

THE  
GLORIOUS DAY  
OF THE  
SAINTS' APPEARANCE.

NOTE.

For notices of Rainsborough—whose ‘Funeral Sermon’ composes the ‘Glorious Day of the Saints’ Appearance’—see our Memoir, Vol. I. pp. xxx., xxxi. We there state that certain contemporary broad-sheets might be given here; but on re-examining them, they prove such poor doggerel as to be unworthy of reprint. The curious in such out-of-the-way literature will find them in the British Museum. In that posthumous tractate of John Vicars, ‘Dagon Demolished: or, Twenty Admirable Examples of God’s severe Justice and Displeasure against the subscribers of the late Engagement against our Lawfull Sovereign, King Charles the Second, and the whole House of Peers,’ . . . [1660, 4to,] we have Rainsborough as one of the ‘Examples,’ as follows:—‘Collonel Rainsborow, a mighty engager, and prime stickler for the power at Westminster, a desperate header of the Levellers, and Admiral of the Navy at Sea, was suddenly also assaulted by a company of cavaliers at Pomfract town, in Yorkshire, in an inne, and there murdered by them.’ [p. 10.] The mistake as to the scene of the crime is only one of many blunders of all sorts; ‘Pontefract’ was the town whence the royalist murderers came. The item concerning Rainsborough as ‘Admiral at Sea’ confirms our conjecture that Brooks’s sea-services were probably under him. See Memoir, as above. The title-page is given below.\*—G.

\* THE

*Glorious day of the  
SAINTS Appearance ;  
Calling for*

A glorious conversation from all Believers.

Delivered in a Sermon

By THOMAS BROOKS,

Preacher of the Gospel at *Thomas Apostles*

at the interment of the Corps of that  
renowned Commander,

Colonell *Thomas Rainsborough*

Who was treacherously murdered on the Lords  
day in the morning at *Doncaster*, October 29. 1648.  
and honourably interred the 14th of *November* follow-  
ing, in the Chappell at *Wapping* neare *London*.

Isa. 26. 19.

*Thy dead men shall live (together with) my dead body shall they  
arise. Awake, and sing yee that dwell in the dust; for thy dew is  
as the dew of herbs, and the earth shall cast forth her dead.*

2 Pet. 3. 14.

*Wherefore (beloved) seeing that yee look for such things, be diligent  
that yee may be found of him in peace, without spot, and blameless.*

London :

Printed by M. S. for *Rapha Harford*, and *Matthew  
Simmons*, and are to be sold at the Bible in *Queens-head  
Alley* in *Pater-noster-row*, and in *Aldersgate-streete*.

1648.

[4to.—G.]

## THE EPISTLE DEDICATORY.

---

To the Right Honourable THOMAS, LORD FAIRFAX, Lord General of all the Parliament's Forces in England; such honour and happiness as is promised to all that love and honour the Lord Jesus.

I purpose not, Right Honourable, to insinuate myself or my poor endeavours into your favour by fine words and feigned commendations of your virtues. A sincere heart abhors it, and a wise heart doth both suspect that art, and account it base. Right Honourable, when I preached upon this 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 the 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. 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. They besieged me so strongly that they have taken away this little thing, which they are pleased to call [a] good prize; but it will be well if they be not mistaken. I shall look upon it as free grace and mercy to them and me, if they, having made a prey of it, find it worth their having. I stood out against them, not because I prized it, but because I thought it not good enough for them. But since it is fallen into their hands, my desire is, that the rich blessing of God may so accompany it, as that it may reach their hearts, and be better to them than the choicest riches of this world.

Now may it please your Excellency, the reasons why I have gladly taken the occasion to make honourable mention of your name, are three:—

*First*, Because the sense of your great worth has wheeled my thoughts in this kind towards you.

*Secondly*, That I might testify not only to your Honour, but to all the world, my thankful remembrance and due acknowledgment of your Lordship's undeserved respect towards me.

*Thirdly*, Because the matter doth relate to the glorious appearing of one of England's worthies, with the rest of the saints, to one whom your Excellency did dearly love, highly prize, and greatly honour.

My noble Lord, I shall much rejoice if this poor mite may in any measure help forward your faith and joy in the Lord Jesus: which that it may, I shall humbly supplicate the throne of grace. My Lord, this is your greatest honour, that you account the opportunities of service for God and his people your greatest honour upon earth: that your Honour hath appeared, in the darkest night and in the greatest storms, for the honour, the safety, the sound peace and liberty of the saints and this kingdom—and that notwithstanding all the discouragements your Excellency hath met with, through the neutrality, apostasy, and treachery of men, high and low, in this kingdom. Ah! my Lord, what a mercy is this, that the true nobility of your Lordship's spirit, scorning such baseness, hath delivered you from those checks, wounds, and lashes of conscience which those forenamed wretches lie under, and from that shame and confusion of face which hath already begun to seize upon them here, but shall more fully and dreadfully seize on them in the great day of account, when the books shall be opened, and all the treachery and baseness to enslave the saints and this kingdom shall be discovered!

My noble Lord, through the glorious presence of God with you, you have done gloriously in endeavouring the full rescue of the people of God from the hands of cruel and unreasonable men, who have left no stone unturned, that their lusts and will upon the people of God might be satisfied. My Lord, as you have pleaded the cause of the people of God, and as you have appeared for them, do so still: for the Lord will side with those that side with his saints, and they that seek their lives seek yours also. But the comfort is, God will make Jerusalem 'a cup of poison unto all the people round about:' he will make Jerusalem 'a burdensome stone: and all that burden themselves with it shall be cut in pieces, though all the people of the earth gather together against it,' Zech. xii. 2, 3.

My noble Lord, for the great things you have already done for this kingdom, the high praises of God are in the mouths of the saints, and the children unborn shall bless you, and bless God for you. And when the name of tyrants, malignants, neuters, and apostates shall rot, the memorial of your name shall be for ever precious among the 'precious sons of Zion.' And that your Excellency may do yet more and more gloriously, the breathing and desire of my soul to God for your Lordship is, that the Lord would take up your spirit into such sweet and full enjoyment of himself and of that glory above, that may enable you divinely to trample upon all those things that may anyway hinder you from solacing and delighting your soul in the love, light, and sweetness that is in the bosom of Christ; that the Lord will take you by the hand, whenever you are in the dark, and lead out your spirit in such ways that may be for the honour of his name, for the joy of his people, and for the real happiness and welfare

of this kingdom. That in all your hours of temptation you may find the power of the lively prayers of the saints—in which and in whose affection you have as great a share as any mortal that breathes—strengthening and raising you above them all. That no weapon nor device nor counsel that is formed against you may prosper; that the eternal God will be your refuge, and that under you may be his everlasting arms; that your soul may be swallowed up in the sweet enjoyment of God, that so every bitter may be made sweet unto you, and that your last days may be your best; that the longer you live, the more glorious for God and his people you may act; that God will 'guide you by his counsel here, and after all receive you to glory.'

