

## MEMOIR OF THOMAS BROOKS.

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IT is long since one said in his own quaintly-pensive way, 'Who knows whether the best men be known, or whether there be not more remarkable persons forgot, than any that stand remembered in the known account of Time?' Our endeavours towards elucidating the Lives of the Worthies embraced in these series of reprints, as well as the like experience of all who have sought to trace the footprints of shy, sequestered goodness, as distinguished from noisy and noised 'greatness,' so-called—satisfy us, that Sir Thomas Browne never wrote truer words.<sup>1</sup> Light—that shoots its silver arrows unbrokenly across the abysses between the sun and our earth, and yet ruffles not tiniest feather of bird's wing, or drop of dew in flower-cup—is a more potent thing than lightning; but, lacking the thunder-roar after it, in vulgar account is the weaker, albeit the thunder comes from no higher than the clouds. Similarly, the 'hidden ones'—who are really the 'best men'—have been in by far too many cases outblazoned by your creature of circumstance. It needs a wider and intenser sky than ours to show some stars; and not until the 'new heavens' dome the 'new earth' will the truly 'great' names shine excellingly. RICHARD SIBBES, with rare fineness of thought and felicitousness of wording, has 'weighed' the two fames—and his 'counsel' may fittingly come in here. 'Let us commit the fame and credit,' says he, 'of what we are or do to God. *He will take care of that*: let us take care to be and to do as we should, and then *for noise and report*, let it be good or ill as God will send it. . . . *If we seek to be in the mouths of men, to dwell in the talk and speech of men*, God will abhor us. . . . Therefore let us labour to be good *in secret*. Christians should be as minerals, rich in the depth of the earth. That which is least seen is his (the Chris-

<sup>1</sup> Works by Wilkin, iii. page 492 (4 vols. 8vo, 1836).

tian's) riches. We should have our treasure deep; for the discovery of it, we should be ready when we are called to it; and for all other accidental things, let it fall out as God in his wisdom sees good. . . . *God will be careful enough to get us applause.* . . . As much reputation as is fit for a man will follow him, in being and doing what he should. *God will look to that.* Therefore we should not set up sails to our own meditations, that unless we be carried with the wind of applause, to be becalmed, and not go a whit forward; but we should be carried with the Spirit of God, and with a holy desire to serve God and our brethren, and to do all the good we can, *and* never care for the speeches of the world. . . . We shall have glory enough, and be known enough to devils, to angels, and men, *ere long.* Therefore, as Christ lived a hidden life—that is, He was not known what He was, that so He might work our salvation, so let us be content to be hidden ones. . . . **THERE WILL BE A RESURRECTION OF CREDITS,** as well as of bodies. We'll have glory enough **BY-AND-BY.**<sup>1</sup>

In the cases of Sibbes himself, and Airay, and King, and Stock, and Torshell, and Bernard, and Marbury, and indeed nearly all, I have had to deplore the paucity of materials for anything like adequate Memoirs. But more than ever have I to do so in relation to THOMAS BROOKS. If a pun, that he himself would have relished, may be allowed, his memory has passed away like the 'summer brooks.' This is all the more regrettable, in that his books are vital and influential as at first—his name still a venerable and loved one to myriads. Only the other day we chanced upon a mission-volume that tells of strength and comfort gained from his words, away on the other side of that India which in his days was as dream-land, as wonder-land. I may as well give the pathetic little bit. Mrs Mason among the Karens writes: 'Two days passed when they came again, saying the money was all gone. At first I felt disposed to rebuke them, but turned to my closet for an hour, giving the time to prayer, *and to my dear little help-book "Precious Remedies against Satan's Devices."* In that time God taught me what to do, and strength was given for the day.'<sup>2</sup> Verily 'he, being dead, *yet speaketh.*'

Various explanations suggest themselves as to the absence of memorial of Brooks's outward-life.

(1.) It so happens that the 'Registers' of his University are singularly defective at the period of his attendance; so much so that even the sweet-natured Historian was moved to these severe censures: 'Hitherto we have given in the list of the yearly Commencers, but now must break off. Let Thomas Smith, University-Register, *bear the blame,*

<sup>1</sup> Works, Vol. I.; Memoir, pp. xxiii, xxiv.

<sup>2</sup> Civilizing Mountain Men, or Sketches of Mission Work among the Karens. By Mrs Mason, of Burmah. 1862. (Nisbet.)

who, about this year, entering into his office, *was so negligent* that, as one saith, *Cum fuit Academia a memoriâ, omnia tralidit oblivioni. I can hardly in-hold from inveighing on his memory, carelessness being dishonesty in public persons so entrusted.*<sup>1</sup>

(2.) He was excluded from the 'Worthies' of Fuller by his rule, that 'the living' were 'omitted.'<sup>2</sup> How often the reader sighs over like dismissal of other names as still 'surviving.'<sup>3</sup>

(3.) The 'Fire' of London destroyed the MSS. of Ashe, and various fellow-labourers who had collected for the Lives of the elder and later Puritans, including 'The Ejected' of 1662.<sup>4</sup> Beyond all question Thomas Brooks held an honoured place therein. Then again the same 'Fire,' destroying the different Churches in which Brooks officiated, destroyed with them all their Registers and Records. So that Newcourt and other authorities are blank in respect of dates, and almost everything else. Add to all this, his own singularly reticent and modest 'hiding' of self—his absolute indifference to fame, other than the love of those who might 'profit' by his writings: and he yearned for that, as the close of his 'Epistles Dedicatory' shew.

As it is, after having expended fully the *maximum* of labour and 'painfulness'—as the old Divines say,—in seeking to illumine the memory of this 'dead Saint,' I can only offer a *minimum* of result: and yet our little is relatively large to what has hitherto been known.

It is not ascertained in what city, town, or village Thomas Brooks was born: not even in what county. The very nativeness of his name has multiplied the difficulties of determining it. In 'this fair England' 'brooks' flash by meadow and woodland everywhere; and as familiar and frequent is his name.<sup>5</sup> Certain turns of expression, certain apparently local words, occurring in his volumes, have made us feel assured that in this County or in that we should discover his family: but lo! the phrase and word proved to be common to many: and our toil went for nothing, save morsels of fact about others, unexpectedly turning up. From his 'Will'—which we have discovered, and print for the first time—we fondly hoped to trace him to Berkshire: but again were disappointed, spite of complete and carefully preserved 'Registers,' and all courtesy and helpfulness from their custodiers. From a 'Memorial' again, of Lancashire 'Worthies,' by the saintly Oliver Heywood—un-

<sup>1</sup> Fuller's 'History of the University of Cambridge,' page 208.

<sup>2</sup> *Ibid.*, page 207.

<sup>3</sup> *Ibid.*, page 206.

<sup>4</sup> Brook, 'Lives of the Puritans,' vol. iii., *sub nominibus*.

<sup>5</sup> Mr Spurgeon plays on the name in his little volume of sentences from Brooks's writings, entitling it, 'Smooth Stones taken from Ancient Brooks. By the Rev. C. H. Spurgeon, of the Metropolitan Tabernacle. Being a Collection of Sentences, Illustrations, and Quaint Sayings, from the Works of that Renowned Puritan, Thomas Brooks.' (32mo, pp. xv. 296.)

published—which notices his death, in a little record that is useful, we half anticipated to be able to claim him for it; but all inquiries leave us in uncertainty.<sup>1</sup> Besides, the orthography of the name confuses: for just as there were among Divines a John Howes as well as a John Howe, a John Owens as well as a John Owen, a Thomas Adam as well as a Thomas Adams, even a John Milton as well as *the* John Milton, so our Thomas Brooks is sometimes met with—even early—as now Thomas Brooke, and now Thomas Brookes and Brook—the penultimate being his own spelling on the title-page of ‘Precious Remedies’ [2d ed. 1653] and ‘Unsearchable Riches’ [1657, 1st ed.], though in the ‘Epistles’ he adheres to Brooks. Little do your arm-chair-easy critics know of the honest work spent in furnishing such ‘Memoirs’—slight and unsatisfying though they be—as they magisterially discuss and dismiss with penurious thanks! Personally we have no complaint, much less complaint, to make: for our labours have been more than duly appreciated: but we feel constrained to remind those who may be tempted to regard a given ‘Life’ as insufficient, that in ninety-nine cases of a hundred what appears is as the one to the ninety-nine of anxious though fruitless inquiries.

The Manuscript ‘entry’ of Oliver Heywood referred to a short way back—and which will appear in its own place—gives his age at death as ‘72,’ but by a clerical blunder probably, writes 1678 for 1680, the actual year of his decease. If 1680 was intended, then his birth-year must have been 1608—John Milton’s also; if calculated from 1678, two years sooner, 1606. It seems likely that the former is the accurate date.

We are shut out from all insight into ancestry, parentage, and childhood, and ‘boy’ surroundings of our Worthy—whether he were of ‘*blue blood*’ descent, or of a ‘*godly*’ or worldly fatherhood and motherhood, whether ‘in populous city pent,’ or blown upon by the freshening influences of rural life. We do not know his ‘School,’ ‘Schoolmasters,’ or ‘Schoolmates.’ The whole ‘make’ of the man—as it is expressed in his Writings—warrants us in assuming that his ‘home’ was a ‘*church in the house,*’ and his training the grave, serious, yet not morose but blithesome one, of the Puritans. By his ‘17th’ year—at latest—the one University ‘date’ that survives through the heedlessness of that scion of the immortal Smiths rebuked by Fuller—he was at College, at ‘*Emmanuel,*’ Cambridge. This was *the* Puritan College *par excellence*: the illustrious Founder of it—Sir Walter Mildmay—having been flouted by Elizabeth for his ‘Puritan foundation.’<sup>2</sup> So that we

<sup>1</sup> For this we are indebted to the ever open stores of our good friend Joshua Wilson, Esq., of Nevil Park, Tunbridge Wells.

<sup>2</sup> Fuller tells the story pungently: ‘Coming to Court after he had founded his College, the Queen told him, “Sir Walter, I hear you have erected a Puritan foundation.” “No, Madam,” saith he; “far be from me to countenance anything contrary to your established laws; but I have set an acorn which, when it becomes an oak, God alone knows

can scarcely err in finding in this choice confirmation of Puritan-parentage. The entry is as follows :<sup>1</sup>

'Thomas Brooks : matriculated as *pensioner* of Emanuel, July 7th 1625.'

'PENSIONER' must not be misunderstood as indicating narrow circumstances, much less poverty. John Milton was entered as 'pensioner,' only a few months previously, at a sister-college. There were four grades, the 'greater pensioner,' the 'lesser pensioner,' 'sizar,' and 'scholar.' These distinctions designate differing rank. All the first three lived as now we are accustomed to say on the Continent, *en pension, id est*, paid for their board and education, and in this respect were distinct from the *scholars* properly so called, who belonged to the foundation. The 'greater pensioners' or 'fellow commoners' paid most. They were (as they still are) the sons of noble or 'gentle' families, and had the privilege of dining at the upper table in the common hall along with the fellows. The 'sizar,' on the other hand, were poorer students; they paid least; and, though receiving the same education with the others, held a lower rank and had inferior accommodation. Intermediate between the 'greater pensioners' and the 'sizar' were the 'lower pensioners;' and it was (as it is still) to this class that the bulk of the students in all the colleges at Cambridge belonged.<sup>2</sup> By 'pensioner' after Brooks's name we are no doubt to understand 'lesser pensioner;' so that, as with the scrivener-father of the bard of 'Paradise Lost,' his parents were in good circumstances. When we know that Jeremy Taylor entered as *pauper scholaris*, and Sibbes as a 'sizar,' it had needed no vindication had Master Thomas Brooks taken his position in either class; but the matter-of-fact is as stated, and it is but right to state it. He must have been well born, and born as a 'gentleman.'

Brooks, in 'entering' Emanuel College on July 7th 1625, as above,

what will be the fruit thereof." And the historian adds, 'Sure I am, at this day, it hath overshadowed all the University—more than a moiety of the present Masters of Colleges being bred therein.' As *before*, pp. 205, 206. For Full details on Sir Walter Mildmay, see Cooper's *Athenæ Cantabrigienses*, Vol. ii, pp. 51–55, 544. I cannot give this reference without paying a tribute of heartfelt regard to the just deceased senior author of this inestimable work, who, within a few days of his lamented death, dictated and even signed a letter bearing on my researches. Erudite, laborious, finely enthusiastic, ungrudging in communicating from his ample resources, all our Memoirs have been indebted to him. See finely touched estimate of him by Mr Mayor, reprinted from 'The Cambridge Papers of March 24. 1866,' in 'Notes and Queries,' March 31. 1866, pp. 253–54.

<sup>1</sup> Rev. J. E. B. Mayor, M.A., Librarian to the University of Cambridge, and the late Charles H. Cooper, Esq., to myself. Moreover, this one entry is all that the industry of Cole provides: Cole MSS. in British Museum, under 'Emanuel.'

<sup>2</sup> On all this cf. Masson's 'Life of Milton in Connection with the History of His Time,' particularly vol. i. pp. 88, 89. No one who seeks information on the period covered by the 'Life' of Milton, will fail to consult this treasure-house of materials.

had for Master that one of all the heads of Colleges, 'whose presence,' to quote the words of an unchallengeable authority—Professor David Masson—'was the most impressive.'<sup>1</sup> 'He was,' says Fuller—whose Churchism never for a moment hindered his generous recognition of worth and wit in whomsoever found—the greatest pupil-monger in England in man's memory, having sixteen fellow-commoners, most heirs to fair estates, admitted in one year at Queen's College. As William the Popular of Nassau was said to have won a subject from the King of Spain to his own party every time he put off his hat, so was it commonly said in the College, that every time when Master Preston plucked off his hat to Dr Davenant, the College master, he gained a chamber or study for one of his pupils.'<sup>2</sup> He was pre-eminently a Puritan in its grandest and—at the time—reproached sense. Chosen 'Master' of Emanuel in 1622, he carried most of his pupils with him from Queen's thither; and as its Head, kept up the reputation of that House as the most Puritanical in the University. His 'Life' belongs to History: it yet remains unwritten, as, shame to Cambridge, his priceless Works remain to this day uncollected and inedited.<sup>3</sup> It was no common advantage to our student to have been placed under such a 'Master'; and his margin-references to 'Dr Preston,' and the same to 'Dr Sibbes,' together with occasional 'sayings' of the latter not met with elsewhere, assure us that he sat reverently at their feet.<sup>4</sup> His fellow-students at 'Emanuel'—assuming that he 'proceeded' through the ordinary *curriculum* of study—included Thomas Shepard, and John Cotton, and Thomas Hooker—afterwards the famous trio of New England 'Divines,' and spiritually the founders and fathers of Massachusetts. To the same College, earlier and later, belonged the holy Bedell, the many-sided Joseph Hall, the large-thoughted Ralph Cudworth, and these still lustrous Puritan 'Worthlies'—Samuel Croke, John Yates, John Stoughton, Ezekiel Culverwell, Stephen Marshall, Samuel Hudson, Nathanael Ward.<sup>5</sup> Elsewhere we have sketched his contemporaries in the University. Beginning with that name which overshadows all the rest—John Milton—the roll ends with Waller and Randolph.<sup>6</sup>

From the reasons assigned, it is our hap and mishap not to be able to

<sup>1</sup> Masson as before, p. 93.

<sup>2</sup> Fuller's Worthies: Northamptonshire; and Church History, *sub anno*, 1628; and also (from Masson as *supra*): Wood's Fasti, i. 333: Neal's History of the Puritans, ii. 193, *et seq.* Fuller was himself a student of Queen's before Preston had left it for Emanuel. On the whole position and subject of the Puritans, see that invaluable trans-Atlantic contribution to history, 'The Puritans: or the Church, Court, and Parliament of England, during the reigns of Edward VI. and Queen Elizabeth. By Samuel Hopkins. 3 vols. 8vo. (Boston, 1859-61). <sup>3</sup> See our Memoir of Sibbes, vol. ii. pp. 51, 52, *et alibi*.

<sup>4</sup> See our Index, *sub nominibus*, for these references.

<sup>5</sup> Cf. Brook's 'Lives of the Puritans,' *sub nominibus*; also Dr Sprague's 'Annals' of the American Pulpit, *ditto*.

<sup>6</sup> See our Memoir of Sibbes as before, pp. 52, 53, *et alibi*.

trace the 'progress' of Brooks. In all likelihood, he 'proceeded' from degree to degree, although in common with other of the Puritans, he places none on his title-pages, preferring the nobler designation, 'Preacher of the Gospel,' or 'Preacher of the Word.' Of his entire University course we have an incidental notice in one of those rare snatches of autobiography which occur in his writings. It occurs in a tractate, of which more anon, and runs thus: 'For a close of this branch. . . . I shall only say this: being compelled thereunto by some—that I do believe that I have spent more money at the University, and in helps to learning, than several of these petitioners are worth, though haply I have not been such a proficient as those that have spent less.' He adds: 'I am a lover of the tongues, and do by daily experience find, that knowledge in the original tongues is no small help for the understanding of Scripture,' &c.<sup>1</sup>

When Brooks left the University we cannot tell. The periods of residence and attendance varied; some being shorter and others longer. If he remained, as Sibbes and Gouge his contemporaries did, from nine to twelve years, adding the former to 1625, we are advanced to 1634; by the latter to 1637. He must have been 'licensed' or 'ordained' as a 'Preacher of the Gospel' by 1640 at latest. For in the tractate already quoted ['Cases Considered and Resolved'], which is dated 1653, he says, 'I am compelled to tell you that I have, by the gracious assistance of God, preached publicly, the Gospel, *above these thirteen years*; and the greatest part of those years I have spent in preaching the word in London, where God hath given me many precious seals of my ministry, which are now my comfort, and in the day of Christ will be my crown.'<sup>2</sup> At this time, too, he must have been involved in many labours; for in his 'Epistle' to 'the conscientious reader,' he thus appeals in regard to 'errata.' 'I desire that thou wouldst cast a mantle of love over the mistakes of the Printer, I having no opportunity to wait on the press, *by reason of my many engagements other ways*.'<sup>3</sup> How one wishes that the good man had had a little more communicative egotism, and confided to us when and where, before coming to London, and in London, he had 'preached the Word!' By 1648 he was Preacher of the Gospel at Thomas Apostles, London: such being his designation in the title-page of his first publication, viz., his Sermon, entitled 'The Glorious Day of the Saints' Appearance, calling for a glorious conversation from all Believers,' which was 'delivered . . . . at the interment of the corpse of that renowned Commander, Colonel Thomas Rainsborough, who was treacherously murdered at Doncaster, October 29. 1648, and honourably interred the 14th of November following, in the Chapel at Wapping, near London.' This 'Sermon' is

<sup>1</sup> 'Cases Considered and Resolved,' given *in extenso* in Appendix A to this Introduction.

<sup>2</sup> As before, page 8, 'a short Preamble.'

<sup>3</sup> *Ibid.*, page 6.

on various accounts important and interesting biographically. It furnishes certain facts which must be brought together. First of all, he must by this time have won a commanding position, to have been appointed the 'Preacher' on so public and sorrowful an occasion. The honour came most unexpectedly, as was the giving of the Sermon to the public unintended by himself. On these two points in his 'Epistle' he thus speaks: 'When I preached upon the subject of the saints' glorious appearance at the last, He that knows all hearts and thoughts, knows that I had not the least thought to put it to press. And that, partly, because the meditations following were not the meditations of a week, no, nor of two days, but of some few hours: I having but short warning to provide; and other things falling in within the compass of that short time that did divert my thoughts some other ways. But mainly because of that little, little worth that is in it.' Then he continues: 'And yet, Right Honourable, *the intentions of some to put it to the press in case I would not consent to have it printed*—by which means truth and myself might have been co-partners in suffering—and the strong importunity of many precious souls, hath borne me down and subdued me to them.'<sup>1</sup> Again: It is dedicated to the 'Right Honourable Thomas, Lord Fairfax, Lord General of all the Parliament's Forces in England,' as to a friend and familiar, to whom it is his pride to 'testify,' not only to himself, 'but to all the world,' his 'thankful remembrance and due acknowledgment' of his Lordship's 'undeserved respect' towards him.'<sup>2</sup> In an age of venal flattery, the 'Epistles Dedicatory' of Brooks are throughout simple, plain-spoken, searching, direct as an old Hebrew prophet's 'burden:' hence this language certainly meant what it said. But specially one allusion is at once a key to other personal references scattered up and down his writings, and an explanation of how the years preceding 1640, as above, were occupied. Near the close of the Sermon,—and it is characteristic of the man, that only about a single page is devoted to Rainsborough himself,—he reveals 'service' with the lamented Commander. 'As for this thrice-honoured champion now in the dust: for his enjoyment of God, *from my own experience, being with him both at sea and land*, I have abundance of sweetness and satisfaction in my own spirit, which to me exceedingly sweetens so great a loss.'<sup>3</sup> I have said that this 'testimony' furnishes a key to other references. I allude to incidental intimations of his having been abroad. Thus, in the 'Epistle Dedicatory' to his 'Precious Remedies,' as one of the reasons for its publication he gives this: 'I have many precious friends *in several countries*, who are not a little desirous that my pen may reach them, now my voice cannot. *I have formerly been*, by the help of the mighty God of Jacob, *a weak instrument of good to them*, and cannot but hope and believe that the Lord

<sup>1</sup> Page 12.<sup>2</sup> Page 1.<sup>3</sup> Page 22.



will also bless those labours to them : they being in part the fruit of their desires and prayers, &c.<sup>1</sup> Again : In his ‘Unsearchable Riches,’ he thus bars one of his many fearless rebukes : ‘If you do not give them [ministers of the Gospel] honourable countenance, Jews and Turks, Papists and Pagans, will in the great day of account rise up against you and condemn you. *I could say much of what I have observed in other nations and countries* concerning this thing ; but I forbear. Should I speak *what I have seen*, many professors [professing Christians] might well blush.’<sup>2</sup> Once more : ‘In the ‘Epistle Dedicatory’ to his ‘Heaven on Earth,’ there occur these personal reminiscences, tantalizing by their very suggestiveness : ‘*I have observed* in some terrible storms *I have been in*, that the mariners’ and the passengers’ want of assurance, and of those other pearls of price that in this Treatise are presented to public view, hath caused their countenance to change,’ &c. Then the ‘Epistle’ itself is addressed to ‘The Right Honourable the Generals of the Fleets of the Commonwealth of England, and to those gallant Worthies (*my much honoured friends*), who, with the noble generals, have deeply jeopardized their lives unto many deaths, out of love to their country’s good, and out of respect to the interest of Christ and the faithful people of this Commonwealth ;’ and of these,—besides the parenthesis italicized in the foregoing,—he assigns as one reason for so ‘tendering’ his volume to them. ‘Because you are my friends, and that cordial love and friendship which I have found from you hath stamped in my affections a very high valuation of you.’ Once more : a little further on, he says, ‘I have been some years at Sea, and through grace I can say that I would not exchange my Sea experiences for England’s riches. I am not altogether ignorant of the troubles, trials, temptations, dangers, and deaths, that do attend you.’ In a margin-note at the close he adds, ‘Had I a purse suitable to my heart, not a poor, godly soldier or sailor in England, who carries his life in one hand, but should have one of these books in the other.’<sup>3</sup> Further : In his ‘London’s Lamentations,’ speaking of the wind, he observes : ‘In some places of the world—where I have been—the motions of the wind are steady and constant, which mariners call their trade-wind.’<sup>4</sup> Besides these notices in his writings, by his ‘Will,’ which will be found in its own place, he leaves a ‘legacy’ to ‘*Vice-Admiral Goodson’s* eldest daughter’s son, that she had by her husband Captain Magger.’

