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Biographical Collections:

OR

LIVES and CHARACTERS,

FROM

The Works of the Reverend Mr. BAXTER, and Dr. BATES, (with various Additions interſperſed) of the following excellent Perſons, *viz.*

Mrs. Elizabeth Baker.
Rev. Mr. Joſeph Baker.
Mrs. Mary Hanmer.
Rev. Mr. Henry Stubbs
Mrs. Mary Coxe.
Henry Aſhhurſt, Eſq;
Mr. Benjamin Aſhhurſt.
Rev. Mr. John Corbet.
Queen Mary.
Dr. Thomas Manton.

TOGETHER WITH

ABSTRACTS

OF THEIR

FUNERAL SERMONS.

VOL. I.

The Memory of the Juſt is bleſſed: but the Name of the Wicked ſhall rot. Prov. x. 7.

LONDON:

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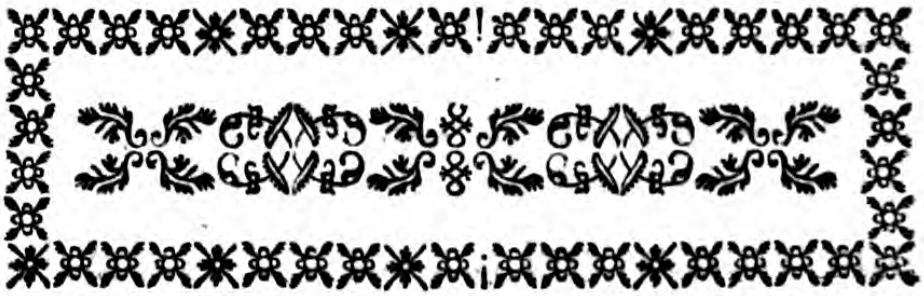

PREFACE.

THE *Compiler* of the following *collection*, makes no doubt but the ſerious reader of it will think himſelf poſſeſt of a rich treaſure; to apologize for reprinting any portions of the practical works of the truly pious and reverend Mr. *Richard Baxter*, would be like making an excuſe for endeavouring to promote mens higheſt happineſs, and the eternal ſalvation of

immortal ſouls: but he is ſenſible of the need he ſtands in of much candour for what is *his own* in the following work; which is chiefly the method, and the choice of quotations from the beginning, and from the application of the ſermons, and the additions from divers authors. It is hoped much employment, and a deſire to improve ſome more vacant ſeaſons, and the golden filings of time, to the glory of God and the Redeemer, by the promoting the ſpiritual good of men, will be an apology for what might have been mended in the order and manner, had there been more leiſure, and freedom from other ſervices.

Moſt of the *characters* in this collection are ſuch as Mr. *Baxter* was inclined to have publiſhed in one volume, as appears by his own words, in his recommendatory preface to Mr. *Samuel Clarke's Select Lives*, in which he ſays, " I have in

in funeral ſermons and epiſtles, truly deſcribed many excellent perſons, whoſe example would be uſeful to this depraved age: were it not for the charge of printing, I would wiſh them bound altogether as theſe be." — He ſpecifies by name, the perſons contained in the following collection, with the addition of one more, Mr. *Wadeſworth*; but his funeral ſermon is not in Mr. *Baxter*'s works in *Folio*, nor eaſy, if at all to be procured, and is therefore wanting here; the reader may ſee the life of this perſon in *Clarke's Select Lives*, &c.

The above wiſh, has, under divine providence, iſſued in what is now preſented to the public, and is laid at the feet of the Redeemer for his bleſſing. He was pleaſed to crown the reverend man of God, Mr. *Baxter*, with wonderful ſucceſs, in the glorious work of gathering in ſouls, and may we not hope he will bleſs his *wiſh*, though ſo long

long after it was formed? He ſays, more than once in the following pages, that in giving *characters*, he aimed at the honour of the *Redeemer*, and acted under a ſenſe of duty in what he did, and there is the more ground therefore of encouragement, that his *deſire* performed, will not be without a bleſſing. He owned in his laſt illneſs, that he looked on himſelf but as a pen in God's hand; "when a friend was comforting him "with the remembrance of the good, "many had received by his preaching "and writings, * he ſaid, *I was but a "pen in God's hand, and what praiſe is "due to a pen?*" His labours had been very

* It might have been added, *and pious converſation and counſels.* The writer of this remembers, that above twenty years ago, he was in company with a miniſter who related, that when he was ſetting out in the miniſtry, he paid Mr. *Baxter* a viſit, then confined under infirmities; and his converſation was ſuch, that he ſaid he would go forty miles *barefoot* to enjoy ſuch another.

very extraordinary, and his induſtry in his ſtudies, almoſt incredible: he continued his public work as long as he was able, which (ſays Dr. *Calamy*) was much longer than either he, or any one elſe could have imagined he ſhould have done. In his funeral ſermon it is obſerved: He continued to preach ſo long, notwithſtanding his waſted languiſhing body, that the laſt time he almoſt died in the pulpit †. It would have been his joy to have been *transfigured in the mount*. But though others thought

† This reminds me of another *anecdote* in the life of this holy man. An aged gentleman ſtill living, told me the following particulars, or to this purpoſe: when he was a boy he was at public worſhip where Mr. *Baxter* officiated: when he ſaw him going up the pulpit ſtairs (a man following him to be ready to ſupport him, or prevent his falling backward) he thought in himſelf, *this man is fitter for a coffin, or a grave, than the pulpit*; but when Mr. *Baxter* entered upon the divine ſervice, he ſaw him preſently engage all the aſſembly by his lively addreſs, diſcovering the fervour of his ſpirit.

thought much of theſe Things, and of him on theſe accounts, yet divine grace taught him to be vile in his own eyes, ſpeaking of himſelf as the *vileſt dung-hil-worm* (his uſual expreſſion) *that ever went to heaven.* We read in the character Dr. *Bates* gave of him, that after waking out of a ſlumber (in his dying illneſs) he ſaid, "*I ſhall reſt from my labours:*" a miniſter then preſent ſaid, *and your works follow you:* to whom he replied, "*no works, I will leave out works, if God will grant me the other.*"

Now he who is nothing in his own eyes, and to whom *God is all in all,* he is the perſon whom the Lord will delight to honour; his works of faith and labours of love, concerning which he from the heart owns, *not I but the grace of God which was with me* *, his works

* 1 Cor. xv. 9—11.

works are moſt likely to be proſpered to the nobleſt ends; ſo his were:

"The leaves and fruit are dropt for ſoil and ſeed,
"Heaven's heirs to generate, to heal, and feed."
Baxter.

Towards the cloſe of this firſt volume, entrance is made on the characters from Dr. *Bates*'s works in folio, which are to be carried on in ſubſequent ſheets; and theſe followed with collections in like manner from the works of the great and excellent Mr. *Howe*, Dr. *Daniel Williams*, &c.

Bleſſed will the fruit be, if the religious and wiſe conſideration of ſuch excellent examples, excite to ſincere endeavours to imitate them! If the day of judgment be kept more in mind, and our hearts be lead thereby to indite ſuch language on the wings of believing and fervent prayer.

" Canſt thou not ſhake the center? O controul,
" Subdue by force the rebel in my ſoul:
" Thou, who canſt ſtill the raging of the flood,
" Reſtrain the various tumults of my blood;
" Teach me with equal firmneſs to ſuſtain
" Alluring pleaſure, and aſſaulting pain.
" Oh may I pant for thee in each deſire!
" And with ſtrong faith foment the holy fire!
" Stretch out my ſoul in hope, and graſp the prize,
" Which in eternity's deep boſom lies!
" At the great day of recompence behold,
" Devoid of fear, the fatal book unfold!
" Then wafted upward to the bliſsful ſeat,
" From age to age my grateful ſong repeat,
" My light, my life, my GOD, my Saviour ſee,
" And rival angels in the praiſe of thee."

Dr. Young's *poem on the laſt day, B. II.*

May it pleaſe the Father of mercies, through the mediation of his *beloved Son*, to render the enſuing *narratives* and *extracts* effectual, by the teaching of the *Holy Spirit*, to the converſion and healing, the feeding and rejoicing of many who ſhall be the heirs of eternal glory! May they be " a word in ſeaſon, a wel-
" come and well adapted addreſs to read-
" ers

" ers of every character — a means, in
" the hand of providence, to awaken
" the *thoughtlefs*, and fix their attention
" upon important and everlafting things
" — tend to reclaim the diffolute from
" ruinous practices, and engage them
" in the purfuit of thofe fubftantial
" acquifitions, which will bring them
" peace at the laft; — may they ani-
" mate the chriftian to frefh zeal and
" renewed activity, in the fervice of
" our adorable *Immanuel*. — That each,
" while he is running his race, may be
" *infpirited* to fay with the holy Apo-
" ftle, *to me to live is Chrift*; and each
" when he has finifhed his courfe,
" may be *emboldened* to add, *to me to*
" *die is gain!* *

* Revd. Mr. *James Hervey*'s recommendatory preface to *Burnham's Pious Memorials*, &c.

CON-

THE

CONTENTS.

From Mr. BAXTER's Works.

From Dr. BATES's Works.

A COLLECTION OF LIVES and CHARACTERS, &c.

MRS. *Elizabeth Baker*,* wife of the Reverend Mr. *Joseph Baker*, paſtor of the church of St. *Andrew*, in the city of *Worceſter*, where he was ſilenced by the act of uniformity 1660: She died *Auguſt* 17, 1659, about the 26th year of her age; her funeral ſermon was preached from,

1 *Cor.* xv. 26. *The laſt enemy that ſhall be deſtroyed is death.*

The doctrine contained in the text is thus unfolded:

* [Mr. *Richard Baxter's* Works, vol. iv. p. 739.]

I. By ſhewing that *death is an enemy*, and what is meant by this expreſſion, and *wherein its enmity doth conſiſt.*—A penal evil to be removed by the Redeemer, in order to our recovery, and the glory of his grace—1. It's an evil. 2. A puniſhment procured by our ſin, and executed by God's juſtice. 3. It's an evil that hindreth our felicity. Theſe three things are included in the enmity, &c.

II. That it is an enemy to be deſtroyed, tho' laſt, and how, and by what degrees it is deſtroyed——1. The beginning of the conqueſt is in this world. 2. The perfection will not be till the day of the reſurrection, &c. 1. *Meritoriouſly*, Death is conquered by death. The death of ſinners by the Mediator's death. 2. Actually He conquered *death* by his reſurrection. 3. The next degree of deſtruction to this enemy, was by the gift of his juſtifying and ſanctifying grace. [Four ſpecial benefits were then beſtowed on us, which are *antidotes* againſt the enmity of death. 1. One is the gift of ſaving faith, by which we look beyond the grave, as far as to eternity. 2. The pardon of our ſins (at the time of our converſion) and

and juſtification of our perſons, by the blood and merits of Jeſus Chriſt. 3. The holineſs of the ſoul: by this the power of ſin is mortified, and therefore the fears of death cannot actuate and uſe it, as in others they may do: by this the intereſt of the fleſh is caſt aſide as nothing, and the fleſh itſelf is crucified with *Chriſt*, and therefore the deſtruction of the fleſh will ſeem the more tolerable, and the fears of it will be a leſs temptation to the ſoul, &c. 4. The fourth antidote that is given us by Chriſt againſt the enmity of death is the *Holy Ghoſt*, as he is the comforter of the ſaints. He makes it his work to corroborate and confirm them, &c.] 4. The fourth degree of this enemy's deſtruction is by *it's ſelf*, or rather by Chriſt, at the time, and by the means of death, which contrary to it's nature ſhall advantage our felicity. 5. The laſt degree and perfect conqueſt will be at the *reſurrection*. And this is the victory that is mentioned in the text.—Then follows the *application of the ſubject*, and after that the life and character of Mrs. *Baker*, as followeth:

"Though I ſpoke ſo little as was next to nothing of our dear deceaſed friend, it was not becauſe I wanted matter, or thought it

unmeet: but I uſe it but ſeldom, leſt I raiſe expectations of the like, where I cannot conſcionably perform it. But he that hath promiſed to honour thoſe that ſerve and honour him, (John. xii. 26. 1 Sam. ii. 30.) and will come at laſt to be glorified in his ſaints, and admired in all them that do believe, (2 Theſſ. i. 10.) I know will take it as a great and acceptable act of ſervice, to proclaim the honour of his grace, and to give his ſervants their due on earth, whoſe ſouls are glorified with *Chriſt* in heaven; though ſerpentine enmity will repine, and play the envious accuſer.

It is not the hiſtory of the life of this precious ſervant of the Lord which I intend to give you, (for I was not many years acquainted with her) but only ſome paſſages, which either upon my certain knowledge, or her own *diurnal* of her courſe, or the moſt credible teſtimony of her moſt intimate judicious Godly friends, I may boldly publiſh as true and imitable in this untoward, diſtempered generation.

She was born *November* 1634. in *Southwark*, near *London*, the only child of Mr. *John Godeſchalk*, alias *Godſcall*. Her father dying in

in her childhood, ſhe was left an orphan to the chamber of *London.* Her mother after married Mr. *Iſaac Barton*, with whom ſhe had the benefit of religious education. But between ſixteen and ſeventeen years of age, by the ſerious reading of the book called, *The ſaints everlaſting reſt*, ſhe was more thoroughly awakened; and brought to ſet her heart on God, and to ſeek ſalvation with her chiefeſt care: from that time forward ſhe was a more conſtant, diligent, ſerious hearer of the ableſt miniſters in *London*, riſing early, and going far to hear them on the week days, waiting on God for his confirming grace in the uſe of theſe ordinances, which empty unexperienced hypocrites are eaſily tempted to deſpiſe: the ſermons which ſhe conſtantly wrote ſhe diligently repeated at home for the benefit of others; and every week read over ſome of thoſe that ſhe had heard long before, that the fruit of them might be retained and renewed; it being not novelty that ſhe minded.

In the year 1654, being near one and twenty years of age, after ſeeking God, and waiting for his reſolving, ſatisfying directions, ſhe

conſented to be joined in marriage to Mr. *Joſeph Baker*, by the approbation of her neareſt friends, God having taken away her mother the year before. With him ſhe approved herſelf ſuch a wife as Paul (no papiſt) deſcribeth as meet for a Biſhop, or Paſtor of the Church, 1 Tim. 3. 11. [*even ſo muſt their wives be grave, not ſlanderers, ſober, faithful in all things.*] Some inſtances I ſhall give you for the imitation of others.

I. She was very exemplary in *Self-denial* and *humility:* and having ſaid thus much, what abundance have I comprehended? O what a beauty doth *ſelf-denial* and *humility* put on ſouls! nay, what a treaſure of everlaſting conſequence do theſe two words expreſs? I ſhall give you a few of the diſcoveries.

1. It appeared in her accompanying in *London* with the holieſt, how mean ſoever, avoiding thoſe that were proud, and vain, and carnal: ſhe deſired moſt to be acquainted with thoſe that ſhe perceived were beſt acquainted with God, neglecting the pomp and vain glory of the world.

2. When ſhe was called to a marriage ſtate, though her portion and other advantages invited perſons of greater eſtates in the world,

world, ſhe choſe rather to marry a miniſter of known integrity, that might be a near and conſtant guide, and ſtay, and comfort to her, in the matters which ſhe valued more than riches, and ſhe miſſed not of her expectations for the few years that ſhe lived with him. Even in this age, when the ſerpent is hiſſing in every corner at faithful miniſters, and they are contemned by profane and heretical malignants, ſhe preferred a mean life with ſuch an one, for her ſpiritual ſafety and ſolace, before the grandeur of the world.

3. When ſome inhabitants of the city of *Worceſter* were earneſt with me to help them to an able miniſter; Mr. *Baker* then living in *Kent* had about an hundred pounds *per annum*; and when at my motion he was readily willing to take a great charge in *Worceſter*, upon promiſe from two men to make the maintenance fifty pounds a year by a voluntary contribution, of the continuance of which he had no ſecurity, his wife was a promoter, and no diſcourager of his *ſelf-denial*, and never tempted him to look after greater things. And afterward when I was afraid left the ſmallneſs and uncertainty of the means, together with his diſcourage-

ment from ſome of his people, might have occaſioned his remove, and have heard of richer places mentioned to him, as he ſtill anſwered he had enough, and minded not removing without neceſſity : ſo was ſhe ever of the ſame mind, and ſtill ſeconded and confirmed him in ſuch reſolutions, even to follow God's work while they had a competency of their own, and to mind no more.

4. Her very ſpeech and behaviour did ſo manifeſt meekneſs and humility, that in a little converſe with her it might eaſily be diſcerned.

5. She thought nothing too mean for her that belonged to her in her family and relation, no employment, food, &c. ſaying often, that [what God had made her duty was not too low a work for her.] And indeed, when we know once that it is a work that God ſets us upon, it ſignifies much forgetfulneſs of him and ourſelves, if we think it too baſe, or think ourſelves too good to ſtoop to it.

6 No neighbour did ſeem too mean or poor for her familiar converſe if they were but willing.

7. She had a true eſteem and chearful love for the meaneſt of her huſband's relations,

ons, and much rejoiced in her comfort in his kindred, recording it among her experienced mercies.

II. She was very conſtant and diligent in doing her part of family duties: teaching all the inferiors of her family, and labouring to ſeaſon them with principles of holineſs, and admoniſhing them of their ſin and danger: never failing on the Lord's-day at night to hear them read the ſcriptures and recite their catechiſms, when publick duty, and all other family duty was ended; and in her huſband's abſence praying with them. How much the imitation of ſuch examples would conduce to the ſanctifying of families, is eaſy to be apprehended.

III. In ſecret duty ſhe was very conſtant, and lived much in thoſe two great ſoul-advancing works, *meditation and prayer*; in which ſhe would not admit of interruptions. This inward holy diligence was it that maintained life within, which is the ſpring of outward acceptable works. When communion with God, and daily labour upon our own hearts are laid aſide, or negligently or remiſly followed, grace languiſheth firſt

within, and then unfruitfulneſs, if not diſorders and ſcandals, appear without. (*a*)

IV. Her love to the *Lord Jeſus* was evidenced by her great affection for his ordinances, and ways, and ſervants: a very hearty love ſhe manifeſted to thoſe on whom the image of God did appear, even the pooreſt and meaneſt, as well as the rich or eminent in the world: nor did a difference in leſſer matters, or any tolerable miſtakes, alienate her affections from them.

V. She was a chriſtian of much plainneſs, ſimplicity, and ſingleneſs of heart: far from a ſubtil, crafty, diſſembling frame, and alſo from loquacity and oſtentation. And the world was very low in her eyes, to which ſhe was long crucified, and on which ſhe looked as a lifeleſs thing: ſenſuality and pampering the fleſh ſhe much loathed: when ſhe was invited to feaſts, ſhe would often complain that they occaſioned a difficulty in maintaining a ſenſe of the preſence of God, which in all her company ſhe preferred.

VI. She

(*a*) I cannot but refer the reader to Dr. *Doddridge's Riſe and Progreſs of Religion in the Soul,* Chap. xxii. The caſe of ſpiritual decay, &c.

VI. She was a very careful eſteemer and redeemer of her time. At home in her family the works of her general and particular calling took her up: when neceſſary buſineſs, and greater duties gave way, ſhe was ſeldom without a book in her hand, or ſome edifying diſcourſe in her mouth, if there were opportunity. And abroad ſhe was very weary of barren company, that ſpent the time in common chat, and dry diſcourſes.

VII. She uſed good company practically and profitably, making uſe of what ſhe heard for her own ſpiritual advantage. When I underſtood out of her diary that ſhe wrote down ſome of my familiar diſcourſes, with ſerious application *to herſelf*, it ſtruck exceeding deep to my heart, how much I have ſinned all my days, ſince I undertook the perſon of a miniſter of *Chriſt*, by the ſlightneſs and unprofitableneſs of my diſcourſe: and how exceeding careful miniſters ſhould be of their words, and how deliberately, wiſely, and ſeriouſly they ſhould ſpeak about the things of God, and how diligently they ſhould take all fit opportunities to that end, when we know not how ſilent hearers are

affected

affected with what we ſay: for ought we know there may be ſome that will write down what we ſay in their books, or hearts, or both: and God and conſcience write down all.

VIII. In her courſe of reading ſhe was ſtill laying in for uſe and practice. Her courſe was, when ſhe read the ſcriptures, to gather out paſſages, and ſort and refer them to their ſeveral uſes, as ſome that were fit ſubjects for her meditations; ſome for encouragement to prayer, and other duties: promiſes ſuited to various conditions and wants, as her papers ſhew.

And for other books, ſhe would meddle with none but the ſound and practical, and had no deſire after the empty books, which make oſtentation of novelty, and which opinioniſts are now ſo taken with; nor did ſhe like writing or preaching in envy and ſtrife. And of good books ſhe choſe to read but few, and thoſe very often over, that all might be well digeſted. Which is a courſe (for private chriſtians) that tends to avoid luxuriancy, and make ſincere, and ſolid, and eſtabliſhed.

IX. She

IX. She had the great bleſſing of a *tender conſcience.* She did not ſlightly paſs over ſmall ſins without penitent obſervation. Her diary records her trouble when cauſeleſsly ſhe had neglected any ordinance; or was hindered by rain, or ſmall occaſions: or if ſhe had overſlept herſelf, and loſt a morning exerciſe in *London*, or came too late, or if ſhe were diſtracted in a ſecret duty: and if ſhe miſſed of a *faſt* through miſinformation and diſappointments, and found not her heart duly ſenſible of the loſs, that alſo ſhe recorded. So did ſhe her ſtirrings of anger, and her very angry looks, reſolving to take more heed againſt them. Though all ought not to ſpend ſo much time in writing down their failings, yet all ſhould watch and renew repentance.

X. She was very ſolicitous for the ſouls of her friends: as for inſtance, her brothers-in-law, over whom ſhe exerciſed a motherly care, inſtructing them, watching over them, and telling them of miſcarriages, and counſelling them: cauſing them to keep a conſtant courſe of reading the Scriptures, and meditating on it (as far as ſhe could:) cau-

ſing

ſing them to learn many chapters without book, and to read other good books in ſeaſon: earneſtly praying for them in particular: much deſiring one or both ſhould be a miniſter: and when her father-in-law appointed the eldeſt to go to *France*, ſhe was much troubled for fear of his miſcarriage among ſtrangers, eſpecially thoſe of the *Romiſh* way.

XI. She was a ſerious mourner for the ſins of the time and place ſhe lived in.

XII. In ſum, for ſtrict, cloſe, watchful, holy walking with God, even her huſband profeſſeth ſhe was a pattern to him. As I hinted before, ſhe kept a daily account in writing, (from the beginning of the year 1654) eſpecially of theſe particulars;

1. Of the frame of her heart in every day's duty; in meditation, prayer, hearing, reading, &c. whether lively or dull, &c.

2. Of thoſe ſins which ſhe had eſpecially to repent of, and watch againſt.

3. Of her reſolutions and promiſes, and how ſhe kept them.

4. Of all ſpecial providences to herſelf, huſband, brothers and others, and the improvements of them. As at the death of her

her *ſon*, who died with *great ſighs* and *groans*, ſhe recorded her ſenſe of the ſpecial neceſſity of holy armour, and great preparation for that encounter, when her turn ſhould come to be removed to the everlaſting habitation.

5. Of her returns of prayer, what anſwers, and grant of them ſhe found.

6. Of the ſtate of her ſoul upon examination, how ſhe found it, and what was the iſſue of each examination; and in this it ſeems ſhe was very exact and punctual. In which, though many fears and doubtings did ariſe, yet hath ſhe frequent records of the diſcovery of evidences and comfortable aſſurance of ſincerity. Sometimes when ſhe had heard ſermons in *London*, that helped her in her ſearch, and ſometimes when ſhe had been reading writings that tended that way, ſhe recorded what evidences ſhe found, and in what degree the diſcovery was: if imperfect, reſolving to take it up, and follow the ſearch further: and if ſhe had much joy, ſhe received it with jealouſy, and expectation of ſome humbling conſequent. When any grace languiſhed, ſhe preſently turned to

ſome

ſome apt remedy: as for inſtance, it's one of her notes, *November* 1658. *I found thoughts of eternity ſlight and ſtrange, and ordinary employments very deſirable:* at which I read Mr. Baxter's *Crucifixion*, (*b*) and was awakened to mortification and humiliation.

The laſt time that ſhe had opportunity for this work was two or three days before her delivery in child-bearing, when ſhe finally recorded the apprehenſions ſhe had both of her bodily and ſpiritual ſtate in theſe words: [*Drawing near the time of my delivery, I am fallen into ſuch weakneſs that my life is in hazard. I find ſome fears of death, but not very great, hoping (through Grace) I die in the Lord.*] I only mention theſe hints to ſhew the method ſhe uſed in her daily accounts. To thoſe chriſtians that have leiſure this courſe is good; but I urge it not upon all. Thoſe that have ſo great duties to take up their time, that they cannot ſpare ſo much to record theſe ordinary paſſages, ſuch muſt remember what others *record*, and daily renew their repentance for their daily failings, and *record* only the extraordinary, obſervable, and more remarkable

(*b*). *Crucifying the world by the croſs of Chriſt. Baxter's* Works, vol. ii. p. 435.

markable and memorable paſſages of their lives, leſt they loſe time from works of greater moment; but this *excellent work* of watchfulneſs muſt be performed by all.