My Lord, you know that God doth not 'despise the day of small things;' and I believe that the fear of the great God is so strong upon your Lordship's spirit that your Honour will not. I humbly crave your Excellency, and all others that shall read this sermon, to overlook the mistakes of the printer, I having no time to wait upon the press to correct what haply may be found amiss. The perusal and acceptance of what I here present in love and out of a due respect unto your Excellency, I submit to your wisdom, and humbly take my leave, remaining your Lordship's, in all humble and due observance,

THOMAS BROOKS.

## CHRIST IS THE LIFE OF BELIEVERS.

*When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—Col. III. 4.*

THE apostle, in the verse before, tells them that their 'life is hid with Christ in God.' These saints might object: but when shall that hidden life be discovered? when shall that life of glory be manifested? He answers in the text: 'When Christ, who is our life, shall appear, then shall ye also appear with him in glory.' The words do speak out the time when the glorious life of believers shall be manifested, and that is, when Christ shall appear in glory. I have in some other place observed from these words this point—namely, that *the Lord Jesus Christ is the life of believers.*

'When Christ, who is our *life*, shall appear.' Life here is, by a metonymy, put for the author of life.

We have shewed that Jesus Christ, he is first the *author* of a believer's spiritual life. In the 14th of John, 'I am the Way, the Truth, and the Life,' (ver. 6.)

*Secondly*, Jesus Christ, he is the *matter* of a believer's spiritual life: in John vi. 48, 'I am the bread of life.' The original hath it more elegantly, ἐγὼ εἶμι ὁ ἄρτος τῆς ζωῆς, 'I am the bread of that life,' that is, of that spiritual life of which before the Lord Jesus Christ had spoken.

*Thirdly*, Jesus Christ is the *exerciser and actor* of the spiritual life of believers: John xv. 5, 'Without me ye can do nothing.' The original is, χωρὶς ἐμοῦ, *seorsim a me*: [Calvin, Cameron, &c.] separate from me, or apart from me, ye can do, &c.

*Fourthly*, The Lord Jesus Christ, he is the *strengtheners and the cherisher* of a believer's spiritual life, Ps. cxxxviii. 3, 'In the day when I cried, thou didst answer me, and strengthen me with strength in my soul.'

*Lastly*, The Lord Jesus Christ, he is the *completer*, he is the *finisher* of the spiritual life of a saint, Heb. xii. 2; Phil. i. 6. We have opened this point, and have made several uses of it. There were one or two things that we could not reach nor speak to when we treated upon this subject; I will only mention them, and so I pass to that special point that I intend to speak to at this time.

Is the Lord Jesus Christ a believer's life? To pass by what we have further spoken upon this point—this same, by way of use, doth serve to bespeak all believers *not to repent of anything they have done, or suffered, or lost, for the Lord Jesus*. Oh, is the Lord Jesus Christ a believer's life? Why, then, let no believer be disquieted, nor overwhelmed and dejected, for any loss or for any sorrow or suffering that he meets with for the Lord Jesus Christ's sake. What a base and unworthy spirit is it for a man to be troubled and disquieted in himself for anything that he shall do or suffer for his own natural life! Oh, Jesus Christ is thy life; do not say this mercy is too dear for Christ, nor that comfort is too great for Christ. Christ is the life of a believer: what wilt thou not do for thy life? The devil hit right when he said, 'Skin for skin, and all that a man hath will he give for his life.' Oh, what should a man then do for Jesus Christ, who is his life! You noble hearts whose particular God hath come near in this sad loss, remember this, that Christ is a believer's life; Christ is that glorious champion's life. Therefore be not overwhelmed, for doubtless he is now triumphing in the love, in the light, in the goodness, and in the glory of him who is his life. Let the sense of this sad loss kindly affect you, but let it not discourage you.

But, secondly, If the Lord Jesus Christ be a believer's life, then this serves to bespeak all believers *highly to prize the Lord Jesus*. Oh, it is this Christ that is thy life; it is not thy husband, it is not thy child, it is not this or that thing; neither is it this ordinance or that that is a believer's life. No; it is the Lord Jesus Christ that is the author, that is the matter, that is the exerciser, that is the strengthener, that is the completer, of a believer's life. You prize great ones; the Lord Jesus Christ is great—he is King of kings, and Lord of lords. You prize others for their wisdom and knowledge: the Lord Jesus hath in himself all the treasures of wisdom and knowledge, Col. ii. 3. You prize others for their beauty: the Lord Jesus Christ is the beautifullest of ten thousand, Cant. v. 10. You prize others for their usefulness: the Lord Jesus Christ is the right hand of a believer, without which he can do nothing. The believer may say of Christ as the philosopher said of the heavens, *Tolle cælum, nullus ero*—Take away the heavens, and I shall be nobody; so take away Jesus Christ, and a believer is nobody—nobody to perform any action, nobody to bear any affliction, nobody to conquer corruption, nobody to withstand temptation, nobody to improve mercies, nor nobody to joy in others' grace. Oh, prize Jesus Christ!

Again, Consider the Lord Jesus Christ doth highly prize you; you are as the apple of his eye; he accounts you his fulness; you are his jewels; therefore prize him who sets such a high price on you. But I hasten to what I intend—

In the last place, Remember *a Christ highly prized will be Christ gloriously obeyed*. As men prize the Lord Jesus Christ, so they will obey him. The great reason why Jesus Christ is no more obeyed, is because he is no more prized. Men look upon him as a person of no worth, no dignity, no glory; they make slight of him, and that is the reason they are so poor in their obedience to him. Oh, if the sons of men did but more divinely prize Christ, they would more purely, and

more fully, and more constantly obey him. Let this bespeak all your hearts highly to prize the Lord Jesus, who is your life. But I shall pass from this, to that point that in order to this occasion I shall now speak to: 'When Christ, who is our life, shall appear, then shall ye appear also with him in glory.' The observation that I shall speak to at this time is, that *believers shall at last appear glorious*.

