cooling and refreshing. We can live no longer than it labours, it can labour no longer than it is refreshed and cooled by respiration.

God hath therefore prepared the lungs for this service; which being of a thin, porous, and spongy substance, can easily be dilated and contracted. By dilating themselves, they attract and suck in the air into themselves; first duly to prepare and temper it, and then communicate it to the heart for its refreshment; which being quickly heated in the heart, is again breathed out by the lungs, by contracting themselves again. This double motion of inspiration and expiration, we call respiration; and this respiration is the bond that holds our souls and bodies together.

And indeed, this is but a feeble bond, a very slender and weak thread, which holds our souls and bodies in union. What more *volatile, evanid* and *uncertain* than a puff of breath? The nostrils are the outer door of the body, our breath is continually in our nostrils; and how soon may that depart, which is day and night at the door, as if it were still taking leave of us? Our breath is always going; and what is still going, will be gone at last. How small a difference is there betwixt respiration and expiration, a breathing and a breathless lump of clay? Breath cannot continue long, and life cannot stay a moment behind it, Psal. civ. 29. "Thou takest away their breath, they die, and return to their dust." Life is breath given, and death is breath taken away. The breath of man is like a written sentence, in which there are divers commas, or

* Because the heart is the fountain of life, and the laborious forge where the animal spirits are framed; so that being in the posture of a pendulum, it is agitated by a perpetual motion; by which means it is vehemently heated, even to so great a degree, that, unless that heat was moderated by respiration, of necessity it would happen, that both the natural heat and moisture would be destroyed by the excessive heat of the heart. The lungs are nothing else but a certain kind of natural bellows, which by being dilated, draw in the air and transmit it to the heart, so that the heart, though always hot, is cooled by the air; which air, after being warmed within the recesses of the heart, is again sent out from the heart into the lungs, which by contracting themselves, emit it again by expiration. *Keckerm, Phys. p. 560-70.*

short pauses, after which speedily follows a full stop, and there is an end of it.

Some conceive Solomon points at the continual motion of the lungs, in that figurative and elegant description of the death of man, * Eccles. xii. 6. "Or ever the silver cord be loosed, or the "golden bowl be broken, or the pitcher be broken at the fountain, "or the wheel be broken at the cistern." The double motion of the lungs he seems here to compare to the double motion of the buckets in a well; the turn of the wheel sends one down, and draws the other up. But as we use to say proverbially, The bucket or pitcher that goes so often to the cistern or well, is broken at last: So we must say of these, they will fail at last. One sitting by the bed-side of a dying person, sighed out this compassionate expression, *Ah! quid sumus?* His sick friend hearing it, replied *Pulvis umbra, fumus*, dust, a shadow, a puff of wind. The wind without us is fickle and inconstant to a proverb, and so is that within us too. Many grudge at the shortness of life; but considering the feebleness of this bond, we have more cause to wonder at the slowness of death. For let us seriously consider the frailty of our breath, on a double account, viz.

1. In respect of our breathing instruments.
2. Or of breath-stopping accidents.

1. Great is the frailty of our breathing instruments. What is flesh but weakness? even the most solid and substantial; it is as fading grass, Isa. xl. 6 "But our † lungs are the most lax, spungy, "and tender of all flesh, if that which is so airy, light, and spumous, deserves the name of flesh." And as it is the most frail of all flesh, so it is in continual motion, labouring night and day without rest or intermission; and that which wants alternate rest cannot be durable. We see motion wears out the wheels of the watch, though made of brass; but our *strength* (as Job speaks) *is not the strength* of stones; *nor our bones* (the most solid, much less our lungs the most frail and feeble parts) *of brass*. Beside,

2. There are a multitude of breath-stopping accidents, which may, and daily do beat the last breath out of men's nostrils, before any decay of nature cause it to expire.

Many mortal diseases are incident to these frail and tender parts. Phtysics, interneations, ulcers, easily bar the passage of our breath

* The lungs are like the pulleys of a cistern, for the pulley first lets down the bucket into the well, then raises it again; in like manner, the lungs by a perpetual motion admit and expel the air. *Alsted. Theol. nat. p. 625.*

† The substance of the lungs is a lax, spungy, airy kind of flesh, replete with innumerable air-bladders, which alternately admit and repel the external air. *Alsted Theol. nat. p. 625.*

there; yea, and slighter accidents, which immediately touch not that part, are sufficient to stop our breath, and dislodge our souls. A *fly*, a *gnat*, the stone of a *raisin*, a *crumb* of bread, have often done it. There is not a *pore* in the body but is a door large enough to let in death, nor a creature so despicably small but is strong enough (if God commission it) to serve a writ of ejection upon the soul: The multitudes of diseases are so many lighted candles put to this slender thread of our breath, besides the infinite diversity of external accidents by which multitudes daily perish. So that there are as great and astonishing wonders in our preservation as in our creation.

Inf. 1. How admirable then is the mystery of providence in the daily continuation of the breath of our nostrils?

That our breath is yet in our nostrils, is only from hence, that he who breathed it into them at first is our life, and the length of our days, as it is Deut. xxx. 20. It is because our breath is in his hand, Dan. v. 23. not in our own, nor in our enemies' hands. Till he take it away, none shall be able to do it; Psal. civ. 29. "Thou takest away their breath, they die, and return to their dust."

It is neither food nor physic, but God in and by them, that "holdeth our souls in life," Psal. lxxvi. 9. We hang every moment of our life over the grave and the gulph of eternity, by this slender thread of our breath: But it cannot break, how feeble soever it be, till the time appointed be fully come. If it be not extinguished and suffocated, as others daily are, it is because he puts none of these diseases upon us, as it is Exod. xv. 26. or if he do, yet he is *Jehovah Rophe*, the Lord that healeth us, as it follows in that text.

We live in the midst of cruel enemies, yea, "among them that breathe out cruelty," as the psalmist complaineth, Psal. xxvii. 12. Such breath would quickly suffocate ours, did not he, in whose hand ours is, wonderfully prevent it. O what cause have we to employ and spend that breath in his praise, who works so many daily wonders to secure it!

Inf. 2. Is it but a puff of feeble breath which holds our souls and bodies in union? Then every man is deeply concerned to make all haste, to take all possible care and pains to secure a better and more durable habitation for his soul in heaven, whilst yet it sojourns in this frail tabernacle of the body.

The time is at hand, when all these comely and active bodies shall be so many breathless carcases, no more capable of any use or service for our souls than the seats you sit on, or the dead bodies that lie under your feet. Your breath is yet in your nostrils, and all the means and seasons of salvation will expire with it; and then it

will be as impossible for the best minister in the world to help your souls, as for the ablest Physician to recover your bodies. As physic comes too late for the one, so counsels and persuasions for the other.

Three things are worth thinking on this matter.

1. That you are not without the hopes and possibilities of salvation, whilst the breath of life is in your nostrils. A mercy, (how lightly soever you value it) that would ravish with joy those miserable souls that have already shot the gulf of eternity, and turn the shrieks and groans of the damned unto joyful shouts and acclamations of praise. Poor wretch, consider what thou readest; that thy soul is not yet in Christ, is thy greatest misery; but that yet it may be in Christ, is an unspeakable mercy; though thy salvation be not yet secured, yet what a mercy is it that it is not desperate?

2. When this uncertain breath is once expired, the last hope of every unregenerate person is gone for ever: It is as impossible to recover hope as it is to recover your departed breath, or recal the day that is past. When the breath is gone, the *compositum* is dissolved; we cease to be what we now are, and our life is as water spilt on the ground which shall not be gathered up till the resurrection. Our life is carried like a precious liquor in a brittle glass, which death breaks to pieces. The spirit is immediately presented to God, and fixed in its unalterable state, Heb. ix. 27. All means of salvation now cease for ever; no *ambassadors* of peace are sent to the dead; no more calls or strivings of the spirit: no more space for repentance. O! what an inconceivable weight hath God hanged on a puff of breath!

3. And since matters stand thus, it is to be admired what shift men make to quiet themselves in so dangerous a state as most souls live in; quiet and unconcerned, and yet but one puff of breath betwixt them and hell! O the stupifying and besotting nature of sin! O the efficacy and power of spiritual delusions! Are our lives such a throng and hurry of business that we have no time to go alone and think where we are, and where we shortly must be? What shall I say? If bodily concerns be so weighty, and the matters of eternity such trifles; if meat and drink, and trade and children be such great things, and Christ, and the soul, and heaven, hell, and the world to come such little things in your eyes, you will not be long in that opinion I dare assure you.

Inf. 3. Is the tie so weak betwixt our souls and bodies? How close and near then do all our souls confine and border upon eternity?

There is no more than a puff of breath, a blast of wind betwixt this world and that to come. A very short step betwixt time and eternity: There is a breath which will be our last breath: respiration must, and will terminate in expiration: The dead are the *inha-*

bitants, and the living are *borderers* upon the invisible world. This consideration deserves a dwelling place in the hearts of all men whether,

I. Regenerate, or

II. Unregenerate.

I. Regenerate souls should ponder this with pleasure. O it is transporting to think how small a matter is betwixt them and their complete salvation. No sooner is your breath gone, but the full desire of your hearts is come; every breath you draw, draws you a degree nearer to your perfect happiness; Rom. xiii. 11. "Now" is your salvation nearer than when ye believed;" therefore, both your cheerfulness and diligence should be greater than when you were * in the infancy of your faith. You have run through a considerable part of your Christian course and race, and are now come nearer the goal and prize of eternal life. O despond not, loiter not now at last, who were so fervent and zealous in the beginning.

It is transporting to think how near you approach the region of light and joy. O that you would distinctly consider,

1. Where you lately were.

2. Where now you are.

3. Where shortly you shall be.

1. You that are now so near salvation, were lately very near unto damnation, there was but a puff of breath betwixt you and hell. How many nights did you sleep securely in the state of nature and unregeneracy? How quietly did you rest upon the brink of hell, not once imagining the danger you were in? Had any of those sicknesses you then suffered, been suffered by God, like a candle, to burn asunder this slender thread of life which was so near them, you had been as miserable, and as hopeless as those that now are roaring in the lowest hell. I have heard of one that rid over a dangerous bridge in the night, who, upon the review of that place, fell into a swoon, when he was sensible of that danger which the darkness of the night hid from him. O reader, shall not an escape from hell affect thee as much as such an escape would do?

2. It is no less marvellous to consider where you now are; you that were afar off are now made nigh, Eph. ii. 13. You that were not beloved, are now beloved, Rom. ix. 25. You were in the state of death and condemnation. You are now passed from death to life by your free justification, 1 John iii. 14. Your union with Christ hath set you free from condemnation, Rom. viii. 1. Die

* He says this, because the faithful had been, when they first believed, more diligent and cheerful in good works, but afterwards grew cold, or turned lukewarm. *Estius on the place.*

you must though Christ be in you, but there is no hazard or hurt in your death. The stopping of your breath can put no stop to your happiness, it will hasten not hinder it: If the pale horse come for you, heaven, not hell, will now follow him; your sins are pardoned, the covenant of your salvation sealed. Death is disarmed of its fatal sting; and what then should hinder you from a like triumph, even upon your death-bed with that, 1 Cor. xv. 55. "O death, where is thy sting? O grave, where is thy victory?"

3. And yet you have more room for joy, whilst you consider where you must, and shall shortly be. You are now *in Christ*, but in a few days you shall be *with Christ* as well as in him; it is well now, but it will be better ere long. Your sin is now fully *pardoned*, but not fully *purged* out of your souls. Your *persons* are freed from guilt, but your *hearts* are not either freed from filth or grief: But in a little time you shall be absolutely and eternally freed from both. Your present condition is in heaven, compared with your former, and your future state will be in heaven indeed, compared with your present. "The path of the just is as the shining light, which shineth more and more unto the perfect day," Prov. iv. 18.

II. But on the other side, what meditation can be more startling and amazing to all the unregenerate and christless world? Ponder it, thou poor christless and unsanctified soul. Get thee out of the noise and clamour of this world, which make such a continual din in thine ears, and consider how thou hangest over the mouth of hell itself, by the feeble thread which is spun every moment out of thy nostrils; as soon as that gives way, thou art gone for ever. What shift do you make to quiet your fears, and eat, drink, and labour with any pleasure? It is storied of Dionysius the tyrant, that when Damocles would have flattered him into a conceit of the perfection of his happiness, as he was an absolute sovereign prince, and could do what he pleased with others, as his vassals; Dionysius, to confute his fancy, caused him to be placed at a table richly furnished, and attended with the most curious music, but just over his head hanged a sharp and heavy sword by one single hair; which when Damocles saw, no meat would go down with him, but he earnestly begged for a discharge from that place. This is the lively emblem of thy condition, thou unregenerate man.

There are *three* things in thy state, sadly opposed to the former state last described.

1. The state you were born in, was bad.
2. The state you are now in, is worse.
3. The state you shall shortly be in, if you thus continue, will be unspeakably the worst of all.

1. The state you were born in was a sad state ; you were born in sin, Psal. li. 5. and under wrath, Eph. ii. 3. The womb of nature cast you forth into this world, defiled and condemned creatures.

2. The state you are in now is much worse than that you were born in ; for what have you been doing ever since you were born, but treasuring up wrath against the day of wrath ? Rom. ii. 5. For every sand of time which runs out of the glass of God's patience towards you, a drop of wrath hath been running into the vials of his indignation against you. Oh ! what a treasure of sin and wrath then, is laid up in so many years as you have lived in sin ! Every sin committed, every mercy abused, every call of God neglected and slighted, adds still more and more to this treasure.

3. It will be much worse shortly than it is now, except preventing, renewing grace step in betwixt you and that wrath, into which you are hastening so fast. It is sad to be under the *sentence* of condemnation, but unspeakably worse to be under the *execution* of that sentence. To be a *christless* man is lamentable, but to be a *hopeless* man is more lamentable. For though you be now without Christ, yet whilst the breath of life is in your nostrils, you are not absolutely without hope. But when once that breath is gone, all the world cannot save or help you. Your last breath and your last hope expire together. Though you be under God's damning sentence, yet that sentence, through the riches of forbearance, is not executed ; but as soon as you die, all that wrath which hanged over your heads so many years, in the black clouds of God's threatenings, will pour down in a furious storm upon you, which will never break up whilst God is God. O ! think, and think again, and let your thoughts think close to this sad and solemn subject, there is but a breath betwixt you and hell.

Inf. 4. Doth God maintain your life by breath ? Let not that breath destroy your life, which God gave to preserve it.

No man can live without breath ; and yet some might live longer than they do, if their breath were better employed. "Some men's throats have been cut by their own tongues," as the * Arabian proverb intimates. Life and death (saith Solomon) are in the power of the tongue. Critics observe, that a *word* and a *plague* grow upon the same root in the Hebrew tongue. It is certain, that some men's breath hath been baneful poison both to themselves and others. It was a word that cut off the life of Adonijah, 1 Kings ii. 23. and thousands since his day have died upon the point of the same weapon. It is therefore wholesome advice that is given us, Psal. xxxiv. 12. "What man is he that desireth

* Cave, ne feriat lingua tua collum tuum. Scal. Arab. Prov. Cent. i.

“life, and loveth many days, that he may see good; keep thy tongue from evil, and thy lips from speaking guile.”

And the more evil the times are, the stricter guard we should keep upon our lips. “It is an evil time, the prudent will keep silence,” Amos v. 13. When wicked men watch to make a man an *offender for a word*, as it is, Isa. xxix. 20, 21. it behoves us to be upon our watch, that we offend not with our lips. It is good to keep, what is not safe to trust. David was a deaf and dumb man, when in the company of wicked men, Psal. xxxviii. 13. he thought silence to be his prudence. It is better they should *call* you fools, than *find* you so.

Inf. 5. Employ not that breath to the dishonour of God, which was first given, and is still graciously maintained by him for your comfort and good.

It were better you had never breathed at all, than to spend your breath in profane oaths, or foolish and idle chat, whereby at once, you wound the name of God, draw guilt upon your own souls, and help on the ruin of others. That is a startling text, Matt. xii. 36. “But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment.”

To give an account, is here, by a *metalepsis* of the antecedent for the consequent, put for punishment in hell-fire, without an intervening change of heart, and sprinkling of the blood of Jesus.

And there is more evil in this abuse of our breath, than we can easily discern, especially upon two accounts; (1.) Because it is a sin most frequently committed, and seldom repented of. The intercourse betwixt the heart and tongue is quick, and the sense of the evil as easily and quickly passeth away. (2.) Because the poisonous and malignant influence thereof abides and continues long after: our words may do mischief to others, not only a long time after they are spoken, but a long time after the tongue that spake them is turned to dust. How many years may a foolish or filthy word, a profane scoff, an atheistical expression, stick in the minds of them that heard them, after the speaker's death. A word spoken is *physically* transient, and passed away with the breath that delivered it; but *morally*, it is permanent: For as to its moral efficacy, no more is required, but its objective existence in the minds and thoughts of them that once heard it: And, upon that very ground, Suarez argues for a general judgment, after men at death have passed their particular judgment; because (saith he) long after that, abundance of good and evil will be done in this world by the dead, in the persons of others that over-live them. For look, as it was said of Abel, that being dead, he yet speaketh; so it may be said of Julian, Porphyry, and multitudes of scoffing Atheists, that being dead, they yet speak. Oh, therefore, get a sanctifi-

ed heart to season your breath, that it may minister grace to the hearers.

Inf. 6. Let your breath promote the spiritual life of others, as well as maintain the natural life in yourselves.

Though the maintaining of your natural life be one end why God gave you breath, yet it is not the only, or principal end of it. Your breath must be food to others, as well as life to you; Prov. x. 21. "The lips of the righteous feed many." It will be comfortable to resign that breath to God at death, which hath been instrumental to his glory in this life. It was no low encomium Christ gave of the church, when he said, Cant. iv. 11. "Thy lips, O my spouse, drop as the honey-comb, honey and milk are under thy tongue." Sweet, wholesome, and pleasant words drop from her lips. They drop (saith Christ) *as the honey-comb*. Some drops ever and anon fall actually, and others hang, at the same time, prepared and ready to fall. Such a prepared and habitual disposition should every Christian continually have. Your words may stick upon men's hearts to their edification and salvation, when you are in your graves. Your tongues may now sow that precious seed, which may spring up to the praise of God, though you may not live to reap the comfort of it in this world, John iv. 36, 37. It is a rich expence of your breath, to bring but one soul to God, and yet God hath used the breath of one, as his instrument, to save, edify, and comfort the souls of thousands, Prov. xi. 30. "The fruit of the righteous is a tree of life, and he that winneth souls is wise." The good Lord make all his people wise in this.