And I think it was a conſiderable expreſſion of her true wiſdom and care of her *immortal ſoul*, that when any extraordinary neceſſity required it, and ſhe found ſuch doubts, as of herſelf ſhe was not able to deal with, ſhe would go to ſome able experienced miniſter to open her caſe, and ſeek aſſiſtance (as ſhe did more than once to my dear and ancient friend, Mr. *Croſs*, who in full age is ſince gone after her to *Chriſt*) and therefore choſe a miniſter in marriage; that he might be a ready aſſiſtant in ſuch caſes of neceſſity, as well as a continual help.

At laſt came that death to ſummon her ſoul away to *Chriſt*, for which ſhe had ſo ſeriouſly been preparing, and which ſhe often called a *dark entry to her Father's palace*. After the death of her children, when ſhe ſeemed to be ſomewhat repaired after her laſt delivery, a violent convulſion ſuddenly ſurprized her, which in a few days brought her to her end. Her underſtanding by the fits being at laſt debilitated, ſhe finding it ſome-

what

what hard to ſpeak ſenſibly excuſed it, and ſaid [*I ſhall e'er long ſpeak another language,*] which were the laſt words ſhe ſpake with a tongue of fleſh, and lying ſpeechleſs eighteen hours after, ſhe departed, *Auguſt* 17, 1659. *Bleſſed are the dead that die in the Lord, from henceforth: yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them.* *Rev.* xiv. 13.

Our turn is coming: ſhortly we ſhall alſo lay by fleſh: this is our day of preparation: there is no preparing time but this: did men but know the difference between the death of the *holy and the unholy*, which doth not appear to fleſhly eyes, how ſpeedily would they turn! how ſeriouſly would they meditate! how fervently would they pray! how carefully would they live! how conſtantly, painfully and reſolvedly, would they labour! did they well conſider the difference between dying *prepared* and unprepared, and of what difficulty and yet everlaſting conſequence it is to die well; O then, what manner of perſons would men be, in all manner of holy converſation and godlineſs? and all their lives would be a continual preparation for death, as all their life is a haſting towards it.

And

And now I ſhall only deſire you, for the right underſtanding of all that I have here ſaid, and to prevent the cavils of blinded malice, to obſerve theſe three or four particulars:

1. That though I knew ſo much of her as eaſily maketh me believe the reſt upon ſo ſure a teſtimony, and ſaw her diary, yet the moſt of this hiſtory of her life, is the collection and obſervation of ſuch faithful witneſſes as had much better opportunity than I to know the ſecrets of her ſoul and life.

2. That it is no wonder if many that knew her, perceived not all this by her that is here expreſſed: for that knowledge of our outward carriage at a diſtance will not tell our neighbours what we do in our cloſets, where God hath commanded us to ſhut our door upon us, that our father which ſeeth in ſecret may reward us openly. And many of the moſt humble and ſincere ſervants of the Lord are ſo afraid of hypocriſy, and hate oſtentation, that their juſtification and glory is only to be expected from the ſearcher of hearts, (and a few of their intimate acquaintance:)

though

though this was not the caſe before us; the example deſcribed being more conſpicuous.

3. That I over-paſs the large expreſſions of her *charity* which you may hear from the poor, and her intimate acquaintance, as I have done; that I may not grate upon the modeſty of her ſurviving friends, who muſt participate in the commendations.

4. That it is the benefit of the living that is my principal end; Scripture itſelf is written much in hiſtory, that we may have matter of imitation before our eyes.

5. If any ſay that here is no mention of her faults; I anſwer, though I had acquaintance with her, I knew them not, nor ever heard from any other ſo much as might enable me to accuſe her, if I were her enemy. Yet I doubt not but ſhe was imperfect, and had faults, though unknown to me. The example of holineſs I have briefly propoſed: they that would ſee examples of iniquity, may look abroad in the world, and find enough: I need not be the accuſer of the ſaints to furniſh them: and I think if they enquire here of any thing notable, they will be hard put to it to find enough to cover the accuſer's ſhame.

6. It

6. It is the honour of Chriſt, and grace in his members, more than the honour of his ſervant that I ſeek.

7. And I would not ſpeak that in commendation of the living which I do of the dead, who are out of the reach of all temptations of being lifted up with pride thereby: unleſs it be ſuch whoſe reputation the intereſt of Chriſt and the Goſpel commandeth me to vindicate.

8. Laſtly, I am ſo far from lifting up one above the reſt of the members of *Chriſt* by theſe commendations, and from abaſing others, whoſe names I mention not, that I intend the honour of all in *one*, and think that in the ſubſtance I deſcribe all ſaints in deſcribing one. I am not about a popiſh work, of making a wonder of a ſaint as of a *Phenix*, or ſome rare unuſual thing. Saints with them muſt be *canonized*, and their names put in the kalendars: and yet their blind malice tells the world that there are no ſuch things as ſaints among us. But I rejoice in the many that I have communion with, and the many that have lately ſtept bebefore me into heaven, and are ſafe there

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out of the reach of malice, and ſin, and all the enemies of their peace; and have left me mourning, and yet rejoicing; fearing and yet hoping; and with ſome deſires looking after them here behind: and the faſter Chriſt calls away his choſen ones, whoſe graces were amiable in mine eyes, the more willing he makes me to follow them, and to leave this world of darkneſs, confuſion, wickedneſs, danger, vanity and vexation, and to meet theſe precious ſouls in life, where we ſhall rejoice that we are paſt this howling wilderneſs, and ſhall for ever be with the Lord.

The following character may well be added as an *appendix* to the above.

Mr. *Joſeph Baker* was paſtor of the church of St. *Andrew*, in the city of *Worceſter*, in 1660, and was ſilenced by the act of *uniformity*. One of extraordinary prudence, calmneſs, patience, gravity and ſoundneſs of judgment, a learned man, and of a blameleſs life. Neither for prelacy, preſbytery, nor independency, as formed into parties, but for that which was found in all parties, and

for

how to finiſh your courſe with joy? I ſhall briefly give you ſome: the Lord cauſe you and me to follow it.

I. He that never begun well, cannot finiſh well: ſearch the ſcriptures, and adviſe with the wiſe; prove all things, and hold faſt that which is good. Take heed that you take not *evil* for *good*, and *good* for *evil*, ſet out in the way of truth. If you are out of the way, the faſter and the further you go, the more you have to repent of, and lament. Be honeſt and faithful in ſeeking truth, and God will not forſake you. But go not with *Balaam*'s covetous heart, and pre-engaged purpoſe. O fear a falſe heart and falſe teachers, eſpecially men that plainly profecute a worldly intereſt and deſign.

II. If God, Chriſt, and glory, be not enough for you, and ſeem not a ſufficient portion unleſs you have alſo proſperity to the fleſh, undertake not the miniſtry, nor profeſs chriſtianity; for without ſelf-denial, contempt of the word, taking up the croſs, and forſaking all, you have but the deluſory name of chriſtianity. Abſolutely devote yourſelves to God, and hope not for great matters in the world: except nothing from him,

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ſuſpect and fear the hypocrites reſerves, ſerve Chriſt and truſt him: truſt him with eſtate, and liberty, and life, and ſoul and all: ſtudy your duty for your part, and caſt your care on him for his part: take no thought what ye ſhall eat or drink, but ſeek firſt God's kingdom and the righteouſneſs thereof. You will never finiſh your courſe with joy, if you be not abſolutely devoted.

III. Preach to yourſelves firſt, before you preach to the people, and with greater zeal. O Lord ſave thy church from worldly paſtors, that ſtudy and learn the Art of chriſtianity, and miniſtry; but never had the chriſtian divine nature, nor the vital principle which muſt difference them and their ſervices from the dead. Do you love other mens ſouls more than your own? Will a dead nurſe give warm and vital milk? Nothing doth more to make you good *preachers*, than that which doth moſt to make you good *chriſtians*; I thank the Lord for the method of his grace and providence, that caſt me divers years into the care of mine own ſoul before I purpoſed to preach to others; and made me read over the moſt of all our honeſt *Engliſh* practical divines, to make me a chriſtian

chriſtian indeed, before I ſet myſelf to the artificial part. I repent not of this unuſual method.

IV. Let your joyful part of religion be moſt of your meditations: the infinite goodneſs of God, who is love; the wonder of man's redemption, the freeneſs and fulneſs of the promiſe; and the certainty and glory of our future ſtate: theſe are the chief parts of our religion, and of chiefeſt uſe: which muſt reſolve us, fix us, quicken us, and help us to live in thankfulneſs and joy.

V. Above all, labour to ſtrengthen faith in *Chriſt*, his word, and the life to come, and to live in the conſtant exerciſe thereof. Faith is it that ſheweth us the matter and reaſon of our duty, and joy: and if believing meditation have too long intermiſſions, our joy will alſo intermit. And if affliction or weakneſs make our preſent ſtate to be grievous to us, and keep us from much perfect joy, yet faith and hope can ſee that which is to come. Many of God's faithful ſervants labour in peace of conſcience and in hope, who through infirmities of the fleſh, have no great joys; and yet may be well ſaid to finiſh

their

their course with joy, because everlasting joy is the end, which at the finishing of it they obtain.

VI. Stick not at labour or suffering: hearken not to the repining and seducing flesh. Think nothing too much, or too dear; your work is good, and much better wages in itself, than fleshly pleasure. Labour for God and souls, and keep out selfishness, and carnal ends, and God will secure your reward. Labour faithfully and trust God confidently, fulfil his *commanding will*, whoever countermand you: And then *rest in his accepting, disposing, and rewarding will*, whatever befal you in the world. His will is the only infallible rule; and his will is the only secure and felicitating rest. They that *conscionably do his will* may *comfortably* say, *the will of the Lord be done*; as our brother in his sickness often did. His will made us, his will hath maintained and preserved us, and multiplied mercies to us. By his will we live, and by his will we die, and in his will we hope to rest for ever. Mr. *Stubbes* is gone before; this will hath

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for concord upon catholic terms. (*c*) Mr. *Baxter* in his dedication of a treatiſe of death &c. occaſioned by the death of Mrs. *Baker*, wife of Mr. *Joſeph Baker*, writes thus o him in his addreſs to the worſhipful mayor, aldermen, and ſheriff of the city of *Worceſter*, with the reſt of the inhabitants; eſpecially thoſe of the pariſhes of *Andrew's* and *Hellen's*; "God hath made him faithful to your ſouls, and careful for your happineſs: he walks before you in humility, and ſelf-denial, and patience, and peaceableneſs, and inoffenſive life: he is willing to teach you publickly and privately in ſeaſon: he manageth the work of God with prudence and moderation, and yet with zeal; carefully avoiding both ungodlineſs and ſchiſm, or the countenancing of either of them. Were he not of eminent wiſdom and integrity, his name would not be ſo unſpotted in a place where dividers and diſputers, papiſts and quakers, and ſo many bitter enemies of godlineſs, do watch for matters of accuſation and reproach againſt the faithful miniſters of Chriſt. As you love the ſafety and happineſs of your city, and of your ſouls, undervalue not ſuch mercies, nor think

(*c*) Calamy's *Account*, &c. p. 768.

think it enough to put them off with your commendations and good word: it is not that which they live and preach and labour for; but for the converſion, edification, and ſalvation of your ſouls. Let them have this or they have nothing, if you ſhould give them all you have. The enemies of the goſpel have no wiſer cavil againſt the painful labourers of the Lord, than to call them hirelings, and blame them for looking after tithes, and great matters in the world. But as among all the faithful miniſters of this county, through the great mercy of God, theſe adverſaries are now almoſt aſhamed to open their mouths with an accuſation of covetouſneſs: ſo this your reverend, faithful teacher, hath ſtopped the mouth of all calumny as to him; when I invited him from a place of leſs work, and a competent maintenance, to accept of leſs than *half that maintenance*, with a far greater burden of work among you, he never ſtuck at it, as thinking he might be more ſerviceable to God, and win that which is better than the riches of this world. And if now you will fruſtrate his expectations, and diſappoint his labours and hopes of your ſalvation, it will be eaſier for *Sodom* in the

the day of judgment than for you. Alas, how ſad it is to ſee a faithful miniſter longing and labouring for mens ſalvation, and many of them neglecting him, and others picking groundleſs quarrels, and the proud, unruly, ſelfiſh part rebelling and turning their backs upon their teachers whenever they will not humour them in their own ways; or when they deal but faithfully with their ſouls." Dr. *Calamy* relates, that Mr. *Baker* gave the yearly fixed maintenance to teach poor children to read, which was but ſix pounds, certain: and that Mr. *Joſeph Read* aſked Mr. *Baker* upon his death-bed what thoughts he then had of his non-conformity. He anſwered, that *he gladly would have continued the exerciſe of his miniſtry, if he could have had liberty for it without ſinning againſt God: But when it came to that there was no remedy.* (*d*)

(*d*) *Calamy*'s Account. p. 769.

Memoirs of the LIFE and CHARACTER of Mrs. MARY HANMER.

MRS. *Mary Hanmer*,* the widow, first of *Francis Charlton*, Esq; and after of *Thomas Hanmer*, Esq; her ancient habitation had been at *Appley* in *Shropshire*, from whence she removed to *Kidderminster*, about the year 1655, where she lived under the pastoral care of the reverend Mr. *Baxter*, till he removed to *London*; whereupon she removed also, and within twelve months died in the city, of the fever which much prevailed there, at that time.

Her funeral sermon was preached in *January*, 1661. from

Acts vii. 59. *Lord Jesus, receive my spirit.*

Mr. *Baxter* observes, that in these few words are contained not a few exceeding useful, wholesome truths.

As,

* *Baxter's* Works, Vol. iv. p 861, &c.

As, 1. It is here plainly intimated that *Jesus Christ is exalted in glory*, in that he hath power to receive departed souls.

2. *That Christ is to be prayed to*, and that it is not our duty to direct all our prayers *only* to the Father. Especially those things that belong to the office of the Mediator, as interceding for us in the heavens, must be requested of the Mediator: and those things which belong to the Father, to give for the sake of the Mediator, must be asked of the Father for his sake.

3. *That man hath a spirit as well as a body.*

4. *That this Spirit dieth not with the body*, (unless you will call a mere separation *a dying.*)

5. *That Christ doth receive the spirits of his Saints when they are separated from the body.*

6. *That a dying christian may confidently, and comfortably commend his spirit to Christ to be received of him.*

7. *That prayer in general, and this prayer in special, that Christ will receive our departing souls, is a most suitable conclusion of all the actions of a christian's life.* Towards the close of the sermon he introduces the character of Mrs. *Hanmer, as follows:*

" And here, though contrary to my cuſtom, I ſhall make ſome more particular mention of our deceaſed friend on ſeveral accounts. 1. In proſecution of this uſe that now we are upon, that you may ſee in the evidences of her happineſs, how little cauſe you have to indulge extraordinary grief on her account, and how much cauſe to moderate your ſenſe of our loſs with the ſenſe of her felicity. 2. That you may have the benefit of her example, for your imitation, eſpecially her children that are bound to obſerve the holy actions as well as inſtructions of a mother. 3. For the honour of *Chriſt* and his grace, and his ſervant: for as God has promiſed to honour thoſe that honour him, (1. Sam. ii. 30.) and as Chriſt has ſaid, if any man ſerve me him will my Father honour (John xii. 26.) ſo I know *Chriſt* will not take it ill to be honoured in his members, and to have his miniſters ſubſerve him in ſo excellent a work: it is a very conſiderable part of the love, or hatred, honour, or diſhonour, that Chriſt hath in the world, which he receiveth as he appeareth in his followers. He that will not ſee a cup of cold water given

ven to one of them go unrewarded, and will tell thoſe at the laſt day, that did, or did not viſit and relieve them, that they did, or did it not to him, will now expect it from me as my duty to give him the honour of his graces in his deceaſed ſervant, and I doubt not will accordingly accept it, when it is indeed no other than his own honour that is my end, and nothing but the words of truth, and ſoberneſs, ſhall be the means.

And here I ſhall make ſo great a tranſition as ſhall retain my diſcourſe in the narrow compaſs of the time, in which ſhe lived near me, and under my care, and in my familiar acquaintance, omitting all the reſt of her life, that none may ſay I ſpeak but by *hearſay* of things, which I am uncertain of: and I will confine it alſo to thoſe ſpecial gifts and graces in which ſhe was eminent, that I may not take you up with a deſcription as ſuch, and tell you only of that good which ſhe held in common with all other chriſtians. And if any thing that I ſhall ſay were unknown to any reader that knew her, let them know that it is becauſe they knew her but diſtantly, imperfectly, or by reports,

and that my advantage of near acquaintance gives me a juſt aſſurance of what I ſay.

The graces which I diſcerned to be eminent in her were theſe.

1. She was eminent in her contempt of the pride, and pomp, and pleaſure, and vanity of the world, and in her great averſeneſs to all theſe, ſhe had an honeſt impatiency of the life which is common among the rich, and vain-glorious in the world: voluptuouſneſs, and ſenſuality, exceſs of drinking, cards and dice, ſhe could not endure, whatever names of good houſekeeping, or ſeemly deportment they borrowed for a maſk. In her apparel, ſhe went below the garb of others in her rank; indeed in ſuch plainneſs as did not notify her degree; but yet in ſuch a grave and decent habit as notified her ſobriety, and humility. She was a ſtranger to paſtimes, and no companion for timewaſters, as knowing that perſons ſo near *eternity*, that have ſo ſhort a life, and ſo great a work, have no time to ſpare. Accordingly in her latter days ſhe did (as thoſe that grow wiſe by experience of the vanity of the world,) retire from it, and caſt

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it off before it caſt off her. She betook herſelf to the ſociety of a people that were low in the world, of humble, ſerious, upright lives, though ſuch as had been wholly ſtrangers to her: and among thoſe poor inferior ſtrangers, ſhe lived in contentment, and quietneſs; deſiring rather converſe with thoſe that would help her to redeem the time, in prayer, and edifying conference, than with thoſe that would grieve her by conſuming it on their luſts.

2. She was very prudent in her converſe and affairs (allowing for the paſſion of her ſex and age) and ſo eſcaped much of the inconveniences that elſe in ſo great and manifold buſineſſes would have overwhelmed her; *as a good man will guide his affairs with diſcretion*, Pſal. cxii. 5. 10. diſcretion will preſerve him, underſtanding will keep him, to deliver him from the way of the evil man, who leaveth the paths of uprightneſs to walk in the way of darkneſs, Prov. ii. 11—14.

3. She was ſeriouſly religious, without partiality, or any taint of ſiding, or faction, or holding the faith of our Lord Jeſus Chriſt in reſpect of perſons. I never heard her

ſpeak againſt men, or for men as they differed in ſome ſmall and tolerable things. She impartially heard any miniſter that was able, and godly, and ſound in the main, and could bear the weakneſſes of miniſters when they were faithful: inſtead of owning the names or opinions, of prelatical, preſbyterian, independant, or ſuch like, ſhe took up with the name and profeſſion of a chriſtian, and loved a chriſtian, as a chriſtian, without much reſpect to ſuch different, tolerable opinions. Inſtead of troubling herſelf with needleſs ſcruples, and making up a religion of opinions and ſingularities, ſhe ſtudied faith, and godlineſs, and lived upon the common certain truths, and well known duties, which have been the old, and beaten way by which the univerſal church of Chriſt, have gone to heaven in former ages.

4. She was very impartial in her judgment about particular caſes, being the ſame in judging of the caſe of a child, and a ſtranger; and no intereſt of children, or other relations, could make her ſwerve from an equal judgment.

5. She very much preferred the ſpiritual welfare of her children before their tempo-

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ral; looking on the former as the true felicity, and on the latter without it, but as a pleasant voluntary misery.

6. Since I was acquainted with her, I always found her very ready to good works, according to her power. And when she has seen a poor man come to me, that she conjectured, solicited me for relief, she hath reprehended me for keeping the case to myself, and not inviting her to contribute: And I could never discern that she thought any thing so well bestowed, as that which relieved the necessities of the poor that were honest, and industrious.

7. She had the wonderful mercy of a manlike, christian, patient spirit under all afflictions that did befal her, and under the multitude of troublesome businesses, that would have even distracted an impatient mind. Though sudden anger was the sin that she much confessed herself, and therefore thought she wanted patience, yet I have often wondered to see her bear up with the same alacrity and quietness, when *Job*'s messengers have brought her the tidings that would have overwhelmed an impatient mind.

When law-ſuits, and the great afflictions of her children, have aſſaulted her like ſucceſſive waves, which I feared would have borne her into the deep, if not devoured all her peace, ſhe ſuſtained all as if no conſiderable change had been made [or aſſault] againſt her, having the ſame God, and the ſame Chriſt, and promiſes, and hope, from which ſhe fetched ſuch real comfort and ſupport as ſhewed a real, ſerious faith.

8. She was always apt to put a good interpretation upon God's providences; like a right believer, that having the ſpirit of adoption, perceiveth fatherly love in all: ſhe would not eaſily be perſuaded that God meant her any harm: ſhe was not apt to hearken to the enemy that accuſeth God and his ways to man, as he accuſeth man and his actions to God. She was none of thoſe that are ſuſpicious of God, and are ſtill concluding death and ruin from all that he doth to them, and are gathering wrath from miſinterpreted expreſſions of his love; who weep becauſe of the ſmoke, before they can be warmed by the fire. *Yet God is good to Iſrael*; and it ſhall go well with them *that fear*

fear before him, (Pſal. lxxiii. 1. Eccleſ. viii. 12, 13.) were her concluſions from the ſharpeſt providences. She expected the morning in the darkeſt night, and judged not of the end by the beginning; but was always confident if ſhe could but *entitle* God in the caſe that the iſſue would be good. She was not a murmurer againſt God, nor one that contended with her Maker; nor one that created calamity to herſelf, by a ſelf-troubling, unquiet mind: ſhe patiently bore what God laid upon her, and made it not heavier by the additions of uncomfortable prognoſticks, and miſgiving, or repining thoughts. She had a great confidence in God, that he was doing good to her and hers in all; and where at preſent ſhe ſaw any matter of grief, ſhe much ſupported her ſoul with a belief that God would remove and overcome it, in due time.

9. She was not troubled (that ever I diſcerned) with doubtings about her intereſt in *Chriſt*, and about her own juſtification and ſalvation: but whether ſhe reached to aſſurance, or not, ſhe had confident apprehenſions of the love of God, and quietly repoſed her ſoul upon his grace. Yet not ſe-

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cure through preſumption or ſelf-eſteem, but comforting herſelf in the Lord her God: by this means ſhe ſpent thoſe hours in a chearful performance of her duty, which many ſpend in fruitleſs ſelf-vexation for the failings of theirs, or in mere enquiries whether they have grace or not; and others ſpend in wrangling perplexed controverſies about the manner or circumſtances of duty: and I believe that ſhe had more comfort from God by way of reward upon her ſincere obedience, while ſhe referred her ſoul to him, and reſted on him, than many have that more anxiouſly perplexed themſelves about the diſcerning of their holineſs, when they ſhould be ſtudying to be more holy, that it might diſcover itſelf. And by this means ſhe was fit for praiſes and thankſgiving, and ſpent not her life in lamentations and complaints; and made not religion ſeem terrible to the ignorant, that judge of it by the faces and carriage of profeſſors. She did not repreſent it to the world as a moroſe, and melancholy temper, but as the rational creatures chearful obedience to his Maker, actuated by the ſenſe of the wonderful love that is manifeſted in the Redeem-

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er, and by the hopes of the purchaſed and promiſed felicity in the bleſſed light and fruition of God. And I conjecture that her forementioned diſpoſition to think well of God, and of his providences, together with her long and manifold experience (the great advantage of ancient tried chriſtians), did much conduce to free her from doubtings and diſquieting fears about her own ſincerity and ſalvation. And I confeſs if her life had not been anſwerable to her peace and confidence, I ſhould not have thought the better but the worſe of her condition; nothing being more lamentable than to make haſte to hell through a wild confidence that the danger is paſt, and that they are in the way to heaven as well as the moſt ſanctified.

10. Laſtly, I eſteemed it the height of her attainment that ſhe never diſcovered any inordinate fears of death, but a chearful readineſs, willingneſs, and deſire, to be diſſolved and be with *Chriſt*. This was her conſtant temper both in health and ſickneſs, as far as I was able to obſerve: ſhe would be frequently expreſſing how little reaſon ſhe had to be deſirous of longer life, and how

how much reaſon to be willing to depart. Divers times in dangerous ſickneſſes I have been with her and never diſcovered any conſiderable averſeneſs, dejectedneſs or fear. Many a time I have thought how great a mercy I ſhould eſteem it if I had obtained that meaſure of fearleſs willingneſs to lay down this fleſh, as ſhe had attained. Many a one that can make light of wants, or threats, or ſcorns, or any ordinary troubles, cannot ſubmit ſo quietly, and willingly, to death: Many a one that can go through the labours of religion, and contemn oppoſition, and eaſily give all they have to the poor, and bear impriſonments, baniſhment, or contempt, can never overcome the fears of death: ſo far even the father of lyes ſpake truth, Job ii. 4. *Skin for ſkin, yea, all that a man hath will he give for his life.* I took it therefore for an high attainment and extraordinary mercy to our deceaſed friend, that the king of terrors was not terrible to her: though I doubt not but ſomewhat of averſeneſs and fear is radicated in nature's ſelf-preſerving principle, as that it is almoſt inſeparable, yet in her I never diſcerned any troubleſome appearances of it. When I firſt

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came to her in the beginning of her laſt ſickneſs, ſhe ſuddenly paſſed the ſentence of death upon herſelf, without any ſhew of fear or trouble, when to us the diſeaſe appeared not to be great: but when the diſeaſe increaſed, her pains were ſo little, and the effect of the fever was ſo much in her head, that after this ſhe ſeemed not to eſteem it mortal, being not ſenſible of her caſe and danger: and ſo as ſhe lived without the fears of death, ſhe ſeemed to us to die without them: God by the nature of her diſeaſe removing death as out of her ſight, when ſhe came to that weakneſs in which elſe the encounter was like to have been ſharper than ever it was before.