Combining these various personal allusions,—which have hitherto been utterly overlooked,—it is plain that Brooks for ‘some years’ was ‘at sea.’ The question is, in what capacity ? A consideration of the *facts* in the

<sup>1</sup> Our reprint, page 5.

<sup>2</sup> 1657, 1st edition, page 320.

<sup>3</sup> 2d edition, 1657, pp. 1, 4, 6, 27.

<sup>4</sup> Part II, page 21.

career of the two 'Commanders' named, viz., Colonel Rainsborough and Vice-admiral Goodson, with, by implication, a Captain Magger, lead me to the conclusion that he must have acted as 'chaplain,' both 'at Sea,' and 'on Land,' that is, in the Fleet and with the Army—alternating as the Commanders were then wont to do with the one and the other. My reasons are these, in brief: Colonel Rainsborough, with whom Brooks informs us he was 'at Sea and on Land,' is traceable on both by help of the 'State Papers.' He was the son of that William Rainsborough of the Navy, who was 'Captain' of the 'Marhonour' in 1635: of the 'Triumph' in the Fleet of the Earl of Northumberland in 1636: 'admiral' of the Parliamentary Fleet which revolted in 1648, when the sailors seized their admiral and quietly put him ashore: and who survived the Restoration, and was imprisoned by Charles II. In all probability his son the 'Colonel' served under his father in the Navy; and the years 1635, and 1636 on to 1639-40, thus correspond with the unaccounted for period of Brooks's life. Then with reference to Brooks having also been 'with him on the Land,' our 'Colonel' is found on shore at the siege of Bristol, the surrender of Woodstock, the capture of Berkeley Castle, and elsewhere throughout the Civil War, until his 'death,' of which below.<sup>1</sup> Of Vice-admiral Goodson, very little remains; but as Captain William Goodson, he was commander and vice-admiral at Jamaica from 1655 to 1657, and received on 9th January 1658 an order for £500 from the Council of State, as a gratuity for his extraordinary services and expenses.<sup>2</sup> During these years, 1655-1658, Brooks could not be with Goodson; but he may have been in earlier years. It is a pity we have not fuller memoirs of those gallant sailor-soldiers and soldier-sailors, who emulated the brave deeds of Blake, and whose services on Sea and Land bear equally the impress of genius and devotion. I am not without hope that in the progress of the 'Calendars' of the Papers in our National Archives, light may yet

<sup>1</sup> I must here acknowledge the very great trouble taken by John Bruce, Esq., of London toward aiding my researches into this matter. It is to this not less willing than able gentleman I stand indebted for nearly all above data. Of Colonel Rainsborough's 'death'—celebrated by Brooks—it may be said that it was one of the saddest incidents of our Civil War. It occurred on the 29th October 1648. He had been sent by Cromwell to lay siege to Pontefract, and was lying at Doncaster on his way thither. A party of the Garrison, disguised as Parliament soldiers, entered Doncaster, deceived Rainsborough's men into the belief that they belonged to the Cromwellian army, penetrated into an inn where Rainsborough was lying, captured him in his bed, and on his making some resistance to being carried off, ran him through with their swords, and left him dead on the streets. The dastardly and bloody story is told as if it had been a gallant achievement, by Clarendon (Hist. Rebell., Book xi.), and as 'a murder or very questionable kind of homicide,' by Carlyle (Cromwell, iii. 420.) Brooks's Sermon will be given in Vol. VI.; and there further details may be looked for, including singular inedited broadsides issued on the day of the Funeral.

<sup>2</sup> 'Colonial Calendar,' 1574-1660, p. 462, and Mr Bruce to myself.

be shed on this altogether unrecognised portion of our Worthy's story. The dates and facts alike of the Rainsborough heroes accord with his allusions to what he had seen.

By 1648, Brooks—as we have found—was ‘Preacher of the Gospel’ at ‘Thomas Apostles,’ London. In the same year, ‘26th December,’ and on the title-page of his second publication, viz., his first Sermon before the House of Commons, entitled, ‘God’s Delight in the Progress of the Upright, especially in Magistrates’ Uprightness and constancy in ways of justice and righteousness in these Apostatizing Times, notwithstanding all discouragements, oppositions,’ &c., he is still designated ‘Preacher of the Gospel at Thomas Apostles;’ so also, but in wording that reminds us of Richard Baxter’s and other old title-pages, in his second sermon, of ‘8th October 1650,’ viz., his ‘Hypocrites Discovered,’ in celebration of Cromwell’s ‘crowning victory’ at Dunbar. He is therein described as ‘Thomas Brooks, a weak and unworthy Teacher of the Gospel at Thomas Apostles, London.’

Of this first known ‘benefice’ or Church of Brooks, much curious antiquarian lore will be found in Newcourt’s ‘*Repertorium Ecclesiasticum Parochiale Londinense*’ (2 vols. folio, 1708); and thither our readers are referred.<sup>1</sup> But ‘the Fire’ of 1666 destroyed the whole Registers, and no trace of our Puritan Rector remains, save that by the courtesy of the present Incumbent of the united Parish, within whose bounds it stood, I learn a ‘Mr Brooks’ resided in one of the ‘houses which belonged to the Church.’<sup>2</sup> As there was a ‘parsonage-house’ before the Fire, this was probably our Brooks.<sup>3</sup>

We cannot be far amiss in concluding that it was most probably to the impression made by his sermon for Rainsborough that Brooks owed his appointment to ‘preach’ before Parliament. The former sermon was delivered on ‘November 14. 1648,’ the latter in the succeeding month, ‘December 26th.’

By 1652–53 Brooks had been transferred from ‘Thomas Apostles’ to ‘Margaret’s, Fish-street hill.’ In his ‘Precious Remedies’ and in his ‘Cases Considered and Resolved,’ the title-pages (of 1652–53) designate him ‘a willing Servant unto God, and the faith of his people, in the glorious Gospel of Christ at Margaret’s, Fish-street hill,’ and so through all his Writings up to 1662. It was not without opposition that our Worthy passed into this higher and wider sphere. The whole trying story is given by Brooks himself in the pamphlet already more than once quoted. It is printed *in extenso* in our Appendix to this our Memoir.<sup>4</sup> To it, therefore, all are referred. It is an invaluable

<sup>1</sup> See Vol. i. pp. 549–551.

<sup>2</sup> Rev. L. B. White, M.A., *penes me*. May 27. 1861.

<sup>3</sup> Newcourt as before, page 551.

<sup>4</sup> See A; this tractate is exceedingly rare, and seems to have been unknown to previous writers, even to Calamy and Palmer. Hence the blunders corrected below.

contribution to his Biography and has many characteristic touches. It lies on the surface that the gist of the entire opposition lay in the Puritan-Rector's refusal—stern and fearless as that of Ambrose and John Calvin—to administer 'Baptism' and the 'Lord's Supper' to those palpably 'unworthy,'—a controversy which has a singular literature of its own from Brooks's treatise to the folio of William Morice, Esq., of Devon (1660), and the well-nigh innumerable polemics of Collinges, and Blake, and Drake, and Humphrey, and Saunders, and 'Tilenus before the Triers;' until in the next century it culminated in the 'dismissal' of Jonathan Edwards of America. Brooks's 'Cases Considered' did its work, and he kept his position. The 'Parish' of 'St Margaret's, Fish-street-hill,' was a populous and a 'burdensome' one. Full details will be found in Newcourt, but no memorial of Brooks.<sup>1</sup> The Church is memorable, as having been the spot 'where that fatal Fire first began that turned London into a ruinous heap.'<sup>2</sup>

What kind of 'preaching' the Parishioners got from their Pastor, his books attest. From 1652 onward these followed each other in rapid succession and with unflagging success. There was his 'Precious Remedies' in 1652; his 'Epistles' or 'Approbations' to Everard's 'Gospel-Treasury Opened,' and to the 'Works' of Dr Thomas Taylor, 1653; 'Heaven on Earth' in 1654; his 'Unsearchable Riches,' 'Apples of Gold,' and 'String of Pearls,' in 1657; his 'Epistle' to John Durant's '*Altum Silentium*,' in 1659; his 'Mute Christian' and 'Believer's Last Day his best Day,' 1660. In the last year—1660—his name stands beside that of THOMAS GOODWIN in the 'Renunciation and Declaration of the Ministers of Congregational Churches, and Public Preachers, of the same judgment, living in and about the city of London: against the late horrid insurrection and rebellion acted in the said City' (1661, 4to). In the same year also—1660—he preached the 'Sermons' that compose his 'Ark for all God's Noahs,' in the Church of St Olave's, Bread-street—Milton's street—where, as from the Epistle we learn, 'God blessed them then to those Christians that attended on his ministry.' Newcourt makes no mention of a St Olave's in 'Bread-street,' but probably it is intended by 'St Olave's, *Hart-street*.' Daniel Mills was the 'Rector,' who would cordially welcome Brooks as a 'Lecturer' to his

<sup>1</sup> Newcourt R. E. as before vol. i, pp. 405-407. Here under date '28th Sept. 1640' is entered 'Rob. Pory S. T. B.' as 'Rector,' '*mort. ult. Rectoris*;' then under date 18th August 1660, 'per resig. Pory, George Smalwood, A.M.:' and under 17th October 1662, 'per cess. Smalwood, Dav. Barton,' who, Newcourt adds, 'I suppose continued Rector here till his Church was burnt down in 1666.' Pory was no doubt the fellow-student and companion of Milton, and Newcourt may be accurate in regard to him; but Smalwood must have held some subordinate post, as it was on Brooks's 'Ejection' or Resignation, not Smalwood's, this Barton succeeded. Newcourt in his High-Churchliness does not recognise Brooks at all; and here, as elsewhere, supplies from unnamed sources those whom he chooses to regard as the 'rightful' occupants. See our note <sup>4</sup> p. xxxiii. <sup>2</sup> See B.

Church.<sup>1</sup> When, in 1662, he published his 'Ark for all God's Noahs in a gloomy stormy day,' he had to describe himself on its title-page as '*late* Preacher of the Gospel at Margaret's near Fish-street, and *still* Preacher of the Word in London, and Pastor of a Congregation there.' The little word '*late*,' and the other '*still*,' mark two events: the former, the 'Ejection' of 1662; the latter, that while, with the illustrious 'two thousand' he had resigned 'St Margaret's' for 'conscience' sake, he nevertheless did not and could not lay down his commission as a 'minister of the Gospel' and Servant of Christ. It needeth not that I tell the pathetic and heroic story of '*Black*' St Bartholomew's Day. It is as imperishable as is the fame of 'this England.' I simply say, that of the many noble and true men who all over the land stood faithful to their convictions, none was nobler, none worthier than the 'ejected' Rector of 'St Margaret's.' The closing portion of his 'Farewell Sermon,' and it has not a single bitter or controversial word, appears in all the 'Collections' of the 'Ejected' 'Farewell Sermons.' We give it in the Appendix to this our Memoir.<sup>2</sup> The 'Epistles' or 'Approbations' also, which appeared previous to 1662, follow the 'Farewell Sermon' there.<sup>3</sup> They may be compared with those of Sibbes. They pay worthy tribute to the worthy.

He had not himself alone to consider when he went out from 'St Margaret's.' He had married, probably many years before—though the date is not known—a daughter of the excellent John Burgess.<sup>4</sup> It

<sup>1</sup> [Cf. Newcourt R. E. as before, vol. i. pp. 510–512.]      <sup>2</sup> See B.      <sup>3</sup> See C.

<sup>4</sup> Calamy's 'Account,' p. 27; Continuation, pp. 28, 288. Calamy's 'Account' of Brooks lacks his usual carefulness. He describes 'St Margaret's, Fish-street hill' as 'St Mary Magdalen, Fish-street,' thus misreading 'St Mary' for 'St Magnus,' and also, if intending *it*, employing a name it did *not* bear until after the Fire in 1666, when being united thereto, the one name, 'St Magnus,' embraced both (Newcourt, as *supra*, p. 406). He has hereby misled Palmer (Nonc. Memorial, vol. i. p. 150), who enters Brooks as 'ejected from 'St Mary, Fish-street.' Further, Calamy had never seen 'Cases Considered and Resolved,' else he would not have made the following statements: 'About 1651 [1652–3] he was chosen by the majority of the Parishioners of St Mary Magdalen, Fish Street [*i. e.* St Margaret's] to be their minister; and he gathering a Church there in the congregational way, the rest of the Parish preferred a Petition against him to the Committee of ministers, and he published a Defence against their charges.' The 'Defence' in question is his 'Cases Considered and Resolved' (printed in our Appendix, A), and thereby it will be seen that it was not at all for the reason alleged he was opposed; and we have also shewn *above* that he prevailed and entered on possession of the Parish. His Church in the 'congregational way' was not 'commenced' for fully ten years subsequent, *viz.* on the 'Ejection' of 1662, as told onward by us. The title-pages of Brooks's books issued from 1652 to 1662 attest that he was the 'clergyman' of St Margaret's up to 1662, and his subsequent title-pages similarly assert him to have been '*late*' or '*formerly*' thereof. Thus are Newcourt and Calamy alike, corrected and disproved. It is possible that while 'minister' of 'Margarets,' Brooks, in common with other of his brethren, had also a more select auditory elsewhere, to whom he held the office of 'pastor:' but we have no lights on the subject. Be this as it may, the 'Defence' had nothing to do with a church in the 'congregational way,' as Calamy affirms.

does not appear whether he had any family; but his wife—whose name was Martha—was indeed a ‘help-meeet,’—a woman of high-toned yet meekly tender *principle*, and all but the idol of her husband. She died in 1676, and her Funeral Sermon was preached by (probably) Dr John Collinges, of Norwich. Some extracts are added in our Appendix, from ‘notes’ which were no doubt furnished by Brooks himself.<sup>1</sup>

Thus self-placed, because conscience-placed, among the ‘Ejected’ of 1662, Brooks nevertheless remaining a Christ-anointed ‘Preacher of the Gospel,’ quietly continued his ministry within his Parish. Evidently, multitudes clave to their beloved and honoured Pastor, for to the praise of the laity be it said, the very life-blood of the different ‘Churches’ vacated by the ‘two thousand’ flowed into the humbler ‘chapels’ and ‘conventicles’ of the enforced Nonconformists. Brooks’s ‘chapel’ occupied a site near his old Church in Fish-street, called the ‘Pavement,’ Moorfields. The only memorial that remains of it is preserved in certain MSS. in the custody of the Williams Library, London—drawn up by a Rev. Josiah Thompson—but it consists of a mere blundering transcript of Calamy’s blunders.<sup>2</sup> He gives Brooks as the founder of the congregation, but dates it from 1660 or the Restoration, which is disproved by his preaching his ‘Farewell Sermon’ in St Margaret’s in 1662.<sup>3</sup> Here our ‘Confessor,’ now growing old, continued his pristine unmistakable, intense, powerful, and ‘savoury’ exhibition of Christ and ‘The Gospel;’ and as in brighter days, he issued volume upon volume, which bore the same characteristics and met with the same welcome as ‘of old.’ For proof, in his address to the ‘Reader’ prefixed to his ‘Privy Key of Heaven’ (1665), he was able to say gratefully, as one of the reasons for again publishing, ‘That favour, that good acceptance and fair quarter, that my other poor labours have found, not only in this Nation but in other countries also, hath put me upon putting pen to paper once more.’<sup>4</sup> Even in the year of sore trial—1662—he could say, ‘My former poor labours and endeavours have been acceptable to some of all ranks and degrees, and they have been blest to some of all ranks and degrees; and I have been encouraged, whetted, and stirred up by some on all hands, once more to cast

<sup>1</sup> See D.

<sup>2</sup> See foot-note *supra* <sup>1</sup> p. xxxiii.

<sup>3</sup> The Thompson MSS. give details of the after-history of Brooks’s congregation. Reeve continued only a few years: the ‘rage’ against Nonconformists flung him into Newgate with many others of the ‘godly;’ he died in 1686, never having recovered from the effects of his unrighteous imprisonment. He was succeeded in 1686 by Richard Taylor, who died in 1717; Mr Hall followed in 1718, and died in 1762; and he again was succeeded by Dr John Conder, grandfather, I believe, of the amiable poet Josiah Conder. Other particulars may be gleaned, but these must suffice: except perhaps this small bit of fact, viz., that the Rev. James Spong of London, whose congregation claims to represent Brooks—has in his possession the Communion ‘flagons’ or cups, bearing an inscription to the effect that they were a gift to the church of Mr Thomas Brooks.’

<sup>4</sup> See *ante*.

in my net, and now I have done it.'<sup>1</sup> Thus was it unto the end: for in 1675, in the 'Epistle Dedicatory' to the 'Golden Key,' he uses much the same language: 'I must confess that that general acceptance that my former labours have found, both in the Nation and in foreign parts; and that singular blessing that has attended them from on high, hath been none of the least encouragements to me once more to cast in my mite into the common treasury.'<sup>2</sup> His 'Crown and Glory of Christianity,' a large massive quarto, appeared also in 1662; his 'Privy Key of Heaven,' and 'A Heavenly Cordial for the Plague,' in 1665; his 'Cabinet of Jewels,' in 1669; his 'London's Lamentations,' in 1670; and his 'Golden Key' and his 'Paradise Opened,' in 1676. He was ever 'about his Father's business;' his life a consecrated and burning, almost flaming one. Little casual references in 'Epistles Dedicatory' and otherwise, intimate engagements elsewhere, and 'absences' from 'the press' so as to be unable to correct errata. And so the Christ-like man went 'in and out,' a 'workman' needing not 'to be ashamed.' Through all the terrible 'Plague' year, which Defoe has made immortal he was at his post, winning thereby a golden word in the *Reliquiæ Baxterianæ*. After the equally appalling 'Fire,' he stood forth like another Ezekiel in his terrors, and yet soft as Jeremiah in his expostulations with the still careless, rejecting, neglecting. As he grew old he mellowed tenderly and winningly. He had 'troops of friends.' The 'Epistles Dedicatory' and incidental notices inform us of intimate fellowship with the foremost names of the period for worth and benevolence. Many made him their Almoner of 'monies,' especially during the dread '1662' and '1666.' His own circumstances placed him in comfort and ease.

Our Story of this venerable Puritan is well-nigh told. Behind the activities of his more public life there was a second marriage, as it would appear, about 1677-78. In his 'Will' he lovingly speaks of her as his 'dear and honoured wife whom God hath made all relations to meet in one.' Her name was Cartwright. Theirs was a brief union; she spring-young, he winter-old. He drew up his 'Last Testament' on March 20., 1680. It is a very characteristic document, repeating before-published quaint words.<sup>3</sup> It will be found in our Appendix. He died a little afterwards, viz. on September 27., aged 72.<sup>4</sup> John Reeve, his particular acquaintance and companion in sufferings, for conscience' sake, preached his 'Funeral Sermon.' It was published; and thus he sums up the character of the fine old man and 'faithful minister' of Jesus Christ:—

'Now, to close up, in commemoration of our dear friend deceased, who lived so desired, and died so lamented, I shall modestly and truly

<sup>1</sup> Ep. Dedy. to 'Crown of Glory,' pages 6, 7.

<sup>2</sup> Page 2.

<sup>3</sup> See this Volume, page 455, *et alibi*.

<sup>4</sup> See E.

offer some remarks about his personal and ministerial endowments to your view.

‘First, For his personal endowments, he was certainly,

‘1. *A person of a very sweet nature and temper* : so affable, and courteous, and cheerful, that he gained upon all that conversed with him ; and if any taxed him with any pride or moroseness, or distastefulness in his carriage, it must be only such as did not know him. He had so winning a way with him, he might bid himself welcome into whatsoever house he entered. Pride and moroseness are bad qualities for a man of his employ, and make men afraid of the ways of God, for fear they should never enjoy a good day after.

‘2. *A person of a very great gravity* : and could carry a majesty in his face when there was occasion, and make the least guilt tremble in his presence with his very countenance. I never knew a man better loved, nor more dreaded. God had given him such a spirit with power, that his very frowns were darts, and his reproofs sharper than swords. He would not contemn familiarity, but hated that familiarity that bred contempt.

‘3. *A person of a very large charity*. He had large bowels, and a large heart ; a great dexterity in the opening of the bowels of others, as well as his own, to works of mercy, that I think I may say there is not a Church in England that hath more often and more liberal contributions for poor ministers and other poor Christians than this is, according to the proportion of their abilities.

‘4. *A person of a wonderful patience*. Notwithstanding the many weaknesses and infirmities, which for a long time have been continually, without ceasing as it were, trying their skill to pull down his frail body to the dust, and at last effected it, yet I never heard an impatient word drop from him. When I came to visit him, and asked him, ‘How do you, Sir?’ he answered, ‘Pretty well : I bless God I am well, I am contented with the will of my Father : my Father’s will and mine is but one will.’ It made me often think of that Isaiah xxxiii. 24, ‘The inhabitant shall not say, I am sick : the people that dwell therein shall be forgiven their iniquity.’ Sense of pardon took away sense of sickness.

‘5. *A person of a very strong faith in the promises of both worlds* : and he could not be otherwise, being such a continual student in the Covenant. He feared nothing of himself or others, knowing the promise and oath of God would stand firm, and the Head of the Church would see to the safety of all his members, here and hereafter. Secondly, For his ministerial endowments, he was

‘1. *An experienced minister*. From the heart to the heart ; from the conscience to the conscience. He had a body of Divinity in his head, and the power of it upon his heart.



‘2. *A laborious minister*: as his works in press and pulpit are undeniable witness of. To preach so often, and print so much, and yet not satisfied till he could imprint also his works upon the hearts of his people; which is the best way of printing that I know, and the greatest task of a minister of Christ.

‘3. *He was a minister who delighted in his work*. It was his meat and drink to labour in that great work, insomuch that under his weakness he would be often preaching of little sermons—as he called them—to those that came to visit him, even when by reason of his distemper they were very hardly able to understand them.

‘4. *He was a successful minister*: the instrument in the hand of God for the conversion of many souls about this City and elsewhere.