It is a very choice point, and a useful point, in order to the present providence. I shall not be long in the doctrinal part, because the application is that that I have my eye most upon. The scriptures that speak of this truth I will but name them; at your leisure you may read them: Judges xv. 14; 1 Cor. xv. 43, 44, 51-55; 1 Thes. iv. 13, *seq.*; Mat. xix. 26-28. These scriptures clearly speak out this truth, that the people of God shall at last appear glorious.

The reasons of this point, why they shall appear glorious, are these as follow. They shall appear glorious;—

1. First of all, because that day is *a day of solemnity; it is the marriage-day of the Lamb*. I may allude to that Rev. xix. 6-8. It is true, believers in this life, they are spiritually married to the Lord Jesus; but this marriage is not celebrated till this day, when the saints shall appear in their glory. God the Father hath put off the celebration of this glorious marriage to this last day, when believers' mourning weeds shall be taken off, and their glorious robes shall be put on; when God himself shall, as a Father, be more fully and gloriously present among all his children; whenas he shall have all his attendants visible, I mean his angels, which now are not visible, in that spiritual marriage between his Son and believers.

2. A second reason that believers at last shall appear glorious, is this, because *they shall all appear at the last as kings crowned*. Here believers are kings elected, but at that last day they shall all appear as kings crowned. Here believers have a crown in reversion, but at the last they shall have a crown in possession; the Lord will set it upon their heads: 2 Tim. iv. 7, 8, 'I have fought the good fight of faith, I have finished my course; henceforth is laid up for me'—the Greek word *ἀποκειται*, is 'safely laid up'—'a crown of glory which he shall give me at that day.' I have now, saith he, a crown in reversion; but at that day I shall have it in possession; then it shall be set upon my head, and then angels and devils and murderers shall say, 'Lo! here is the man that God is pleased to honour.'

3. Then a third reason why believers at the last shall appear glorious, is for *the terror and the horror of all ungodly wretches that have opposed, persecuted, and murdered them*. They shall appear glorious for the greater torment of such ungodly souls. Oh, there is nothing that will make sinners in that great day more to tear their hair, to beat their breasts, to wring their hands, and to gnaw their own hearts, than this, when they shall behold those advanced and those appearing in their glory, whom they have slighted, and despised, and most treacherously murdered, here below. I doubt not but there are some base, unworthy spirits here; but let them know that there is a day coming when the saints shall appear in glory, and then the mangled ones and this thrice-worthy champion shall appear among the rest, to the terror, horror, and confusion of these murderous wretches



that have brought the guilt of his blood upon them. It will be with you and with all ungodly wretches as it was with Haman: he, like an ungodly wretch, had plotted and contrived the destruction of the Jews; he had sold them, as it were, to bondage, tyranny, and slavery; but the Lord wheels things gloriously about, and Haman comes to the king, (Esther vi.): saith the king to him, 'What shall be done to the man whom the king is pleased to honour?' Saith he, 'Let the king's horse be brought, and glorious robes put on him, and let the chief nobles of the kingdom lead him and proclaim before him, Thus shall it be done to the man whom the king is pleased to honour.' 'Go,' saith the king, 'and do thus to Mordecai.' But mark, (ver. 11), 'Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the streets of the city, and proclaimed before him, Thus shall it be done to the man whom the king delighteth to honour; but Haman hastened to his house, mourning and having his head covered.' This is but an emblem of the carriage of wicked men, when they shall behold the saints of God, his glorious worthy ones, in their glory at this great day. Then shall they, with Haman, have their heads covered, which was a sign of shame and confusion of face.

And it will be with all such ungodly wretches as it was with Belshazzar: Dan. v. 5, 6, 'In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.' Just thus shall it be with ungodly wretches, that oppose and murder and destroy the righteous ones. Oh! when they shall see them in glory—as when he saw the handwriting, his countenance was changed, his thoughts were troubled, his loins were loosed, and his knees dashed against one another—thus shall it be when the saints shall appear in glory: therefore they at last shall appear glorious, to the terror, horror, and inexpressible confusion of all ungodly, bloody wretches.

4. A fourth reason why they shall appear glorious at last, is, because their glorious appearance at the last *will make much for the honour and glory of the Lord Jesus*. The more glorious the body is, the more it makes for the glory of the head: the more glorious the bride is, the more it makes for the glory of the bridegroom: for the glory of his power, wisdom, fulness, and goodness; and therefore they shall appear glorious.

5. Then, again, they shall appear glorious at the last day, that there may be *some suitableness between the head and the members*. Oh, what an uncomely thing would it be to see the head to be all of fine gold, and the hands of iron, and the feet of clay! What an uncomely thing would it be to see the bridegroom in all his glorious apparel, and the bride in her rags, or her mourning weeds! The Lord will have it so, that his people at last shall appear glorious, that they may be suitable to their glorious head, unto their precious bridegroom.

It is true, when Christ came first, he came clothed with flesh, and was looked upon as one that had no form nor comeliness nor beauty, that

men should desire him, Isa. liii. 2, 3. And such a state was the church in to whom he came. Oh! but now when he shall appear 'the second time, without sin, to salvation,' then he shall appear glorious; and so shall all his saints, that there may be a suitableness between the members and the head, between the bride and bridegroom.

6. And then, again, another reason why believers shall appear glorious, is, because that *is the very time wherein the most wicked shall justify the goodness and mercy of God in his dealings towards his own people.* Oh, here many say with those in Job xxi. 15, 'What profit is there in serving of God?' Who would be as those men are, to carry their lives in their hands? Who would run through so many miseries; and all for others? 'What profit is there in honouring of God?' Mal. iii. 14. It is a strong affirmation that there is no profit. They are ready to say, when they look upon the sorrows, miseries, and evils that attend the saints in this wilderness, that it is madness and folly to walk holily as they walk, and to do righteously as they do. Isa. lix. 15, 'Truth faileth, and he that departeth from evil maketh himself a prey,' or a proverb, as the original hath it.<sup>1</sup> Oh, the world accounts them a company of mad, foolish people that refrain from evil. But God will have his people at last appear glorious, that the mouths of ungodly wretches may be stopped, that they may justify God in his goodness and mercy towards his own people. When they shall see those that they accounted monsters and wonders of the world, men not worthy to live in the world, when they shall see crowns set on their heads, and glorious robes put on their backs, oh how will ungodly men gnash teeth, and say, Oh! we thought them fools and madmen, that thus waited on God, and walked with God; but now we see ourselves the only fools, the only mad ones, that have turned our backs on God, and kicked at God, and that have said, 'There is no profit in serving of God.' Therefore the saints shall appear glorious at the last.