And thus in one of the weaker ſex God has ſhewed us that it is poſſible to live in holy confidence, and peace, and quietneſs of mind, without diſtreſſing griefs or fears, even in the midſt of a troubleſome world, and of vexatious buſineſſes, and with the afflictions of her deareſt relations, almoſt continually before her; and that our quiet or diſquiet, our peace or trouble, dependeth more upon our inward ſtrength and temper, than upon our outward ſtate, occaſions, or provocations: and that it is more in our hands

hands than of any or all our friends and enemies, whether we ſhall have a comfortable or uncomfortable life.

What remaineth now, but that all we that ſurvive, eſpecially you that are her children do follow her as ſhe followed *Chriſt?* Though the word of God be your ſufficient rule, and the example of *Chirſt* be your perfect pattern, yet as the inſtructions, ſo the example of a *Parent*, muſt be a weighty motive to quicken and awaken you to your duty, and will elſe be a great aggravation of your ſin: an holy child of unholy parents, doth no more than his neceſſary duty, becauſe whatever parents are he hath an holy God: but an unholy child of holy parents is inexcuſable in ſin, and deplorably miſerable as forſaking the doctrine and pattern both of their Creator, and their progenitors, whom nature engageth them to obſerve: and it will be an aggravation of their deſerved miſery to have their parents witneſs againſt them, that they taught them and they would not learn, and went before them in an holy life, but they would not follow them, Prov. i. 8. Prov. xxx. 17. Prov. xv. 20. Sins againſt Parents have a ſpecial curſe affixed to them

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in this life (as the caſe of *Cham* ſheweth) and the due obſervance, and honouring of parents hath a ſpecial promiſe of temporal bleſſings, as the fifth commandment ſheweth, Eph. vi. 1, 2, 3. The hiſtories of all ages are ſo full of the inſtances of God's judgments in this life, upon five ſorts of ſinners, as may do much to convince an *atheiſt* of the government and ſpecial providence of God; that is upon *perſecutors*, *murderers*, *ſacrilegious perſons*, *falſe witneſſes*, (eſpecially by *perjury*) and *abuſers*, *and diſhonourers of parents*. And the great honour which is due to parents when they are dead, is to give juſt honour to their names, and to obey their precepts, and imitate their good example. It is the high commendation of the *Rechabites*, &c. Jeremiah xxxvi. 6, 7, 18, 19. — But eſpecially in the great duties of religion where parents do but deliver the mind of God, and uſe their authority to procure obedience to divine authority: and where the matter itſelf is neceſſary to our ſalvation, the obligation to obedience and imitation is moſt indiſpenſable, and diſobedience is an aggravated iniquity, and the notorious brand of infelicity and prognoſtick of enſuing woe: the

ungodly

ungodly children of *godly* parents being the moſt deplorable, unhappy, unexcuſable perſons in the world (if they hold on.)

The ſermon is cloſed with the conſideration of the ſeventh general head of diſcourſe.

Prayer in general, and this prayer in particular, that Chriſt will receive our departing ſouls, is a moſt ſuitable concluſion of all the actions of a chriſtian's life.

Prayer is the breath of the chriſtian's life: it is his work and higheſt converſe, and therefore fitteſt to be the concluding action of his life, that it may reach the end at which She aimed: we have need of prayer all our lives, becauſe we have need of God, and need of his manifold and continued grace: but in our laſt extremity we have a ſpecial need—Yet I know (for ordinary obſervation tells it us) that many truly gracious perſons may accidentally be undiſpoſed, and diſabled to pray when they are near to death—but ſtill the praying habit remains, though a diſtempered body do forbid the exerciſe: the habitual deſires of the ſoul are there; and *it is thoſe that are the ſoul of prayer.*

But this ſhould move us to *pray* while we have time, and while our bodies have ſtrength,

ſtrength, and our ſpirits have vigour, and alacrity to ſerve us, ſeeing we are ſo uncertain of bodily diſpoſition, and capacity ſo near our end: O pray, and pray with all your hearts before any fever or deliration overthrow your underſtanding or memories; before your thoughts are all commanded to attend your pains; and before your decayed ſpirits fail you, &c. O chriſtians, what folly, what ſin and ſhame is it to us, that now while we have time to pray, and leave to pray, and helps to pray, and have no ſuch diſturbing hindrances, we ſhould yet want hearts, and have no mind, no life and fervour for ſo great a work! O pray now, leſt you are unable to pray then: and if you are then hindred but by ſuch bodily undiſpoſedneſs, God will underſtand your habitual deſires, and your groans, and take it as if you had actually prayed; pray now, that ſo you may be acquainted with the God that then you muſt fly unto for mercy, and may not be ſtrangers to him, or unto prayer; and that he may not find then that your prayers are but the expreſſions of your fears, and not of your love, and are conſtrained, and

not

not voluntary motions unto God: Pray now in preparation to your dying prayers, &c.

Indeed there are many prayers muſt go before this prayer [*Lord Jeſus receive my Spirit*] or elſe this will be in vain, when you would be loth to find it ſo. You muſt firſt pray *for renewing, ſanctifying grace, for the death of ſin, and the pardon of ſin, for an holy life, and an heav'nly mind, for obedience, patience, and perſeverance; and if you obtain not theſe, there is no hope that Jeſus Chriſt ſhould receive your ſpirits, that never received his ſanctifying ſpirit.*

——As you come praying therefore into the *world of grace*, go praying out of it into the world *of Glory*——O live in prayer and die in prayer: And do not as the graceleſs witleſs world, deſpiſe prayer while they live, and then think a *Lord have mercy upon me*, ſhall prove enough to paſs them into heaven: mark their ſtatues and monuments in the churches, whether they be not made kneeling and lifting up the hands, to tell you that all will be forced to pray, or to approve of prayer, at their death, whatever

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they ſay againſt it in their life. O pray and wait but a little longer and all your danger will be paſt, and you are ſafe for ever; keep up your hands a little longer till you ſhall end your conflict with the laſt enemy, and ſhall paſs from prayer to everlaſting praiſe.

Memoirs of the LIFE and CHARACTER of Mr. HENRY STUBBES, *M. A.*

MR. *Henry Stubbes*, M. A.* He was born at *Upton* in *Gloucestershire* in the year 1605, upon an estate that was given to his grandfather, by King *James* I. with whom he came from *Scotland.* After his private education in country-schools, he was sent to *Wadham College* in *Oxford*, where he staid till he took his degrees. He was first minister of St. *Philip* at *Bristol*, and afterwards of *Chew-magna.* In 1654 he was of the city of *Wells*, and assistant to the commissioners appointed by the parliament, to eject ignorant and scandalous ministers: the act of *uniformity* found him actually at *Drusley*; though he was not incumbent there,

* [*Baxter*'s Works, vol. iv. p. 881. and *Calamy*'s Abridgment. vol. ii. p. 318.]

there, but rather assistant to Mr. *Joseph Woodward*, who died of a consumption before St. *Bartholomew-Day*.

He dying in *London*, July, 1678. Mr. *Baxter* preached his funeral sermon from,

Acts xx. 24. *But none of these things move me, neither count I my life dear unto myself, so that I might finish my Course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God.*

On these words it is observed;

—" Here is then, *first*, the great and desirable prize for which nothing could be too dear. *Secondly*, the chearful resolution of the apostle to go on, and part with life itself to attain it.

By way of explanation.

I. What is meant by his course. 1. The race of human life. 2. The course (or race) of christianity, is the necessary improvement of our time. 3. The apostolical ministerial course was also to be finished with joy.

II. What by his ministry and testifying the gospel of the grace of God.

III. How this was received of the Lord Jesus. He received it by an extraordinary call, &c. Christ calls ministers *now* by his

qualifying

qualifying grace, and by his *ſtated laws* (as the King maketh *Mayors*, &c. by his charters) wherein the ordainers and electors, orderly determine of the recipient perſons; and the ordainers miniſterially inveſt them; but the office, power, and obligation, is directly from the law of Chriſt — therefore to be uſed for Chriſt, &c.

IV. What is meant by the finiſhing his courſe. 1. To the end of *duration* — not to forſake the warfare in which he was engaged— 2. To the end of *Intention*. 1. To do his own appointed work — 2. To call and ſave ſinners, and to build up ſaints, &c. 3. To glorify Chriſt, and God the Father in all this—not to ſit warm in a reverend habit, &c. but to teſtify the goſpel of the grace of God. (*e*)

V. How it was to be done with joy.

VI.

(*e*) "To *declare* the truth of it, the neceſſity of it, the privileges and the honour, the great love of God, revealed by the ſon of his love to ſinners, and the great and manifold benefits given them in Chriſt, the hope of glory ſet before them, and the juſt and reaſonable means and conditions of obtaining it. Thus did he as immediately ſent, and thus muſt we as ſent by Chriſt's appointed order in his law, *teſtify the Goſpel of the Grace of God*."

VI. Why he was not moved by foreſeen ſufferings, nor accounted his life dear to attain this end. Then follows the character.

" In expounding theſe words of St. *Paul*, I have but given you the image, or rather the ſpirit of Mr. *Stubbes*. Funeral praiſes, by flatterers brought into diſgrace, will here be blamed by no wiſe man that knew the perſon, no more than in *Nazianzine* for his orations for *Cyprian*, *Baſil* and others, unleſs it be for the defect which is unavoidable.

Firſt. This faithful ſervant of *Chriſt* hath run his race; what that was and how he performed it, the county of *Glouceſter* knoweth, and the city of *Wells* in *Somerſetſhire* knoweth, and this city, and this congregation partly know: and I will ſpeak but little of him but what I know myſelf, and have by unqueſtionable teſtimony. His birth, parentage, and youthful life, I am not acquainted with. He was a miniſter of Chriſt about fifty years (*d*), dying at the age of ſeventy-three. His ſtudies, and parts and labours, lay not in the controverſial way: and as he was ſo happy as not to waſte

(*d*) About fifty years a ſucceſsful preacher, at *Briſtol*, *Wells*, *Chew*, *Durſley*, *London*, and divers other places.

his time in contentious ſtudies, he was ſo humble and honeſt as not to trouble his auditory with ſuch matters, nor to pretend to have ſtudied what he had not; nor, like many proud ignorants, to boaſt or contend moſt, where they know leaſt. His ſoul was taken up with the great things of religion. His preaching was moſt on the baptiſmal covenant, on the articles of the creed, the Lord's-Prayer, and the decalogue, and ſuch neceſſary things as eſſentially conſtitute a chriſtian. I never heard him meddle with controverſies in publick, or in his private talks; but all, how to know God in Chriſt, and how to ſeek and ſerve him, and how to reſiſt temptations and ſin, and what a life we ſhall live with Chriſt for ever; and how to live in love, righteouſneſs, peace, and profitableneſs, to one another; eſpecially how to ſerve God entirely, and in what ſtate we ſhall live with him for ever. He was the freeſt of moſt that ever I knew from that deceit of the ſerpent mentioned 2 Cor. xi. 3. who corrupteth men by drawing them from the ſimplicity which is in Chriſt. His breath, his life, his preaching, his prayers, his conference, his converſation, was chriſtian ſimplicity and ſincerity. Not as the world calleth

calleth *ſimplicity*, *folly*; but as it is contrary to hypocriſy, to a counterfeit zeal, or mere affectation, to a divided heart. He knew not how to diſſemble or to wear a maſk; his face, his mouth, his whole converſation laid bare his heart. While he paſſed by all quarrels and controverſies, few quarrelled with him, and he had the happineſs to take up head, heart, and time, with only *great*, *ſure*, and neceſſary things.

II. Of all men that ever I knew, he ſeemed to me one of the moſt humble. His preaching, his diſcourſe, his garb and all his behaviour, ſpake pure humility, and were far from pride; never did I hear from him a word of oſtentation, much leſs of envy, at the precedence of others; he came to Chriſt as a teachable child, and preached as a learner, and I never heard that he ſtrove with any. He had learned of *Chriſt* to be meek and lowly, and to make himſelf of no reputation, nor ſeek the honour that is of man. O how far was he from ſtriving to be above his brethren, or troubling the church by a proud, imperious, or turbulent ſpirit!

III. He was exceeding peaceable in his principles, and in his practice: never con-

tending with opiniators, or thoſe who cry down this, and that error of their brethren, to get the reputation of being free from errors. He put not his finger in the fire of contention; nor ever that I heard of made himſelf of a ſect or faction, nor preached for this party againſt that, except for Chriſt's party againſt the Devil's. Nor did I ever hear him in his private talk backbite any; nor exerciſe the too common liberty againſt others, in carping at their infirmities, or making himſelf their judge. Had the church had no more unpeaceable paſtors, we had not been in the ſad condition that we are in, denying peace and concord, obſtinately to the ſervants of Chriſt, and militating by forbidden arms againſt one another. Long would it have been before he would have reviled, vexed or hindred any true miniſter of *Chriſt*, from preaching his goſpel, or living in peace (*e*). IV.

(*e*) "He was of a calm temper; never fierce but againſt ſin: and had the cordial reſpects of good men, of all purſuaſions." *Calamy.*

He could not be ranked in any of the files of *controverters.*

Who] "Crowd about a little ſpark,
"Learnedly ſtriving in the dark:
"Never ſo bold as when moſt blind;
"Run faſteſt when the Truth's behind." *Baxter.*

IV. He was an honourer of his ſuperiors, and obedient to authority, as far as would ſtand with his obedience to God. I never heard that publickly or privately, he ſpake a diſloyal or irreverent word of the king, or others in authority. After he had preached a while in *London*, he had a preferment to a pariſh church in *Glouceſterſhire*, of eight pounds, per annum maintenance, and it had many, and many years no miniſter; and by the honeſt candour, or forbearance of the reverend biſhop of *Glouceſter*, he preached there for ſome years in peace; of which I am paſt doubt, that biſhop has no cauſe to repent. He uſed part of the liturgy, not ſticking at the cenſure of ſome that called this as their judgment led them. His judgment, his work, his age, and experience, ſet him above all factious inducements, and taught him to pleaſe God, whoever was diſpleaſed: and when at laſt he was driven away, I never heard him ſpeak of it with any bitterneſs. He is now where God's praiſes are celebrated, and whence no holy ſoul ſhall ever be caſt out (*f*).

(*f*) He ſet apart ſome time every day to pray for the church of God, without the narrow diſtinction of this or that, or the other party. *Calamy.*

V. His labour was ſuch as beſeemed one abſolutely devoted to God: his preaching was very plain and familiar, fitted rather to country auditors than to curious ears, and he choſe accordingly; but it was wholly for faith, love, and holineſs. He was much in *catechiſing*, and very moving in his familiar exhortations, ſetting his whole heart upon the winning and edifying ſouls, and longing for the ſucceſs as much as covetous merchants do for rich returns. He kept a private weekly meeting for the young people, to deal with them as a catechizer, by way of familiar queſtions; which was much of his labour wherever he came: and he rejoiced much in the young peoples willingneſs, and his ſucceſs. The greateſt benefice cannot pleaſe one that worketh for the fleece, ſo much as he was pleaſed that his unwearied labour profited the flock. How thankful was he to God, and the biſhop's connivance, for that ſhort liberty to work. And to their honour, I muſt ſay, that he praiſed not only the friendly peaceableneſs of the magiſtrates and gentry of the county, but alſo his neighbour conformable miniſ-

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ters that lived by him in love, and envied not his liberty.

This holy man ſo little cared for the hypocrites reward, that no reproach of men did move him; nor did he count his great labour, or life dear to him, that he might ſubſerve him that came to ſeek and ſave the loſt. He took that for the joyful finiſhing of his courſe from which *Satan* and many miſtaken men would have diſcouraged him. As it was one of the greateſt aggravations of *Chriſt*'s ſufferings, that he was crucified as a reputed ſinner, even as a blaſphemer and an enemy to *Cæſar*, and a contemner of the law; ſo he knew that all things muſt be accounted dung that we may be found in Chriſt, and conformed to him in ſufferings. And if a *Seneca* could ſay, *that no man more ſheweth himſelf a good man, than he that will loſe the Reputation of being a good man, leſt he ſhould loſe his goodneſs itſelf, and defile his conſcience*; no wonder if this holy man accounted not his fame too dear to preſerve his conſcience. And indeed, his friends and phyſicians ſuppoſe that his labours haſtened his death.

He came from the country to *London* again to work (*g*), and after his journey preaching almoſt every day, and ſome days twice, even after he began to be ill, no wonder if the fever and *dyſentery* that followed, diſpatched him. At firſt he fell down in the pulpit; but recovering went on: and ſo again after till he was diſabled. Some will cenſure him for imprudence in ſuch labours; but they muſt conſider what it is to be above the inordinate love of life, and to long for the good of ſouls. And withall that which emboldened him much was, that he was wont to go ſomewhat ill into the pulpit, and to come better out: but the heat of the ſeaſon, and ſeventy three years of age, gave advantage to the meſſenger which God did ſend to end his labours, and all his ſufferings.

Two things eſpecially I commend to imitation. 1. That he was more in inſtructing and catechizing children by familiar queſtions than almoſt any man that I have known, which

(*g*) The laſt Lord's-day he preached at *Horſley*, he told his auditory, he deſired to ſee them the next morning before his journey, and take his leave of them in the church, where he preached moſt affectionately from *Prov.* iii. 6. *In all thy ways acknowledge him, and he ſhall direct thy paths.*

Calamy's *Abridgment*, vol. ii. p. 320.

which ſhewed that he laboured not for applauſe. 2. He prayed as conſtantly as he preached, and no wonder then that his labours had much ſucceſs. He omitted not his duty to God in his family by the greatneſs of his publick labours. And a man of prayer is a man of power with God.

For my part, I never ſaw him till his coming to live in *London*, I think not ſeven years ago, though I long heard of his ſucceſsful preaching. But to ſhew you how great his charity was, and what a loſs I have myſelf, and how faulty I and others are in too much forgetting our friends, I will tell you that he hath often told me, that (as I remember, above twenty years) he never went to God in prayer but he remembered me; but his love hath not tempted me to ſay a word of him, which I verily believe not to be true. And I conclude it with this profeſſion, that I ſcarce remember the man that ever I knew, that ſerved God with more abſolute reſignation and devotedneſs, in ſimplicity and godly ſincerity, and not with fleſhly wiſdom, and lived like the primitive chriſtians without any pride or worldly motives, or in whoſe caſe I had rather die.

And therefore no wonder that he lived in peace of conſcience, and died with *Paul's* words, *I have fought a good fight, I have finiſhed my courſe: Henceforth is laid up for me a crown of righteouſneſs, which God the righteous judge ſhall give:* which both *Paul* and he might ſay without any injury to *Chriſt*, or grace, or free juſtification. Thus did he finiſh his courſe in eminent fidelity, and conſtant peace of conſcience; and what was wanting in fuller joy is now made up."——

Thus Mr. *Baxter* finiſhes the character of Mr. *Stubbes*. The firſt *uſe* which he makes contains things of ſuch importance for *miniſters* to regard, that I am not willing to paſs them over without tranſcribing them.

Uſe 1.

And what uſe ſhould we make of all, but to imitate ſuch examples, and not be moved by any trials, nor count our lives dear that we may finiſh our courſe with joy, and the miniſtry which we have received of the Lord Jeſus Chriſt to teſtify the goſpel of the grace of God? Run the ſame race, and you may have the ſame joy, and bleſſed end. Would you have more particular counſel how

guided him, and this will hath received him. In the ſame good hand I am cloſely following him. Our ſeparation is like to be very ſhort: and none of you will ſtay long behind: farwel vain vexatious world! farewel malignant, lying, cruel world! welcome life, light, and love, delightful, perfect, and eternal! let it be our care ſo to finiſh our courſe with joy, that we may hear, *well done good and faithful ſervant, enter thou into the joy of thy Lord!* Bleſſed is that ſervant whom his Lord, when he cometh, ſhall find ſo doing. Come Lord Jeſus, come quickly. *Amen.*"

"This holy and peaceable man who lived like an incarnate angel (ſays Dr. *Calamy*, Abridgment vol. ii. p. 326.) died at *London* July 7, 1678. aged ſeventy three, and was interred in the new burying-place near *Bunhil-fields* — being of a charitable diſpoſition, he devoted the tenth part of his incomes to pious uſes, with which was purchaſed 4*l.* per ann. for *Durſley*, and *Horſely*, for teaching poor children, and buying them books. He alſo gave 200*l.* to *Briſtol*, and a like ſum to *London*, to be annually improved for the good of the poor, to buy them bibles,

and

and to assist poor ministers widows in their necessities.

His printed works are, 1. A *dissuasive* from conformity to the world. *London*, 1675. 8vo. 2. God's severity against man's iniquity: printed with the *dissuasive*. 3. God's gracious presence the saints great privilege. A farewel sermon to a congregation in *London*; *printed also with the dissuasive*. 4. The great treaty of peace, an exhortation to the making peace with God, 1676. 8vo. 5. Conscience the best friend upon earth; or the happy effects of keeping a good conscience. 1678. 12mo. and reprinted in 1685. 6. A funeral sermon for a lady in *Gloucestershire*, and after his death was printed his last sermon, called, *A voice from heaven*; with his *last prayer*, 8vo. 1679."

This catalogue of his works given by Dr. *Calamy* is not perfect: in 1678 were printed two of his epistles, one to the professing parents of baptized children; the other to the baptized children of professing parents, 12mo. Having *this tract*, we shall give the reader a specimen of the work in a passage or two, by which what has been said of his tender concern for the souls of children may be seen—At the close of his epis-

tle

tle to profeſſing parents of baptized children, he writes:

" If *Chriſt* will ſay another day to ſuch as fed not the hungry, as cloathed not the naked, as viſited not the ſick, and impriſoned in *body*, depart from me ye curſed into everlaſting fire; will he not much more ſay [ſo] to you who have neglected to clothe and viſit the hunger-ſtarved, naked, ſick and impriſoned *ſouls* of your children?"

The concluſion of his epiſtle to baptized children, &c.

" May what I have written to you prevail with you,

To liſten unto God with *Samuel*,

To fear God with *Obadiah*,

To hope and truſt in God with *David*, from your youth, Pſal. lxxi. 5.

Then may you confidently pray as *David*, Pſal. lxxi. 9. *Caſt me not off in the time of old age, forſake me not when my ſtrength faileth.* That you may fear the Lord with *Obadiah*, and hope and truſt in God with *David* from your youth; and that you may grow on in grace and goodneſs, and be in favour both with the Lord and alſo with men, as *Samuel* did and was, 1 Sam. ii. 26. and after the example of your Lord and

Maſter

Maſter Jeſus Chriſt, (Luke i. 80.) is and ſhall be the prayer of your ſouls hearty well-wiſher,

March 20, 1677.

Henry Stubbes.

N. B. It deſerves to be recorded as directive and encouraging to miniſters, that God was pleaſed to bleſs the faithful and unwearied endeavours of the Reverend Mr. *Joſeph Woodward*, of *Durſley* (to whom Mr. *Stubbes* was ſome time aſſiſtant) in ſo remarkable a manner, that whereas the town was very diſſolute, and had the nick-name of *drunken Durſley*, and though he met with great oppoſition in his labours for their ſpiritual good, it became, before his death, eminently and beautifully reformed, and one of the moſt wealthy, and beſt trading towns in the neighbourhood, ſo that ſome of the inhabitants owned, that they cleared a thouſand pounds a year by the trade of cloathing, in the time of his reſidence there.

The narrative of the life of the excellent Mr. *Woodward* (his converſion, his after-diligence, the oppoſition he met with, the ſignal ſucceſs granted him, &c.) as recorded by Dr. *Calamy*, and as drawn up in a letter written by Dr. *Joſiah Woodward*, his ſon, is very edifying; and the reader is referred to it; where he will find an honourable teſtimonial borne by Dr. *Woodward* to Mr. *Stubbes*; —— " I cannot any more than hint his more than brotherly love to the Reverend Mr. *Henry Stubbes*, whoſe embraces were always lke thoſe of *Jonathan* and *David*"— *Calamy's Account. &c. p.* 321—328.

Me-

Memoirs of the LIFE and CHARACTER of Mrs. MARY COXE.

MRS. *Mary Coxe*,* widow of Doctor *Thomas Coxe*, of *London*. As an introduction to the exemplary life of this eminent perſon, we ſhall tranſcribe Mr. *Baxter*'s epiſtle dedicatory of her funeral ſermon, as follows:

To my worthy and much honoured friend, Dr. *Thomas Coxe*.