Surely, whether we consider the invaluable worth and preciousness of souls, the benefits you have had from the breath of others yourselves, the innate property of grace, wherever it is, to diffuse and communicate itself, how short a time you have to breathe, and how comfortable it will be, when you breathe your last, to remember how it hath been employed for God; all this should open your lips to counsel, reprove, and comfort others, as often as opportunity is ministered.

Did Christ spend his blood for our souls, and shall not we spend our breath for them! Oh! let our lips dispense knowledge. If you will not spend your breath for God, how will you spend your blood for him? If you will not speak for him, I doubt you will not die for him. Away with a sullen reservedness, away with unprofitable chat; all subjects of discourse are not fit for a Christian's lips. It is a grave admonition God once gave his people by the pen of a faithful * minister. "You may rue (saith he) the oppor-

“ tunities you have lost. Here lay a poor wretch with one foot in hell; would he not have started back, if he had had light to discover his danger? Well, you are now together, something you must say; the same breath would serve for a compassionate admonition, as for a complacent impertinency, which will redound to the advantage of neither. You part, the man dies, and in the midst of hell cries out against you, one word of yours might have saved me; you had me in your reach, you might have told me my danger; you forebore, I hardened; the Lord reward your negligence.”

Inf. 7. If breath be the tie betwixt soul and body, *How are we concerned to improve, and draw forth the precious breath of ministers and Christians, whilst it is yet in their nostrils.*

The breath of many ministers is judicially stopt already, their breath serves to little other use than to preserve their own lives; it will be stopt ere long by death, and then those excellent treasures of gifts and graces, wherewith they are richly furnished, will be gone out of your reach, never to be further useful to your souls. You should do by them therefore (as one aptly speaks) as scholars do by some choice book they have borrowed, and must return in a few days to the owner: They diligently read it night and day, and carefully transcribe the most useful and excellent notes they can find in it, that they may make them their own, when the book is called out of their hands.

But alas! we rather divert, than draw forth these excellencies that are in them. You may yet converse with them, and greatly benefit yourselves by these converses; but (as one speaks) by the stream of your impertinent talk, that season is neglected. Afterwards you see your lack of knowledge, but then the instrument is removed. How must it gall an awakened Jew, to think what discourse he had with Jesus Christ! *Is it lawful to give tribute to Cæsar? Why do not thy disciples fast?* Oh! had I nothing else to enquire of the Lord Jesus? Would it not have been here pertinent to have asked, What shall I do to be saved? But he is gone, and I dead in my sins. How many persons have we sent away, that had a word of wisdom in their hearts, having only learnt from them what a clock it is, what weather, or what news; forgetting to ask our own hearts, what is all this to us? and to enquire of them things worthy of their wisdom and experience. “Wherefore is there a price in the hand of a fool, seeing he hath no heart to it?” Prov. xvii. 16. The expence of one minute’s breath in season, may, if God concur with it, be to you the ground of breathing forth praises to God to all eternity.

Inf. 8. Are soul and body tacked together by so frail a thing as

a puff of breath? *How vain and groundless then are all those pleasures men take in their carnal projects and designs in this world?*

We lay the plot and design of our future earthly felicity in our own thoughts; we mould and contrive a design for a long and pleasant life. The model for raising an estate is already formed in our thoughts, and we have not patience to defer our pleasure till the accomplishment of it, but presently draw a train of pleasing consequents from this *chimera*, and our thoughts can stoop to nothing less than sitting down all the remainder of our days in the very lap of delight and pleasure; forgetting that our breath is all the while in our nostrils, and may expire the next moment: and if it do, the structure of all our expectations and projects comes to nothing in the same moment. "His breath goeth forth, he re-
"turneth to his dust: And in that very day his thoughts perish," Psal. cxlvi. 4. The whole frame of his thoughts fall instantly abroad, by drawing out this one pin, his breath. It is good with all our earthly designs to mingle the serious thoughts of the dominion of providence, and our own frailty; James iv. 15. "If the Lord will, and we live."

It is become a common observation, that as soon as men have accomplished their earthly designs, and begin to hug and bless themselves in their own acquisitions, a sudden and unexpected period is put to their lives and pleasures, as you may see Luke xii. 19, 20. Dan. iv. 30.

Oh then drive moderately; you will be at the end of all these things sooner than you imagine. We need not victual a ship to cross the channel, as they do that are bound to the Indies. "What
"is your life? It is even a vapour which appeareth for a little
"while, and then vanisheth away," James iv. 14. "In one mo-
"ment the projects of many years are overturned for ever.

Inf. 9. Is it but a puff of breath that holds men in life? *Then build not too much hope and confidence upon any man.*

Build not too high upon so feeble a foundation. "Cease ye
"from man (saith the prophet) whose breath is in his nostrils; for
"wherein is he to be accounted of?" Isa. ii. 22. There are two things that should deter us from dependence upon any man, viz. his falseness and his frailty. Grace in a great measure may cure the first, but not the last. The best of men must die, as well as the worst, Rom. viii. 10. it is a vanity therefore to rely upon any man. It was the saying of a philosopher when he heard how merchants lost great estates at sea in a moment,—*Non amo felicitatem e funibus pendentem*;—I love not that happiness (saith he) which hangs upon a rope. But all the happiness of many men

hangs upon a far weaker thing than a rope, even the perishing breath of a creature.

Let not parents raise their hopes too high, or lean too hard upon their children. Say not of thy child, as Lamech did of Noah, "This son shall comfort us," Gen. v. 29. The world is full of the lamentings and bitter cries of disappointed parents. Let not the wife depend too much on her husband, as if her earthly comforts were secured in him against all danger. God is often provoked to stop our friend's breath, that thereby he may stop our way to sin, 1 Tim. v. 5. The trust and dependence of a soul are too weighty to be hanged upon such a weak and rotten pin as the breath of a creature.

Inf. 10. To conclude; if this frail breath be all that differenceth the living from the dead, *then fear not man whose breath is in his nostrils.* There is as little ground for our fear of man, as there is for our trust in man. As death, in a moment, can make the best man useless, and put him out of a capacity to do us any good; so it can in a moment make the worst man harmless, and put him out of capacity to do us any injury. Indeed, if the breath of our enemies were in their power, and ours at their mercy, there would be just cause to tremble at them; but they are neither masters of their own, nor ours. "Who art thou that thou shouldest be afraid of a man that shall die?" said God to Jacob, Isa. li. 12. The breath of the mightiest is no better secured than of the meanest, nor never in more danger to be stopt than when they breathe out threatenings against the upright.

Julian's breath was soon stopt after he threatened to root out the Galileans. Queen Mary resigned her breath at the very time when she had filled the prisons with many of Christ's sheep, and designed them for the slaughter. Read Isa. xvii. 12. and see what mushrooms we are afraid of. The best way to continue your relations and friends to your comfort, is to give God and not them your dependence; and the best way to secure yourselves against the rage of enemies, is to give God your fear, and not them. And thus much of the nature of the soul, and its tie with the body.

REV. vi. 9, 10, 11.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.

HAVING, from the former text, spoken of the nature of the soul, and the tie betwixt it and the body; I shall, from this scripture, evince the *immortality of the soul*, which is a chief part of its excellency and glory; and in this scripture it hath a firm foundation.

This book of the *Revelation* completes and seals up the whole sacred canon, Rev. xxii. 18. It also comprehends all the great and signal events of providence, relating either to the Christian church, or to its antichristian enemies in the several periods of time, to the end of the world; chap. i. 19. All which the Spirit of God discovers to us in the opening of the seven seals, the sounding of the seven trumpets, and the pouring out of the seven vials.

The first *five seals* express the state of the church under the bloody, persecuting, Heathen emperors.

SEAL I.

The first seal opened, ver. 2. gives the church a very encouraging and comfortable prospect of the victories, successes, and triumphs of Christ, notwithstanding the rage, subtlety, and power of all its enemies. He shall ride on conquering, and to conquer, and his arrows shall be sharp in the hearts of his enemies, whereby the people shall fall under him. And this cheering prospect was no more than was needful: For,

SEAL II.

The second seal opened, ver. 3, 4. represents the first bloody persecution of the church under Nero, whom Tertullian calls * *Dedicator damnationis nostræ*: he that first condemned Christians to the slaughter. And the persecution under him is set forth by the type of a *red horse*, and a great sword in the hand of him that rode thereon. His cruelty is by Paul compared to the *mouth of a lion*, 2 Tim. iv. 17. Paul, Peter, Bartholomew, Barnabas, Mark,

• Tertul. Apol. c. 5.

are all said to die by his cruel hand; and so fierce was his rage against the Christians, that at that time, as * Eusebius saith, “a man might see cities lie full of dead bodies, the old and young, men and women, cast out naked, without any reverence of persons or sex, in the open street.” And when the day failed, Christians (saith † Tacitus) were burnt in the night, instead of torches, to give them light in the streets.

SEAL III.

The third seal opened, ver. 5, 6. sets forth the calamities which should befall the church by famine; yet not so much a literal as a figurative famine, as a grave and learned commentator ‡ expounds it, like that mentioned, Amos viii. 11, 12. which fell out under Maximinus and Trajan; the former directing the persecution, especially against ministers, in which many bright lamps were extinguished; the latter expressly condemning all Christian meetings and assemblies by a law. The type by which this persecution was set forth, is a *black horse*. A gloomy and dismal day it was indeed to the poor saints, when they eat the bread of their souls, as it were, by weight; for he that sat on him had a pair of balances in his hand. Then did John hear this sad voice, “A measure of wheat for a penny, and three measures of barley for a penny.” The quantity was but the ordinary allowance to keep a man alive for a day, and a Roman penny was the ordinary wages given for a day’s work to a labourer. The meaning is, that in those days, all the spiritual food men should get to keep their souls alive from day to day, with all their travail and labour, should be but sufficient for that end.

SEAL IV.

The fourth seal opened, ver. 7, 8. represents a much more sad and doleful state of the church; for under it are found all the former sufferings, with some new kinds of trouble super-added. Under this seal, Death rides upon the *pale horse*, and Hell, or the Grave, follows him. It is conceived to point at the persecution under Dioclesian, when the church was mowed down as a meadow.

SEAL V.

The fifth seal is opened in my text, under which the Lord Jesus represents to his servant John, the state and condition of those precious souls which had been torn and separated from their bodies, by the bloody hands of tyrants, for his name’s sake, under all the former persecutions. The design whereof is, to support and en-

* *Ad eo ut viderit repletas humanis corporibus civitates, jacentes mortuos, simul cum parvulis senes, faminarumque absque ulla sexus reverentia, in publico rejecta cadavera.*

† Taciti l. xv. Annal.

‡ Durham on the place.

courage all that were to come in the same bloody path. *I saw under the altar, &c.* In which we have an account,

1. Of what John saw.

2. Of what he heard.

1. We have an account of what he saw; “I saw the souls of them that were slain for the word of God, and for the testimony which they held.”

Souls, in this place, are not put for blood, or the dead carcasses of the saints who were slain, as some have groundlessly imagined; but are to be understood properly and strictly, for those * spiritual and immortal substances, which once had a vital union with their bodies, but were now separated from them by a violent death; yet still retained a love and inclination to them, even in a state of separation; and therefore here brought in complaining of the shedding of their blood, and destruction of their bodies.

These souls (even of all that died for Christ, from Abel to that time) John saw, that is, † *in spirit*; for these immaterial substances are not perceptible by the gross external senses. He had the privilege and favour of a spiritual representation of them, being therein extraordinarily assisted, as Paul was when his soul was wrapt into the third heaven, and heard things unutterable, 2 Cor. xii. 2. God gave him a transient visible representation of those holy souls, and that *under the altar*: he means not any material altar, as that at *Jerusalem* was; but as the holy place figured heaven, so the altar figured Jesus Christ, Heb. xiii. 10. And most aptly Christ is represented to John in this figure, and souls of the martyrs at the foot or basis of this altar; thereby to inform us,

(1.) That however men look upon the death of those persons, and though they kill their names by slanders, as well as their persons by the sword; yet, in God's account, they die as sacrifices, and their blood is no other than a drink-offering poured out to God, which he highly prizeth, and graciously accepteth. Suitable whereunto Paul's expression is, Phil. ii. 17.

(2.) That the value and acceptation their death and blood-shed have with God, are through Christ, and upon his account; for it is the altar which sanctifieth the gift, Mat. xxiii. 19. And,

(3.) It informs us, that these holy souls, now in a state of separation from their bodies, were very near to Jesus Christ in heaven. They lay, as it were, at his foot.

Once more, they are here described to us by the cause of their

* Εἶδον τὰς ψυχὰς. i. e. *I saw the souls*; here the word *soul* is taken for the immortal spirit of man, as in Mat. x. 28, in which sense John here says, that he saw the souls, &c. *Marlorat on the place.*

† Souls divested of bodies are invisible to corporeal eyes; therefore John saw them in the Spirit. *Pareus on the place.*

sufferings and death in this world; and that was, “for the word of God, and for the testimony which they held;” i. e. They died in defence of the truths, or will of God revealed in his word, against the corruptions, oppositions, and innovations of men. As one of the Martyrs, that held up the Bible at the stake, said, This is it that brought me hither. They died not as malefactors, but as witnesses. They gave a threefold testimony to the truth; a lip-testimony, a life-testimony, and a blood-testimony; whilst the hypocrite gives but one, and many Christians but two. Thus we have an account what John saw.

2. Next he tells us what he heard: and that was,

(1.) A vehement cry from those souls to God.

(2.) A gracious answer from God to them.

(1.) The cry which they uttered with a loud voice was this, “How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?” A cry like that from the blood of Abel. Yet let it be remembered,

1. This cry doth not imply these holy souls to be in a restless state, or to want true satisfaction and repose out of the body; nor yet,

2. That they carried with them to heaven any malevolent or revengeful disposition: that which is principally signified by this cry, is their vehement desire after the abolition of the kingdom of Satan, and the completion and consummation of Christ’s kingdom in this world; that those his enemies, which oppose his kingdom, by slaying his saints, may be made his footstool: which is the same thing Christ waits for in glory, Heb. x. 13.

(2.) Here we find God’s gracious answer to the cry of these souls, in which he speaks satisfaction to them two ways:

1. By somewhat given them for present.

2. By somewhat promised them hereafter.

1. That which he gives them in hand; “White robes were given to every one of them.” It is generally agreed, that these white robes given them, denote heavenly glory, the same which is promised to all sincere and faithful ones, who preserve themselves pure from the corruptions and defilements of the world, Rev. iii. 4. And it is as much as if God should have said to them, Although the time be not come to satisfy your desires, in the final ruin and overthrow of Satan’s tyrannical kingdom in the world, and Christ’s consummate conquest of all his enemies, yet it shall be well with you in the mean time: you shall *walk with me in white, and enjoy your glory in heaven.*

2. And this is not all; but the very things they cry for shall be given them also after a little season; q. d. wait but a little while, till the rest that are to follow, in the same suffering path, be got

through the red-sea of martyrdom, as you are, and then you shall see the foot of Christ upon the necks of all his enemies, and justice shall fully avenge the precious, innocent blood of all the saints which in all ages hath been shed for my sake; from the blood of Abel, to the last that shall ever suffer for righteousness sake in the world. From all which, this conclusion is most fair and obvious.

Doct. *That the souls of men perish not with their bodies, but do certainly over-live them, and subsist in a state of separation from them.* Mat. x. 28. "Fear not them that kill the body, "but are not able to kill the soul."

The bodies of these Martyrs of Jesus were destroyed by divers sorts of torments, but their souls were out of the reach of all these cruel engines; they were in safety under the altar, and in glory clothed with their white robes, when their bodies they lately inhabited on earth, were turned to ashes, or torn to pieces by wild beasts.

The point I am to discourse from this scripture, is the immortality of the soul. For the better understanding whereof, let it be noted that there is a twofold immortality.

I. Simple, and absolute in its own nature.

II. Derived, dependent, and from the pleasure of God.

In the former sense, God only hath immortality, as the apostle speaks, 1 Tim. vi. 16. Our souls have it as a gift from him. He that created our souls out of nothing, can, if he please, reduce them to nothing again; but he hath bestowed immortality upon them, and produced them in a nature suitable to that his appointment, fitted for an everlasting life. So that though God by his absolute power can, yet he never will annihilate them, but they shall, and must live for ever in endless blessedness or misery; death may destroy these mortal bodies, but it cannot destroy our souls. And the certainty of this assertion is grounded upon these reasons, and will be cleared by these following arguments.

ARGUMENT I.

The first argument for proof of the soul's immortality, may be taken from the simplicity, spirituality, and uncompoundedness of its nature; it is a pure, simple, unmixed being. * Death is the dissolution of things compounded; where therefore no composition or mixture is found, no death or dissolution can follow.

Death is the great divider, but it is of things that are divisible. The more simple, pure, and refined any material thing is, by so

* Death is a separation, dissolving, or tearing asunder of parts that had been joined by some union. *Tullius.*

much the more permanent and durable it is found to be. The nearer it approaches to the nature of spirits, the farther it is removed from the power of death: but that which is not material, or mixed at all, is wholly exempt from the stroke and power of death. It is from the contrariant qualities, and jarring humours, in mixed bodies, that they come under the law and power of dissolution. Matter and mixture, are the doors at which death enters naturally upon the creatures.

But the soul of man is a simple, spiritual, immaterial, and unmixed being, not compounded of matter and form, as other creatures are, but void of matter, and altogether spiritual, as may appear in the vast capacity of its understanding faculty, which cannot be straitened by receiving multitudes of truths into it. It need not empty itself of what it had received before, to make way for more truth; nor doth it find itself clogged or burdened by the greatest multitudes or varieties of truths; but the more it knows, the more it still desires to know. Its capacity and appetite are found to enlarge themselves according to the increase of knowledge. So that to speak, as the matter is, If the knowledge of all arts, sciences, and mysteries of nature, could be gathered into the mind of one man, yet that mind would thirst, and even burn with desire after more knowledge, and find more room for it than it did when it first sipt, and relished the sweetness of truth. Knowledge, as knowledge, never burdens or cloyes the mind; but like fire increases and enlarges, as it finds more matter to work upon. Now this could never be, if the soul were a material being. Take the largest vessel, and you shall find the more you pour into it, the less room is still left for more; and when it is full, you cannot pour in one drop more, except you let out what was in it before*. But the soul is no such vessel, it can retain all it had, and be still receptive of more; so that nothing can fill it, and satisfy it, but that which is infinite and perfect.

