

THE
CHRISTIANS
Labour and Reward;
OR, A
SERMON.

Part of which was Preached at the
Funeral of the Right Honourable
the Lady *Mary Vere*, Relict of
Sir *Horace Vere*, Baron of *Tilbury*,
on the 10th of *January*, 1671. At
Castle Heviningham in *Essex*.

*The memory of the Just is Blessed, Prov. 10. 7.
By humility and the fear of the Lord, are Riches,
Honour, and Life, Prov. 22. ver. 14.*

By *William Gurnall*, M. A. of *Emman.*
Coll. now Pastor of *Lavenham*, *Suffolk*.

*Nobilis genere, sed multo nobilior Sanctitate, Hieron.
Epitaph Paulæ Matris, Ep. 27.*

LONDON,
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TO THE

Right Honourable Lady

ELIZABETH,

Countess Dowager of Clare.

MADAM,

I *was a very merciful Providence, which brought your Honour to your dear Mothers assistance, in her dying sickness; by which, as you had the pleasure of recreating her Spirit with your presence, and of giving an high Demonstration of your Piety to her, in her low and weak state of body (a vertue of great price with God, and remarkably rewarded by him, even in this life).*

A ~

So

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So also the happiness of being an eye witness to her Christian Deportment, in her sharpest Pains and Agonies ; how her Faith and Patience triumphed over them all ; which, no doubt, did much sweeten the sorrow, that her outward distress, inflicted upon your tender Heart. And, indeed, it is no wonder so holy a Life, should have so Happy an end. Mark the perfect man, and behold the upright ; for the end of that man is Peace. This Pretious Saint had made her Bed, before she was to lye down on it. Long had she been gathering these Spices (Graces I mean) for her dying Nest ; in the sweet Odours of which, she at last so Holily, and Peaceably, breathed forth

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forth her Gracious Soul, into the Arms of her beloved Saviour. And, now Madam, seeing God hath determined your Will, by declaring his, it will highly become your Honour to bear her Decease, as Saint Hierom did the death of the Noble Paula, whom he so much honoured for her Piety. Not by Mourning you have lost, but by Praising God you had so Pretious a Saint to be your Mother; and that you had her so long, even to live to see, and give her Blessing to your Childrens Children, before her departure; yea, that you have her still. Is there no way to have our Friends, unless we have them in our sight? She is not lost, that still
lives

Non Mæremus
quòd talem ami-
simus, sed gratias
agimus, quòd ha-
buimus, imò ha-
bemus Deo enim
vivunt omnia, &
quicquid reverti-
tur ad Dominum,
in familiæ nume-
ro computatur.
*Epist. 27. Epitaph
Paulæ Matris.*

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lives. Her death was the end of her Mortality, but there is no end of her Life. In her Spirit, she lives in Heaven with God, to whom she lived on Earth. In her good Name, she lives with all that knew her, or heard of her admirable Piety. This like an after beam of the Sun-sett, followed her, to her bed of the Grave, and still shines to her Honour. The memory of the just is blessed, though the name of the wicked rots, even while it is remembred; as the name of Pilate doth in the Creed, to his reproach and curse. And as to her Vertues, she lives in your self, and in as many other of her Noble Descendants, as imitate her Piety. It joyed this Blessed Saint while alive, that she should
leave

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leave her surviving Children, and so many of her Grand-Children, walking in the Truth. And if an Heathen took such high content, that the Honour which he arrived to, beset him, while his Parents were yet living; whereby they had a pleasure in seeing his happiness; How much more may it comfort the Pious Relations of this Saint, that this their Pretious Parent, had the joy of seeing them ennobled with Divine Grace, and so in their way to Heaven, before her self went thither. I am sure, it hath been an Heart-breaking-sorrow to some Children, that they converted not to God, before their Godly Parents bodies, were converted into Dust; and thereby cause them to go sighing with sor-

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row to their Graves ; who, might they but first have seen them reclaimed, would have gone down to them singing for joy. It is a blessed sight, to behold Children, especially of Noble Persons, imitating their Godly Parents Graces.

*Minimè quidem
Deus est accep-
tor personarum :
Nescio tamen quo
pacto, virtus in
Nobili plus pla-
cet ; An fortè
quia plus claret ?
Epist. CXIII. ad
Sophiam virgi-
nem.*

*God is no respecter of Persons, yet saith Saint Bernard, I know not how it comes to pass, that Vertue in a Noble Person, doth more please ; Is it not hap-ly, because it is more conspicuous ? and so more attractive. This Consideration made me more readily obey your Honours commands, in publishing these mean Papers ; hoping that this great Example of Piety, in so Noble a Lady, together, with
the*

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the Honour that attended her to the Grave for it, may cause some of high Birth, a little more, to consider their great mistake, in thinking to overtake Honour in the dirty paths of Prophaneness and Irreligion; and so be moved, at last, to change their way, and turn into this clean road of Piety; wherein this good Lady walking, lived with so much esteem, and dyed so wonderfully lamented. The character, that I have here given of her, is True, but not full; nay, far short of her worth. Her Graces were of so high a strain, that I may truly say, what Saint Jerome did, concerning his

ingenii, quid sanctitatis, quid puritatis invenerim; vereor dicere, ne fidem credulitatis excedam. Hieron. Ep. 16. ad Princip. Virg.

Quid in illâ virtutum, quid

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commending Marcella, a Noble Roman Lady. I was afraid to speak all I knew of her Wisdom, Sanctity, Charity, and other Excellencies, lest I should seem to exceed the belief of some; those, I mean, who knew her not; for as any were more, and longer acquainted with her, so their estimate of her advanced higher. And must not that Piece be admirably well drawn, which is most commended by those (if able to judge) that stand nearest, and look longest on it? And none, I think, will deny, that famous light of his Age, Bishop Usher, to have been as able to judge in this case, as any other; and what an high esteem he had of this Lady, and her Noble Lord and Husband

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also, appears, from a Letter written by him, to her, Forty years ago, in which there is this passage.

The thing that I have most admired in your Noble Lord, is, that such lowliness of mind, and such an high pitch of a brave Spirit, should be yoaked together, and lodged in one Breast. And on the other side, when I reflect upon you; methinks, I understand that saying of the Apostle better, than I did. That as the man is the Image and Glory of God, so the woman is the Glory of the Man. And to your comfort, let me add this, That if I have any insight in things of this Nature, or have any judgment to discern of Spirits; I have clearly beheld engraven

This Letter was writ, An. Dom. 1628.

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graven in your Soul, the Image and Supercription of my God. Thus wrote this Excellent Person, whose admirable judgment, may keep any sober Person from thinking him in this high character, guilty of rashness and light credulity; and his known integrity is enough to free him from all suspicion of abusing his Pen to any servile flattery. And they, who knew the lowly Spirit of this good Lady, and how ready she was to be dejected from an over deep sence of her unworthiness, will find reason to believe, that this Man of God, gave this Testimony of her, to her, as a Cordial to revive her Humble Spirit; and therefore brings it in with, And this to your comfort I add.

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But I am too troublesom, I fear, to your Honour ; my hearty Prayers are, that as you have begun, so you may go on in living your Mothers Holy Life ; and that then you may, in a good Old Age, dye her happy death, with much Peace and Honour. And that so long, as you shall have a Posterity live on Earth, your good Mother may never be Dead ; but may from Generation, to Generation, have those descending from her, that will keep her Name, and Pretious Example alive, by a due Veneration of the one, and Pious imitation of the other.

Madam,

*Wenham,
March 13.
1671.*

I am your Honours
most Humble Servant,

W. GURNALL.

ERRATA.

PAge 51. Line 25. read *Bemrayed.* pag. 8
l. 20. r. *on.* p. 97. l. 22. r. *sloughs.* p. 11
l. 11. r. *Sin.*

I Cor. 15. 58.

*For as much as ye know that your labour
is not in vain in the Lord.*

WHAT Luther said of Justification by Faith, that may we concerning the Resurrection of the dead, *Articulus est Ecclesiae stantis, aut cadentis*; it is an Article with which the Church standeth or falleth; Yet so foul an errour had taken the head of some Members in the Church of Corinth, as to deny this grand Truth, which St Paul calls in another place, *one of the principles of the Doctrine of Christ*: how say some among you, there is no Resurrection of the dead? v. 12. Heb. 6.
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And, is it not strange, that such who professed to believe the Resurrection of Christ should deny their own! but much more, that any in the Church of *Corinth* (especially in those early days) should have such a darkness found upon their minds, who stood so near the rising Sun? and that while St Paul himself was yet alive, who had planted this Church; by this we see, though Truth is errors elder, yet error is not much Truths younger. Though the Gospel-Church was purest in the Primitive times, yet it soon began to corrupt in its Members. Not unapt therefore was his saying, who compared (in this respect) the gathering of Churches to the gathering of Apples, which when first gathered, may appear all fair and sound, but then within a while, some amongst them begin to speck, and others to discover their rottinness. No doubt this Church of *Corinth*, and so others gathered by the rest of the *Apostles*, appeared in their Members very sound in the faith, and fair

fair in their lives at their first embracing of the Gospel; yet some we see did thus soon discover corruption in both. Now to recover the tainted, and especially to preserve the sound from this dangerous infection, the *Apostle* sets himself to defend this Article of our Faith, well knowing, that this was a blow made at the root of Christianity; which must needs fall to the ground, if this cannot be maintained; and he doth it with such invincible arguments, that if any Heretick shall now deny it, the reason cannot be deficiency in the proof here given, but rather a criminous conscience in himself, which makes him on his own defence, deny a *Resurrection*, for fear of the *Judgment* which attends it.

Now the *Apostle* having done this, and withal shewn the glorious array, in which the *Saints* shall arise out of their beds of dust: he then *v. 55.* sings his *ἐπὶ νίκῃ*, or triumphant song over Death, and out-braves this King of Terrours to his face, that is wont to keep the hearts

of poor Mortals in the miserable bondage of a slavish fear. *O Death where is thy sting? O Grave, where is thy victory?* As if he had said, Death do now thy worst, we fear thee not: thou mayest indeed get us into thy hands, but thou canst not long keep us in thy power, fall we shall into the Grave, but we fall to rise again, and when we arise out of our Graves, then shalt thou Death fall into thy Grave, never to arise again. Then *v. 57.* he sings with an holy ravishment of joy the praises of God, and Christ our Redeemer, by whose atchievement this glorious victory over death is won: *The sting of Death is Sin, and the strength of Sin is the Law; but thanks be to God, which giveth us the victory, through our Lord Jesus Christ.* This indeed is our *David*, who cut off the head of this *Goliath* with his own sword, killed Death by falling dead upon it; he unstung this Serpent by receiving its sting into his own blessed body. He overcame this great Conquerour, by submitting himself for a
time

of a Christian.

time to be conquered by it; when Christ lost his life, then his whole Army of Saints won the day. Death now to them is no death, that which was their punishment as Sinners, is now their privilege as Saints. That which stood amongst the threatnings of the *Law*, and was the most formidable of them all, hath now changed its place, and is got amongst the promises of the *Gospel*. *All things are yours, or Life or Death.* 1 Cor. 3. 21. So pretious an oyl doth our Apostle extract from this slain Scorpion; so sweet an honey comb doth he find in this dead Lyons breast, and gives it into the hand of the Saints, to go eating of it, to their unspeakable joy and comfort: but, is this victory over Death only matter of joy and comfort unto Believers? Oh no; *Blessed art thou O Land, when thy Princes eat for strength, and not for drunkenness;* and, *blessed art thou O Emmanuels Land, when thy Saints feed on the priviledges and promises of the Gospel, not to make them drunk with Pride, nor to lay them asleep in Sloth;*

but to refresh them to run the Race set before them, and the Joy of the Lord becomes their strength ; the *Apostle* therefore goes on to improve and close up his discourse on this subject with an Exhortation to Duty ; *Therefore, my beloved brethren, be ye steadfast, always abounding in the work of the Lord, that is, be steadfast in the faith of the Gospel, and especially in the belief of this particular Article of our Christian faith, the Resurrection of the dead, and then live up unto this belief ; walk and work as for God while you live, as believing you shall, when dead, rise again. Now my Text hath the nature of a powerful Argument to inforce this Exhortation upon them, for as much as ye know, that your labour is not in vain in the Lord.*

In which words these two things are observable. *First*, the Nature and Quality of the service or work of God, it is a *Labour* ; the *Apostle* changeth the the word *εργον*, i. e. *Work*, which he had

had used in the Exhortation immediately preceding into this of Labour, and that not $\pi\acute{o}\nu\Theta$, which signifies any ordinary labour but $\kappa\acute{o}\pi\Theta$, which imports the hardest of labour ; *Negotium, quod nos cædit & quasi vires frangit*, saith an *Etymologist*, and this we may conceive to pre-occupate an Objection of such that could be willing to do some work, but afraid of meeting with too much labour.

Secondly, Here is the reward that sweetens this labour, and may make the Christian more easily submit unto it. *For as much as ye know your labour shall not be in vain in the Lord.* In which, first, here is the certainty of the reward, *scilicet, knowing, or ye know, your labour is not in vain.* It is not an uncertain surmise, taken up by a self-lattering hope from some easie ground of a weak *fortassis*, or may be ; but ye know it upon infallible grounds ; ye doubt no more of the being of another World, where God will reward his faithful labourers, then ye do of the

being of this which you see with your bodily eyes, and live at present in. Here you know it, though here you do not receive it. *Secondly*, the transcendency of this reward, 'tis a great reward as well as sure. For there is a *μύθος* in this Phrase, an elegant figure in *Rhetorick*, wherein more is meant than is spoken: the words sound low, but the sense is high. You shall not lose your labour, that is, you shall be infinite gainers by it, you shall receive a reward greater than now you can ~~co~~ceive. Thus in our own Language we are wont to speak, when we would make one willing to do a work we set them about, we'll say to him, you shall not repent doing of it, you shall not be a loser, or work for nothing; in which we intend more than we express, that it shall redound to his great advantage. Thus here under this expression, *your labour is not in vain*, is intended no less than Heaven, that exceeding great and eternal weight of glory, which no tongue of men or
 Angels

Angels can express how great it is.

First of the *first*, the nature or quality of the Christians work; his work is a labour, and so will every one find it, that means to be faithful in doing of it. Man is born to labour, and the Christian is not born again to be idle; God sends not his servants into the World as a Play-house, but Work-house; and such a work it is which he appoints them, as is not an idle mans business, that may be done sitting at his ease on the chair of sloth, but requires his greatest pains and diligence; therefore Christianity is in Scripture compared to the most toylsom employments: is it a labour to run a race, which strains all parts of a mans body; what is it then to run this spiritual race, which is every step of the way up-hill, and straineth not legs and lungs as the other doth, but faith and patience which is a harder exercise? Is the Husbandmans work laborious to plow up his stiff ground, and with many a weary step to go sowing his heavy land, especially
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in a wet season? what then is the Christians labour, who is to plow on the Rock, to break up an heart by nature, harder than stone, and whose whole life is a wet seed-time, he living in a Valley of tears. Is the Souldiers work laborious and hazardous, who must be content to lye hard, and fair hard, and which is more, prepare for hard blows, and knocks, yea wounds, and death it self? then the Christians cannot be easie, who must deny himself, and take up his Cross and follow Christ, and that cheerfully, amidst all his losses and crosses. For this Captain *non amat gementem Militem?* loves not a Souldier that followeth him groaning and grumbling. But for the further clearing and amplifying this point, it will not be amiss to descend to some particulars, to discover what it is that makes the Christians work so laborious and difficult; and in the next place, why God hath charged Religion with so much labour, and so many difficulties.