SIR,

Though your great kindneſs, and care of the health of me, and mine, much oblige me to you, and your perſonal worth much more, and your worthy children command my reſpect and love; yet none of theſe ſhould have moved me to ſay a word, of all that I have ſaid of your deceaſed wife, which I had

* *Baxter*'s Works, vol. iv. p. 889.

I had not verily believed to be true: and it was God's grace in her, which much more commanded it, than all my debt to you and yours.

She was ſo exemplary, that I think it my duty, for the good of others, to make this publication of her character, and of this ſermon. But one great defect is here to be notified to the Reader: that almoſt all her ſecret way of duty, and particular converſe, is omitted, which you that were ſtill with her, could have deſcribed; for I thought meet to ſay no more than I either knew myſelf, or was obvious and known to many.

The words which I heard but yeſterday, from the mouth of your brother in diſcourſe, were ſuch as I doubt can be ſaid of few, that in ſo many years *from the hour of her marriage, to her death, ſhe was never known to do one diſobliging action, or ſpeak one diſobliging word, of or to any of her huſband's kindred, or relations.*

Had it ſeemed meet to *you*, or to your worthy and ingenious ſon, and your pious daughter, (the true image of her mother) to have been the deſcriber of the ſoul and life of this exemplary ſaint, how much more fully

fully could you have done it, than I, that was ſo much leſs acquainted with her.

She is gone home, and you and I are at the door: The Lord give us ſo to live by faith on the promiſes and love of God, and the things unſeen, that thence we may daily fetch our ruling motives, and eſtabliſhing conſolations, and not from a tranſitory deceitful world; and following *Chriſt* and his ſaints under the croſs, may with them poſſeſs the incorruptible crown; and be found at his call among thoſe that love his appearing, and be for ever with the Lord. *Amen, Amen.*

Nov 19, 1679.

She choſe for her funeral text Pſal. cxix. iii. *Thy teſtimonies have I taken for an heritage for ever; for they are the rejoicing of my heart.*

" A text (ſays Mr. *Baxter*) that ſpeaketh of rejoicing and that in an heritage, and an heritage for ever, may ſeem unſuitable to a mournful funeral: but it was choſen by our deceaſed friend, and not without juſtifiable reaſon. That which was a day of ſorrow to us, was a day of reſt and joy to her, and it was meet that ſhe ſhould foreſee that joy, and

and taſting it in the firſt fruits, ſhould commend that to us which ſhe had found ſo ſweet, and would bring us to the felicity ſhe hath now obtained. If the damned ſenſualiſt Luke xvi. would have had one ſent from another world in hope to ſave his unbelieving brethren, no wonder if an holy perſon were deſirous that others ſhould partake of her pleaſure and inheritance; and like the lepers that found the ſiege of *Samaria* raiſed, would not feaſt and rejoice alone. She choſe this, no doubt, as that which was moſt lively imprinted on her own heart, with a juſt deſire that it might be imprinted alſo on the hearts of others; that ſo we may not only rejoice with her that now rejoiceth in the heavenly poſſeſſions, but as *Paul* ſaith, Gal. vi. 4. every man may *prove his own works, and ſo have rejoicing in himſelf alone and not* (only) *in another.*"

After having explained the words of the text, the ſenſe is thus ſummed up ["*Worldly men make choice of a worldly inheritance, and hopes, and on this they truſt, and in this they ſeek their chiefeſt pleaſure: but thy word hath been my guide, and thy promiſes ſtill fulfilled to me; and experience hath confirmed my*

my faith and resolution to lay all my hope upon thy word, or covenant, both for this life, and that to come, and from it I seek and fetch my comfort: It hath been my joy in all my sorrows, and in it to the last will I rejoice.]

Doct. That God's covenant or testimonies are the true believers heritage for ever, and as such are trusted and chosen by him; and therefore among all the allurements, and the crosses of this world, are the support and rejoicing of his heart.

Here is shewn;

I. What it is in God's testimonies which make them fit to be our heritage, and our joy.

II. How they are called an heritage for ever.

III. How they are so taken by believers.

IV. How far they are their joy.—But can all believers say, they are the rejoicing of my heart? — Answer, all of them can say,

1. We see that there is in the word, and covenant of God in Christ unspeakably more *matter fit to be our joy*, than in all the pleasures, and wealth, and honours of this world.

2. And

2. And therefore we *prefer* it before them all, in our defire and our fixed choice.

3. And we find fo much goodnefs and fuitablenefs to us in this facred word, as that we *love it* as our *food*, and our *fecurity*, though not with the appetite and love which we defire.

4. And though we have not that joy in this our love to it, and in the hopes of promifed glory which a *ftronger faith* and *love* would caufe, yet we find that it is our *beft*, and we perceive more good in it than in finful pleafures; and the true and chief fupport of our fouls, in all our fears and troubles, and in our profpect of another life, is from the love and word of God, through Chrift.—

This is the ordinary cafe of true believers; though extraordinarily; 1. Some tempted, troubled, melancholy chriftians, overwhelmed with grief and fears, do not perceive thus much in themfelves. 2. And the healthfuller, ftronger fort of chriftians, have yet a more fweet and conftant pleafure in the teftimonies and ways of God.

Why

Why and *whence* it is that believers receive the Teſtimonies of God with this fixed *choice*, and *truſt*, and *pleaſure*.

1. It is from *honeſt ſelf-love* and *intereſt*. They certainly find that it is *their beſt*, &c.

2. It is from *holy ſuitableneſs*, and *love* to God, and the goodneſs which they reliſh in his word. As God giveth every living creature an *appetite* ſuitable to his food, and benefits, ſo doth he to the *new creature*. Holineſs is moſtly the ſoul's appetite to God and ſpiritual good, &c.

All God's commands and promiſes have, by the divine impreſſion of them on our ſouls, left ſomewhat there which is like them, and connatural; even an holy *light*, to underſtand their truth and goodneſs; and an holy love to them, and the things revealed, to deſire them, and take pleaſure in them, and an holy *livelineſs* to purſue the good deſire. And this is the writing of the law and goſpel on our *hearts:* and in this ſenſe it may be ſaid, that God, that Chriſt, that the Holy Ghoſt is in our ſouls, and dwelleth in us, even as an *efficient principle*, and a beloved object, and deſired end; and if this is all that they intend, thoſe called

Quakers, have no reaſon to accuſe us, &c. And if the ſcorners have any belief of the ſcriptures, let them read and tremble, Rom. viii. 9. *If any man have not the ſpirit of Chriſt, he is none of his.*—The *character* and *application* follows. " And I think if I preach alſo on the copy or impreſs of the text, whoſe reliques we have laid in the duſt, and tell—*what uſe ſhe made of this doctrine*, it will be a conſiderable help to our application.

I have never loved or uſed to adorn ſepulchres, or hang out ſpecious ſigns at the doors of pride, ambition, tyranny or worldlineſs, to entice others to imitate proſperous ſinners in their ſin: were I to preach at the funeral of an *Alexander*, or a *Cæſar*, I had rather ſay that which may ſave the living from following them in pride and bloodſhed, than to tempt men to the like ſin and miſery.

To praiſe damned men, becauſe they had the pleaſures of ſin for a ſeaſon, is to be more fooliſh and uncharitable than the tormented *gentleman*, Luke xvi. who would have had one ſent from the dead to warn his brethren, leſt they ſhould follow him to that place of torment, by preferring fleſhly pleaſure,

pleaſure, and proſperity, before the life and hope of ſaints. Our praiſes eaſe not tormented ſouls. It is a mark of the citizens of the holy city, that a vile perſon is contemned in their eyes; but withal that they honour thoſe that fear the Lord: for God doth honour them.

My duty therefore to God, and my love to holineſs and holy perſons, and to you in ſpecial that are her children, and other relations, commandeth me to tell you (though ſome of you know it better than I) that our deceaſed friend in the courſe of her pilgrimage, did ſpeak of herſelf by her *conſtant practice*, what *David* profeſſed in this text. Though I ſpeak but from eighteen or nineteen years acquaintance with her myſelf, I have full evidence of it for the former part of her life. And my acquaintance with her by neighbourhood, and mutual eſteem, hath been ſuch, as hath given me more advantage to know her, than moſt have had: though I remember not ever to have *ſpoken with one perſon that hath known her, that did not take her for an extraordinary, and eminent example of the piety and virtues* which I ſhall mention.

If the hypocrites ſeek the praiſe of men, verily they have their reward (a poor reward) but ſhe ſeeking firſt the kingdom of God, and the honour that is of him, had this caſt in as an overplus: I never heard that any perſon of any perſuaſion did ſpeak evil of her, or queſtion her eminent ſincerity and worth.

Had ſhe come to this by ſinful compliance, ſhe might have feared *Chriſt's* words, Luke vi. 26. *Woe to you when all men ſpeak well of you.* But as God hath not left himſelf without witneſs to the very heathens, ſo he hath not left innocency, wiſdom, love, peace, and piety, without ſome witneſſes in the conſciences of the ungodly, few of them have the face to ſpeak againſt theſe in their proper names. And if he could not diſhonour them by our mixed faults, and by the ſlanderous affixed names of hereſy, ſchiſm, diſobedience, hypocriſy, fanaticiſm, folly, and what elſe ignorance and malignity can deviſe, the Devil knew not how to diſhonour holineſs and virtue, nor to encourage the blind world to ſo common a hatred and oppoſition of them, as they ſhew in all nations of the earth.

When

When ſhe choſe this text, it was from ſuch a ſuitable ſpirit, as all men chooſe the food, the friends and company, the buſineſs and diſcourſe, which by agreeableneſs they moſt delight in. That ſhe made God's word and covenants (connoting God's love, Chriſt, grace, and glory, the ſpring, matter, and end) her *beſt*, her *heritage*, her *all*, contemning all that ſtood in competition, and that theſe were the rejoicing of her heart, ſhe ſhewed to us that knew her, by theſe notable effects.

I. By her conſtant, ſerious, diligent uſe of the word of God, by hearing, reading, conference and meditation. Her food was not more conſtantly uſed, nor I believe ſo ſweet to her. Her hearing in the publick aſſemblies, nothing but neceſſity could interrupt: and her private conſtancy her relations knew. She practically told us that the bleſſed man's delight is in the law of the Lord, and therein doth he meditate day and night.

II. She made *ſo much* (in eſteem, uſe and thankfulneſs) of every little of the help ſhe could get in theſe ſpiritual things, as ſhewed that they were her heritage and joy. When

ſome came home with accuſations of the ſermon, as *dry*, *dull*, or *weak*, ſhe found in it ſomething for profit and ſolace: I am ſure my own converſation and duties have been truly guilty of the foreſaid faults, and yet how gladly would ſhe come over to us at prayer-time. How much did ſhe value now and then a too dry and ſhort letter, and how carefully would ſhe keep them. As if with the woman of *Canaan*, ſhe had been begging for the crumbs. Alas, our duller appetites ſeldom ſo deſire after, or delight in, much larger portions of well dreſſed food, but fulneſs hath loathing, and we call it dry *manna*, which we are weary of; or every little fault in the dreſſing turneth our ſtomach againſt it; full ſouls loathe the honey-comb, but to the hungry, every bitter thing is ſweet.

III. She loved and received the word of God from any faithful miniſter that brought it: it is true that ſhe more frequented, and deſired ſome, than others: but her religion was not faction, or ſiding with this party, or with that: She was far from a ſchiſmatical mind or practice. When one party ſeparate from all that preach in the pariſh churches,

churches, and another from all that preach elſewhere, ſhe ſeparated from neither.

IV. Accordingly ſhe loved all perſons that feared God, as ſuch: not confining her affections or kindneſs to thoſe of this or that controvertible opinion: but that candour, and holy ſymplicity, and ſerious, practical religion, which ſhe had herſelf, was it ſhe loved in all others whomſoever.

V. Accordingly her conference was not about controverſies, or matter of contention, which too many ſpend their hours in, in theſe times, but that which tendeth to edification, and to adminiſter grace to the hearers: ſhe was not ſuch as *Paul* oft reproveth for ſtriving about words, and little things, that tend not to edify but ſubvert.

VI. Much leſs was ſhe tainted with any hereſy, or dangerous error in religion, nor ever drawn from the truth, and her ſpiritual ſtedfaſtneſs; but cleaved to the form of wholſome words, and the ſimplicity that is in Chriſt, and to them that held the unity of the ſpirit, in the bond of peace, avoiding the vain janglings of men of contention, pride, and corrupt minds.

VII. She was not of a cenſorious backbiting temper, nor uſed as too many faulty chriſtians, to make it her diſcourſe to find fault with others, and make herſelf the judge of controverſies, caſes, actions and perſons which ſhe underſtood not: but had learned that leſſon [*ſpeak evil of no man*] and to *know*, and *be called* to it, before ſhe *judged*.

VIII. She was very deſirous of the good of all, and glad of any thing which tended to promote the converſion, and ſaving of mens ſouls.

IX. She was charitable and liberal alſo to their bodies; in an unuſual degree: as I am able to ſay by particular experience, in which I have known it exerciſed to the poor.

X. Her humility and deteſtation of pride was manifeſt, not only in her garb and behaviour, but in her low thoughts of herſelf, and the lowlineſs of all her converſation, and great diſlike of all that ſavoured of pride.

XI. She was not moroſe, nor a refuſer of converſe, or uſeful viſits, when reaſon required them: but ſhe took it for a great

affliction

affliction to have much diverſion by company, or by matters, from her conſtant courſe of better work: and (beſides her health) was therefore the more inclined to be much in the country, that her mind, and time, might not be at the mercy of too much intruding diverſions, and unprofitable diſcourſe.

XII. Much more was ſhe averſe to all ſorts of *ſenſuality*: ſuch pleaſing of the fleſh as corrupteth the mind, and turneth it from holy work and pleaſure; and ſuch vain recreations as waſte precious time, and profit not ourſelves or others: holy things were her food and feaſt, her work and recreation.

XIII. Her *prudence* in all matters was very exemplary; being much more againſt unadviſed raſhneſs, and actions which tend to ill effects, than moſt of us of the ſtronger ſex: and I confeſs I ſhould think much better of myſelf if I could equal her herein. In which her acquaintance commonly admired her, though this is a point which all muſt acknowledge much imperfection in.

XIV. And her gentleneſs, meekneſs, and calmneſs of mind, and carriage, were very amiable to her friends, and moſt that did

converſe with her: ſhe was a great adverſary to paſſionate behaviour, which ſurely came from that power of grace, which had made love and meekneſs become a nature in her, ſeeing no ſuch thing could be expected in one of her ſex, and complexion, and bodily weakneſs.

XV. She did not, as the hypocrite, give God the *ſecond* place in her heart and life, and the world the *firſt*, nor put off *Chriſt* with the leavings of the fleſh, nor take this world for her beſt or heritage, and the next only for a reſerve when ſhe muſt needs leave this: ſhe ſeemed to prize no heritage but God, nor to ſet much by any tranſitory vanity whatſoever.

XVI. She excelled in the earneſt deſire of her childrens good, and in the care of their well doing and ſalvation. How oft has ſhe deſir'd me to pray for them? how glad was ſhe if I would at any time but converſe with them, and adviſe them: they know better themſelves, (though I know much,) how much ſhe prayed for them. How oft and tenderly ſhe counſelled them? what letters of ſerious, holy counſel ſhe would write to them? and how like ſhe

was

was to *Job*, who prayed, and ſacrific'd for his children, when they were merry and feaſting together, fearing leſt they ſhould forget God, and ſin againſt him?

XVII. This kind of life which I have deſcribed was her calling and trade, and in a manner her *only buſineſs in the world.* It was not now and then in a good mood, like a feaſt or recreation: but as ſhe knew that *one thing is needful*, ſo ſhe choſe that better part, which never was, nor will be taken from her. She ſo lived as if ſhe had but *this one thing to mind, and do in the world*, to pleaſe God by obeying him, and to cleave to *Chriſt*, and to do good, and to be ſaved. Nothing elſe ſeemed to be much in her mind, thoughts, care, and buſineſs; her life ſeemed to be but *this one thing*. But I muſt confeſs that poor tempted perſons that are under many worldly wants, croſſes, and employments, cannot be expected to reach her meaſure in this: though one thing be their *beſt and portion*, they may be toſt with many troubleſome cares and buſineſſes. But God gave her both *mind*, *opportunity*, and *help*, to live in as even a courſe of con-

ſtant

ſtant holineſs in a family, as *monks* can pretend to, or hope for in their community or ſolitude. Religion was her very life.

XVIII. In this life ſhe had alſo a *conſtant peace of conſcience*, bewailing her imperfections, but not living in melancholy, deſpair, hard thoughts of God, or an uncomfortable ſort of religion: I have often heard her ſpeak of her lamented weakneſs of faith, love, and heavenly deſires and joy, but never, that I remember, one doubting word of her own ſincerity and ſalvation: but her ordinary ſpeech was lamenting that we were all ſo weak in our belief of the word of God, and the unſeen world, and what excellent perſons we ſhould be, if herein we had a ſtronger faith, that were liker unto ſight; and how much it ſhould be the buſineſs of all believers, to pray and labour for an increaſed powerful belief hereof, as that which would ſet all right in us.

XIX. Her patience under bodily infirmities alſo was exemplary. Her weakneſs made her ſo liable to dangerous coughs while ſhe was in *London* air, that by this ſhe was conſtrained to live much from home: and almoſt all her life ſhe was tormented with a frequent

frequent head-ach: but in her patience in all this ſhe did poſſeſs her ſoul; and patience furthered experience, and experience hope, and ſhe learnt more the quiet fruits of righteouſneſs, by being much exerciſed herein.

XX. And as by this ſhe daily learned to die, ſo the expectation, and preparation for death, was her continual work and ſtate. She lived, and heard, and prayed, and wrote letters to her children, as at the brink of the grave, and the door of eternity, not that her diſeaſes did ſeem to us to be very mortal, or threaten this ſudden change. But ſhe knew the brevity of man's life, and that death is ready to remove us all, and what a moment it is till that certain hour.

And as ſhe lived holily, and in peace with God and man, ſo ſhe died with *eaſe* and *little likelihood* of the ordinary miſeries, of *fear* or *pain*: a little ſoreneſs and ſwelling of her leg, and pain towards the hip, turned to two ſwooning fits, and in the third or fourth, having been in quiet diſcourſe with her huſband, ſhe as quietly ſunk and died away; deſiring that I ſhould be ſent to pray with her; ſhe was dead before I came, without any ſigns of nature's ſtrivings, and

ſhe

ſhe had ſaid to her daughter, after her former fits, ſhe did not think one could have died ſo eaſily as ſhe had almoſt done. A death *thus expected*, and thus prepared for, is not to be called ſudden. Thus God can make death eaſy to ſome of us that are apt to over-fear the antecedent pain. And now what can be more (almoſt) deſired in *this world*, than ſuch a life, and ſuch a death? our dear friend is at home with *Chriſt*, and God's will, which is goodneſs and love itſelf, is ſo fulfilled; even that will which muſt diſpoſe of all things, and in which only we muſt ſeek our reſt.

And having deſcribed this true copy of the text, I may boldly ſpeak of it to ſeveral ſorts.

I. I may aſk again both *quakers* and *ſcorners*, whether the holy ſpirit doth not dwell and work in ſuch among us, as our dear friend now deceaſed was?

II. I may aſk *unbelievers*, and *ſadducees*, whether theſe operations of the ſpirit of God on believers, be not a ſign that God owneth the goſpel by what he thus worketh? and that Chriſt liveth and reigneth, who can thus ſend a ſanctifying ſpirit into believers ſouls?

and

and whether it be not blaſphemy to think and ſay, either that theſe excellent endowments of ſouls are not of God, or that he giveth them all in vain, and that believers are all deceived by God, and labour and hope all their days for that which hath no being; and that the better God maketh them the more deluded, vain and fruſtrate he maketh them, and ruleth and amendeth the world by falſhood.

III. I may aſk the *papiſts*, with what face they can ſay, as they uſed to do, *that they never heard of a proteſtant ſaint?* and whether we may not be as religious in the places that God hath ſet us in, as if we turned *recluſes*, *monks*, or *nuns*, and ſhut up ourſelves from doing any good in the world.

IV. I may aſk the malignant that call all ſerious godlineſs *hypocriſy*, whether ſuch a life as this doth ſavour of diſſimulation? and whether ſuch *ſerioufneſs* and *hypocriſy* are not contraries, and *hypocriſy* be not a profeſſion without that *ſerioufneſs* which is ſincerity? and whether they that in baptiſm ſolemnly vow to take God for their God, and Chriſt for their Lord and Saviour, and the Holy Ghoſt

for

for Chrift's advocate and witnefs, and their fanctifier and comforter, and to renounce the flefh, and the world, and the devil, and when they have done, perform none of this which they vowed, but live to the flefh and world which they renounced, and take an holy life as needlels, yea and hate it; I fay, whether thefe be not the impudent hypocrites that vow and profefs that holinefs which they abhor, rather than they that with all their diligence perform the holy vow which they have made. And if wives promife fidelity to their hufbands, fervants to their mafters, and fubjects to their princes, are they hypocrites that are ferious and keep their promife? or they that were never ferious in it, but fcorn the keeping of it?

V. And as to thofe malignant perfons that take this ftrict and ferious diligence for mens fouls, to be but *fcrupulofity*, or the character of fome over-zealous *bigots*, or *puritans*, who are moft inclined to fchifm, and to be troublefome, or dangerous to ftates, I afk them,

1. What is here in all the defcription which I have here truly given you, which is injurious or dangerous to church or ftate,

or any perſon? will it hurt any one that God and men are ſeriouſly loved? and that God's teſtimonies are truſted and delighted in and obeyed? and that God's kingdom and righteouſneſs is firſt ſought?

2. Is it not Chriſt and chriſtianity, and ſcripture that you accuſe? if it be ſciſmatical and dangerous to be ſerious in performing what we profeſs and vow, ſurely it is bad in baptiſm to vow it, and ſtill by calling ourſelves chriſtians to profeſs it? to accuſe, hate and ſcorn the ſerious practice of your own profeſſed religion, is to be the moſt fooliſh ſelf-condemners, and in ſome reſpects worſe than mahometans, infidels and heathens.

But my moſt earneſt deſire is to you the loving huſband, and beloved children of our deceaſed friend; that you will not overlook

1. The *correction*,
2. The *ſin*,
3. The *mercy*,
4. Or the *duty*, which God now calleth you ſeriouſly to conſider.

(1.) I need not perſuade ſuch as are rather apt to over much ſorrow, not to *deſpiſe* this *chaſtening* of the Lord, but rather not

to

to faint under his rebuke. But I cannot diſſuade you from a ſenſe of your loſs, we that are your neighbours feel it; but you much more to whom it is much greater. What ſaints in heaven do know of us, or think of us, or do for us, we ſhall better know when we are there: But here you are deprived of the daily prayers which ſhe ſent up for you; of the continuance of her loving care of your ſouls, and watchfulneſs over you; of her wiſe and faithful counſels to you; and her imitable example, as it was ſtill before you; an huſband of a pious, prudent helper, and children of a tender, affectionate mother; your great ſorrows tell me you feel your loſs.

2. And all correction is for ſin, which is worſe than ſuffering; O fall down before God, and with penitent fears bewail your ſin, which hath cauſed your loſs: humbly confeſs how unworthy you were of ſuch a mother, and beg of God to forgive that ſin.

3. But mercy alſo as well as ſin and loſs muſt be acknowledged. Your ſorrow muſt give due place to thankfulneſs and com-

fort.

fort. Your mother is taken from you, but remember,

1. What a mercy it was, and is to you, that you are ſo related to ſuch parents, ſeeing God hath promiſed ſpecial mercy to the faithful and their ſeed, and if any of you miſs it, it will be through your own ingratitude and contempt.

2. What a mercy it is, that all her prayers for you are in force, and more of the anſwer of them may yet be ſent you, if you reject it not.

3. You have all her holy counſels to remember, and they may profit you while you live.

4. And though ſhe be gone, I hope her example will never be forgotten by you.

5. And what a mercy is it, that under all her infirmities you enjoyed her ſo long?

6. And yet how much greater cauſe of thankfulneſs have you, that ſhe ſo lived and ſo died, and that you may think of her with comfort, as being with Chriſt, and hope to be with her for ever. Every one hath had a *mother*, but every one had not *ſuch a mother* as you have had.

7. And

7. And I have intimated your duty, while I have mentioned your *loſs* and *mercy*.

1. Think over often what ſhe reproved in you, and what counſel ſhe gave you, and now revive your reſolutions to obey it.

2. Remember what ſhe was wont to pray for on your behalf; and let it not now be long of your neglect or wilfulneſs, that you are without it.

3. Remember her humble, moderate, holy example, and think whether your ſouls have not as much need of the greateſt cares, and diligence, as hers had? and why ſhould not you be as ſtudious to pleaſe God, and make ſure of heaven as ſhe was? bleſs God that you have ſuch a pattern, that hath ſo long dwelt with you, for your imitation, next your imitation of *Chriſt*: holy ſimplicity is diſpiſed by the world, but it will prove the only wiſdom at the laſt.