‘5. *And now he is at rest*. And though he is gone, he is not lost; he is yet useful to the Church of God, and being dead he yet speaks by his example and writings, which were very profitable and spiritual.’

This modest, unexaggerated, heart-full portraiture is worthy of the man as the man was, with emphasis, worthy of it. It were to blur the sharp, nice lines to add of our own fainter and distant words. We deem them fitting close to our Memoir.

A single other sentence. There is no accredited portrait of Brooks. Granger mentions one as being on the title-page of his ‘Unsearchable Riches,’ but we have the whole of the editions, and there is no portrait whatever. Doubtless the Historian mis-remembered and was thinking of the small unsatisfactory miniature prefixed, along with numerous others, to some of the collections of the ‘Farewell Sermons.’ And so we introduce our Worthy and his Books: one who, while living, as ‘ever under the great Task-master’s eye,’ wore in all simpleness and truth,

‘The grand old name of gentleman,  
Defamed by every charlatan,  
And soiled with all ignoble use.’—[*In Memoriam*, c. x.]

ALEXANDER B. GROSART.

## APPENDIX TO MEMOIR.

A.—Controversy on appointment to St Margaret's, Fish Street: See *ante*, pages xxxi, xxxiv, *et alibi*.

## C A S E S

*C O N S I D E R E D* and *R E S O L V E D*.

## W H E R E I N

All the tender godly conscientious Ministers in *England* (Whether for a Congregationall, or a Presbyteriall way) are concerned.

## O R

*Pills to Purge Malignants.*

And all prophane, ignorant, and scandalous persons. (But more particularly Calculated for the Meridian of *Margarets* Fishstreet-hill) from those gross conceits that they have of their Children's right to Baptisme; and of their owne right to the Supper of the Lord, &c.

## A L S O

Good Councell to bad men. Or friendly advise (in severall particulars) to unfriendly Neighbours.

By THOMAS BROOKS, a willing Servant unto God, and the Faith of his People, in the glorious Gospel of Christ, at *Margarets* Fishstreet-hill.

*Mallet ruere cum Christo, quam regnare cum Cesare.* Luther.  
*Si veritas est causa discordie mori possum tacere non possum.*  
Jerome.

## L O N D O N :

Printed by *M. Simmons*, for *John Hancock* and are to be sold at the first Shop in *Popes-Head-Alley*, next to *Cornhill* 1653.

## TO THE CONSCIENTIOUS READER.

THE world is full of books; and of how many may it be said, that they do but proclaim the vanity of the writer, and procure weariness, if not vexation, to the reader, in this knowing and censorious age! What I have written is out of faithfulness to Christ, and love to souls. If my pains shall prove advantageous for the internal and eternal good of any poor souls, I shall count it reward enough. I doubt not but those that are spiritual will find something of the Spirit in what follows, and for that cause will relish and love it, though others may therefore stand at the greater distance from it. Surely, where truth comes, the children of truth will entertain it, and ask nobody leave. In these days, they that have least right to ordinances do make the greatest noise in crying out for ordinances. God's ordinances are choice pearls, and yet too often cast before swine, which, doubtless, hath provoked the Lord to shed the blood of many among us who have un-

worthily drunk the blood of his Son, and trampled it under their feet as an unholy thing, Heb. x. 29. Though my candle be but little, yet I must not hide it under a bushel. Though I have but one talent, yet I must not hide it in a napkin. I hope thou hast that anointing of the Spirit that will teach thee not to reject the fruit for the tree's sake; nor so much to mind the man as the matter. But, lest I should hold thee too long in the porch, I will briefly acquaint thee with the reasons that have induced me to present to the world what follows; and so draw to a close.

The reasons are these :

*First*, That the honour, truth, and ways of Christ, which I hope are dearer to me than my life, and which are struck at through my sides, may be vindicated, 1 Sam. ii. 30.

*Secondly*, That the mouth of iniquity, or, which is all one, that the foul mouths of profane, ignorant, malignant, and scandalous persons, may be effectually stopped, Ps. cvii. 42; Titus i. 11; Ps. lxxiii. 11.

*Thirdly*, That the honest, just, and righteous proceedings of the Honourable Committee may be manifested, and not smothered by the false reports of any profane, malignant spirits that were present, who are apt and ready enough to call good evil, and evil good, light darkness, and darkness light, &c., Isa. v. 20.

*Fourthly*, That the importunate desires of several ministers and Christians may be satisfied, especially those to whom I preach, &c.

*Fifthly*, That my ministry and good name, which should be dearer to me than my life, may be vindicated, 2 Cor. x. 33. \* 'A good name is rather to be chosen than great riches, and loving favour rather than silver and gold,' Prov. xxii. 1. 'A good name is better than precious ointment,' saith Solomon, Eccles. vii. 1. The initial letter (ט) of the Hebrew word (טוב, *tob*) that in this text is rendered good, is bigger than ordinary, to shew the more than ordinary excellency of a good name amongst men. The moralists say of fame, or of a man's good name, *Omnia si perdas, famam servare memento; qua semel amissa postea nullus eris, i. e.* Whatsoever commodity you lose, be sure yet to preserve that jewel of a good name.<sup>1</sup> But if any shall delight to blot and blur my name, that their own may shine the brighter, I shall desire them frequently to remember a sweet saying of Austin: *Quisquis volens detrahit fumæ mee, nolens addit mercedi mee*, He that willingly takes from my good name, unwillingly adds to my reward, Mat. v. 11, 12. The remembrance of this, and the bird in the bosom—conscience—singing, makes a heaven of joy in my heart, in the midst of all the trials that do attend me, 2 Cor. i. 12.

*Sixthly*, That others may be undeceived, who are apt enough to judge that there are other things, and worse things, charged upon me than indeed there is. And indeed, some say already that there were eighteen things, others that there were six-and-twenty things, charged against me; and all this to render my person and my doctrine contemptible in the world, &c., Jer. xx. 10, 11; Ps. xxxv. 11.

*Seventhly*, That the malignant and profane petitioners, and others of their stamp, may be either satisfied, convinced, and reformed, or

<sup>1</sup> The French have this proverb among them, That a good renown is better than a golden girdle. [For *Omnia si perdas*, &c., see Claudian, *De Cons. Mall. Theod.*, v. 3.—G.]

\* An error. There are only 18 verses in the chapter.

that they may be found speechless, and without excuse in the day of Christ.

*Eighthly*, Because my case is a general case, and reaches all the godly, conscientious ministers in England, be they of one judgment or another. And clearly if, upon the following charge against me, the profane, ignorant, and malignant party should out and rout the godly ministers in the nations, I wonder where there would be found a conscientious minister that should not upon these grounds be outed and routed!

Reader, I desire that thou wouldst cast a mantle of love over the mistakes of the printer, I having no opportunity to wait upon the press, by reason of my many engagements other ways. I will not by any *prolepsis* detain thee at the door, but desire that the God of all consolations would bless thee with all external, internal, and eternal blessings, that thy actions may be prosperous, thy troubles few, thy comforts many, thy life holy, thy death happy, and thy soul lodged for ever in the bosom of Christ. So I remain

Thine, so far as thou art Christ's,

THOMAS BROOKS.

#### A SHORT PREAMBLE

That I intended to make before the Honourable Committee for Plundered Ministers, that Truth and myself might be the better vindicated and cleared.

GENTLEMEN,—It was a divine saying of Seneca, *Qui boni viri famam perdidit ne conscientiam perderet*, no man sets a better rate upon virtue than he that loseth a good name to keep a good conscience. He that hath a good conscience sits, Noah-like, quiet and still in the greatest combustions and distractions. *Conscientia pura semper secura*, a good conscience hath sure confidence; it makes a man as bold as a lion, Prov. xxviii. 1.

I remember Calvin, writing to the French king, saith that opposition is *evangelii genius*, the black angel that dogs the gospel at the heels. And certainly, where Christ is like to gain most, and Satan like to lose most, there Satan in his instruments will stir and rage most; yet, if every opposer of the gospel and the saints were turned into a devil, that old saying would be found true, *Veritas stat in aperto campo*, truth stands in the open fields, yea, and it will make those stand in whom it lives; yea, it will make them stand cheerfully, resolutely, and unmoveably, in the face of the greatest, highest, and hottest oppositions.

Concerning these profane, ignorant, malignant, and scandalous petitioners, I shall say, as Lactantius saith of Lucian, *Nec diis nec hominibus pepercit*, he spared neither God nor man. Such are these petitioners. It is said of Catiline, that he was *monstrum ex variis diversisque, inter se pugnantibus naturis conflatum*, a compound and bundle of warring lusts and vices. Such are these petitioners. Historians say that tigers rage and are mad when they smell the fragrant of spices. Such are these petitioners, when they smell the fra-

grancy of the graces of God's Spirit in the principles and practices, in the lives and religious exercises, of the people of God.

Gentlemen, I am compelled to tell you that I have, by the gracious assistance of God, preached publicly the gospel above these thirteen years; and the greatest part of those years I have spent in preaching the word in London, where God hath given me many precious seals of my ministry, which are now my comfort, and in the day of Christ will be my crown. They are my 'living epistles,' they are my walking certificates, they are my letters testimonial, as Paul speaks, 2 Cor. iii. 1, 2. And yet, in all this time, none have shewed themselves so malicious, impudent, and ignorant, as to petition against me, as these that stand now before you; yet am I confident that this act of theirs shall work for my external, internal, and eternal good, Rom. viii. 28: and out of this eater, God will bring forth meat and sweetness to others also, Judges xiv. 14.

Gentlemen, I shall now trouble your patience no further, but come now to answer to the things that these profane, malignant petitioners have charged against me in their petition to this Honourable Committee.

#### TO THE HONOURABLE COMMITTEE FOR PLUNDERED MINISTERS,

The Humble Petition of the Parishioners of Margaret, New Fishstreet, London, whose Names are hereunto Subscribed;

SHEWING,—That one Mr Thomas Brooks was, by order of your honours, dated the twenty-third of March 1651, appointed to preach for a month, next ensuing, as probationer, to the end that, upon the parishioners' and the said Mr Brooks's mutual trial of each other, the said Mr Brooks might continue, or your petitioners have some other to officiate amongst them.

Your petitioners are humbly bold to offer to your honours' consideration that they have had trial of the said Mr Brooks ever since your honours' order, but cannot find that comfort to their souls they hoped; nor indeed is the said Mr Brooks so qualified to your petitioners' understandings as to remain any longer with them. And further, your petitioners say that the said Mr Brooks refuseth to afford your petitioners the use of the ordinances of baptism and the Lord's supper, nor will he bury their dead.

The petitioners therefore humbly pray that your honours will be pleased to revoke your order, and give liberty to your petitioners for six months, to present a fit person to your honours to be their minister; and, in the mean time, that sequestrators may be appointed to provide for the service of the cure out of such money as shall arise for tithes out of the said parish. And, &c.

#### QUERIES UPON THE MALIGNANTS' PETITION.

GENTLEMEN,—In their petition they say, that I was to 'preach a month as probationer, and after a mutual trial of each other, I might

continue, or the petitioners have some other to officiate amongst them.' To this I say,

(1.) That I never had any such thing by one or other propounded to me, to preach amongst them as probationer. It was only thus propounded to me: That at a full meeting, I was chosen by the honest and well-affected of the parish to come and preach amongst them. And I did more than twice or thrice declare to them before I came, that if they did expect anything else of me, I would not come; only I did declare my willingness to receive any among them into fellowship with us that the Lord had taken into fellowship with himself, and that were willing to walk in gospel order.

(2.) I say, that had they propounded the business to me as it is presented in their petition, I would never have come upon such terms, and that upon several reasons, which here I shall omit.

(3.) I say, that they had a trial of me all the winter; I preached above twenty sermons on the lecture nights before this order was granted or desired. Therefore I know not to what purpose I should preach among them upon trial, when they had beforehand so large a trial of me.

(4.) I say, that these profane, malignant petitioners had neither a hand in choosing of me, nor yet hearts to make any trial of my ministry, so far as I can understand. And therefore they may well have a black brand put upon them, as men void of common honesty and ingenuity,<sup>1</sup> in abusing the honourable committee, and petitioning against me; whenas they were neither the major part of the parish by far, nor yet was the order of the committee granted to them; nor did the order of the committee give any power or liberty to these profane, malignant petitioners to choose some other to officiate, as they pretend. What greater dishonour and contempt can they cast upon the committee, than to declare to the world that they have given to them, that are so notoriously known for their profaneness and malignancy, an order to choose one to officiate amongst them!

In their petition they further say, 'That they have had trial of me ever since your honours' order.' This is as far from truth as the petitioners are from being real friends to the present authority of the nation; for it is notoriously known, that they use not to hear me but others, whose malignant principles and practices are most suitable to their own.

Further, they say, 'They cannot find that comfort to their souls they hoped.' Here give me leave to query: [1.] How they could have any comfort from my ministry that did not attend it? [2.] But grant they did, I query, Whether their want of comfort did not spring rather from their want of faith to close with the word, and to feed upon the word, and to apply the word to their own souls, than from any defect in my preaching? 'The word preached did not profit them, not being mixed with faith in them that heard it,' Heb. iv. 2. "Faith and the word meeting make a happy mixture, a precious confection. When faith and the word is mingled together, then the word will be a word of power and life; then it will be a healing word, a quickening word, a comforting word, a saving word. Faith makes the soul fruitful;

<sup>1</sup> Ingenuousness.—G.

faith hath Rachel's eye and Leah's womb. Where faith is wanting, men's souls will be like the cypress; the more it is watered, the more it is withered. However, that tree that is not for fruit, is for the fire, Heb. vi. 8. Some say of king Midas—not true, but fabulous—that he had obtained of the gods, that whatsoever he touched should be turned into gold. I may truly say, in a spiritual sense, whatever faith touches it turns it into gold, into our good. A bee can suck honey out of a flower; so cannot a fly do. Faith will extract abundance of comfort out of the word, and gather one contrary out of another; honey out of the rock, Deut. xxxii. 36.<sup>1</sup> \* [3.] I query whether their not finding comfort by my ministry did not rather spring from a judicial act of God rather than from anything in my ministry. God many times punishes men's neglect of the means, and their despising the means, and their barrenness under the means, &c., by giving them up to a spirit of slumber, by shutting their eyes, and closing up their hearts, as you may see in that Isa. vi. 9, 10, 'And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.' A fat heart is a fearful plague. A fat heart is a most brutish and blockish heart, a heart fitted and prepared for wrath, Ps. cxix. 70. These four keys, say the Rabbins, God keeps under his own girdle: (1.) the key of the womb, (2.) the key of the grave, (3.) the key of the rain, (4.) the key of the heart. 'He openeth, and no man shutteth; and he shutteth, and no man openeth.'<sup>2</sup> [4.] I query whether their not finding of comfort did not spring from the wickedness and baseness of their own hearts, Isa. xxix. 13, 14; Ezek. xxxiii. 30–33; Mat. xv. 4–10. When men bring pride, and prejudice, and resolvedness to walk after the ways of their own hearts, let the minister say what he will (as they in Jer. xliv. 15, *et seq.*, which I desire you will turn to and read), it is no wonder that they can find no comfort in the word.<sup>3</sup> This is just as if the patient should cry out of the physician, Oh, he can find no comfort in anything he prescribes him, when he is resolved beforehand that he will rather die than follow his prescriptions. May not every one of these men's hearts say to him, as the heart of Apollodorus in the kettle, *ἔγω σοὶ τούτων αἰτία*, it is I have been the cause of this? I judge they may; and if they will not now acknowledge it to their humiliation, they will at last be forced to acknowledge it to their confusion and destruction in that day wherein the great Searcher of hearts shall judge the souls of men. [5.] I query whether all the godly conscientious ministers of one judgment or another in all England would not be outed and routed if this plea of

<sup>1</sup> As Luther saith of prayer, so I may say of faith: it hath a kind of omnipotency in it; it is able to do all things. *Est quedam omnipotentia precum. Tantum possumus quantum credimus.*

<sup>2</sup> When she in Seneca was stricken with sudden blindness, she cried out of the light, So when God strikes profane men with spiritual blindness, then they cry out of the minister.

<sup>3</sup> The patient in Plutarch complained to his physician of his finger, when his liver was rotten. So many complain of the minister when their hearts are rotten. They complain they can find no comfort, when the fault lies in the baseness of their hearts.

profane, ignorant, malignant, and scandalous persons, that they cannot find no profit nor no comfort by their ministry, be admitted as a thing that has worth or weight in it, 1 Kings xxii. 8-29. Without doubt, if this would carry the day against a godly ministry, we should hear a cry from all parts of the nation where such men are, 2 Chron. xxxvi. 16, Oh! what shall we do with such preachers as these be? We can find no comfort, nor no profit by their ministry. We shall have none of these, but we will have such as will preach pleasing things, Lam. ii. 14. We will have common-prayer-book men, and such that will administer sacraments to us, as in former good days, wherein there was no such difference put between men and men, but all that would bring their twopences might come and be as welcome to the parson, if not more, as any Puritan or Roundhead of them all, Isa. xxx. 8-11. [6.] I query whether your not finding of comfort and profit by the word did not spring from Satan's blinding your eyes, and from his catching away the good seed out of your hearts. 'If our gospel be hid,' saith the apostle, 'it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them,' 2 Cor. iv. 3, 4. Is it any wonder that profane, ignorant, scandalous persons can find no comfort by the word, whenas the devil hath shut their eyes with his black hand? when he hath put a covering upon their eyes that they can't see any beauty, excellency, or glory in it? Gospel droppings have richly fallen among many, and yet, like Gideon's fleece, they are dry, because Satan hath blinded them, and caught away the good seed that was sown upon them: 'When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catches away<sup>2</sup> that which was sown in his heart' (or rather upon his heart); 'this is he which received seed by the wayside,' Mat. xiii. 19. [7.] I query whether your want of profit and comfort by the word did not spring from your want of interest in gospel consolations. Oh! it is not the hearing of gospel consolations that comforts, but the knowledge of a man's interest in them that cheers up the heart.<sup>3</sup> Ah! where is that word to be found in all the book of God that does evidence comfort,—which is children's bread,—to be of right belonging to profane, ignorant, malignant, and scandalous persons, as you can't but know yourselves to be, if conscience be in the least measure awakened. God hath all along in the Scripture made a separation between sin and comfort; and how then, can you expect comfort, who hold on in sinful ways, though love and wrath, life and death, heaven and hell, be often set before you? God is not prodigal of gospel consolations. They are the best and strongest wines in God's cellar, and reserved only for his best and dearest friends: Isa. xl. 1, 2, 'Comfort ye, comfort ye my people, saith your God: speak ye com-

<sup>1</sup> Satan is like the picture of the goddess that was so contrived that she frowned on men as they went into the temple, and smiled as they came out.

<sup>2</sup> ἀρπαζει αἰ ἀρπαζει, — *Rapio*, He took it or snatched it by force or violence.

<sup>3</sup> It is interest in a pardon, a crown, an inheritance that comforts, and not the talking of them. So here. The very heathen could not have comfort nor quiet when they were under the rage of sinful lusts; therefore, when they knew not how to bridle them, they offered violence to nature, pulling out their own eyes, because they could not look upon a woman without lusting after her.



fortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned,' &c. "The Hebrew word that is here rendered *comfort* signifies first to repent, and then to comfort.<sup>1</sup> And certainly the sweetest joy is from the sourest tears. Tears are the breeders of spiritual joy. When Hannah had wept, she went away, and was no more sad. The bee gathers the best honey off the bitterest herbs. Christ made the best wine of water. The purest, the strongest, and most excellent joy is made of the waters of repentance. "Ah! lay your hands upon your hearts, and tell me whether you can look God in the face and say, Lord! we are thine; first, by purchase; secondly, we are thine by choice; thirdly, we are thine by conquest; fourthly, we are thine by covenant; fifthly, we are thine by marriage." Ah! if you are not the Lord's in these respects, what minister on earth hath commission to comfort you? Their commission is to read other lectures to profane, ignorant, scandalous persons, &c., than those of comfort and joy, as you may see in these scriptures, if you will but take the pains to read them: Ps. vii. 11, ix. 17, xi. 5, 6, xxxvii. 10-20, compared with Ps. lxxxv. 8, cxlv. 20; Job xxi. 30? Prov. xi. 5, 21, 31, compared; Prov. xii. 2, xiv. 9, xv. 29, xxi. 18, 27; Eccles. viii. 13; Isa. xi. 4, xiii. 11; Jer. xxv. 31; Ezek. iii. 18, 19; Nah. i. 3; Mal. iv. 3; Deut. xxviii. 15, *et seq.*; Lev. xxvi. 14, *et seq.* Ah! did you but wisely consider the excellency of gospel-comforts above all other comforts in the world, you would not wonder at ministers giving them forth so sparingly to profane, ignorant, malignant, and scandalous persons; for, first, gospel comforts are unutterable comforts, 1 Peter i. 8, Philip. iv. 4. Secondly, they are real, John xiv. 27; all others are but seeming comforts, but painted comforts. Thirdly, they are holy comforts, Isa. lxiv. 5, Ps. cxxxviii. 5; they flow from a Holy Spirit, and nothing can come from the Holy Spirit but that which is holy. Fourthly, they are the greatest and strongest comforts, Eph. vi. 17. Few heads and hearts are able to bear them, as few heads are able to bear strong wines. Fifthly, they reach to the inward man, to the soul, 2 Thes. ii. 17, the noble part of man. 'My soul rejoiceth in God my Saviour.' Our other comforts only reach the face; they sink not so deep as the heart. Sixthly, they are the most soul-filling and soul-satisfying comforts, Ps. xvi. 11, Cant. ii. 3. Other comforts cannot reach the soul; and therefore they cannot fill nor satisfy the soul. Seventhly, they comfort in saddest distresses, in the darkest night, and in the most stormy day, Ps. xciv. 19, Hab. iii. 17, 18. Eighthly, they are everlasting, 2 Thes. ii. 16. The joy of the wicked is but as a glass, bright and brittle, and evermore in danger of breaking; but the joy of the saints is lasting.<sup>2</sup> *Æterna erit exultatio, quæ bono letatur æterno*, their joy lasts for ever, whose object remains for ever." [8.] I query whether you, and men of your stamp, remaining under the power of your lusts, will ever say that you can

Joy from  
Tears.

Saints  
are the  
Lord's.

Gospel  
comforts.

<sup>1</sup> נחמו נחמו, *nahhamu, nuhhamu*, from נחם *nahham*, which signifies first to repent (1 Sam. xv. 35), and then to comfort, because true comfort belongs only to the penitent. Divine comfort is a delicate thing, and it is not given to him that admits any other, saith Bernard. *Nulla verior miseria quam falsa lætitia*: There is no truer misery than false joy.—Bernard. *Nil nisi sanctum a sancto Spiritu prodire potest*, Neh. viii. 10. There have been those that have died under the strength and power of their joy.