First,

First of the first, The vast circumference of his duty; the more strings an Instrument hath, the more art is required to handle it well; the larger the Field is, the more labour it will cost him that is to Till it; in a word, the greater the Servants charge is, and the more business which lies upon his hands, the more care is needful to tend it; and where the care must be great, the labour cannot be little, because care is it self one of the greatest labours: O how great then is the Christians labour? whose care and duty has no less compass than the commandment of *God*, which is of such vast comprehension, that the *Psalmist*, who saw an end of all perfections, could see no end of it. *Psalms* 119. 96. *I have seen an end of all perfections, but thy commandment is exceeding broad.* The Commandment here includes both *Law* and *Gospel*, and the Christians duty extends to, *yea*, diffuseth it self over both. *First*, the *Law Moral*, this is bound upon the Christian in point of duty to make it his rule, as strictly as it was

was upon innocent *Adam* himself, though not upon such strait conditions, and dismal consequences. The Christian is bound to it upon peril of contracting sin, though not of incurring death and damnation; the Christian hath no more liberty to transgress the Law than *Adam* had, though he hath a promise of pardon upon repentance, when he hath sinned, which *Adam* had not; how indeed can we imagine that Christ, who was made a curse for sin, would come to be a cloak to sin? now is it an easie work, for the Christian to keep his heart in a sincere compliance with, and respect to, this Law in his daily walking? a Law which is so large, as reacheth from Heaven to Earth, commanding us to keep a conscience void of offence to God and Man; a Law so pure and precise, that forbids all sin, omissions of good, as well as commissions of evil; that indites him for a Murderer that doth not feed his Brother (yea his Enemy) as well as he that stabs him to the heart; him that doth not pray to God,

as well as him that doth curse him ; the barren Heath without good fruit, as well as the Dunghil-life of the profane sinner filled with the stinking weeds of gross crimes, that condemneth sudden passions, as well as deliberate sins; that bindeth the soul to its good behaviour, as well as the hands. Is it an easie thing to hate every false way? to be ready to every good work? to have respect to every Command, which yet he must have that will not be put to shame, *Psal. 119. 6. willing in all things to live honestly.* Yet this he must do, that will keep a good conscience, *Heb. 13. 18.* is not here enough to fill the Christians head with care, and his heart continually with an holy fear and trembling? But this is not all his work; for *secondly*, the Evangelical Law is also bound upon the Christian; the sum of which the *Apostle* gives us in these two comprehensive duties, *Repentance towards God, and Faith towards our Lord Jesus Christ*; and are these to be got, or exercised when got, without

A&S.

out labour ? When the poor Christian hath done his utmost to keep the Law, how far short doth he fall of that exact Rule ? Now these deficiencies and obliquities call for repentance, and is it easie for him to comply with this duty ? is it easie to rifle his conscience, and search his own heart, so impartially, as if he forgot it was his own house he was searching, and his own shame he was to discover ; yet this is a necessary antecedent to the act of repentance : how can he correct the *Errata's* or faults of a book, that never read nor examined it ? and to do it surely will cost some pains. I confess this review the Christian is to make, is more easily done, when he doth it daily, and examines his life (if I may so say) sheet by sheet, as it is printed off in every particular days conversation : but even this is a labour too heavy for a slothful heart to endure, is it easie when the poor creature hath found out his many sins and failings, upon this review, to get his heart

heart into a melting frame and sorrowful sense of his ingratitude and disingenuity to God in them, so as to throw up those sweet morsels with more bitterness of spirit, than they were swallowed down with pleasure. In a word, Is it easie for the poor Christian to get these Inmates out of doors, which he hath so unadvisedly let in, to clear his affections of that poyson, with which these his sins have infected them? Is it easie to recover the strength of his resolutions, which his sins must needs have much loosned and weakned? The second great duty of the Gospel is Faith, and this is as hard as the other; for indeed the difficulty of believing makes that of repenting so hard. Is it easie to assent to the truth of these Mysteries of the Gospel, which are contrary to the apprehensions of corrupt reason, and beyond the comprehension of the Christians most elevated understanding? Is it easie for one of a wounded spirit, sunk and dejected as low as Hell, under the heavy sense of his
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his guilt, to lift up an eye of faith to the promise, and to conceive a hope, that such a Wretch as he hath been, may ever find grace and favour in the eyes of a just and holy God? Verily, it is a wonder little less, than that of the Prophets, in making Iron to swim; it is easie for a stupid sinner (indeed) to dream of a pardon, while Conscience is asleep; but when this is once throughly awake, only he that can still the waves and winds in a storm at Sea, can pacifie this, can give either power to believe, or peace in believing. Is it easie to repent, and bring forth the meet fruits of it, good works, and not to make them the Idol of our trust? not to relye on the first to procure our pardon here, nor on the other to purchase our reward hereafter; but to rejoyce only in Christ Jesus, as the sole entire object of our trust for both.

secondly, The curious Sculpture with which every Duty in Religion must be engraved, to render it acceptable

le to God, a miscarriage in any of which is (like an hair on the writers pen) enough to mar and blot his fairest copy, for *bonum ex integris*. First, every duty in Religion, to render it acceptable to God must spring from a supernatural principle. It is not labour in the Lord, except the labourer himself be in the Lord. *Actio sequitur viam*, a carnal man can do no other than a carnal action, though the matter of it be spiritual. A dead state can have no other but dead works, *a corrupt Tree cannot bring forth good fruit. Mat. 7. 12.* Secondly, the Christians work must be performed with an holy fervor, *Thou hast commanded us to keep thy precepts diligently. Psalm. 119. 4.* *Πᾶσι valde, vehementer.* The word is emphatical, importing an exerting the utmost force of our Souls. Zeal is the religious part of our affections, the first-born and strength of a mans spirit, and therefore God sets it apart for himself, as his peculiar portion, *servent in spirit serving the Lord*; without this, he accounts himself slight-

ed, not served, and accordingly deals with such cold servitours, giving them as cold welcom as they do him service; *cursed is he that doth the work of the Lord negligently*; If we would repent, we must be *zealous and repent*, Rev.2. v.2. if hear the word, we must be *swift to hear*; if pray, it must be an *effectual fervent prayer*, or else it is but *thuribulum sine prunis*, a censure without fire. If we would give an alms, we must *draw out our soul*, as well as our purse to the hungry. Now those employments are counted most laborious, to which most strength and force must be put, and those which intend the powers of the soul, more than such as strain the limbs of the body; the Scholars labour in his study, is more spending, than the Plow-mans in the field. What then is the Christians labour, which exerts the zeal and heat of his spirit? O how hard is it to kindle, or kindled, to keep this heavenly fire alive, on a hearth so damp and cold as our heart is? *Thirdly*, the Christians

Christians work must be done from a right motive to a right end; *First*, a right motive from obedience to the will of God, and that such as springs from the love of God; he doth not Gods work that doth not obey him, and he doth not obey him, that doth not love him, that only being true obedience, which is hearty obedience. *You have obeyed him from the heart;* Rom. 6.8. and that only hearty obedience, which is loving; for love hath the regency of the heart, and it goes only whither love carrieth it. O how hard is this, where there is so much of the slave, even in those that are children? where *Hagar* so oft overtops *Sarah's* servile fear, our filial affection; *secondly*, it must be to a right end; it is in vain to wind up the watch, if it be not set to the right figure, or to draw the Arrow (though to the head) if the Archers eye direct it not to the right mark; Zeal winds up and draws forth the powers of the soul, it makes the Christian act vigorously, and forcibly: but if sincerity (which is the singleness of the souls eye) be not present

to direct it ultimately to the glory of God, the labour is in vain; the faster a man goes, (when out of his way) the worse; for the faster he goes, the further he hath to come back: he that is slothful in the Lords work doth displease him, but he that makes a great bustle in Religion, and by this his activity calls others eyes to behold his zeal, yet secretly intends his own, not Gods praise, provokes him more, because more hypocritical in what he doth: hypocrisy being to sin, what putrifaction is to diseases; the more of this in a disease, the more dangerous it makes it; the more of that in a sin, the more abominable it makes it: nay further, though the aim be not false, yet if that which God allows to be our inferior end, be made our ultimate, it depraves the action; if I aim at the comfort and relief of a poor mans necessity in my alms (which I may and ought) yet if this be the highest I look, and my eye passeth not through this, to the glorifying of God, it becomes unacceptable,

ceptable; a man may lose the prize by hooting short, as well as wide of the mark; now how hard to keep our eye fix'd on this ultimate end? truly even as hard as to keep our eye fixt on a single object, through an Optick Glass, held by a trembling hand. *Fourthly*, Every Duty must be timed aright; the Christians life is full of duties, and those very various; now he is called to exercise himself in one, then in another; now to pray, anon to meditate; now to be in his Closet, then to be in his Shop about his worldly calling; now to private, then to publick; now to reprove, then to encourage or comfort his Brother. As one that hath a Shop full of divers Tools, all necessary for his Calling, but this for that purpose, and that for this in it; now if he should cut with his Axe, when he should smooth with his Plane, he would soon spoil his work; that which is at one time a Duty, would, if done, at another be a Sin. Diligence in our worldly Calling on the week day is the work of the Lord;

but the same on the Lords day would be Satans; no doubt as many a fair Child hath been lost by an untimely Birth, so many a good Work spoiled by an unseasonable performance; and to discern time and judgment for our actions, requireth both wisdom and care, and these labour and pains.

Thirdly, The difficulty the Christian finds to order his Conversation, so that his care for one part of his work may not hinder him in another. Now the reason of this difficulty, is the seeming contrariety of some duties to others: Seeming, I say, not real, indeed it is in Satans service only (not in Gods) that there is a real contrariety of work: Errors have their opposites; he that maintains one, cannot, if he understands himself, hold some other; so in Practical Lusts, some are at such a feud, that when one is in the Throne, the other is kept under, but all Truths agree lovingly together, being all but one Faith; and so do the Graces of a Christian, being all the effect of one and the

he same Holy Spirit ; they do no more
under one another in acting, than the
several wheels in a well made Clock
do one anothers motions ; or the vari-
ous members of the body, one the o-
thers Operations and Functions ; yet, I
say, there is a seeming contrariety. And
as it requires Art and care to touch the
several strings of an Instrument, that
give different Sounds, so as from all
may result one harmonious sound, so
much more holy skill and care in a
Christian to exercise these many vari-
ous Graces, and perform so many di-
vers Duties, in such a sweet concur-
rence and fellowship, that from all, there
may result an uniform Holiness in the
course of his life. The Christian must
be Zealous, but leave room for Discre-
tion, or else like a Ship that hath all
oil and no Ballast, he'll grow too
heavy ; he must fear to sin, and yet
hope in the Mercy of God, when he
hath sinned and repents of it ; 'tis his
duty to draw near to the Throne of
grace with an Holy boldness ; but it

is his duty even then to preserve an Holy awe and reverence; he must be sensible of the hand of God when afflicted, or else he is not a Man; but then he must bear it patiently, or else he is not a Christian; he must be meek and lowly in his carriage to all, even the meanest, yet must keep an high courage and noble resolution, not to be turned out of the path of Duty for the frowns of the greatest; he must love his Brother but hate the sin he commits; how many such riddles are there in Religion? Now is it an easie work for the Christian to drive his Charriot in so narrow a path, without justling one duty against another; to hold a fair and friendly correspondence with all these duties, and not set one at variance with the other?

Fourthly, The great opposition the Christian meets with in doing the Lords work, makes his labour still greater. Other men can work in their Shops quietly, and few or none will molest them, much less throw stones at them: but

but the Christian he's hindred from all hands. *First*, The flesh within controuls him, lusting against every good motion and holy action which the Spirit of God stirs him up unto; so that he is forced to dispute his way before he can come at his work; much ado to answer what the flesh objects against every duty he is to perform. Would he pray, then the flesh begs time, and will be putting it off for a more convenient season, some other business it starts first to be done; would he give an Alms, the flesh asks him, whether he meaneth to be a beggar, and give that to others which himself may want before he dyes? would he reprove a sinning Brother, then why will he be a busie body in other mens matters, and lose a Friend in doing a thankless office? would he bear witness to the Name and Gospel of Christ, then pity thy self is its counsel? no duty but it either keeps from it, or disturbs in it; so that he needs a Sword as well as a Trowel to lay every stone in his Spiritual building.

ing. *Secondly*, A body of flesh hangs heavy upon him; the body was at the first, and shall again be at last in Heaven a wing; but now, alas, 'tis a weight to mans Soul, and that an heavy one; it should indeed be the Souls servant, but now the Soul is fain to tend and wait upon that, to provide Food to keep, and Physick to restore its Health; yet when all is done, it proves no over meet help to the Soul; if it be strong and healthy, then like a pamper'd Beast, it grows crank and wanton, ready to throw its rider, which made Saint Paul *keep down his body*; yet if the Soul discipline it but a little too severely, then 'tis feeble and tyred. *Thirdly*, The World, this makes no small opposition. *First*, The things of the world; the Christians worldly calling is ready to filch the time which should be spent in the Christians general; *Martha* is in the Kitching, when she should be in the Chappel; the enjoyments of the world, how ensnaring are they? sensual delights, so sweet Wine, that when the cup

cup is at our lips, we cannot drink little, and so heady and intoxicating that we cannot bear much: when troubles come, how hard to keep from extremes, making too light of them, or thinking them too heavy; we are prone either to despise them, or to faint under them. *Secondly*, The men of the world, these are oft a snare to draw the Christian into sin, sometimes a whip in the Lords hand to scourge him for his sins, but always a sore vexation to the Christian by their sins. *Lastly*, The Prince of the world brings up the rear; he like a roaring Lion comes fell out of his Den, and runs full mouth at him: such a bold and brazen faced Enemy, that he is not afraid or ashamed to tempt the chastest Soul to the foulest crimes: he that durst tempt Christ himself to devil-worship and self-murder, what will he not dare to attempt upon the best Christians? and he is as sly as bold; an Art he hath of insinuating and winding in his head before the Christian can discover his design; he hath more baits than

than one to his hook and knows how to fit every ones pallat; if he cannot make the Christian wallow in the mire of fleshly lusts, then he tempts to Spiritual sins: if he will not be so prophane as to live without Religion, he'll try to make him an Hypocrite in Religion; if that succeed not, he'll try to blow him up into a proud conceipt of his Sincerity; if that will not do, he'll labour to abuse his Humility into dejection, and make him think worse of himself than he is. *Lastly*, He is as importunate and resfless an enemy, as he is bold and sly; like *Marcellus* the Roman Captain, of whom *Hannibal* said, *he was the oddest man he ever met with; for whether he did beat, or was beaten, he would not be quiet*: if Satan gets a victory, he pursues it without mercy, never losing an advantage given him; if he be worsted, he rallies and comes on again with more rage. Thus he dogs the Christian to the last breath, and never leaves till the Christian be got into Heaven it self, where he cannot come

come at him. Now if any can go through all this work, and withstand all this opposition without labour, or with but a little, he hath learnt an Art, and got a sleight, which the rest of his brethren never knew; and we may bid him, as the Emperour did *Acctius*, set up his ladder, and go to Heaven away by himself alone.

Quest. But why hath God charged his peoples work with so much labour, travel, and trouble?

Ans. First, Therefore they have so much labour here, because they shall have none at all hereafter; they shall in Heaven rest from their labours, therefore it is fit they should have some on Earth; otherwise, some Graces could never be exercised, and so their excellency would not be known, and consequently might seem to be Created in vain; there resulting from them neither benefit to the Saint, nor Glory to God. To name but one, how should the excellent Grace of Patience (which shall have no occasion for its exercise in Heaven)

Heaven) be ever seen, if no part were given it to bring it upon the stage in this world? and what can discover Patience, but labour and trouble? we had never heard of *Job*, probably, but for his Patience; and I am sure we could never have heard of his Patience, if we had not also heard of his Tryals: indeed there is a great *decorum* in this dispensation, that the Christian should have his Patience tryed in this world, where God himself hath his own Patience so much exercised: that they should endure some affliction from God, where God bears with so much sin from them.

Secondly, God doth this, that his people may give good proof of their high esteem of the promised reward; it was an unspeakable contempt which *Adam* cast upon his happiness to sell it for a trifle; how could he more de-prize it? God therefore resolved, that before he restored him, or any of his to their lost happiness, they shall first restore what he so vilified, to its due place

place in their estimation; and because no more convincing Argument can be given of the high price we value Heaven at, than by the great labour we are willing to take, and trouble we are ready to endure for the obtaining of it; therefore he hath charged the Christians work with so many labours and difficulties, that by our digesting these, to obtain that, we may give, indeed, a real proof that we prize Heaven at a rate Superlative to all that is here below. Thus *Caleb* shewed his high account of *Canaan*, when he was not cooled in his desire of it, nor quailed in his courage with the high Walls, and high Gyants upon them, which rendered the attempt difficult and hazardous; but crys, *Let us go up at once and possess it, for we are able to overcome it.* Whereas the other faint-hearted *Israelites* are said to despise the good land, and why, but because they valued their ease and safety at an higher rate than it?

Numb.
13. 30.

Numb.
14. 31.

Thirdly, That he may make his Peoples

ples rest in Heaven sweeter when they come to it : There are three joys mentioned in *Scripture*, as the greatest this world hath ; the joy of Harvelt, the joy of Victory, and the joy of a Woman that hath brought forth a Man-child ; now all these joys are ushered in with great labour and travel ; past troubles swell present joys ; for besides the pleasure which is sucked from the present good enjoyed, there is a further accession of joy made, from the remembrance of past labours and perils happily now conquered ; the more hazardous the Battel was in the Fight, the more pleasure the Conqueror hath in his Victory. It would ease the damned of some of their sorrow, could they forget the possibility they once had of being happy ; and it would deprive the Saint of much of his accessory joy in Heaven, did he not remember the danger he once had of falling into that misery, which there he needs not fear.

I shall apply this Point only to two sorts of Persons. *First*, To those that have
flighty

ghty thoughts of Religion, who
 ink it an easie thing to be a Christian
 ere, and no hard matter to be saved
 hereafter. *Secondly*, To those that are
 far from believing it thus easie, that
 through the suffusion of Melancholy
 and Satans Art, who thickens this dark-
 ness) apprehend it so hard a labour, as
 renders it next to impossible; whereby
 they are dispirited from making any
 vigorous endeavours in Religion, fear-
 ing they shall never overcome the dif-
 ficulties which attend it; and as good
 they think it is to set still, as rising to
 fall deeper at last into condemnation.
 Thus, the Ship cannot sail if it hath no
 wind, or too strong and violent a one.
 My desire is to undeceive those, and
 hereby to do a kindness to them both:
 those that think it so easie to be a
 Christian, no hard matter to obtain
 salvation; I would endeavour to shew
 these what a delusion they are under;
 and danger they run, by fancying the
 strait to be wider than it is:
 but where, may some say, dwell these

Men I am now directing my speech unto? I wish they did not swarm every where, and made not the greatest number in most of our Towns and Congregations. I shall point at a few: *First*, He that conceits himself a Christian, and nourisheth in him an hope of Salvation, even whilst his life is prophane, he, no doubt, thinks it too easie to be a Christian; when a man shall think Christ will own him as his, meerly for his Christian name, and not reject him for his Heathenish Practices, thinks that his heart is good, though his life be wicked; whereas his life could not be wicked, if his heart was not so (for out of the abundance of the heart the mouth speaketh) when men shall think they are Gods Servants, though they be the Devils Labourers; that God is their Friend, when they declare themselves every day his Enemies. In a word, to think they shall leap at death, *è ceno in cælum*, out of *Delilahs* lap, into *Abrahams* bosom; is not this to make it an easie thing to be

be a Christian, and no hard matter
 to be saved? and where is any one
 who hath not first been convinced
 from some work of the Spirit) so bad,
 that is not yet thus kind to himself?
 yea, have they not commonly the
 strongest Faith, who have the weakest
 grounds for it? they build up *Sion*
 with blood, and *Jerusalem* with iniqui- *Mic. 3.*
 ty, yet will they lean upon the Lord,
 and say, is not the Lord amongst us,
 one evil can come upon us? Who
 knocks more boldly at Heaven Gate to
 be let in, than they whom Christ will
 eject as workers of iniquity? O what
 delusion is this! *Caligula* never made
 himself more ridiculous, than when he
 would be honoured as a God, while he
 behaved more like a Devil. Before you
 would have others take you for Chri-
 stians, for Gods sake, prove your selves
 men, and not beasts, as you do by your
 brutish lives. Talk not of your hopes
 of Salvation, so long as the marks of
 damnation are seen upon your flagiti-
 ous lives. If the way to Heaven were
 D- a thus

thus easie, I promise you the Saints in all Ages have been much over-seen, to take so great pains in mortifying their lusts, in denying to satisfie their sensual appetite; *ad quid perditio hæc*, to what purpose did they make so much waste of their sweat in their zealous serving God? and of their tears, that they could serve him no better, if they might have gone to Heaven, as these men hope to do? That *Fryar* was far more sound in his judgment, in this Point, who Preaching at *Rome* one Lent, when some *Cardinals*, and many other great ones were present, began his Sermon thus abruptly and Ironically. Saint *Peter* was a Fool, Saint *Paul* was a Fool, and all the Primitive Christians were Fools; for they thought the way to Heaven was by Prayers and Tears, Watchings and Fastings, severities of Mortification, and denying the pomp and glory of this World. Whereas you here in *Rome*, spend your time in Balls and Masks, live in Pomp and Pride, Lust and Luxury, and yet count your selves
good

ood Christians, and hope to be saved :
but at last you will prove the Fools,
and they will be found to have been
the Wise men. Did ever any man ar-
rive at *London* by going from it? eve-
ry sin is a step from God, and the more
the sin, the further we depart from
God. Doth not he then take a wise
course to come at last to the full enjoy-
ment of God in Heaven, who by a leud
licked life runs as far from him, as his
legs can carry him?