We may add, as an *appendix* to the above excellent character, what Mr. *Baxter* informs us of reſpecting his *own experience* by which he ſays he muſt ſecond the teſtimony of this ſaint who had choſen God's promiſes

as

as her heritage for ever, and had found them the joy and rejoicing of her heart. Having obſerved that from the text. 1. We may learn the nature of true faith, and ſound religion; that it taketh God's teſtimonies and promiſes for the believer's heritage, and for the comfort of their hearts. 2. How to try the ſincerity of our faith: doth it make us take God's promiſe, and the thing promiſed as our *heritage?* 3. Why all true chriſtians ſo much value the teſtimonies, or word of God —— who would willingly be deprived of his *heritage*, or heart-rejoicing? 4. How much we ſhould ſet by the word of God, and uſe it, how dear it ſhould be to us. 5. That it is no wonder that the Devil, and all his ſervants in the world, are enemies to the *word of God*, becauſe they are enemies to the *chriſtian's* heritage and joy. He ſcruples not to ſay, there are few better ſigns, while many pretend to be for *Chriſt*, to know who are really for him, and who are againſt him, and are his greateſt enemies, than to judge of men as they *further*, or *hinder*; *love*, or *hate* the *word of God*, as to its proper uſe,

The

The heritage and Joy of holy Souls. — Having obſerved theſe *uſes*, he enters upon motives and commendations of the bleſſed choice, and after many things offered, he ſubjoins his own teſtimony:

"And I muſt ſecond the teſtimony of our deceaſed friend, in profeſſing for your encouragement my own experience: I have taken God's teſtimonies for my heritage, and they have been theſe fifty years, or near, the pleaſure of my life, and ſweeter than honey, and preciouſer than thouſands of gold and ſilver. As we tell men in charity of the things which we have found good, the medicines that have healed us, and commend the perſons that have been friendly to us: and as a man's nature is inclined to propagate the knowledge, and communicate the good which we partake of, and grace increaſeth this inclination; ſo I take it to be my duty to add herein mine own experience, if it may contribute to the determining of your *choice:* and reaſon teacheth all men to regard the means, and remedy, and good the more, which many have had experience of; and it is not to

be

be taken for vain oſtentation, to profeſs that which all muſt have in ſome degree that will be ſaved.

Though the natural and ſinful fears of pain and death too long deprived me of much of the joy which I ſhould have had in the thoughts of the unſeen world, and too much doth ſo to this day, yet I muſt ſay that the word of GOD, and the perſons that love and practiſe it, and the holy way of life and peace, and all things that here ſavour of heaven, have been ſo good and pleaſant to me, as enableth me to aſſure you, that on earth there is nothing ſo worthy of your deſire and joy.

And to encourage you, I will tell you by my own experience, what benefit may be expected from this kind of delight, agreeable to *David*'s and our friends experience:

1. By this means my life has been almoſt a conſtant pleaſure.

2. This pleaſure hath much upheld me under almoſt conſtant bodily infirmity and pain.

3. It hath made all my ſufferings from men, and croſſes in the world, to be tolerable

rable and very eaſy to me; had not God's word been my delight, I had lived uncomfortably, in conſtant pains and ſorrows, and had periſhed in my trouble.

4. It hath ſaved me from the ſnares of ſinful pleaſures; man's nature will ſeek for ſome delight, and they that have it not in good, will ſeek it in things hurtful and forbidden: it is only greater things that can overcome our miſtaken choice of leſſer. In my childhood I was ſinfully inclined to the pleaſure of romances, and of childiſh ſports, but when I taſted the ſweetneſs of God's teſtimonies and ways, I needed no other, but ſpit out thoſe luſcious unwholſome vanities. And though common knowledge, called learning, be pleaſant to man's nature, and I cannot ſay that I have not overvalued it, yet I muſt ſay, that the reliſh of theſe greater matters have made me ſee how much of it is vanity, and hath ſaved me from the purſuit of that part of it which doth but pleaſe curioſity and fancy, and tendeth not to uſe, and to greater things; and ſenſual pleaſures I had no need of.

5 It

5. It hath by this means made that pleasure which I had, to be such as my reason did approve and justify, whereas if I had sought it in preferment, wealth or sensuality, a foreseeing conscience would have affrighted me out of all my pleasure, and I should have had more of the pricks than the rose; of the sting than of the honey. Of this pleasure you need not fear too much; but of the sensual pleasure, we more easily catch a mortal surfeit.

6. This sweetness of God's word, hath made also my *calling* and daily *labour* sweet; so that it had my heart, and not my forced hand and tongue.

7. And this has helpt my constancy herein: for when we have no delight in our work, we grow weary; and wearinesſ tendeth to give it over, or do it heartlessly, and slubber it over in unacceptable hypocrisy.

8. And this has much saved me from the sinful loss of time; pleasure causeth trifling and delays; who needeth vain pastimes, that delighteth in God's word and work?

9. And this has been to me an excellent help for the increase of knowledge: for

the myſteries of godlineſs have ſtill more to be learned by the wiſeſt man; and as boys at ſchool, ſo the ſcholars of *Chriſt*, learn beſt who have moſt pleaſure in their books.

10. And this pleaſure hath much confirmed my belief of the truth of ſcripture, when it hath borne its own witneſs to my mind, and I have taſted that goodneſs which is agreeable to its truth. I eaſily believe him that commendeth a thing to me, when I taſte or feel that it is good.

11. And this pleaſure hath helped me againſt vain thoughts and talk, while the truths of God were ſweet, and ſo continually welcome; it is eaſy to think of that which we delight in; and ſinful delights corrupt the thoughts and ſpeech with conſtant ſin.

12. And this pleaſure has ſomewhat fed my daily thankfulneſs to God in the conſtant experience of the goodneſs of his truth and ways.

13. And it cured the error of my *beginnings*, when I ſtrove for nothing ſo much as to weep for ſin, and perceived not that the joy of the Lord is our ſtrength, and the flower of holineſs, and likeſt to the heavenly ſtate; and

and that the ſpitit ſanctifieth, by making God and goodneſs pleaſant to us.

14. And hereby it made me find, that the praiſes of God are the ſweeteſt and nobleſt exerciſes of religion; when before I placed more in lamenting ſin aud miſery.

15. And this maketh many things needleſs to me, that elſe would ſeem needful; I want not more company; I want no recreation but for *my body*; if I have not what I would have, I ſee where only it is to be found.

16. And I am ſure that the conſtant pleaſure of my mind, hath not only kept me from malancholy, but from greater ſicknesſes, and tended to the lengthning of my life (as *Scaliger* ſaith, *pleaſant ſtudies do.*) For conſtant pleaſure muſt needs tend to health.

17. And this taſte hath made me long for more, and had I not felt that it is good to draw near to God, and very diſirable to know him, and his will, I ſhould never have ſo earneſtly begged for clearer light, and more near and ſweet communion with him; pleaſure is the courſe of ſtrong deſire.

18. It hath been one of my greateſt helps againſt many temptations of ſubtile

enemies that tempt men to ſadducifm, and to doubt of the life to come.

19. It hath made me more communicative to others, for we would have all partakers in our delight.

20. And it hath greatly furthered my repentance and hatred of ſin, when I have taſted what pleaſure it depriveth us of; and the abhorrence and loathing of myſelf that can delight in ſuch a God and Saviour, and word no more: when I taſte how good it is, and ſee ſo much reaſon to rejoice in it, and the hopes of glory a thouſand fold more than I do, none of all the actual ſins of my life, do make me half ſo much loath my naughty heart, as to think that my want of greater joy in ſo great and near a good, doth ſhew ſo much weakneſs in my faith and hope, and love! O that I had more faith and love, that I might have more of this delight!'

Hearers, I have ſincerely told you what comfort you may have if you will not refuſe it from the *word of God*."—Mr. *Baxter* refers to David's experience, and (becauſe things near are apteſt to affect) the experience of his deceaſed friend, and his own, and indeed of all

all God's ſervants in their degree. " You would live in joy ; you would die in joy, we need it in a life of ſo much trouble, and for a change that elſe is terrible, and is ſure and near. O ſirs, we need another kind of comfort, than ſport, or appetite, or wealth, or any ſuch fading vanity will give us, you may have ſome of it if you will. And though joy be the top of grace which we arrive not at with a wiſh, nor in an hour, yet the nature of the new creature reliſheth, or ſavoureth the things of the ſpirit, Rom. viii. 5, 6, 7. And the ſpirit of adoption is a ſpirit of filial love, and cryeth *Abba*, Father, and the love of God the Father, the grace of the Son, and the communion of the Holy Spirit, which are the believers part, are all of them the greateſt comforters ; and Chriſt giveth believers that ſeek and truſt in him, that ſpring of living waters which tendeth to everlaſting ſatisfaction, and cureth indigent and ſinful thirſt.

— Woe and for ever woe to every ſoul of you that ſhall finally reject or neglect the offer of ſuch an heritage and joy! and bleſſed be that grace which hath cauſed all true believers to prefer it in their higheſt eſteem,

[illegible] I have looked [illegible] better and [illegible] I am fully satisfied it [illegible] offer you but what [illegible] that he will [illegible] grant that I [illegible] let the [illegible] the grace [illegible] the joy of the [illegible] the promise of [illegible] his law [illegible] in my *lineage and* [illegible] the most profound [illegible] in this life, but [illegible] the thankful praise of [illegible] *essential, in-* [illegible] *dear.* *

* [illegible] history in Mr. [illegible] Dr. Thomas [illegible], widower of [illegible] under consideration, [illegible] which the reader may [illegible] illustrate the [illegible] presented.

[illegible] was distinctly surprised in [illegible] recent informer, and many [illegible] officers, who rushed in and apprehended [illegible] on him a warrant to seize his person for com-

coming within five miles of a corporation, and five more warrants to diſtrain for 195*l.* for five ſermons. Though he was much out of order, being newly riſen from his bed, where he had been in extremity of pain, he was *contentedly* going with them to a juſtice, to be ſent to goal, and left his houſe to their will. But Dr. *Thomas Coxe*, meeting him as he was going, forced him in again to his bed, and went to five juſtices and took his oath that he could not go to priſon without danger of death. Upon this the juſtices delayed till they had conſulted the King, who conſented that his impriſonment ſhould be for that time forborn, that he might die at home. But they executed their warrants on the books and goods in the houſe though he made it appear they were none of his, and they ſold even the bed which he lay ſick upon. Some friends paid the money, &c. and Mr. *Baxter* repaid them.

Calamy's Abridgment. p. 357.

Memoirs of the LIFE and CHARACTER of HENRY ASHHURST, Esq;

THE funeral sermon preached at the death of *Henry Ashhurst*, Esq;* citizen of *London*; entitled, *Faithful souls shall be with Christ*, was from, John xii. 26. *If any man serve me let him follow me; and where I am, there shall also my servant be; If any man serve me, him will my Father honour.*

The text is thus paraphrased: "I know that your weakness and remaining carnality is such, that you would fain see me reign as an universal King on earth, that you might be advanced by me in the flesh, and it is an hard lesson to you to learn to lay down this life, which is so dear to you, and to pass into a world

* *Baxter*'s Works, vol. iv. p. 899, &c. Dr. *Bates*, Dr. *Calamy*. p. 899.

world which you never saw, and know so little of; but have I not by my doctrine, life and frequent miracles, and newly by raising *Lazarus* from the dead, convinced you that I am the true Messiah, sent of God, to whom you may boldly trust the conduct and disposal of your lives and souls? if so, then see that you absolutely trust me, learn of me, serve me, and follow me: and let this satisfy you living and dying, that you shall speed as I myself do, and be with me where I am, though the place and state be yet unseen to you; and there you shall by my Father be advanced to far greater dignity and honour than in this sinful life and world you are capable of: and of all this I here give my promise, which you must believe and trust, if you will be saved by me."

Four enquiries are made:

I. What is here meant by *serving Christ.*

II. What it is to follow him.

III. What it is to be where he is.

IV. What to be honoured by his Father.

After the considerations of these points, we have the following *history* and *character*:

Henry Ashhurst, Esq; was the third Son of *Henry Ashhurst* of *Ashhurst* in *Lancashire*, Esq; by *Cassandra* his wife, daughter of *John Bradshaw* of *Bradshaw*, of the same county, Esquire. His father was a gentleman of great wisdom and piety, and zealous for the true reformed religion in a county where papists much abounded: and when King *James* (the more to win them) was prevailed with to sign the book for dancing, and other such sports, on the Lords-day, he being then a justice of peace, (as his ancestors had been) and the *papists* thus emboldened sent a piper not far from the chappel to draw the people from publick worship, he sent him to the house of correction: and being for this misrepresented to the king and council, he was put to justify the legality of what he did at the assizes: which he so well performed, that the judge was forced to acquit him, (though he was much contrary to him) and an occasion being offered to put the oath of allegiance on his prosecutors, their refusal shewed them papists, as was suspected.

God blessed this gentleman in his three sons: The eldest was a man eminent for his wisdom, integrity and courage, a member of the

the long parliament called 1640. though all such, by interested partial men, are accounted and called what their prejudice and enmity doth suggest, and though with many more such, he was by the conquering army abused and cast out.) The second son was a colonel, and *Henry* the youngest, about fifteen years old, was sent to *London*, and bound apprentice to a master somewhat severe. And whereas such severity tempteth many proud and graceless young men to be impatient and weary of their masters, and to break out to seek forbidden pleasure, at play-houses, taverns, and perhaps with harlots; and to rob their masters to maintain these lusts till they are hardened in sin, and break their own hopes, their parents hearts, (Alas, says Mr. *Baxter*, speaking of the city of *London*, how many such wretches hath this city!) God's grace in our friend did teach him to make a clean contrary use of it: this affliction did help to drive him to hear good preachers for his comfort, and to betake himself to God in prayer, and to search the scripture for direction, in which way he found the teaching and blessing of his heavenly master, which helped

him

him to bear all harſhneſs and hardneſs in his place.

And having no place of retirement but a cold hole in the cellar, in the coldeſt nights he ſpent much time in prayer and meditation: and his good father allowing him a yearly penſion for his expences, he ſpent it moſtly in furniſhing his poor cloſet with good-books: not play-books, or romances and idle tales, but ſuch as taught him how to pleaſe God, and to live for ever.

From his childhood he had an humble meekneſs, and ſweetneſs of temper, which made his life eaſy to himſelf and others, and made him ſo acceptable to godly miniſters and people, that their acquaintance and converſe, and love, became to him a great confirmation and help to his growth in grace: eſpecially good Mr. *Simeon Aſh*; a man of his plainneſs, and of the primitive ſtrain of chriſtianity.

His maſter (I need not tell how) ſo waſted his eſtate, that he ſhut up ſhop when Mr. *Aſhburſt* was gone from him, whoſe fidelity had helpt to keep him up; and he took care of his indigent children afterwards.

His

His portion was but 500*l.* and a ſmall annuity, and one Mr. *Hyet*, a miniſter lent him 300*l.* more, with which ſtock he ſet up in partnerſhip with one Mr. *Row*, a draper, and ſo continued three years: Mr. *Row* took up his ſtock, and was a major in the Earl of Eſſex's army, and left Mr. *Aſhhurſt* the whole trade. He narrowly eſcaped the miſery of an unſuitable match, and married, on Mr. *Aſh*'s motion, the daughter of one Mr. *Riſby*, (who was left his ſorrowful widow) having with her about 1500*l.* He began his trade at the beginning of the wars, when others left off theirs. He dedicated yearly a good part of his gain to God in works of charity; and it increaſed greatly: and as his known truſtineſs made men deſirous to deal with him; ſo God ſtrangely kept thoſe men that he truſted from breaking, when the moſt noted men in the ſame towns broke to the undoing of thoſe who truſted them. And though his trading was great about *thirty* years, he managed it with eaſe and calmneſs of mind, and was not to be diverted from duties of religion. He uſually was at one word in his trading.

His

His body being healthful, he rose about four o'clock, or five, and in secret usually spent about two hours in reading, meditation and prayer; and then went to his family duties, as is afterward described. He was a great improver of his time, or else he could never have done what he did for so many persons; usually saying, he desired to live no longer than he might be serviceable to God and men. But he was most regardful to lose no part of the Lord's-day, in which he did all towards God and his family with great reverence and humble seriousness; and as he much desired godly trusty servants, he had much of his desire, and his house was as a school of piety, meekness, and as a church.

When his faithful pastor Mr. *Simeon Ash* was buried (the very day before the act of uniformity would have silenced him, being an old non-conformist minister) he used to go at the end of the week to *Hackney* to his country house, and there spend the Lord's-day.

In the common fire at London, his house was burnt as well as others, but was rebuilt with advantage: and all God's corrections

and

and the hurt which by his permiſſion we undergo from bad men, will turn to our gain, if we believe and patiently expect the End.

Thus far, ſays Mr. *Baxter*, I have given you for the moſt part but what his beſt knowing friends have moſt credibly given me, of the hiſtory of his pilgrimage; but I will next tell you what I knew myſelf in above twenty years familiarity with him, and that ſhall be more deſcriptive than hiſtorical, though in what is already ſaid from others, you may know much what he was.

Mr. *Aſh*'s praiſe and his own free love, firſt brought on our acquaintance: and indeed my many reſtraining hindrances, have kept me from ſo much familiarity with many.

Thoſe who knew him need little of my deſcription. Thoſe that have been much in his houſe, and ſeen his children and ſervants, carry it as reverently and reſpectfully to him, as if he had been a lord, when yet he was ſo lovingly familiar with them, will think there was ſome cauſe for this. Thoſe that hear it the common ſpeech of magiſtrates, godly miniſters and people that [*we have loſt the moſt excellent pattern of piety, charity,*

rity, and all virtue, that this city has bred in our times] will think that there is ſome reaſon for this praiſe; ſome of us ſeem to ſhine to ſtrangers, who are cloudy and contemptible to thoſe that are near us. And many excellent obſcure chriſtians are little taken notice of in a low retired, or unobſerved ſtation: but his eſteem and honour and love was at home and abroad, by his children, ſervants, neighbours, fellow-citizens, that I ſay not even by ſome who loved not his religiouſneſs, or that took him to be too much a friend to thoſe whom their opinions and intereſt engaged them againſt.

And if you would truly know what was the meritorious cauſe of all this love, and honour, I will tell you, it was the image of CHRIST, and the fruits of his holy doctrine and his ſpirit: no man believeth that there is a God, who doth not believe that the liker any man is to God, the better and more honourable he is. All is glorious that is holy, that is, of God, and for God, ſeparated to him from all that is common and unclean. Baſe fools may more admire and reverence a proud man, or gilded idol: but all that know God, and the almoſt

moſt nothingneſs of vain man, do value all things and perſons in the meaſures, as they are diſpoſitively, actively and relatively divine. The ſpirit of God by *David* begins the *Pſalms* with deſcribing ſuch bleſſed men as theſe. And Chriſt next after his preaching repentance, begins with ſuch men's characters and bleſſedneſs, Matt. v. I ſhall therefore now truly tell what our deceaſed brother was, and what of God ſo ſhined in him as commanded all this love and praiſe: while far greater men by their filth and folly, their ſin and hurtful cruelty, have made themſelves the plague and burden of their times, as the children of him whoſe name is but the contract of *Do-evil.*

I. His religion was *only* the *Bible*, as the rule: he was a mere ſcripture chriſtian; of the primitive ſpirit and ſtrain. No learning ſignified with him but what helpt him to underſtand the ſcripture: the Bible was his conſtant book, and in it he had great delight, and he loved no preaching ſo well as that which made much and pertinent uſe of ſcripture by clear expoſition, and ſuitable application. He liked not that which worthy Dr. *Manton* was wont to call

Gentleman

and ſilencers of faithful preachers of it, and perſecutors of Godly chriſtians, and oppreſſors of the poor: and their pretences of government and order and talk againſt ſchiſm, could never reconcile him to that ſort of men: but his diſlike was never diſcovered by ſcurrility, nor any thing that ſavoured of an unruly or ſeditious ſpirit.

V. His heart was ſet on hallowing God's name, the coming of his kingdom, and the doing of his will on earth, as it is done in heaven, on the propagation of religion and the encouraging of all able faithful preachers and practiſers of it to his power. Ever ſince I knew him it ſeemed much more of his ſerious buſineſs in the world, than his trade or worldly gain was; he was a right hand of his faithful paſtor good old Mr. *Simeon Aſh*: how ſeldom did I viſit Mr. *Aſh* at any time but I found or left them together, (*g*) and now they are together

(*g*) It may not be improper to give a ſhort account of this excellent perſon who was ſo dear, and as a right hand to Alderman *Aſhhurſt*.

" Mr. *Simeon Aſh* was educated in *Emmanuel-college, Cambridge*. His firſt employment in the church was in *Staffordſhire*, where he contracted acquaintance with the

ther with Chriſt: He did not love with barren words, nor ſerve God of that which coſt him nothing. Few (but I) knew from his own mouth that he gave theſe eighteen years (ſince *Auguſt* 24, 1662.) an hundred pounds a year to the ejected miniſters of *Lancaſhire* and ſome ſchools there, and in the

the moſt eminent puritans. He was diſplaced from his living for refuſing to read the *book of ſports*, and not conforming to the ceremonies of the church. After ſome time he got liberty to preach in an exempt church at *Wroxhall*, under the protection of Sir *John Burgoign*; and elſewhere under the Lord *Brook*, in *Warwickſhire*. Upon the breaking out of the civil war, he became chaplain to the Earl of *Mancheſter*, and had a conſiderable part in the *Cambridge* viſitation. After the King's death he vigorouſly oppoſed the new commonwealth, and declaimed publickly againſt the *engagement*. He was concerned in all the deſigns for bringing in the king, and went with other *London* divines to congratulate his majeſty at *Breda*. He was a chriſtian of primitive ſimplicity, and a non-conformiſt of the old ſtamp, being eminently ſincere, charitable, holy, and of a chearful ſpirit. He had a good paternal eſtate, and was very hoſpitable, his houſe being frequented by his brethren, by whom he was highly eſteemed. He died in an advanced age on the very evening before *Bartholomew-day*, in a chearful and firm expectation of a future happineſs."

Neal's Hiſtory &c, vol. iv. p. 378.

the neighbour parts; and many bibles, catechiſms, and other good books, to divers places, beſide the ſaid 100*l.* a year. And a friend of his and mine tells me, that it was to him that he yearly delivered it to be diſtributed, ſave that lately 20*l.* a year went to *Northumberland.*

VI. Indeed charity was his life and buſineſs: another mean man that was oft with him ſaith, that he hath had of him many *ſcore pounds to give away*, which few ever knew of. I do not think, that there are many that can ſay that ever they were denied when they aſked him for money to a charitable uſe, I am ſure I never was.

About 1662 and 1663 he endeavoured hard to have got the pious citizens of *London* to contribute yearly to the relief of the poor ejected miniſters of the ſeveral counties where they were born; and I was employed to the Lord *Chancellor Hide* to acquaint him with it, and to get his conſent, that it might not be taken for a fomenting of faction. But tho' he ſaid, (God forbid that he ſhould be againſt men's charity) yet moſt durſt not truſt him, ſo it fell.

Since

Since then he and others ſet up a conventicle, which methinks might be tolerated by biſhops themſelves: they met often to conſult, and contribute for the relief of poor houſekeepers, and they choſe an ancient, active, godly man fit for that work, to be as a deacon: I mean to go about the city to find out ſuch as were very poor, ſick or impotent, or any way in want, and to bring in a catalogue of their names, places, and degrees of need: always preferring the pious honeſt poor, and they made Mr. *Thomas Gouge* their treaſurer, one of the ſame trade, whoſe hands could not be tied from doing good, when his tongue was tied by the ſilencers: and the foreſaid meſſenger brought them their contributions, with good inſtructions and prayer when there was need: for which uſe they procured ſometimes a miniſter for the ignorant.

Indeed he was a common comforter and reliever of diſtreſſed miniſters and others: I know of none in *London* that they ſo commonly reſorted to as him.

VII. So large was his deſire of doing good that not only *England*, *Scotland*, and *Ireland* knew it, but it eſpecially extended to

to the natives in *America*, of whoſe converſion to chriſtianity he had a fervent deſire. In *Oliver Cromwell*'s time a publick collection was made all over *England* for educating of ſcholars, and defraying other charges in *New England* for that work, of which good old Mr. *Eliot*, the *Indian's evangeliſt*, was the chief operator, with that money lands were purchaſed, to the value of about 800*l.* a year, and ſettled on a corporation of citizens in truſt, whom Mr. *Aſhburſt* muſt be the treaſurer, on whom lay the main care, and work. When the king was reſtored the corporation was dead in law, and one that ſold moſt of the lands that were ſettled for that uſe, (colonel *Bedingfield*, a papiſt,) ſeized on the ſold lands, and yet refuſed to repay the money: the care of the recovery, and of reſtoring the corporation, and all the work was the buſineſs of Mr. *Aſhburſt*, for which he deſired my ſolicitation of the lord *Chancellor Hide*, who did readily own the juſtneſs of the cauſe, and the goodneſs of the work, and firſt gave us leave to nominate the *new corporation*, and Mr. *Boyle* for preſident, and Mr. *Aſhburſt* for treaſurer; and afterward when it came to ſuit before him,

him, did juſtly determine it for the corporation.