<sup>2</sup> *Valde protestatus sum, me nolle sic satiari ab eo*, I said flatly that God should not put me off with these low things.—Luther.

\* It should be Phil. 4. 7.

find any comfort at all in any man's ministry, that is not a common-prayer-book man, or one that will give you and yours the sacraments, and lash at the power of godliness, and at the State in preaching and praying, &c. Doubtless under such a man's ministry, were he never so ignorant, scandalous, or profane, you would plead that you found much comfort to your souls, and that he was a man indeed for your money, &c. Well! if you have found no comfort under my ministry, yet my comfort is, that my reward is with the Lord, and my work with my God. My comfort is, that there are many hundreds in this city that have, and that do find comfort by the blessing and breathings of God upon my weak endeavours.<sup>1</sup>

Further, In their petition they say that 'I am not so qualified to their understandings as to remain any longer with them.'

To this I say, *First*, It is my joy and crown, that I am not so qualified as to please and content ignorant, profane, malignant, scandalous persons in their formality and impiety; remembering that he is the best preacher, *non qui aures tetigerit, sed qui cor pupugerit*, not that tickles the ear, but that breaks the heart. It is a comfort to me that I am no nearer that woe, Luke vi. 26, 'Woe be to you when all men speak well of you.' When one told Aristides that he had every man's good word, saith he, What evil have I done, that I should have every man's good word? *Male de me loquuntur, sed mali*, saith Seneca. It is sometimes more a shame than an honour to have the good word of profane, ignorant, scandalous persons. Latimer, in his last sermon before king Edward, saith, 'That he was glad when any objected indiscretion against him in his sermons; for by that he knew the matter was good, else they would soon have condemned that.' It was a notable saying of Salvian, *Mirum esset si hominibus loquentia de Deo verba non placeant*,<sup>2</sup> *quibus ipse forsitan Deus non placet*: it were very strange, saith he, if I should please a world of men, when God himself doth not give every man content. Luther, writing to his friend, hath this passage, 'My greatest fear is the praises of men, but my joy is in their reproaches and evil speeches.' It is certain that the praises of men, to many, are the basilisks that kill, the poison that destroys their immortal souls.

2. I say, if the understandings of ignorant, malignant, profane, and scandalous persons, should be the rule or standard by which the abilities or qualifications of such ministers, that are ministers, 'not of the letter, but of the spirit,' as the apostle speaks, 2 Cor. iii. 6, should be measured and tried; doubtless he that is no witch may easily conclude that there are no ministers in England qualified to their understandings, but such as are malignant, ignorant, profane, and scandalous as themselves; and such, without doubt, would be the only qualified men, to their understandings; as might be confirmed by a cloud of witnesses, Jer. v. 30, 31.

3. Though I am not qualified, as to their understandings, yet, through grace, I am qualified as to the understandings of those that are eminent both for piety and parts, and who have made trial of what is in me,

<sup>1</sup> I have read of one who cried out with a loud voice to Flavius Vespasianus, *Vulpem pilum nutare, non mores*, that the wolf might change his hair, but not his qualities. You know how to apply it, Isa. xlix. 4, 5.

<sup>2</sup> Qu. 'verba placeant' ?—ED.

and what the Lord hath done for me.<sup>1</sup> And though I am not so qualified as to gratify your lusts, yet it is joy and honour enough to me that the Lord hath so qualified me with gifts and graces as to make me instrumental to bring in souls to Christ, and to build up souls in Christ. In the day of account it will be made manifest that they have been the best, the wisest, and ablest preachers, who have brought most souls to Christ, and provoked most souls to walk with Christ, and cleave to Christ, and lift up Christ in this world, Prov. xi. 30. Through grace, I can say, with blessed Cooper, 'My witness is in heaven, that I have no such joy and pleasure as in doing the work of Christ, and in being serviceable to the honour of Christ, the interest of Christ, and the people of Christ.'<sup>2</sup>

4. If this plea of profane, ignorant, malignant, and scandalous persons should be admitted as authentic, doubtless all the godly, tender, conscientious ministers in the nation, that can't do as they would have them, would quickly be ejected. All the profane, ignorant, malignant, scandalous persons in the nation would soon cry out, as one man, Our ministers are not so qualified, to our understandings, as to remain any longer with us, *ergo*<sup>3</sup>—

5. It is to be remembered that, when the petitioners were several times pressed by the Committee to shew wherein I was not qualified for the work of the ministry, they all seemed to be dumb, and at very great loss, as not knowing what to answer;<sup>4</sup> but at last their malignant champion, after much pumping, gave this answer to the committee, That I was not so qualified, to their understandings, as to remain any longer among them, because I would not give them the sacraments, nor bury their dead; which put some rather upon smiling than upon answering. But at last a worthy member of that Committee made this answer, 'That they had both heard me and seen me in print, and so were best able to make a judgment of my abilities and fitness for the work of the ministry,' &c.<sup>5</sup> For a close of this branch of the petition, I shall only say this, being compelled thereunto by some, that I do believe that I have spent more money at the University, and in helps to learning, than several of these petitioners are worth, though, haply, I have not been so good a proficient as those that have spent less. I am a lover of the tongues, and do, by daily experience, find that knowledge in the original tongues is no small help for the understanding of Scripture, &c. Yet am I not kin to them that advance and lift up acquired gifts above the sweet sanctifying gifts and graces of the Spirit of Christ in the souls of his saints, as many have and do to this day. But cer-

<sup>1</sup> Chrysostom studied not *ures titillare*, but *cordu pungere*, to tickle the ears of his hearers, but to prick and ravish their hearts.

<sup>2</sup> פקלל, *velokeakli*, which signifies, by art and industry, to catch souls, as fowlers do to take birds.

<sup>3</sup> They that are wise cannot but observe much of this spirit upon all the profane, ignorant, and malignant persons in the nation.

<sup>4</sup> The petitioners seemed to be like those in Mat. xxii. 46, that were nonplussed by the question Christ put to them, &c.

<sup>5</sup> My first sermon, preached before the Parliament, was on the 26th December 1648. My second was preached on the 8th of October 1650, for that great victory the Lord of hosts gave our army over the Scots army in battle at Dunbar, Sept. 3. 1650, and both are printed by their order; besides my book called 'Precious Remedies against Satan's Devices,' which came forth this year, which some of them have seen.

tainly Christ will more and more cloud those that labour to cloud the shinings forth of his Spirit in the souls of his servants. Nor yet am I kin to Licinius, who held learning to be the commonwealth's rat's-bane. Neither am I kin to those that labour might and main the overthrow of learning, in order to their lifting up Jack Straw. It is sad when men are not so ingenuous as to favour that in others which they can't find in themselves.

Further, The petitioners say that I refuse to baptize their children, &c.

*Ans.* 1. This gives me leave to premise by the way that it is my judgment, upon many grounds moving me to it, that baptism is to be administered to the children of believing parents, who walk in the order of the gospel; and my practice herein doth answer to my judgment, as is well known to many.<sup>1</sup>

2. But, in the second place, I confess I have refused, and shall refuse, to baptize the children of profane, ignorant, malignant, and scandalous persons; and that upon these following grounds:<sup>2</sup>

[1.] Because I cannot find any warrant in my commission from Christ so to do.\* I do seriously profess that I have made a diligent search and strict inquiry into that commission that I have received from the Lord for the dispensing of holy things, and I cannot find anything in my commission that will bear me out in the baptizing the children of those parents that are profane, ignorant, malignant, scandalous, &c., and therefore I cannot do it, lest I should hear Christ and conscience sounding that sad word in my ears, 'Who hath required this at your hand?' Isa. i. 12.

[2.] Because such persons that are profane, ignorant, malignant, scandalous, &c., if they were now to be baptized themselves, ought not to be baptized, they having no right to baptism, as these scriptures in the margin do evidence;<sup>3</sup> therefore, such parents cannot justly, upon any Scripture account, challenge baptism for their children, who have no right to it themselves. All that know anything are not ignorant of this, that it is the parents' interest in the covenant that gives the child right to baptism. Now, how profane, ignorant, scandalous parents can give their children right to baptism, when they have no right to it themselves, is a thing that I am no ways able to reach, and a thing, I judge, too hard for any to prove, Hosea ii. 2, 3.

[3.] Because the children of parents, whereof neither can be judged to be a believer, ought not to be baptized till the child grow up to manifest his own faith, as these scriptures, among many others that might be produced, prove, Gen. xvii. 7-9; Acts ii. 39-41; 1 Cor. vii. 14, &c.

[4.] Because profane, ignorant, scandalous persons, &c., are visibly in covenant with Satan; and therefore to administer baptism, the seal of the covenant, to their children, upon their accounts who are visibly in covenant with Satan, cannot but be a notorious profan-

<sup>1</sup> Gen. xvii.; Acts ii. 38, 39; 1 Cor. vii. 14, &c.

<sup>2</sup> *Non parentum aut majorum autoritas, sed Dei docentis imperium*, the command of God must outweigh all authority and example of men.—*Jerome*.

<sup>3</sup> Mat. iii. 5-12; Mark i. 4, 5; Acts ii. 38, 41; Luke iii. 3; Acts xiii. 24; viii. 12, 31-40; x. 45-48; xviii. 8; xxii. 16, 17, &c.; so Ps. l. 16, 17.

\* The commission is not given to baptize the children of such persons.

ing of the ordinances; therefore I dare not do it.<sup>1</sup> Now, that such persons are visibly in covenant with Satan is clear: Isa. xxviii. 15, 'Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.' Ver. 18, 'And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.' Not that they had formally made a covenant with Satan, but their ways and courses were such as did proclaim to the world that they had, as it were, formally made a covenant with hell and death. Therefore, to apply this blessed ordinance to their children, who are thus invisibly in covenant with Satan, and who are not capable thereof through want of divine warrant, cannot, doubtless, but be esteemed a high profaning of it.

[5.] Because I may not yield blind obedience, nor do anything doubtingly; both which I should do should I baptize their children, who are profane, ignorant, scandalous, mockers and scoffers at God and godliness, &c.

[6.] Because, by administering that holy ordinance to the children of profane, ignorant, scandalous persons, I shall make myself guilty of nourishing and cherishing in such wicked persons such vain opinions and conceits that cannot but be very prejudicial to their souls; as that they have a right to that precious ordinance, when they have none; that God hath taken their children into covenant, as well as the children of the best believers in the world, when he hath not; that God is more favourable and loving to them than indeed he is; and that their case is not so bad as some would make it, &c. All which opinions and conceits, with many more of the same stamp that might be named, cannot but prove many ways prejudicial to mens' immortal souls.

I shall forbear the laying down any more reasons why I have not, nor shall not, baptize their children who are profane, ignorant, malignant, scandalous, mockers and scoffers at God and godliness; judging that these may be sufficient to satisfy all intelligent men.<sup>2</sup>

Further, these petitioners say, that 'I will not give them the Lord's supper.'

*Ans.* Though I do give the Lord's supper to those to whom of right it belongs, yet I cannot, I dare not, give it to profane, ignorant, malignant, scandalous persons. I had, with Calvin, rather die, than that this hand of mine should give the things of God to the condemners of God. And with Chrysostom, I had rather give my life to a murderer, than Christ's body to an unworthy receiver; and had rather to suffer my own blood to be poured out like water, than to tender Christ's

<sup>1</sup> Isa. xxviii. 15, 18, בריתנו ברית, they cut a covenant with hell and death. In old time, men were wont to kill and cut asunder sacrificed beasts, and to pass between the parts divided, Gen. xv. 17; Jer. xxxiv. 18. The ceremony intended an imprecation that he might be cut in pieces, as that beast was, who should violate the covenant so made. The same rite was used among the heathenish Gentiles also, Rom. xiv. 23.

<sup>2</sup> If I partake in other men's sins, I must partake in their punishments, Rev. xviii. 4. Christians were wont to be of that courage that they feared nothing but sin. *Nil nisi peccatum timeo*, said Chrysostom.

blessed blood to any base liver; and that upon these following grounds :

[1.] Because such persons are excluded by the word of God from communion with believers in that glorious ordinance, as the Scriptures in the margin do evidence.<sup>1</sup>

[2.] Not only the Scriptures, but the very episcopal Rubric, for the administration of the communion, do exclude and shut out such persons from the supper of the Lord, in these words : ' They that intended to partake of the holy communion should signify their names afore to the curate ; and if any of those be an open and notorious evil liver, so that the congregation is offended, or have done any wrong to his neighbour by word or deed, the curate having knowledge, shall call him and advertise him in any wise not to presume to the Lord's table until he hath openly declared himself to have truly repented, and amended his former naughty life, that the congregation may thereby be satisfied,' &c. As for the presbyterial way, you all know, that by their Directory and laws annexed, they must not receive any to the communion that are ignorant, scandalous, or profane in their conversation. So that the sum of what hath been said is this, that by the laws of God, and by the laws of episcopacy, and by the laws of presbytery, profane, ignorant, and scandalous persons are to be excluded from the supper of the Lord. *Ergo*—

[3.] Because the admitting of such as are profane, ignorant, scandalous, or that are scoffers and mockers of all goodness, &c., to the supper of the Lord, is the ready way to turn the house of God into a den of thieves, and to bring a dreadful doom both upon consenters and presumers, as the Scriptures in the margin will make good.<sup>2</sup> Not only the lack of the word and sacraments, saith Bilson, but the abuse of either, greatly hazards the weal of the whole church, Mat. vii. 6. If profane ones be allowed to defile the mysteries and assemblies of the faithful, and holy things be cast to dogs, it will procure a dreadful doom, as well to consentaries as presumers. *Ergo*—

[4.] Because there are many horrid sins in their coming to the supper of the Lord.

(1.) There is horrid pride, else no man in his wickedness would presume to taste of the tree of life. Yet pride cannot climb so high, but justice will sit above her.

(2.) There is rebellion and treason against the crown and dignity of Christ. Their hands and lips adore him, as Judas his did; but their hearts and lives abhor him.

(3.) There is theft and sacrilege. If the taking away of the communion cup or cloth, &c., be such horrible theft and sacrilege, surely it is far greater theft and sacrilege to take that bread and wine that is set apart, and sanctified by the Lord himself, for a holy use.<sup>3</sup>

<sup>1</sup> 2 Cor. vi. 14, *et seq.*; Philip. iii. 2; Mat. xv. 26; 1 Cor. v. 12, 13; Rev. xxii. 15, 21, 27. \* It is worse to admit a man openly polluted with sins, than a man bodily possessed with devils.—*Chrysostom.* The Thurians had a law, that whosoever went about to abolish an old law, should present himself with a rope about his neck before the people, that if his invention was not approved, he might presently be strangled. You know how to apply it.

<sup>2</sup> 1 Cor. xi. 27–30; Rev. ii. 12–16; 1 Cor. x. 3–9, 21, 22, compared; Neh. xiii. 18, 19.

<sup>3</sup> Possidonius reports, that all that took the gold of Tholosse [Colosse?] perished in

\* This is a copy of the original MS. of the 17th century, and is not to be printed. It is in the MS. of Rev. Mr. S. J.

(4.) There is murder in the cruellest manner that can be ; for they kill two at once—Christ, and their own souls, 1 Cor. xi. 27, 29, compared.

It was wickedness in Julian to throw his blood in the face of Christ ; but for a wicked communicant to take Christ's own blood, as it were from his heart, and throw it into the face of Christ, is most abominable and damnable.

[5.] They want those qualifications that should fit them for this glorious ordinance. As,

(1.) Experimental knowledge.<sup>1</sup>

(2.) Faith, without which they cannot see Christ, nor receive Christ, nor feed upon Christ, nor apply Christ, nor seal to Christ.

(3.) Repentance from dead works.

(4.) New obedience.

(5.) Love to Christ and his children.

(6.) Holy thankfulness.

(7.) A spiritual appetite. All which are absolutely necessary to fit souls for the Lord's supper. *Ergo*—

[6.] Because such as are profane, scandalous, scoffers and mockers, &c., are not fit for civil society, how much less fit are they then for religious societies?<sup>2</sup> Men that love but their names and credits in the world, will shun the society of such vain persons ; how much more, then, should men that love their Christ, and that love their precious souls, shun such society ? "Look, as shelves and sands do endanger the seaman, and as weeds endanger the corn, and bad humours the blood, and an infected house the neighbourhood, so does the society of evil men endanger good men. One said, 'As oft as I have been among wicked men, I returned home less a man than I was before.' Men that keep ill company are like those that walk in the sun, tanned insensibly. Eusebius reports of John the evangelist, that he would not suffer Cerinthus the heretic in the same bath with him, lest some judgment should abide them both. You may easily apply it to the point in hand. [Euseb., lib. iii. c. 25.] "

[7.] Because such persons as are profane, scandalous, and wicked, &c., if they were in the church, they are by the word of God to be excommunicated, and cut off from visible union and communion with Christ and his church ; therefore they are not to be admitted to the privileges of the church. That wickedness that is a sufficient ground for the casting them out if they were in, is a sufficient ground to keep them out from polluting the glorious ordinance of the Lord, 1 Cor. v. ; 1 Tim. i. 19, 20 ; Mat. xviii. 15–18 ; 2 Thes. iii. 6 ; 1 Tim. vi. 3–5.

[8.] Because the supper of the Lord is a feast instituted by Christ only for his friends and children, for those that have received spiritual life from him, and that have union and communion with him, Mat. xxvi. 27–29 ; 1 Cor. x. 16, 17, &c. ; Mat. iii. 12. But profane, igno-

the possession of it. Apply it. They may say with Henry the Seventh, The cup of life is made my death.

<sup>1</sup> A gracious soul may say, not only *Credo vitam æternam et edo vitam æternam*, I believe life eternal, but I receive life eternal.

<sup>2</sup> Read these scriptures : Prov. iv. 14–16 ; Eph. v. 14 & 1 Cor. v. 9–11 ; 2 Tim. iii. 1–5. The heathen could say, *Qui æquo animo malis inmiscetur, malus est*, he that is well contented to keep company with those that are naught, is himself made naught.

rant, malignant, scandalous persons, are chaff which the fan flings out of the floor." They be as dirt and dust which the besom sweeps out of the house, Luke xv. 8. They be as leaven, which, if let alone, sours the whole lump; and therefore must be purged out, 1 Cor. v. 6, 7. They be as thorns and briars, which must not stand in the midst of the corn, Heb. vi. 8, but must be stubbed up and burned. They be as open sepulchres, out of which proceeds nothing but noisome savours, Rom. iii. 13; Mat. iii. 7. They be as vipers, which must be shook off, as Paul shook off the viper that fastened upon his hand, Acts xxviii. 3-5. They be as ravenous wolves, which every careful, watchful shepherd must keep out of his fold, John x. 12. They be as swine, that will trample the choicest pearls under their feet, if they should be cast before them, Mat. vii. 6; therefore ministers must not hang gospel pearls in such swine's snouts, nor cast them under such swine's feet. "The fouler the chest is, the more unfit it is to have a fair and precious garment put therein; and the filthier the soul is, the unfitter it is to receive in this holy sacrament. I have read of a jewel, that being put into a dead man's mouth, loseth all its virtue. Such a jewel is the supper of the Lord; it loseth its virtue when it is put in profane, ignorant, scandalous persons' mouths; who are dead God-wards, and dead heaven-wards, and dead holiness-wards, and dead Christwards.<sup>1</sup>

Lastly, these petitioners say, 'That I will not bury their dead.'

To this I shall give this short answer, that if they mean that I would bury their dead after the old fashion, I confess it; and shall only say, that it is most proper for the dead to bury the dead, as Christ speaks, Mat. viii. 22; my proper work being to preach the gospel. But if by burying their dead they mean that I will not accompany their corpse to the grave, being the last office of love that can be performed to the deceased person, it is notoriously false. All that know anything of the Scripture can't but know that there is nothing in all the book of God that will bear a minister out to bury the dead, as profane, ignorant, scandalous persons would have them buried; and therefore I don't, and I hope I shall never be so far left of God, as to conform to the superstitious desires and customs of vain men.<sup>2</sup>

Reader, for a close, thou mayest take notice, that though I was ready to give in the fore-named arguments, in answer to the objections made by the profane malignants in their petition against me, yet the Committee, in their wisdoms it seems, did not judge it meet so much as to ask me a reason why I did not baptize their children, give them the Lord's supper, and bury their dead;<sup>3</sup> they well knowing that there is nothing more ordinary than for those to be bawling and cry-

<sup>1</sup> The table of the Lord, saith Chrysostom, is that whereon the blessed carcase is laid; we must not suffer chattering jays to come thereunto, for only high-flying eagles are to feed thereupon.

<sup>2</sup> Nay, it is known to hundreds, that it is my practice, after the dead is buried, to preach to the people that are met upon that occasion, if so desired; many grounds moving me thereunto.

<sup>3</sup> Greater respect the honourable committee could not cast upon me, nor greater contempt upon the profane, malignant petitioners, than not to put me to answer to the things objected against me. One of these profane, malignant petitioners objected to me Judas his receiving the supper of the Lord, which I disapproved; and yet this vain person, as I have been informed, boasted of victory.



ing out for ordinances that have no right to them ; and that, if upon the non-giving of the ordinances to such profane persons, they should eject ministers out of their places, they should quickly eject all those in the nation that are most tender of the honour of Christ, and that have been some of their best friends in the worst times.

Before I give the counsel intended to the petitioners, I judge it useful, in several respects, to batter down that which most profane, ignorant, malignant, scandalous persons do count their stronghold, or their greatest argument to prove it lawful for them to receive the supper of the Lord, notwithstanding their profaneness and wickedness, and that is, ‘That Judas was admitted to the Lord’s supper, and that they are not worse than Judas, no, nor yet so bad.’ *Ergo*—

Now for the casting down of this their imagined stronghold, for the despatching this their first-born, this their Goliath, consider with me these following things :

[1.] The Holy Ghost, by the evangelist John, doth punctually and expressly tell us, that Judas went out immediately after the sop. That this sop was no part of the sacramental supper, both fathers and schoolmen do agree ; and many others in our own time, who are men of great piety and parts. *Ergo*—

Did I know anything of weight that could be objected against this argument, I would be so faithful as to give an answer to it, as the Lord should enable me to do, but I know nothing that has that strength in it as to weaken the truth asserted.

[2.] Those to whom Christ gave the sacrament, he saith, without exception, ‘This is my body which is given for you : this is the cup of the New Testament in my blood which is shed for you ; and I will not drink henceforth of the fruit of the vine until that day I drink it new with you in my Father’s kingdom.’ Now I would willingly know how this can in the least measure stand with the wisdom, holiness, justice, righteousness, innocency, and integrity of Christ, to say this and promise this to Judas, whom he knew to be an hypocrite, reprobate, a devil, as himself calls him, John vi. 70, 71, xiii. 10, 11. If this be not to make Christ a false witness, a liar, a deceiver, &c., I know not anything.<sup>2</sup>

[3.] It is as clear as the sun, from that 22d of Luke, 28, 29, 30, that those to whom Christ gave the sacrament, were such as did continue with him in his temptations, and such as Christ did appoint to them a kingdom, and such as should sit upon thrones, &c., Mat. xxvi. 24, Mark xiv. 21, John vi. 70, Acts i. 25, 1 Cor. vi. 2, 3. Now, are there any so vain and foolish as to say that Judas did continue with him in his temptations ? or that Christ did appoint to him any other kingdom than a kingdom of darkness ? or that he shall sit on a throne to judge others, who shall at last be judged as a devil ?