Secondly, They who think they are
good Christians, and fair enough for
Heaven, though they have no more
than a Negative Holiness; the best that
can be said of them, is, they are not so
bad as the worst; they do not take so
much pains for Hell as others; but none
for Heaven; they labour not so much
against the Devils work; but work not at
all for God: like those in the Gospel,
they stand idle all the day long, and yet
hope for a penny at night, though they
never entred into Christs Vineyard:
they are so far from labouring in the

work of the Lord, that they will not touch his work with one of their fingers. Do not these think it very easie to be Christians? as if God was bound to save them, but they not bound to serve them. Is not Heaven called a reward? and what reward can be expected where no work is done? if some that work shall be denyed all reward, because they did not labour at it; and some seek, that shall not be able to enter; because they do not strive; then miserable must thy condition be, who fallest short of those, who themselves fall short of Heaven.

Thirdly, Formalists and slothful Christians; and how many are these? who will not be Atheists to live without all Religion, but resolve not to be Zealots. They are more then key-cold, but are afraid to be too hot in their work; they are not idle, but cannot be perswaded to be diligent; they love such a temper in Religion for their Souls, as they do a Climate for their Bodies to live in; it must be a very temperate one; afraid

fraud to exceed only in Piety and Honesty, in which alone there can be no excess. Oh what a delusion is this ! that will chuse another temper for Religion, than God hath commanded, had need provide another Heaven for himself, than God hath prepared ; or that is given to the zealous Labourer ; not the lazie Loiterer. The violent are they which take this Kingdom by force ; a man may be sure of Hell with little pains, but Heaven will certainly be lost without our labour and diligence : and the reason is, because every man is born in a state of sin and damnation, and so needs no more than to stay still in that state, to bring inevitable destruction upon him ; to Hell he will come soon enough, though he gallop it so fast as others in riot and excess. But, alas, we are born afar off from God and Heaven ; much labour is required to get into the way that leads to life Eternal ; and when we are in many a weary step to take, abundance of work to dispatch ; sins to mortify,

tise, temptations to resist, afflictions to endure, impaired Graces to repair, weak to strengthen, and to persevere in all this labour, till death it self takes us off. This we must do, or else (as Saint *Paul* said of their abiding in the Ship) we cannot be saved. It is with the Christians Spiritual Life, (in this respect) as with his natural; his body hath within it self, that which is sufficient to cause the death of it, but not to maintain its life. This provision is without; as a man, he will dye, though he make no use of knife or halter to dispatch himself: not taking food, or not using physick will do it alone: Thus the Christian hath enough within him to procure his Spiritual death, and consequently his Eternal; but not to maintain his Spiritual life. The provision for this is out of himself, *his sufficiency is of God*, 2 Cor. 3. 5. and this sufficiency God gives not in an immediate way, but by appointed means, which he requireth their care to make use of (as he did the *Israelites* hands.

hands, to gather and bake their Manna) and so by blessing his means, and their care in using of it, their Spiritual life is preserved and nourished unto Eternal life. Now, when any shall thus extend his care to the use of all appointed means, and intend the faculties of his Soul industriously (as he ought) in the use of them, and shall have continued some considerable time in this exercise; then, and not till then, will he be a competent judge, to tell us whether it be a slighty business, to be a Christian indeed or not.

Secondly, A few words to those who will acknowledge the labour of Christianity to be great; but that is it which is their discouragement, and scares them from entring into that service, which will cost so much pains, and bring so much trouble. I shall leave some Considerations to be pondered by them, which, I hope, may ease them of this too deep an apprehension of the Christians labour.

First, Christianity, 'tis confest, is a labour,

labour, but a necessary labour ; it is not, indeed, the part of a wise man, to labour, or hazard much for that he little needs ; yet for such things is it (God knows) that most men bestow their greatest toyl and travel ; to obtain that which they may have (*specie aut valore*) and spare this their pains also ; as *Cyneas* told *Pyrrhus*, when he said, after such and such Kingdoms Conquered by him , then we will sit down and live a merry life. But why, quoth *Cyneas*, may we not do that already without all this trouble ? I confess (considering the present frame of Carnal mens hearts) they are under a kind of necessity of what they inordinately desire. The Covetous man must have his Gold, the Voluptuous man his Pleasures ; or else they cannot enjoy themselves : but this necessity is no other than that of a Dropsie man, for his unmeasurable drinking ; for was this mans disease, and the other mans lusts purged out, both their necessities would cease alike ; but Heaven is absolutely necessary to
all

all, whether they think so or no. Better we had the Soul of a Beast, than having the Soul of a Man, not to have at last that perfection and happiness, for which this Immortal Soul was made. And this thou canst not have, except thou wilt take the pains to walk in the ways of Holiness, which lead to it; thy Soul (poor man) is hastning apace to its last and eternal state, which will be either in Heaven or Hell: the Happiness of the one invaluable, the misery of the other intollerable, and both interminable. If thou bestirrest not thy self, and that timely, to take hold of Eternal Life, Hell is at thy back to take hold of thee. Now is there any room left in this case for deliberation, when *de vitâ aut morte æternâ agitur*? is it now time to say, shall I labour to be saved, or shall I not? It may in some cases be more eligible to lose our temporal life, than to be at pains to save it. If *Cæsar* told the Marriner, in a storm, *it was necessary he should sail, not that he should live*; then surely with
much

much more reason may the Christian say ; yea, must he say, it is not necessary I live here, but 'tis necessary while I live, that I perform the voyage God hath imposed on me ; that I launch forth into his service, whereby I may make sure of Eternal Life, though with the loss of my Temporal. But no worldly necessity can be such, as should controul our care in the other. Get Eternal Life, and thou wilt find again that life thou didst lose in getting it ; but lose Heaven, and in Hell thou wilt see all those paltry gains lost, to keep which a while, thou didst lose Heaven.

Secondly, Consider, the greatest labour and trouble the service of God will put thee to, is incomparably less, than the least pain the sinner shall find and feel in Hell. What is the trouble a Christian is at in Mortifying a Lust here, to the torment which the enraged Conscience of a Damned Soul will put him to there, for not Mortifying of it when time was ? what is the sorrow which the Saint feels here, whilst he
mourns

mourns for his sins in hope of pardon, to the horror of a Reprobrate anguish in Hell, imbittered with despair: what is the Christians loss to part with his temporals for Christs sake, to the Sinners parting with God and Heaven, never to see his blessed face more? in a word, what are the flouts and reproaches which the Saint hath from a wicked world, to the Sinners portion; when God, with all the Holy Angels and Saints, shall laugh at their destruction. If the love of Heaven will not move you to submit to the short labour which attends the service of God, let the fear of Hell do it.

Thirdly, Though the Christians labour be hard, yet there are many things to alleviate the burden of it.

First, The ~~firm~~ ^{firmness} of the Christians work to his renewed Nature; the double of a work is much as the mans mind stands to or against it. It would be a tedious business to an ignorant rustick, to be locked up in a Scholars study, and there be made to spend his time

time amongst his Books; but the true Scholar needs not be forced or waggered to this work; his delight in it, takes away the labour of it; *non inveni* (said one) *in hoc mundo requiem nisi in angulo cum libello*; it were a great calamity, to a slothful dastardly spirit, to be made to endure the labour and hardship of a Souldier: whereas a generous Soul, would prefer it before ease and gain at home; *mea sit laborum major pars, pecuniâ autem, abundet quis volet*, was *Achilles* his speech; give me the labour, let who will take the money. To a sensual heart, what more unpleasing then Heavenly Meditations? yet what more delighted *David*? To a carnal heart, the Commandments of God are all hard sayings, because, contrary to his unholy nature: but to a Gracious Soul, none of them are grievous; he loves the Law of God from the same reason, for which the other hates it, *because it is pure*; he delights to do the Will of God, because he hath a law within him, which corresponds

responds with the law without; his Heart answers to it, as the eccho to the voice; thou *saidst seek my face, thy face will I seek*: No wonder a Cross lies heavy upon his shoulders, that hath no Faith in God to sustain him under it; but a *Paul*, he can *take pleasure in infirmities, in reproaches, in necessities, &c.* 2 Cor. 12. 10.

Secondly, The Divine assistances which the Christian hath in his work, alleviates the labour of it; consider the Christians work without this help, 'tis eavy indeed, yea, too heavy for him to stand under; but Gods helping hand put to it, makes this heavy work light. The Ship, which when lying on ground, all the Teams in the Country could not draw off; how easily is it set a float when the Tide comes in? Thus the Heart which the Christian, by no pains and industry of his own, can raise out of its dullness and indifosition to Duty? Oh how soon is it elevated and inspirited, when God flows in with his secret Aspirations
and

and Exuscitations of his Blessed Spirit and Grace! he who confessed that he could do nothing of himself, not so much as think a good thought, tells us also, he is able to do all things through Christ who strengthneth him: now this help from the Lord is promised; but it comes not till the Christians hand is put to the work; let him be up and doing, and then God will not fail to be with him. 'Tis cheap travelling (we say) for a Child in his Fathers company: to be sure God will pay the charge the Christian is at in his whole journey to Heaven; it is easie working while God holds our hand, yea, puts strength into it. Art thou to pray his Spirit will lift with thee, for so that *συναντιλαμβάνειν*, signifies, art thou tempted? whilst thou art fighting in the Valley below, Christs hands are lift up in Heaven above for thy Victory. *I have prayed that thy Faith fail not*; yea he doth not only pray above for thee, but will be in the Field with thee, and in thee, by the secret succours of his Spirit.

pirit. *My Grace is sufficient for thee,* which is not meant of Grace Inherent in us; that indeed is unsufficient of it self; but the auxiliary Grace, which he sends in to assist and excite that in a time of need.

Thirdly, Though Christianity be a labour, and many troubles and perils attend it, yet 'tis not alike to all: every Christian hath not *Hemans* Faith, *Jobs* patience, or *Pauls* Courage; neither will all have *Hemans* Disertions, *Jobs* losses, nor *Pauls* Persecutions; the stoutest Souldiers are put upon the hottest service; the heaviest burden upon the strongest back: he knows every mans ability, and so he rates them; *he will not suffer any to be tempted above what they are able.* When the *Israelites* came first out of *Egypt*, he knew they were raw Souldiers, and therefore led them about, that they might not be put to fight, before he had hardned, and hartned them more to bear such a work. While Christ was upon Earth, he interposed his own body between

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his

his weak Disciples, and the fury of the wicked world: but when he went to Heaven, then he ventured them into the storm, but careful first to re-inforce them with power from above, before he let them take the Field, *Acts* 1.4. *Being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father.*

Fourthly, The merciful indulgence which the Lord gives them as to their failings: hard work, indeed, God calls them to, but the harder the work is, the more his pity is expressed towards them; in pardoning those invincible infirmities, which notwithstanding their faithful endeavour, will be found in their doing it. It was hard for the *Apostles* to keep their eyes wakeful in the dead of the night; Christ considereth this, and Apologizeth for them, even while he chides them; *the Spirit is willing, but the Flesh is weak.* It is hard when Afflictions are strong, and long, not to fall into some indecencies

ies of speech and behaviour : we have
 heard of *Jobs* Impatience, as well as Pa-
 ience, yet the Lord was graciously
 leased to to take his part against his
 accusing Friends; *ye have not spoken of*
ie the thing that is right, as my servant
Job hath, Job 42. 7. It is hard to act
 faith, when sense and reason are non-
 lust; the Lord therefore is pleased to
 verlook the weakneses of his Chil-
 rens faith, which in such deep plunges
 ey bewray, so they strive against
 em, and be humbled for them; *in*
agnis tentasse aliquid, non parvum, in
 eat and difficult enterprizes, an essay
 d endeavour is not little: *Peter* shew-
 d great Faith in venturing to go up-
 n the Sea, but discovered infirmity
 hen he began to sink; therefore Christ
 tieth and succoureth his weakness.
David's strait was in a manner as great
 Land, as *Peter's* was at Sea. When
Gath amongst his Enemies, whose
 hampion he had slain; much fear and
 belief he borrowed in this his strait,
 at some secret actings of Faith were
 E 2 mingled

mingled with these his fears, as appeared by the Prayer he then lift up to God; and even this Prayer attended with so many distrustful fears, found acceptance with God; which made the good man bring this forth as an encouragement for others; *This poor man cryed, and the Lord heard him, and saved him out of all his Troubles,* Psalm 34. 6. A poor man, indeed, he was at this time, not only in his outward state, but his inward; poor and low in the actings of his Faith. O what encouragement is here to come into the service of God; hard work thou mayst meet with, but not an hard Master; do but thou thy best, and God will forgive thy worst. Beware of wickedness, in not doing what thou canst, and God will not reject thee for thy weakness; *Like as a Father pitieth his Children, so the Lord pitieth them that fear him,* Psalm 103. 13.

I come now to the Second Part of the Text, which presents us with the
reward

ward that attends the Christians labour; *it is not in vain in the Lord*; they shall not be put off with their labour for their pains: no, there is a reward laid up in Heaven, which will abundantly compensate all the pain and sins they were put to on Earth; but we must not understand this, as if the Christian received no gain or advantage, in this life, from the service of God, while he is labouring in it: *God's bath the promise of this life, as well the other.* There are promises of which payment is made here; and though these be inferiour to what the Christian shall receive hereafter; yet they so precious, as prove Religion even in this life, *no hospes asymbolus.* A guest that lodgeth on free cost, but which as pays well, and that in present in for its entertainment. It affords bread to the eater, as well as Seed to sow; there is fruit unto Holiness, which the Christian may now feed on for his comfort, as well as an hope of eternal life to be received at the end

of this. The very vales which the Christian hath given him, while at his work, afford him enough for his present expence, to maintain him in a port becoming his high hopes for afterwards. *First*, His conscionable labour in the Lords work, will gain him more ability, and holy skill to do his work still better; by exercising of himself daily unto Godliness, he becomes more ready and prepared for every good work; by daily combating with his corruptions, and resisting temptations, he learns more easily to overcome his Enemy. And if in worldly trades this be accounted a sufficient reward to an Apprentice, for serving out his time, to learn the mystery of his Calling; Oh what a reward is it, by the daily practice of Godliness, to learn more fully the Mystery of it? This I am sure holy *David* set down for great gains, *I have remembered thy name, O Lord, in the night, and have kept thy Law; this I had because I kept thy Precepts*, Psal. 119. 55. And again, *I understand more than the Ancients,*

Incidents, because I kept thy Precepts,
 er. 100. He did not grudge his own
 pains, nor envy others ease, so long as
 he might get more Heavenly Wisdom
 by it. *Secondly*, The Christians con-
 siderable labour, interesteth him in the
 special Providence of God for him:
 while he is at work for God, God will
 take care of him; and what can he
 want, that hath God for his Provider?
 What, or whom need he fear, that hath
 God for his Protector? For though all
 the Saints have a right in Promises, yet
 none have a pleasant aptitude to apply
 the comfort of any one Promise, while
 they are idle and negligent; no, this
 is the portion of the laborious Christi-
 an, that walks in the actual exercise of
 Grace: *No good thing shall he want*
that walks uprightly. When God en-
 gaged to *Abraham* his Almightyness, it
 was to him, as *walking before him*, not as
 sitting in the chair of sloth. *Thirdly*,
 the Christians labour is rewarded here
 with inward peace of Conscience, and
 serenity of Mind; *Great peace have they*

that keep thy Law, and nothing shall offend them, Psalm 119. 166. Peace be on them that walk by this rule, as on the Israel of God, Gal. 6. These are they, in whose bosoms this Bird of Paradise sings her sweet Notes, and her sweetest in foulest weather; when sickness comes, and death approacheth. Now he that hath the testimony of his Conscience, for having been a faithful Labourer in the Lords work, will be able to make a comfortable reflection upon his past life: For mens expectations of what is coming to them at death, depends upon what their past lives have been. Life is the time of sowing, and death of reaping; as they have sown, so only can they expect to reap. Life is a time for working, and death for receiving the reward, suitable to the work. Hence it is, when death is approaching, Conscience (if not seared, and past all feeling) is then carried back to review what the man hath been doing, for whom he hath been labouring; and therefore must needs bring in heavy tidings

tidings to the sinner of his approaching misery ; then it rips up all the stitches of that false peace, which the ungodly wretch had been bolstered up with, and tells him, that now the Righteous Judge is at hand, to pay him the dismal wages due to him, for all the wicked works he hath done, which makes the thoughts of death a terror to him. But the Sincere Christian, who hath laboured faithfully in the Lords work ; he then hath a pleasant Prospect to behold, when he looks back upon his conscionable walking, and can thence make his humble appeal to God, and desire him to remember how he hath walked before him in Truth, and with a Perfect Heart. Oh what joy is this to his poor heart, that his Conscience bears him witness, he hath endeavoured to walk before God, with godly simplicity, and not in guile ? and can cast himself upon the Mercy of God in Christ, and breathe out his Soul with a joyful expectation, of being received into the Kingdom of Glory.