And ſo theſe nineteen years laſt paſt, it was he, by the help of Mr. *Boyle* and the reſt, who hath had the main care of the *New England* aſſiſtance, by which a printing preſs hath been there ſet up, and the bible tranſlated into the *Indian* tongue, and other books alſo for their inſtruction, and the agents encouraged to help them, till the late unhappy war there, interrupted much of their endeavours; and of their victory in that war the converted *Indians* were not the leaſt cauſe.

O how ſad will the news of his death be to old Mr. *Eliot*, if he lives to hear it, and to his *American* converts? and he hath left by his will 100*l.* to the college there, and fifty pounds to their corporation.

VIII. Some may think that he wanted a publick ſpirit, becauſe he avoided being a magiſtrate, and paid his fine rather than take an alderman's place. But it was only to keep the peace of his conſcience, which could not digeſt, 1. The corporation declaration and oath; nor 2. The

execution of the laws against non-conforming ministers and people. I never heard him plead, that the solemn oath, called the national covenant, was not *unlawfully imposed or taken*: his thoughts of that I knew not: but he was not ignorant that the words shewed that it *was a promise or vow to God*; *and that a vow made sinfully bindeth, notwithstanding, to the lawful, and necessary part of the matter*: and he thought *that to oppose in our places profaneness, popery and schism, and to repent of sin and amend, were lawful and necessary things*: and therefore to say that [*there is no obligation by that oath on me or any other person,*] without excepting any of these aforesaid, was a thing that he would rather, I believe, have suffered death than do: he would not do that which [*himself*] thought *perjury*, much less justify it in thousands which he never knew: and he feared lest he should become guilty of constituting all the cities and corporations of *England* by *perjury*, and stigmatizing the front of the nation with such a fearful brand. Some men think that the mark of the beast in *Rev.* without which none might buy or sell, was *perjury* and *persecution*;

ſecution; finding that the *Lateran* council (ſub Innoc. iii.) and others which are of *their religion*, do abſolve ſubjects of their temporal lords, whom the *Pope* excommunicateth from their oaths of allegiance, which was ordinarily practiſed againſt emperors and kings; and finding that theſe lords and princes themſelves were to ſwear to exterminate all called hereticks, on pain of excommunication, depoſition, and damnation, and that every ſuch ruler that profeſſeth himſelf a papiſt, knowingly bindeth himſelf to deſtroy all proteſtants, or exterminate them, if he can do it without danger to the Papal church: and alſo finding that all their clergy muſt ſwear the *trent* oath, by which they cannot but be perjured: and they ſay that they never read nor heard that ſuch a thing was done by heathens, infidels, or mahometans: and Mr. *Aſhhurſt* was afraid of any thing that ſeemed to him ſuch a brand. Yet I never heard him ſpeak uncharitably of thoſe worthy men who do what he refuſed, ſuppoſing that they in words or writing, declared as openly as they *ſware and took the declaration*, that

they took it but in ſuch, or ſuch a lawful ſenſe: though he could not do ſo himſelf.

IX. He had an earneſt deſire of the welfare of the city, that it might flouriſh in piety, ſobriety, juſtice and charity, and that good men might be in power; believing that the welfare of the world lieth not ſo much in the *form of government*, as *in the goodneſs of the men*; and that that is the beſt form which beſt ſecureth us from bad men: and all ſuch ſervice as he could do, no man was readier to do; as when he was maſter of the merchant-taylors company, and on many other occaſions he ſhewed. His relations tell me that he then gave them about 300*l.* of his own money, and greatly promoted the improvement of their ſtock, to the rebuilding of their hall, and abatement of their debts.

X. He never was a ſoldier, even when *London* was a garriſon, but always for the ways and works of peace: he was ever againſt tumults, ſedition, and rebellion; and I never heard a word from him injurious to the king and higher powers: he was greatly troubled at the late reſiſtance made by the aſſemblies in *Scotland*, and glad

glad when his letters thence told him that they were but a few hot-headed men, whom the generality of the godly preſbyterians diſclaimed and would oppoſe. Peace was his temper, *and peace with all men* to his power he kept and promoted, and I never knew man that lived in more peace with his conſcience, and with all men, good and bad. I never heard that *he was an enemy*, or had *an enemy*, ſave ſin, the devil, the world, and the fleſh, as all good men renounce them. Nay I never heard *of any one man that ever ſpake evil of him*; ſo ſtrange a reconciling power hath ſuch a mind, and ſuch a life.

XI. He excelled all that ever I knew in the grace of *meekneſs*; and *Chriſt* ſaith, *that ſuch ſhall inherit*, even, *the earth*. For men know not how to fall out with ſuch, while no public employment doth by croſs intereſt cauſe it: they that were nearer him than I, ſay that they never ſaw him in any indecent paſſion; he knew not how to ſhew himſelf angry, no nor diſpleaſed otherwiſe than by mild and gentle words. His countenance was ſtill ſerene, and his voice ſtill calm and quiet; never fierce or loud,

no not to a ſervant. He oft uſed to women the words of St. *Peter*, 1 Pet. iii. 4, 5. *A meek and a quiet ſpirit is in the ſight of God of great price*, which is the ornament there commended inſtead of gold and gaudineſs, which now are grown into ſo common and exceſſive uſe, as if it were the deſign to avoid the imputation of hypocriſy, by wearing the open badges of folly and pride, leſt they ſhould ſeem wiſe and humble, as ſome will rant and ſcorn leſt they ſhould be thought religious hypocrites.

God fitted him for his place: had he been a *magiſtrate*, or a *preacher*, a little more ſharpneſs had been needful. And though I once knew one that for want of juſt anger was too like *Eli*, and could not ſufficiently reprove or correct a child, yet it pleaſed God that his *mildneſs* had no ſuch ill effect; but his family loved and reverenced him the more.

XII. I never obſerved a father carry himſelf to his children (as well as to his wife) with more conſtant expreſſions of love, and with a greater deſire of their holineſs and ſalvation. He ſpake to his children with that endeared kindneſs as men uſed to

do

do to a boſom friend, in whom is their delight. And indeed love is the *vital ſpirit*, which muſt make all education and counſel effectual, which without it uſually is dead, both to children and others; though there are ſeaſons when we muſt be angry and not ſin.

XIII. Indeed he was ſo made of love and gentleneſs, that I may ſay, that love was his *new nature*, and his temper, his religion and his life; and that he *dwelt in love*, and therefore *in God*, and *God in him:* his looks, his ſmiles, his ſpeech, his deeds, were all the conſtant ſignifications of love.

XIV. And no leſs eminent was his humility: his ſpeech, company, garb, behaviour, and all his carriage, did declare it. He was a great diſliker of proud vain attire, boaſting ſpeech, and pomp, and inordinate, worldly ſplendor, eſpecially that which was chargeable, while ſo many thouſands were in want. He was poor in ſpirit, ſuited to a low condition, though he was rich, and condeſcended to men of low eſtate. The poor were his pleaſing friends: he loved the rich that were rich to God,

but he hated ambition, and flattering great men.

XV. Indeed he was a plain chriſtian of the primitive ſtamp, ſtrange to hypocriſy and affectation, and all that is called the luſt of the fleſh, the luſt of the eye, and pride of life: and the ſins of *Sodom*, pride, idleneſs and fulneſs. His habit, his furniture, his proviſions, were all plain: nothing for exceſs, as proviſion for the fleſh to ſatisfy the luſt thereof; yet all that was needful for right ends. No niggardly parſimony, but ſparing to do good, ſparing from all the ways of pride and pomp, but never ſparing from decency or good works (*b*).

XVI.

(*b*) A paſſage from Dr. *Calamy*'s Abridgment may fitly be added here.

"In the whole courſe of his life, Mr. *Baxter* had ſcarce a friend whom he more valued and reſpected, and by whom he was more beloved, than that noted citizen *Henry Aſhburſt*, Eſq; commonly called alderman *Aſhburſt*, who was the moſt exemplary perſon for eminent ſobriety, ſelf-denial, piety and charity, that *London* could glory of. He was a chriſtian of the primitive ſtamp, and did good to all as he was able, eſpecially needy miniſters; to whom in *Lancaſhire* alone, he allowed an hundred pounds a year. He left behind him the perfume of a

moſt

XVI. The government of his family, and the worship of God there performed, was wise, chearful, grave and constant. He worshipped God as other good christians use to do: besides his secret devotion, reading the scriptures (after the craving of God's help) and giving some short notes which were suited to his family's use, catechising, and taking account of their profiting, singing psalms, and prayer: And on the Lord's-day hearing and repeating the sermons. A non-conformist, preaching an early sermon to many in his house, which so ended that none might be hindred from the further work of the day: the whole day seemed not too long to him for the delightful employment of his soul towards God. O how far was he from being wea-

most honourable name, and the memorials of a most exemplary life, to be imitated by all his descendants. Mr. *Baxter* gave him his true character in his funeral sermon."—Dr. *Calamy*'s life of Mr. *Baxter*. vol. i. p. 409.

—'That excellent person, alderman *Ashhurst*, whose fragrant memory will long survive the age he lived in. And, O that his example might govern in *London* as long as his name lasts!'

Mr. *Howe*, vol. ii. p. 451.

ry, or needing any vain recreation! In his family-worſhip he played not the orator, nor was very tedious; but in conference of good things, and in his counſels, plain and ſhort; much like the ſtile of Mr. *Greenham*'s writings.

XVII. He had a ſpecial care to place his children in a way of employment and with good relations; out of the way both of idleneſs and ill company, and worldly vanity, and temptations; and God hath ſo bleſſed him in his wiſe and holy endeavours for them, that of four ſons, and two daughters, there is not one that we have not good cauſe to hope well of, that they will in piety and welfare anſwer his endeavours.

XVIII. Others can tell you more than I of his management of his trade: only this I will ſay, that God greatly bleſt his honeſty and liberality: and men knew that they might trade with him without any danger of deceit, ſo that he grew up to a very conſiderable eſtate: and never ſo intent on his trade, but he was ready for any ſervice of God, and help to others, or public work.

And

And those that say, they shall lose their custom, except they tipple and make their bargains in ale-houses coffee-houses, or taverns, or use much prating and enticing words, may see here one that hath thriven more than most have done, that yet took a quite contrary course.

XIX. He was a stranger to vain talk and frothy jests, and also to a sour morose converse: but good, short, chearful discourse was his ordinary entertainment.

XX. It is no wonder if in such a life so absolutely devoted to God, he lived in a constant serenity of mind: he that had peace with God and men, had peace of conscience. I never heard him speak one word that savoured of any doubt of his salvation, or discouraging thoughts of the life to come: he lived not in bondage to tormenting fears, or sad apprehensions; but studied fully to please God, and joyfully trusted him, rejoiced in his love, and hoped for his kingdom: but without any overvaluing of his own worth or works, having much in his mouth those words of St *Paul*, [*I have nothing to glory of*] and [*I am nothing.*]

XXI.

XXI. The laſt part of his example which I have to recommend to you, and eſpecially to myſelf, is his marvelous *Patience*, as through all his life, ſo eſpecially in his laſt and ſharp affliction. It was a providence which poſed many of us, that God ſhould ſo ſmartly handle ſuch a man as this; till God's oracles told our faith enough to ſilence all murmuring thoughts of God. For [1.] God had given him before the bleſſings of *Job*, an healthful body, and conſtant proſperity, and ſhall ſinners taſte no correction, and receive nothing of God but pleaſant things? all God's graces muſt have their exerciſe and trial; and faith and patience are moſt tried and exerciſed in a ſuffering ſtate; God loveth not martyrs leſs than others. 2. And he had ſerved God before by action, and uſually our laſt ſervice is by patience; and *Lazarus* in ſores and wants was in a ſafer way to Abraham's boſom, than *Dives* in [*health*,] his ſilks and ſumptuous fare. 3dly. And we are naturally ſo loth to leave the world and fleſh, that God ſeeth it meet to help our willingneſs, by making us weary of it. And affliction, though grievous to the preſent, tendeth to the

the quiet fruit of righteousness; and making us *partakers of God's holiness*, certainly tendeth to make us partakers of his glory: *cross-bearing*, and *partaking of the sufferings of Christ*, is an indispensable christian duty: we must be *conformed to him in his sufferings*, if we will reign with him, and be partakers of *our Master's joy*. And in heaven all tears are wiped away, and there are no groans, nor moans, no sorrows, nor repining, or accusing God for any of our former sufferings. What need have I, yea, what need have you all to remember this.

Flesh will feel, and faith will not avoid pain and present torment, no more than death, but it fortified our dear brother's soul, that it should not too much suffer with his body.

Several years he was molested with some cloudy troubles of his head, which *Tunbridge* waters eased for a time: And next with acrimony of urine; and next it appeared to be the stone in the bladder; he long resolved to endure it to the death, but at last extremity of torment, and despair of any other ease, did suddenly cause him to chuse

to

to be cut: two ſtones were found, and one of them in the operation was broken into pieces; many of which were taken out by very terrible ſearch, and about thirty pieces after came away through the wound. Phyſicians and all preſent admired at his patience. No word, no action, ſignified any diſtreſſing ſenſe: and though he was about 65 years old, God did recover him, and heal the wound: but we were too unthankful, and his pains returned; gently at firſt, but afterwards as terribly as before. And after that a ſtrong fever, of which he unexpectedly recovered: and then oft inflammations, and at laſt a dangerous one: and finally ſo great torment, that a French Lithotomiſt being here, he was over-perſuaded to be ſearched and cut again, and a third ſtone was taken away with competent ſpeed and eaſe, and divers big fragments of it, which had been broken off in the firſt operation. Thus was he cut twice in about a year's ſpace; and the wound ſeemed marvelloufly to heal for divers months; and when we had prayed hard for him, we turned it to thankſgiving, and thought the danger

danger of death was paſt. But after, his ſtrength failed, and he died in peace, God gave him ſome months of eaſe and calmneſs, the better to bear his approaching change.

In all this none heard him expreſs any querelous impatience. Moſt of his words were in telling men how tolerable his pain was, and how good God was, and thankfully acknowledging his mercy. The laſt words which I had from him, were of the goodneſs of God, [*O that we could love God more.*] And when he thought he ſhould recover, he was very ſolicitous in his enquiry, what God would have him do in gratitude. And one of the chief things he reſolved on to one of his old friends was, that he would *ſet upon as many parliament-men as he could ſpeak with, to repeal all the laws which hinder good men from preaching Chriſt's goſpel.* Adding moreover, [*and countryman*, ſaith he, *you and I will take care for Lancaſhire, that the goſpel may be more preached among them.*] It being their native country, and abounding with papiſts, and many parts have ſcarcity of preachers.

But ſuddenly he paſt from the exerciſe of *faith* and *patience*, unto *ſight* and *reſt*.

His

His laſt words (ſave his farewel, and *come Lord Jeſus*,) were to an old friend, Mr. *Nathaniel Hulton*, [*to walk in the way of God, will be comfort at death*] being not of their mind, who for fear of fetching too much comfort from our own duty, (which they call works) do think *Chriſt*'s merit injured by ſuch thoughts and words as theſe: as if the cure was a diſgrace to our phyſician, *or Chriſt*, (Matt. xxv.) had miſdeſcribed the laſt judgment; or God were no rewarder of them that diligently ſeek him; and laying up our treaſure and hearts in heaven, were no means of being received into the everlaſting habitation.

And thus paſſed this faithful ſoul to Chriſt, in the year 1680. about the 66th year of his age.

We ſhall adjoin Dr. *Bates*'s honourable teſtimonial of this exemplary chriſtian.

" Of him I could ſpeak many excellent things, were not his goodneſs ſo univerſally known, that detraction itſelf could never faſten an unworthy imputation upon him.

It ſhall ſuffice to give this ſhort character of him ſincerely; he was adorned with

all

all divine graces, and by conſpicuous exerciſe was ſingularly eminent among the ſaints. He made ſo particular application of that general precept, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, with all thy ſtrength, and with all thy mind*, as if it had been ſolely given to himſelf; the love of God inflamed his heart, and ſhined in his life. This made him one day in a week (beſides that which is ſacred by divine appointment) to withdraw himſelf from the buſineſs of the world, that he might more freely enjoy communion with the bleſſed object of his ſpiritual deſires.

His piety was in conjunction with all thoſe virtues that are requiſite to accompliſh a chriſtian: temperance and purity of manners, juſtice and equity in his commerce with others, and thoſe virtues that caſt a more lively luſtre, and have an attractive force upon men. A rare humility, an amiable meekneſs, condeſcending affability and ſweetneſs, compaſſionate charity, and beneficence to the ſouls and bodies of men, were really exhibited in his deportment and actions. He was ſo lovely in his converſation, ſo loving to all, that he was beloved of all.

The

The uniform and regular tenor of his life, obtained this teſtimony, that was given to our bleſſed Maſter, *he did all things well.* A conſtant ſerenity reigned in his countenance, the viſible ſign of the divine calm in his breaſt, *The peace of God that paſſes all underſtanding.* And for an entire conformity to our Saviour, that the image of his meek ſuffering evil, as well as his zealous doing good, might radiantly appear in this choſen ſaint, the divine providence called him forth to a very ſharp trial; for being under the afflicting ſeverities of the ſtone, and by the advice of his dear friends perſuaded to ſubmit to the dangerous remedy of *cutting*, with what reſigned ſubmiſſion did he yield himſelf to the will of God? with what tranquility did he expect the iſſue either of ſurviving or dying? you remember his words before that terrible operation, *when I walk through the valley of the ſhadow of death I will fear no evil:* when ſo great a wound was made in his fleſh as an open paſſage for death to enter, and ſuch cruel pains followed as ſtruck the ſpectators with trembling, he endured them with an inſpired patience and

conſtancy.

conſtancy. Thus GOD was pleaſed to perfect his dear ſervant by ſufferings." (*b*)

The cloſe of Mr. *Baxter*'s ſermon is ſo important that I know not how to omit it.

And now, reader, have I not ſhewed thee a true copy of the firſt part of my text? One that indeed ſerved Chriſt and followed him? Is not this his image and imitation? And is it not ſure then that he is *where Chriſt is?* and that God that maketh it our duty to honour his memory on earth, hath given him another kind of honour in the heavens.

And to what other end have I ſaid all this of him?

In general, *Go and do thou likewiſe.*

I. I do it much for the uſe of the *magiſtrates and people of this city.* I commend this example to them all: O what an honourable and happy city would this be, if you were all ſuch as our deceaſed brother was! we joyfully thank God for ſo much goodneſs as flouriſhed among you. The Lord make *London* ſtill the glory of the cities

(*b*) Epiſtle dedicatory to the funeral ſermon for Mr. *Benjamin Aſhhurſt*, by Dr. *Bates*.

ties on earth! but were all families uſed as *his family was*, and *all men* here lived as this man lived, we ſhould ſuſpect we had the *new earth*, wherein dwelt righteouſneſs. And were princes and nobles ſuch, what a taſte of heaven ſhould we have on earth! but ſhould we not then be too loth to die? and too little difference earth from heaven? but, O that *London*, who know that I do not overpraiſe this holy man, would but imitate his example!

II. I do it much for his childrens uſe. Their honour, their comfort, but eſpecially their everlaſting good. Will they forget the inſtructions, the love, and the life of ſuch a father?

III. I do it partly for the uſe of the *clergy* and their agents, that have judged ſuch men as this, to be worthy of all the reproach and ſufferings which ſome *canons* and late *laws* have laid on ſuch: I write not to caſt reproach on them. But reverend fathers, and brethren, as you believe a God, a Chriſt, a judgment to come, bethink you whether ſuch men as this ſhould be fined, or excommunicated, ipſo facto, as your *canon* doth it. And when *Chriſt* hath promiſed, that

that if they *serve him*, they *shall be where he is*, and his Father will honour them, dare you make your church doors too narrow to receive them, when Dr. *Heylin* tells us how far bishop *Laud* would have had it widened to receive the papists, if they would come in: do not such men as this *serve and follow Christ?* And are they yet excommunicate schismaticks if they will not serve and follow you, in the things that neither Christ, nor his apostles commanded or practised? yea, &c." "I am in great hope that if you knew but the tenth part of the now silenced ministers, and prosecuted people, that I do, your consciences would constrain you to publish your repentance, and petition king and parliament for better terms of unity and peace. For I will hope that most silencers and afflicters do it more through ignorance and unacquaintedness with the men than in diabolical malignity.

IV. And *I have done this for mine own use.* To discharge my duty. To set before me this pattern of sincerity, love and patience, for my reproof and imitation. We were of the same year for age; and of the same judgment, desire and aim; but I have

[not]

[not] attained to his degree of goodneſs and patience. Being not unlikely to be exerciſed with ſome like afflictions, (*i*) after a life of wonderful mercy, and quickly to follow my departed friend: I beg of God that he will not try me beyond the ſtrength which he will give me, but ſo increaſe my *faith* and *patience*, that I may finiſh my courſe with joy.

V. Laſtly, I have written this for the comfort of all ſerious ſuffering believers. Chriſtians, let us not think that we ſerve Chriſt for nought, or that our labour for holineſs and heaven is in vain! nor let us faint when we are tried and chaſtiſed. Labour and ſorrow will quickly have an end: angels are ready to convoy us home: how low ſoever you are here in your bodies, eſtates,

(*i*) This came to paſs, Mr. *Baxter* was confined, firſt to his chamber, then to his bed, under ſharp pain ariſing from a ſtone in the bladder, which was taken out after his death: it was very remarkable for its ſize and figure, and is to be ſeen at the *Muſeum* at *Montague-houſe*.— But his ſubmiſſion to the will of God was eminent. When extremity of pain conſtrained him earneſtly to pray to God for his releaſe by death, he would check himſelf; *It is not fit for me to preſcribe* as ſaid, *when thou wilt, what thou wilt, how thou wilt.*——

estates, employment or reputation, you have Christ's promise that his Father will honour you! *Look then to Jesus*, the *author and perfecter of your faith, who for the joy that was set before him, endured the cross, and despised the shame, lest you be weary and faint in your minds*; and *comfort one another with these words*, THAT WE SHALL BE EVER WITH THE LORD. AMEN."

As we have given an extract above, from Dr. *Bates*, in honour of the father of Mr. *Benjamin Ashhurst*, it may not be improper to add the character which the doctor has left of that son of such a father; hence arises double lustre, to the glory of the grace of God, and double encouragement to pious parents *to train up their children in the way in which they should go*. His funeral sermon was preached from,

Rev. xxii. 12. *And he said, behold, I come quickly, and my reward is with me, to give every man according as his work shall be.*

Having observed in the words. 1. An excitation, *behold*. 2. The celestial object [the Lord Jesus Christ] I *come quickly*. 3. The end of his coming, *my reward is with me, to render to every one according to his work.*

The

The words are considered as containing this proposition.

'Tis *our high wisdom and duty, to represent by actual and solemn thoughts, the certain and speedy coming of Christ to the righteous judgment of the world.*

The doctrine is illustrated and proved in the following order.

I. Considering what is revealed in the scripture of his certain coming to judgment.

II. The circumstance of time, his coming *quickly.* 1. *Strictly*, after the accomplishment of the preceeding prophecies. 2. The whole flux of time, from the first to the second coming of Christ is called the last day. —— The last glass of time was turned up at the revelation of the gospel, by the Son of God, and now the last sands are running; when 'tis out it shall never be turned more, &c. Compare time with eternity.

III. The rewards he will then immediately distribute.

IV. The respective difference of the rewards according to the actions of men in this life. — He will try our works inclusively, with our principles and aims, and affections, wherein their spiritual value consists.—

This

This rule of judgment does not in the leaſt imply that there is any deſert of the reward in the beſt works of men: the ſcripture is moſt expreſs, *that eternal life* is the gift of God through Jeſus Chriſt our Lord: the kingdom of glory is infinitely more a gift than a reward —— but the wiſe and holy lawgiver diſpenſes the bleſſed reward according to the tenour of our good works —— the degrees of puniſhment ſhall be correſpondent to mens ſins. —— The records of conſcience ſhall then be opened, &c. After ſix important heads of application, he proceeds; —— to ſum up all: let us with entire application of ſoul, and zealous endeavours, ſtrive to be approved by our judge —— uniformly obey the commands of Chriſt —— faithfully improve our talents, &c. and then adds;

I ſhall now, as the preſent occaſion directs, ſpeak of the deceaſed Mr. *Benjamin Aſhhurſt*, of whoſe goodneſs there are very valuable teſtimonies. He had the felicity to be inſtructed and ordered in his early and obſequious age by a wiſe and holy father: and as uſually the gracious or vici-

ous habits of the firſt age are transfuſed into the next, ſo his ſucceeding life was correſpondent to his education. There is a fit reſemblance between the natural culture of the earth, and the moral of our minds: three things are requiſite to make the earth fruitful, a good ſoil, good culture, and good ſeed; ſo by analogy, that education may be ſucceſsful, a well-diſpoſed nature, an underſtanding and good inſtructer, and the precepts of religion and virtue are neceſſary. All theſe concurred in the preſent ſubject. Some by a rare priviledge are exempted from thoſe tyrannous paſſions that ſo frequently diſorder the lives of men; and in their childhood are of ſuch mild and gaulleſs ſpirits, ſo receptive of virtuous impreſſions, that at the ſight of their diſpoſition and carriage we may have a conjecture of the felicity of the innocent ſtate, of which one ray, or rather ſhadow, is ſo amiable. With ſuch a happy temper God was pleaſed to endow our deceaſed friend: his ſpirit was humble, modeſt, gentle, and complying with the counſels of his gracious father, who with tender care led him in the way to heaven. When he

was

was grown up to the age of vanity he was preserved from *youthful lusts*; his conversation was unstained: he was not swelled with pride, nor ruffled with passion, nor disordered with excess. And as to a judicious eye, no spectacle is more deformed than an old man in whom the vices of youth are notorious, levity of mind, vehemence of passions, and vanity in conversation: so on the contrary, there is not a more amiable sight, than a young man in whom the virtues of age are conspicuous; a staid mind, temperate desires, a composed deportment: and it were happy for the world if foolish old men were as rare to be found, as wise young men.