The natural appetite after food is sometimes sharp and eager, but then there is a stint and measure beyond which it craves not; but the appetite of the mind is more eager and unlimited; it never saith till it come to rest in God, it is enough†, because the faculty which produceth it, is more active, spiritual, and immaterial. All matter has its limits, bounds, and just measures, beyond which it cannot be extended. But the soul is boundless, and its appetition infinite; it rests not, but in the spiritual and infinite

* *Intus existens prohibet alienum.* i. e. What is already within, refuses access to what is without.

† *Appetitus finis est infinitus.* There is no end of desiring, till we come at the desired end, which is God.

Being, God alone being its adequated object, and able to satisfy its desires; which plainly proves it to be a spiritual, immaterial, and simple being. And being so, two things necessarily follow therefrom.

1. That it is void of any principle of corruption in itself.

2. That it is not liable to any stroke of death, by any adverse power without itself.

1. It cannot be liable to death, from any seeds or principles of corruption within itself; for where there is no composition, there is no dissolution: the spirituality and simplicity of the soul admit of no corruption.

2. Nor is it liable to death by any adverse power without itself; no sword can touch it, no instrument of death can reach it: it is above the reach of all adversaries, Mat. x. 28. "Fear not them that kill the body, but cannot kill the soul." The bounds and limits of creature-power are here fixed by Jesus Christ, beyond which they cannot go. They can wound, torment, and destroy the body, when God permits them: but the soul is out of their reach. A sword can no more hurt or wound it, than it can wound or hurt the light; and consequently it is, and must needs be of an immortal nature.

Object. But there seems to be a decay upon our souls in our old age, and decays argue and imply corruption, and are so many steps and tendencies towards the death and dissolution thereof. The experience of the whole world shews us how the apprehensions, judgments, wit, and memory of old men fail, even to that degree that they become children again in respect of the abilities of their minds: their souls only serving, as it were, to salt their bodies, and keep them from putrefaction for a few days longer.

Sol. It is a great mistake; there is not the least decay upon the soul; no time makes any change upon the essence of the soul: all the alteration that is made, is upon the organs and instruments of the body, which decay in time, and become unapt and unserviceable to the soul.

The soul, like an expert, skilful musician, is as able as ever it was, but the body, its instrument, is out of tune: and the ablest artist can make no pleasing melody upon an instrument whose strings are broken, or so relaxed that they cannot be screwed up to their due height.

Let Hippocrates, the prince of physicians, decide this matter for us. "The soul (saith he) cannot be changed or altered as to its essence, by the access of meat or drink, or any other thing whatsoever; but all the alterations that are made, must be referred either to the spirits with which it mixeth itself, or to the vessels

“and organs through which it streameth*.” So that this proves not its corruptibility: and being neither corruptible in itself, nor vulnerable by any creature without itself; seeing man cannot, and God will not destroy it, the conclusion is strongly inferred, *That therefore it is immortal.*

ARGUMENT II.

The immortality of the souls of men may be concluded from the promises of everlasting blessedness, and the threatenings of everlasting miseries, respectively made in the scriptures of truth, to the godly and ungodly after this life; which promises and threatenings had been altogether vain and delusory, if our souls perish with our bodies.

1. God has made many everlasting promises of blessedness, yea, he hath established an everlasting covenant betwixt himself and the souls of the righteous, promising to be their God for ever, and to bestow endless blessedness upon them in the world to come. Such a promise is that, John viii. 28. “I give unto them eternal life, and they shall never perish.” And John iv. 14. “Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.” And again, John xi. 26. “Whosoever liveth and believeth in me, shall never die.” And once more, Rom. ii. 7. “To them who by patient continuance in well-doing, seek for glory and honour, and immortality, eternal life;” with multitudes more of like nature.

Now if these be no vain and delusory promises, (as to be sure they are not, being the words of a true and faithful God) then those souls to whom they are made, must live for ever; for if the subject of the promises fail, consequently the performance of the promises must fail too. For how shall they be made good, when those to whom they are made, are perished?

Let it not be objected here, That the bodies of believers are concerned in the promises as well as their souls, and yet their bodies perish notwithstanding.

For we say, though their bodies die, yet they shall live again, and enjoy the fruit of the promises in eternal glory; and whilst their bodies lie in the grave, their souls are with God, enjoying the covenanted blessedness in heaven, Rom. viii. 10, 11. and so the covenant-bond is not loosed betwixt them and God by death, which it must needs be, in case the soul perish when the body doth. And upon this hypothesis, that argument of Christ is built, Mat. xxii.

* *Anima nostra quoad essentiam mutari non potest, aut alterari, sive cibi, sive potus, cujuscunque rei alterius accessu: referenda est enim omnium alterationum causa, aut ad Spiritus, quibus see immiscet, aut ad vasa, sive organa quæ permeat.* Hippocrat. lib. de diæta.

32. proving the resurrection from the covenant God made with Abraham, Isaac, and Jacob; "I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living," q. d. If Abraham, Isaac, and Jacob be perished in soul as well as in body, how then is God their God; what is become of the promise and covenant-relation? for if one correlate fail, the relation necessarily fails with it. If God be their God, then certainly they are in being; "for God is not the God of the dead," i. e. of those that are utterly perished. Therefore it must needs be, that though their bodies be naturally dead, yet their souls still live; and their bodies must live again at the resurrection by virtue of the same promise.

On the contrary, many threatenings of eternal misery, after this life, are found in the scriptures of truth, against ungodly and wicked persons. Such is that in 2 Thess. i. 7, 8, 9. "The Lord Jesus shall be revealed from heaven in flaming fire, to render vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord, and the glory of his power." And speaking of the torments of the damned, Christ thus expresseth the misery of such wretched souls in hell, Mark ix. 44. "Where their worm dieth not, and the fire is not quenched." But how shall the wicked be punished with everlasting destruction, if their souls have not an everlasting duration? or how can it be said, *Their worm* (viz. the remorse and anguish of their conscience) *dieth not*, if their souls die? Punishment can endure no longer than its subject endureth. If the being of the soul cease, its pains and punishments must have an end.

You see then, there are everlasting promises and threatenings to be fulfilled, both upon the godly and ungodly, "He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him," John iii. 16. The believer shall never see spiritual death, viz. the separation of his soul from God; and the unbeliever shall never see life, viz. the blessed fruition of God; but the wrath of God shall abide on him. If wrath must abide on him, he must abide also as the wretched subject thereof, which is another argument of the immortality of souls.

ARGUMENT III.

The immortality of the soul is a truth asserted and attested by the universal consent of all nations and ages of the world. "We give much (said * Seneca) to the presumption of all men," and

* *Multum dare solemus presumptioni omnium hominum: cum de animæ aternitate disserimus, none leve momentem apud nos habet, consensus hominum aut timentium inferos, aut colentium.* Senec. Ep. 17.

that justly; for it would be hard to think that an error should obtain the general consent of mankind, or that God would suffer all the world, in all ages of it, to bow down under an universal deception.

This doctrine sticks close to the nature of man; it springs up easily, and without force from his conscience. It hath been allowed as an unquestionable thing, not only among Christians who have the oracles of God to teach and confirm this doctrine, but among Heathens also, who had no other light but that of nature to guide them into the knowledge and belief of it. Learned Zanchius * cites out of Cicero an excellent passage to this purpose. "*In every thing saith he, the consent of all nations is to be accounted the law of nature*;" and therefore, with all good men, it should "be instead of a thousand demonstrations; and to resist it, (as he there adds) what is it, but to resist the voice of God?" and how much more, when, with his consent, the word of God doth also consent? As for the consent of nations, in this point, the learned author last mentioned, hath industriously gathered many great and famous testimonies from the ancient Chaldeans, Grecians, Pythagoreans, Stoics, Platonists, &c. which evidently shew they made no doubt of the immortality of their souls. How plain is that of Phocylides? *Ψαχη δε αθανατος και αγηρος ζη δια παντος*. Speaking of the soul, in opposition to the body, which must be resolved into dust, he saith, "But for the soul, that is immortal, and never grows old, but lives for ever." And Tresmegistus, the famous and celebrated Philosopher†, gives this account of man, "That he consists of two parts, being mortal in respect of his body, but immortal in respect of his soul, which is the best and principal part." Plato‡ not only asserts the immortality of the souls of men, but disputes for it: and among other arguments, he urges this; "That if it were not so, wicked men would certainly have the advantage of righteous and good men, who, after they have committed all manner of evils, should suffer none." But what speak I of philosophers? the most barbarous nations in the world constantly believe it §. The Turks acknowledge it in their Alcoran; and though they grossly mistake the nature of heaven, in

* *In omni re consensio omnium gentium lex naturæ putanda est: coque instar mille demonstrationum talis consensio apud bonos esse debet.* Zanchius de immortalitate animarum. p. 644.

† *Ανθρώπος διπλῆς, διὰ τὸ σῶμα θνητὸς, ἀθανάτος δὲ διὰ ψυχὴν, τὸν εἰσὼδὸν ἀνδρώεον.*

‡ *Εἰ μὲν γὰρ, &c. Si enim mors dissolutio esset utriusque (corporis sc. et anima) luctum foret malis cum moriantur.* Plato in Epist.

§ Why do I speak of the Turks, Tartars, Muscovites, Indians, Persians, and all other nations which are at this day barbarous? None is so barbarous and

fancying it to be a paradise of sensual pleasures, as well as the way thither, by their impostor Mahomet; yet it is plain they believe the soul's immortality, and that it lives in pain or pleasure after this life.

The very savage and illiterate Indians are so fully persuaded of the soul's immortality, that wives cast themselves cheerfully into the flames to attend the souls of their husbands; and subjects, to attend the souls of their kings into the other world.

Two things are objected against this argument.

1. That some particular persons have denied this doctrine, as Epicurus, &c. and by argument maintained the contrary.

To which I answer, That though they have done so, yet (1.) This no way shakes the argument from the consent of nations, because some few persons have denied it: we truly say, the earth is spherical, though there be many hills and risings in it. If Democritus put out his own eyes, must we therefore say all the world is blind?

(2.) It is worth thinking on, whether they that have questioned the immortality of the soul, have not rather made it the matter of their option and desire, than of their faith and persuasion. We distinguish Atheists into three classes, such as are so in *practice*, in *desire*, or in *judgment*; but of the former sorts there may be found multitudes, to one that is so in his settled judgment. If you think it strange that any man should wish his soul to be mortal, Hierocles* gives us the reason of it: "A wicked man (saith he) is afraid of his Judge; and therefore wishes his soul and body may perish together by death, rather than it should come to God's tribunal."

Object. 2. Nor can the strength of the argument be eluded, by saying, "All this may be but an universal tradition," one nation receiving it from another.

Sol. For as this is neither true in itself, nor possible to be made good; so if it were, it would not invalidate the argument: for if it were not a truth agreeable to the light of nature, and so easily received by all men upon the proposal of it, it were impossible that all the nations in the world should embrace it so readily, and hold it so tenaciously as they do.

ARGUMENT IV.

The immortality of the soul may be evinced from the everlasting

wicked, but he is convinced, that, after death, there are places in which souls are either punished for their bad actions, or rewarded and blest with delights for their good actions. *Zanch.*

* Ο κακος αθανατον ειναι την αυτη ψυχην να μη υπολεινη τιμωρουμενος και φθανετον εκει δικασην. Hieroc.

habits which are subjected, and inherent in it. If these habits abide for ever, certainly so must the souls in which they are planted.

The souls of good men are the good ground, in which the seed of grace is sown by the Spirit, Mat. xiii. 23. i. e. the subjects in which gracious properties and affections do inhere and dwell, (which is the formal notion of a substance) and these implanted graces are everlasting things. So John iv. 14. "It shall be in him a well of water, springing up into everlasting life," i. e. the graces of the Spirit shall be in believers, permanent habits, fixed principles, which shall never decay. And therefore that seed of grace, which is cast into their souls at their regeneration, is in 1 Pet. i. 23. called "incorruptible seed, which liveth and abideth for ever:" and it is incorruptible, not only considered abstractly, in its own simple nature, but concretely, as it is in the sanctified soul, its subject: for it is said, 1 John iii. 9. "The seed of God remaineth in him." It abideth for ever in the soul. If then these two things be clear unto us, viz.

1. That the habits of grace be everlasting;
2. That they are inseparable from sanctified souls;

It must needs follow, That the soul, their subject, is so too, an everlasting and immortal soul. And how plainly do both these propositions lie before us in the scriptures? As for the immortal and indeterminable nature of saving grace, it is plain to him that considers, not only what the forecited scriptures speak about it, calling it *incorruptible seed, a well of water springing up into everlasting life*; but add to these, what is said of these divine qualities in 2 Pet. i. 4. where they are called the *divine nature*; and Eph. iv. 18. *the life of God*, noting the perpetuity of these principles in believers, as well as their resemblance of God in holiness, who are endowed with them.

I know it is a great question among divines, *An gratia in renatis sit natura et essentia sua interminabilis?* Whether these principles of grace in the regenerate be everlasting and interminable in their own nature and essence? For my own part, I think that God only is naturally, essentially, and absolutely interminable and immortal. But these gracious habits, planted by him in the soul, are so by virtue of God's appointment, promise, and covenant. And sure it is, that by reason hereof they are interminate, which is enough for my purpose, if they be not essentially interminable. Though grace be but a creature, and therefore hath a *posse mori*, yet it is a creature begotten by the Word and Spirit of God, which live and abide for ever, and a creature within the promise and covenant of God, by reason whereof it can never actually die.

And then as for the inseparableness of these graces from the

souls in whom they are planted, how clear is this from John ii. 27. where sanctifying grace is compared to an unction, and this unction is said to abide in them? And 1 John iii. 9. it is called the seed of God, which remaineth in the soul. All our natural and moral excellencies and endowments go away when we die; Job iv. 21. "Doth not their excellency that is in them go away?" Men may outlive their acquired gifts, but not their supernatural graces. These stick by the soul, as Ruth to Naomi, and where it goes they go too: so that when the soul is dislodged by death, all its graces ascend up with it into glory; it carries away all its faith, love, delight in God, all its comfortable experiences, and fruits of communion with God, along with it to heaven. For death is so far from divesting the soul of its graces, that it perfects in a moment all that was defective in them; 1 Cor. xiii. 10. "When that which is perfect shall come, then that which is in part shall be done away," as the twilight is done away when the sun is up, and at its zenith. So then, grace never dieth, and this never-dying grace is inseparable from its subject; by which it is plain to him that considers, that as graces, so souls, abide for ever.

Object. But this only proves the immortality of regenerate souls.

Sol. It doth so. But then consider, as there be gracious habits in the regenerate that never die, so there are vicious habits in the unregenerate that can never be separated from them in the world to come. Hence, John viii. 24. they are said to "die in their sins;" and Job xx. 11. "Their iniquities lie down with them in the dust;" and Ezek. xxiv. 12. "They shall never be purged." Remarkable is that place, Rev. xxii. 11. "Let him that is filthy be filthy still." And if guilt sticks so fast, and sin be so deeply engraven in impenitent souls, they also must remain for ever, to bear the punishment of them.

ARGUMENT V.

The immortality of the soul of man may be evinced from the dignity of man above all other creatures, (angels only excepted) and his dominion over them all.

In this, the scriptures are clear, that man is the master-piece of all God's other works; Psal. viii. 5, 6. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou hast made him to have dominion over the works of thy hand, thou hast put all things under his feet." Other creatures were made for his service, and he is crowned king over them all. One man is of more worth than all the inferior creatures.

But wherein is his dignity and excellency above all other crea-

tures, if not in respect of the capacity and immortality of his soul? Sure it can be found no where else; for as to the body, many of the creatures excel man in the perfections of sense, greatness of strength, agility of members, &c.

*Nos aper auditu praecllit, aranea tactu,
Vultur odoratu, lynx visu, simia gustu*.*

And for beauty, *Solomon in all his glory was not arrayed like one of the lilies of the field.* The beasts and fowls enjoy more pleasure, and live divested of all those cares and cumbers which perplex and wear out the lives of men. It cannot be in respect of bodily perfections and pleasures, that man excels other creatures.

If you say, He excels them all in respect of that noble endowment of reason, which is peculiar to man, and his singular excellency above them all.

It is true, this is his glory: but if you deprive the reasonable soul of immortality, you despoil it of all, both of its glory and comfort, and put the reasonable into a worse condition than the unreasonable and brutish creatures. For if the soul may die with the body, and man perish as the beast, happier is the life of the beast, which is perplexed with no cares nor fears about futurities: our reason serves to little other purpose but to be an engine of torture, a mere rack to our souls.

Certainly, the privilege of man doth not consist in reason, as abstracted from immortality. But in this, it properly consists, that he enjoys not only a reasonable, but also rejoiceth in an immortal soul, which shall over-live the world, and subsist separate from the body, and abide for ever, when all other souls, being but a material form, perish with that matter on which they depend. This is the proper dignity of man, above the beast that perisheth; and to deprive him of immortality, and leave him his reason, is but to leave him a more miserable and wretched creature than any that God hath put under his feet. For man is a prospecting creature, and raiseth up to himself vast hopes and fears from the world to come: by these he is restrained from the sensual pleasures, which other creatures freely enjoy, and exercised with ten thousand cares, which they are unacquainted with; and to fail at last of all his hopes and expectations of happiness, in the world to come, is to fall many degrees lower than the lowest creature shall fall; even so much lower as his expectations and hopes had lifted him higher.

ARGUMENT VI.

The souls of men must be immortal, or else the desires of immortality are planted in their souls in vain.

* The bear excels man in hearing, the spider in feeling, the vulture in smelling, the lynx in seeing, and the ape in tasting.

That there are desires of immortality found in the hearts of all men, is a truth too evident to be denied or doubted *. Man cannot bound and terminate his desires within the narrow limits of this world, and the time that measures it. Nothing that can be measured by time is commensurate to the desires of man's soul. No motto better suits it than this, *Non est mortale quod opto*; I seek for that which will not die, Rom. ii. 7. And his great relief against death lies in this, *Non omnis moriar*: That he shall not totally perish. Yea, we find in all men, even in those that seem to be most drowned and lost in the love and delights of this present world, a natural desire to continue their names and memories to posterity after death. Hence it is said, Psal. xlix. 11. "Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names."

And hence is the desire of children, which is, as one saith, *nodosa aternitas*, a knotty eternity; when our thread is spun out and cut off, their thread is knit to it; and so we dream of a continued succession in our name and family.