This

This premised, I address my self to speak of the Christians reward in the other world, this being principally (if not solely) in the Text; where it is set forth two ways. *First*, By its certainty, *For as much as ye know*. *Secondly*, By its transcendency, *Your labour is not in vain in the Lord*. In which words, you may remember, I told you there is more intended, than exprest.

First, of the *first*, The certainty of the Saints reward intimated by this Phrase, *ye know*: that is, ye know it for a certain indubitable truth; ye make no doubt of this: thus is the Saints future Happiness spoke of, with the greatest assurance and certainty; *We know that if our earthly house of his Tabernacle were dissolved, we have a building of God, an house not made with hands, Eternal in the Heavens, 1 Cor. 5. 1. We know that when he shall appear, we shall be like him*. The Saints know this so well, that they dare venture the loss of all they are worth here, for the reward they expect there:

there: Ye took joyfully the spoiling of your goods, knowing in your selves, that ye have in Heaven a more enduring substance, Heb. 10. 34. yea, they have refused their temporal life, when offered to the prejudice of their eternal, Heb. 11. 35. *Not accepting Deliverance, that they might obtain a better Resurrection.* If any should ask, how do they know so assuredly there is this reward? I would ask such, how they know the Sun to be, when they see it shine? if they say, by seeing of it; they may know, that the Saint sees an Heaven, as certainly, by an eye of Faith, as they can do the Sun, by an eye of Sense; *Faith is the substance of things hoped for, the evidence of things not seen.* The very light of nature, whereby the Heathens knew a God, did let with it into their minds, some knowledge of another world, and of a double state herein; of happiness to the good, and misery to the wicked; being not able, otherwise, to reconcile the unevenness of Providence in this world, with the

Hebr.
11. 1.

the righteous nature of God: but alas, what was this lesser light which God left in man to rule him, in the night of Heathenish darkness, to the certainty of the Saints knowledge, which comes in by the light of Faith? *first*, the Christians Faith is grounded on the testimony of God himself, in his word. Humane Faith is, indeed the weakest, and most uncertain kind of knowledge; because mans testimony, on which it relays, is so fallible; but Divine Faith the most certain, because the testimony of God, on which its weight bears, is infallible: One, who cannot deceive, because he is truth it self; nor be deceived, because he is wisdom it self: So that, though Faith be not Reason, yet to believe what God saith is true, there is the highest reason. *2ly*, As the testimony on which the Saints Faith relies, is the infallible Word of God; so his very Faith which relies on this Word of God, is no other than the work of God; the same Spirit, who is the Author of that, is the efficient of this; for the Christian believes
not

not from the power of his own will, but the power of God, mightily working his heart up to this supernatural act. Hence we are said to be *saved through Faith, and that not of our selves, it is the gift of God*, Ephes. 2. 8. And this Faith is called *a Faith of the operation of God*, Colos. 2. 12. 'tis wrought in us, not by us. Not only the light of truth which the Christian sees is Divine, but the eye of Faith by which he sees, this light is Divine also; how certain must that knowledge be, which in the light of Gods Spirit, beholds the light of Gods Truth? now from this Word of God, the Christian is assured of this reward many ways. *First*, He is assured of it, by Jesus Christ, who, himself, came from Heaven, and makes report thereof; *In my Fathers house are many Mansions, if it were not so, I would have told you*, John 14. 2. As if he had said, you may believe me, for I speak it, that cannot lye; and who loves you too well to put a cheat upon you. That there are such Countries as *France* and *Holland,*

*land, you do not doubt, though you never saw them, because some that have, assure you it is true: and shall the Saint be blamed for relying on Christs own faithful Word? who cometh from Heaven, is above all, and what he hath seen and heard, that he testifieth, John 3. 32. Secondly, The Christian knows it, by the purchase Christ hath made of Heaven for Believers. Mans sin had shut Heaven door against him, and opened Death and Hells door upon him: now before God would (or indeed could) set open again this door of life to poor sinners, it was necessary that his Glory should first be secured; which to do, this admirable expedient, the Divine Wisdom contrived, that Christ should dye for sinners, by which, both Death, the punishment of mans sin, might be abolished; and life, and immortality, which man had lost, might be restored, and brought to light again, 2 Tim. 1. 10. Hence it is said, It became him, for whom are all things, and by whom are all things, in bringing many
Sons*

Sons unto Glory, to make the Captain of their Salvation perfect through sufferings, Heb. 2. 10. Mark that, *it became him*; *ἐγένετο*, there was a condecency for God thus to do. God never doth any thing that doth not become him; in all his works he acts like himself; every work declaring his Glory, but not all alike. Now God in the Redemption of the world, intending to make the greatest manifestation of his Glory, that ever he did: It became him to pitch on such a means, as was futable to such an end; and this of bringing his People to Glory, by the abasement of his own Son, to an ignominious and cursed death, was the expedient he resolved upon, as every way condecent to this design; and indeed, never did all the Divine Attributes appear in all their Glory, so as they do here. According therefore to this Eternal Council of Gods Will and Love, in the fullness of time, the Son of God was cloathed with our Flesh, laid down his life, took it up again; and further, to shew he had got

a full triumph over death, and had opened Heaven gates for Believers. He opened the Graves of many of the dead Saints, and raised them to life; as a pledge, that he would do the same, in due time, for the rest. So that now to doubt, whether there be an Eternal life for the Saints after death, is to make the whole Gospel a fiction. *Thirdly*, They know it by the actual possession which Christ hath already taken of Heaven for them. A Child thinks himself sure of an Estate, when his Father not only purchaseth it, but also taketh it up for him. Thus did Christ ascend to Heaven, not only to sit down on his own Throne, but to take and keep possession of Heaven, for the behoof and benefit of Believers. Hence they are said, to *sit together in Heavenly places in Christ Jesus*; that is, in him as their head, which is a certain pledge to them; they shall one day sit with him there, in their own persons: *Because I live* (saith Christ) *ye shall live also*. Indeed he lives there to make Intercession for them, and will

Eph. 2.

will never leave praying, till he hath
 ayed them up unto himself. I may say
 Believers, as once *Naomi to Ruth, sit still*
the man will not cease, till he hath fi-
shed the thing: Christ will not cease his
 mediatory work, till he hath finished his
 peoples happiness, and got his betrothed
 home to him, in his Fathers house.
 He knows the certainty of this happy
 state, by the many express Promises
 made to Believers of it. I cannot num-
 ber them they are so many, neither
 can I name them; there being no
 child of God so little (I hope) ac-
 quainted, with his Saviours Will and
 Testament, as not to be able to turn
 a sudden to many places, where
 his Inheritance is settled on them. The
 nearest Heir that lives, is the Saint.
 He is heir to both Worlds, having *Pro-*
mise of the life that now is, and of that
which is to come: But the grand pro-
 mise of all is, that which gives him title
 to his Heavenly Inheritance. In one
 place they are called *Heirs of Promise,*
 another, *Heirs of Salvation;* because
 F this

Heb. 6.

17.

Heb. 1.

14.

this is the Crowning Promise. Heaven it is called their *Hope*, till this comes; he hath not his Portion; all he hath here, is the least of what is promised. But when Heaven comes, then all is paid; the Bond then is delivered in, Faith and Hopes work is done. The Christian, who on Earth, believes and expects Promises, shall in Heaven inherit Promises; there Faith shall be turned into Vision, and Hope swallowed up in Fruition. Now though nothing can make Heaven more sure to the Believer, than Gods Promise, no not the Oath of God it self, because it is as impossible for God to lye without an Oath, as with it; for *being he can swear by no greater, he sweareth only by himself*; and to the strength even of his Oath, lyeth in his Veracity, which is engaged in his Promise, as well as Oath: yet he is graciously pleased, *ex abundanti*, consulting therein with our frailty, to superadd all those things to his Promise; by which men in contracts, amongst themselves, do conceive a further confirmation

mation and security to to be given, r performance of their Promises one another ; as witnesses, Seal, Oath, and earnest ; that having these Securities, hich are wont to satisfie us in Humane omises, the sin of distrusting Gods rformance of his, might appear the ore unreasonable in us, and injuri- is to him : as, indeed, it is beyond expression, when those Securities ll not assure our hearts, concerning e performance of Gods Promises, than ich we cannot exact more from ose men that are most unresponsable or ceitful.

Secondly, The Saints reward is de- scribed by its Transcendency ; *your la- or is not in vain in the Lord*. In the plication of which Phrase, I shewed, it there is more implied, than is ex- act. That the Christians labour shall highly, unspeakably rewarded , the ce where the reward is laid up, oves the transcendency of it, and that Heaven, *Heb. 10. 34. Ye have in Hea- a better, and an enduring substance ;*

and Heaven is a place so excellent, as renders it incapable of an hyperbole; not so far above our heads, as it is above our thoughts: *It hath not entred into the heart of man, the things which God hath prepared for them that love him.* One may as easily draw in all the Air of the world at a breath, as express, or conceive, how great and glorious the Saints reward in Heaven is. As it is, *præmium reconditum pro nobis*; so it is, *absconditum à nobis*, as it is laid up for Believers, so it is hid from them. *We are now the Sons of God, but we know not what we shall be.* The Apostle compares our apprehensions of Heaven here, to the low apprehensions, which little children have of mens affairs, *I Cor. 13. 11.* which you know is very low. That Saint which knew least of Heaven, while on Earth, did the first moment he entred into that Glorious place, understand more of it, than all the Doctors of the Church ever did, or could, whilst on Earth: The Scripture therefore presents it to us, as an object
of

four admiration, not comprehension. *how great things hath God laid up for them that fear him?* Psalm 31. When *aint Paul* had set forth the Saints Happiness, in that Golden chain of Salvation, *whom he predestinated, them he called, whom he called, them he also justified; and whom he justified, them he glorified;* breaks forth like a man in an Extasie, *What shall we say to these things?* expressing thereby his inability, to express the greatness and glory of them. Yet so much the Saints know this blessed state that waits for them, will not suffer them to admire anything they see here below, any more, than he would the light of a Glow-worm, who hath seen the Sun. I shall content my self at this time, in setting forth the Transcendency of that Happiness the Saints shall receive as their reward in Heaven, after their labour finished on Earth. To consider, *1st*, The Properties of that Blessed state, to which they shall be advanced in Heaven. *secondly*, To compare the

F 3

Saints

Saints work and labour on Earth, with this their reward in Heaven. *First* of the *first*, The Properties of that Blessed state with which their labour shall be rewarded in Heaven.

First, It is a state purely Spiritual. The Saints state on earth, is partly Spiritual, and partly Animal. He ceaseth not to be a Mortal Creature, when he becomes a new Creature: his life is Spiritual as a Saint, but Animal as a mortal Man: and so his comforts and refreshings, are Animal, as well as Spiritual. He eats, he drinks, he sleeps; and all these acts of Nature have a pleasure, and sweetness proper to their kind, which is too low for that glorified state, to which they shall there be exalted; they shall need neither meat, nor drink, where there is no hunger, nor thirst: no time there lost in sleep, where the Body shall never be weary, nor drowsie, but be as wakeful as the Soul: no need of cloaths, where there shall be no shame, where the body it self, shall out-shine the Sun in its noon-da-

ay glory. And is it not more desirable to be without these, than to need them and have them? to have sound legs, then to be lame, and have lumps? who had not rather have been with *Moses*, beholding the face of God in the Mount (though all that time without food) than Feasting with the *Israelites* at the bottom of the Hill? Surely Spiritual Pleasures are more noble and sweet, than bodily; or else we might say, that Sensual men have more joy and pleasure in their life, than God hath in his.

Secondly, It is an accumulative state, wherein there is an aggregation, and concentration, of all those things, which are requisite to make their happiness complete; it is not *Esaus* 27 but *Jacob* 28 not having much, but having little will make man happy. Are here all the Children? said *Samuel* unto *Jesse*, and would not sit down to the Feast, I Sam. 16.11.
David, the only one wanting was me. Thus mans Soul cannot sit down to its Feast, and be satisfied, till

it hath all that goeth to its Perfection; the absence of any one Ingredient, keeps it in motion, looking and longing for it; and that is inconsistent with compleat happiness, which consists in rest arising from satisfaction. Now in Heaven, there is a confluence of all, that the Saint, even then, when his faculties will be stretched out and enlarged to their utmost capacity, can possibly desire; *He that overcometh shall inherit all things, and I will be his God.*

Rev.
21. 7. The glorified Saint hath above him, the beatifying Vision of God himself, and Jesus Christ, the purchaser of all his Felicity, whom he so loved on Earth, and longed to see. Within him he shall behold his own Soul, made perfect in all its noble Powers, satisfied with the Image of God, as full of Holiness as it can hold. Upon him he shall see that body, which was once so vile and corruptible, made Immortal, Spiritual, and Glorious, even like the Glorious body of Christ, the exemplar cause, after which it is fashioned: about him he
 shal.

Psal.
17. 15.

shall see an innumerable company of Holy Angels, and glorified Saints, his Brethren; not one of them envying his happiness, but all congratulating him for it, and rejoicing in it. Beneath him, he shall see the Infernal Pit of Hell; wherein so many millions of lost souls are to spend a miserable Eternity in unspeakable torment; which must needs fill him with ineffable joy to think, how near once, he himself was falling into it; but was happily prevented by the arms of free Grace, seasonably interpoling andatching him. In a word, he shall have joy without sorrow, health without languour, rest without labour, and life without end.

Thirdly, It is an entire state. There is not only all Ingredients of Happiness in Heaven, but the Saint enjoyeth all together: here on Earth, the Christian hath many pretious Promises, sweet Refreshings and Comforts; but he takes in the sweetness of them successively, not all in one draught. Indeed, the largest Heart, of the Holyest Saint on Earth,

Earth, is an house of too little receipt and roomth, to entertain so many Guests together. No, now the Christian entertains himself, first in the company of one, then of another Promise. God comes in a little at this, and more at the next Sermon he hears. He is as a leaky vessel under a runing cock, filling, but never full: But in Heaven, the Saint is filled, and that all at once; as a vessel thrown into the Sea, full as soon as it is in. This the *Apostles* expression seems to import, *that mortality might be swallowed up of life*, 2 Cor. 5. 4. in a word, the Christian here is like some great man, that hath a vast estate, but he neither seeth all his Land, nor receives all his Rents together; but in Heaven, his whole felicity is present; not one imaginary point of time, wherein he can be more, or shall be less happy to all Eternity.

Fourthly, It is a consistent and fixed state, free from all changes and vicissitudes, which in this life he is subject to: here, alas, the Christian is sometimes

times well, and sometimes sick; now in Prosperity, then in Adversity; Rich and Poor in the same day: *In momento vertitur mare & ubi luserunt navigia orbentur.* In a moment, a storm arising, where the Ship even now danced, it is wrackt. He is like one that Travels in an April day, whose Cloak is wet with the Rain, and dryed again by the Sun, and then wet again: neither do these changes only befall the Saints outward state, but his inward also, both in point of Grace and Comfort. Now his Heart is up and lively in the performance of duty; anon so dead and down, as if he were not the same man. Now the Christians Coat is on, ready to attend and follow his Master; anon it is off, and he on his bed of sloth. So in point of Comfort; one while the Spouse hath her Beloved in her arms, and is ravished with his company; another while, she is setting up her, *Si quis*, and enquiring if any can tell her tydings of him; *hora longa, brevis mora*: The Christian waits long for the Comforter, and when he comes,

comes, he doth but look in, and then withdraws again: so that the joy which he hath at present, is much interrupted from the fear of losing it; for, *nemo fruitur sollicito bono*; how much there is of fear, so little is then of enjoyment in what we have. Indeed, whatever the Saints refreshings are here, 'tis but like a Travellers entertainment in an Inn; the thoughts that he must to Horse again in the morning, doth lessen the pleasure he takes in it. But in Heaven, the journey is at an end, the Saint is at home; his labour is gone, and his rest is come; he is in a Kingdom that cannot be moved.

Fifthly, It is an Eternal state, this is more than the former; the property that crowns all the rest. There are some in this life (and those none of the best) who meet with no changes, and that for a long time; who enjoy a continued Summers day; their Sun of Prosperity goes not in and out, but shines with a constant beam; no black cloud of any great Affliction, interposing, to hide

hide their joy from them : but at last, death chops in upon them, and spoils all their mirth; in a moment they go down to the pit, and with them all their thoughts perish. What joy remains to him that is in misery, to remember the years of pleasure he hath had? A past felicity, is a present misery ; and to remember the pleasure we had, doubles the sorrow we have. This made Saint *Bernard* interpret that place of the *Psalmist*, *with long life will I satisfy him of Heaven*; because he thought nothing was long that had an end. This, indeed, is the Emphasis of Heavens joy; those Blessed Souls shall never sin, never weep more; they shall not only be with the Lord, but ever with the Lord. This is the accent which is set on the Elogies, given to Heaven, in Scripture. 'Tis an Inheritance, and that an incorruptible one, that fadeth not away : It is a Crown of Glory, and that a weighty one; yea, an exceeding great and eternal weight of Glory. When once it is on the
Saints

Saints head, it can never fall, or be snatched off; it is a Feast, but such an one, that hath a sitting down to it, but no rising up from it.