This praise-worthy person, when fit to enter into a particular calling, was placed in the family of a turky merchant: there his behaviour was so religious and serious, that it was said of him by some that observed his actions, *that he would be a Merchant for heaven.* He after some time went to *Smyrna*, and preserved his integrity, and purity in the midst of temptations; where many by vicious excesses disparage the sanctity of the christian religion professed

by them, he adorned it by the ſobriety of his converſation.

He returned to *England* after ſome years ſpent beyond ſea, and perſevered in his chriſtian courſe, ſerious and ſolemn in his carriage, and ready to do good to thoſe that wanted ſupplies from relieving charity.

A few years after his return he fell into a dying conſumption, that quickly put a period to his days. In his languiſhing diſeaſe he expreſs'd an humble quiet ſubmiſſion to the divine diſpoſal: he was ſilent from murmuring, but not from prayer, which he performed with ſolemn reverence to the Lord of life and death even in his weakneſs.

When the hour of his departure was come, he calmly rendered his ſoul to his faithful Creator. There is juſt cauſe of ſorrow that one in the flower of his age, of ſuch hopes, ſhould ſo ſuddenly wither and return to duſt: if one old in years and vices, a corrupter of others by his contagious example die, the world is well rid of him: if a good man *comes to the grave in a full age, like as a ſhock of corn in his ſeaſon,* there

there is cauſe of thankſgiving, that he was ſo long a bleſſing to the world: but when a young ſaint dies, that might, according to expectation, have long glorified God upon the earth, and been an happy inſtrument of doing good, we ſhould pay our tributary tears, and have a due and tender ſenſe of the general loſs. Yet thoſe who are moſt nearly concerned, and mournfully affected, ſhould quiet their troubled thoughts by conſidering the unaccountable will of God, [that the *ſecrets of wiſdom* with him are *double* to that which is, *i. e.* which is diſcerned Job xi. 5—13.] nay comfort their ſad dejected ſpirits by conſidering that he has lived long enough in the preſent world, who by dying arrives to perfection and felicity (*k*).

(*k*) Dr. *Bates*'s Works, p. 844. &c.

Memoirs of the LIFE and CHARACTER of the Reverend Mr. JOHN CORBET.

MR. *John Corbet**. "A great man every way. Born and brought up in the city of *Gloucester*, and ſtudent in Magdalen-Hall, Oxon." (*k*) Mr. *Baxter* preached his funeral ſermon in 1682. from,

2 Cor. xii. 1—9. *It is not expedient for me doubtleſs to glory: I will come to viſions and revelations of the Lord*, &c.

There are ſixteen obſervations made on the text.

Obſerv. 1. It is no new thing for the wiſeſt and holieſt of Chriſt's miniſters to be

* [*Baxter*'s Works, vol. iv. p. 911.]

(*k*) Dr. Calamy's *Abridgment*, vol. ii. p. 333. &c. where many particulars which Mr. *Baxter* omits may be ſeen, and the writings which he publiſhed.

be accuſed even by the teachers of chriſtianity.

2. Glorying or boaſting, is in itſelf an inexpedient thing. It ſavours of pride, and ſelfiſhneſs, and folly, when it is not neceſſary and juſt. And therefore all chriſtians ſhould be backward to it.

3. Yet that which is ſo inexpedient, may on juſt occaſions become good, and a duty.

4. Divine revelations acquainting the ſoul with heaven, are matters moſt worthy of lawful, humble, modeſt glorying.

5. There is a third heaven and heavenly paradiſe, where are the concerns and hopes of holy ſouls.

6. Souls are not ſo cloſely tied to the body, but now they may be rapt up into paradiſe, or the third heaven.

7. The things of the heavenly paradiſe are to mortal men unutterable.

8. Even heavenly revelations may be made the matter, and occaſion of unmeet and ſinful exaltation.

9. God ſeeth our danger when we ſee not our own, and ſaveth us from that which we ſaw not, or had not elſe prevented. Thanks to him, and not to us.

10. It is better that the flesh smart, than the soul be overmuch exalted.

11. A thorn in the flesh is one of God's means to keep the best from being overmuch exalted.

12. The sufferings of the holiest persons in the flesh, may be the buffettings of a messenger of Satan.

13. The best men are sensible of the suffering of the flesh, and may pray God to take it from them.

14. Even earnest and oft prayer is suitable to sharp afflictions.

15. Even oft and earnest prayer of the greatest saint, for deliverance from bodily pains, may not be granted in the kind, or thing desired.

16. When God will not take the thorn out of our flesh, and deliver us when we pray, from bodily sufferings, he will be sure to do better for prepared persons, even to give them his sufficient grace, and manifest his strength in their pain and weakness.

It is not for want of love or power that he lets us tumble on our beds in pain, or lie

lie under ſlanderers or perſecuters rage, &c. Is not grace better than eaſe or life? &c."

Mr. *Baxter* enters upon the *character* with obſerving; "I have run over many things in a text ſo ſuitable that I could not well ſpare any of them. Thoſe that well knew our deceaſed friend, will ſay, that except Paul's extraordinary raptures and apoſtolical privileges, in Paul's caſe I have been deſcribing his.

I come not to gratify the intereſt of any of his relations, to ſpeak to you according to cuſtom, of a ſtranger whom I knew not; but for the honour of God's grace, and our own edification, to tell you what I knew by my moſt faithful and familiar friend. It is almoſt forty years ſince I heard him preach in the city of *Glouceſter*, there was his entrance, and there he lived (under a papiſt biſhop of the proteſtant church, *Godfry Goodman*, as his laſt teſtament in print profeſſed) (*l*) there he abode during the civil wars, and wrote the hiſtory of what happened there. [His account of the ſiege

(*l*) See this more at large in Dr. *Calamy* as above quoted.

the neighbour parts; and man
techiſms, and other good book
places, beſide the ſaid 100*l.* a y
friend of his and mine tells me,
to him that he yearly delivered i
ſtributed, ſave that lately 20*l.* a
to *Northumberland.*

VI. Indeed charity was his life a
neſs: another mean man that was
him ſaith, that he hath had of hi
ſcore pounds to give away, which fe
knew of. I do not think, that th
many that can ſay that ever they w
nied when they aſked him for mon
charitable uſe, I am ſure I never was.

About 1662 and 1663 he endea
hard to have got the pious citizens o
don to contribute yearly to the relief
poor ejected miniſters of the ſeveral co
where they were born; and I was en
ed to the Lord *Chancellor Hide* to ac
him with it, and to get his conſent,
might not be taken for a fomenting
tion. But tho' he ſaid, (God forbid
he ſhould be againſt men's charity) ye
durſt not truſt him, ſo it fell.

Since then he and others set up a [illegible]
ticle, which methinks might be [illegible]
by bishops themselves: they met [illegible]
consult, and continue to the [illegible]
poor housekeepers, as they chose an [illegible]
ent, active, godly man to be that [illegible]
to be as a deacon: a man to go about [illegible]
city to find out such as were very poor, [illegible]
or impotent, or any way in [illegible]
bring in a catalogue of such poor, [illegible]
and degrees of them: always [illegible]
pious honest poor, and they [illegible]
Thomas Gouge their [illegible]
same trade, whose [illegible]
from doing good, [illegible]
by the freemen: and [illegible]
ger brought them [illegible]
good instructions [illegible]
need: for which [illegible]
times a month [illegible]

Indeed he was [illegible]
reliever of [illegible]
I know of none [illegible]
monly reported [illegible]

VII. So [illegible]
good that not [illegible]
Ireland knew [illegible]

appointed
e first day
two days
of the ap-
gregation
Mr. *Cor-*
nce, the
&c. the
the Dr's
od many
case [the
the pain
it, and
t before
ve been
done, in
This is
[He left
, 1680.]
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urst) that
or blame
him,

of *Glaucester*, is reckoned to give as good insight into the rise and springs of the war, as any thing extant in so narrow a compass. *Calamy.*] He was afterward removed to the city of *Chichester*, and from thence to *Bramshot* in *Hampshire*, and silenced with the rest, he was cast out, where he continued till 1662. He lived peaceably in *London* without gathering any assembly for publick preaching. Dwelling in *Totteridge* with alderman *Web*, his great love drew him there to remove to me, with whom a while he took up his habitation. In all the time that he was with me, I remember not that ever we differed in any point of doctrine, worship or government ecclesiastical, or civil, or that ever we had one displeasing word.

The kings licenses [king *Charles*'s indulgence in 1671] encouraged his old flock at *Chichester* to invite him thither, though they had the help of another *Non-conformist* before, with whom he joined with love, and concord. [At the time of his being there, bishop *Gunning* out of his abundant zeal, says Dr. *Calamy*, made a publick challenge, to the *Presbyterians* and *Independents*, and

Ana-

Anabaptists, and the *Quakers*, and appointed three days for the disputation : the first day for the two former, and the other two days for the two latter. On the first of the appointed days, a considerable congregation being present in the church, and Mr. *Corbet* and others ready to make defence, the bishop came and took the pulpit, &c. the sequel we refer the reader to in the Dr's *Abridgment*, &c. vol. ii. p. 334.] God many years afflicted him with the disease [the stone] that was his death : while the pain was tolerable to nature he endured it, and ceased not preaching, till a fortnight before he was carried up to *London* to have been cut. But before that could be done, in about a fortnight more he died. This is the short history of his course. [He left this for a better life, December 26, 1680.]

But I will next give you his true character, and then tell you how like his case was to Paul's here in my text, and then tell you to what use I do all this.

I. He was a man so blameless in all his conversation, that I may say, as I did here lately of another (Alderman *Ashhurst*) that I never heard one person accuse or blame him,

him, except for *non-conformity*, and that difference from others in these divided times, which his book expresses. Of which more anon.

II. Were it not that I have said we never differed, and so made myself an incompetent judge, I should have said that I thought him a man of great clearness and soundness in religion, much by the advantage of the calmness and considerateness of his mind.

III. He was of so great moderation and love of peace, that he hated all that was against it, and would have done any thing for concord in the church, except sinning against God, and hazarding salvation. In the matter of the five articles, or *Arminianism*, he went the reconciling way, and I have seen a *compendium* of his thoughts in manuscript, which is but the same with what I have delivered in my *Cath. Theol.* but better fitted to readers that must have much in few words.

He constantly at *Totteridge* joined in all the worship with the publick assembly, and had no sinful separating principles. He was for catholick union and communion of saints, and for going no further from

any

any churches or christians than they force us, or than they go from Christ. He then preached only to such neighbours as came into the house between the times of publick worship. He was for loving and doing good to all, and living peaceably with all as far as was in his power. Something in *episcopacy*, *presbytery*, and *independency* he liked, and some things he disliked in all; but with all sorts lived in love and peace, that did seek the furtherance of mens salvation. Many parts of conformity he could have yielded to, but not to all; nothing less than all would satisfy.

IV. In all he was true to his conscience, and warpt not for a party's interest or faction. If all the *non-conformists* in *England* had refused, he would have conformed alone, if the terms had been reduced to what he thought lawful. And he studied that with great impartiality.

V. He managed his ministry with faithfulness and prudence: he took it for heinous sacrilege to alienate himself from the sacred office to which he was devoted, though men forbad it him. But he thought not

not the ſame circumſtances of miniſtration neceſſary to all times, and places: He was not for open preaching to great numbers, when it was likely by accident to do more hurt than good: nor yet for forbearing it when it was like to do more good than hurt. He ſpared not his fleſh, but held on from year to year under his great pain of the ſtone in the bladder, till within a month before he died. Much leſs would the prohibition of any reſtrain him, to whom God gave no ſuch forbidding power.

VI. He ſerved God with ſelf-denial, not with any ſelfiſh or worldly deſigns: he never look'd after preferment or riches, or any great matters in the world: he had daily bread, and was therewith content.

VII. He ſuffered his part in the common lot, 1662, *Auguſt* 22. (ejected and ſilenced with about 2000 more) with as little murmuring as any man I knew: I never heard him diſhonour the King, nor ſpeak much againſt thoſe by whom he ſuffered, or rip up their faults, unleſs a rare and neceſſary ſelf-defence be called an accuſing them. I never heard him ſo much as complain

complain how much church-maintenance he was deprived of, nor of the difficulties of his low dejected caſe.

VIII. He was a great hater of that baſe pride and envy, which poſſeſſeth too many of the ſacred office who grudge if others be preferred before them; and if the people go from them to others for their greater edification, and think themſelves wronged if they be not followed and applauded, either above, or equal with more worthy men: he was very careful to preſerve the reputation of his brethren, and rejoiced in the ſucceſs of *their* labours, as well as of his own, and a moſt careful avoider of all diviſions, contentions, or offences. And he was very free in acknowledging by whom he profited, and preferring others before himſelf.

IX. He was very much in the ſtudy of his own heart, by ſtrict examination, as his cabinet papers, which may come to light, make known, as I had alſo occaſion otherwiſe to know: [and as is evident from that ſmall tract of his, that is publiſhed, called *Notes for himſelf*, &c.]

X.

X. By this examination he was confidently assured of his own sincerity in the true love of God, and of holiness, for itself, and such like evidences which he wrote down, renewing his examination as occasion required: and though he had known what it was to be tempted to doubt of the life to come, he was fully settled against all such doubts and temptations.

XI. But though he had a settled assurance both of the truth of the gospel, and the life to come, and of his own satisfaction and sincerity: yet so lively were the apprehensions of the greatness of his approaching change, and the weight of an everlasting state, and what it is to enter upon another world, that he was not without such fears, as in our frail condition here, poor mortals that are near death are liable to. And indeed fear signifieth a belief of the word of God, and the life to come, much more than dull insensibility: but he signified his belief both by fear and hope, and strong assurance.

XII. He had the comfort of sensible growth in grace. He easily perceived a notable increase of his faith, and holiness,

and

and heavenlineſs, and humility, and contempt of worldly vanity, eſpecially of late years, and under his affliction, as the fruit of God's correcting rod: ["and died at laſt in great ſerenity and peace." *Calamy*.]

I have truly given you the deſcription of the man, according to my familiar knowledge. I ſhall review the ſimilitude of his caſe with this of *Paul* deſcribed in my text.

I. *Paul* was accuſed by *envious, contentious teachers*: and ſo was he; though I never heard any one perſon elſe ſpeak evil of him; as is ſaid, They that upbraided not *Paul* with his former perſecution, nor had any crime to charge him with, yet accuſed his miniſtry: as they ſaid of *Daniel, We ſhall find no fault againſt him except it be concerning the law of his God* *. His *preaching* and *writings*, tho' all for peace, were the matter of his accuſations: the biſhop blamed him for preaching, even when the king had licenced him: and a nameleſs writer publiſhed a bloody invective againſt his *pacificatory* book, called *The Intereſt of England*, as

* Daniel vi. 5.

as if it had been written to raiſe a war. The enemies of peace were his enemies (*m*).

II. He took boaſting to be inexpedient as *Paul* did: and when he was ſilenced as unworthy to be ſuffered in the miniſtry, he once offered a modeſt defence to the biſhop, and wrote a ſhort and peaceable account of his judgment about the ſin of ſchiſm in his own vindication. [It may be ſuppoſed Mr. *Baxter* here refers to two tracts publiſhed by Mr. *Corbet*; *The kingdom of God among men*, a tract on the ſound ſtate of religion: to which is added, *A diſcuſſion of the point of church unity* and *ſchiſm*, 8vo, 1679. The other, *A plea for communion with the church of England*, &c. with a modeſt defence of his miniſterial *non-conformity*, and the exerciſe of his miniſtry, in anſwer to the

(*m*) "*The intereſt of England, in the matter of religion:* in two parts, 1661, 8vo. An admirable book, where any man may clearly ſee the ſpirit and temper, aim and deſign, of thoſe called *Preſbyterians*, at and after king *Charles*'s reſtoration; and the pleas they made uſe of, to induce to that lenity, which would have made this nation happy, and prevented thoſe calamities we have ſince been under, many ſad effects whereof yet remain among us." *Calamy.*

the bishop of *Chichester*'s charge against him. *Calamy.*]

III. He had (though not the extasie of *Paul*, yet) great knowledge of things divine and heavenly to have been the matter of his glory.

IV. The heavenly paradise was the place of his hopes, where he daily studied to lay up his treasure, which had his chiefest thoughts and care.

V. He found by experience that an immortal soul is not so tied to this body of flesh, but that it can get above it, and all it's interest and pleasure, and live on the hopes of unseen glory.

VI. As he knew the incapacity of mortals, to have formal and adequate conceptions of the state of the heavenly paradise and separated souls; so he submitted to God's concealing will, and lived on the measure of gospel-revelation.

VII. He knew the danger of being *exalted above measure*, by occasion of holy knowledge; and how apt man is to be puffed up.

VIII. God himself saved him from that danger, by his humbling, wholsome, sharper remedy.

IX.

IX. A *thorn* in the flesh was God's remedy to keep him in a serious humble frame: three great stones were found in his bladder, and one small one in a corrupted kidney: and how painful a thorn these were for many years, it is easy to conjecture.

X. Satan was permitted to try him as *Job*, not only by the pains of his flesh, but also by reproaches, as aforesaid, and by casting him out of his ministry, as unworthy to preach the gospel of Christ, unless he would say, swear, and do all that was by men imposed, and the rest of those afflictions which are contained in such an ejected, impoverished, calumniated state, [and] are described in the late and former experience of many such.

XI. Though I never heard him pray against poverty or reproach, yet for the liberty of his ministry he did, that he might preach that gospel of salvation. And pain forced him to recourse to God for deliverance from the *thorn* in his flesh. And if *Christ* and *Paul* prayed thrice with *earnestness*, no wonder if continued pain made him continue his suit to God.

XII.

XII. As Chriſt was heard in the thing which he feared, and yet muſt drink that cup: And *Paul* inſtead of the departing of the one was promiſed *ſufficient grace*, and the *manifeſting of God's ſtrength* in his pain and weakneſs; ſo it pleaſed not God to take away the thorn from our dear brother's fleſh, but he did better for him, and gave him his ſupporting help, and an increaſe of grace, and ſhewed his own ſtrength in all his weakneſs, and alſo haſtened his final deliverance, beyond expectation.

And now he is paſt all, at reſt with *Chriſt*, and all the bleſſed. We ſee not them, but they ſee God, and God ſeeth us, and is preparing us for the ſame felicity: and if it be by the ſame means, and we muſt bear the croſs, and feel the thorn, [ſee the lines at the end of the life,] it will be wholſome and ſhort, and good is the will and work of God. Lord let me not account eaſe, honour or life dear to me, that I may finiſh my courſe with joy, and the miniſtry received of the Lord, and come in ſeaſon and peace to thee!

And is not this providence of God, and this example of our deceaſed friend of

of uſe to us? Yes, no doubt of manifold uſe.

I. It is of great uſe to all the land, to good and bad, to obſerve God's threatning in the removal of his ſervants. O how many excellent chriſtians and faithful miniſters of *Chriſt*, have been taken hence within a few months: the ſame week we hear of four or five more, beſides our brother, and ſome of them the moſt excellent, uſeful men. And is it not time, 1. To repent of our neglect of ſuch helps as God is now removing? 2. And to be preſently awakened to uſe them better before the reſt be taken away? Alas, poor ſouls, what a caſe are you in, if you die, or the word be taken from you, before you are regenerated and prepared for a better life! It is not ſo much their loſs and hurt as yours, which *Satan* endeavoureth in ſilencing ſo many hundred ſuch, &c.

II. It is of uſe to us unworthy miniſters of Chriſt who yet ſurvive. 1. It calleth loudly to us to work while it is day, for our night is near when we cannot work: death will ſhortly ſilence us all more effectually than men have done. Do God's work prudently, do

do it patiently, peaceably, and in as much concord and true obedience as you can: but be ſure you do it whoever forbids it, or be againſt it, as long as God, or your-ſelves, have not rendered you uncapable, &c. 2. And it telleth us that we as well as others, muſt prepare for the ſharpeſt trials from God. No thorn in the fleſh ſo ſharp and painful which we may not feel, &c. O therefore away with the two diſ-ciples deſires of church preferment, and worldly dignity, and prepare to drink of Chriſt's cup, and be baptized with his bap-tiſm, Eccleſ. ix. 1, 2, 3. Matt. xx. 22, 23. Learn daily how to bear ſlanders, and per-ſecutions from men, &c. and how to lie in fleſhly pains night and day, and how to die: and all this in faith, and peace, and joy, at leaſt in the quiet hope of everlaſting joy.

III. And without any diſgracing or provoking deſign, but merely in conſci-ence and compaſſion to the ſouls of the people, and of our reverend brethren them-ſelves; I do humbly intreat (*o*) the right re-verend

(*o*) Mr. *Baxter* propoſes under this head VII *queſtions*, introduced and cloſed with ſolemnity.

verend and reverend imposing clergy, to lay by a while, if possible, all unrighteous prejudice and partiality, and worldly interests, and respects, and consider that they also must die, and as they will stand to it at last, to resolve these questions: [we shall only transcribe the first.]

1. Whether those terms of church concord and peace be wisely and justy made, which are too narrow to receive such men as this (for faith, knowledge, peaceableness, blamelessness, holiness, &c.) into the ministry, [and] communion of their church, or to endure them out of a jayl? Whether wise and good men could find no better? And whether Christ ever directed the church to exclude such, or did not plainly require the contrary? And whether the apostles ever excluded such, or made such rules? —— [The six that follow we omit. and add his solemn close.]

Some will think that in partiality, I over magnify men, because they were of my own mind and party: I have (beside some pious women) written the characters and published the praises of divers; of Mr. *Richard Vines*, Mr. *John Janeway*, Mr. *Joseph*

ſeph Allen, Mr. *Henry Stubbs*, Mr. *Wadſworth*, and now Mr. *Corbet*, and lately one Layman, Alderman *Aſhburſt*; and He that hath now received them, whom ſuch as you caſt out, or vilified, knoweth that I have in knowledge of them, and love to Chriſt, whoſe grace ſhined in them, ſpoken ſimply the truth from my heart; and it is in a time and place where it is fully known, and feareth no confutation. And the hiſtory ſhall live to the ſhame of church-dividing tearing principles, and all thorny diſpoſitions, and to the encouragement of the faithful, and the imitation of thoſe that in time to come, ſhall by faith and patience, and well-doing, ſeek for immortality and eternal life, by ſerving our Redeemer, and pleaſing God."

We ſhall cloſe this *collection of memoirs*, &c. from Mr. *Baxter*'s works in folio, with the plain, but weighty lines which he compoſed in the view of his own ſufferings and death:

' *Muſt I feel ſickneſſes and ſmart,*
' *And ſpend my days and nights in pain?*
' Yet if thy love refreſh my heart,
' I need not overmuch complain.
' This fleſh hath drawn my ſoul to ſin,
' If it muſt ſmart thy will be done!

'O fill me with thy joys within,
'And then I'll let it grieve alone.
'Then to it's suff'ring I'll consent
'To be avenged of my foe,
'That pain may help me to repent,
'And sin may be consum'd by woe.
'Pain will be short; joys will be long,
'Yet, Lord, remember Man is weak!
'Drop in thy cordials, make me strong,
'Lest heart and hope, with flesh should break."
'Put forth thy Beams and hand of grace:
'Open mine eyes: take up my heart:
'Acquaint me with the holy place,
'The joys and glory where thou art.
'O let me not be strange at home!
'Strange to the *Sun*, and *life* of souls:
'Choosing this low and darkened Room;
'Familiar with worms and moles.'——
'Or can I think of finding here,
'That which my soul so long has sought;
'Should I refuse those joys thro' fear,
'Which bounteous love so dearly bought?
'All that doth taste of Heaven is good:
'When heavenly *light* doth me inform;
'When heavenly *life* stirs in my blood;
'When heavenly *love* my heart doth warm.'
— 'Christ *seeth* all that I would see:
'The *way* and *end* to *him* are known:
'He hath prepar'd the place for me;
'He'll love and use me as *his own*.'

Baxter's poetical fragments,
p. 42. &c.

LIVES

LIVES

AND

CHARACTERS, &c.

COLLECTED FROM

Dr. BATES's Works.

Memoirs of the LIFE and CHARACTER of Queen MARY, who deceased *December* 28, 1694. *

DR. *Bates* preached a funeral sermon on her much lamented death, and drew her character: the sermon he dedicated as follows;

To the most illustrious *William*, Duke of BEDFORD.

May it please your Grace,

In this season of grief that overspreads three kingdoms, I thought it not unbecoming me, to add one voice to the consort of mourners.