Absalom had no children to continue his memory; to supply which defect, he reared up a pillar, 2 Sam. xviii. 18. Now it cannot be imagined that God should plant the desire of immortality in those souls, that are incapable of it; nor yet can we give a rational account how these apprehensions of immortality should come into the souls of men, except they themselves be of an immortal nature. For, either these notions and apprehensions of immortality are impressed upon our souls by God, or do naturally spring out of the souls of men: If God impress them, those impressions are made in vain, if there be no such thing as immortality to be enjoyed; and if they spring and rise naturally out of our souls, that is a sufficient evidence of their immortality. For we can no more conceive, and form to ourselves, ideas and notions of immortality, if our souls be mortal, than the brutes which are void of reason, can form to themselves notions and conceptions of rationality. So then the very apprehensions and desires that are found in men's hearts of immortality, do plainly speak them to be of an immortal nature †.

* I beseech men, for God's sake, that if any time there arise in them a desire, or a wish that others should speak well of them rather than evil after their death, then at that time they would seriously consider whether these notions are not from some spirit, to continue a spirit after it leaves its earthly habitation, rather than from an earthly spirit, a vapour, which cannot act, or imagine, or desire, or fear things beyond its continuance. *Hale de anima*, p. 72.

† It forms conceptions of things spiritual and abstract from matter, and discerns objects which have no dimensions, figure, colour, or affection of matter. If the soul itself is the fountain or idea of immortality, it must be immortal; because what is

ARGUMENT VII.

Moreover, the account given us in the scripture of the return of several souls into their own bodies again after death, and real separation from them, shews us that the soul subsists and lives in a separate state after death, and perisheth not by the stroke of death: For if it were annihilated or destroyed by death, the same soul could never be restored again to the same body. A dead body may indeed be acted by an assisting form, which may move and carry it from place to place; so the devil hath acted the dead bodies of many; but they cannot be said to live again by their own souls, after a real separation by death, unless those souls over-lived the bodies they forsook at death, and had their abode in another place and state. You have divers unquestionable examples of the soul's return into the body recorded in scripture: As that of the Shunamite's son, 2 Kings iv. 18, 19, 20, 32, 33, 34, 35, 36, 37. That of the ruler's daughter, Mat. ix. 18, 23, 24, 25. That of the widow's son, Luke vii. 12, 13, 14, 15. And that of Lazarus, John xi. 39, 40, 41, 42, 43, 44, 45. "These are no other * but the very same" souls, their own souls which returned to them again; which, as "Chrysostom well observes, is a great proof of their immortality" against them that think the soul is annihilated after the death of "the body."

It is true, the scripture gives us no account of any sense or apprehension they retained after their re-union of the place or state they were in during their separation. There seemed to be a perfect *αμνησία*, forgetfulness of all that they saw or felt in the state of separation. And indeed it was necessary it should be so, that our faith might be built rather upon the sure promises of God, than such reports and narratives of them that come to us from the dead, Luke xvi. 31. And if we believe not the word, neither would we believe *if one came from the dead*.

ARGUMENT VIII.

Moreover, *Eighthly*, The supposition of the soul's perishing with the body, is subversive of the Christian religion in the principal doctrines and duties thereof: take away the immortality of the soul, and all religion falls to the ground. I will instance in

1. The doctrines
 2. The duties
- } of religion.

First, It overthrows the main principles and doctrines of the

momentary, cannot form an idea of an immortal nature, for the soul which is void of reason cannot form a conception of rationality. *Stern on death*, p. 198.

* *Non aliam, sed ipsam priorem animam corpori mortuo restitutam esse, contra eos qui outaverunt et bodie putant animam post mortem corporis nihil esse.*

Christian religion, upon which both our faith and comfort is founded; and consequently it undoes and ruins us as to all solid hope and true joy. The doctrines or principles it overthrows, are, among many other, such as follow.

1. It nullifies and makes void the great design and end of God's eternal election. The scriptures tells us, That from all eternity God hath chosen a certain number in Christ Jesus, to eternal life, and to the means by which they shall attain it, out of his mere good pleasure, and for the praise of his grace. This was (1.) An eternal act of God, Eph. i. 4. long before we had our being, Rom. ix. 11. (2.) This choice of God, or his purpose to save some, is immutable, 2 Tim. ii. 19. James i. 17. (3.) This choice he made in Christ, Eph. i. 4. Not that Christ is the cause of God's choosing us: For we were not elected because we were, but that we might be in Christ. Christ was ordained to be the *Medium* of the execution of this decree. And all the mercies which were purposed and ordained for us, were to be purchased by the blood of Christ. He was not the *cause* of the decree, but the purchaser of the mercies decreed for us. (4.) This choice was of a certain number of persons who are all known to God, 2 Tim. ii. 19. and all given to Christ in the covenant of redemption, John xvii. 2, 6. So that no elect person can be a reprobate, no reprobate an elect person. (5.) This number was chosen to salvation, 1 Thess. v. 9. No less did God design for them that glory and happiness, and that for ever. (6.) The same persons that are appointed to salvation as the end, are also appointed to sanctification as the way and means by which they shall attain that end, 1 Pet. i. 1, 2. 2 Thess. ii. 13, 14. (7.) The impulsive cause of this choice was the mere good pleasure of his will, 2 Tim. i. 9. Rom. ix. 15, 16. Eph. i. 9. (8.) The end of all this is the praise of his glorious grace, Eph. i. 5, 6. to make a glorious manifestation of the riches of his grace for ever. This is the account the scripture gives us of God's eternal choice.

But if our souls be mortal, and perish with our bodies, all this is a mistake, and we are imposed upon, and our understandings are abused by this doctrine: For to what purpose are all these decrees and contrivances of God from everlasting, if our souls perish with our bodies? Certainly, if it be so, he loses all the thoughts and counsels of his heart about us; and that counsel of his will, which is so much celebrated in the scriptures, and admired by his people, comes to nought. For this is evident to every man's consideration, that if the soul (which is the object about which all those counsels and thoughts of God were employed and laid out) fail in its being, all those thoughts and counsels that have been employed about it, and spent on it, must necessarily fail and come to nothing with it. The thoughts of his heart cannot stand fast, as it is said, Psal. xxxiii.

11. if the soul slide, about which they are conversant. In that day the elect soul perisheth, the eternal consultations and purposes of God's heart perish with it. Keckerman tells us, that “* Albertus Magnus, with abundance of art, and the study of thirty years, made a vocal statue in the form of a man. It was a rare contrivance, and much admired; the cunning Artist had so framed it, that by wheels and other *machines* placed within it, it could pronounce words articulately.” Aquinas being surprized to hear the statue speak, was affrighted at it, and brake it all to pieces; upon which Albertus told him he had at one blow destroyed the work of thirty years. Such a blow would the death of the soul give to the counsels and thoughts, not of man, but of God, not of thirty years, but from everlasting.

If the souls of men perish at death, either God never did appoint any souls to salvation, as the scriptures testify he did, 1 Thess. v. 9. or else the foundation of God stands not sure, as his word tells us it doth, 2 Tim. ii. 19. So then this supposition overturns the eternal decrees and counsels of God, which is the first thing.

2. It overthrows the covenant of redemption betwixt the Father and the Son before this world was made. There was a federal transaction betwixt the Father and the Son from eternity, about our salvation, 2 Tim. i. 9. Zech. vi. 13. In that covenant Christ engaged to redeem the elect by his blood; and the Father promised him a reward of those his sufferings, Isa. liii. 12. Accordingly he hath poured out his soul to death for them, finished the work, John xvii. 4. and is now in heaven, expecting the full reward and fruits of his sufferings, which consist not in his own personal glory, which he there enjoys, but in the completeness and fulness of his mystical body, John xvii. 24.

But certainly, if our souls perish with our bodies, Christ would be greatly disappointed: Nor can that promise be ever made good to him; Isa. liii. 11. “He shall see of the travail of his soul and be satisfied.” He hath done his work, but where is his reward? See how this supposition strikes at the justice of God, and wounds his faithfulness in his covenant with his Son. He hath as much comfort and reward from the travail of his soul, as a mother that is delivered after many sharp pangs of a child that dies almost as soon as born.

3. It overthrows the doctrines of *Christ's incarnation, death, resurrection, ascension, and intercession* in heaven for us. And these are the main pillars both of our faith and comfort. Take away

* *Albertus Magnus statuum hominis construxit, quæ cum libramentis quibusdam, rotis atque aliis machinis intra latentibus peritissime compositis, linguam quadam ratione et disciplina moventibus, articulata verba pronunciaret.*

these, and take away our lives too, for these are the springs of all joy and comfort to the people of God, Rom. viii. 34.

His *incarnation* was necessary to capacitate him for his mediatorial work: It was not only a part of it, but such a part, without which he could discharge no other part of it. This was the wonder of men and angels, 1 Tim. iii. 16. A God incarnate is the world's wonder; no condescension like this, Phil. ii. 6, 7.

The *death* of Christ hath the nature and respect of a ransom, or equivalent price laid down to the justice of God for our redemption, Matth. xx. 28. Acts xx. 28. It brought our souls from under the curse, and purchased for them everlasting blessedness, Gal. iv. 4, 5.

The *resurrection* of Christ from the dead hath the nature both of a testimony of his finishing the work of our redemption, and the Father's full satisfaction therein, John vi. 10. and of a principle of our resurrection to eternal life, 1 Cor. xv. 20.

The *ascension* of Christ into heaven was in the capacity and relation of a forerunner, Heb. vi. 20. it was to prepare places for the redeemed, who were to come after him to glory in their several generations, John xiv. 2, 3.

The *intercession* of Christ in heaven, is for the security of our purchased inheritance to us, and to prevent any new breaches which might be made by our sins, whereby it might be forfeited, and we divested of it again, 1 John ii. 1, 2.

All these jointly make up the foundation of our faith and hope of glory: But if our souls perish, or be annihilated at death, our faith, hope, and comforts, are all delusions, vain dreams, which do but amuse our fond imaginations. For,

(1.) It was not worth so great a stoop and abasement of the blessed God, as he submitted to in his incarnation, when he appeared in flesh, yea, in the likeness of sinful flesh, Rom. viii. 3. and made himself of no reputation, Phil. ii. 7. An act that is, and ever will be admired by men and angels: I say, it was not worth so great a miracle as this, to procure for us the vanishing comfort of a few years, and that short-lived comfort no other than a deluding dream, or mocking phantasm: For seeing it consists in hope and expectation from the world to come, as the scriptures every where speak, 1 Thess. v. 8. and 2 Cor. iii. 12. Rom. v. 3, 4, 5. if there be no such enjoyments for us there (as most certainly there are not, if our souls perish) it is but a vanity, a thing of nought, that was the errand upon which the Son of God came from the Father's bosom, to procure for us.

(2.) And for what, think you, was the blood of God upon the cross? What was so vast and inconceivable a treasure expended to purchase? What! the flattering and vain hopes of a few years, of

which we may say, as it was said of the Roman consulship, *unius anni volaticum gaudium*; the fugitive joy of a year: Yea, not only short-lived and vain hopes in themselves, but such for the sake whereof we abridge ourselves of the pleasures and desires of the flesh, 1 John iii. 3. and submit ourselves to the greatest sufferings in the world, Rom. viii. 18. For the hope of Israel am I bound with this chain, &c. Acts xxviii. 20. Was this the purchase of his blood? Was this it for which he sweat, and groaned, and bled, and died? Was that precious blood no more worth than such a trifle as this?

(3.) To what purpose did Christ rise again from the dead? Was it not to be the *first-fruits of them that sleep*? Did he not rise as the common head of believers, to give us assurance we shall not perish, and be utterly lost in the grave? Col. i. 18. But if our souls perish at death, there can be no resurrection; and if none, then Christ died and rose in vain, *we are yet in our sins*, and all those absurdities are unavoidable, with which the apostle loads this supposition, 1 Cor. xv. 13, &c.

(4.) And to as little purpose was his triumphant ascension into heaven, if we can have no benefit by it. The professed end of his ascension was “to prepare a place for us,” John xiv. 2. But to what purpose are those mansions in the heavens prepared, if the inhabitants for whom they are prepared be utterly lost? And why is he called the *forerunner*, if there be none to follow him? as surely there are not, if our souls perish with our bodies. Those heavenly mansions, that city prepared by God, must stand void for ever if this be so.

(5.) To conclude; in vain is the intercession of Christ in heaven for us, if this be so. They that shall never come thither, have no business there to be transacted by their advocate for them. So that the whole *doctrine of redemption by Christ* is utterly subverted by this one supposition.

4. As it subverts the *doctrine of redemption by Christ*, and all the hopes and comforts we build thereon, so it utterly destroys all the works of the spirit, upon the hearts of believers, and makes them vanish into nothing.

There are divers acts and offices of the Spirit of God about, and upon our souls; I will only single out three, *viz.* his *sanctifying, sealing and comforting work*: all things of great weight with believers.

(1.) His *sanctifying work*, whereby he alters the frames and tempers of our souls, 2 Cor. v. 17. “Old things are passed away, behold all things are become new.”

The declared and direct end of this work of the Spirit upon our souls, is to attemper and dispose them for heaven, Col. i. 12. For seeing “nothing that is unclean can enter into the holy place,”

Rev. xxi. 27. "and without holiness no man shall see the Lord," Heb. xii. 14. it is necessary that all those that have this hope in them, should expect to be partakers of their hopes in the way of purification, 1 John iii. 3. And this is the ground upon which the people of God do mortify their lusts, and take so much pains with their own hearts, Mat. xviii. 8. counting it better (as their Lord tells them) "to enter into life halt and maimed, than having two eyes or "hands to be cast into hell." But to what purpose is all this self-denial, all these heart-searchings, heart-humblings, cries, and tears, upon the account of sin, and for an heart suited to the will of God, if there be no such life to be enjoyed *with God, after this animal life is finished* ;

Object. If you say there is a present advantage resulting to us in this world, from our abstinence and self-denial; we have the truer and longer enjoyment of our comforts on earth by it; debauchery and licentiousness do not only flatten the appetite, and debase and alloy the comforts of this world, but cut short our lives by the exorbitances and abuses of them.

Solut. Though there be a truth in this worth our noting, yet (1.) morality could have done all this without sanctification; there was no need for the pouring out of the Spirit, for so low an use and purpose as this. (2.) And therefore as the wisdom of God would be censured and impeached, in sending his Spirit for an end which could as well be attained without it; so the veracity of God must needs be affronted by it, who, as you heard before, hath declared our salvation to be the end of our sanctification.

(2.) His *sealing, witnessing, and assuring* work. We have a full account in the scriptures, of these offices and works of the Spirit, and some spiritual sense and feeling of them upon our own hearts, which are two good assurances that there are such things as his bearing witness with our spirit, Rom. viii. 16. "his sealing us to "the day of redemption," Eph. iv. 30. "his earnest given into "our hearts," 2 Cor. i. 22. All which acts and works of the Spirit have a direct and clear aspect upon the life to come, and the happiness of our souls in the full enjoyment of God to eternity; for it is to that life we are now sealed; and of the full sum of that glory, that these are the pledges and earnest. But if our souls perish by death, these witnesses of the Spirit are delusions, and his earnest are given us but in jest.

(3.) His *comforting work* is a sweet fruit and effect sensibly felt and tasted by believers in this world. He is from this office stiled the *Comforter*, John xvi. 7. *signanter, et eminenter*. He so comforts as none other doth, or can. And what is the matter of his com-

forts, but the blessedness to come, the joys of the coming world? John xvi. 13. *Eye hath not seen, &c.*

Upon the account of these unseen things, he enableth believers to glory in tribulation, Rom. v. 4. to despise present things, whether the smiles or the frowns of the world, Heb. xi. 24. and ver. 26. But if the being of our souls fail at death, these are but the fantastic joys of men in a dream, and the experiences of all God's people are found but so many fond conceits, and gross mistakes.

5. This supposition overthrows the doctrine of the resurrection, which is the consolation of Christians. We believe, according to the scripture, that after death hath divorced our souls and bodies for a time, they shall meet again, and be re-united, and that the joy at their re-union will be to all that are in Christ, greater than the sorrows they felt at parting. This seems not incredible to us, whatever natural improbabilities and carnal reasons may be against it, Acts xxvi. 8. and that because the Almighty Power, which is able to subdue all things to himself, undertakes this task, Phil. iii. 21.

We believe this very same numerical body shall rise again, Job xxi. 27. by the return of the same soul into it, which now dwelleth in it; and that we shall be the same persons that now we are: the remunerative justice of God requiring it to be so.

We believe the souls of the righteous shall be much better accommodated, and have a more comfortable habitation in their bodies than now they have, 1 Cor. xv. 42, 43. seeing they shall be made like unto Christ's glorious body, Phil. iii. 22. and that then we shall live after the manner of angels, Luke xx. 36. without the necessities of this animal life. These are the things we look for according to promise; and this expectation is our great relief against (1.) The fears of death, 1 Cor. xv. 55. (2.) Against the death of our friends and relations, 1 Thes. iv. 14. (3.) Against all the pressures and afflictions of this life, Job xix. 25, 26, 27.

But if the being of our souls fall at death, all hopes and comforts from the resurrection fail with it; for it is not imaginable that the body should rise till it be revived, nor how it should be revived, but by the re-union of the soul with it: and if it be not the same soul that now inhabits it, we cannot be the same persons in the resurrection we are now; and consequently, this supposition subverts not only the doctrine of the resurrection, but,

6. It overthrows also the faith of the judgment to come. For if the soul perish, the body cannot rise; or if it rise by a new-created soul, the person raised is another, and not the same that lived and died in this world; and consequently the rewards and punishments to be bestowed and awarded to all men in that day

cannot be just and equal : for we believe, according to the scriptures, that,

(1.) The actions which men perform in this life, are not transient, but are filed to their account in the world to come : Gal. vi. 7. *here we sow, and there we reap.* Actions done in this world are two ways considerable, viz. physically, or morally ; in the first consideration they are transient, in the last permanent and everlasting. A word is spoken, or an act done in a moment, but though it be past and gone, and perhaps by us quite forgotten, God registers it in his book, in order to the day of account.

(2.) We believe that God hath appointed a day in which all men shall appear before his judgment-seat, to give an account of all they have done in the body, whether it be good or evil, 2 Cor. v. 10.