7. Then, the last reason why they shall appear glorious, is, because *they shall be employed about glorious work:* 1 Cor. vi. 2, 3, 'Know ye not that the saints shall judge the world?' Nay, he goes higher, 'Know ye not that the saints shall judge the angels?' There is a day coming when the saints shall judge the world. They shall be employed in a glorious work. Therefore they shall appear glorious; for the work in which they shall be employed shall be glorious. They shall sit as so many fellow-judges with the Lord Jesus Christ, to say Amen to the righteous sentence that Christ shall pass upon all treacherous and bloody murderers. O ungodly souls, the day is coming when those that now you have persecuted, murdered, and destroyed, they shall sit upon thrones and shall judge you; they shall say Amen to that glorious sentence that Christ at the last day shall pass upon you. There is a day coming when all those that have rejoiced in the fall of this worthy, and those treacherous wretches that had a hand in this unparalleled butchery, when they shall hold up their hands at the bar of God's tribunal. There is a day a-coming when the saints shall appear glorious, and this worthy among

the rest, to pass a righteous sentence upon such unrighteous, bloody wretches. That is another reason why they shall appear in glory, because they shall be employed in a glorious service, in judging the wicked world, however they have been scoffed at and despised here.

The use of the point is the main thing I shall speak to. Is it so that the saints at last shall appear glorious?

1. First, This serves to *bespeak the people of God to be glorious*. Oh that you would strive to be glorious now, who at last shall appear so glorious! Oh that your words might be more glorious, that your thoughts of God might be more glorious, that your conversations might be more glorious, that your actings towards God and man might be more glorious! The day is coming, O blessed souls, whenas you shall appear glorious! Oh that you would labour now to shine in glory, who at the last shall transcend the sun in glory! But I shall hasten to that which I chiefly intend, and that is this: Is it so that believers at last shall appear glorious? Then,

2. Second, This serves to *bespeak all believers to do gloriously whiles you are here, for you shall appear glorious*. In this I shall endeavour these three things:—

*First*, To lay down some motives to move you to do gloriously here, who shall appear glorious in heaven.

*Secondly*, We shall shew when a man may be said to do gloriously.

*Thirdly*, I shall lay down some directions and helps to enable you while you are here to do gloriously; and so proceed to other things that remain.

1. For the first, to move you to do gloriously, methinks here is a motive, that *at last you shall be glorious*. But to engage you a little, consider these four or five things to move you to do gloriously:—

[1.] First, Consider *the Lord hath done already very gloriously for you; therefore do you gloriously for God*. God hath done very gloriously for you. He hath made your ugly inside glorious, and he hath made your ugly outside glorious: Ps. xlv. 13, 'The king's daughter is all glorious within, and her raiment is of embroidered gold.' God hath pardoned you gloriously, God hath justified you gloriously, God hath fenced you against corruption gloriously, God hath strengthened you against temptations gloriously, God hath supported you under afflictions gloriously, God hath delivered you from the designs and plots of treacherous, murderous wretches, gloriously and frequently. Oh, how should this engage all Christians to do gloriously for God, that hath already done gloriously for them!

[2.] But then, in the second place, To move you to do gloriously, consider that *the greatest part of the world doth basely and wickedly against God; therefore you have the more cause to do gloriously for God*: 1 John v. 19, 'The whole world,' saith he, 'lies in wickedness,' in malignity. The world lies in troublesomeness. The word *πονηρῶ* signifies a desire, a study and endeavour to work wickedness, a working wickedness; and in such a wickedness the world lies, and the greatest part of the great ones of this world do basely and wickedly against God. Oh the treachery and apostasy, oh the neutrality and impiety, oh the facing about of the great ones of this age! O believers,

you had need to do gloriously, for great and small, honourable and base, do treacherously; and therefore this should engage you to do more gloriously. Oh, the more base and vile any are, the more glorious should the saints be!

[3.] Then, in the third place, Consider this, *the more gloriously you do for God here, the more glorious you shall be hereafter.* Suffering saints for Christ shall have weighty crowns set upon their heads. Murdered saints for Christ shall have double crowns set upon their heads. The more gloriously any man doth for Christ here, the more glorious that man shall be hereafter: 2 Cor. ix. 6, 'As a man soweth, so shall he reap. He that soweth sparingly shall reap sparingly; but he that soweth liberally shall reap liberally;' 2 John 8, 'Look to yourselves, that ye lose not the things ye have wrought, but that ye receive a full reward.' There is a reward in Scripture, and a full reward. The more glorious any soul is in doing for God here, the more glorious that soul shall be hereafter: Mat. xix. 27, 28, 'We have forsaken all, and followed thee; what shall we have? Verily,' saith Christ, 'you that have done this, shall sit upon twelve thrones, judging the twelve tribes of Israel.' Look, Christians, the more gloriously any man doth for God here, the more comfort and peace and joy that man hath on this side heaven, which is but an earnest of that happiness, of that glorious good and sweetness that the soul shall have when he shall appear in his glory. It is not the slight Christian, the light, loose, talking Christian, that hath much joy and peace, and the most full discoveries of God here, but the most glorious-doing Christian, the most acting soul; and the more gloriously any man doth for God here, the more joy and peace and comfort he shall have, which is but a pawn of that glorious joy and goodness which at last he shall receive.

[4.] And then, fourthly, To move you to do gloriously for God, you that shall be glorious at the last, consider this, *the greatest part of your time you have spent foolishly and in ways of vanity against God.* Oh, that time that is behind to spend gloriously, it is very, very little; which should bespeak you to do gloriously for God that little, little time that is allotted you. The apostle hath one argument—1 Peter iv. 3, 6, 7 compared, 'For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries,' &c. 'For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand; be ye therefore sober, and watch unto prayer.' He tells them that the greatest part of their time was spent vainly; and in ver. 7 he tells them that the time behind was short. Upon this consideration he presseth them to do glorious things in the latter part of ver. 6. But 'live according to God in the spirit,' oh what is that but to live gloriously, to do gloriously?