The second way I propounded for setting forth the Saints reward, was, to compare the Saints work and labour with the reward. For though the reward be great, yet if the labour bear any considerable proportion to it, so much of its greatness is taken away. But the Christians labour here bears no proportion at all, with his reward hereafter; and therefore the Apostle saith, *It is not worthy to be compared with the Glory that shall be revealed.* His labour is finite, but his reward infinite; and there is no proportion between finite, and infinite. There is but little proportion, you will say, betwixt a drop of water, and the Sea; yet there is some, because though vastly greater, yet not infinitely greater: but betwixt these finite, and infinite, there is none at all. The Christians reward is infinite; *First, Intensive,* God himself is

his reward, as well as his rewarder, who is infinite in all his Divine Perfections. And what proportion between a poor nothing Creature, and his nothing Service, to the having this infinitely Glorious God his portion? So far are these from bearing any proportion to God, that compared with him, they are denyed to be. *I am, and there is none besides me*, saith God, or to have any excellency; he is the Holy one, the only wise God. Mans wisdom, is no wisdom; his holiness, no holiness compared to God. *Secondly*, It is infinite *extensive*, or in duration. Their reward is an everlasting life; but their work and labour for the Lord, how short? how soon is it dispatched? If there be no proportion between Time, and Eternity; then none between the Christians labour, which is performed in so little a point of time, and the reward which endures for ever and ever. The Christian is a few hours in the Field at his work, and then called into an everlasting rest in his

his Fathers house. He carries a light cross, a little way on his back, which death at the furthest takes off; and then an Eternal Crown of Glory is set on his Head. It aggravated King *Lysimachus* his sorrow, that he had lost so great a Kingdom, for so little a matter as a draught of water. How will it ravish the Saints Heart, to receive so great a reward, at the end of so short a labour? *Jonathan* wondered that a little Honey, should cost him so dear as death. *I did* (saith he) *but taste a little Honey, with the end of the Rod, that was in mine hand, and lo I must dye.* How much more admirably may the Saint say; 'tis but a little, and that sorry service that I have done for my God on Earth; and lo I must live, yea, live with God; yea, with God everlastingly in Glory. Well may the Apostle say, *That Christ shall come to be admired in all them that believe,* 2 Thes. 2. 10. How can it but make them admire, to see so infinite a Glory the reward of so poor a labour?

Object.

Object. But why should not the Christians Holy labour and Faithful service, for the same proportion to his reward in Heaven, as the wicked mans sin doth his punishment in Hell? this deserves it, why not that this? though the wicked mans sin be as little a time in committing, as the Saints Holy service is in forming; yet there is an infinite evil in his sin (that is, objective) because committed against an infinite God. And should there not be the same reason for the Christians labour:

Ans. There is a vast difference between these, the nature of Sin, and the nature of Good and Holy Actions. The evil of sin, bears proportion to the object, or person offended by it; as the object is higher, and more excellent; so the offence is greater. The offence done to a King, is far greater, than that which is done to a Subject. Every sin therefore being committed against an infinite God, must needs be an infinite evil; and so deserves

serves an infinite punishment. But the valour and worth of a good and holy action, ariseth not from the excellency of the object, but of the subject, whose act it is. This made Christ his obedience meritorious, and satisfactory with God for us; because his person, who performed it, was so excellent, of infinite worth and dignity. And for the same reason, the Christians obedience can deserve nothing, his person being so mean and low, and performed to God; who is so infinitely great and glorious. *Secondly*, The Christians labour can deserve no reward at Gods hands, as sin doth punishment; because the service he doth is due debt; he owes it to his God, and even men do not use to reward those who pay them a debt; nay, not thank them: So saith our Saviour, *Doth the Master thank his servant, because he did that he commanded him?* I trow not, Luke 17. 9. *Thirdly*, The Christians work and labour falls short of what is due; it is blended with sin; his Silver is mixed with

with dross; and his Wine with water; yea, there is but *parvum in magno*, a little silver with an abundance of dross. *Our righteousnesses are as filthy rags*, Psal. 54. 6. Surely that work deserves not a good reward, which deserves a punishment. *Lastly*, That little which is bound truly and spiritually good, is not the Christians own; but his, by whose power it was done. The Christian may say of his best performed duty, what he of his axe, *Oh master it is borrowed*: The act, indeed, is the Christians own, in Believing, Repenting, and the rest; he useth his own faculties, but the power by which he is enabled to do so, is Christs. And therefore he is so far from deserving a reward, that he is indebted to God for his assistance; and the greater the assistance is, the greater is the debt he contracts. Instead therefore of expecting thanks from God, for what he hath done, he owes thanks, and praise to God, who helped him to do it. Thus David, 1 Chron. 29. 13. *Now therefore,*

our God, we thank thee, and praise thy glorious name; but who am I? and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own we have given thee: Yet this is the work which God so wonderfully rewards of his Free Grace; pugna & ego adjuvabo, vince & ego coronabo. Fight and I will help, overcome and I will Crown thee. God works all in us, and then rewards the work, as if all had been done by our selves; Oh Free Grace, never enough admired Mercy!

Quest. But if the reward be so glorious, what reason can then be given, why so few are found that will labour for it.

*Ans. If you expect a good reason, there is none can be given: but if a true reason will serve, it is soon at hand. First, Because Heaven is a reward that is unseen to the Eye of Sense, and Carnal men (who make the most in the world) have not such an
eye,*

e, as the eye of Faith, to make it
ident to them : they have, indeed,
eye of Sense in their Head, but that
e the Sun, doth *revelare inferiora,*
obsignare superiora. It shews the
od of sensual objects here below,
leaves the Glory of Heaven unseen.
only, Heaven is a glorious reward,
'tis to come, we must wait for it ;
carnal mens desires are impetuous,
t will not let them stay so long for
r consolation. Now the world
offers present pleasure, present pro-
present ease ; and most men are like
garly traders, who cannot sell for
e, but must have ready money,
gh they put off their Goods with
; thus do carnal men. *Give me my*
ion (said the *Prodigal*) Never thinks
t he shall do, when that is spent.
as loved this present World, 2 Tim.
10. Heaven is a great way off, they
put that to the adventure ; *occidit*
o imperat. Let him kill me, (said
ppina of her Son) *only let him reign.*
s is the language of many mens
G 3 hearts,

hearts, fall back, fall edge, damned, or not damned hereafter, so I may have my present lust satisfyed *Thirdly*, Sinners do not like the nature and quality of Heaven. Some expressions, indeed, there are, with which it is set forth in Scripture, that please them very well, were they true in the Letter ; as when it is set out by a Marriage Feast, by Rivers of Pleasures, by a Crown and Kingdom. A Feast the Glutton likes, were the cheer such in Heaven, as is on his own Table here on Earth ; if the Wine of that Kingdom were such as is drawn at the Tavern, the Drunkard would be for it. But a Feast without Sensual fare, joy without jollity, Musick without Fiddling, a Crown and Kingdom without worldly Splendour or Pomp, are such things as put them quite out of liking with it. So that they care for Heaven only, when they can have Earth no longer, and chuse it as a place only more desirable than Hell.

The Application of this Point followeth. *First*, To the Carnal world.

Two

of a Christian.

87

Two Ways. *First*, Of Conviction. *Secondly*, Of Exhortation.

First, Of Conviction. This conviction some wicked men of a false slander. and, *Secondly*, All of them of gross folly.

First, Some among them, of a slander and false report, they bring upon the holy ways of God; as if it would at quit cost to be Religious; and to take pains in its work, were labour lost. This, I confess, is an high charge, and were is reason I should make it good, before I proceed to the refuting of it; yet while I accuse others of slandering, myself be thought the Slanderer; and yet set up an enemy to shoot at, when there is none, except in mine own imagination. But the proof is easie. The evils Empire in the world, was founded first of a lye; and as he got so he labours to keep it; he found an at the first, happy in his willing objection, and obedience to his God; his only way therefore to undo him, was to inveigle him out of Gods service

G 4 vice

vice into his own; to effect this his Policy, was to bring him into a dislike of his present state; and to promise him, not only impunity, but strange advantages, accruing upon the change of his Master. Thus as Enemies throw down Castles, by blowing them up; so he by puffing man up with a conceit of being like God, brought him down from the height of his Felicity; and instead of making him like a God, made him like himself, who is an accursed Devil. Speeding so well by this stratagem, he hath used it ever since, to keep sinners from returning to their first rightful Lord and Master, as he had done, to entice man, at first from his service; that is, by slandered God and Religion. He must be a hard Master, that reaps where he doth not sow, or suffers not his Servants to reap what they do sow. Either he exacts more than he gives ability to do, or he doth not reward the work they have done, and so makes them labour in vain. Both false slanders. The first

I must pass over as foreign to my subject. But the second lies in my way; and God knows, though it be as untrue, as he is true, yet it finds too easie credence among Sinners, who are glad to have any pretence to excuse them from the service of God, which their own corrupt hearts do so much dislike. This, therefore, hath been the old Plea, which wicked men have made for their averſation to Religion, *Job 22. 17. Which ſaid unto God, depart from us, and what can the Almighty do for them?* Oh what Sots doth ſin make men? their Plea had been more plausible, if they had ſaid, what can the Unmighty do for them? but to call him Almighty, and then ask what he can do, ſhews they were ſunk beneath reaſon. Who, indeed, can exerciſe reaſon againſt God? you ſee here this prejudice againſt Piety, is as Antient, as *Jobs* time, who is judged to have lived about, if not before *Moses* his Age. Yet was it not then Novel, for *Eliphas* ſpeaks, *ver. 15. Haſt thou marked the old way which*

Which wicked men have trodden? indeed, *Luther* said right. *Cain* would kill *Abel* to the end of the world; and so had they, and will have vile and cheap thoughts of Religion. It held, I am sure, in *Malachi* his time; *Ye have said it is vain to serve God*, Chap. 3. ver. 14. And have we any reason to think, that the same prejudice against Religion, continues not amongst many ungodly ones, in these last times? wherein the world is grown as older, so colder to Religion. Old Age, indeed, is not wont to cure, but rather increase diseases that are hereditary: the prodigious prophaneness, and filthiness, of our present Age, with the scorn that is cast upon all serious endeavours, after Holiness, is no good indication that it is ceased, but the contrary; that such as these have a most vile and base opinion of Religion; how else were it possible they would dub themselves, while wallowing in their brutish lusts, for the wise and happy men; and despise others, as doting Fools, that dare not venture

venture their Souls in their company,
 y running with them into the same
 excess and riot? If they did not first
 sink Religion an insignificant thing,
 piety a needless scrupulosity, and all
 the Christians pains therein, in vain;
 and those to be in the right, and go
 away with all the gains, who will have
 nothing to do with Religion, but live
 in an open defiance of it. Now, though
 what hath been said already of the
 glorious reward, which will certainly
 crown the Christians labour, be enough
 to wipe of this dirt from the face of
 Religion, and leave it on their own
 to cast it away; yet I shall a little, and
 abundantly, speak to the vindication
 of it in this point. And who, though
 but a stripling, would not venture to
 cope with such *Goliaths*, or Gyants of
 the Earth; that defie the Living God,
 and his Hosts of Saints? Is it not strange
 that those poor wretches should not
 take notice in whose hand the Pencil
 is, by the illfavouredness of the Por-
 traiture that here is drawn of God and
 Reli-

Religion? Who but the Devil himself, would present him, and his holy ways, in such black lines and lineaments to their thoughts? and is it not more strange, that any of mankind should so far forget, or go against those common notions of the Divine goodness, which naturally are impressed upon their minds, as to believe God to be such an one, as the Devil, his sworn Enemy, tells them he is? But most of all strange it is, that those who have read, or heard the Gospel, where God, not only, more fully makes known the goodness and graciousness of his Nature, but also opens the counsel of his Will and Mercy to poor sinners, and brings life and immortality to light, as the sure reward of those, who at his gracious call, receive Christ as their Lord and Saviour, should after all this, sing the same old note with ignorant *Heathens*; *'Tis in vain to serve God*. And sutable to such apprehensions of him, lead Irreligious and Flagitious Lives, having nothing but the word of a lying Devil to secure

ure them from Eternal misery. This
such an infatuation, as the world can-
ot shew the like ; but who so blind as
e, whose eyes are put out with Gos-
el-light ? into this righteous judgment
pon them, for rebelling against light,
e must resolve this their folly. *For*
judgment I am come into this world, that
they which see not, might see, and that
they which see might be made blind, John
39. But to reason a little with this
rt of men ; can you think that the God
Truth hath made so many Promises
his people to deceive them with a
se hope ? will he be unrighteous to
rget their labour of Love, after he
th made himself a Debtor, if not to
em, yet to his own faithfulness, by
aking his Promise ? Can he, that re-
ards even the wicked for any work,
which he useth them, let his own
ithful servants lose their pains ? *Ne-*
chadnezzar had the Land of Egypt
ven him for his service against *Tyrus*,
ek. 29. 18. 19. *Cyrus* had a great Em-
re for his expedition against *Babylon* :
though

though these meant nothing less than the serving and glorifying of God, but aimed at the enlargement of their Dominions, and satisfying their own ambition; yet because they were instruments to accomplish his secret Decrees, in favour of his People, he gave them a reward. And did he reward them for his peoples sake, and will he let these his own people sit down with loss, who out of pure Conscience and Love to him, do his work, and fight his Battels against Flesh, World, and Devil? It cannot be, he doth indeed make them stay longer, than the other, for their reward; but they are sure to speed better at last; they, like *Ishmael*, are sent away presently with bread and bottle. Temporal rewards, they have their Consolation here; but when their portion is spent, then the Saint shall receive his reward, an Inheritance incorruptible, and Eternal. *Be patient* (saith the Apostle) *and establish your hearts, for the coming of the Lord draws nigh.* And when he cometh, their reward comes

comes with him. *Again,* Do you not cross the experiences of all the Saints, do they not they all give God and his service a good word? proclaiming him the best Master they ever served. *In Psal.*
keeping thy commands is great reward, ^{19. 11.}
(saith David) And again, *Oh taste and* ^{*Psal.*}
see how good the Lord is; once, I confess, ^{*34. 8.*}
in the Paroxysm of a sore Temptation, he spake like one of the foolish world;
I have cleansed my heart in vain, and
washed my hands in innocency, Psalm
73. 13. But will ye believe what a man
saith, when his head is hot and light in
the fit of a Fever, rather than when he
is in his true and right temper? No
sooner was this fit off, but he befools
and bebeasts himself, and blesteth him-
self in his approaching happiness. *Thou*
shalt guide me with thy counsel, and after-
ward receive me unto Glory, verse 24.
And from this hope takes faster hold
of God and his Holy ways; *But it is*
good for me to draw near to God, ver. 28.
And surely one affirmative testimony
of a Saint, in vindication of God and
Religion,

Religion, is of more weight than a thousand negative testimonies of the wicked world to the contrary, who speak evil of what they understand not; condemn Religion before they have tryed it, and disgrace that service they were never in. Whereas the godly man hath served both Masters, and speaks from his own experience, where most is to be got; professing that he hath nothing to shew of his gettings in the service of sin, but *shame*. But in the Lords service, present *fruit unto Holiness*, and a hope of Eternal life afterward. *In a word*, needsthere any more to make this appear a false slander, than to observe, how these very wretches upon a sick-bed, when they apprehend themselves on the marches of death, do Court Religion; which in their jollity they Cart and Scourge with their reviling Tongues? Oh how glad would they then be to creep into a Saints cloaths, and go by his name; how desirous to dye the Righteous mans death, and to have an end like his? Oh

Rom.
6. 21:

h how afraid to look into another
orld, or to think of going hence as
ey are? Doth not all this speak, that
ey themselves secretly think there is
ore reality in Religion, and the Eter-
al consequences of it, than they will
their Prosperity confess? The truth
God hath their Conscience on his
le, but their Lusts have their Hearts;
nd these are they which gag their Con-
ience, that it may not speak what it
ould: but at last, Conscience is even
ith them, and revengeth the violence
fered to it, upon them. And for stop-
g its mouth a while, opens it the wi-
er at last; both in accusing them for
is their past wickedness, and terrify-
g them with the fearful expectation
the Dismal Tempest of Fire and
imstone, ready now to pour down
on them. Thus as the hardest Frosts,
hen they break, leave the deepest
ags behind them: so doth the greatest
edolency and insensibility, in an Ir-
ligious life, leave sinners (when Con-
ience recovers its sense and feeling)
H sticking

sticking fast in the deepest horror and desperation.