(3.) And that in order hereunto, the very same persons shall be restored by the resurrection, and appear before God, the very same bodies and souls, which did good or evil in this world : Shall not the Judge of all the earth do right ? Justice requires that the rewards and punishments be then distributed to the same persons that did good or evil in this world : which strongly infers the immortality of the soul, and that it certainly overlives the body, and must come back from the respective places of their abode, to be again united to them, in order to their great account.

By all which you see the clearest proof of the soul's immortality, and how the contrary supposition overthrows our faith, duties, and comforts. Yet notwithstanding all this, how apt are we to suspect this doctrine, and remain still dissatisfied and doubting about it, when all is said ? Which comes to pass partly from the subtlety of Satan, who knows he can never persuade men to live the life of beasts, till he first persuade them to think they shall die as the beasts do.

(2.) And partly from the influence of sense and reason upon us, whereby we do too much suffer ourselves to be swayed and imposed upon in matters of the greatest moment in religion. For these being proper arbiters and judges in other matters within their sphere, they are arrogant, and we easy enough to admit them to be arbiters also in things that are quite above them. Hence come such plausible objections as these :

Object. 1. The soul seems to vanish and die, when it leaves the body : for when it hath struggled as long as it can to keep its possession in the body, and, at last, is forced to depart, we can perceive nothing but a puff of breath, which immediately vanishes into air, and is lost.

Solut. We cannot perceive, therefore it is nothing but what we do and can perceive, viz. a puff of vanishing breath. By this argument the being of the soul in the body is as questionable as after its

departure out of the body; for we cannot discern it by sight in the body: yea, by this argument we may as well deny the existence of God and angels as of the soul; for it is a spiritual and invisible being as they are; our gross senses are incapable of discerning spirits, which are immaterial and invisible substances.

Object. 2. But you allow the soul to have a rise and beginning, it is not eternal *a parte ante*; and it is certain, whatever had a beginning, must have an end.

Solut. Every thing which had a beginning may have an end, and what once was nothing, may by the power that created it, be reduced to nothing again. But though we allow it may be so, by the absolute power of God, we deny the consequence, that therefore it shall, and must be so. Angels had a beginning, but shall never have an end. And indeed, their immortality, as well as ours, flows not so much from the nature of either as from the will and pleasure of God, who hath appointed them to be so. He can, but never will, annihilate them.

Object. 3. But the soul depends upon matter in all its operations, nothing is in the understanding which was not first in the senses; it useth the natural spirits, as its servants and tools in all its operations, and therefore how can it either subsist or act in a state of separation?

Sol. 1. The hypothesis is not only uncertain, but certainly false. There are acts performed by the soul, even whilst it is in the body, wherein it makes no use at all of the body. Such are the acts of self-intuition and self-reflection: and what will you say of its acts, in raptures and extasies, such as that of Paul, 2 Cor. xii. 2. and John, Rev. xxi. 10. what use did their souls make of the bodily senses or natural spirits then?

Solut. 2. And though in its ordinary actions in this life, it doth use the body as its tool or instrument in working, doth it thence follow that it can neither subsist or act separate from them in the other world? Whilst a man is on horseback in his journey, he useth the help and service of his horse, and is moved according to the motion of his horse; but doth it thence follow, he cannot stand nor walk alone, when dismounted at his journey's end? We know angels both live and act, without the ministry of bodies, and our souls are spiritual substances as well as they.

Object. 4. But many scriptures seem to favour the total cessation of the soul's actions, if not of its being also, after separation, as that in 2 Sam. xiv. 14. We must needs die, and are as water spilt upon the ground which cannot be gathered up; and Psal. lxxxviii. 10, 11, 12. with Isa. xxxviii. 18, 19. The dead cannot praise thee.

Solut. These words of the woman of Tekoah, are not to be un-

derstood absolutely, but respectively : and the meaning is, that the soul is in the body as some precious liquor in a brittle glass, which being broken by death, the soul is irrecoverably gone, as the water spilt on the ground, which by no human power or art of man can be recovered again. All the means in the world cannot fetch it back into the body again. She speaks not of the resurrection, or what shall be done in the world to come, by the Almighty power of God, but of what is impossible to be done in this world by all the skill and power of man.

And for the expressions of Heman and Hezekiah, they only respect and relate unto those services their souls were now employed about for the praise of God, with respect to the conversion or edification of others, as Psal. xxx. 8, 9. or at most, to that mediate service and worship which they give God, in and by their attendance upon his ordinances in this world, and not of that immediate service and praise that is performed and given him in heaven by the spirits of just men made perfect ; such was the sweetness they had found in these ordinances and duties, that they express themselves as loth to leave them.

The same answer solves also the objections grounded upon other mistaken scriptures, as that of Psal. lxxviii. 39. where man is called a wind that passeth away and cometh not again. It is only expressive of the frailty and vanity of the present animal life we live in this world, to which we shall return no more after death ; it denies not life to departed souls, but affirms the end of this animal life at death : the life we live in the other world is of a different nature.

Inf. 1. Is the soul immortal ? Then *it is impossible for souls to find full rest and contentment in any enjoyments on this side heaven.* All temporary things are inadequate, and therefore unsatisfying to our souls. What gives the soul rest and satisfaction, must be as durable as the soul is ; for if we could possibly find in this world a condition and state of things most agreeable in all other respects to our desires and wishes, yet if the soul be conscious to itself, that it shall, and must overlive and leave them all behind it, it can never reach true contentment in the greatest affluence and confluence of them. Man being an immortal, is therefore a prospecting creature, and can never be satisfied with this, that it is well with him at present, except he can be satisfied that it shall be so for ever. The thoughts of leaving our delightful and pleasant enjoyments embitters them all to us whilst we have them. All outward things are *fluxu continuo*, passing away as the waters, 1 Cor. vii. 31. Riches are uncertain, 1 Tim. vi. 17. “ They fly away as an eagle “ towards heaven, and with wings of their own making,” Prov. xxiii. 5. i. e. As the feathers that enable a bird to fly from us, grow

out of its own substance, so doth that vanity that carries away all earthly enjoyments. This alone will spoil all contentment.

Inf. 2. Then see the ground and reason of Satan's envy and enmity against the soul, and his restless designs and endeavours to destroy it. It grates that spirit of envy, to find himself, who is by nature immortal, sunk everlastingly and irrecoverably into misery, and the souls of men appointed to fill up those vacant places in heaven from which the angels fell. No creature but man is envied by Satan, and the soul of man much more than his body: it is true, he afflicts the bodies of men when God permits him, but he ever aims at the soul when he wounds the body, Heb. x. 37. This roaring lion is continually going about, "seeking whom he may devour," 1 Pet. v. 8. It is the precious soul he hunts after; that is the *Morsus diaboli*, the bit he gapes for, as the wolf tears the fleece to come at the flesh. All the pleasure those miserable creatures find, is from the success of their temptations upon the souls of men. It is a kind of delight to them to plunge souls into the same condemnation and misery with themselves. This is the trade they have been driving ever since their fall. By destroying souls he at once exercises his revenge against God, and his envy against man, which is all the relief his miserable condition allows him.

Inf. 3. Do the souls of men out-live their bodies? Then it is the height of madness and spiritual infatuation, to destroy the soul for the body's sake; to cast away an immortal soul for the gratification of perishing flesh; to ruin the precious soul for ever, for the pleasures of sin which are but for a moment; yet this is the madness of millions of men. They will drown their own souls in everlasting perdition, to procure necessary things for the body, 1 Tim. vi. 9. "They that will be rich," &c. Every cheat and circumvention in dealing, every lie, every act of oppression, is a wound given the immortal soul, for the procuring some accommodations to the body.

O what soul-undoing bargains do some make with the devil! Some sell their souls out-right for the gratification of their lusts, 1 Kings xxi. 20. Many pawn their souls to Satan in a conditional bargain; so do all that venture upon sin, upon a presumption of pardon and repentance. The devil is a great trader for souls, he hath all sorts of commodities to suit all men's humours that will deal with him. He hath profits for the covetous, honours for the ambitious, pleasures for the voluptuous: but a soul is the price at which he sells them; only he will be content to sell at a day, and not require present pay: so that it be paid on a death-bed, in a dying hour, he is satisfied. But oh! what an undoing bargain do sinners make, to part with a treasure for a trifle! Matt. xvi. 26. the precious soul for ever, "for the pleasures of sin, which are but

Prov. xx. 17. for a season ! Heb. xi. 25. We are charmed with
 Prov. xxiii. 31, the present pleasure and sweetness there is in sin ;
 32. Job xx. 12, but how bitter will the after-fruits thereof be !—See
 13. James i. 15. the texts in the margin. You will say hereafter as
 Jonathan did, 1 Sam. xiv. 31. “ I tasted but a little honey, and I
 “ must die,”

Inf. 4. *Then the exposing of the body to danger, yea, to certain destruction, for the preservation of the soul, is the dictate of spiritual wisdom, and that which every Christian is bound to chuse and practise, when both interests come in full opposition,* Heb. xi. 35. Dan. iii. 28. Rev. xii. 11. No promises of preferment, no threats of torments, have been able to prevail with the people of God to give the least wound, or do the least wrong to their own souls. When Secundus was commanded to deliver his bible, he answered, *Christianus sum, non traditor* : I am a Christian, I will not deliver it : then they desired him to deliver *aliquam ecvolam*, a chip, a straw, any thing that came to his hand in lieu of it : he refused to redeem his life by delivering the least trifle on that account to save it.

That is a great word of our Lord's, Luke ix. 24. “ He that will “ save his life, shall lose it : and he that loseth it for my sake “ shall find it.” Christians, this is your duty and wisdom, and must be your resolution and practice in the day of temptation, to yield your bodies to preserve your souls, as we offer our arm to defend the head. Oh ! better thy body had never been given thee, than that it should be a snare to thy soul, and the instrument of casting it away for ever. Oh ! how dear are some persons like to pay for their tenderness and indulgence to the flesh, when the hour of temptation shall come ! mortify your irregular affections to the body, and never hazard your precious immortal souls for their sakes. It is the character of an hypocrite to chuse sin rather than affliction, Job xxxvi. 21. But if ever thou hast been in the deeps of spiritual troubles for sin, if God have opened thine eyes to see the evil of sin, the immense weight and value of thy soul, and of eternity, “ Thou wilt not count thy life dear to thee, to finish thy “ course with joy,” Acts xx. 24.

Inf. 5. If the soul be an immortal being, that shall have no end, *Then it is the great concern of all men to strive to the utmost for the salvation of their souls, whatever become of all lesser temporary interests in this world,* Luke xiii. 24. There is a gate, i. e. an introductive means of life and salvation ; This gate is strait, i. e. there are a world of difficulties to be encountered in the way of salvation : but he that values and loves his never-dying soul, must, and will be diligent and constant in the use of all those means that have a tendency to salvation, be they never so difficult or unpleasant to flesh and blood. There be difficulties from within ourselves, such

as mortification, self-denial, contempt of the world, parting with all at the call of Christ; and difficulties from without, the reproaches, persecutions, and sufferings for Christ, which would not be so great as they are, were it not for our unmortified lusts within; but be they what they will, we are bound to strive through them all, for the salvation of our precious and immortal souls.

(1.) For it is the greatest concernment of the soul, yea, of our own souls; we are bound to do much for the saving of another's soul, 2 Tim. ii. 10. much more for our own; this is our darling, Psal. xxii. our only one.

(2.) Others have done and suffered much for the saving of their souls; and are not ours, or ought they not to be, as dear to us, as the souls of any others have been to them? Mat. xxi. 32.

(3.) The utmost diligence is little enough to save them. Do all that you can do, and suffer all that you can suffer, and deny yourselves as deeply as ever any did, yet you shall find all this little enough to secure them, 1 Pet. iv. 18. The righteous themselves are scarcely saved, 1 Cor. ix. 24.

(4.) The time to strive for salvation is very short and uncertain, Luke xiii. 25. John xii. 35. It will be to no purpose, when the seasons and opportunities of salvation are once over. There is no striving in hell, a death-pang of despair hath seized them, hope is extinguished, and endeavours fail.

(5.) Doth not reason dictate and direct you to do now, whilst you are in the way, as you will wish you had done, and repent with rage, and self-indignation, because you did it not, when you come to the end, and behold the final issues of things? Suppose but thyself now either, (1.) Upon a death-bed launching into eternity; (2.) Or at the bar of Christ; (3.) Or in view of heaven; (4.) Or in the sight and hearing of the damned: what think you? will not you then wish, Oh! that I had spent every moment in the world that could possibly be redeemed from the pure necessities of life, in prayer, in hearing, in striving for salvation? From a prospect of this it was, that one spent many hours daily on his knees to the macerating of his body; and being admonished of the danger of health, and advised to relax, he answered, *I must die, I must die.*

Objection 1. Do not say, you have many incumbrances, and other employments in the world: for (1.) "One thing is necessary," Luke x. 42. Those are conveniences, but this is of absolute necessity. (2.) They will strive the better for this, Mat. vi. 33. "Seek this, and they shall be added." (3.) Do but *redeem the time* that can be redeemed to this purpose; let not so much precious time run waste as daily doth.

Objection 2. Say not, no man can save his soul by his own striving, and therefore it is to little purpose; for "it is not of him that

“willeth, nor of him that runneth, but of God that sheweth
“mercy,” Rom. ix. 16.

True, this in itself cannot save you ; but what then ? must we oppose those things which God hath subordinated ? Bring this home to your natural or civil actions, eating, drinking, ploughing, or sowing, and see how the consequence will look.

Objection 3. Say not, it is a mercenary doctrine, and disparages free grace ; for, are not all the enjoyments and comforts of this life confessedly from free grace, though God hath dispensed them to you in the way of your diligence and industry.

Objection 4. To conclude ; Say not, the difficulties of salvation are insuperable ; it is so hard to watch every motion of the heart, to deny every lust, to resist a suitable temptation, to suffer the *loss of all for Christ*, that there is no hope of over-coming them.

For (1.) God can, and doth make difficult things easy to his people, who work in the strength of Christ, Phil. iv. 13. (2.) These same difficulties are before all others that are before you, yet it discourageth not them, Phil. iii. 11. Others strive to the uttermost. There are extremes found in this matter : some work for salvation, as an hireling for his wages, so the Papists ; these disparage grace, and cry up works. Others cry down obedience as legal, as the Antinomians, and cry up grace to the disparagement of duties. Avoid both these, and see that you strive : But (1.) Think not heaven to be the price of your striving, Rom. iv. 3. (2.) Strive, but not for a spurt ; let this care and diligence run throughout your lives ; whilst you are living, be you still striving : your souls are worth it, and infinitely more than all this amounts to.

Inf. 6. Doth the soul out-live the body, and abide for ever ? *Then it is a great evil and folly to be excessively careful for the mortal body, and neglective of the mortal inhabitant.* In a too much indulged body, there ever dwells a too much neglected soul.

The body is but a *vile thing*, Phil. iii. 21. the soul *more valuable than the whole world*, Matth. xvi. 26. To spend time, care, and pains for a vile body, whilst little or no regard is had to the precious immortal soul, is an unwarrantable folly and madness. *To have a clear and washed body, and a soul all filth*, (as one speaks) *a body neatly clothed and dressed, with a soul all naked and unready : a body fed, and a soul starved ; a body full of the creature, and a soul empty of Christ ; these are poor souls indeed.* We smile at little children, who in a kind of laborious idleness take a great deal of pains to make and trim their babies, or build their little houses of sticks and straws : And what are they but children of a bigger size, that keep such ado about the body, a house of clay, a weak pile, that must perish in a few days. It is admirable, and very convictive of

most Christians, what we read in a Heathen. "I confess (saith * Seneca) there is a love to the body implanted in us all; we have the tutelage and charge of it; we may be kind and indulgent to it, but must not serve it; but he that serves it, is a servant to many cares, fears, and passions. Let us have a diligent care of it, yet so as when reason requires, when our dignity or faith require it, we commit it to the fire."

It is true, the body is beloved of the soul, and God requires that it moderately care for the necessities and conveniences of it; but to be fond, indulgent, and constantly solicitous about it, is both the sin and snare of the soul. One of the fathers being invited to dine with a lady, and waiting some hours till she was dressed, and fit to come down; when he saw her, he fell a weeping; and being demanded why he wept, *Oh!* said he, *I am troubled that you should spend so many hours this morning in pinning and trimming your body when I have not spent half the time in praying, repenting and caring for my own soul.* Two things a master commits to his servant's care, (saith one) the child, and the child's clothes: It will be but a poor excuse for the servant to say, at his master's return, Sir, here are all the child's clothes neat and clean, but the child is lost. Much so will be the account that many will give to God of their souls and bodies, at the great day, *Lord, here is my body, I was very careful for it, I neglected nothing that belonged to its content and welfare: But for my soul, that is lost and cast away for ever, I took little care and thought about it.* It is remarkable what the apostle saith, Rom. viii. 12. We owe nothing to the flesh, we are not in its debt, we have given it all, more than all that belongs to it: But we owe many an hour, many a care, many a deep thought to our souls, which we have defrauded it of for the vile body's sake. You have robbed your souls to pay your flesh. This is madness.

Inf. 7. How great a blessing is the gospel which brings life and immortality to light, the most desirable mercies to immortal souls! This is the great benefit we receive by it, as the apostle speaks, 2 Tim. i. 10. "Christ hath abolished death, and brought life and immortality to light by the gospel." Life and immortality by a *εν δια θυαν*, is put for immortal life, the thing which all immortal souls desire and long for. These desires are found in souls that enjoy not the gospel light; for, as I said before, they naturally spring out of the very nature of all immortal souls: But how and

* *Fateor insitam esse nobis corporis nostri charitatem. Fateor nos hujus gerere tutelam, nes ego indulgendum illi, serviendum nego. Multis enim serviet qui corpore servit, qui pro illo nimium timet, qui ad illud omnia refert; hujus nos nimius amor timoribus inquietat, solitudinibus onerat, contumeliis oljicit: honestum ei vile est cui corpus nimis charum est, agatur ejus diligentissima cura; ita tamen ut cum exiget ratio, cum dignitas, cum fides, mittendum in ignem sit.* Senec. Ep. 14. p. 545.

where it is to be obtained, that is a secret for which we are entirely beholden to the gospel-discovery. It lay hid in the womb of God's purpose, till by the light of gospel-revelation it was made manifest. But now all men may see what are the gracious thoughts and purposes of God concerning men, and what that is he hath designed for their immortal souls, even an immortal life; and this life is to be obtained by Christ, than which no tidings can be more welcome, sweet, or acceptable to us.