[4.] Judas was no ways capable of any of those noble ends and glorious uses for which the Lord Jesus appointed this sacrament, he having

<sup>1</sup> John xiii. 30. Hilary, Durand, Piscator, Beza, &c. Compare Mat. xxvi. and Mark xiv. together, and you shall find that neither of them do affirm that Judas was at the Lord’s supper ; therefore we have no ground to believe that Judas was at that blessed supper, Luke xxii. 19, 20 ; Mat. xxvi. 26–29.

<sup>2</sup> Were hypocrites and reprobates known to us, we ought to shut the door against them, and will Christ open it ? Surely no.

no real love to Christ, no experimental knowledge of Christ, no faith to discern Christ, to apply Christ, to feed upon Christ, to seal to Christ, &c.<sup>1</sup> How could this ordinance strengthen grace in his heart, who was wholly void of grace? How could this ordinance confirm him in the love of God, who was at that very time under the greatest wrath of God? How could this ordinance seal up to him the pardon of his sins, who, notwithstanding all the hell-fire that Christ cast in his face, yet would hold on in his sins, and rather betray Christ into the hands of his enemies, and his own soul into the hand of Satan, than cease from doing wickedly, &c.<sup>2</sup> That little wisdom that is in man will work him to forbear his work and suspend his act where he sees his end will fail; and will not those treasures of wisdom that be in the Lord Jesus, Col. ii. 3, much more work him to suspend his work, where he sees plainly and clearly that his end will fail him, as in the case of Judas? Surely it will.

[5.] Consider seriously whether it be in any degree probable that Jesus Christ would give his blood to Judas, and yet not so much as lift up a prayer for Judas, John xvii. 9; that Christ would do the greater thing for Judas, and yet not do the lesser; that he should give his blood to Judas, and yet not spend a little of his breath to save Judas from wallowing in his blood for ever. Among men it would argue the greatest weakness that could be, to deny the least favour where they have shewed the greatest favour, &c.<sup>3</sup>

Well! but if, for argument's sake, we should grant that Judas did receive the Lord's supper, it will not from thence follow that it is lawful for those that are openly profane, wicked, scandalous, and malignant to receive it, and that upon these following grounds:

*Reason 1.* For that Judas was a close hypocrite, and carried his sin so secretly that nothing appeared openly against him for Christ yet to refuse him. Hypocrisy is spun of a fine thread, and not easily discerned: Mat. xxvi. 21, 22, And as they did eat, he said, 'Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?' Sincere hearts are more jealous of themselves than of others, and will rather judge a thousand hypocrites to be saints, than one saint to be an hypocrite.<sup>4</sup>

*Reason 2.* Because Judas was a member of the church, and had done nothing openly that could cast him out; and by virtue of his membership he might justly claim it as his due, he being called into fellowship by Christ himself. Now, what advantage is this to such open profane wicked persons as *de jure* ought and *de facto* are excluded from the Lord's supper; as I have before clearly and fully proved?

*Reason 3.* Because in respect of wickedness and all profaneness they go beyond Judas. Judas was no drunkard, swearer, mocker, scoffer; he did not sin openly, and glory in his sin.<sup>5</sup> He did not by any open

<sup>1</sup> *Quod non actibus sed finibus pensantur officia*, duties are esteemed not by their acts, but by their ends.

<sup>2</sup> Maximilian's motto was, *Tene mensuram, et respice finem*.

<sup>3</sup> *Sanguis Christi, clavis celi*, Christ's blood is heaven's key; and so Judas would have found had Christ given it to him.

<sup>4</sup> *Secreta mea mecum*, my secret is with myself, is an Hebrew proverb. We are not to look to men's hearts, but to their lives and conversations, and, according as they are good or bad, so to proceed.

<sup>5</sup> Judas, as Tertullian thinks, was pretty honest till he carried the bag (it is hard to

way of wickedness sad and quench Christ's, his Spirit or disciples; he was so far from giving any scandal or offence to his fellow-disciples, that when Christ told them, 'One of you shall betray me,' they were all jealous of themselves, none of them were jealous of Judas: 'And they began every one of them to say unto him, Lord, is it I?' Judas betrayed Christ for thirty pieces of silver, but open, profane, wicked persons they betray Christ, his word, his people, and their own souls, for a thing of nought. They will transgress for a morsel of bread, as Solomon speaks, for a trifle, Isa. l. 1, 2, Prov. xxviii. 24. They will sell the greatest and the choicest things dog-cheap, even at the poorest and the lowest rate that the world, or the god of this world, shall bid.<sup>1</sup> Judas betrayed Christ once; and open, profane, wicked persons, by their open treasons and transgressions, do oftentimes in a day betray the crown, sceptre, and dignity of King Jesus. Judas plotted treason against Christ when he was in a low, afflicted, and despised condition; but such as are openly profane and wicked, they plot and act treason against Christ now he is exalted, crowned, and set down at the right hand of God in that glory and majesty that can neither be conceived nor expressed by any mortal creature. Judas betrays Christ, and is struck with dreadful horror and terror; but such as are openly wicked, they betray Christ, and yet joy in their transgressions, which are so many treasons against Christ. Judas betrays Christ, and yet justifies the innocency of Christ; he repents, and confesseth his sin; but such as are openly wicked, proceed from evil to evil, and yet, with the harlot, they wipe their mouths, and say, What evil have we done?<sup>2</sup>

*Reason 4.* Because Christ gave the blessed sacrament ministerially as he was man, leaving them a pattern to walk by that should come after him; and such was the carriage of Christ toward Judas all along.<sup>3</sup> Christ did not act toward Judas as he was an all-seeing God, nor as he was the heart-maker, the heart-searcher, the heart-observer, the heart-discoverer, but he acted towards him ministerially. Neither do I see how it could stand with the holiness, justice, faithfulness, and wisdom of Christ to give that holy ordinance to Judas, whom he knew as he was God, to be such a dog, a devil; considering how he had bound all his servants from casting pearls before swine. To affirm that Christ gave the sacrament to Judas, as he was God; what is this but to make Christ's practice fight against his own precepts, which for any to do is doubtless blasphemy in the highest degree.

And now I appeal to the consciences of all profane, wicked, malignant persons, whether they were not better a thousand times to be shut out from this glorious ordinance of the Lord's supper, till the Lord shall in mercy, if it be his good pleasure, fit them for it, than to think to get in at this door by making Judas the porter.

be in office, and not to put conscience out of office). Several other writers were of Tertullian's opinion concerning Judas.

<sup>1</sup> Cato hits M. Cœlis in the teeth with his baseness, that for a morsel of bread he would sell either his tongue or his silence.

<sup>2</sup> Isa. liii. 2, 3; Acts v. 30, 31; Rom. viii. 34; Eph. i. 20-23; Prov. xv. 21; Mat. xxvii 3-5; Prov. xxx. 20.

<sup>3</sup> Had Christ, as a God and searcher of the heart, kept out Judas from the passover, because he knew his heart was naught, he had left us a pattern to eject such as the church should be jealous of, that their hearts are not right before the Lord, when there is nothing detected.

I shall now address myself to give some good counsel to the petitioners; and so conclude.

GOOD COUNSEL TO BAD MEN; OR, FRIENDLY ADVICE TO UNFRIENDLY NEIGHBOURS AND THEIR ABETTORS.

Your petitioning against me to all understanding men was a compounded evil; an evil made up of pride, envy, malice, discontent, ignorance, &c. My counsel to you is to break off your sins by repentance, that it may go well with you for ever. If you will not, justice will be above you, and in the close you must lie down in sorrow. Tell me, can you dwell with the devouring fire? can you dwell with everlasting burnings? Dan. iv. 27, Isa. l. 11, xxxiii. 14. It was a good saying of Chrysostom, speaking of hell, *Ne quæramus ubi sit, sed quomodo illam fugiamus*, let us not seek where it is, but how we shall escape it.<sup>1</sup> Grievous is the torment of the damned for the bitterness of the punishments, but it is more grievous for the diversity of the punishments, but most grievous for the eternity of the punishments. Ah! consider before it be too late, what a sad thing it is for souls at last to have the gate of mercy, the gate of indulgence, the gate of hope, the gate of glory, shut upon them, Mat. xxv. 10. When a sinner is in hell, shall another Christ be found to die for him? or will the same Christ be crucified again? Oh, no! Oh that you were so wise and merciful to your own souls as to dwell upon these scriptures: John iii. 3, 'Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.' Except men be first unmade, and then made up again by the Spirit and word, except the whole frame of their old conversation be dissolved and a better erected, there is no heaven to be had. Heaven is too holy and too hot to hold drunkards, revilers, mockers, and such like, as you may plainly see by comparing these scriptures together, 1 Cor. vi. 9, 10, Gal. v. 19–21, Jude 14, 15, Rev. xxi. 8, and xxii. 15. He that is truth itself, and cannot lie, hath said, 'Without holiness no man shall see God,' Heb. xii. 14.<sup>2</sup> This I am sure of, that all man's happiness here is his holiness, and his holiness shall hereafter be his happiness. You must in this life be holy, or in the life to come you shall never be happy. Seneca, a heathen man, saw so much excellency that morality put upon a man that he saith that *ipse aspectus boni viri delectat*, the very looks of a good man delights one. Oh! then, what a beauty and glory doth real sanctity put upon a man; 'it makes him more excellent than his neighbour,' as Solomon speaks, Prov. xii. 26. When Agesilaus heard the king of Persia styled the great king, saith he, 'I acknowledge none more excellent than myself, unless more righteous; none greater, unless better.' Ps. xvi. 3.

But to hasten towards a close, you may be very confident of these few things, which I desire, as you tender your own good, you would seriously consider.

<sup>1</sup> *Utinam ubique de gehenna dissereretur.* I could wish that men would discourse much and oft of hell.—Chrysostom.

<sup>2</sup> They were wont to say in former times, *Caius Seius bonus vir, sed Christianus*, Caius Seius was a good man, but he was a Christian. You may easily apply it, &c. Chrysostom calls some holy men of his time *ἀγγελοι*, earthly angels.

[1.] That those ways of the flesh wherein now you walk will be bitterness in the latter end: Prov. xiv. 12, 'There is a way which seemeth right unto a man; but the end thereof are the ways of death.' Though sin doth come sometimes clothed with a show of reason and religion, yet the end of it will be death. Sin at last will betray your souls into the hands of Satan, as Delilah did Samson into the hands of the Philistines.<sup>2</sup> Sin makes the soul black with filth and red with guilt; and then vengeance follows. The Rabbins were wont to tell scholars, to scare them from sin, that every sin made God's head ache; but without sound repentance you will at last find that every sin will make your hearts ache. Oh! then, when you are tempted to sin, you would say, as Demosthenes, the orator, did of the beautiful Lais, when he was asked an excessive sum of money to behold her: I will not, said he, buy repentance so dear. I am not so ill a merchant as to sell the eternal for the temporal.

[2.] You may be confident that all your oppositions one way or other against the ways of God, and against the people of God, is a fighting against God, who will be too hard for you when you have done your worst; and what you get you may put in your eyes, and weep it out again,<sup>3</sup> Acts v. 38, 39, ix. 4, 5. Those that strive for mastery with God, God will over-master with a witness: Isa. xxvii. 4, 'Who would set the briars and thorns against me in battle? I would go through them, I will burn them together.' God can nod a soul to hell; he can speak a soul miserable in a moment. Who ever stood out against him, and prospered? There is such a near union between God and his people, between God and his ways, that you cannot possibly oppose them but you oppose God himself, who can presently cause the greatest arm of human power to shrink up, as you may see in his dealing with Pharaoh, Haman, Belshazzar, and others, &c. Is a dry reed able to stand against a consuming fire? Is a worm able to overcome a lion? Is weakness able to overcome strength: 'Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance;' 'Behold, he taketh up the isles as a very little thing,' as the prophet Isaiah speaks, Isa. xl. 15. And what, then, is the poor creature, that he should fight against an almighty Creator? Cæsar told Metellus he could as easily destroy him as bid it be done. So can God. Who dares then engage against him?<sup>4</sup>

[3.] You may be confident, that though I hate your sins, yet I don't hate your persons. I am willing to live in love and peace with all men, so far as I may without sin; but I abhor compliancy with any man, to the dishonour of Christ, to the wounding of my conscience, to the profaning of holy things, or to the prejudice and disadvantage of the truth. It is below humanity to hate a man, whose nature and similitude he may behold in the humanity of Christ. *Deum odit qui*

<sup>1</sup> It was the saying of an ancient philosopher, Whosoever sinneth, doth in that decline from his purposed end, and is certainly deceived.

<sup>2</sup> Hark, scholar, said the harlot to Apuleius, it is but a bitter-sweet that you are so fond of. Ah! your scoffing and mocking will prove but a bitter-sweet at last.

<sup>3</sup> Constantine the Great's symbol [Qu. 'saying'?—G.] was *immedicabile vulnus ense rescindendum est*, when there is no hope of curing, men must fall a-cutting; and so will God deal with sinners' souls. Therefore, look about you, sinners.

<sup>4</sup> Said Caligula, speaking to the consuls, to think that I can kill you with a nod of my head; and can't God do it with as much ease?

*hominem odit*, he hateth God that hateth man. I must love men, but hate their vice. It is said of Ephesus, that they hated the deeds of the Nicolaitans; their errors, not their persons. So Jacob cursed the wrath of his sons, but blessed their persons. So Paul, 1 Cor. iv. 15. and so do I, through free mercy.<sup>1</sup>

[4.] You may be confident that I don't refuse the baptizing of your children, and the giving you the sacrament, &c., out of pride or envy, or upon any carnal account in the world, but only upon the grounds that I have before laid down. I take the Searcher of all hearts to witness, that I should much rejoice and bless the Lord if he would be pleased to work such a thorough work of grace upon all your hearts as that I might without sin dispense all the precious things of Christ to you. Ah! it is not a joy, but a real grief to my soul, that others have not that right, and can't come to those ordinances which God hath made so sweet and advantageous to me, and many others of the sons of Zion.

Oh! how willing should I be, and those that walk with me, to give you the right hand of fellowship, if we could but see that the Lord has taken you into fellowship with his blessed self, that so the ordinance might be a cordial, and not poison to you.<sup>2</sup>

I do profess before the Lord, that I do from my soul forgive you the wrong and injuries that you have done me, or attempted to do. God has been good to me, notwithstanding my failing towards him and my sins against him; and the sense of his love and rich goodness makes my bowels to yearn towards you.

Oh! it is a mercy more worth than a world to me that God hath given me such a frame of spirit as that I can pray for your souls, and weep over your sins, and that I am ready to serve you in all those ways wherein I may further the eternal welfare of your souls, &c. Make use of me in anything wherein I may serve you without sin; and see whether I shall not be willing to act for your good, notwithstanding all provocations to the contrary.<sup>3</sup>

[5.] For a close,—because I would not be over-tedious, I shall draw many things within a narrow compass,—you may be confident that my end in writing is your due conviction and satisfaction, that you may weigh my arguments, and clearly see that it is not will, nor humour, &c., but conscience, reason, and religion that acts me. If, notwithstanding what I have said, you shall continue in your malice, envy, hatred, &c., I shall have comfort in this, that I have in all faithfulness freed myself from being guilty of the blood of your souls; and

<sup>1</sup> Rom. xiv. 19; Heb. xii. 14. Luther said, that in the cause of God he was content, *totius mundi odium et impetum sustinere*, to undergo the hatred and violence of the whole world. The heathen orator could say, *A recta conscientia ne latrum quidem unguem discedendum*, a man may not depart an hair's-breadth all his life long from the dictates of a good conscience.

<sup>2</sup> Cant. viii. 1; Ps. lxxiii. 1-3; Rom. xiv. 1, and xv. 1; 1 John i. 3, 4; Luke xxiii. 24; Acts vii. 39, 60; Mat. vi. 12-15. Tully said of Cæsar, *Nihil oblivisci soles, nisi injurias*, that he forgot nothing but injuries.

<sup>3</sup> *Libnod lelanmed*, we therefore learn, that we may teach, is a proverb among the Rabbins. I could have dealt with you in another way, had I not intended the good of your souls. Jer. xliv. 15, *et seq*; Acts xx. 26, 27 Ezek. iii. 17-19; 1 Cor. ix. 20-22; John xii. 48; 2 Cor. v. 10; Rom. viii. 28; Micah vii. 8-10; Jer. xx. 9-12; Mal. iii. 17, 18; Isa. xlix. 4, 5.

in that I have declared to all the world my willingness to serve the interest of your souls in all things wherein I may without sin. And most confident I am, that if what I have written do not better you, it will be a witness against you when you and I shall meet before Christ's judgment-seat. And confident I am, that God will bring much good to me out of all the plots, designs, and actings that have been, or that shall be, by vain men against me. And confident I am, that the more you stir in any way of baseness or wickedness, the more the Lord will make you to stink, and the more contempt he will pour upon you, and the more bright he will cause my innocency to shine, and the more weighty shall be my crown in the day of Christ.

My desires for you before the Lord are these, that you may have such a sight of your sins as may work you to 'kiss the Son, lest he be angry, and you perish when his wrath is kindled but a little;' and that you may not trifle away the day of grace, and 'the things that belong to your eternal peace,' 'lest God should swear in his wrath that you shall never enter into his rest.'<sup>1</sup> Oh! that in the light of the Spirit you may see Christ to be the greatest good, the most desirable good, the most necessary good, the most suitable good, to be a total good, an only good, and an eternal good; that so your souls may in good earnest fall in love with Christ, and may cry out with that martyr, 'None but Christ, none but Christ.' Oh! none but Christ to save us, and none but Christ to rule us! none but Christ to justify us, and none but Christ to command us! Oh! that you may cease from doing evil, and learn to do well; that so you may be happy in life, blessed in death, and glorious in the morning of the resurrection, Isa. i. 16, 17.

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B.—CLOSE OF FAREWELL SERMON; see page *ante* xxxi. From the Collection of 1662 (4to). The text is not given, nor the body of the Sermon, but only what follows:—

All that I shall do shall be to answer two or three queries, and then I shall leave a few legacies with you, that may speak when I am not advantaged to speak to you.

The first query is this, What should be the reason that men make such opposition against the gospel, against the plain, powerful, conscientious preaching of it? This is not the principal thing that I intend, and therefore I shall only touch upon the reason of it.

1. Men's hatred and opposition ariseth against the gospel because it doth discover their hidden works of darkness: John iii., 'They hate the light, lest their deeds should be reprov'd.' The gospel brings their deeds of darkness to light, and this stirs up a spirit of hatred and opposition against the gospel.

2. Ground is this: because sinners under the gospel, cannot sin at so

<sup>1</sup> Prayer is *porta cœli, clavis paradisi*, the gate of heaven, a key to let us in to paradise, Heb. iii. 7–12. *Nec Christus nec cœlum patitur hyperbolem*, a man cannot hyperbelise in speaking of Christ and heaven. *Omne bonum, in summo bono*, all good is in the chiefest good.

cheap a rate as otherwise they might do; the drunkard cannot be drunk at so cheap a rate; nor can the opposer and persecutor oppose and persecute at so cheap a rate as they might do where the gospel doth not shine in power and glory.

3. Because the gospel puts persons upon very hard service, upon very difficult work, pulling out a right eye, cutting off a right hand, offering up an Isaac, throwing overboard a Jonas, parting with bosom lusts and darling sins. Herod heard John Baptist gladly, till he came to touch his Herodias, and then off goes his head. As they say, John vi., 'This is a hard saying, and who can abide it?' and from that time they walked no more with him. This is a hard gospel indeed, and at this their blood riseth.

4. Because of the differing and distinguishing work that the gospel makes among the sons of men; it softens one, and hardens another that sits next to him; enlightens one, and strikes the other blind; it wins one and enrages the other. The same sun hath different effects on the objects on which it shineth. The gospel puts a difference between the precious and the vile; and this the vile cannot bear. It was never good days, say they, since such and such must be saints, and none else; we have as good hearts as any, and this enrageth them.

Lastly, It is from Satan. Satan knows that the very tendency of the gospel is to shake his kingdom about his ears. Satan and antichrist know that their kingdom must down by the power and light of the gospel; and therefore Satan and men of an antichristian spirit do all they can to oppose and shew their hatred against the everlasting gospel; and this makes them to be in such a rage against the gospel.

*Query 2.* When the gospel goes from a people, what goes? I shall give but a touch here.

1. When the gospel goes, peace, plenty, and trading go, 2 Chron. xv. 3, 5, 6, compared. Now for a long season Israel had been without the true God, and without a teaching priest. Why? They had priests; but they were Jeroboam's priests, as you may see, chap. xiii. 9, 'Have you not cast out the priests of the Lord, the sons of Aaron and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever comes to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods. A little business will buy a priesthood; and so they are said to be without the true God, without a teaching priest, and without law. Mark what follows: 'And in those times, there was no peace to him that went out, nor to him that came in; but great vexations were upon all the inhabitants of the country, and nation was destroyed of nation, and city of city, for God did vex them with all adversity.'

2. Safety and security goes when the gospel goes; so in the text but now cited. The ark was taken away, and when that was taken away, their strength and safety was gone. When the Jews rejected the gospel, the Romans came and took away both their place and nation: John xi. 48, 'If we let him thus alone, the Romans will come and take away both our place and nation.' About forty years after, Titus and Vespasian took away their city; they cried, 'If we let this man alone, the Romans will take away our nations.' And this was the ready way to bring the Romans upon them.



3. When the gospel goes, civil liberty goes. When the Jews slighted the gospel, and turned their backs upon it, they quickly became bond-slaves to the Romans.

4. When the gospel goes, the honour and glory, splendour and beauty of a nation goes. It is the gospel that is the honour and glory of a nation, and when that goes, all the glory goes. As old Eli said, when the ark was taken away, 'The glory is departed from Israel,' 1 Sam. iv. 32. Jer. ii. 11-13, 'Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit,' that is, the worship of God into the traditions of men. What is it that lifts up one nation above another but the gospel? Above all nations of the earth, England hath been lifted up to heaven.

5. When the gospel goes, all soul-happiness and blessedness goes. The gospel, you know, is the means appointed by God to bring souls to an acquaintance with Christ, to an acceptance of Christ, to an interest in Christ, to an assurance that he is theirs, and they are his. Now, when this goes, all soul-happiness and blessedness goes.