Secondly, This convicts the carnal world of gross folly, in refusing the service of God, where the reward of their labour is so sure and incomprehensibly great; and for misplacing their pains and labour for that which is neither sure to be obtained, nor much worth the having, if it be gotten; and so in both respects labour in vain. *First*, the sinner labours for what he is not sure to obtain. The world hath not to this day been able to give a certain rule whereby the covetous Worldling, can be sure after all his toyl and drudgery, that he shall be rich; nor the ambitious, that he shall get up the hill of honour, and not catch a fall in climbing it: the world is too like a Lottery, where men know not whether they shall draw a Prize or Blank. Though all come with heads full of hopes and projects into the world, yet most go out with hearts full of shame and sorrow for their disappointments. But in Religion,

religion, there is such a certain rule laid down in the good Word of God, that whoever walks by it, *Peace is upon him; say ye to the Righteous it shall be well with him.* Mark the Perfect man, Gal. 6. and behold the Upright, for the end of ^{Isa. 3.} ^{10.} *that man is Peace,* Psalm 37. 37. They ^{Psal.} that wait on the Lord shall not be ashamed, because not disappointed of their hope; but some carnal men will tell you, whatever the world is to others, yet they can say their labour is not in vain. This worldling, who hath prospered in his way, can shew you filled bags, and tell you how many hundreds a year he puts up as clear gain into his Purse. The Voluptuous person will tell you stories of the many merry Meetings he hath been at, months and Years of Pleasure he hath enjoyed; saying with the carnal Jews, *these are the rewards our Lovers have given us,* Hosea 2. 12. How then say you, that we labour upon such uncertainties? In the second place therefore, prize that sinners get by all their

H 2

Labour,

Labour, it is not so much worth, as to save them from losing their Labour. For *First*, What they have got will ere long leave them. *Secondly*, It will deceive them. *Thirdly*, It will damn them. *First*, It will leave them. It is not in the power of mans wit to devise a way, how the Ambitious man should keep his honour long, except his preferment could change his Nature, and make him immortal; he is, alas, still of the same clay with other men, as he was before. The Rainbow is a common watry Cloud, no more durable, than the rest, though painted for a time with gayer colours. *That which hath been, is named already, and it is known that it is man*, Eccles. 6. 10. **וְאֵלֶּם** a lump of red earth, that must return ere long to his first dust. As impossible it is for the Covetous man to make his estate sure to him; his Riches will *make wings to themselves*, though he doth not as the Prodigal, make wings for them; fly away they will, and *that toward Heaven* also, to accuse

cuse him, and be a witness against
 n at the last day. If he should not
 them flown from him while he
 es; yet to be sure when Death's Gun
 es off, these, and all the sinners joys,
 ll flye away at once. And how near
 tep it is to Death, the very Hea-
 ns can tell you, by their Hyrogly-
 ck of an *open eye* for life, and an
shut for death; intimating, that
 ith may come, *ictu oculi*; mans life
 y be closed up, as soon as an eye
 be shut: And is it not folly and
 dness to bestow all a mans Labour,
 raise the hopes of his Felicity on
 a loose ground, where his building
 y fall as soon as it is up? this made
mon hate all his labour under the
 , Eccles. 2. 17. Because when he
 done all, he must leave all. *se-*
 dly, What Carnal men labour for;
 deceive them. Satan and the
 rld are both very free of their Pro-
 es to their Vassals and Servants;
these things, will I give thee, (said
if thou wilt fall down and worship
 H 3 *me.*

me. But alas, when the promised Feast comes to be served in; it proves, as we say, nothing between two dishes: *They spend their Money for that which is not Bread; they labour for that which doth not profit*, yea, 'tis worse than nothing. For Bread they have Stones, for Fish Scorpions given them; instead of content, they have vexation, and a sting in their Conscience. Hence the wicked are said, *to work a deceitful work*, Prov. 11. 18. Deceitful, because it deceiveth the worker; would not he be deceived, who labours hard all day, in hope of a good reward at night from his Master, but is then paid with nothing but a good Cudgel upon his bones? This is the reward which Sinners have even in this life; many a blow and stripe laid upon him by his Conscience, which others do not see, but he feels; he expects a Paradise, but finds a Purgatory, and not only so, but sometimes God testifying openly against him in his Judgments. No doubt *Gehazi* pleased himself with his Plot, whereby

lently on any thing here below, that makes it his Treasure to enjoy, and therefore his chief Labour to obtain; this man must needs fall into temptation, and a snare, and many foolish and hurtful lusts, which (without Gods merciful hand, snatching him out of their Clutches) are sure to drown them in Eternal Perdition. Was *Shimei* unwise, who by going out of his Precincts to recover his run-away Servants, lost his own life? How much more folly and madness is it, by hunting after the run-away Vanities of the Creature, that are but thy servants to lose the life of thy Soul? *Cur ea quæ ad usum diuturna esse non possunt, ad supplicium diuturnum deposces?* Why wilt thou, oh man, make that which is but temporary in the use, eternal in thy punishment? Who would crave the sweetest morsel in the world, which after the short Pleasure in swallowing of it down, would cause intollerable gripes in his Bowels for but a month? and wilt thou devour that, which thou must be digesting

gesting in Hell with Torments, as endless as easless ?

Secondly, Of Exhortation, to all that are at present in the service of Sin, to be perswaded to change your Master. Oh come now into the Lords service, that at death you may enter into your Lords joy ; enter into his Vineyard now, that you may have your penny at night amongst his Faithful Labourers ; labour for God in this world, that you may rest with God from your labours in the other. It is said of *Cæsar*, that when he had brought his Army so near *Rome*, that they might see it before them, he bad his Souldiers look upon it wishly, saying, *What think you ? is not yonder brave City worth Fighting for ?* I have been speaking of another guess place. Let me desire you to look once again up to the Heavenly *Jerusalem*, the City and Chamber of the great King, where is laid up this goodly reward spoken to ; is it not worth the labouring for, and going to, though every step of the way were to be trod on

on points of Swords? Is it not a blessed thing to behold God face to face? to be ever with the Lord? to bathe thy self in those Pleasures that are at his right hand? to drink the wine of the Kingdom, in the Kingdom of Heaven it self? Wilt thou lose it, as *Lysimachus* did his worldly Kingdom, by staying to drink a draught of puddle water? the muddy pleasures of Sin for a season? long thou canst not stay here. Doth it not behove thee to make sure of an house above to receive thee, when thou art turned out of thy Earthly Tabernacle here? and if it doth, must thou not become his Servant, do his work, or never look for his reward? And if thou wilt do it, when mean'st thou to set about it, if not now? Heaven is won or lost here, now and ever, now or never. When death takes thee off the stage, think not to have leave to return, that thou mayst act thy part better. Times loss is the most irrecoverable; thou mayst lose thy Ring, and find it again; thy House may be burnt,

burnt, and built again; but if time be lost, that never can be recovered. Death is a change, that puts into an unchangeable state, the Saint into a state of Bliss, the Sinner into a state of Misery. Heaven the reward of Gods Labourers, and Hell the wages of wicked Workers and Loiterers. Oh think, and think again, before it be too late, what rapping there will be at Heaven Gate, what calling, and crying to be let in; yea, even by those, who now, when it stands open may, and will not; and therefore then shall have no other answer, than that of our Saviour, *I never knew you, depart from me, ye that work iniquity*; let him pay you, that set you on work. Sinners, you think that at present you have the odds and advantage of the Saints; they are Macerating themselves with Fasting, while you are pampering your selves with Feasting; they are Mourning for their Sins, while you are Pleasurably committing yours; they are Afflicted, and you are at Ease; you get the World, and

and they lose it. But then the Tables will be turned, they will recover all their losses here, and thou lose all thy gain; their sorrows will take leave of them, never to trouble them more; but thy joys will be at end, and thy sorrows come in the room of them. In a word, they shall be comforted, and you tormented. 2. To the Saints. Walk in the view of this your reward, and make an holy improvement of it in your lives. That which is the end of our Faith, *viz.* Salvation, should be propounded as the end of all our actings, and have an influence into our whole course. *Finis principium est omnium operationum*; it should have the nature of a Direction what to do, and of a Motive to inforce, and invigorate us in all we do. As the Bird is guided by its Train, and the Ship by its Rudder, so the Christian should by his end. *First*, Therefore let this Glorious Reward thou seest before thee, keep thee from accepting of the rewards of sin; let them love the reward of iniquity, that

hat look not for a reward of Righteousness. *Abraham* would not have it said, *the King of Sodom made him rich, who had God for his exceeding great reward.* *Moses*, who had respect unto the recompence of the reward, despised the pleasures of sin for a season. It dishonoureth the Prince, when his Courtier accepts a Pension from a strange, much more from an enemy Prince. When we yield to any sin, we do what Satan tempted Christ unto, even worship and pay an homage to him. I know no Argument to repel the Enemy, more forcible, nor more honourable, than this; I will not disgrace my Masters service, he hopes I have from him, to borrow a reward from his Enemy. Some Nations are wont to fight in their richest Cloaths and Jewels, to make them more valiant, by considering how great their loss would be, by falling into their Enemies hands. Certainly, Satan could not so easily foil thee (Christian) if thou didst wear the rich Bracelets of the Promises, and by Faith put on

on that robe of Glory, with which thou shalt ere long be clothed. How would a glorified Saint scorn a motion to sin, *Visio beatifica impotentes facit Angelos & sanctos ad peccandum*. What, they sin? the Sun might sooner be pull'd out of its Orb, than they out of their Obedience. What, they leave the Fatness and Sweetness they are satiated with, for any thing that is to be got by a base sinner? Such a thought never did, nor can enter into their Holy Heart. And we should be more like them, in our detestation of all sin, had we more raised apprehensions of the greatness of the Heavenly reward, and stronger hopes for our coming to it.

secondly, Let it make thee stedfast, and unmoveable, always abounding in the work of the Lord. This is the improvement which our Apostle makes in this place, of this very Point; there is a *ὑπομνησμός* in Religion, much pressed by the *Apostle* upon Believers, *to walk as becomes the Gospel, as becomes Saints, to walk worthy of God, worthy of our Holy*

Holy Vocation. Now this becomingness lies much in the suitability of our present actings, to the height of our future hopes. When we endeavour that the properties of our actions, may correspond, and bear a resemblance to the reward expected by us. As the impression on the Wax, answereth to the Sculpture of the Seal; or as the Port and Garb of a great Heir, is to the vast Inheritance he shall have. Now the Text, (for I go no further) presents us with Two Properties of the Saints reward; Certainty, and Immensity. And accordingly presses this double Duty, Steadfastness, or unmoveableness, and abounding always in the work of the Lord, as bearing a resemblance unto it. *First*, Therefore labour to be steadfast in thy profession of the Faith; *holding fast* (saith the Apostle) *the Faithful Word*, Titus 1. 9. How unsuitable to a Faithful Word, is a Faithless Heart? A wavering weak Faith, to a sure Word? 2 Pet. 1. 19. A Sceptical judgment, to a Doctrine that is indubitable, and

and without controversie, *1 Tim.* 3. 16. How unbecoming is it to be off and on, hot and cold, unstable and unconstant in an holy course, when thou lookest for a Kingdom that cannot be shaken? *secondly*, Let it make thee abounding in the work of the Lord. How unsutable is it to pinch God in thy service, who is so magnificent in his reward? How unbecoming, to think any measure enough in thy duty, when the reward promised, is without all measure? Nay, do not only abound, but be always abounding in the Lords work, who will make thee always happy. Alas, what is our always in abounding here; to the always of his rewarding hereafter? the always of our service extendeth but to the end of a short life; but the always of the reward to an endless Eternity. Were there no reward at all hoped for, yet we ought; yea, the Saint would (for his new Nature inclines him thereunto) serve his God. We see even our Children, do love and obey us their Parents, though
some

ne of us have no Portion or Inheritance to leave them? But it superadds further Argument to a Rich mans Will, to make him more abundantly careful and diligent, to consider what great estate his Father hath; of all which he will make him Heir, though he might not (if he pleased) have settled any thing on him at all. Thus when a Saint considers, that God, who might have made a Law, binding him to Obedience, without making a Promise to reward the same. It must needs much affect his heart, to see God in his descending Grace, and immense bounty, thus to sweeten, and facilitate Obedience, with a promise of no less reward, than of the Heavenly Inheritance. Think, oh Christian, how little the greatest service thou canst do thy God, will in a dying hour bear to thine own thoughts. I have observed, that the best of Saints, whose eminency in Grace, and serviceableness in their Generations, others admired, have yet themselves, upon a
I sick

sick and dying bed, complained of their barrenness and unprofitableness. Not bragged of their zeal, but bewailed their coldness; not applauded themselves for what they had done, but mournfully confessed, what they had left undone; the sense of their deficiencies, quite hiding from their eyes the sight of their eminent diligence. As that famous Light in our *British Church*, and laborious Servant of Christ, *Bishop Usher*, on his dying bed, thus Prayed, *Oh God forgive my sins of Omission*: Who yet was admired of all that knew him, for his laborious diligence in the Pulpit, and out of it also. And one reason, I humbly conceive, why the best of Saints, at such an hour, are more than ever sensible of their deficiencies, is, because they then standing nearest to Eternity, have higher and wider apprehensions of the Majesty of God, and the immense Glory of Heaven; which apprehensions must needs cause them to see the vility and nothingness of their own sanctity, and all their services;

services; and consequently, fill them with an holy blushing and shame, that they have done so little for God, who hath laid up so much for them; that they have no more glorified him on earth, who hope, so soon to be glorified with him in Heaven. And if the highest measures of the most fruitful saints, which have done God more service, than an hundred such as thyself, shrink into nothing, in their own view at such a time, and leave them full of shame and sorrow for their unsutable things, to their high and glorious hopes; how much more will it afflict thee with unspeakable grief and sorrow in the like hour (if thou hast a beam of Sincerity in thine Heart) to remember thy more palpable negligence and barrenness. Oh what then wilt thou say of thy past life, which is thin sown with Holy Actions? now thou thinkest thy self Religious enough, with thy infrequent Devotions; if thou wilt get to the Church once in a week, and into thy Closet, for a few moments,

once in a day, it is well : But when thou comest to dye, thou wilt then complain, how thou hast starved thy Soul, and robbed thy God of much time, which might, and ought to have been employed in Communion with him, and working out thy own Salvation. Now a few Pence out of thy great Estate, passeth for Charity ; but when death comes to sweep all away at once, then thou wilt complain thou hast been a niggard of thy Purse, and didst not honour God with thy Substance. Now though thou speakest, but once or twice in a Moon of God, and Heaven in thy Family ; and very seldom dost Catechise thy Children, and that but formally, without any affection, or with little desire to affect them, with the concernment of those Truths, thou instructest them in, yet thou pleatest thy self, in having done thy duty to them so well. But when death's cold sweat shall warn you of your approaching Dissolution, then thou wilt bewail, that Religion was so seldom the subject
of

thy discourse, in your Family, that
 u did not more constantly instruct
 ur Children and Servants; and
 en you did, that you did not more
 sionately endeavour to move their
 ections, and draw their hearts to
 love and liking of Religion in its
 uths, and the practice of them.

Thirdly, Improve the hope thou hast
 this reward, to make thee live a-
 ve this present world. Truly, thou
 yst well be content with a little
 e, who lookest for so much here-
 er. If the Labourer hath but meat
 drink at his work, he asketh no
 re, but stays willingly for the rest
 ight, when he is to receive his
 ges. If thou hast Food and Ray-
 it here, and Heaven at the end, doth
 God deal well with thee? Oh, 'tis
 want of Faith in the Promise, and
 vity in our Hope, to exercise it self
 his Blessed Object, that we are so
 ing and craving after the things of
 world, and so dissatisfied with our
 ion here. We read of *Solomon*,

that he made *silver to be in Jerusalem, as stones, & Cedars as the Sycomore trees,* 1 Kings 10. 27. The Christian might do more, had he a lively Faith and Hope; he might make all this worlds Glory, Pleasures, and Treasures, to be but as dirt and dung in his valuation, from what he expects to be preferred to, within a while in Heaven. And he is the happier man, that can live above the world, than he that swims in all its abundance. It is for want of better Metal, that Leather and Copper are stamped for Coin; and for want of Faith, or exercising it on the Promise, that we set too high a price of the things of this world. This would, and nothing else can take off our Hearts from present things. Our Affections are too great a stream to be dried up; but turned, they may be, into another Chanel; and truly, the world is too narrow a Chanel to contain them: But here is roomth enough, and more than enough for them all; here is a place of broad-water, no fear
of

of wanting Sea-room. If we would launch out into the Meditation of this blessed place, oh how should we find our Hearts inflamed with longing desires to be there, and no more envy the Carnal world, for what we leave them here to enjoy, than you would the Swine his swill, if you were going to Feast at a Princes Table; which minds me of the next particular.

Fourthly, Improve this Glorious Reward to reconcile death to thy thoughts, and make thee rather desire, than fear to be dissolved. Many were the Arguments, which the *Philosophers*, among the *Heathens* mustered up, to expel the fear of this King of Terrors; but the wisest of them were baffled in all their attempts therein. As it is said of *Cicero*, a little before his death, that he confessed the remedies, which he had prepared against this Enemy, proved, he knew not how, but too weak and feeble for that purpose. And one was bold to tell *Plato*, when he spake much of the contempt of death, *Fortius*

loqueris, quàm vivis ; that he spoke higher than he lived ; and no wonder, if we consider, in how dark a light they saw the existence of a future state ; and much more, at what a loss they were for finding the right way which leads to the happiness of it. Neither do I wonder, that any wicked man under the Gospel, should be terrified at an approaching death, and go down to the grave, as, they say, Bears go down an Hill, backward ; afraid to see, or think of that state they are going into. For the more any knows of Heaven, without a well grounded hope of arriving there, the greater must his dread needs be. *He that increaseth knowledge here, will be sure to increase his sorrow* ; but why any of the People of God, that have a hope of Heaven, should not in some measure overcome the prevalency, at least of this fear of death, is strange ; and, indeed, casts a reproach upon Christianity. The *Turks* (I have heard) some of them should say ; they did not think Christians

stians believed there was an Heaven,
 because they saw them so loth to go to
 it. Labour Christian, to wipe of this
 reproach, which these Infidels cast up-
 on our Religion. *First*, Look thou
 buildest thy hope of Heaven, deep,
 and strong, upon a good ground; which
 is Regenerating Grace, (for a dead
 Soul, cannot have a lively Hope) Then
 labour to hold fast the rejoicing of
 thy Hope unto the end, to which it
 would much conduce, to preserve a
 right notion of death in thy thoughts.
 What else (Christian) is death to thee,
 but what *Jordan* was to the *Israelites*?
 a passage from an howling Wilderness,
 of a sinful miserable World, where
 thou hast been pinched with Wants, and
 stung with fiery Temptations, to a
 Land of Promise, where is safety to
 security, and fullness to Felicity:
 where thou wilt find the absence of no-
 thing, but sin and sorrow. Look up-
 on it, as the uncovering of the Ark of
 thy body, wherein thou hast been
 tossed and tumbled sorely upon the
 waves

waves of a restless life, to set thee on shore on Heavens firm and peaceable Land. Is the betrothed Spouse afraid of her Marriage day? or a Prince loth to cross a narrow Sea, to take possession of a wide Kingdom, and a rich Crown, that wait only for his coming? No (Christian) fear not thou death, but rather let thy heart revive with old *Jacobs*, at the sight of this Wagon or Chariot, which is sent to bring thee over to thy Heavenly Fathershouse.