O therefore study the gospel. "This is life eternal, to know Thee " the only true God, and Jesus Christ whom thou hast sent," John xvii. 3. And see that you prize the gospel above all earthly treasure. *It is a faithful saying, and worthy of all acceptation.* You have two inestimable benefits and blessings by it. (1.) It manifests and reveals eternal life to you, which you could never have come to the knowledge of any other way; those that are without it are groping or feeling after God in the dark, Acts xvii. 27. Poor souls are conscious to themselves, that there is a just and terrible God, and that their sins offend and provoke him; but how to atone the offended Deity they know not, Micah vi. 6, 7. But the way of reconciliation and life is clearly discovered to us by the gospel. (2.) As it manifests and reveals eternal life to us, so it frames and moulds our hearts, as God's sanctifying instrument for the enjoyment of it. It is not only the instrument of revelation, but of salvation; the word of life, as well as the word of light, Phil. ii. 16. It can open your hearts, as well as your eyes, and is therefore to be entertained as that which is in the first rank of blessings, a peerless and inestimable blessing.

Inf. 8. If our souls be immortal, *certainly our enemies are not so formidable as we are apt, by our sinful fears, to represent them.* They may, when God permits them, destroy your bodies, they cannot touch or destroy your souls, Mat. x. 28. As to your bodies, no enemy can touch them till there be leave and permission given them by God, Job i. 10. The bodies of the saints, as well as their souls, are within the line or hedge of Divine Providence: They are securely fenced, sometimes mediately by the ministry of angels, Psal. xxxiv. 7. and sometimes immediately by his own hand and power, Zech. ii. 5. As to their souls, whatever power enemies may have upon them, (when Divine permission opens a gap in the hedge of providence for them) yet they cannot reach their souls to hurt them, or destroy them, but by their own consent. They can destroy our perishing flesh, it is obnoxious to their malice and rage; they cannot reach home to the soul: No sword can cut asunder the band of union between them and Christ: they would be dreadful enemies indeed if they could do so. Why then do we tremble and fear at this rate, as if soul and body were at their mercy,

and in their power and hand? The souls of those *martyrs* were in safety under the *altar* in heaven, they were clothed with *white robes*, when their bodies were given to be meat to the fowls of heaven, and the beasts of the earth. The devil drives but a poor trade by the persecution of the saints; he tears the *nest*, but the *bird* escapes; he cracks the *shell*, but loseth the *kernal*. Two things make a powerful defensative against our fears: (1.) That all our enemies are in the hand of Providence. (2.) That all providences are steered by that promise, Rom. viii. 28.

Inf. 9. If souls be immortal, *Then there must needs be a vast difference betwixt the aspects and influences of death upon the godly and ungodly.*

Oh! if souls would but seriously consider what an alteration death will make upon their condition, for evil or for good, how useful would such meditations be to them! (1.) They must be disseized and turned out of these houses of clay, and live in a state of separation from them; of this there is an inevitable necessity, Eccl. viii. 8. It is in vain to say, I am not ready; ready or unready, they must depart when their lease is out. It is as vain to say, I am not willing; for willing or unwilling, they must be gone; there is no hanging back, and begging, *Lord, let death take another at this time, and spare me*; for no man dies by a proxy. (2.) The time of our soul's departure is at hand, 2 Pet. 1, 13, 14. Job xvi. 22. The most firm and well-built body can stand but a few days; but our ruinous tabernacles give our souls warning, that the days of their departure is at hand. The lamp of life is almost burnt down, the glass of time is almost run; yet a few, a very few days and nights more, and then time, nights and days shall be no more. (3.) When that most certain and near-approaching time is come, wonderful alterations will be made on the state of all souls, godly, and ungodly.

(1.) A marvellous alteration will then be made on the souls of the godly. For, (1.) No sooner is the dividing stroke given by death, and the parting pull over, but they shall find themselves in the arms of angels, mounting them through the upper regions in a few moments, far above all the aspectable heavens, Luke xvi. 22. The airy region is, indeed, the place where devils inhabit, and have their haunts and walks; but angels are the saints' convoy through Satan's territories. They pass from the arms of mourning friends, into the welcome arms of officious and benevolent angels. (2.) From the sight and converses of men, to the sight of God, Christ, and the general assembly of blessed and sinless spirits. The soul takes its leave of all men at death, Isa. xxxviii. 11. Farewell vain world, with all the mixed and imperfect comforts of it, and welcome the more sweet, suitable, and satisfying company of Father,

Son, and Spirit, holy angels, and perfected saints, Heb. xii. 23. "The spirits of just men made perfect." (3.) From the bondage of corruption to perfect liberty and everlasting freedom; so much is implied, Heb. xii. 23. "The spirits of just men made perfect." (4.) From all fears, doubtings, and questionings of our conditions, and anxious debates of our title to Christ, to the clearest, fullest, and most satisfying assurance; for what a man sees, how can he doubt of it? (5.) From all burdens of affliction, inward and outward, under which we have groaned all our days, to everlasting rest and ease, 2 Cor. v. 1, 2, 3. Oh what a blessed change to the righteous must this be!

(2.) A marvellous change will also be then made upon the souls of the ungodly, who shall then part from (1.) All their comforts and pleasant enjoyments in the world; for here they had their consolation; Luke xvi. 25. here was all their portion, Psal. xvii. 14. and, in a moment, find themselves arrested and seized by Satan, as God's gaoler, hurrying them away to the prison of hell, 1 Pet. iii. 19. "there to be reserved to the judgment of the great day," Jude 6. (2.) From under the means of grace, life, and salvation, to a state perfectly void of all means, instruments, and opportunities of salvation, John ix. 4. Eccl. ix. 10. never to hear the joyful sound of preaching or praying any more; never to hear the wooing voice of the blessed bridegroom, saying, Come unto me, come unto me, any more. (3.) From all their vain, ungrounded, presumptuous hopes of heaven, into absolute and final desperation of mercy. The very sinews and nerves of hope are cut by death, Prov. xiv. 32. "The wicked is driven away in his wickedness, but the righteous hath hope in his death." These are the great and astonishing alterations that will be made upon our souls, after they part with the bodies which they now inhabit. Oh that we, who cannot but be conscious to ourselves that we must over-live our bodies, were more thoughtful of the condition they must enter into, after that separation which is at hand.

Inf. 10. If our souls be immortal, *then death is neither to be feared by them in heaven, nor hoped for them in hell.* The being of souls never fails, whether they be in a state of blessedness or of misery. "In glory they are ever with the Lord," 1 Thes. iv. 17. There shall be no death there, Rev. xxi. 4. And in hell, though they shall wish for death, yet death shall flee from them*. Though there be no fears of annihilation in heaven, yet there be many wishes for it in hell, but to no purpose; there never will be an end put, either to their being, or to their torments. In this respect no other creatures are capable of the misery that wicked men

* O death thou art sweet to those to whom thou wast formerly bitter: They desire thee alone, who did hate thee alone. *August.*

are capable of: When they die, there is the end of all their misery; but it is not so with men. Better therefore had it been for them, if God had created them in the basest and lowest order and rank of creatures; a dog, a toad, a worm, is better than a man in endless misery, ever dying, and never dead. *And so much of the soul's immortality.*

EPH. v. 29.

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.

HAVING given some account of the nature and immortality of the soul, we next come, from this text, to discourse of its *love and inclination to the body*, with which it is united. The scope of the apostle is, to press Christians to the exact discharge of those relative duties they owe to each other; particularly, he here urgeth the mutual duties of husbands and wives, ver. 22. wives to an obedient subjection, husbands to a tender love of their wives. This exhortation he enforceth from the intimate union, which, by the ordinance of God, is betwixt them, they being now one flesh. And this union he illustrates by comparing it with,

1. The mystical union of Christ and the church.
2. The natural union of the soul and body.

And from both these, as excellent examples and patterns, he, with great strength of argument, urgeth the duty of love: ver. 28. "So ought men to love their wives as their own bodies; he that loveth his wife, loveth himself." Self-love is naturally implanted in all men, and it is the rule by which we measure out and dispense our love to others.—"Thou shalt love thy neighbour as thyself."

This self-love he opens in this place, by,

- (1.) The universality of it.
- (2.) The effects that evidence it.

1. The universality of it. *No man ever yet hated his own flesh.* By *flesh*, understand the body by an usual *metonymy* of a part for the whole, called flesh. By *hating* it, understand a simple hatred, or hatred itself. It is usual for men to hate the deformities and diseases of their own bodies, and upon that account to deal with the members of their own bodies as if they hated them; hence it is, they willingly stretch forth a gangrened leg or arm to be cut off for the preservation of the rest: but this is not a simple hatred of a man's self, but rather an argument of the strength of the soul's love to the body, that it will be content to endure so much pain and anguish for its sake. And if the soul be at any time weary of,

and willing to part, not with a single member only, but with the whole body, and loaths its union with it any longer, yet it hates it and loaths it not simply in, and for itself, but because it is so filled with diseases all over, and loads the soul daily with so much grief, that how well soever the soul loves it in itself, yet upon such sad terms and conditions it would not be tied to it. This was Job's case, Job x. 1. "My soul is weary of my life;" yet not simply of his life, but of such a life of pain and trouble. Except it be in such respects and cases, *no man*, saith he, *ever yet hated his own flesh*, i. e. no man in his right mind, and in the exercise of his reason and sense; for we must expect distracted and delirious men, who know not what they do, as also men under the terrors of conscience, when God suffers it to rage in extremity, as Spira and others, who would have been glad with their own hands to have cut the thread that tied their miserable souls to their bodies, supposing that way, and by that change, to find some relief. Either of these cases forces men to act beside the stated rule of nature and reason.

2. This love of the soul to the body is further discovered by the effects which evidence it, *viz.* its nourishing and cherishing the body, *ἐκτρέφει καὶ θαλάπει.* These two comprize the necessities for the body, *viz.* food and raiment. The first signifies to nourish with proper food; the latter to warm by clothing, as the word *θαλάπειν* is rendered, James ii. 16. to which the Hebrew word *מחמם* answers, Job xxxi. 20. The care and provision of these things for the body evidences the soul's love to it.

Doct. That the souls of men are strongly inclined, and tenderly affected towards the bodies in which they now dwell.

The soul's love to the body, is so strong, natural, and inseparable, that it is made the rule and measure by which we dispense and proportion our love to others, Mat. xix. 19. *Thou shalt love thy neighbour as thyself.* And the apostle, Gal. v. 14. tells us, That the whole law, i. e. the second table of the law, is fulfilled, or summoned up in this precept, *Thou shalt love thy neighbour as thyself.* The meaning is not, that all and every one who is our neighbour, must be equally near to us as our own bodies; but it intends, (1.) The sincerity of our love to others, which must be without dissimulation, for we dissemble not in self-love. (2.) That we be as careful to avoid injuring others, as we would ourselves, Mat. vii. 12. To do by others, or measure to them, as we would have done or measured unto us: for which rule, Severus, the Heathen emperor, honoured Christ and Christianity, and caused it to be written in capital letters of gold. (3.) That we take direction from this principle of self-love, to measure

out our care, love, and respect to others, according to the different degrees of nearness in which we stand to them. As, (1.) The wife of our bosom, to whom, by this rule, is due our first care and love as in the text. (2.) Our children and family, 1 Tim. v. 8. (3.) To all in general, whether we have any bond of natural relation upon them or no; but especially those to whom we are spiritually related, as Gal. vi. 10. And indeed, as every Christian hath a right to our love and care above other men, so in some cases, we are to exceed this rule of self-love, by a transcendent act of self-denial for them, 1 John iii. 16. And Paul went higher than that, in a glorious excess of charity to the community or body of God's people, preferring their salvation not only to his own body, but to his soul also, Rom. ix. 3. But to these extraordinary cases we are seldom called; and if we be, the gospel furnisheth us with an higher rule than self-love, John xiii. 34. But by this principle of self-love, in all ordinary cases, we must proportion and dispense our love to all others; by which you see what a deep-rooted and fixed principle in nature self-love is, how universal and permanent alone this is, which else were not fit to be made the measure of our love to all others.

Two things well deserve our consideration in the doctrinal part of this point.

First, Wherein the soul evidenceth its love to the body.

Secondly, What are the grounds and fundamental causes or reasons of its love to it; and then apply it.

First, Wherein the soul evidenceth its love to the body, and that it doth in divers respects.

1. In its cares for the things needful to the body, as the text speaks, in nourishing and cherishing it, i. e. taking care for food and raiment for it. This care is universal, it is implanted in the most savage and barbarous people; and is generally so excessive and exorbitant, that though it never needs a spur, yet most times, and with most men, it doth need a curb; and therefore Christ, in Matth. vi. 32. shews how those cares torture and distract the nations of the world, warns them against the like excesses, and propounds a rule to them for the allay and mitigation of them, ver. 25, 26, 27. So doth the apostle also, 1 Cor. vii. 29, 30, 31. To speak as the matter is, most souls are over-heated with their cares, and eager pursuits after the concerns of the body. They pant after the dust of the earth. They pierce themselves through with many sorrows, 1 Tim. vi. 10. They are cumbered like Martha with much serving. It is a perfect drudge and slave to the body, bestowing all its time, strength, and studies about the body; for one soul that puts the question to itself, "What shall I do to be saved?" a thousand are to be found that mind nothing more but "What shall

“ I eat, what shall I drink, and wherewithal shall I and mine be clothed ?” I do not say, that these are proofs of the soul’s regular love to the body ; no, they differ from it, as a fever does from natural heat. This is a doating fondness upon the body. He truly loves his body, that moderately and ordinally cares for what is necessary for it, and can keep it under, 1 Cor. ix. 27. and deny its whining appetite, when indulgence is prejudicial to the soul, or warm its lusts. Believers themselves find it hard to keep the golden bridle of moderation upon their affections in this matter. It is not every man that hath attained Agur’s cool temper, Prov. xxx. 8. that can slack his pace and drive moderately where the interests of the body are concerned : the best souls are too warm, the generality in raging heats, which distract their minds, as that word, Mat. vi. 25. *μη μεριμνατε*, signifies. If the body were not exceeding dear to the soul, it would never torture itself, day and night, with such anxious cares about it.

2. The soul discovers its esteem and value for the body in all the fears it hath about it. Did not the soul love it exceedingly, it would never be affrighted for it, and on its account, so much and so often as it is. What a panic fear do the dangers of the body cast the soul into ? Isa. vii. 2. When the body is in danger, the soul is in distraction, the soul is in fears and tremblings about it : these fears flow from the souls tender love and affection to the body ; if it did not love it so intensely, it would never afflict and torment itself at that rate it doth about it : Satan, the professed enemy of our souls, being thoroughly acquainted with those fears which flow from the fountain of love to the body, politicly improves them in the way of temptation to the utter ruin of some, and the great hazard of other’s souls ; he edges and sharpens his temptations upon us this way ; he puts our bodies into danger, that he may thereby endanger our souls ; he reckons, if he can but draw the body into danger, fear will quickly drive the soul into temptation ; it is not so much from Satan’s malice or hatred of our bodies, that he stirs up persecutions against us : but he knows the tie of affection is so strong betwixt these friends, that love will draw, and fear will drive the soul into many and great hazards of its own happiness, to free the body out of those dangers. Prov. xxix. 25. “ The fear of man brings a snare :” and Heb. xi. 37. “ Tortured and tempted.”

Upon this ground also it is, that this life becomes a life of temptation to all men, and there is no freedom from that danger, till we be freed from the body, and set at liberty by death. Separated souls are the only free souls. They that carry no flesh about them, need carry no fears of temptation within them. It is the body which catches the sparks of temptation.

3. The soul manifests its dear love and affection to the body, by its sympathy, and compassionate feeling of all its burdens: whatever touches the body, by way of injury, affects the soul also by way of sympathy. The soul and body are as strings of two musical instruments set exactly at one height; if one be touched, the other trembles. They laugh and cry, are sick and well together. This is a wonderful mystery, and a rare secret (as a learned man observes) how the soul comes to sympathize with the body, and to have not only a knowledge, but as it were a feeling of its necessities and infirmities; how this fleshly lump comes to affect, and make its deep impressions upon a creature of so different a nature from it, as the soul or spirit is. But that it doth so, though we know not how, is plain and sensible to any man. If any member of the body, though but the lowest and meanest, be in pain and misery, the soul is presently affected with it, and commands the eyes to watch, yea, to weep, the hands to bind it up with all tenderness, and defend it from the least injurious touch; the lips to complain of its misery, and beg pity and help from others for it. If the body be in danger, how are the faculties of the soul, understanding, memory, invention, &c. employed with utmost strength and concernment for its deliverance! This is a real and unexceptionable evidence of its dear and tender love to the body. As those that belong to one mystical body shew their sincere love this way, 1 Cor. xii. 25, 26. so the soul.

4. The soul manifesteth its love to the body, by its fears of death, and extreme aversion to a separation from it. On this account death is called in Job xviii. 14. "The king of terrors," or the black prince, or the prince of clouds and darkness, as some translate that place: We read it, "The king of terrors," meaning, that the terrors at death are such terrors as subdue and keep down all other terrors under them, as a prince doth his subjects. Other terrors compared with those that the soul conceives and conflicts with at parting, are no more than a cut finger, to the laying one's head on the block. Oh! the soul and body are strongly twisted and knit together in dear bands of intimate union and affection, and these bands cannot be broken without much struggling: Oh! it is a hard thing for the soul to bid the body farewell, it is a bitter parting, a doleful separation: Nothing is heard in that hour but the most deep and emphatical groans; I say *emphatical groans*, the deep sense and meaning of which the living are but little acquainted with: For no man living hath yet felt the sorrows of a parting pull; whatsoever other sorrows he hath felt in the body, yet they must be supposed to be far short of these.