Lastly, When the gospel goes, the special presence of God goes, for that still goes with the gospel. There is a general presence of God, as the psalmist speaks, Ps. cxxxix., 'Where shall I go from thy Spirit? whither shall I fly from thy presence?' This presence of God reacheth from heaven to hell; in that sense, God is included in no place, not excluded out of any place. But, alas! what is this general presence? When the gospel goes, the special presence of God goes. This leads me by the hand to the third query.

*Query 3.* And that is this, Whether God will remove the gospel from England or no?

It is the fears of many; but I humbly suppose no. Whatsoever darkness may be upon it, yet that God will not remove it; and, if you please, I will offer a few things that signify something, as to my own satisfaction, and it may be so to you.

1. The rooting that it hath got in the hearts of sinners and saints, in the judgments, affections, and consciences, both of sinners and saints. Certainly it hath got so deep a root in the hearts of many thousands of saints and sinners, that it shall not be in the power of hell to raze it out.

2. The glorious anointings that are to be found upon many thousands of God's servants in this nation to preach the everlasting gospel, and who would be glad to preach upon the hardest terms, keeping God and a good conscience, to preach it freely, as the apostles of old did. And certainly God hath not laid in this treasure that it should be turned into a heap of confusion, but that it should serve to the end for which he laid it in.

3. The ineffectualness of all former attempts and designs to destroy the gospel. You know what endeavours of old there hath been to darken this sun, to put out the light of heaven, in the Marian days, and in other days since then; and yet it hath not been in prisons, racks, flames, pillories, nor anything else to extinguish the glory of it. And then,

4. All designs and attempts to extinguish the everlasting gospel have turned to the advancement, flourishing, and spreading of the gospel.

5. God never takes away the gospel from a people till the body of that people have thrust the everlasting gospel from them; when, indeed, they have been so bold as to thrust away the everlasting gospel, God hath been severe unto them; but till the body of a people have thrust away the everlasting gospel, God hath not taken it away from them. 2 Chronicles the 36th chapter and the 15th verse to the end, God sent his messengers early and late; they abused, and slighted, and scorned them, till there was no remedy. So in the 35th of Jeremiah from the 1st to the 12th; it is a famous text for this. So in the 13th chapter of the Acts and the 45th, 46th, and 47th verses, 'Because you have thought yourselves unworthy of salvation; lo, we turn to the Gentiles.' Till the Jews came to thrust away the everlasting gospel, the Lord continued it to them.

6. The spreading of the everlasting gospel is the special means appointed by God for the destruction of antichrist. First, He is to be consumed by the spirit of his mouth, then destroyed by the brightness of his coming; the spirit of faith and prayer in them that would be willing to lay down anything rather than part with the gospel. God will not put his blessed church to the blush; he will not make them ashamed of their confidence.

7. Are there not multitudes of the children of believers that fall under many promises? And will not God make good his engagements to them? 'I will circumcise your hearts, and the hearts of your seed; and the seed of the upright shall be blessed, &c.

8. The strange and wonderful affections and tenderness that God hath wrought in his children to the gospel; what meltings and mournings, and what a spirit of prayer hath God put upon his people!

9. There are many young tender plants and buds of grace, such in whom the Spirit of God hath stirred an hungering, thirsting, and longing after the great concerns of eternity. I would, upon these grounds, with others of the like import, hope and believe that the Lord will not remove his everlasting gospel, however he may correct his people for their trifling with and slighting the glorious gospel. I have several times thought what a day of darkness was upon the world, in respect of sin and superstition. When Christ brought the everlasting gospel, what a day of darkness and superstition was on the whole earth! But you know what the apostle speaks, 2 Cor. i. 21, 'For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.'

When it is nearest day, then it is darkest. There may be an hour of darkness that may be upon the gospel, as to its liberty, purity, and glory; and yet there may be a sunshining day ready to tread on the heels of it. And so much for the resolution of those queries.

I shall proceed, as I said, and leave some legacies with you, which may, by the finger of the Spirit, be made advantageous to you, whom we are not advantaged to speak unto you.

*Legacy 1.* The first legacy I would leave with you, shall be this: Secure your interest in Christ; make it your great business, your work, your heaven, to secure your interest in Christ. This is not an age, an hour, for a man to be between fears and hopes, between doubting and believing.

Take not up in a name to live, when you are dead God-ward and Christ-ward; take not up in an outward form, and outward privilege. They cried out, 'The temple of the Lord, the temple of the Lord,' that had no interest in, or love to, the Lord of the temple. Follow God, leave no means unattempted whereby your blessed interest may be cleared up.

*Leg. 2.* Make Christ and Scripture the only foundation for your souls and faith to build on: as the apostle saith, 1 Cor. iii. 11, 'Other foundations can no man lay than that which is laid, even Jesus Christ.' Isa. xxviii. 6, 'Behold, I lay in Zion for a foundation, a stone, a tried stone, a corner stone, a precious stone, a sure foundation,' Eph. ii. 10. Since it is a very dangerous thing, as much as your souls and eternity is worth, for you to build on anything beside Jesus Christ, many will say, Come, build on this authority and that, on this saying and that; but take heed.

*Leg. 3.* In all places and company, be sure to carry your soul preservative with you: go into no place or company, except you carry your soul preservations with you, that is, a holy care and wisdom. You know, in infectious times, men will carry outward preservatives with them; you had need to carry your preservatives about you, else you will be in danger of being infected with the ill customs and vanities of the times wherein you live, and that is a third.

*Leg. 4.* I would leave with you is this: Look that all within you rises higher and higher, by oppositions, threatenings and sufferings, that is, that your faith, your love, your courage, your zeal, your resolutions, and magnanimity rises higher by opposition and a spirit of prayer. Thus it did, Acts iv. 18-21, 29-31 compared; all their sufferings did but raise up a more noble spirit in them, they did but raise up their faith and courage. So Acts v. 40-42, they looked on it as a grace to be disgraced for Christ, and as an honour to be dishonoured for him. They say, as David, 'If this be to be vile, I will be more vile.' If to be found in the way of my God, to act for my God, to be vile, I will be more vile.

*Leg. 5.* Take more pains, and make more conscience of keeping yourselves from sin than suffering; from the pollutions and defilements of the day, than from the sufferings of the day. This legacy I would beg that you would consider; take more pains, and make more conscience of keeping yourselves from the evil of sin than the evil of punishment, from the pollutions and corruptions of the times than the sufferings of the times: Acts ii. 40, 'Save yourselves from this untoward generation.' Philip. ii. 15, 'The children of God must be harmless and blameless, without rebuke in the midst of a crooked and perverse generation.' Heb. xi. speaks full to the point in hand. Rev. iii. 4, 'Thou hast a few names even in Sardis that have not defiled their garments; and they shall walk with me in white: for they are worthy.' White was the habit of nobles, which imports the honour that God will put on those that keep their garments pure in a defiling day. Rev. xviii. 4, 'And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' If you will be tasting and sipping at Babylon's cup, you must resolve to receive more or less of Babylon's plagues.

*Leg. 6.* I would leave with you is this : Be always doing or receiving good. Our Lord and Master went up and down in this world doing good ; he was still doing good to body and soul ; he was acted by an untired power. Be still doing or receiving good. This will make your lives comfortable, your deaths happy, and your account glorious, in the great day of our Lord. Oh ! how useless are many men in their generation ! Oh ! that our lips might be as so many honey-combs, that we might scatter knowledge !

*Leg. 7.* I would leave with you is this : Set the highest examples and patterns before your face of grace and godliness for your imitation. In the business of faith, set an Abraham before your eyes ; in the business of courage, set a Joshua ; in the business of uprightness, set a Job ; of meekness, a Moses, &c. There is a disadvantage that redounds to Christians by looking more backwards than forwards. Men look on whom they excel, not on those they fall short of. Of all examples, set them before you that are most eminent for grace and holiness, for communion with God, and acting for God. Next to Christ, set the pattern of the choicest saints before you.

*Leg. 8.* Hold fast your integrity, and rather let all go than let that go. A man had better let liberty, estate, relations, and life go, than let his integrity go. Yea, let ordinances themselves go, when they cannot be held with the hand of integrity : Job xxvii. 5, 6, ‘ God forbid that I should justify you till I die. I will not remove my integrity from me ; my righteousness I will hold fast, and I will not let it go : my heart shall not reproach me so long as I live.’ Look, as the drowning man holds fast that which is cast forth for to save him, as the soldier holds fast his sword and buckler on which his life depends, so, saith Job, ‘ I will hold fast my integrity ; my heart shall not reproach me. I had rather all the world should reproach me, and my heart justify me, than that my heart should reproach me, and all the world justify me.’ That man will make but a sad exchange that shall exchange his integrity for any worldly concernment. Integrity maintained in the soul will be a feast of fat things in the worst of days ; but let a man lose his integrity, and it is not in the power of all the world to make a feast of fat things in that soul.

*Leg. 9.* That I would leave with you is this : Let not a day pass over your head without calling the whole man to an exact account. Well, where have you been acting to-day ? Hands, what have you done for God to-day ? Tongue, what have you spoke for God to-day. This will be an advantage many ways unto you, but I can only touch on these legacies.

*Leg. 10.* Labour mightily for a healing spirit. This legacy I would leave with you as matter of great concernment. Labour mightily for a healing spirit. Away with all discriminating names whatever that may hinder the applying of balm to heal your wounds. Labour for a healing spirit. Discord and division become no Christian. For wolves to worry the lambs, is no wonder ; but for one lamb to worry another, this is unnatural and monstrous. God hath made his wrath to smoke against us for the divisions and heart-burnings that have been amongst us. Labour for a oneness in love and affection with every one that is one with Christ. Let their forms be what they will, that which wins

most upon Christ's heart, should win most upon ours, and that is his own grace and holiness. The question should be, What of the Father, what of the Son, what of the Spirit shines in this or that person? and accordingly let your love and your affections run out. That is the tenth legacy.

*Leg. 11.* Be most in the spiritual exercises of religion. Improve this legacy, for much of the life and comfort, joy and peace of your souls is wrapped up in it. I say, be most in the spiritual exercises of religion. There are external exercises, as hearing, preaching, praying, and conference; and there are the more spiritual exercises of religion, exercise of grace, meditation, self-judging, self-trial, and examination. Bodily exercise will profit nothing if abstracted from those more spiritual. The glory that God hath, and the comfort and advantage that will redound to your souls is mostly from the spiritual exercises of religion. How rare is it to find men in the work of meditation, of trial and examination, and of bringing home of truths to their own souls?

*Leg. 12.* Take no truths upon trust, but all upon trial, 1 Thes. v. 21, so 1 John iv. 1, Acts xvii. 11. It was the glory of that church, that they would not trust Paul himself; Paul, that had the advantage above all for external qualifications; no, not Paul himself. Take no truth upon trust; bring them to the balance of the sanctuary. If they will not hold weight there, reject them.

*Leg. 13.* The lesser and fewer opportunities and advantages you have in public to better and enrich your souls, the more abundantly address your souls to God in private: Mal. iii. 16, 17, 'Then they that feared the Lord, spake often one to another,' &c.

*Leg. 14.* Walk in those ways that are directly cross and contrary to the vain, sinful, and superstitious ways that men of a formal, carnal, lukewarm spirit walk in; this is the great concernment of Christians. But more of that by and by.

*Leg. 15.* Look upon all the things of this world as you will look upon them when you come to die. At what a poor rate do men look on the things of this world when they come to die! What a low value do men set upon the pomp and glory of it, when there is but a step between them and eternity! Men may now put a mask upon them, but then they will appear in their own colours. Men would not venture the loss of such great things for them did they but look on them now, as they will do at the last day.

*Leg. 16.* Never put off your conscience with any plea or with any argument that you dare not stand by in the great day of your account. It is dreadful to consider how many in these days put off their consciences. We did this and that for our families, they would have else perished. I have complied thus, and wronged my conscience thus, for this and that concernment. Will a man stand by this argument when he comes before Jesus Christ at the last day? Because of the souls of men, many plead this or that. Christ doth not stand in need of indirect ways to save souls; he hath ways enough to bring in souls to himself.

*Leg. 17.* Eye more, mind more, and lay to heart more, the spiritual and eternal workings of God in your souls, than the external providences of God in the world. Beloved, God looks that we should consider the operations of his hand; and the despising the works of his hands is so

provoking to him that he threatens them to lead them into captivity for not considering of them. But above all look to the work that God is carrying on in your souls. Not a soul but he is carrying on some work or other in it, either blinding or enlightening, bettering or worstening; and therefore look to what God is doing in thy soul. All the motions of God within you are steps to eternity, and every soul shall be blessed or cursed, saved or lost to all eternity, not according to outward dispensations, but according to the inward operations of God in your souls. Observe what humbling work, reforming work, sanctifying work, he is about in thy spirit; what he is doing in that little world within thee. If God should carry on never so glorious a work in the world, as a conquest of the nations to Christ, what would it advantage thee if sin, Satan, and the world should triumph in thy soul, and carry the day there.

*Leg. 18.* Look as well on the bright side as on the dark side of the cloud; on the bright side of providence as well as on the dark side of providence. Beloved, there is a great weakness amongst Christians; they do so pore on the dark side of the providence as that they have no heart to consider of the bright side. If you look on the dark side of the providence of God to Joseph, how terrible and amazing was it! but if you look on the bright side, his fourscore years' reign, how glorious was it! If you look on the dark side of the providence of God to David, in his five years' banishment, much will arise to startle you; but if you turn to the bright side, his forty years' reign in glory, how amiable was it! Look on the dark side of the providence of God to Job, oh, how terrible was it in the first of Job! but compare this with the last of Job, where you have the bright side of the cloud, and there God doubles all his mercies to him. Consider the patience of Job, and the end that the Lord made with him. Do not remember the beginning only, for that was the dark side; but turn to the end of him, and there was his bright side. Many sins, many temptations, and much affliction would be prevented by Christians looking on the bright side of providence as well as on the dark.

*Leg. 19.* Keep up precious thoughts of God under the sourest, sharpest, and severest dispensations of God to you: Ps. xxii. 1-3, 'My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.' There was the psalmist under smart dispensations, but what precious thoughts had he of God after all: 'But thou art holy, O thou that inhabitest the praises of Israel: though I am thus and thus afflicted, yet thou art holy;' Ps. lxxv. 5, 'By terrible things in righteousness wilt thou answer us, O God of our salvation.'

*Leg. 20.* Hold on and hold out in the ways of well-doing, in the want of all outward encouragements, and in the face of all outward discouragements. It is nothing to hold out when we meet with nothing but encouragements; but to hold out in the face of all discouragements is a Christian duty: Ps. xlii., 'Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death, yet have we not dealt falsely in thy covenant: our heart is not turned back, neither have we declined from thy ways.' It is perseverance that crowns all: 'Be thou faithful to the death, and I will give thee a crown

of life,' Rev. ii. 10; 'And he that endureth to the end shall be saved,' Mat. xxiv. It is perseverance in well-doing that crowns all our actions. If you have begun in the Spirit, don't end in the flesh; do not go away from the Captain of your salvation; follow the Lamb, though others follow the beast and the false prophets.

*Leg. 21.* In all your natural, civil, and religious actions, let divine glory still rest on your souls, Rom. xiv. 7, 8, 1 Cor. x. 31. In all your bearings, in all your prayings, let the glory of Christ carry it; in all your closet duties, let the glory of Christ lie nearest your hearts.

*Leg. 22.* Record all special favours, mercies, providences, and experiences. It is true, a man should do nothing else, should he record all the favours and experiences of God towards him; and therefore my legacy is, record all special favours, peculiar experiences. Little do you know the advantage that will redound to your soul upon this account by recording all the experiences of the shinings of his face, of the leadings of his Spirit. Many a Christian loseth much by neglecting this duty.

*Leg. 23.* Never enter upon the trial of your estate, but when your hearts are at the best, and in the fittest temper. It is a great design of Satan, when the soul is deserted and strangely afflicted, to put the soul on trying work. Come, see what thou art worth for another world, what thou hast to shew for a better state, for an interest in Christ, a title for heaven. This is not a time to be about this work. Thy work is now to get off from this temptation, and therefore to pray and believe, and wait upon God, and to be found in all those ways whereby you may get off the temptation.

*Leg. 24.* Always make the Scripture, and not yourselves, nor your carnal reason, nor your bare opinion, the judges of your spiritual state and condition. I cannot see my condition to be good. I cannot perceive it. What! must your sense and your carnal reason be the judge of your spiritual state? Isa. viii. 20, 'To the law and to the testimony, if they speak not according to this rule, it is because there is no light, no morning in them;' John xii. 48, 'The word that I have spoken, the same shall judge you in the last day.' The Scripture is that which must determine the case in the great day, whether you have grace or no, or whether it be true or no.

*Leg. 25.* Make much conscience of making good the terms on which you closed with Christ. You know the terms, how that you would deny yourselves, take up his cross, and follow the Lamb wheresoever he should go. Now you are put to take up the cross, to deny yourselves, to follow the Lamb over hedge and ditch, through thick and thin. Do not turn your backs on Christ; the worst of Christ is better than the best of the world. Make conscience of making good your terms, to deny yourself, your natural self, your sinful self, your religious self, to follow him; and if you do so, oh! what an honour will it be to Christ, and advantage to your souls, and a joy to the upright!

*Leg. 26.* Walk by no rule but such as you dare die by and stand by in the great day of Jesus Christ. You may have many ways prescribed to worship by; but walk by none but such as you dare die by, and stand by, before Jesus Christ. Walk not by a multitude, for who dare stand by that rule when he comes to die?

Make not the example of great men a rule to go by, for who dare die

by and stand by this in the great day of account. Do not make any authority that stands in opposition to the authority of Christ a rule to walk by, for who dare stand by this before Jesus Christ? Ah! sirs, walk by no rule but what you dare die by, and stand by at the great day.

*Leg. 27.* And lastly, sit down and rejoice with fear: Ps. ii., 'Let the righteous rejoice, but let them rejoice with fear.' Rejoice, that God hath done your souls good by the everlasting gospel; that he did not leave you till he brought you to an acceptance of, to a closing with, and a resignation of, your souls to Christ, and the clearing up of your interest in him. Rejoice, that you have had the everlasting gospel in so much light, purity, power, and glory, as you have had for many years together. Rejoice in the riches of grace that hath carried it in such a way towards you. And weep, that you have provoked God to take away the gospel, that you have no more improved it; that you have neglected the seasons and opportunities of enriching your souls. When you should have come to church-fellowship, anything would turn you out of the way. Oh! sit down and tremble under your barrenness, under all your leanness. Notwithstanding all the cost and charge that God hath been at, that you have grown no more into communion with God, and conformity to God, and into the lively hope of the everlasting fruition of God. Here are your legacies, and the Lord make them to work in your souls, and then they will be of singular use to you, to preserve you so that you may give up your account before the great and glorious God with joy. Labour to make conscience of putting these legacies into practice, of sucking at these breasts, which will be of use to us, till we shall be gathered up into the fruition of God, where we shall need no more ordinances, no more preaching or praying.

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### C.—INTRODUCTORY 'EPISTLES.' See *ante* page xxxiii.

I. 'THE GOSPEL TREASURY OPENED, or the holiest of all unveiling; discovering yet more the riches of grace and glory to the vessels of mercy. Unto whom only it is given to know the mysteries of that kingdom and the excellency of Spirit, Power, Truth, above Letters, Forms, Shadows. In several Sermons, preached at Kensington and elsewhere,' by John Everard, D.D., deceased. 1679. (2d edition, 'very much enlarged'). 12mo. The following Epistle, entitled 'An Approbation,' is by Brooks, though good Matthew Barker adds his name also.

'The Publisher of this book is desirous that it might pass with some testimonial into the world; but it needs not testimony from man; for I find it impressed with such a divine image, and bearing such clear lineaments of heaven-born truths as testify it to be of God; and therefore strongly bespeaks us to receive it, as into our houses, so chiefly into our hearts. I dare assure thee, Reader, if thou hast received a spiritual relish, thou shalt taste much sweetness in it; and if thou canst rejoice to be "laid low," and made nothing, that God may be exalted and made "all in all," then shalt thou find here that which will help thy joy. And let me entreat thee, that as thou redest the book, to read also thine own heart; and by this thou mayest come to find thine heart in the book, and the book in thine heart, and [this] will make thee fall upon thy face with that idiot, and worship God and report, "God is in this word of a truth," 1 Cor. xiv. 25. Some are casting off the letter of



the Scriptures, others resting in it; some are despising ordinances, others are overvaluing them. I find the author walking warily betwixt both; giving due honour to the letter and to the form, while he is exalting the power and the Spirit incomparably above both; and thou shalt find him laying the axe of truth and the edge of the Spirit close to that cursed root of self-approbation in man, which is daily bringing forth such bitter fruits in his heart, in his life, and in the world; and yet remains unseen and untouched in the hearts of many that would be thought to be arrived at the brink of perfection, while they scarce understand wherein the great imperfection of the natural man doth lie.

Some expressions in thy reading may seem harsh or obscure to thee, as they did to me; but read it over and over with prayer, strongly desirous to be taught of God; and in reading be not weary, but blow and take breath, and at it again: and thou, comparing one place with another, wilt clearly see what the author means, and shalt find his whole discourse to have a sacred tendency to lay man low, and so to put him into a rich capacity of coming in to the nearest fellowship with God. So that while some seek to build up themselves upon the deceitful foundation of corrupted nature, and struggle, though in vain, in the light and power of it, to advance towards perfection; he is planting his spiritual artillery against it, to throw it into the dust, so that man may come to be surely rooted and bottomed upon the righteousness, power, and wisdom of Jesus Christ; which is the only foundation that God hath laid, and the gospel revealed.

And in some things thou must give him a latitude to his judgment, as thou desirest by thine own in others. If thou findest some truths delivered and enforced with re-iterated expressions; consider they were delivered for the most part in several congregations; so that in some particulars the same things may be reinforced, but yet with more lustre, to make truth more clear. Thou hast them as they were preached and pressed in sermons to the capacity and conscience of his auditors, and taken from his mouth by a Notary; yet afterwards owned and approved by himself, he desiring to peruse them, they lying with him three or four months, and compared with his own notes. Read, consider, and try 'and hold fast that which is good.'

THO. BROOKS.

March 26, 1653.

M. BARKER.

II. 'ALTUM SILENTIUM, or Silence the Duty of Saints. By John Durant, 12mo. 1659.

TO THE READER.—Christian Friend,—The book of Job (saith Augustine) is the afflicted man's Scripture; and I may say this little book is the afflicted man's duty. A little pearl may be of great price; and such is this little treatise that now is put into thy hand.