[5.] Then, lastly, Consider this to move you to do gloriously for God: *if you do not gloriously for God, none in the world can do gloriously for God; if you do not, none in the world will.* Consider this, you that are believers. Of all persons in the world, you have the greatest cause to do gloriously for God; for God hath done more for you than

for all the world besides. You have not only the greatest cause to do gloriously for God, but you have the choicest principles to enable you to do gloriously for God—as knowledge, and wisdom, and power, and faith, and zeal. And as you have the choicest principles, so you have the sweetest experience to engage you to do gloriously for God. How hath God knocked at your doors when he hath passed by the doors of thousands! How hath free grace saluted you, when wrath hath broken forth upon thousands! How hath God dandled you on his knee, when he hath trampled others under his feet! What is this but to engage you to do gloriously for God? If you do not, none in the world will do gloriously. And what a sad thing it is that God should make a world, and not a soul in the world to do gloriously for God, that hath made such a glorious world! So much by way of motive to move you to do gloriously.

2. The second thing I am to speak of is, *When a man may be said to do gloriously.* Haply some soul may say, We are satisfied that we shall appear glorious at last, and we would do gloriously; but when may a soul be said to do gloriously?

I answer: A soul may be said to do gloriously, *first, when their doing lies level with the glorious rule; when men do suitable to a glorious rule.* Those thoughts are glorious thoughts that are suitable to a glorious rule, and those words are glorious words that are suitable to a glorious rule, and those actions towards God and man are glorious actions that are suitable to a glorious rule. But this is too general. Therefore, *secondly*, and more particularly, men do gloriously *whenas they do such things that others refuse to do, that others have no heart to do, that others are afraid to do for God.* Oh, to do this is to do gloriously. As David, when he engaged with Goliath, he did gloriously; others were afraid to do it, others had no heart to do it. So when men engage for God when others are afraid to engage, when others dare not engage, they shall lose the smiles of this man, and procure the frowns of that; there is a lion in the way. So men turn off the work. It is too hard, saith one; it is too high, it is too rough, it is too dangerous, say others. Now to do gloriously is to do that that others refuse to do, and that others have not hearts to do. And in this respect this thrice-honoured champion hath done gloriously. The mountains that he hath gone over, the difficulties that he was engaged in, were known to thousands in this kingdom. Many worthies have done worthily for this unworthy kingdom, and this worthy hath excelled many of them. And then, in the *third* place, men do gloriously *when they hold on in the way of God, and in the work of God, notwithstanding all discouragements that befall them.* When men serve their generation, notwithstanding the discouragements that do or may befall them, blow high or blow low, rain or shine, let men smile or frown, do what they will against their persons or actions, yet for a soul to hold on and to serve his generation, against all and notwithstanding all the reproaches and dirt and scorn and contempt that is thrown on them, is to hold on in the way of God; this is to do gloriously. Thus God enabled this worthy, and many other worthies in the kingdom, in the House,<sup>1</sup> and in the army, to do gloriously against all discouragements and storms

<sup>1</sup> House of Commons.—G.

and projects of ungodly wretches. It was the glory of the church: Ps. xliv. 17-19, 'Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death, yet we have not dealt falsely with thee; our heart is not turned back, neither have our steps declined from thy ways.' Oh, you have a generation that pretend much for God while they may gain by the bargain honour and riches and great places and the like; but when God brings them through the valley of darkness, that they meet with discouragements and difficulties, they throw away the bucklers, and will be no more for God, but fire about, and prove treacherous to church and kingdom. It was the glory of David, and it was a glorious speech of his in Ps. lvii. Saith David, ver. 4, 'My soul is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword. They have prepared a net for my steps; my soul is bowed down; they have digged a pit before me.' Mark, what was the courage of this worthy one? He met with discouragements. Doth he grow treacherous, and give back? No: 'My heart is fixed, O God, my heart is fixed.' *Macon*, that is here rendered 'fixed,' is a Hebrew participle that signifies firm, constant, and established; and he geminates it, 'my heart is firm, constant, and established,' even then when his soul was among lions. He doth not now play the apostate and shake hands with the ways of God. No. But 'my heart is fixed.' Now a man doth gloriously when he keeps to God and his truth, and serves his generation, notwithstanding all discouragements that are thrown upon him.

I need not tell you what discouragements this noble champion met with from malignant pens, spirits, and tongues; but through all God carried out his spirit that he was able to do his master's work and to serve his generation, till he had finished that work that God had for him to do.

It is nothing for a man to serve his generation when he hath wind and tide on his side, and all the encouragements that the heart of man can desire; but it is the glory of a Christian, and then he doth gloriously, to be faithful in his generation against all discouragements. Therefore, honoured commanders and worthy members of the House of Commons, for you to do gloriously is to hold out against discouragements and to serve your generation. Though your soul may be amongst lions, and you live among them that are set on fire, as the psalmist speaks, yet say as he saith in that psalm, 'Our heart is fixed, our heart is fixed in God, we will sing and give praise.' Fixed stars are most useful, and so are fixed souls to church and state.

Then in the *fourth* place, Men may be said to do gloriously, when *the end of their doings is the glory of God and the general good*. O Christians, now you do gloriously. Those spirits will never do gloriously that make themselves the end of their actions, that make the advancing of any particular interest the end of their actions. This is not to do gloriously. Parliament-men, and soldiers, and Christians, then do gloriously, when the glory of God and the general good is the end of all their doings. But if it be yourselves, to save your own necks, and to advance your own designs, and to bring in this and that, these are base, unworthy actions, and God will so demonstrate them

before angels and men. To do gloriously is to make the glory of God and the general good the end of all your doings. Then you do gloriously indeed, when you can centre and rest in the glory of God and the general good. It is a base and unworthy spirit when men make themselves the end of their actions, and the advancing of such or such a particular interest the end of their actions, and not the glory of God and the general good of his people.