The sorrows of death are in scripture set forth unto us, by the bearing throes of a travailing woman, Acts ii. 24. *ωδυνας τε θανάτου*,

and what those mean, many can tell. The soul is in labour, it will not let go its hold of the body, but by constraint: Death is a close siege, and when the soul is beaten out of its body, it disputes the passage with death, as soldiers use to do with an enemy that enters by storm, and fights and strives to the last. It is also compared to a *battle* or *sharp fight*, Eccl. viii. 8. *that war*. That war with an emphasis. No conflict so sharp, each labour to the utmost to drive the other from the ground they stand on, and win the field. And though grace much over-powers nature in this matter, and reconciles it to death, and makes it desire to be dissolved, yet saints wholly put not off this reluctance of nature, 2 Cor. v. 2. Not that we would be unclothed; as it is with one willing to wade over a brook to his father's house, puts his foot into the water, and feels it cold, starts back, and is loth to venture in; *Not that we would be unclothed*. And if it be so with sanctified souls, how is it, think you, with others? Mark the scripture language, Job xxvii. 8. God taketh away their souls, saith our translation; but the root is, כָּשַׁל *extrahere*, and signifies to pull out by plain force and violence. A graceless soul dieth not by consent, but force. Thus Adrian bewailed his departure, *O Animula, vagula, blandula, heu quo vadis!** Yea, though the soul have never so long a time been in the body, though it should live as long as the *Antediluvian fathers* did, for many hundred years, yet still it would be loth to part; yea, though it endure abundance of misery in the body, and have little rest or comfort, but time spent in griefs and fears, yet for all that it is loth to part with it. All this shews a strong inclination and affection to it.

5. Its desire of re-union continuing still with it, in its state of separation, speaks its love to the body. As the soul parted with it in grief and sorrow, so it still retains, even in glory, an inclination to re-union, and waits for a day of re-espousals: and to that sense some searching and judicious men understand those words of Job, chap. xiv. 14. "If a man die, shall he live again?" viz. by a resurrection: if so, then all the days of my appointed separation, my soul in heaven shall wait till that change come. And to the same sense is that cry of separated souls, Rev. vi. 9, 10, 11. "How long, O Lord, how long?" i. e. to the consummation of all things, when judgment shall be executed on them that killed our bodies, and our bodies so long absent restored to us again? In that day of resurrection, the souls of the saints come willingly from heaven itself, to repossess their bodies, and bring them to a partnership with them in their glory: for it is with the soul in heaven as it is with an husband who is richly entertained, feasted, and lodg-

* O my little soul, my dear, endeared wanderer, whither goest thou?

ed abroad, but his dear wife is solitary and comfortless; it abates the completeness of his joy. Therefore we say, the saints joy is not consummate till that day.

There is an exercise for faith, hope, and desire, on this account in heaven.

The union of soul and body is natural, their separation is not so: many benefits will redound to both by a re-union, and the resurrection of the body is provided by God, as the grand relief against those prejudices and losses the bodies of the saints sustain by separation. I say not that the propension or inclination of the soul to re-union with its body, is accompanied with any perturbation or anxiety, in its state of separation; for it enjoys God, and in him a placid rest; and as the body, so the soul rests in hope; it is such a hope as disturbs not the rest of either; yet when the time is come for the soul to be re-espoused, it is highly gratified by that second marriage, glad it is to see its old dear companion, as two friends after a long separation. And so much of the evidence of the soul's love to the body.

Secondly, Next we are to enquire into the grounds and reasons of its love and inclination to the body. And,

1. The fundamental ground and reason thereof will be found in their natural union with each other. There my text lays it: "No man ever yet hated his [own] flesh." Mark, the body is the soul's own; they are strictly married and related to each other: the soul hath a property in its body, these two make up, or constitute one person. True, they are not essentially one, they have far different natures, but they are personally one*; and though the soul be what it was, after its separation, yet to make a man the *who* he was, i. e. the same complete and perfect person, they must be re-united. Hence springs its love to the body. Every man loves his own, John xvii. 19. All the world is in love with its own, and hence it cares to provide for its welfare; 1 Tim. v. 8: "If any man provide not for his own, he is worse than an infidel." For nature teacheth all men to do so. Why are children dearer to parents than to all others, but because they are their own? Job xix. 17. But our wives, our children, our goods are not so much our own as our bodies are; this is the nearest of all natural unions.

In this propriety and relation are involved the reasons and motives of our love to, and care over the body, which is no more than what is necessary to their preservation. For, were it not for

* And this is no more than necessary for the conservation of the species, else the body would be neglected, exposed, and quickly perish, being had in no more regard than any other body.

this propriety and relation, no man would be at any more cost or pains for his own body, than for that of a stranger. It is propriety which naturally draws love, care, and tenderness along with it; and these are ordered by the wisdom of providence, for the conservation of the body, which would quickly perish without it.

2. The body is the soul's ancient acquaintance and intimate friend, with whom it hath assiduously and familiarly conversed from its beginning. They have been partners in each others comforts and sorrows. They may say to each other, as Miconius did to his colleague, with whom he had spent twenty years in the government of the *Thuringian church*: *Currimus, certavimus, laboravimus, pugnavimus, vicimus, et viximus conjunctissime*. We have run, striven, laboured, fought, overcome, and lived most intimately and lovingly together. Consuetude, and daily conversation, begets and conciliates friendship and love betwixt creatures of contrary natures: Let a lamb be brought up with a lion, and the lion will express a tenderness towards it, much more the soul to its own body.

3. The body is the soul's house and beloved habitation, where it was born, and hath lived ever since it had a being, and in which it hath enjoyed all its comforts, natural and supernatural, which cannot but strengthen the soul's engagement to it. Upon this account the apostle calls it the soul's home, 2 Cor. v. 6. "Whilst we are at home in the body." It is true, this house is not so comfortable an habitation, that it should be much desired by many souls; we may say of many gracious souls, that they pay a dear rent for the house they dwell in: or as it was said of Galba, *Anima Galbæ male habitat*, their souls are but ill accommodated; but yet it is their home, and therefore beloved by them.

4. The body is the soul's instrument by which it doth its work and business in the world, both natural and religious, Rom. vi. 13. Through the bodily senses it takes in all the natural comforts of this world, and by the bodily members it performs all its duties and services. When these are broken and laid aside by death, the soul knows it can work no more in that way it now doth, John ix. 4. Eccl. ix. 10. Natural men love their bodies for the natural pleasures they are instrumental to convey to their souls; and spiritual men, for the use and service they are of to their own and other souls, Phil. i. 23.

5. The body is the soul's partner in the benefit of Christ's purchase. It was bought with the same price, 1 Cor. vi. 20. sanctified by the same Spirit, 1 Thess. v. 23. interested in the same promise, Mat. xxii. 32. and designed for the same glory, 1 Thess. iv. 16, 17. So that we may say of it as it was said of Augustine and his friend Alippius, they are *sanguine Christi conglutinati*, glued

together by the blood of Christ. And thus of the grounds and reasons of its love.

Inf. 1. Is it so? *Learn hence the mighty strength and prevalence of divine love, which, overpowering all natural affections, doth not only enable the souls of men to take their separation from the body patiently, but to long for it ardently,* Phil. i. 23. While some need patience to die, others need it as much to live, 2 Thes. iii. 5. It is said, Rev. xii. 11. "They loved not their lives." And, indeed, on these terms they first closed with Christ, Luke xii. 26. "to hate their lives for his sake," (i. e.) to love them in so remiss a degree, that whenever they shall come in competition with Christ, to regard them no more than the things we hate.

The love of Christ is to be the supreme love, and all others to be subordinate to it, or quenched by it. It is not its own comfort in the body, it principally and ultimately designs and aims at, but Christ's glory; and if this may be furthered by the death of the body, its death thereupon becomes as eligible to the soul as its life, Phil. i. 20. Oh! this is an high pitch of grace, a great attainment to say as one did, *vivere renuo, ut Christo vivam*; I refuse life, to be with Christ: Or another, when he was asked whether he was willing to die? answered, *illius est nolle mori, qui nolit ire ad Christum*; let him be loth to die, that is loth to go to Christ. So 2 Cor. v. 8. "We are willing rather to be absent from the body, " and present with the Lord."

It is not every Christian that can arrive to this degree of love, though they love Christ sincerely, yet they shrink from death cowardly, and are loth to be gone. There are two sorts of grounds upon which Christians may be loth to be unbodied;

1. Sinful. | 2. Allowable.

1. The sinful and unjustifiable grounds are such as these, viz. (1.) Guilt upon the conscience, which will damp and discourage the soul, and make it loth to die. It arms death with terror, "the sting of death is sin." (2.) Unmortified affections to the world, I mean in such a degree as is necessary to sweeten death, and make a man a volunteer in that sharp engagement with that last and dreadful enemy. It is with our hearts as with fuel; if green, and full of sap, it will not burn; but if that be dried up, it catches presently. Mortification is the drying up of carnal affections to the creature, which is that which resists death, as green wood doth the fire. (3.) The weakness and cloudiness of faith. You need faith to die by, as well as live by. Heb. xi. 13. *All these died in faith.* The less strength there is in faith, the more in death. A strong believer welcomes the messengers of death, when a weak one, unless extraordinarily assisted, trembles at them.

2. There are grounds on which we may desire a longer conti-

nance in the body, warrantably and allowably : As (1.) to do him yet more service in our bodies, before we lay them down. Thus the saints have pleaded for longer life, Psal. xxx. 9. Psal. lxxxviii. 11, 12, 13. and Isa. xxxviii. 18, 19. (2.) To see the clouds of God's anger dispelled, whether public or personal, and a clear light break out e'er we die ; Psal. xxvii. 13. (3.) They may desire, with submission, to out-live the days of persecution, and not to be delivered into the hands of cruel men, but come to their graves in peace, Psal. xxxi. 15. and 2 Thess. iii. 2. that they may be delivered from absurd men.

3. But though some Christians shun death upon a sinful account, and others upon a justifiable one ; yet others there be, who seeing their title clear, their work done, and relishing the joys of heaven, in the prelibations of faith, are willing to be unclothed, and to be with Christ. Their love to Christ hath extinguished in them the love of life ; and they can say with Paul, Acts xxi. 13. *I am ready*, Ignatius longed to come to those beasts that were to devour him ; and so many of the primitive Christians : Christ was so dear, that their lives were cheap, and low-prized things for this enjoyment. And here indeed is the glory and triumph of a Christian's faith and love to Christ : For (1.) it enables him to part cheerfully with what he sees and feels, for what his eyes never yet saw, 1 Pet. i. 8. "Whom having not seen, ye love." (2.) To part with what is dearest on earth, and lies nearest the heart of all he enjoys for Christ's sake. (3.) To reconcile his heart to what is most abhorrent and formidable to nature. (4.) To endure the greatest of pains and torments to be with him. (5.) To cast himself into the vast ocean of eternity, the most amazing change, to be with Christ, O the glorious conquests of love !

Inf. 2. Then the apostasy of unregenerate professors in times of imminent danger, is not to be wondered at. They will, and must warp from Christ, when their lives are in hazard for him. The love of the body will certainly prevail over their love to Christ and religion. *Amor meus pondus meum.* Self-love will now draw. Love is the weight of the soul, which inclines and determines it, in the competition of interests, and the predominant interest always carries it. Every unregenerate professor loves his own life more than Christ, prefers his body before his soul ; such an one may, upon divers accounts, as education, example, slight convictions of conscience, or ostentation of gifts, fall into a profession of religion, and continue a long time in that profession, before he visibly recede from Christ ; *hope* of the resurrection of the interest of religion in the world ; *shame* of retracting his profession ; *applause* of his zeal and constancy in higher trials, the peace of his own conscience, and many such motives, may prevail with a carnal professor to endure

a while: but, when dangers of life come to an height, they are gone, Matth. xxiv. 8, 9, 10. And therefore, our Lord tells us, that they "who hate not their lives, cannot be his disciples," Luke xii. 26. Now will they lose their lives by saving them, Matth. xvi. 25. and the reasons are plain and forcible: For,

1. Now is the proper season for the predominant love to be discovered, it can be hid no longer: and the love of life is the predominant love in all such persons; for do but compare it with their love to Christ, and it will easily be found so. They love their lives truly and really, they love Christ but feignedly and pretendedly; and the real will, and must prevail over the feigned love. They love their lives fervently and intensely, they love Christ but coldly and remissly: And the fervent love will prevail over the remiss love. Their love to their bodies hath a root in themselves, their love to Christ hath no root in themselves, Matth. xiii. 21. And that which hath a root must needs out-last and out-live that which hath none.

2. Because when life is in hazard, conscience will work in them by way of discouragement; it will hint the danger of their eternal state to them, and tell them they may cast away their souls for ever in a bravado; for though the cause they are called to suffer for be good, yet their condition is bad; and if the condition be not good as well as the cause, a man is lost for ever, though he suffer for it, 1 Cor. xiii. 2. Conscience, which encourages and supports the upright, will discourage and daunt the hypocrite, and tell him, he is not on the same terms in sufferings that other men are.

3. Because then all the springs by which their profession was fed and maintained, fail and dry up. Now the wind that was in their backs is come about, and blows a storm in their faces; there are no preferments nor honours now to be had from religion. These men's sufferings are a perfect surprize to them, for they never counted the cost, Luke xiv. 28. Now they must stand alone, and resist unto blood, and sacrifice all visibles for invisibles; and this they can never do.

O therefore, professors, look to your hearts, try their predominant love; compare your love to Christ with that to your lives. Now the like question will be put to you, that once was put to Peter, John xxi. 15. "Lovest thou me more than these?" What say you to this? You think now you do, but alas your love is not yet brought to the fire to be tried: you think you hate sin, but will you be able to strive unto blood against sin? Heb. xii. 4. Will you choose suffering rather than sin? Job xxvi. 21. O try your love to Christ, before God bring it to the trial. Sure I am, the love of life will make you warp in the hour of temptation; except,

1. You sat down and counted the cost of religion before-hand: if you set out in procession only for a walk, not for a journey? If you go to sea for recreation, not for a voyage; if you be mounted among other processors, only to take the air, and not to engage an enemy in sharp and bloody encounters, you are gone.

2. Except you live by faith, and not by sense, 2 Cor. iv. 18. "Whilst we look not at the things that are seen." You must balance present sufferings with future glory. You must go by that account and reckoning, Rom. viii. 18. or you are gone. "Now the just shall live by faith;" and if faith do not support, your fears will certainly sink you.

3. Except you be sincere and plain-hearted in religion, driving no design in it but to save your souls; you may see your lot in that example, 2 Tim. iv. 10. "Demas hath forsaken me." O take heed of a cunning, deceitful, double heart in religion; be plain, be open, care not if your ends lie open to the eyes of all the world.

4. Except you experience the power of religion in your own souls, as well as wear the name of it. O my brethren, it is not a name to live that will do you service now. Many ships are gone down to the bottom, for all the brave names of the *Success*, the *Prosperous*, the *Happy Return*, and so will you. There is a knowing of ourselves by taste and real experience, Heb. x. 34. which doth a soul more service in a suffering hour, than all the splendid names and titles in the world.

5. Except you make it your daily work to crucify the flesh, deny self for Christ, in all the forms and interests of it. He that cannot deny himself, will deny Jesus Christ, Matth. xvi. 24. "Let him deny himself, take up his cross, and follow me," else he cannot be my disciple. Ponder these things in your hearts, whilst yet God delays the trial.

Inf. 3. If the souls of men be naturally so strongly inclined and affected towards the body; *Then hence you may plainly see the wisdom of God in all the afflictions and burdens he lays upon his people in this world, and find that all is but enough to wean off their souls from their bodies, and make them willing to part with them.*

The life of the saints in this world, is generally a burdened and a groaning life; 2 Cor. v. 2. "In this tabernacle we groan, being "burdened." Here the saints feel, (1.) A burden of sin, Rom. vii. 24. this is a dead and a sinking weight. (2.) A burden of affliction; of this all are partakers, Heb. xii. though not all in an equal degree, or in the same kind, yet all have their burdens equal to, and even beyond their own strength to support it; 2 Cor. i. 8. "pressed above measure." (3.) A burden of inward troubles

for sin, and outward troubles in the flesh both together, so had Job, Heman, David, and many of the saints.

Certainly this befalls them not, (1.) Casually, Job v. 6. "It rises not out of the dust:" (2.) Nor because God loves and regards them not, for they are fruits of his love; Heb. xii. 6. "Whom he loveth he correcteth:" (3.) Nor because he takes pleasure in their groans; Lam. iii. 34. "To tread under his feet the prisoners of the earth,—the Lord hath no pleasure:" it is not for his own pleasure, but his children's profit, Heb. xii. 10. And among the profits that result from these burdens, this is not the least, to make you less fond of the body than you would else be, and more willing to be gone to your everlasting rest. And certainly all the diseases and pains we endure in the body, whether they be upon inward or outward accounts, by passion or compassion from God or men, will be found but enough to wean us, and loose off our hearts from the fond love of life. Afflictions are bitter things to our taste, Ruth i. 20. so bitter, that Naomi thought a name of a contrary signification fitter for her afflicted condition: call me *Marah*, i. e. bitter, not *Naomi*, pleasant, beautiful. And the church, Lam. iii. 9. calls them wormwood and gall.

The great design of God in afflicting them, is the same that a tender mother projects in putting wormwood to her breast when she would wean the child.

It hath been observed by some discreet and grave ministers, that before their removal from one place to another, God hath permitted and ordered some weaning providence to befall them; either denying wonted success to their labour, or alienating and cooling the affections of their people towards them, which not only makes the manner of their departure more easy, but the grounds of it more clear. Much so it falls out in our natural death, the comfort of the world is imbittered to us before we leave it; the longer we live in it, the less we shall like it. We over-live most of our comforts which engaged our hearts to it, that we may more freely take our leave of it. It were good for Christians to observe the voice of such providences as these, and answer the designs of them in a greater willingness to die.

1. Is thy body which was once hale and vigorous, now become a crazy, sickly, pained body to thee, neither useful to God, nor comfortable to thee? a tabernacle to groan and sigh in; and little hopes it will be recovered to a better temper; God hath ordained this to make thee willing to be divorced from it: the less desirable life is, the less formidable death will be.

2. Is thy estate decayed and blasted by providence, so that thy life which was once full of creature-comforts, is now filled with cares and anxieties? O it is a weaning providence to thee, and

bespeaks thee the more cheerfully to bid the world farewell. The less comfort it gives you, the less it shall entangle and engage you. We little know with what aching hearts, and pensive breasts, many of God's people walk up and down, though for religion, or reputation sake, they put a good face upon it; but by these things, God is bespeaking and preparing them for a better state.

3. Is an husband, a wife, or dear children dead, and with them the comfort of life laid in the dust? why this the Lord sees necessary to do to persuade you to come after willingly? It is the cutting asunder thy roots in the earth, that thou mayest fall the more easily. O how many strokes must God give at our names, estates, relations, and health, before we will give way to the last stroke of death that fells us to the ground?

4. Do the times frown upon religion? Do all things seem to threaten stormy times at hand? Are desirable assemblies scattered? nothing but sorrows and sufferings to be expected in this world? by these things God will imbitter the earth, and sweeten heaven to his people.