The waves did but lift Noah's ark nearer to heaven; and the higher the waters rose, the nearer the ark was lifted up to heaven: sometimes such an operation afflictions have upon Noahs, upon preachers of righteousness; and if they have not had the same operation upon the author of the ensuing discourse, I am much mistaken. Afflictions to some are like the prick at the nightingale's breast, that awakes her, and puts her upon her sweet and delightful notes; and whether they have not had such an operation upon the worthy author, I will leave the reader to judge. The more precious odours and the purest spices are beaten and bruised, the sweeter scent and savour they send abroad. Had not God bruised to death one of the choicest and sweetest flowers in the author's garden, he had not sent abroad this sweet and savoury sermon.

We try metal by knocking it; if it sound well, then we like it well. That is a tried Christian, a thorough Christian indeed, that gives a pleasant sound when under the knocking hand of God. If thou layest thine ear, thy heart, close to the following tract, thou wilt hear such a sound as will be sweeter to thee than the honey or the honey-comb.

That Christian is worth a world who, under the sorest and sharpest afflictions, is like the stone in Thracia, that neither burneth in the fire nor sinketh in the water; whose silence and patience is invincible and impregnable. None are such an honour to God, such a glory to the gospel, such a shame to Satan, and such a wonder to the world as these; who can lay their hands upon their mouths when God's rod lays heavy upon their backs. That this is every Christian's duty and glory is fully and sweetly evinced in the following discourse.

Happy are we when God's corrections are our instructions, his lashes our lessons, his scourges our schoolmasters, his chastisements our advertisements. And to note this, the Hebrews and Greeks both express chastening and teaching by one and the same word, (מוסר, παιδεία), [margin, Isa. xxxvi. 9; Ps. xciv. 12; Prov. iii. 12, 13; chap. vi. 23], because the latter is the true end of the former, according to that in the proverb, Smart makes wit, and vexation gives understanding. That this happiness the reader may attain to, is the thing endeavoured by the author.

Reader, thou hast much wrapped up in a little; it is more to be admired than to have Homer's Iliads compressed in a nutshell; it is a mourning sermon, and mourning should be plain. The reverend author knew right well, that it was better to present truth in her native plainness than to hang her ears with counterfeited pearls. He knew that the king of Nineveh was a king as well in his sackcloth, as in his royal robes. The author is known to be a master-workman, and one that could easily shoot his arrows over his hearers' heads [margin, See his precious works in print, and then judge], but he had rather shoot them into his hearers' hearts. He dares not affect sublime notions, obscure expressions, which are but mysterious nothings. He dares not do as many, who make plain truths difficult, and easy truths hard; and so darken counsel by words without knowledge, Job xxxviii. 2. If thou wilt but taste and try, thou wilt find this little treatise to be a heavenly honey-hive to thy soul.

If thou shalt say, Oh! it is sweet, it is seasonable, it is suitable to my condition, and to God's dispensations abroad in the world; but why have we no more of this sweet wine, no more of this water of life, no more of these clusters of Canaan? I must tell thee, that the honoured author buried his dear and hopeful daughter on the Friday, and preached this sermon on the Sabbath day following; and therefore there has been more cause to bless the Lord, and admire the Lord for his goodness, assistance, and presence with the author, that has enabled him to bring forth a truth of so great weight and concernment to us, even then, when he was under such sore and sharp rebukes of God. It is not every one's happiness to have such a presence of God with them, when the rod of God is heavy upon them.

Reader, the point insisted on is a point of special use to Christians; especially to such as are under the afflicting hand of God, whether in spirituals or temporals; and if storms should fall upon us from abroad or at home, it will be found (in the use of it) more worth than gold. I have read of the stone Garamantides, that had drops of gold in it: many a golden drop wilt thou find in the following lines. As Moses laid up the manna in the golden pot, and as Alexander kept Homer's Iliad in a cabinet embroidered with gold, so do thou lay up this sermon in the golden cabinet of thy heart. If troubles at present are not upon thee, yet thou must remember that thou art born to them, as the sparks fly upwards [margin, Job v. 7; John xvi. ult. 14; Acts xxi. 22]. God had but one Son without sin, he hath no son without sorrow; he had but one without corruption, he hath none without correction; he scourges every son whom he receives; he can quickly turn thy summer day into winter night, and then this sermon may be to thee a suitable and invaluable mercy. I shall only take leave to hint a few things to the author, my reverend brother, and

to my dear sister, his virtuous yoke-fellow, who are above all others concerned in this sharp and sweet dispensation, and so conclude.

*First*, That well-grounded hope, confidence, and assurance, that you and others had of the buddings and blossomings of grace in her, in her tender age, and of her being now at rest in the bosom of the Father, should not only quiet and silence you, but also joy and rejoice you [margin, Heb. xi. 4]. Why may you not think that you hear her, though dead, yet speaking thus unto you ?

Where God has stamp'd his image upon a mite,  
 'Tis meet that God should have his right :  
 After a few years past, a wearied breath  
 I have exchanged for a happy death.  
 Short was my life, the longer is my rest ;  
 God takes them soonest whom he loveth best.  
 She that is born to-day, and dies to-morrow,  
 Loses some hours of joy, but years of sorrow ;  
 Other diseases often come to grieve us,  
 Death strikes but once, and that stroke relieves us :  
 Therefore (my parents dear), take heed of weeping cross,  
 And mind your happiness more than your own great loss.  
 This is all I'll say to make the reckoning even,  
 Your dearest mercy is not too good for heaven.  
 Hasten to me, where now I am possess'd  
 With joys eternal, in Christ my only rest.

*Secondly*, The designs of God in all the sharp afflictions he exercises his children with, as (1.) the purging away of their sins, Isa. i. 25 ; (2.) the making of them more partakers of his holiness, Heb. xii. 10 ; (3.) the trial of their graces, Job xxiii. 10 ; (4.) the communication of more of himself and of his love to their souls, Hosea i. 14 ; (5.) the multiplying of their spiritual experiences, 2 Cor. i. 4, 5 ; (6.) the crucifying of their hearts to the world, and the world to their hearts, Gal. vi. 14 [margin, *Nam finis dat amabilitatem et facilitatem mediis*] ; (7.) to draw them to look and fix their souls upon the great concernment of another world, John xiv. 1-3 ; (8.) that heaven may be the more sweet and precious to them at last, 2 Cor. iv. 16-18, Rom. viii. 17, 18 ; how sweet is a calm after a storm, and summer days after long winter nights ; (9.) to make them more and more conformable to Christ their head, Rom. viii. 17 ; (10.) that sinners may at the last be found dumb and speechless, 1 Peter iv. 17, 18. Now, is there not enough in these glorious ends and designs of God to make his people sit mute under the sharpest trials ? Surely there is. Why then don't they sit silent before the Lord ?

*Thirdly*, All the mercies you enjoy, were first the Lord's before they were yours, and always the Lord's more than they were yours, 1 Chron. xxix. 14. 'All things come of thee, and of thine own have we given thee.' The sweet of mercy is yours, but the sovereign right to dispose of your mercies is the Lord's. *Quicquid es debes creanti; quicquid potes, debes redimenti* (Bern), whatsoever thou art, thou owest to him that made thee ; and whatsoever thou hast, thou owest to him that redeemed thee. Say, as Jerome adviseth a friend of his (in the like case), Thou hast taken away whom thou hast given me : I grieve not that thou hast taken them, but praise the Lord that was pleased to give them. You think it but just and reasonable that men should deal with their own as they please ; and is it not much more just and reasonable that God should do with his own as he pleases ?

*Fourthly*, That God that has taken one, might have taken all ; there are several left, though one be taken. Job, you know, was a nonsuch in his generation, and yet the sentence of death was passed upon all his children at a clap ; and under this said clap Job does not blaspheme, but bless ; he does not murmur, but worships ; he accuses not God, but clears God of injustice

under saddest and severest strokes of justice, Job i. Geographers write that the city of Syracuse in Sicily is so curiously situated, that the sun is never out of sight: though one mercy be gone, yet you have several that remain, and this should make you mute.

Themistocles invited many philosophers to supper; the owner sends for one half of those necessaries that he was using. Can you endure this disgrace? said the philosophers. Yes, said he, very well, for he might have sent justly for them all. The application is easy. Oh! let not nature do more than grace.

*Fifthly and lastly*, Under sharp afflictions, we ought carefully to look that natural afflictions don't hinder the exercise of gracious dispositions. Though we may weep, yet we may not weep out either the eye of faith, or the eye of hope [margin, 1 Thes. iv. 13]: though you may water your flowers, yet you may not drown your flowers. They that wept, yea, that wept much, yet said, The will of the Lord be done [margin, Acts xxi. 13, 14]. Jacob doated too much upon his Joseph, and his affections were too strong for his judgment, when, upon the sight of the bloody coat, he refused to be comforted, and said, I will go down into the grave unto my son, mourning [margin, Gen. xxxvii. 33-35]. And David was too fond of his son Absalom, when, like a puny baby, he wept and said, O my son Absalom! my son! my son! Absalom! would God I had died for thee, O Absalom, my son! my son! [margin, 2 Sam. xviii. 32, 33]. The Egyptians mourned for Jacob seventy days, but Joseph (though he had more cause) mourned but seven days; because he had more grace, and better hopes of Jacob's eternal welfare, than the infidels had. In the midst of all your tears, keep up the exercise of grace, and then you shall not mourn that you have mourned.

That your own is no sooner in your hand, is only from the remissness and dilatoriness of him into whose hands you had ordered the copy.

To conclude: that you and I, and all others (into whose hands this sermon may fall) may live up, and live out, the following discourse, under all the changes that has or shall pass upon us, is the earnest desire and hearty prayer of him who is your entire friend and servant in our dearest Lord.

THO. BROOKS.

III. The 'Epistle' prefixed to the 'Works' of Dr Thomas Taylor, of 'Aldermanbury, London,' (folio, 1653), bears the name of Brooks, only in common with Gouge and Calamy, Jackson, Ashe, Caryl, Manton, Greenhill, Strong, Griffith, Venning, and Jemmat. The first signature is that of Dr William Gouge; and probably the 'Epistle' was drawn up by him, and simply signed by the others. Yet does there seem touches from the hand of Brooks.

IV. 'GOSPEL FEAR; or the Heart trembling at the Word of God evidenceth a blessed frame of spirit. Delivered in several Sermons from Isa. lxvi. 2, and 2 Kings xxii. 14. By Jeremiah Burroughes.<sup>1</sup> "His mercy is on them that fear him from generation to generation," Luke i. 50. "Work out your own salvation with fear and trembling," Philip. ii. 12. London: Printed by J. D. for B. Aylmer at the three Pigeons in Cornhill. 1674.' 12mo.

TO THE READER.—Christian Reader,—These following sermons are the labours of that prince of preachers, Mr Jer. Burroughs, who is now a shining sun in that upper world. But they that are taken out of this valley of Baca, and carried up by troops of glorious angels into the highest heaven, stand in no need of the praises of men, having the fruition of the eternal God. And therefore I shall wheel about to these choice sermons that are here presented to thine eyes.<sup>2</sup> In

<sup>1</sup> Died Nov. 14. 1646.—G.

<sup>2</sup> Chrysostom, in his learned oration compiled upon the death [of] Philogonius. Melancthon saith of Pomeranus, He was the grammarian; of himself, that he was the logician; of

the three first thou wilt find this great and glorious truth, viz., that a heart trembling at God's word is very precious in God's eyes,—Heb. vi. 10; Isa. lxiii. 6; Ezek. xxxvi. 37,—clearly opened, fully proved, and sweetly and faithfully improved, so as that, by a blessing from on high, it may contribute greatly to the internal and eternal welfare of thy precious and immortal soul. Concerning the Word, premise this with me, viz. that in these six following acceptations the word is taken in the blessed Scriptures, (1.) By the Word is sometimes meant the whole Scriptures, Old and New Testament. (2.) By the Word is meant our Lord Jesus Christ, who is the spirit, life, and soul of the word, John i. (3.) By the Word is sometimes meant the commands of the word, Heb. i. (4.) By the Word is sometimes meant the threatenings of God. (5.) By the Word is sometimes meant the precious promises: Ps. cxix. 49, 'Remember the word unto thy servant, upon which thou hast caused me to hope.' God is not unrighteous to forget, yet we must, as his remembrancers, put his promises in suit. (6.) By the Word is sometimes meant those holy prophecies which are scattered up and down in the Scriptures, Jude 14. The word thus considered occasioned one Baldusgar, a famous minister in Germany, to say, *Veniat, veniat verbum Domini et submittemus illi sexcenta, si nobis essent, colla*, let the word of the Lord come, let it come, saith he; we will submit to it if we had many hundred necks to put under it. The design of the worthy author in this little piece is, to win and work the reader to submit to the Word, to be guided by the Word, to prize the Word, to lay up the Word, and to live out the Word in a conversation becoming the gospel. The Jewish Rabbins were wont to say, that upon every letter of the law there hangs mountains of profitable matter. I am sure in the following discourse thou wilt find even mountains of heavenly matter hanging upon all the main particulars that this blessed author offers to thy serious consideration in this small treatise. Here you have Homer's Iliads in a nutshell; much choice matter in a little room. It is said of Cæsar, *Major fuit cura Cæsari libellorum quam purpuræ*, he had greater care of his books than of his royal robes; for, swimming through the waters to escape his enemies, he carried his books in his hand above the waters, but lost his robes. But what are Cæsar's books to God's books? or to this little book that is now put into thy hand? Surely the word of the Lord is very sweet to all those gracious souls who make conscience of trembling at it, Ps. xix. 10; cxix. 103; Job xxiii. 12; Cant. ii. 3. Luther said he could not live in paradise, if he might, without the Word, *at cum verbo etiam in inferno facile est vivere*, but with the Word he could live in hell itself.<sup>1</sup> The philosopher gave thanks that he was born in the time of true philosophy. Ah! how happy are we that are born in such a time wherein the Lord doth *effundere Spiritum*, pour forth his Spirit, not by drops, as in the time of the Law, but showers down of his gifts and graces, as was most evident in the author of this following piece. Not only the day-star, but the Sun of righteousness was risen upon that people that had once the happiness to sit under the author's ministry; neither is it a small part of this world's happiness that they are blessed with his most excellent labours to this very day. One cannot say of any divine thing, that it is his own properly till in his heart. I can say of a bird, or of this or that, it is my own when in my hand; but I cannot say God is mine till in my heart, or that Christ is mine till in my heart, or that the Spirit is mine till in my heart, or that grace is mine till in my heart, or that the word is mine till in my heart. 'I have kept thy word in my heart, that I may not sin against thee,' saith David, Ps. cxix. 11; and therefore, reader, it highly concerns thee to get that word into

Justus Ionius, that he was the orator; but of Luther he was *omnia in omnibus*, all in all. Adam in *vit Luther*, p. 170. The application is easy.

<sup>1</sup> *Sacræ Scripturæ tuæ sunt sanctæ deliciae meæ.*—Augustine. Dolphins, they say, love music; so do gracious souls love the music of the word.

thy heart that is here presented to thine eye. Ah! Christians, your hearts are never in so good a frame, so safe a frame, so sweet a frame, so happy a frame, so gospel a frame, as when they are in a trembling frame; and therefore make this little piece your delightful companion till your hearts are brought into such a blessed frame, &c.

*Obj.* But may not reprobates and devils tremble at the word? did not Belshazzar tremble at the handwriting? did not Felix tremble at the word preached by Paul? and is it not said that the devils believe and tremble? Dan. v. 5, 6; Acts xxiv. 24, 25; James ii. 19.

*Ans.* 1. Wicked men and devils may tremble at the judgments denounced in the word, but they tremble not at the offence committed against the holy commandments of God, as sincere Christians do: Ezra x. 3, Shechaniah said, 'We have trespassed against our God; let us make a covenant with our God according to the counsel of my Lord, and of those that tremble at the commandments of God.' The commandments discovering their sin, they tremble who before were hardened in their practice of marrying with the Canaanites; but we hear nothing, we find nothing of this in Belshazzar, or Felix, or the devils. But,

*Ans.* 2. Secondly, I answer, the wicked tremble, but never mend their ways. Pharaoh trembles, but never mends. Saul trembles, but never mends. Belshazzar trembles, but never mends. Felix trembles, but never mends; and devils tremble, but never mend. But Paul trembles, and cries out, 'Lord, what wilt thou have me to do?' And the jailor trembles, and cries out, 'Sirs, what must I do to be saved?' Acts ix. 4-6; xvi. 29, 30. But,

*Ans.* 3. Thirdly, The trembling of the wicked drives them further and further off from God, and off from duty; as you see in Saul, who, under his tremblings, runs to a witch; but gracious tremblings draw the soul nearer and nearer to God, as you see in Jehoshaphat, who feared and set himself to seek the Lord, and proclaimed a fast throughout all Judah, 2 Chron. xxiii. 3. The saints, under all their holy tremblings, they follow after God as the people followed after Saul's tremblings, 1 Sam. xiii. 7. But,

*Ans.* 4. Fourthly, The godly tremble, and mourn and tremble. Their trembling hearts are broken hearts, and their broken hearts are trembling hearts; they look upon sin and tremble, and they look upon sin and mourn, Isa. lxvi. 2; Jer. ix. 1, 2; Ps. cxix. 136; Jer. xxv. 13, 17, 'But if ye will not hear it, my soul shall weep in secret places for your pride, and mine eyes shall weep sore and run down with tears,' &c. The wicked tremble, but, under all their tremblings, their hearts are as dry and hard as rocks, yea, harder than the very rocks: Jer. v. 3, 'They made their faces harder than a rock; they have refused to return,' Ezek. iii. 7-9; Jer. vii. 26. Pharaoh trembled, but yet was hardened; the devils tremble, but yet are hardened. If one penitent tear could purchase heaven, hell could not afford that one tear. Repenting tears are precious; they are, saith Gregory, 'the fat of the sacrifice;' and, as Basil saith, 'the medicine of the soul;' and, as Bernard, 'the wine of angels.' But these are only to be found among those choice souls who make conscience of trembling at God's word, and who enjoy that choice tenderness of heart that is in this little treatise drawn to the life. Verily we cannot meet on this side hell with a worse temper of spirit than that which inclines a sinner to drop counterfeit tears, and to despise the forbearance of God, and to kick against the bowels of his goodness, Rom. ii. 4, as that profane Arian did who was executed at Harwich, concerning whom Mr Greenham acquainteth us with this strange and prodigious narration. This hellish heretic, saith he—for so were the deniers of Christ's divinity accounted of in those days, whatever thoughts men have of them now—a little before he was executed, afforded a few whorish tears, asking whether he might be saved by Christ or no? when one told him that if he truly repented, he should surely not perish, he breaks out into this speech, Nay, if

your Christ be so easy to be entreated indeed as you say, then I defy him, and care not for him. Oh horrible blasphemy, and desperate wickedness! for a man to draw himself back from repentance by that very cord of love whereby he should have been drawn to it.<sup>1</sup> But,

*Ans.* 5. Fifthly and lastly, The hearts of wicked men and devils only tremble upon the account of punishment and the judgment to come, Acts xxiv. 25; Mat. viii. 28, 29. As a malefactor trembleth before the judge, and under the sense of his doom; but a child of God trembles under the sense of God's goodness and kindness to him: Hosea iii. 7, 'And shall fear the Lord and his goodness;' or, as some sense it, 'they shall fear the Lord because of his goodness.' The Hebrew is, 'they shall fear to the Lord *pavebunt ad Dominum*, that is, trembling they shall make haste to him as frightened doves do to their columbaries. See Hosea xi. 11. Look! as holy tremblings and gladness are consistent together, Ps. ii. 11; and as a holy fear and joy are consistent together, as you see in those good women who went from Christ's sepulchre with fear and great joy, Mat. xxviii. 8, a strange composition of two contrary passions, but frequently found in the best hearts; so a holy love and trembling are consistent together.<sup>2</sup> A child whose heart is full of love to his father, when he looks upon him as offended or grieved, he trembles, like that poor woman, Mark v. 33, who, fearing that she had offended Christ in her approaching to him, came trembling, but yet with a heart full of love to Christ. So here, when a child of God fixes one eye upon the holiness and justice of God, he trembles; and when, at the same time, he fixes his other eye upon the patience, the goodness, the graciousness, and readiness of God to forgive as a father, he loves and joys; but now all the tremblings of the wicked are from apprehensions of wrath to come, and from a *hansel*<sup>3</sup> of hell in their consciences on this side hell. These five things I thought to hint at, that the reader may be the better able to grapple with the same objection when he meets with it in this little piece.

The dew of heaven hath richly fallen among many, and yet, like Gideon's fleece, they are dry when all the regions about them are wet, Judges vi. 37-40; and is it not so with many in these days, who sit under gospel droppings, and who have the labours of many famous men put every day into their hands? and yet how are their souls like the mountains of Gilboa, upon which there fell neither dew nor rain! This is and this must be for a lamentation, 2 Sam. i. 21. If the books of the law chance to fall upon the ground, the Jews' custom is presently to proclaim a fast. Ah, friends! what cause have we to fast and mourn, when we see the word preached, printed, offered, to fall upon the ground, and to be trampled upon, as it is this day by atheists, papists, Socinians, and other vain persons! &c. The Jews have a law which enjoins them to take up any paper which they see lying on the ground; and the reason is, lest haply the word of God be written in the paper and ignorantly trodden under foot. Though Christians ought to be free from such superstitious curiosities, yet they ought to be very careful that the least tittle of the word, the least truth revealed in the word, be not trodden under foot either by themselves or others; considering its excellency and usefulness as a guide, a light, to lead us through the wilderness of this world to the heavenly Canaan: Prov. vi. 22, 'When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; when thou awakest, it shall talk with thee.' That is, according to the gloss of the Rabbinical interpreters, when thou goest, it shall lead thee, viz. in thy passage through this world; when thou sleepest, it shall keep thee, viz. when thou liest down in the grave; and when thou awakest, it shall talk with thee, viz. when thou art awakened at the glorious resurrection. But, that I may not

<sup>1</sup> Mr Greenham in his treatise, entitled *A sweet Comfort for an afflicted Conscience*, on Prov. xviii. 14.    <sup>2</sup> God loves at once familiarity and fear.    <sup>3</sup> Earnest, foretaste.—G.

make the porch too large, I shall hasten to a close. There are three sorts of persons, above all others, that I would seriously recommend this treatise to.

(1.) First, Those that do tremble at the word, and those that have soft and tender hearts; for these will find choice comforts, special encouragements, and singular supports to cheer and bear up their hearts in their greatest trials, inward or outward, or in the worst of times.

(2.) Secondly, Those that are bold sinners, secure sinners, stupid sinners, insensible sinners; for these will find variety of arguments to awaken them, to startle them, to soften them, and to work them into a trembling frame and a tender frame, with singular directions and counsel how to obtain those spiritual frames which are infinitely more worth than all those crowns and kingdoms that men are this day contending for in blood.

(3.) Thirdly, Those that are under many fears, and doubts, and disputes in their own hearts, whether they do tremble at this word or no, and whether they have a tender heart or no; for I dare venture to say that such persons will find in this treatise those blessed truths that will, by a blessing from on high, scatter their fears, resolve their doubts, and put a happy issue to all their disputes.