And then again, *fiſtly*, Men do gloriously when *they rejoice under the ſufferings that befall them for Chriſt*: not only to bear ſufferings, but to joy under ſufferings, to rejoice under all afflictions and troubles that may befall them for Jeſus Chriſt. So the apoſtle, 2 Cor. xii. 10, ſaith he there, ‘I take pleaſure in infirmities, in reproaches, in neceſſities, in afflictions, for Chriſt.’ The original word, *διὸ εὐδοκῶ*, that is rendered ‘I take pleaſure,’ is an emphatical word. It ſignifies the infinite delight and contentment he did take in the afflictions and perſecutions that befell him. It is the ſame word that God the Father uſeth to expreſs his unexpreſſible delight in his Son: Mat. iii. 17, ‘This is my beloved Son, in whom I am well pleaſed’—or rather, as the original has it more elegantly, ‘This is that, my Son, that my beloved, in whom I am infinitely delighted and contented.’ The ſame word the apoſtle uſeth to expreſs his delight in afflictions and perſecutions for Chriſt. So thoſe in Acts v. 41, ‘They went away rejoicing that they were accounted worthy to ſuffer for Chriſt.’ O Chriſtians, this is to do gloriously, for a man to rejoice that he hath an eſtate to lay out for Chriſt, that he hath a life to lay down for Chriſt, that he hath a tongue to ſpeak for Chriſt, that he hath a hand to fight for Chriſt. This is to do gloriously, to rejoice in anything we ſuffer for Chriſt, and in all ſorts of ſufferings and doings for Chriſt.

Then again, Men do gloriously, mark this, when *they appear for the people of God, and ſide with the people of God, notwithstanding any evil and danger that may befall*. Come what come can, yet they will appear for the people of God, and ſide with the people of God. This is to do gloriously, when come what come can, I will fall in with the ſaints, and be one with them that are one with God. As Eſther, when they were in a ſad condition, and Haman had ſold them to be butchered and mangled by ungodly wretches: ‘Well, I will go to the king,’ ſaith ſhe, though there was a command that none ſhould, ‘I will venture my life; if I periſh, I periſh.’ Now ſhe did gloriously. So Nehemiah: ‘Shall ſuch a man as I flee?’ Shall I deſert the ſaints, and turn my back on the ſaints? No; I will appear for them, and ſide with them, I will not deſert them. So David’s father and his brethren: 1 Sam. xxii. 1, ‘David therefore departed thence, and eſcaped to the cave Adullam: and when his brethren and his father’s houſe heard it, they went thither to him.’ They did not ſtand diſputing: we have eſtates to loſe, and if Saul know that we join with David, and have taken part with him, we ſhall loſe our heads, and loſe our eſtates. The politicians of our times are wiſe: they will ſay they wiſh the ſaints well, but they dare not, they will not ſide with them. Ah, wretches! God will ſave his glory and the honour of his name, and will deliver the righteous, and leave ſuch to deliver themſelves.

God can shift well enough for his honour and for his people, and leave such wretches in a shiftless condition. So good Onesiphorus: Paul speaks of some, 2 Tim. i. 13, 14, &c., that played the apostates; ver. 15, 'This thou knowest, that all they which are in Asia are turned away from me; of whom are Phygellus and Hermogenes.' They played the apostates, and when he was to answer, left him to shift for himself. They would own him when all was clear overhead; but when he was in trouble they fall off. But Onesiphorus, he stands by him, and the apostle commends it for a glorious cause, and commends him in a particular manner to God: 'Oh that God would double his mercy on him; the Lord grant that he may find mercy of the Lord in that day; and in how many things he ministered unto me thou knowest; and he was not ashamed of my chain.' There were base spirits that were ashamed of his chain, that were ashamed to side with and to own Paul; and this world is full of such base spirits. Now this is to do gloriously—for a man to appear and side with the saints, let what will come of it. Thus Moses did very gloriously: Heb. xi. 25, 'He chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season.' But ah! Lord, in how few hearts does this brave spirit of Moses breathe!

O noble hearts, would you do gloriously? To do gloriously is to appear for the saints, and to side with the saints, let the issue be what it will. Oh, it is a sad and a base thing in those that have appeared for and sided with the saints, but now face about and prove treacherous, and leave the poor saints to shift for themselves! But it is their comfort that they have a God that will shift for his people and his own glory. And as Mordecai said to Esther, chap. iv. 14, 'If thou wilt not stir, the Lord will bring deliverance to his people some other way.' So if parliament-men, and those that have power, do not appear and side with the saints, deliverance will come another way; but they and their father's house may perish. And therefore remember to do gloriously is to appear for them; and not to appear for the saints is to betray them, and so it shall be brought in on the day of account.

Then again, in the next place, To do gloriously is *to do justice, and that impartially*. Then men do gloriously when they do justice impartially upon high and low, honourable and base, father and son, kinsman and brother; and not to dispute, this is a near kinsman, and that is my father, and the other is my brother, and that the one is too great and the other is too mean for justice, this is inglorious. The basest and unworthiest spirits on earth cannot do more basely; there is nothing of the power of the Spirit or heavenly gallantry in such. It is said, Ps. cvi. 30, 31, 'Then stood Phinehas, and executed judgment: so the plague was stayed. And that was accounted to him for righteousness to all generations for ever.' Oh this executing of justice impartially, how it makes the names of persons to live from generation to generation! If so be that the powers of this world would have their names immortal, so graven that they should never be wiped out, let them do justice. This is that Phinehas was admired for; it was 'accounted to him for righteousness, to all generations for evermore.'



And then, *lastly*, Men do gloriously when *they believe the promise and rest on the promise, notwithstanding that providence seems to cross the promise.* It is nothing, it is not to do gloriously, for a man to believe, and to love, and the like, when the promise is made good, when God is a-smiling and in a giving way; but to do gloriously is to believe the promise, to stay upon the promise, when providence in our apprehension crosseth the promise. In this respect, Abraham did very gloriously; he believed the promise though providence seemed to cross the promise. 'I will give thee a son,' saith God. Abraham was old, and Sarah was stricken in years; and yet Abraham believed, and this was such a glorious piety as God hath put it upon record. This faith of Abraham so takes God that he swears with joy, Gen. xiii. 16, 17, 'That in blessing I will bless thee.' So it was with Moses: Num. x. 29, 'And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.' Mark, what could he promise in the wilderness, where the Lord exercised those poor wretches with judgment upon judgment, with misery upon misery, and one calamity upon the neck of another? Moses was confident in the promise of God, that God would do Israel good, and he adventured to engage Hobab on that consideration; 'Come, go along with us; the Lord hath spoken good, and we will do thee good.' I am confident, though providence cross the promise, and God seems to be angry, and to chide, and frown, and strike, and destroy, yet he will make good his promise, and 'we will do thee good.' Oh, this is to do gloriously, to believe the promise when providence crosseth it. Do you see heaven frown, and things to work cross to those promises that respects the joy, glory, liberty, and the exaltation of the saints? Doth providence work cross to the promise? now do gloriously, believe the promise, rest in the promise; let heaven and earth meet, devils and men combine; let men play the apostates, and turn neuters, and prove treacherous, I will rest on the promise, suck sweetness from the promise. Though all providences seem to cross it, and heaven seem to work contrary to it, I will say, I will stay upon the promise; this is to do gloriously. So much for the second thing.