5. Is the beauty and sweetness of Christian society defaced and decayed? Is that communion which was wont to be pithy, substantial, spiritual, and edifying, become either frothy or contentious, so that thy soul has no pleasure in it? this also is a weaning providence to our souls: Strigelius desired to die that he might be freed *ab implacabilibus theologorum odiis*, from the wranglings and contentions that were in his time. Our fond affection to the body requires all this and much more to wean and mortify them.

Inf. 4. How comfortable is the doctrine of the resurrection to believers, which assures them of receiving their bodies again, though they part with them for a time!

Believers must die as well as others; their union with Christ privileges them not from a separation from their bodies, Rom. viii. 10. Heb. ix. 27. But yet they have special grounds of consolation against this doleful separation above all others. For,

1. Though they part with them, yet they part in hopes of receiving them again, 1 Thes. iv. 13, 14. They take not a final leave of them when they die. Husbandmen cast their seed-corn into the earth cheerfully and willingly, because they part with it in hope; so should we, when we commit our bodies to the earth at death.

2. Though death separates these dear friends from each other, yet it cannot separate either the one or other from Christ, Luke xx. 37, 38. "I am the God of Abraham," &c. Your very dust is the Lord's, and the grave rots not the bond of the covenant.

3. The very same body we lay down at death, we shall assume again at the resurrection; not only the same specifical, but the

same numerical body; Job xix. 25, 26. "With these eyes shall I see God."

4. The unbodied soul shall not find the want of its body, so as to afflict or disquiet it; nor the body the want of its soul; but the one shall be at rest in heaven, and the other sweetly asleep in the grave; and all that long interval shall slide away without any afflicting sense of each others absence. The time will be long, Job xiv. 12. but if it were longer, it cannot be afflicting, considering how the soul is clothed immediately, 2 Cor. v. 1, 2. and how the body sleeps sweetly in Jesus, 1 Thes. iv. 14.

5. When the day of their re-espousals is come, the soul will find the body so transformed and improved, that it shall never receive prejudice from it any more, but a singular addition to its happiness and glory. Now it clogs us: Matt. xxvi. 41. "The spirit indeed is willing, but the flesh is weak." It encumbers us with cares to provide for it, and eats up time and thoughts; but then it will be a spiritual body, 1 Cor. xv. 43. like to the angels for manner of subsistence, Luke xx. 35, 36. 1 Cor. vi. 13. and, which is the highest step of glory, like unto Christ's glorious body, Phil. iii. 21. Well therefore might the father say, *Resurrectio mortuorum est consolatio Christianorum*; the resurrection of the dead is the consolation of Christians.

Use second, of reproof.

In the next place, let me press you to regulate your love to your bodies, by the rules of religion and right reason. I must press you to love them, though nature itself teacheth you so to do; but I press you to love them as Christians, as men that understand the right use and improvement of their bodies. There are two sorts of errors in our love to the body, one in defect, the other in excess; both come fitly here to be censured and healed.

First, Some offend in the defect of love to their own bodies, who use them as if they had no love for them, whose souls act as if they were enemies to their own bodies; they do not formally and directly hate them, but consequentially and eventually they may be said to hate them, and that,

(1.) By defiling them with filthy lusts; so the apostle speaks, 1 Cor. vi. 18. "Every sin that a man doth, is without the body, but he that committeth adultery sinneth against his own body." In other sins it is the instrument, but here it is both instrument and object; not only God, but your own bodies are abused and wronged by it. The body may be considered two ways, Either,

1. As our vessel; or
2. As the Spirit's temple.

1. As our vessel or instrument for natural and spiritual uses and services: and on that account we should not injure or defile it, 1

Thess. iv. 4, 5. but possess it in sanctification and honour. The lusts of uncleanness, gluttony, and drunkenness, quench the vigour, blast the beauty, and destroy the health and honour of the body; and so render it both naturally and morally unfit for the service and use of the soul.

2. And the injury is yet greater, if we consider it as the Spirit's temple. On this ground the apostle strongly convinceth and dissuadeth Christians from these abuses of the body, 1 Cor. vi. 15, 16. He argues from the dignity God will put upon our bodies by the resurrection, ver. 13, 14. They are to be transformed, and made like unto Christ's glorious body; and from the honour he has already put upon the bodies of the saints in their union with Christ, ver. 15, 16. They, as well as the soul, are ingrafted into him, and joined with him; they are his temples, to be dedicated, hallowed, and consecrated to his service. O let them not be made a sink for lusts, or mere strangers for meat and drink.

(2.) By macerating them with covetous lusts, denying them their due comforts and refreshments, and unmercifully burdening them with labours and sorrows about things that perish. (1.) Some deny their bodies due comforts and refreshments, which the natural and positive laws of God both allow and command. Their souls are cruel step-mothers to their bodies, and keep them too short; not out of a prudent and Christian design to starve their lusts, but to advance their estates. Of this Solomon speaks, Eccl. vi. 22. "There is an evil which I have seen under the sun, 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 to 'eat thereof, but a stranger eateth it. This is vanity, and it is 'an evil disease.'" *Tenacity* is a disease of the soul, like that of a *dyscrasy* in the stomach, which so indisposeth it that it cannot receive with any appetite or delight the best refreshments at a plentiful table. (2.) And others there are that wrong and abuse their own bodies, by laying unreasonable and unmerciful loads upon them, especially loads of grief and sorrow, wasting and weakening them beyond all rules of reason or religion. If a friend or relation die, they have less mercy on their own bodies than a conscientious man hath on the horse he rides. Cares and sorrows are as deadly to the body as a sword, 1 Tim. vi. 10. Intense and immoderate griefs about worldly losses and crosses have slain their ten thousands; and, which is strange, the soul seems to take a certain kind of pleasure in loading and tormenting the body. There is a real truth in that strange expression of * Seneca, "Sorrow itself hath a 'certain kind of pleasure attending it."

* *Inest quiddam dulce tristitiæ.* Eph. 806.

The souls of some mourners do willingly excite and provoke their own grief, when they begin to abate, which is like the whetting of the knife that grows dull, to make it cut the deeper into the body. Thus, as † Seneca observes, “some parents that have lost their beloved children, willingly call to mind their pleasant sayings, and pretty actions to find a kind of pleasure in a fresh shower of tears for them;” when, poor hearts! sorrow hath so broken them already, that they need consolations under their present sorrows, rather than irritations of new ones. And the soul’s unmercifulness to the body, is in such causes farther discovered by its obstinate refusal of all that is comforting and relieving. So it is said of Rachel, Jer. xxxi. 15. “Rachel weeping for her children, would not be comforted, because they were not.” So the Israelites hearkened not unto Moses, because of the anguish of spirit, and the cruel bondage, Exod. vi. 9. Thus we studiously rake together and exasperate whatsoever is piercing, wounding, and overwhelming; and shut our ears to all that is relieving and supporting, which is cruelty to our own bodies, and that which hath so far broken the health and strength of some bodies, that they are never like to be useful instruments to the soul any more in this world; such deep and desperate wounds have their own souls given them by immoderate grief, as will never be perfectly healed, but by the resurrection. Of those wounds the body may say, as it is Zech. xiii. 6. These are the wounds “with which I was wounded in the house (or by the hand) of my friend;” thus my own soul hath dealt cruelly and unmercifully with me.

Secondly, Others offend in the excess and extravagancy of their love to the body, and these are a hundred to one in number compared with those that sin in defect of love. My friends, upon a due search, it will be found, that the love of our souls generally degenerates into fondness and folly: there is but little well-tempered and ordinary love found among men. We make fondlings, yea, we make idols of our bodies; we rob God, yea, our own souls, to give to the body. It is not a natural and kindly heat of love, but a mere feverish heat, which preys upon the very spirits of religion, which is found with many of us. The feverish distemper may be discovered, by the beating of our pulse, in three or four particulars.

(1.) This appears by our sinful indulgence to our whining appetites. We give the flesh whatsoever it craves, and can deny it nothing it desires: pampering the body, to the great injury and hazard of the soul. Some have their conversation in the lusts of the flesh, as it is, Eph. ii. 3. trading only in those things that please

† Cum occurrant sermones eorum jucundi, conversatio hilaris officiosa pietas: tunc oculi velut in gaudio relaxantur. Id. ib.

and pamper the flesh; "They sow to the flesh," Gal. vi. 8. i. e. all their studies and labours are but the *sowing of the seeds of pleasure to the flesh*. Not a handful of spiritual seed sown in prayer for the soul all the day long: what the body craves, the obsequious soul like a slave, is at its beck to give it; Tit. iii. 3. "Serving divers lusts and pleasures;" attending to every knock and call, to fulfil the desires of the flesh. O how little do these men understand the life of religion, or the great design of Christianity! which consists in mortifying, and not pampering and gratifying the body, Rom. xiv. 13, 14. And according to that rule, all serious Christians order their bodies, giving them what is needful to keep them serviceable and useful to the soul, but not gratifying their irregular desires; giving what their wants, not what their wantonness calls for. So Paul, 1 Cor. ix. 27. "I beat it down, and keep it under;" he understood it as his servant, not his master. He knew that Hagar would quickly perk up, and domineer over Sarah, expect more attendance than the soul, except it were kept under: these two verbs, $\sigma\pi\omega\pi\iota\alpha\lambda\omega$ and $\delta\epsilon\iota\alpha\gamma\omega\gamma\omega$, are very emphatical; the former signifies to make it black and blue with buffeting, the other to bring it under by checks and rebukes, as masters that understand their place and authority use to do with insolent and wanton servants.

It was a rare expression of a Heathen, *Major sum, et ad majora natus, quam ut corporis mei sim mancipium*; I am greater, and born to greater things, than that I should be a slave to my body. And it was the saying of a pious divine, when he felt the flesh rebellious and wanton, *Ego faciam, aselle, ut ne calcitres*; I will make thee, thou ass, that thou shalt not kick. I know the superstitious Papists place much of religion in these external things, but though they abuse them to an ill purpose, there is a necessary and lawful use of these abridgments and restraints upon the body; and it will be impossible to mortify and starve our lusts without a due rigour and severity to our flesh. But how little are many acquainted with these things? They deal with their bodies as David with Adonijah, of whom it is said, 1 Kings i. 6. His father had not displeased him at any time, in saying, Why hast thou done so? And just so our flesh requites us, by its rebellions and treasons against the soul; it seeks the life of the soul, which seeks nothing more than its content and pleasure; this is not ordinate love, but fondness and folly, and what we shall bitterly repent for at last.

(2.) It appears by our sparing and favouring of them, in the necessary uses and services we have for them in religion. Many will rather starve their souls, than work and exercise their bodies, or disturb their sluggish rest: thus the idle excuses and pretences of endangering our health, oftentimes put by the duties of religion,

or, at least, lose the fittest and properest seasons for them : we are lazying upon our beds, when we should be wrestling upon our knees : the world is suffered to get the start of religion in the morning, and so religion is never able to overtake it all the day long. This was none of David's courses, he prevented the dawning of the morning, and cried, Psal. cxix. 147. and Psal. v. 3. " My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayers unto thee, and will look up." And indeed we should consecrate unto God the freshest and fittest parts of our time, when our bodily senses are most vigorous ; and we would do so, (except God by his providence disable us) were our hearts fully set for God, and religion lay with weight upon our spirits.

Some, I confess, cannot receive this injunction, being naturally disabled by prevailing infirmities ; but those who can, ought to do so. But oh, how many slothful excuses doth the flesh invent to put off duty ! We shall injure our health, &c. O the hypocrisy of such pleas ! If profit or pleasure calls us up, we have no shifts, but can rise early and sit up late.

O, friends, why hath God given you bodies, if not to waste and wear them out in his service, and the service of your own souls ! If your bodies must not be put to it, and exercised this way, where is the mercy of having a body ? If a stately horse were given you on this condition, that you must not ride or work him, what benefit would such a gift be to you ? Your bodies, must and will wear out, and it is better to wear them with working, than with rusting : we are generally more solicitous to live long than to live usefully and serviceably ; and it may be our health had been more precious in the eyes of God, if it had been less precious in our own eyes. It is just with God to destroy that health with diseases, which he sees we would cast away in sloth and idleness. Think with thyself, had such a soul as Timothy's or Gaius's been blest with such a body as thine, so strong and vigorous, so apt and able for service, they would have honoured God more in it in a day, than perhaps you do in a year. Certainly this is not love, but laziness ; not a due improvement, but a sinful neglect and abuse of the body, to let it rust out into idleness, which might be employed so many ways for God, for your own and others souls. Well, remember death will shortly dissolve them, and then they can be of no more use ; and if you expect God should put glory and honour upon them at the resurrection, use them for God now, with a faithful, self-denying diligence.

(3.) It appears by our cowardly shrinking from dangers that threaten them, when the glory of God, our own and others salvation, bid us expose and not regard them. Some there are, that

rather than they will adventure their flesh to the rage of man, will hazard their souls to the wrath of God *. They are too tender to suffer pain or restraints for Christ, but consider not what sufferings are prepared for the fearful and unbelieving in the world to come, Rev. xxi. 8. How many sad examples do the church-histories of ancient and latter times afford us, of men, who, consulting with flesh and blood in time of danger, have, in pity to their bodies, ruined their souls!

There be but few like-minded with Paul, who set a low price upon his liberty or life for Christ, Acts xx. 24. or with these worthy Jews, Dan. iii. 28. who yielded their bodies to preserve their consciences. Few of Chrysostom's mind, who told the empress, *Nil nisi peccatum timeo*, I fear nothing but sin; or of Basil's, who told the emperor, God threatened hell, whereas he threatened but a prison. That is a remarkable rule that Christ gives us, Mat. x. 28. The sum of it is, to set God against man, the soul against the body, and hell against temporal sufferings; and so surmounting these low fleshly considerations, to cleave to our duty in the face of dangers. You read, Gal. i. 16. how in pursuit of duty, though surrounded with danger, Paul would not confer, or *consult with flesh and blood*, i. e. ask its opinion which were best, or stay for its consent, till it were willing to suffer; he understood not that the flesh had any voice at the council-table in his soul, but willing or unwilling, if duty call for it, he was resolved to hazard it for God.

We have a great many little politicians among us, who think to husband their lives and liberties a great deal better than other plain-hearted, and too forward Christians do: but these politics will be their perdition, and their craft will betray them to ruin. They will lose their lives by saving them, when others will save them by losing them, Mat. x. 39. For the interest of the body depends on, and follows the safety of the soul, as the cabin doth the ship.

O my friends, let me beg you not to love your bodies into hell, and your souls too for their sakes: be not so scared at the sufferings of the body, as, with poor Spira, to dash them both against the wrath of the great and terrible God. Most of those souls that are now in hell, are there upon the account of their indulgence to the flesh, they could not deny the flesh, and now are denied by God. They could not suffer from men, and now must suffer the vengeance of eternal fire.

* Here the soul receives a deadly wound upon itself, to ward it off from the body. So did Spira.

(4.) In a word; it appears we love them fondly and irregularly, in that we cannot with any patience think of death and separation from them. How do some men fright at the very name of death! And no arguments can persuade them seriously to think of an unbodied, and separated state. It is as death to them, to bring their thoughts close to that ungrateful subject. A Christian that loves his body regularly and moderately, can look into his own grave with a composed mind, and speak familiarly of it, as Job xvii. 14. And Peter speaks of the putting off of his body by death, as a man would of the putting off of his clothes at night, 2 Pet. i. 13, 14. And certainly such men have a great advantage above all others, both as to the tranquillity of their life and death. You know a parting time must come, and the more fond you are of them, the more bitter and doleful that time will be. Nothing, except the guilt and terrible charges of conscience, puts men into terrors at death, more than our fondness of the body. I do confess, christless persons have a great deal of reason to be shy of death; their dying day is their undoing day: but for Christians to startle and fright at it, is strange, considering how great a friend death will be to them that are in Christ. What are you afraid of? What, to go to Christ? to be freed of sin and affliction too soon? Certainly this hath not been so comfortable a habitation to you, that you should be loth to change it for a heavenly one.

Use third, of exhortation.

To conclude; Seeing there is so strict a friendship and tender affection betwixt soul and body, let me persuade every soul of you to express your love to the body, by labouring to get union with Jesus Christ, and thereby to prevent the utter ruin of both to all eternity.

Souls, if you love yourselves, or the bodies you dwell in, shew it by your preventing care in season, lest they be cast away for ever. How can you say you love them, when you daily expose them to the everlasting wrath of God, by employing them as weapons of unrighteousness, to fight against him that formed them? You feed and pamper them on earth, you give them all the delight and pleasure you can procure for them in this world; but you take no care what shall become of them, nor your souls neither, after death hath separated them. Oh cruel souls! cruel, not to others, but to yourselves, and to your own flesh, which you pretend so much love to! Is this your love to your bodies? What, to employ them in Satan's service on earth, and then to be cast as a prey to him for ever in hell? You think the rigour and mortification of the saints, their abstemiousness and self-denial, their cares, fears, and diligence, to be too great severity to their bodies: but they know these are the most real evidences of their true love to them;

they love them too well to cast them away as you do. Alas ! your love to the body doth not consist in feeding, and clothing, and pleasing it ; but in getting it united to Christ, and made the *temple of the Holy Ghost* : in using it for God, and dedicating it to God.

I beseech you, brethren, by the mercies of God, to present your bodies living sacrifices to God, which is your reasonable service, Rom. xii. 1. The soul should look upon the body as a wise parent upon a rebellious or wanton child, that would, if left to itself, quickly bring itself to the gallows ; the father looks on him with compassion and melting bowels, and saith, with the rod in his hand, and tears in his eyes, “ My child, my naughty, disobedient, “ headstrong child, I resolve to chastise thee severely. I love thee “ too well to suffer thee to be ruined, if my care or correction may “ prevent it.” So should our souls evidence their love to and care over their own rebellious flesh. It is cruelty, not love or pity, to indulge them to their own destruction.

Except you have gracious souls, you shall never have glorified bodies : except your souls be united with Christ, the happiness of your bodies, as well as your souls is lost to all eternity. Know you not that the everlasting condition of your bodies follows and depends on the interest your souls now get in Christ ? Oh that this sad truth might sink deep into all our considerations this day ; that if your bodies be snares to your souls, and your souls be now regardless of the future state of themselves, and them ; assuredly they will have a bitter parting at death, a terrible meeting again at the resurrection, and horrid reflections upon each other, naturally charging their ruin upon each other to all eternity. Whilst they that are in Christ, part in hope, meet with joy, and bless God for each other for evermore.