Fifthly, Let it moderate your sorrow, for the death of your Pious Friends, and useful Instruments in their Generations. Indeed, the loss of such is great, to those that are left behind; and therefore God allows us to mourn, when such breaches are made upon us; but withal, he sets bounds to our sorrow, that *we sorrow not even as others, which have no hope*, nor mourn so as to refuse to be comforted; to take our own loss so to heart, as not to rejoyce in their gain: Is this thy kindness to thy Friends? wouldst thou have them
labour,

labour, and never rest? work, and never receive their reward? They could not have had these here, but they have them where they are gone. Oh be not unkind to them, by being over-kind to your selves. *If ye loved me, ye would rejoyce,* (saith our Saviour to his Disciples) *because I said I go to the Father,* Joh. 16. 28. As if he had said to them, you are indeed (my Disciples) too selvish. You think what you shall lose if I depart hence, but you do not consider, what I should lose, by my staying here: You see the poor condition I live in here on Earth, and know the Royalty and Glory I am going to be possessed of in Heaven; and are you unwilling I should be advanced to my Throne there; and that after I shall have finished the work of your Redemption here? Truly you are unkind, and shew but little love, in this, to me, your dear Lord and Saviour. Nor do we express much love to our deceased Friends, of whose happy change we have no reason to doubt,
if

if their incomparable advantage doth not make us more rejoyce for them, than our loss, make us mourn for our selves. If we be, as they were, (sincere and faithful Christians) our loss is but short; ere long we shall recover it, by being taken up to them; they are not lost, but gone a little before, whither the rest of their Brethren, ere long, shall be called. And while we are left here behind, we have a God to live upon, who cannot dye, who will not leave us, and whose presence is sufficient to compensate, I trow, the absence, not of one, but all our Friends. Would *Elkanah* be thought better to his barren Wife, than ten Sons? May not God then look his Children, when bereaved of any Creature Comforts, should count the having him better, yea, infinitely better than them all. Let therefore every Saint, in this, and all other bereavements, solace himself with this of *David*, Psalm 18. 46. *The Lord liveth, and blessed be my rock, and let the God of my Salvation be exalted.*

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It is expected, I know, that I should now speak something of that Noble (and without offence, I hope, I may say) Elect Lady ; the Solemnization of whose Funeral, occasioned this our sorrowful meeting ; which should I not do, without doubt, I should send you all away, very much dissatisfyed. But far be it from me, that I should by my silence, put her light (now she is dead) under a Bushel, which shined, before all your eyes, so radiently, while she was alive, even as a great Candle, on an high Candlestick. It was said of *John Baptist*, all men counted John, that he was a Prophet indeed. And I am perswaded, that all who knew her, esteemed the *Lady Vere* a Christian indeed. Truly, if we may not think so of her, we shall be at a great loss to find such Characters, by which we may judge any at all to be so. I shall begin to speak of her, where she her self began to be, her Birth, I mean, and Parentage, from which she had her Extraction. And this was High and Ancient

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cient on both sides. For by her Mothers side, she sprang from the chief of the *Throg-mortons* Family; and by the Fathers side, was extracted of the Ancient Family of the *Tracies*, at *Todington* in *Gloucester-shire*. She was the youngest of Fifteen Children; born on the *Eighteenth day of May, Anno 1581.* being the 23. of *Queen Elizabeth*. Her Mother dyed three days after she was Born; and her Father, when she was but eight years old. Thus soon was she an Orphan; but, indeed, they only are Orphans, who have no Father in Heaven. When her Father and her Mother thus forsook her, the Lord took her up. The many Experiences she had all along her life, of Gods most tender care over her, occasioned her to chuse this for her *Motto* (which is found written by her, in the front of most of her Books in her Closet) *God will Provide.* She took much delight in speaking of one of her Ancestors, as one of the greatest Honours to her Family. *William Tracy of Toddington, Esquire,*
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mentioned by Mr. Fox in his Martyrology, who in the Reign of *King Henry the Eighth*, for the sound Profession of his Faith, made by him in his last Will and Testament, was after his Decease, condemned to have his body taken out of the ground and burnt; which Sentence, accordingly was executed. She was twice Married; to Mr. *William Hobby*, her first Husband, at Nineteen Years of Age, by whom she had two Sons, which were Religiously Educated by her; the happy fruit of this her care, she reaped at their Pious Deaths (for they both went young to Heaven) the Younger dyed in the Fourteenth Year of his Age; the Elder in his Three and Twentieth, much admired for his Parts, and loved for his Piety. Her second Husband was, Sir *Horace Vere*, afterward *Baron of Tilbury*; so Noble and Excellent a Person, that I must not name him without some Honourable Reflection; one whose Coat Armour made more Renowned, than his Coat of Arms; and his

2 Sam.
2. 19.

his Personal Atchievements in the field, ennobled more, than the High Blood he borrowed from his Ancestors. But his Piety gave him the highest Character of all; by the other he got a great Name, like unto the great Men, that are in the Earth; but by this he obtained a good Name. And even Tacitus, the Roman Historian, prefers a praise from Goodness, before that which is obtained by Greatness. And therefore speaking of a Noble Roman, saith, he was, *inter claros potius quàm inter bonos censendus*. This Noble Lord was one, who could wrestle with God, as well as fight with Men; and may be thought to have got his Victories upon his knees in his Closet, before he drew his Sword in the Field. And when he had overcome his Enemies, he could overcome himself also; being one of the humblest Souls, in whom so much true worth lodged, that I have heard of. His good Lady, would say, she honoured him for his Valour, but most, for the Grace of God which shined in him.

him. Thus she did, *coruscare radiis Mariti*, shined by the Rays of her Husbands Excellencies; but not only with these, for she had radiant Beams of her own, by which she cast like Honour upon him, as she received from him. So happily was this Noble Couple suited, as in the high Extraction of both their Births, so also in the rest of their accomplishments, that they mutually illustrated each the others Honour. But passing by all her secular Prerogatives, we shall now present her to you, in some of her spiritual Excellencies. These, indeed, give the intrinsick value to a person. He that would take the true height of a man, must not measure him with the vantage-ground he stands on. I may say of this Gracious Lady, what *Jehemiah* said of another Noble Person in his time; She was a *Faithful Woman, and feared God above many*. Some are so prodigiously wicked, that they seem to have wedded the Vices of many others. But this good Lady may

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be said to have collected the Excellencies of many other Christians. In her you might have seen these various Graces, which grow to an eminency, but severally in others, met altogether in one knot; I shall speak of a few.

First, The fear of the Great God, was very great in her; wonderful tender she was of offending him. She hath been often heard to say, and that solemnly; Oh, I would not sin against my God. She professed, that she dreaded Hell most, as a place where God was Blasphemed. Oh pretious Saint, to dread Hells sin, more than Hells fire.

Secondly, Her Zeal to the Worship of God, was eminent. *First, To the Publick*, this was evidenced many ways. *First, By her Zeal*, to get able and faithful Ministers for those Livings she had in her dispose; and by improving her utmost interest, to procure the like for this Parish, where she resided, in its several vacancies. And herein the *Noble Patron*, did most kindly gratifie her with the choicc, deeply obliging,
not

not only her Honour, but the whole Town thereby; so that you in this place, have lived in a *Goshen* of Gospel light for a long season; and are able also to tell, how comfortably she spake to those that taught the good Word of the Lord amongst you. What countenance, and real encouragement she gave them in the Lords Work, without sparing her pourse to do it. Secondly, By her constant attendance on the Publick Worship, so long as the Lord vouchsafed her any health: yea, she did not only attend on it her self, but was careful that her Family should do the same with her. They that would not serve God with her, were no Servants for ever. Thirdly, She was no less devout, than constant at the Publick Worship. She durst not trifle with Holy things, which made one (in this respect) say of her, *That this Lady, by her solemn and Reverent Deportment in Divine Worship, would make one believe that there is a God indeed.* As for the Sacrament of the Lords Supper, which

is so dismally neglected by many ; her desires were most Ardent to partake of it frequently, saying, (as the Minister of the place informed me) that she durst not neglect, no, not any one opportunity, that was offered for the enjoying this Sacred Ordinance. And, oh, how intent was she in Preparation for it ? the whole preceding week was taken up by her for that work ; in which, she would always have a private Fast with her Family, or a secret one in her Closet. Was not this one that meant to go to Heaven in good earnest ? *Secondly*, The Private Worship of God. Let us follow her from the *Church*, to her own House, and we shall find, that she brought her Religion and Devotion home with her, and did not leave them in her Pew behind her, till she returned to it again the next Sabbath. Some can complement God Almighty, before their Neighbours, on the Sabbath, but care not to acquaint with God at home all the week after. But if ever any private

te dwelling, might be called a *Chappel*
 little *Sanctuary*, her house was such.
 here you might find her, and her
 family, twice every day, upon their
 knees, solemnly Worshipping the Great
 God; there you might see them, hum-
 bly sitting, at his feet, to hear his most
 holy Word read unto them; conclu-
 ding constantly their Evening Service,
 with Singing one of *Dauids Psalms*.
 That Strangers soever were present,
 there was no putting by, or adjoyning
 the Worship of God to a more conve-
 nient season. On the Lords day, you
 might hear the Sermons Preached in
 publick, repeated to the Family, the
 servants called to give an account be-
 fore her, of what they remembred,
 high Praises of God sounded forth
 by the whole Family together. After
 supper again, you might hear the Ser-
 mons in their room, exercising them-
 selves in the same Heavenly Duty of
 singing Psalms. And no sooner did the
 Lady hear them strike up, but a-
 ny she would go to joyn with them in

that duty. Follow her up the stairs, there you should be sure to find her, twice every day, shut up some hours in her Closet (which was excellently furnished with Pious Books of Practical Divinity) Here she redeemed much pretious time, in reading the holy Scriptures, and other good Books, that might give her further light into them, and help to put more heat into that light she had obtained. Here she poured out her devout Soul, with such fervours of Spirit in Prayer, as could not be hid (sometimes) from those her Maidens, whose occasions drew them, at any time, near her Closet dore; and yet are we not at an end of this good Ladies Devotions; for every night she would, her self, pray with her Maidens, before she went to bed. And now, is it any wonder, she grew so rich in Grace, who drove so great, and constant a Trade in the means of Grace, and had so many ways to bring her in Spiritual gains?

Thirdly,

Thirdly, Her Love to God (besides that already hath been said) did many ways make it self evident to be of a high degree. *First*, The mournful complaints she would make, that she could love God no more; the reason of which indeed was, because she loved him so much. Therefore she thought she loved him so little, because she knew she could never love him enough. The truth is, she had such raised apprehensions of Gods Glorious Excellency, as caused her to think her highest affections unworthy of him. None, indeed, that have such high apprehensions of the Divine greatness and goodness, can love him little, or think their love, when most, to be great. *Secondly*, The vehement desires, and longings, she had to be gone hence, that she might be with Christ. She was one of those very few Christians, which stood in need of old Mr. Dods word of Exhortation; which I have heard he would make to the Saints, in his preaching: *That they would be content*
and

and patient, though they were not taken up to Heaven so soon as they desired. This good man (who was one of the most Heavenly Souls that this Age knew) finding to do this, was something difficult in his own Soul, thought it was ordinary for others to do the like; whereas (God knows) most Christians, are of a lower form in Christs School, prone rather to linger too much here, than to be too hasty of going hence; so that they need rather Spur than Bridle, and Ministers have more reason to take hold of them, with the strongest Arguments they can find, to draw them out of the love of this world (as the Angels did *Lot* out of *Sodom*) than to make them willing to continue here. But this Gracious *Lady*, knew so much of Heaven, as made her stay here tedious to her: the earnest option of her Soul was, *Come Lord Jesus, come quickly.* She found to her great grief, that her imperfect state on Earth, made it impossible to serve God here as she would, and therefore did wonderfully

derfully complain she was unprofitable and unserviceable ; and this deep sence of her unserviceableness (while others admired her fruitfulness and usefulness) did still increase her desires to be, where all these infirmities would be cured, and where she knew her ability should fully correspond to the height of her desires she had to serve and glorifie her God. *Thirdly*, Her love to the Saints, who are born of God, and have his lively Image stamped upon them. This in Scripture, is made one of the fairest evidences for our love to God. *Every one that loveth the Father that begat, loveth him that is begotten*, 1 John 5. 1. A man may love the Child, and not love his Father ; but he cannot love him, because he is his Child, and because he is like his Father, but he must needs love his Father. Yea love him first and most, because his love to the Child, springs from his love to the Father. This *Good Lady* then, was a great Lover, doubtless, of God himself, because she had
so

so dear an affection to his Children. She did not praise the dead Saints, and persecute the Living; she did not pretend love to those that lived far from her, but shewed kindness to them that lived near her: She did not factiously love some of one Party, and reproach those of another. In a word, she did not love the Saints in an equality with others, from a Natural tenderness, which disposeth some to be kind to all, good and bad; but her love was a Spiritual, Cordial, Special, and Uniform Love to them. Where-ever she saw any thing of God, her Love was drawn out towards them, and had the most love for those, that discovered most of God; she loved them so, as to delight in converse and communion with them; yea, and the chief of her Charity was extended to them. As for the Faithful Ministers of Christ, whose Function lifts them above private Christians, few ever exceeded her, in loving and honouring of them; yea, she loved first the *Ministry*, and then the

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Ministers; professing seriously, the great love and high esteem she had for them, was for their dear Masters sake, whose Embassadours they were. So that what I have heard concerning her worthy Son-in-Law, in *Norfolk*, Sir *Roger Townsend*, that for his Love to the Ministry, he got the title of being called, *Deliciæ Cleri*, *The Ministers Delight*; may be truly given to her.

Fourthly, Her works of Charity were remarkable, upon manifold accounts. *First*, The largeness of her Charity, so great indeed it was, that it may well be admired, how this Tree should not long ago have killed it self with overbearing. The Trees in our Orchards yield their Fruit but once a year, taking so long a time to be put in heart for bearing again. But her Charity was dropping Fruit all the year long. Many ways it diffused it self; she had Silver for the Moribonds aliment for the Hungry, Medicaments for the Sick, Salves for the Wounded. Abundance of good she did this way, in Town and

and Country; she did not only give, but *devised liberal things*. If her Servants knew of any that were in great need, and did not tell her of it, she would (when by otherways she heard thereof) be very angry with them. It hapned, that an honest poor Neighbour dyed, before she knew he was sick, for which being troubled, she asked her Servant, whether he had wanted in his Sickness, saying, with some earnestness, *I tell you, I had rather part with my Gown from my back, than the Poor should want. Secondly*, In the prime objects of her Charity, she cast her seed upon all sorts of ground, but especially on Gods enclosure. The Household of Faith, had her fullest handfulls; to such she never thought she gave enough. *Thirdly*, Her Secresie in giving. When it might be, she did not give her Charity, as some throw their Money into a Basin at a Collection, so that it rings again, but it fell like Oyl into a vessel, without noise. *Fourthly*, Her Self-denying Spirit in all this; she

was

was no Merit-monger; *good Lady*, she never thought to purchase Land in Heaven, with the money she gave on Earth. She was no Merchant to sell her Charity, but a Faithful Steward, acknowledging, what she gave, was not her own, but her Lords money ; she was, notwithstanding all her Charity, carried out to a naked Christ, desiring to be found alone in him, and his Righteousness, as earnestly, as if she had not done one good work in all her life. Hear this, Oh ye Papists, and be ashamed for your notorious slander; who would make the world believe, that *Protestant Religion*, is too cold a Soil for Charity to thrive in. Behold here, a *Protestant Dorcas*, full of good Works, and Alms-deeds. Though she had no opinion of Merit to cherish the root of her Charity, from which much of yours comes, had not hope of expiating some foul Crimes, or conceit of meriting Heaven, been at the bottom of the Charity of many in your Church, it may be believed, the first stone

stone had this day been to be laid in some of your Goodly Hospitals and Churches also.

Fifthly, Her sincerity. This was as her under Garment, which she wore nearest to her, and gave excellency to all her other Graces. Many notable testimonies there were for this in her. *First,* The uniformity of her Holy Walking; her Religion was not like a drift Snow, which lyeth thick in one place, and leaves the ground bare in another; the Hypocrite hath some naked plot in his Conversation, that renders him suspicious; you may perswade him with *Herod, to do many things*, but never make him with *Saint Paul, willing in all things to live honestly*. But in this good Ladies Conversation, one part corresponded admirably with another; an happy Symmetry appeared in her whole course, towards God and Man, abroad, and also at home, among her Domestick Relations, those that lived constantly with her, who saw her (as we are wont to say) hot and cold, in
her

her night-cloaths, as well as when dressed to go abroad. Few, I believe, have had an higher testimony for Piety, from those that have lived near, and long with them, than she hath from all that dwelt under her roof. *Secondly*, The great freedom she gave her Friends in speaking to her, of what they saw amiss in her; she was wont much to applaud the priviledge of having a Faithful Friend, saying, others might see more by us, than we by our selves; she would also say, *'Tis a great mercy to be convinced of any sin.* *Thirdly*, Her Faith, which was wont to be then strongest, when death appeared nearest. Like that great Souldier I have read of, who would tremble every joynt, whilst his Armour was putting on in his Tent, but without all fear, when he engaged in the Battel. A little more than a Twelve-month since, she fell into a long swoond, which lasted about half an hour, without any visible hopes of her recovery; but as soon as she came again to her self, she said,

said, *I know my Redeemer liveth*; and being conveyed to her chamber, there, again, *I know whom I have trusted*: An Hypocrites hope is compared, to the *giving up the Ghost*, Job 11. 20. And in this particular not unlike. As a dying man, his breath grows shorter and shorter, till at the last it is quite puffed out; so commonly the Hypocrites hope lesseneth, as death grows nearer, and commonly expires, before the man himself doth.

Sixthly, Her Humility. This we may call her upper Garment, with which she strived to cover her other Excellencies, though their Beauty was rendered the more conspicuous and amiable, by casting this veil over it. Grace, indeed, is like an Oyntment, which the closer it is held in a mans hand, the more strongly it sends forth his sweet scent. Oh how meanly did she think of herself? she saw not how her own Face shined, while others beheld and admired. Ever complaining she was useless, and unprofitable, and did no good.