Ay, but some souls will say, we see we shall be glorious, and we are willing to do gloriously; and we see reasons why we should do gloriously; but what directions and helps are there that we may do gloriously?

*First*, If you will do gloriously, there are some things that you must be careful to take heed of.

*Secondly*, There are others which you must labour to practise.

[1.] If you will do gloriously, seeing hereafter you shall be glorious, in the first place, whatever you do, *take heed of unbelief.* There is nothing in the world that more hinders men from doing gloriously, than unbelief. All other miscarriages and weaknesses have not such an influence upon the heart, to hinder it from doing gloriously, as unbelief. As it is said of Christ concerning them in Mat. xiii. 58, 'He did not many mighty works there because of their unbelief.'

Unbelief, as it were, tied the hands of Christ—‘He *could* not do many mighty works because of their unbelief.’ If men would do glorious things, take heed of that: unbelief ties the tongue; it causeth a damp to fall upon the heart, and binds the hands, that a man hath no tongue to speak for Christ, nor heart to act for Christ, nor hand to strike for Christ. Unbelief spoils all the strength and power by which we should be serviceable to God. What water is to fire, that unbelief is to the soul; therefore as you would do gloriously, take heed of unbelief.

[2.] *Secondly*, As you must take heed of unbelief, so, if you would do gloriously, *consult neither with the tempting nor with the persecuting world*. What hinders many men from doing gloriously, but consulting with the tempting or the persecuting world? This hath overthrown many. Nay, what hinders men in our age from doing gloriously? They are consulting with flesh and blood, with the tempting world and the frowning world. This hinders men from doing gloriously. I cannot believe but if parliament-men, and others in power and authority, did not look too much upon the tempting world when it smiles and holds forth her beautiful breasts, upon the ugly face of the world when it frowns and threatens, but that they would act more gloriously for God, and for the general good, and for the advancing of the name of the Most High in these days we live in.

[3.] If you would do gloriously, *look off from the tempting world*: it is a plague and a snare; and *look off from the frowning world*, it will discourage you; consult not with flesh and blood, with carnal reason. Looking upon the tempting or the frowning world will damp the most gallant spirits in the world, and hinder them from doing any noble service for God or his saints. And therefore, as ever you would do gloriously, look not on the tempting or on the persecuting world; look not upon it when it smiles or when it frowns; but remember you have a God to look at, a Christ to look at, and a crown to look at; that is better than all, that is more than all other things to your souls.

[4.] Then, again, If you would do gloriously, whatever you do, *take heed of base, selfish ends, take heed of self-love*. There is nothing under heaven that will disable a man more from doing gloriously, than a base spirit of self-love; such a man will never do gloriously. It may be, when he hath the wind and tide on his side, he may do something that vain men may account glorious; but this man will never do that which God and the saints call glorious, and count glorious. That base, selfish spirit, that looks no higher nor no further than self, it will never do gloriously. It may be fit for treachery, neutrality, and apostasy, but never to do gloriously.

Now as you must avoid these things so that you may do gloriously, in the next place,

[1.] *First, Labour for internal spiritual knowledge of God*. Oh, there is a great deal of notional light in the world! but if men did know God internally, if they did know God more in the mystery and light of the Spirit, if they did know God more from union and communion with God, it were impossible but they should do more glori-

ously. That is a brave text: Daniel xi. 32, 'And such as do wickedly against the covenant shall be corrupted by flatteries.' Mark the latter words, 'but the people that do know their God shall be strong, and do exploits.' Oh! take one that knows God internally, mystically, and spiritually, from union, and from being taken into heavenly communion with God, and he will act bravely and strongly for God. Alas! take a Christian that hath merely sucked in notions, and is only able for discourse, but hath no internal experimental knowledge of God, you shall never find him guilty of doing exploits, of doing glorious things for God and his saints. No! 'the people that know God,'—he speaks of the internal, spiritual knowledge of God, of knowledge in the mystery;—and thus to know him will enable a man to do exploits, to do glorious things. Oh, if God would raise up parliament-men, and men in the army, and in the city, and round the kingdom, to more internal knowledge, to more spiritual acquaintance with himself, we should find that they would do abundantly more gloriously. But it is for want of an internal, spiritual knowledge of God that men are treacherous, and base, and unfaithful, and prove apostates, and neuters, and anything. As you would do glorious and honourable things, look to this, that you have an internal knowledge and spiritual acquaintance with God, and this will enable you to do exploits.

And, then, If you would be enabled to do gloriously, in the second place, you should look upon those examples and worthies that have gone before you, and have done gloriously. So the apostle, Heb. xii. 1, when he would press them to do gloriously, he presseth them into this consideration of those glorious worthies that had gone before: 'Having therefore such a cloud of witnesses, let us run with patience the race that is set before us,' chap. xii. 1. Look to the cloud of witnesses, in chap. xi.; that is another means to help us to do gloriously.

Another is this, If you would do gloriously, then keep your evidences for glory always bright and shining; do not soil your evidences for glory. What made them take joyfully the 'spoiling of their goods,' Heb. x. 34, but this, that they knew in themselves that they had in heaven a better and more enduring substance? When a man's evidence is bright, that he can run and read his title to heaven, his interest in God, and the glory above, then will he be strong to do exploits; this will enable a man to do gloriously.