Reader, When thou hast once seriously read over this little treatise, I cannot but judge that thou wilt readily conclude with me, viz. That the two special points here handled, viz. our trembling at God's word, and a tender heart, are, (1.) Two great and weighty points. (2.) Two very noble and necessary points, which all should labour to know and understand who would be blessed here and happy hereafter. (3.) Two seasonable and suitable points to the days and times wherein we live, which abound with all sorts of sins, and which are attended with the sorest of spiritual judgments, such as blindness, hardness, insensibleness. (4.) Two important points that have singular other points wrapped up in the womb of them, and that are dependent upon them. (5.) Two points that are not every day handled in the pulpit, nor sent unto the press.

Reader, The importunity of a worthy friend hath prevailed with me to give thee the trouble of reading this epistle. And now I shall conclude with a few words of counsel: (1.) Let him that casts his eye on this book not borrow it, but buy it; (2.) seriously read it; (3.) highly prize it; (4.) earnestly pray over it; (5.) endeavour to have his heart and life made conformable to the matter contained in it; (6.) to lay it up among his choicest treasures; and (7.) when he is in the mount, to remember him who unfeignedly and earnestly desires that this little piece may be highly blessed to the writer, reader, and hearer: and so I shall take leave and rest,

Thy real friend and soul's servant,

THOMAS BROOKS.



D.—MRS BROOKS. (See *ante*, p. xxxiv).

The following is the title-page of the Funeral Sermon of the first Mrs Brooks:—

STRENGTH  
IN  
Weakness.  
A  
SERMON  
Preached at the FUNERAL of  
Mrs. MARTHA BROOKS,  
Late WIFE to  
Mr. THO. BROOKS Minister of the Gospel in *London* :  
Who Departed this Life *June 20. 1676.*

To which are Added  
Some EXPERIENCES of the Grace and Dealings of  
GOD, Observed and Gathered by a near Relation of  
the said Mrs. *Brooks.*

By J. C. a Friend of the Deceased, and her Surviving Husband.  
2 COR. 12. 10.  
—Ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.  
HEB. 11. 34.  
Ἐνιδυναμώθησαν ἀπὸ ἀσθενείας.—

LONDON,  
Printed for *John Hancock* at the Three Bibles in *Popes-Head  
Alley, Cornhill.* 1676. [4to.]

We give the 'Notes' that were furnished by, no doubt, Brooks.

A short account of some of the choice experiences, blessed discoveries, and gracious evidences, of Mrs Martha Brooks, who fell asleep in Jesus, June 20. 1676. Drawn up by a near relation, that best understood her spiritual estate and condition.

It is long since that the Lord made it the day of his power—Ps. cx. 3—upon her soul. Many years ago, the great and glorious God, by his Spirit and power, by his word and rod, brought her from under the power, use, and dominion of sin and Satan, 1 Thes. i. 5; Prov. xxix. 15, and brought her off from restings or stayings upon her own righteousness—which she daily looked upon to be but filthy rags, and as a menstruous cloth—and brought her into fellowship and communion with himself, his Son, and his blessed Spirit, &c., Rom. vi. 14; Acts xxvi. 18; Isa. lxiv. 6; John i. 3, 4; 2 Cor. xiii. 14.

To make a full narration of these great things, would make this little piece to swell beyond its due proportion; and though it might please some, yet it might dissatisfy others; and therefore I shall do little more than hint at things, that so I may bring all I intend to say into a narrow compass.

Should I say all I could,

First, About her knowledge and acquaintance with Christ, when and where should I make an end? Only this I may say: 1, her knowledge was inward; 2, it was affectionate; 3, experimental; 4, humbling; 5, growing; 6, communicative; 7, practical, Job xxii. 21; John xvii. 3, vii. 17, xiii. 1.

Secondly, Should I say all I could about her high approbation of Christ,—

Acts iv. 12 ; 1 Tim. i. 15 ; Col. i. 19, i. 2, 3 ; Acts v. 31 ; Col. ii. 6 ; Rom. vii. 12 ; Ps. exix. 72 ; Rev. iii. 19 ; Dan. ix. 14 ; Neh. ix. 33—when and where should I make an end? Only this I may hint: 1, that she highly approved of the person of Christ as the most suitable good in heaven or earth to her soul ; 2, she highly approved of the personal excellencies of Christ as the most transcendent excellencies ; 3, she highly approved of Christ in all his offices, both kingly, prophetic, and priestly ; 4, she highly approved of all the precious things of Christ, as his day, his laws, his worship, his ordinances, his ways, his saints ; 5, she highly approved of the rebukes, of the severe rebukes, of Christ, knowing that they were the fruits of his love, and that he was holy and wise, just and righteous, in all his rebukes, &c.

Thirdly, About her choice and election of Christ to be her Head and Husband, Cant. ii. 16 ; Dent. xxvi. 17, her Sovereign and Saviour ; upon choice she would have none but Christ to save her, nor none but Christ to rule her.

Fourthly, About her reception of Christ, Job i. 12 ; Ps. xxiv. 7-10 : 1, in all his offices ; 2, into every room of her soul ; 3, once for all ; 4, upon his own gospel terms, Mat. xvi. 24.

Fifthly, About her high, her very high, estimation of Christ, 1 Peter ii. 7, she prized above all her duties, above all her privileges, above all her graces, above all her outward contentments, and above all her spiritual enjoyments ; he was to her the chiefest of ten thousand, Cant. v. 10 ; Ps. xlv. 2 ; Mat. xiii. 26 ; Prov. viii. 11 ; Philip. iii. 8 ; he was fairer than the children of men ; he was the pearl of price in her eye ; he was more precious than rubies to her soul. She looked upon all things as nothing in comparison of Christ ; she had rather have one Christ than a thousand worlds.

Sixthly, About her marriage union and communion with Christ, of which freely and frequently she discoursed both with ministers and Christians throughout her sickness. Her marriage union with Christ was breasts of consolation and wells of salvation to her, Cant. iii. 11 ; Hosea ii. 18-20 ; 2 Cor. xi. 2 ; Ps. lxvi. 11, xii. 3. Throughout her nine months' sickness by these she did live, and in these things were the life of her spirit, Isa. xxxviii. 16.

Seventhly, About her trustings and cleavings to Christ as the ivy cleaves to the oak, the child to the mother, or as the wife cleaves to the husband. In all her ups and downs, she would be still hanging upon Christ, and cleaving to Christ, John xiii. 15 ; Acts xi. 23 ; Ruth i. 14 ; Gen. ii. 24.

Eighthly, About her thirstings, breathings, and longings, after higher, clearer, and fuller enjoyments of Christ, she could never have enough of Christ, Ps. xlii. 1, 2, lxiii. ; Mal. i. 2, 3 ; Ps. lxxxiv., xxvii. 4, 8, nor enough of his presence, nor enough of his Spirit, nor enough of his grace, nor enough of his manifestations, nor enough of his consolations ; the constant cry of her soul was, More of Christ ! more of Christ ! O more of Christ !

Ninthly, About her sad lamenting and bewailing the withdrawals of Christ, Cant. v. 6 ; Isa. viii. 17, 7 ; Micah vii. 8, 9, 2. There were no days so sad, so dark, so gloomy, so grievous, so afflictive to her, as those days wherein he that should comfort her soul stood afar off, Lam. xvi. The shinings of Christ's face made a heaven in her heart ; and the hidings of his face was her only hell. Let whoso would frown, if Christ did but smile, all was well.

Tenthly, About her sympathising with Christ in all the dishonours that were done to his name, his person, his day, his offices, his ordinances, his ways, his saints ; and it was a grief to her to see others grieving of Christ, Ps. exix. 53, cxxxvi. ; Jer. ix. 1, 2 ; Ezek. ix. 4, 6 ; 1 Peter ii. 4, 7, 8. Other men's sins were matter of her sorrow ; the sins of others hath cost her many a prayer, many a sigh, many a tear, and many a groan. Now, should I say all I could upon these ten particulars, when should I make an end? and therefore I must satisfy myself and the reader with a-hinting at things.

Her whole life (human frailties excepted) since God made it the day of his power upon her soul, was a daily walking with God; and all the days that ever passed over her head, there was none for delight, pleasure, profit, comfort, content, boldness, and satisfaction, to those wherein she walked most evenly, most closely, and most exactly with God, Gen. v. 22, vi. 9, xvii. 1; Ps. cxix., cxii. 44, 45; Acts xxiv. 16; Heb. xiii. 18.

*Concerning Sin.* 1. Sin of all burdens was her greatest, Ps. xxxviii. 4, xl. 12. 2. Her hatred and indignation against sin was universal, Ps. cxix. 101, 128; Isa. ii. 20, xxx. 22; Hosea xiv. 8; Ps. cxix. 176. 3. Her whole life was a daily conflicting with sin, Rom. vii. 23, 24; Ps. xvii. 4. She had rather be rid of all her sins, than be rid of all her troubles, sorrows, trials, bodily ailments, Job vii. 20, 21, xxxiv. 31, 32; Hosea xiv. 2. Others are all for the removing of the judgments and afflictions they are under, Exod. viii. 8; Num. xxi. 6, 7; Jer. xxx. 15. 5. She durst not allow herself in any known sin, much less in a course or way of sin, Ps. cxix. 1, 3; Rom. vii. 15; 1 John iii. 9; Prov. xvi. 17. 6. Her greatest conflict was with heart sins, secret sins, spiritual sins, invisible sins; sins that lie most hid and remote from the eyes of the world, Ps. xix. 12, cxix., cxiii. 'I hate vain thoughts:' secret self-love, secret pride, secret unbelief, secret hypocrisy, secret murmurings, secret carnal confidence, &c., 2 Chron. xxxii. 25; 2 Cor. vii. 1, did sit saddest upon her spirit. 7. There was an irreconcilable opposition in her soul against sin; she could not, she would not, she durst not upon any terms in the world, admit of any truce or reconciliation with sin, 1 Kings xiv. 30; Rom. vii. 23; Gal. v. 17; Rom. vi. 6; Ps. li. 2, 7, &c. 8. Her daily slips and falls did daily produce more soul-loathings, soul-humiliation, self-judging, self-abasement, self-abhorrency, Ezek. xvi. 61, 63; 2 Cor. vii. 11; Ps. xviii. 9. Her constant desires and earnest endeavours were to avoid and shun all known appearances of sin, Gen. xxxix. 12; 2 Cor. viii. 20, 21; 1 Cor. ix. 11-15; 1 Thes. v. 22; Jude 23; Exod. xxiii. 7; Deut. xii. 30; Prov. v. 8. 10. And, lastly, she set herself, her soul, her greatest strength against her bosom sins, her constitution sins, her most powerful and most prevalent sins; she set herself most against right-eye sins, and right-hand sins.

*Concerning closet-prayer.* I never knew any woman spend more time in her closet, nor keep more private days to God than she did. The duties of her closet were her meat and drink, and she was always best when she was most with God in a corner. She has many a whole day been pouring out her soul before God in her closet, for the nation, for Sion, and the great concerns of her own soul, when them about her did judge it more expedient that she had been in her bed, by reason of some bodily infirmity that did hang upon her; but the divine pleasures that she took in her closet did drown the sense of pain. Secret enjoyments of God makes heavy afflictions light, long afflictions short, and bitter afflictions sweet, Isa. xxxiii. 24, 2 Cor. iv. 16-18. She found by frequent experience that closet-duties were mighty enriching, soul-fattening, soul-strengthening, soul-nourishing; and this endeared her to her closet.

*Concerning ordinances.* All that did thoroughly know her did know, 1, that she greatly loved the ordinances in the power and purity; 2, that she highly prized them; 3, that she made improvements of them, &c., endeavouring, according to her measure received, so to live as that she might reflect honour and glory upon the ordinances; 4, she made conscience of one ordinance as well as another, Luke i. 5, 6; she did not as some, cry up some ordinances and cry down others, nor keep close to some, and live in the neglect of others; 5, she ran all hazards in times of dangers to enjoy the ordinances, and chose rather with Moses to suffer afflictions with the people of God, than to enjoy the pleasures of sin, which were but for a season, Heb. xi. 24-27. 6. I never knew any Christian under such a load of weaknesses strive and labour to enjoy the ordinances as she did the three last years before her death.

*Concerning her love to the saints.* First, It was sincere for the image of God, of Christ, of grace, and holiness, 1 John iii. 14, 18 ; 1 John v. 1. The image of God was the loadstone that drew out her love to the saints.

2. It was universal, to one Christian as well as another, to all as well as any, to poor Lazarus as well as rich Abraham, to an afflicted and despised Job as well as to an admired David, to an afflicted Jacob as well as to a raised Joseph, Neh. i. 15 ; Col. i. 4 ; Philip. iv. 21 ; 1 Peter ii. 17.

3. It was an extensive love ; it extended to those that were remote in respect of place, as well as to those that were near, to those saints whose faces she never saw, as well as to those whose faces she daily beheld ; and all upon the serious reports of the grace of God that has been sparkling and shining in them, Rom. v. 26.

4. It was a fervent love, an active love, a love that put her upon doing, upon acting for them, and distributing to them according to her ability and their necessity, 1 Peter i. 22 ; Acts xi. 28-30 ; 1 Peter iv. 11. Her love was not a cold, idle, lazy love, like theirs in James ii. 14-17.

5. It was a constant love, a permanent love, 1 Cor. xiii. 8, Heb. xiii. 1 : 'Let brotherly love continue,' 1 John iv. 16, Prov. xvii. 17. It was a love like that of Christ, who loved his to the end, John xiii. 1, xv. 12. Look, as our love must be sincere without hypocrisy, so it must be constant without deficiency. That love was never true that is not constant. True love, like the pulse, will still be beating, it will still be working, and turning out to the person beloved.

6. She loved, honoured, and prized them most and best in whom the spiritual and supernatural causes of love did most shine and sparkle, Ps. xv. 4, xvi. 3, xlv. 13, cxix. 119. Such saints as were magnificent in grace, noble in grace, glorious in grace, wonderful in grace, had most of her heart, and were most honoured and prized by her ; she loved them best that were best.

*Concerning the signal and blessed presence of God with her throughout her nine months' sickness.* This divine presence with his sick and weak handmaid did manifest itself several ways ; at first by preserving her eminently from sinning under her sufferings, as she would often say, Though I groan, yet I bless God I do not grumble. I remember what Job, Jeremiah, and Jonah said and did in the days of their sore sufferings ; but God stood by his poor handmaid, and greatly armed her against those particular sins that an afflicted state lays the afflicted open to. Secondly, this glorious presence of God was manifested by keeping up in her daily exercise of those particular graces that was to be acted in an afflicted condition, as faith, hope, patience, self-denial, contentment and submission. Thirdly, this gracious presence of God did manifest itself by enabling his weak and sick handmaid in all her continued weakness to be still a-justifying of God, and crying out, The Lord is righteous, the Lord is righteous ; he is holy and just, he can do me no wrong, he will do me no wrong. Though the cup be bitter to the flesh, yet it is a cup that my Father hath put into my hand, and therefore I will drink it, and lay my hand upon my mouth, and be silent at my Father's foot, Lam. i. 18 ; Ps. cxix. 75 ; Gen. xviii. 25 ; John xviii. 11 ; Lam. iii. 26-28 ; Rev. xx. 2.

Fourthly, This gracious presence of God was signally manifested in the chaining up of Satan ; for the greatest part of her sickness, her body being very low, her spirits low, and her strength low, and by reason of her great and many weaknesses, she was cast unavoidably under great indispositions, both as to civil and sacred things ; the greater was the mercy in God's chaining up of Satan ; and if now and then Satan began to be busy, the Lord quickly rebuked him, and laid a law of restraint upon him. Fifthly, this gracious presence of God was signally manifested in keeping down and in keeping off the fears and terrors of death. She could all along cast the gauntlet to death, and say with the apostle, 'O death, where is thy sting ? O grave, where is thy victory ?' &c.,

1 Cor. xv. 55-57. Death is the king of terrors, as Job speaks, Job xviii. 14, Heb. ii. 14, 15, and the terror of kings, as the philosopher speaks; and yet the great and blessed God took away the dread and terror of death from her. If you ask those that lie under the fears and terrors of death, they will tell you that deliverance from those fears and terrors would be a heaven on this side heaven unto them. I could greatly enlarge, but that both the press and the bookseller calls aloud upon me to conclude.

The design of these few hints is to comfort and encourage relations and friends to write after this blessed copy and example of that dear servant of Christ who hath now exchanged earth for heaven, a wilderness for a paradise, a sick-bed for a royal throne, pains, strong and long pains, for everlasting pleasures, and the presence of poor, frail, sinful mortals for the presence of God, Christ, angels, and the spirits of just men made perfect, Ps. xvi. 11, Heb. xii. 22, 23.

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E.—WILL. See *ante* page xxxv.

EXTRACTED from the PRINCIPAL REGISTRY of HER MAJESTY'S COURT OF PROBATE.

(In the Prerogative Court of Canterbury.)

DEATH IS A FALL that came in by a Fall: that statute Law of Heaven 'Dust thou art and to dust thou shalt returne' will first or last take hold of all mortalls; the core of that apple that Adam eat in Paradise will choke us all round one by one; there is not one man living that shall not see death; though all men shall not meete in Heaven, nor in Hell, yet all men shall meete in the grave whether wee and all a[re] going. To prevent ill consequences and the mischiefs that follow without making a Will and to sett my house in order I doo make this short following Will. First I bequeath unto my loveing Couson Mistress Elenor Crith, fifty pounds which I will that my Executrix pay within a twelve moneths after my death. I give to Vice Admirall Goodsons eldest daughters sonne that shce had by her husband, Captain Magger<sup>1</sup> twenty five pounds but in case of his Mortallity to what child shce pleaseth. I will and bequeath unto her sister Maryes eldest child twenty five pounds both of which summes my Executrix is to pay within a yeare after my death. Item I give my studdy of bookes to be sold by my Couson Ford and my couson Henry Goodman and Master Crouch; and the money thence arising to be equally divided into foure proportions, one for my couson Martha Wright, another for Mary Wright, the other two for Roger Timborland's two children which he had by my couson Joan, as soon as the sale is made<sup>2</sup> my Will is that my Executrix pay it into my couson Martha and Mary Wright, and to Master Collins of Newbury I give for the use of the other two; And should it soo happen that either of the Girls should dye before age or marriage, that then the surviving sister should have her sisters loss, and in case of both their Mortallities before age or Marriage that then Master Collins gives the money to Ministers and Ministers Widows that hee and Master Woodbridge the minister is acquainted with<sup>3</sup> Item that one hundred pounds that I have upon Master John Juxon and

<sup>1</sup> Query—the shipwright and purveyor of wood to the Navy frequently mentioned in the 'Calendar' of Charles II. [1660-1667], who was termed Robert Magore?—G.

<sup>2</sup> Mr Mayor of the University Library, Cambridge, informs me that there was a 'printed catalogue' of Brooks's Library issued for the sale. I have not been so fortunate as to trace it.—G.

<sup>3</sup> Benjamin Woodbridge, M.A., was the venerable 'Ejected' of Newbury in 1662. See Palmer's 'Nonconformist's Memorial,' vol. i. pp. 290, 291.—G.

that is now in the hand of Master Shepheard be delivered into the hands of my honoured Father<sup>1</sup> Master Thomas Cartwright And that the money upon that Bond to paye in as he is able into the hands of my Father Master Thomas Cartwright And my Will is that this Money so paid in be by my Father Cartwright and my Couson Ford and my Couson Henry Goodman distributed amongst such ministers and ministers Widows as they think meete Item I give to my deare and honoured Mother Mistress Patience Cartwright my Sedan : And all the rest my real and personal Estate I give unto my deare and honoured Wife [in] whom God hath made all relations to meet in one.<sup>2</sup> I doo ordaine my said Wife to be sole Executrix of this my last Will and Testament and my honoured Father Master Thomas Cartwright the only Overseer and Assistant to my Executrix In witnesses hereof I putt my hand and seale the day and year under written—THOMAS BROOKS—March the twenty seventh one thousand six hundred and Eighty—Witness Edward Wyld—Henry Chandler—Tho. Cartwright.—

Probatum apud London fuit hujusmodi Testamentum coram Venerabili viro Domino Thoma Lyton Milite, Legum Doctore, Surrogato Venerabilis et egregij viri Domini Leolini Jenkins Militis, Legum etiam Doctoris, Curie Prærogativæ Cantuariensis Magistri Custodis sive Commissarij legitime constituti, decimo quinto die mensis Octobris Anno Domini Millesimo sexcentesimo Octogesimo ; Juramento Patenciæ Brooks Relictæ dicti defuncti et Executricis in hujusmodi Testamento nominat ; Cui commissa fuit Administratio omnium et singulorum bonorum, jurum et creditorum dicti defuncti, de bene et fideliter Administrando eadem ad sancta Dei Evangelia in debita Juris forma Jurat.

<sup>1</sup> Father-in-law.—G.

<sup>2</sup> *Mrs Brooks.* In accord with this loving mention of his second as before of his first wife, I add here the second 'Dedication' of Brooks's funeral sermon by John Reeve, M.A. [See *ante* page xxxv.] It is as follows:—

'To my honoured and worthy friend, Mrs Patience Brooks, the reliet of that faithful pastor deceased, J. R. wisheth external, internal, and eternal happiness. The loss of a Christian friend is a great loss, much more of a Christian relation, and yet more of such a near relation, most of all of such a relation as was both a loving husband and a spiritual guide. These twisted sorrows, like a four-fold cord, are not easily broken loose from. I cannot but condole with you in your affliction, and pray for great supports for you under so great a trial. You have need of patience, and that patience itself should be more patient. It is a Father's rod in a Father's hand, and, though smarting, yet instructive and medicinal. Let not time but grace overcome your sorrow. Then will you approve yourself a Christian indeed, and do more than others. I need not use arguments to you that are so well skilled in your duty through grace. The indefatigable pains you have taken to write from your husband's mouth such large and frequent meditations and divine truths which were continually dropping from his lips under his weakness, they cannot but make an extraordinary deep impression of themselves upon your heart. You are much admired—I don't flatter you, but commend you—for your excessive love and tenderness to him under all these infirmities he so quietly submitted himself to, your cheerfulness under the hardest services, that none but yourself could have gone through with so much content to him ; and your perseverance in it to the last, speaks a rejoicing to your conscience, and may be an alleviation of your grief. And it is to be observed that God fore-said what must be provided him, a loving wife, and a skilful and careful nurse, to be his consort and comfort. And now he is at rest, be you at rest ; and let the love you bear him rejoice in his present discharge from sin and sorrow. We must not dispute Providence, but submit. I have been bold, without your leave, to affix your name to your husband's memorials. Accept the service as from one that honours you, and shall upon all occasions approve himself your very entire friend and servant in the Lord, JONN REEVE.'