Never

ever spake she of her Perfections;
it frequently of her Imperfections and
worthiness; yea, she would often
say, *I abhor my self; indeed I do.* How
free of access, for the meanest to come
to her presence? how affable, cour-
teous, and lowly to the poorest? many
times, when her very Servants had done
business well, she had set them about;
she would say I thank you, to them.
The *Law of kindness* was in her Tongue,
whomsoever she spake.

I have but a word or two to speak of
her gracious behaviour in her last Sick-
ness, and I shall say no more of this
honourable Person; her Pains was
great, but her Patience stronger; ne-
ver was she heard to mutter, or utter
a repining word; but justified God
in all his proceedings with her. Yea,
she was much in admiring and
praising God for his Mercies, in her
greatest Pains and greatest Agonies.
And doth this Blessed Soul now Carol
in the Praises of God in Heaven?
could sing them so sweetly, while
these

these sharp Thorns were at her Breast? that could keep her Heart in tune for this high note, in her greatest bodily pains and dolours? She was not without assaults from *Satan*: it were strange indeed, if he should not have *considered* this Pretious Servant of Christ, and not offered her some disturbance at this time, whom he had found so great and old an enemy to him, and his Kingdom of darkness; but he came only to be beaten back with shame, and to add more Trophies to all her former Victories over him. The last words which, I find, were observed to be spoken by her, (before a sleeping Lethargy seized on her poor spent body, (which in two days carried her off the stage of this life) were, *How shall I do to be thankful? how shall I do to praise my God?* Thus she ended her life here, in the exercise of that Duty, which was to be her constant endless work in that life she was now entering into.

I have done speaking of this Elect Lady, and have now only some reflections,

tions to make from what I have said
on her, upon our selves.

First, Let us all be stirred up to give
God the praise of those his Graces,
which he so abundantly poured into
his Elect Vessel; her light hath shined
very radiantly before most of your
eyes, her good Works you have seen,
and many of you been refreshed by
them; now glorifie your Father which
is in Heaven; think it not enough to
go home and say, she was a good Lady,
precious Christian indeed; but as
our eye passeth through the Air, and
sayeth not till it terminateth on the
sun; so let your thoughts not stay in
the admiring of her Perfections, but
lift from her, and fix upon God the
Honour, and Father of all these good
and perfect gifts. Say not only, she
was a good Lady, but oh how good and
merciful is God, to fill such a poor
earthen vessel, with so much of his
heavenly Treasure. *Again*, Let us
praise God, who hath so happily finished
her

her course, and delivered her from the snares and miseries of this evil world. The Souls of the deceased Saints, are above our Praying for them, being at rest in a glorified state ; they are beneath our praying to them, being still but Creatures in Heaven, though glorified ; but they may, and ought to be the subjects of our Thanksgiving unto God. This is a duty, therefore, the greater, because it is for the greatest of Mercies, that which crowns the whole series of Gods gracious past Providences to them. If you think your selves engaged to bless God for your Friends, whom God hath brought safe home to you, after a long and dangerous journey, or recovered out of a perillous Sickness? how much more then should we be thankful, to see any of our Godly Friends, carried safe to the end of this great journey, and landed at their Heavenly Fathers House? not recovered from a Sickness, which is but an adjournment to death ; but to have shot deaths gulf, and to be set everlastingly above it?

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secondly, Let the radiant Excellencies that were in her, humble us for her Deficiencies. A coorse piece of Cloth, never appears so coorse, as when laid by a fine; nor a Dwarf so low, as when set by one that is tall. How may her knowledge in the Scriptures, shame the ignorance of many of us? Her awful fear of God, the little reverence we have of the Divine Majesty? Her zeal for God, our coldness? Her reverence in the Worship of God, the rudeness of many, who behave themselves therein, as if God Almighty, and they were fellows? Her charitable Spirit, and large Heart, whereby she concerned her self in the wants and miseries of others, the narrow and selfish Spirits of many? who like the Hedghog, wrap themselves up in their own soft wool, and turn out bristles to all others. Or, who say with that fat *Monk*, stroking his own filled Paunch, *If it be well here, all is well*; though others be shivering with cold, pining with hunger. How may her

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Humility,

Humility, which hid so great Excellencies in her, from her own observance, put them to the blush, that are puffed up with their poor pittance of gifts or graces? much more, those who are swelled with a fancy of having that, which none can see they have. In a word, How may her Patience, under great Afflictions, reproach the murmurings of many, when they feel but a little smart from a gentle Correction? as if they would turn again upon God, and snatch the Rod out of his hand? I might say, I fear too many, that seem here to mourn for the loss of this good Lady, as Christ to the Jews, *Weep not for her, but weep for yourselves*, that you are so unlike to what she was.

Thirdly, Let the high measures of Grace, this Pretious Servant of God attained to, encourage all weak Christians to press forward, after further degrees of Grace. Sit not still for shame, at the bottom of this Hill, when you see how high she got in Grace and God-

Godliness. She hath not drawn up the Ladder after her ; take her course, tread in her steps, and by Gods blessing, though thou mayst not come to her pitch here, yet thou shalt have far more than now thou hast. She did not grow thus rich in Grace, with idleness and sloth, but by Gods blessing on her diligence, in the use of means. She did not become so eminent by proudly thinking her self so to be, but by Humility, and Poverty of Spirit. Many had been better, if they had not thought themselves to be better than they were.

Fourthly, A word to you that had the priviledge to live in her Family : For Gods sake look to your selves ; happy you, if the holy Example you had in her, and extraordinary means of Grace you enjoyed under her roof, have had a kindly and powerful effect in you ; if they have produced a serious resolution for an holy life. But wo be to you, that shall bring a prophane and wicked Spirit out of such a

Pious Family; think seriously, how sad it will be, to live so near Heaven in this world, as there you did, and at last to miss of Heaven in the other.

Fifthly, To those that are privileged with Noble Birth, or Gentile Extraction, learn from this Lady; the best way in the world, to make the Tribute of Honour, which is your due, surely and chearfully to be payed you; take but the same course that this Gracious Lady, and Noble Lord her Husband did, and I dare promise, you shall obtain it. Labour to be good, and to do good, be not afraid, or ashamed to be Religious; own God in his Holy Ways, and Holy Ones; and then you shall be Honoured of all, but by those that refuse to Honour God himself: And who would accept of Honour at their hands, who rob God of his? you have the Word of God for this, *Them that honour me, I will honour*, 1 Sam. 2. 30. *By Humility, and the fear of the Lord, are Riches, and Honour, and Life*, Prov. 22. 4. A place of Scripture, which God fulfilled

fulfilled, remarkably, in the deceased Lady. It fareth with Gentlemens Honours, as it doth with Tradesmens Wares, which while they are made true and good, their price keeps up in the Market; but when they are made with little care, and of bad stuff, then it falls, and they hardly go off.

Oh defile not your Honours by any debaucheries; *Dignitas in indigno est ornamentum in Luto*, saith *Salvian*. What pity is it a Scarlet Cloak should be sopt in a swill tub? The corruption of the best is the worst. I do not clear those of sin, who do not give him the Honour due to his Title and Place, that is unworthy of them; but methinks, that those whom God hath left so high in dignity above others, should consider, that it is their duty, and wisdom also, to shun all that may lead their Inferiours into this Temptation. How can he be free, to complain of others, denying him his Honour, who by his own prophaneness and wickedness, casts

more dishonour on himself, than any other can do? To be dishonourable, is worse than to be dishonoured, as much as a sin is worse, than an affliction. The Good and Pious, are sometimes dishonoured by those that are wicked, even for that which is their highest Honour; but it is sin and wickedness that makes a person dishonourable, as also it doth a Nation, *Prov. 14. 35. But sin is a reproach to any People.*

F I N I S.

*An Epitaph on the Right Honourable,
and Religious, the Lady Vere, Wife
to the most Noble, and Valiant Lord
Horatio Vere, Baron of Tilbury,
who dyed, Decemb. 25. 1671. in the
90 Year of her Age.*

BENEATH this Marble Stone doth lye
Wonder of Age, and Piety.
So Old, so Good; 'twas hard to say
Which striving in her won the day,
Or had most power to bow her down,
Her Age, or her Devotion.
Her Piety made the World confess
Old Age no bar to fruitfulness.
Her Age again so wondrous great,
Prov'd Piety never out of Date.
Well may she then a wonder go,
When as, to prove her to be so,

The

An Elegy.

The two grand Topicks do agree,
Both *Scripture* and *Antiquity*.
Thus was she like (none ever more)
That *Widow* of above *Fourscore*,
Who serving God both day and night,
At last of *Jesus* gat a sight.
Nay still, like her, in Temple, she
Her Saviour waits, once more to see.

On Her sleeping Three days together,
before she dyed.

Deaths Brother, Sleep, her Senses ty'd
Three days, and then she waking dy'd.
Sleep was the Essay of Death's Cup,
Which first she sipt; then drank all up.
Thus Swimmers first with foot explore
The Gelid stream, then venture o're.
Thus *Martyr*, for a Tryal, first
Into the fire his Finger thrust,
To snip a Pattern of the flame,
Then clothes his Body with the same.
Thus spies to *Canaans* Land are sent,
To view the Countries e're they went.
Sleep was the Mask, in which she saw
The Promis'd Land, *Incognita*.

Which

An Elegy.

Which done, she only wak't, to tell
By-standers, that she lik't it well.
Then, Reader, if thou wonder'st at
Her Three days Sleep; remember that
Three days to view the Triple-Heaven,
(One day spent in each Court) makes even.
But, Reader, when thou think'st upon
Her Third days Resurrection,
If thou'rt amaz'd, wonder no more:
Her Saviour did so before.

*On her dying just on the day of Christ's
Nativity.*

Long time she sleeping lay, but could not dye
Until the day of Christs Nativity.
No wonder then *She slept and slumbered;*
It was because *the Bridegroom tarried.*

On Her Nobility.

Noble her self, more Noble, 'cause so near
To the Thrice Noble, and Victorious *Vere.*
That *Belgick Lyon*, whose loud fame did roar,
Heard from the *German* to the *British shoar.*
His

An Elegy.

His Trophies she was Joyntur'd in. (so say
The Lawyers) Wives shine by their Husbands
Ray.

See therefore now, how by his side she stands,
Triumphing midst the Graves, those *Nether-*
lands.

Rather in Heaven. Those only we confess,
Are truly call'd, *Th' United Provinces.*

Charles Darby,

Rector of Kediton in Suffolk.

Upon

*Upon the Death of the Right Honour-
able, Lady Mary Vere.*

WHat Marble Heart can chuse but drop
a Tear,
At the sad Funeral of the Lady Vere! (is dry
Whose Death's a publick loss? Our spring
That many an empty Cistern did supply.
God deckt her Heaven-born Soul with Gems
Divine
Of various lustre, which did make her shine
That all that stood about her saw the light;
She made it day, even in the darkest night.
Her bounteous Hand, and truly noble Heart
Did noble Gifts to multitudes impart.
She was a flowing Spring, a Mine of Treasure.
To serve her Lord, and do good, was her
pleasure.
Pattern of Goodness, and a Pillar too,
A few such losses might the World undo.
She

An Elegy.


She gave her self to Christ with heart and
might,
And was with him in Spirit day and night;
And when his Festival began on Earth,
But kept in Heaven with purer joy and mirth.
She longed to be there, which made her sing
Her *Nunc Dimittis*, and her Soul took wing,
To sing her Carol among those that are
Without temptation, fault, offence, or jar.
But when arriv'd, no Mortal can declare
What joys in Heaven; & what welcomes are
For this devoted Saint; whilst here on Earth
We mix Sin with our Songs, Tears with our
Mirth.

She's gone, but never perish shall her Name,
Her works abide to Eternize her Fame.

Anagr. Verè mira.

Mirroure of Blessings! for what tongue can tell,
For Grace and Greatness where's her parallel.

Edward Thomas.


In obitum Nobilissimæ lectissimæq; Heroïnæ, Mariæ, Illustrissimi fortissimiq; Ducis Horatii Vere Baronis de Tilbury, Viduæ, Carmen Epitaphium.

N*obilitas tibi Vera fuit, Prudentia Vera ;
Vera tibi Pietas, & tibi Vera Fides.
Vera Dei cultrix fueras, & Vera Mariti :
Quæq; nitent, aderant omnia Vera tibi.
Acciderit tandem quòd Mors tibi Vera, dolendum :
Excepto hoc, dete singula Vera juvant.*

Simon Ford. S. T. D.

*On the Death of the Right Honourable,
and Truly Religious, the Lady Vere.*

*Marie Vere
Ever. I arme.*

A Tribute who can here pretend
To pay, but he who hath to spend
Whole *Indies* of refined Ore,
Ready to bring out of his store,
Which after all will prove to be
Too mean, yea bankrupt beggary.

See Name, Relation, Sate of Grace
Do march in correspondent pace,
Daring all Enemies to withstand
Her Generous Soul, or Countermand,
Its resolution ne're to yield,
But still to fight, and win the Field.

Ever I arm, and so do wait
My Captains Word, on Foes deccit,
Or when he musters up his strength,
Hoping to vanquish me at length,

Yet

An Elegy.

Yet then I faint not, but being arm'd
Through Grace I stood and was not harm'd.

Here, here's a She maintain'd the Fight,
Remained Conqueress in despite
Of all his Forces, till at last
Praises and Thanks were her repast ;
Thus Faith, and Hope, and Patience,
Triumphant rode i'th' Chariot Hence.

But how sounds this ever I arm
Suiting a Lady once i'th' Arm,
Of such General whose story
Embalms our Nations dying Glory ;
Embroiders Records with his Name,
Out-bids the narrow mouth of Fame.

Gurnall display thy Magazine,
Here thy whole Armour may be seen
Bright and well us'd, well buckled on,
A Cuirasseer, who having won
Many a Battel, now receives
The Crown which her great Captain gives.

Maria Vere

Jam re vera.

*Jam re vera feror super astra, beata triumpho,
Expectansq; diu spesq; Fidesq; satur.*

*On the much Lamented Death, of the
Worthy of all Memory, the Right Ho-
nourable, the Lady Vere.*

THrough Floods of Tears my Muse did
wade,
To seek these Mourners, and this shade:
That she, poor heart! might sit and tell,
A grief defrauding Parable.

If in the dark she chuse to walk,
Or with Ambages mar her talk;
Or too slow paces seems to go;
Admit Close Mourner so to do.

If Speech, or Memory, do fail,
Or if, perchance, she wear her Veil,
A day, a size or two too long;
Wink at small faults in Mourners Song.

Unto a Noble Favourite,
From Holy Land, by his own Sp'rite,

The

An Elegy.

The King of Glory, and Renown,
Sent a choice Jewel of his Crown.

A Casket first he did prepare,
Wherein to put this Jewel rare :
Then this large token of his Love,
He dropt into it from above.

It was a cur'ous Artifice ;
Of all brave works the Master-piece ;
Most worthy of that skilful hand,
Which form'd all things on Sea and Land.

Its Substance was more pure than Gold :
More worth than thousands, though twice
For kind the best, of fittest size ; (told.
Which much in little did comprize.

It in form a Heart resembl'd,
A single Heart, that ne're dissembl'd ;
A broken Heart, that often trembl'd,
A bleeding Heart, most deeply humbl'd.

Upon the Table of this Heart,
Not in proportion, but in part ;
The graver by Divine impress,
Set th' Image of his Holiness.

In it Twelve Pretious Stones were set,
(None such in Princes Coronet)

An Elegy.

In lovely order, and in place ;
By three, and three, with goodly Grace.

I'th' first row Faith, Hope, Charity ;
Next Temperance, Vertue, Purity ;
Then Meekness, Kindness, Verity ;
I'th' last, Love, Zeal, and Constancy.

I'th' midst there stood a massy thing,
Fit for a Royal Spouses Ring ;
Humility men did it call,
This was the Gracing Grace of all.

Repentant Tears, to Pearls converted,
In the borders stood well sorted :
Where they in greatness, and in show,
In goodness too, did daily grow.

In early times it took a fall,
And thereby lost its Graces all ;
It fell into a lothsom Lake,
Which did it foul and filthy make.

Yet a great Prince did not disdain,
To take it up and ope' a vein
In his own side, and with pure blood
Wash off the soyl, and make it good.

This fall its Glory did impair,
This Friend its Breaches did repair ;

'Cause

An Elegy.

'Cause mending would not serve, he knew,
He melted, moulded, made it new.

Then like a Glorious Sun it shin'd,
With Rays most bright, enough to blind,
Presumptuous eyes which turn'd that way,
To see what 'twas out shin'd the day.

This Jem the owner of his Grace,
Most freely lent us for the space,
Of somewhat more than Ninety Years;
So long this Pendant deck't our Ears.

But now, alas ! for non-payment
Of Tribute Praise, an easie Rent,
It's fetch'd away in great displeasure.
Oh what's the loss of such a treasure ?

Put off thy Vizard Mask my Muse,
And don't our Patience still abuse ;
Nor expectation higher raise :
But name the person thou dost praise.

Content, for sure I am too blame,
So long to smother that great Name,
Which in all Countries where it came,
Was crown'd with Honour and with Fame.

The Noble Soul described here,
Was one to God, and man most dear ;

Who

An Elegy.

Who in Devotion had no peer,
The Great Good Lady *Mary Vere*.

EPITAPH.

THE Casket of this Jewel rare,
With deep laments we here Interre.
In hallow'd ground, which yet grows proud,
Of purer Earth to be the shroud.

And thou fair shrine, in whose close womb,
This Holy Relick we intomb;
Preserv't with care, and on it try
What may be done by Chimistry.

That when the Trump saith, dead arise,
Thou mayst send forth thy wealthy prize;
Ev'ry Particle well calcin'd,
And every dust double refin'd.

Richard Howlett.

F I N I S .