Then, again, If you would do gloriously, look to faith; give faith scope, give it elbow-room to work. Faith is a noble grace, and will ennoble the soul to do gloriously for God. Faith is that that will carry a man over all difficulties; faith will untie all knots; it will carry a man through the valley of darkness, though it be never so long; and over mountains of difficulties, though they be never so high. Faith will not plead 'there is a lion in the way,' and that such and such men will frown if I do this or that for God and the general good. Faith will carry a man bravely over all. You know that story in Hebrews xi.; you have several instances of the saints doing gloriously. But what enabled them? It is all along attributed to faith. By the power of faith they did gloriously: they stopped the

mouths of lions ; they turned to flight the armies of the aliens ; they waxed valiant in fight ; they refused to be delivered,—and all by the power of faith. Oh ! faith will enable men to do gloriously. If parliament-men, and men in the army, and in the city, and round the kingdom, did believe more gloriously, they would do more gloriously for God, in their relations and places, than now they do. It springs from want of faith that things work thus basely. Did men believe more gloriously, things would work more gloriously. Therefore, when things work crossly, blame not so much this or that instrument, but blame thy own unbelieving heart ; for glorious faith will see a smiling Father beyond a dark cloud. Though men are at a loss, yet God is not at a loss, says faith ; and though the arm of man be weak, His arm is strong, says faith ; and though the work be too hard for the arm of flesh, too hard for an army or parliament, it is not too hard for God, says faith. Faith carries a man gloriously through all. If you would do gloriously, abound in faith, let faith have elbow-room. I shall say no more of this. Though there be other directions, I will rather leave them.

Is it so, that the saints shall be glorious ? Then this serves, in the next place, by way of use, *for singular comfort and consolation*. Shall the saints at last appear glorious ? It speaks singular comfort to all believers, against all the reproaches, and contempt, and scorn that they may meet with in this world. What though you be scorned, and one saith this, and another saith that ? Here is your comfort : you shall appear glorious. What though this worthy's body be mangled here and there by bloody butchers ? yet this body shall appear glorious at the last. What a singular comfort is it ! The apostle makes the same use from the same consideration : 1 Thes. iv. 15, ' We that are alive and remain shall not prevent them that sleep : for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God : and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so we shall ever be with the Lord. Wherefore comfort one another with these words.' Let the wife comfort herself with these, the brother, the kinsman, the friends of this worthy that now lies in the dust mangled. Oh, comfort yourselves with this consideration, that he shall appear glorious at last, with the rest of the glorious renowned saints ! And so this may comfort us against all reproaches, and scorns, and contempts that men throw upon us : and what though the glory of the saints is now hid by prevailing distempers, and afflictions, and poverty ? yet here is your comfort, the day is coming when your glory will break out, when your rags shall be taken off, and your glorious robes put on, when God will wipe away all the dirt and filth that hath been thrown on you by vain spirits. Therefore bear up, brave hearts ! There is a day coming when you shall appear glorious, and it will be but as a day before that day overtake you.

Then, again, if the saints at the last shall appear glorious, then it bespeaks all, in the last place, to *long for that day*. You shall at the last appear in glory. Oh then long for that day ; cry out with the church, ' Come, Lord Jesus, come quickly : ' cry out again with the

church in Solomon's Song, viii. 14, 'Make haste, my beloved;' or as the original has it, בְּרַח דְּוֹרִי, 'Flee away speedily, my beloved, and be thou like a roe or a young hart upon the mountains of spices.' Will you remember these two things, to engage you to be much in longing for this day, wherein the saints shall appear in glory. Divers things might be said, but I shall reduce all to two things.

*Till this day your happiness will not be complete, therefore long for it.* Till the saints shall appear glorious, all will be incomplete; your comforts, your graces, your enjoyment of God, and of that glory that he hath provided. Till this glorious day your glory will be incomplete; therefore long for the day wherein all shall be complete.

Secondly, *Till then the innocency of the saints shall not be fully cleared:* that is another thing. Oh long for that day wherein the saints shall appear in glory, for till then the innocency of the saints shall not be fully cleared. Now I say, the devil and wicked men throw much dirt on them, and reproach and revile them, and what not, and something of that will stick; but let this bespeak all such to long for that day wherein all dirt, scorn, and filth shall be wiped off, wherein God will clear the righteousness, integrity, and innocency of his saints. Therefore seeing the saints shall appear glorious, be not discouraged, however you appear in the world to the eye of men. Now you are strangers, far from your Father's house; but it will be but as a day before the trumpet sound and the angels shall gather you, before the robes of glory shall be put on, and your mourning weeds shall be taken off, and the glorious crowns put on your heads, and your happiness shall be complete. Long for this day; for this will be a day indeed of refreshing from the Lord. I shall say no more to this point, but earnestly desire that God would please to make it take impression on your spirits. The saints shall appear glorious. Oh let it be our glory, while we are here, so to walk as they that expect to appear glorious another day!

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. I shall not speak of the wife's loss, nor the brother's loss, nor the army's loss; for the loss of this worthy is a loss to the kingdom, and if they are not in a sad, sinful sleep, they will say so. And, indeed, it is with me, I ingenuously confess, as it was with him who, when he was demanded what God was; he desired three days' consideration to give an answer, and when those days were expired, three more: and then he gives this answer, 'That the more he thought of him, the further he was from discovering of him.' The more I think of the gallantry and worth of this champion, the further off I am from discovering his worth. I think he was one of whom this sinful nation was not worthy; he was one of whom this declining parliament was not worthy; he was one of whom those divided, formal, carnal, gossellers was not worthy. He served his generation faithfully, though he died by the hand of treachery. I am fully satisfied, with many more, that he is now triumphing in glory; and it will be but as a day before he

shall see his enemies stand at the bar. For my own part, I can truly say that, to the best of my memory and understanding, I have not observed that the hearts of the people of God have been so generally and eminently affected with the loss of any worthy, as with the loss of this worthy; no, not for any worthy that hath fallen since the sword was drawn, though many precious worthies have fallen upon the ground; which strongly speaks out the love of the people of God to him, and their honourable esteem of him. They honoured him in his life, and they shewed no small respect to him in death. He was a joy to the best, and a terror to the worst of men. But for my part I should rather choose, I ingenuously confess, if it were possible, to weep over him with tears of blood, than to trouble you further with relating his gallant service for the good of this sinful kingdom.

We will cease from saying anything more of him, and sit down satisfied and joying in this, that the day is coming when the saints shall appear glorious; and with that we will refresh and cheer our spirits as with a cordial, that there is a day coming when we with this deceased worthy shall appear glorious. And it will be but as a day before our robes shall be put on our backs, and crowns set on our heads. I have now done; and so shall commend you 'to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified,' [Acts xx. 32.]