The universal goodness of the *Queen*'s life, is attended with a sorrow of equal compass at her death. If we consider the causes

* Dr. *Bates*'s works, p. 742.

of it, our ſins, the juſt incentives of God's high diſpleaſure, and the chain of fearful conſequences that may enſue; what heart is ſuch a frozen fountain, as not to diſſolve, and mix flowing tears with the current, that will be permanent in times to come?

I have preſumed to inſcribe your moſt honourable name in the following ſermon, knowing, that notwithſtanding the meanneſs of the compoſure, the ſubject of it will be very pleaſing to your Grace, as being the expreſſion of homage to the memory of the incomparable Princeſs, our Sovereign by a double title, by her reſplendent virtues, and by her crown. I am,

My Lord,

Your Grace's very humble and obedient ſervant,

William Bates.

Pſalm cii. 26, 27. *They ſhall periſh, but thou ſhalt endure, yea, all of them ſhall wax old like a garment, as a veſture ſhalt thou change them, and they ſhall be changed. But thou art the ſame, and thy years ſhall have no end.*

This

This *psalm* was, according to the judgment of the best interpreters, composed during the captivity in *Babylon*: and in the former verses, the prophet reflects sadly upon the church's afflicted state, and his own misery and mortality; verses 14, 23, 24. He extends his view to the ruinous prospect of the fabrick of heaven and earth. They shall decay, and be destroyed, either in their substance, or qualities and use: perishing by consuming, or be changed by a purifying fire. From this consideration, he turns his thoughts to the immutable constancy and eternity of God, *but thou art the same*; thy compassionate favour and power never decline; *and thy years shall have no end.* Upon this ground he raises his hope, that God will revive and restore his church; *the children of thy servants shall continue, and their seed shall be established before thee.*

The proposition —

That the unchangeable everlasting perfections of God, are the sure foundation of the church's hope in its desolate state.

First, Consider the unchangeable perfections of God.

Secondly, How they are the foundation of the church's hope.

I. In discoursing of the first head it is premised, that the most sublime spirits in heaven cannot fully discover and comprehend the [infinite] and unsearchable perfections of God. *He dwells in that light which is inaccessible*, the astonishing glory of his essence. How little then of his nature is known here? — The holy spirit in great condescension, reveals God to us in expressions suitable to our capacity and conception; but the understanding must be attentive to correct the imagination, that we offend not his majesty, and lessen his glory. In the text, the eternity of God is set forth, *his years shall have no end:* and he is stiled *the ancient of days:* which signify the unequal spaces of transient time, and are proper only to created things that have a successive duration, and are metaphorically attributed to God. — It is said of God, *he is, and was, and is to come.* There is no past or future in God, but with respect to his works. Our Saviour declares, *I am the first and the last*; wherein he attributes to himself a perfection truly and manifestly divine.

The

The abſolute immutability of the divine nature, is by a compariſon declared in ſcripture: God is ſtiled, *the father of lights, in whom there is no variableneſs, nor ſhadow of change.* The great luminary of heaven has various aſpects and appearances in its riſing and meridian, and ſetting, &c. But the *father of lights* has an invariable tenour of glory, he is without motion and mutation. — The reaſon of this is evident, from the conſideration of his neceſſary ſelf-exiſtence, and from the abſolute ſimplicity of his being. Self-exiſtence, is the intrinſical property of God's nature: he defines himſelf by it, *I am that I am — Jehovah*, which the ſame with *I am*, is the eſſential, ſupream, and ſingular name of God, whereby he is diſtinguiſhed from all created beings: it exhibits the cleareſt character of the Deity. There are other divine titles that ſignify particular attributes, but *Jehovah* declares his being from himſelf, independent upon any cauſe; his neceſſary eternal nature, the root (if I may ſo ſpeak) from which his perfections ſpring and flouriſh.—The moſt excellent creatures compared to him, are but as *dark ſhadows without reality.* Therefore

God assumes to himself, *I am, and there is none besides me.* It is said, the whole world compared to him, *is like a drop of the bucket to the sea,* or as the dust of the balance to the globe of the earth; nay, [all things] are less than nothing and vanity *.

This necessary self-existence of God, is the foundation of his immutability: thus he declares, *I am the Lord Jehovah, I change not:* he is necessarily and eternally himself, and all that he is, without the least change for a moment, &c.

The absolute simplicity of the divine nature, does infer the immutability of it.

Eternity is a resultance from his independent nature: for we cannot conceive of a being necessary in itself, but it must be eternal; *From everlasting to everlasting thou art God.*

The eternity of God is inseparably connected with his *immutability:* for that being that cannot change, cannot cease to be. These attributes infer and illustrate one another.

The *divine wisdom* is so perfect, there can be no addition to it.

The

* Isa. xl. 15, 16, 17.

The *divine power* is not capable of accession or diminution. *In the Lord Jehovah is everlasting strength*, Isa. xxvi. 4.

The mercy of God endures for ever. This is renewed every morning and moment. It is from his never-failing compassions that we fail not.

The *holiness* of God, the brightest ornament of his essence, is *unchangeable*; *it is without spot or wrinkle*, that may stain its purity. This is the radical, fundamental rule of order in the divine government. It is as impossible the will of God should decline from moral good, as that his understanding should not discern it.

Briefly, divine *immutability* is the full and constant state of *perfections* in the Deity. And the blessedness of God, that consists in the fruition of himself, has a necessary connection with this attribute. *Immutability* is the ground that supports it, and the perfection that crowns it.

II. The churches hope in its extremity, is supported by the unchangeable perfections of his nature, that establish his covenant with his people. It is stiled, *an everlasting covenant, ordered in all things and sure.* This will be

be evident, by considering the immutability of his counsels and decrees, and of his words and promises.

1. His *counsels and decrees* that concern the recovery of the church from its despised and desolate state. The unchangeable perfections of his nature, are the foundations of his unchangeable decrees: for there can be no change of them from *within*, and no controlling them from without.

2. *His word endures for ever* *. It is more stable than the centre. *The strength of Israel will not lye nor repent, for he is not a man that he should repent*, 1 Sam. xv. 29. The immutability of his nature gives firmness to his counsels, they are unretractable; and fidelity to his promises, they are inviolable. The apostle confirms believers in *the hope of eternal life, which God that cannot lie, hath promised*, Titus i. 2. His *truth* is an attribute so glorious to him, that in the solemn proclaiming of him to the *Israelites*, it is peculiarly mentioned and placed next to the Deity, *the Lord thy God is God, the faithful God, that keeps covenant and mercy*, Deut. vii. 9. It is so sacred and dear to him, *that he magnifies his*

* 2 Pet. i. 25.

his word above all his name, Pſal. cxxxviii. 2. Therefore he revealed himſelf by the name *Jehovah* to *Moſes*, which implied he would be the ſame in performing as he was in promiſing; and accordingly, by the miraculous ſtrokes of his power, delivered his people from the bondage of *Egypt*.

The *application* and *character*.

1. From hence we may underſtand the reaſon of the ſupreme and ſolemn adoration that all intelligent creatures are obliged to pay to God; it is for the abſolute and unchangeale perfection of his nature, whereby he is infinitely ſuperior and ſeparate from all created beings. There are different degrees of excellency in the creatures, but in compariſon with *God*, they all vaniſh, and are equally nothing.

2. This ſhould confirm our truſt *in God at all times*. The Pſalmiſt's induction is from hence, *Thou art the ſame, and thy years ſhall have no end: the children of thy ſervants ſhall continue, and their ſeed be eſtabliſhed before thee.* —— Conſider the ſecurity of the church in the preſent and future ſtate.

1. While the church is in this lower world, the ſphere of mutability.

2. In

2. In the *next ſtate* we ſhall be unchangeably happy in his influxive preſence. —— Our bleſſedneſs ſhall *exceed* all our deſires, and *exclude* all our fears.

The text I have been diſcourſing of, is very applicable to the occaſion; for we are inſtructed by very afflicting experience, how fallacious our hopes are, that depend upon dying creatures. The *excellent* QUEEN, from whoſe inclination and power, the kingdom expected much diffuſive good, and for a long continuance, was in the prime and vigor of her age taken from us.

How convincingly verified are the words of the wiſe preacher, *Vanity of vanities, all is vanity. Thoſe who are ſtiled God's by deputation, and vicegerency, and children of the moſt High, ſhall die like men:* they are made of the ſame frail materials, and liable to the ſame accidents with the loweſt of the people.

That we may have a due ſenſe of our heavy loſs, I ſhall endeavour ſincerely and briefly to repreſent what ſhe was, and what a bleſſing we enjoyed in her government.

I know that the praiſing of the dead is uſually ſuſpected to be of flattery, either in

diſguiſing,

diſguiſing their real faults, or in adorning them with counterfeit virtues, and much praiſes are pernicious to the living. The temptation to exceſs in this kind, is never ſo dangerous, as in the funeral encomiums of princes. The moſt regular diſcretion is requiſite in managing ſuch ſubjects: flaunting language, and high ſounding words, the more poetical, are leſs perſuaſive, for they ſeem to proceed from a vain oſtentation of eloquence. The diſcovery of the paint of art in a funeral ſermon, defeats the end of it, for it leſſens the credit of the ſpeaker, and the eſteem of the perſon ſpoken of. The ſuſpicion that more is ſaid than is true, induces a thought that there is leſs praiſe-worthy than there is. But when the excellent goodneſs of a perſon in a unifotm tenor of life, was illuſtriouſly viſible, the naked narrative of her actions will be a more effectual amplification of her worth and praiſe, than the moſt lively and graceful colours of language can impart:

Before I proceed, it is neceſſary to conſider two acts of divine providence concerning the Queen, that are eminently obſerva-

ble,

and tasting it in the first fruits
mend that to us which she
sweet, and would bring us to
hath now obtained. If the d
list Luke xvi. would have had
another world in hope to save
ing brethren, no wonder if a
were desirous that others shou
her pleasure and inheritance;
hopes that found the siege of S
would not feast and rejoice
choice this, no doubt, as that w
lively imprinted on her own h
just desire that it might be i
on the hearts of others; that s
only rejoice with her that now
the heavenly mansions, but
Gal. vi. 4. every man may p
work, and so have rejoicing in him
not (only) in another."

After having explained the
the text, the title is thus
"Worldly men make choice of a
inheritance, and hope, and on this the
in this they lack their delight plea
world hath been in vain, and thy
fulfilled vows; nor experience h

Matt. vi. 23.) Po-
ns in inward dark-
darkneſs. If her
with ſo dangerous
repreſented truth
wool that has re-
n never receive a
ge of inclinations
will is very hard,
ns concerning re-
ſſed the mind, is
cult. How per-
rs! For the cor-
al perſon with a
ſoning a public
nfection abroad.
preventing mercy
ſhe was capable,
knowledge of the
r mind and heart
n it, that ſhe was
ied from it. This
lluſtrious mark of

r in marriage to a
eligion, raiſed by
aſpirer, and check
the

ble, and were principal ingredients in our miraculous deliverance.

The firſt is, that ſhe was not early engaged in the belief and practice of popery, a religion ſo contrary to reaſon and divine revelation. Children before they come to the free exerciſe of reaſon, are very receptive of the firſt impreſſions: eſpecially the inſtruction of parents enter with authority and efficacy into the minds, and more eſpecially, if they partake from them as the ſecondary authors, not only life, but high honours and riches. There is the cleareſt evidence of this, for in all nations, children receive their religion from the quality of their parents. Now it is truly wonderful, that the Queen's father being ſo amorous of his religion, did not take the ſeaſon of inſtilling it into her, before ſhe could with underſtanding make a choice of it. It increaſes the wonder, in that the prieſts were attendants in his court, who being deeply ſtruck with ſuperſtition, are watchful to take all advantages to propagate it. If ſhe had been tainted with it, how unhappy had it been to herſelf, how pernicious to others! *If the light that is in thee be darkneſs, how*

great

great is that darkneſs! (Matt. vi. 23.) Popery is a religion that begins in inward darkneſs, and leads to utter darkneſs. If her mind had been prepoſſeſt with ſo dangerous errors, how hard to have repreſented truth convincingly to her! The wool that has received a dark tincture, can never receive a lighter colour. The change of inclinations that are deeply ſet in the will is very hard, and the change of opinions concerning religion that have firſt poſſeſſed the mind, is equally, if not more difficult. How pernicious had it been to others! For the corrupting the mind of a royal perſon with a falſe religion, is like poiſoning a public fountain, that conveys infection abroad. How admirable was the preventing mercy of God, that as ſoon as ſhe was capable, ſhe was inſtructed in the knowledge of the ſaving truth; and that her mind and heart were ſo firm and fixed in it, that ſhe was neither ſeduced, nor terrified from it. This preventing grace was an illuſtrious mark of her election.

2. The diſpoſal of her in marriage to a prince of the reformed religion, raiſed by God to oppoſe the proud aſpirer, and check the

the current of his fury, who uſurps the glory of heaven, and breaks the peace of the earth; who arrogates a ſovereignty over conſcience, and has compelled ſuch vaſt numbers to abjure the truth: whoſe infamous ambition has turned *Europe* into a ſtage of bloody confuſion. Our ſerenity and tranquility, the flouriſhing of peace and truth are from the benevolent aſpect, and favourable influence of theſe two bright ſtars in conjunction.

I ſhall in ſpeaking of this excellent Queen, not inſiſt on the privileges in the order of nature that eminently diſtinguiſhed her from others. Her deſcent was royal; but this is only an external circumſtance, and derives no moral value to a perſon. The ſplendor of extraction, like varniſh in a picture, that gives more life and luſtre to the colours, makes the virtues, or the vices of a perſon more conſpicuous.

Her body was the beautiful temple of a fairer ſoul: her graceful preſence inſpired reverence and love in thoſe who ſaw her, and appeared worthy of empire. But viſi-

ble

ble beauty is often joined with foul deformity in the ſame perſon.

I ſhall begin with her piety towards God. This is the firſt duty of man in order and dignity, and the moſt conſiderable in its conſequences: it is the foundation of all royal virtues. In the public worſhip of God ſhe was a bright example of ſolemn and unaffected devotion. She prayed with humble reverence, heard the word with reſpectful ſilence, and with ſerious application of ſpirit, as duly conſidering the infinite interval between the ſupremacy of heaven, and princes on earth: that their greatneſs in its luſtre, is but a faint and vaniſhing reflection of the divine majeſty. One inſtance I ſhall ſpecify in this kind: when her reſidence was at the *Hague*, a lady of note and quality coming to the court to wait on her on a ſaturday in the afternoon, was told ſhe was retired from all company, and kept a faſt in preparation for the receiving the ſacrament the next day. The lady ſtaying till five a clock, the princeſs came out, and contented herſelf with a very ſlender ſupper, it being incongruous to conclude a faſt with

a feaſt.

a feaſt. Thus ſolemnly ſhe prepared herſelf for ſpiritual communion with her Saviour. When *Moſes* was ſurprized at the light of the flaming buſh, and intended to come near to it, he was warned by a voice from heaven, *draw not nigh hither: put off thy ſhoes from thy feet, for the place whereon thou ſtandeſt is holy ground* *. By the familiar figure of putting off the ſhoes, is ſignified the purifying ourſelves from all defilements. And certainly the preſence of the Son of God is more peculiar in that ſacred myſterious ordinance, than it was in the burning buſh; accordingly we ſhould ſanctify ourſelves, and approach with holy fear.

Her religion was not confined to the chappel, but every day ſhe had choſen hours for communion with God, of which he is the only diſcerner and rewarder. Some that are high in the world, think it ſufficient to pay a complimental viſit to God once a week, and content themſelves with the external ſervice, though deſtitute of holy affections, which are the life of religion; or at beſt are ſatisfied with a few expiring acts of devotion: but the good Queen's *converſation*

* Exod. iii. 5.

ſation was in heaven, ſhe was conſtant in thoſe duties, wherein the ſoul aſcends to God by ſolemn thoughts, and ardent deſires, and God deſcends into the ſoul by the excitations and influences of his ſpirit.

Her religion was not only exerciſed in divine worſhip, but was influential into her practice. *The law of God was written in her heart, and tranſcribed in her life in the faireſt characters.*

She had a ſincere zeal for the healing our unhappy diviſions in religious things, and declared her reſolution upon the firſt addreſs of ſome miniſters, that ſhe would uſe all means for that bleſſed end. She was ſo wiſe as to underſtand the difference between matters doctrinal, and rituals; and ſo good as to allow a juſt liberty for diſſenters in things of ſmall moment. She was not fettered with ſuperſtitious ſcruples, but her clear and free ſpirit was for union of chriſtians, in things eſſential to chriſtianity. One thing I ſhall ſpecify, which though ſmall in itſelf, yet as an indication of her mind, deſerves remembrance. A perſon of eminent worth who was in waiting, obſerving the diſtur-

bance

bance that was made by bringing in the pulpit at the end of the ſervice, repreſented to her, that the fixing of the pulpit would prevent much diſorder: but ſignified, that cuſtom would be alledged, and the altering of it oppoſed as a novelty. To which the prudent Queen replied, if it be convenient, the convenience of the alteration would continue, and the objection of novelty would vaniſh. This revives in me the ſorrowful remembrance of the late excellent archbiſhop, though in place incomparably inferior to the Queen; their principles, their deſigns and endeavours, were for peace: and the hopes of obtaining it are weakened, by the fatal conjuncture of their funerals.

The holineſs of her life was univerſal. She was born and lived in the court that ſhines in pomp, and flows in pleaſures, and preſents charming temptations to all the diſeaſed appetites; pride that deſtroyed both worlds, and cleaves ſo cloſe to human nature, reigns there. The love of pleaſure is a ſoft ſeducer, that eaſily inſinuates through the ſenſes, and captivates the ſoul! It is an obſervation

obſervation of St. *Chryſoſtom, that the preſerving the three martyrs unpolluted in the court of* BABYLON, *was a greater miracle than the preſerving them unſinged in the fiery furnace.* In the abſence of temptations, the corrupt nature is ſometimes ſo concealed, that it is hardly known to itſelf; but when tempting objects, armed with allurements, offer themſelves, the corrupt nature is preſently diſcovered: eſpecially if a perſon comes to the licence of the ſceptre, that ſwells pride, and authorizes the exorbitant deſires. To be humble in ſuch an high elevation, is the effect of powerful grace. Who ever ſaw in the Queen, an appearance of pride and diſdain? How graceful was the condeſcendence of her greatneſs? Who ſaw any diſorder in her countenance, the chryſtal wherein the affections are viſible? Her breaſt was like the pacifick ſea, that ſeldom ſuffers, and is diſturbed by a ſtorm. She was ſo exempt from the tyranny of the angry paſſions, that we may have ſome conjecture of the felicity of the ſtate of unſtained innocence, of which one ray was ſo amiable. She was ſo abhorring

from

from the ſenſual paſſions, that nothing impure durſt approach her preſence.

In her relation to the King, ſhe was the beſt pattern of conjugal love and obſequiouſneſs. How happy was her ſociety, redoubling his comforts, and dividing his cares! Her deportment was becoming the dignity and dearneſs of the relation. Of this we have the moſt convincing proof from the teſtimony and tears of the King ſince her death. *Solomon* adds to many commendations of a virtuous woman, as a coronis, *that her huſband praiſes her* *. The King's declaring, that in all her converſation he diſcovered no fault, and his unfeigned and deep ſorrow for his loſs, are the Queen's entire elogy.

She had an excellent underſtanding that qualified her for government. Of this her preſiding in council, in times of danger, and preſerving the tranquility of the kingdom, were real proofs.

Her charity, that celeſtial grace, was like the ſun, nothing within her circuit was hid from

* Prov. xxxi. 28.—A *coronis* is in *architecture*, the cornice or top ornament of a pillar, &c.

from its refreſhing heat. Love is the clereſt notion we have of the Deity : *God is love.* A prince in no perfection, reſembles God more, than in his communicative goodneſs. I will mention one act of her pious charity, and the noble manner of doing it. A lord of great honour and piety, propoſed to her a very good work that was chargeable: ſhe ordered a hundred pounds ſhould be paid to him for it. Some time interpoſing before the receipt of the money, he waited upon the Queen, and pleaſantly told her, that intereſt was due for the delay of payment: ſhe preſently ordered, that fifty pounds more ſhould be given, which was done accordingly. If it were known what this good Queen did, and what ſhe deſigned to do, among all her relucent virtues, charity would be illuſtrious.

Her wiſe redemption of time, from unconcerning vanities for domeſtick affairs, was the effect and indication of her tender and vigilant conſcience. She conſidered her glaſs was continually running, and all the ſands were to be accounted for. How ſhould this great example correct thoſe who are laviſh of nothing ſo much as their time;

which, being loſt, is irrecoverable? The ſun returns every day, but time never returns.

In her ſickneſs, *patience had its perfect work.* Her diſeaſe was uncomfortable †, yet with reſigned ſubmiſſion ſhe bore it. When the danger of it was ſignified to her, ſhe had no fearful thoughts about her ſtate. It is a cruel reſpect to ſick perſons, eſpecially to princes, to conceal from them their danger, till death ſteals inſenſibly upon them. Indeed conſidering their paſt lives, and their preſent anxieties, the advice of approaching death is an anticipation of it. But the ſpirit of this excellent ſaint, *was not afraid of evil tidings, but fixed, truſting in the Lord.* Her care had been to ſecure the love of God in the beſt time of her life, this mixed cordial drops in the bitterneſs of death.

In ſhort, to finiſh my diſcourſe, all the bleſſed virtues were eminently ſeen in her, that might render her government an entire happineſs to the kingdom. This erected her a throne in the hearts of her ſubjects: and

† On the 21ſt of *December*, 1694. her majeſty was taken ill at her palace at *Kenſington*, it proved the *ſmall-pox*, of which ſhe died, *December*, 28.

and the honour the wiſe poet attributes to the emperour *Auguſtus:*

Victorque volentes
Per populos dat jura.

That he ruled a willing people, may more truly be ſaid of this excellent princeſs, ſhe was Queen of the affections of the people, and governed them without conſtraint. Her praiſe-worthy actions will eternize her memory, when other princes, diveſted of their ſecular pomps, ſhall either be buried in dark oblivion, or condemned in hiſtory.

The earthen veſſel wherein all theſe treaſures were depoſited is broke, and the inſtructive providence ſhould perſuade us to look to our living ſtrength, the *bleſſed God*, fixing our truſt in him. He beſtowed this rare inſtrument of his goodneſs: he can preſerve his ſervant, our ſovereign Lord, who by the divine aſſiſtance has the honour of eſtabliſhing our religion and liberties at home, and gives hope of reſtoring it abroad, from whence it has been cruelly and perfidiouſly expelled.

We ſhall adjoin ſome extracts from archbiſhop *Tenniſon*'s account of Queen *Mary*'s ſickneſs and death, in her funeral ſermon.

"Some days before the feaſt of our Lord's nativity, ſhe found herſelf indiſpoſed. I will not ſay, that of this affliction, ſhe had any formal preſage, but yet there was ſomething that looked like an immediate preparation for it. I mean, her chuſing to hear read more than once, the laſt ſermon of a good and learned man, now with God, upon this ſubject, *What? ſhall we receive good from the hand of God, and ſhall we not receive evil?* Job ii. 10. This indiſpoſition ſpeedily grew up into a dangerous diſtemper; as ſoon as that was underſtood, the earlieſt care of this charitable miſtreſs, was for the removing ſuch immediate ſervants, as might by diſtance be preſerved in health; ſoon after which ſhe fixed the times of prayer in the chamber to which her ſickneſs had confined her.

On that very day ſhe ſhewed how ſenſible ſhe was of death, and how little ſhe feared it. She required him who officiated there, to add that *collect* in the *communion of the Sick*, in which are theſe words, *that whenſoever*

ever the ſoul ſhall depart from the body, it may be without ſpot preſented unto thee. I will, ſaid ſhe, have this *collect* read twice every day; all have need to be put in mind of death, and princes as much as any body elſe.

— The diſeaſe ſhewed itſelf in various forms, and ſmall hopes of life were now left. Then it was, that he who performed the holy offices, believed himſelf obliged to acquaint the good Queen, with the apprehenſions all had of an unlikelihood at leaſt of her recovery. She received the tidings with a courage agreeable to the ſtrength of her faith. Loth ſhe was to terrify thoſe about her, but for herſelf, ſhe ſeemed neither to fear death, nor to covet life. It was, you may imagine, high ſatisfaction to hear her ſay a great many moſt chriſtian things, and this among them; *I believe, I ſhall now ſoon die, and I thank God, I have from my youth learned a true doctrine, that repentance is not to be put off to a death-bed.* That day ſhe called for prayers a third time, fearing ſhe had ſlept a little, when they were the ſecond time read.

On Thurſday ſhe prepared herſelf for the bleſſed communion, to which ſhe had been no ſtranger, from the 15th year of her age; ſhe was much concerned, that ſhe found herſelf in *ſo dozing a condition*, ſo ſhe expreſſed herſelf, adding, *others need pray for me, ſeeing I am ſo little able to pray for myſelf.* However, ſhe ſtirred up her attention, and prayed to God for his aſſiſtance. And God heard her — ſhe received with all the ſigns of a ſtrong faith, and fervent devotion, the bleſſed pledges of God's favour, and thanked him with a joyful heart, that ſhe was not deprived of the opportunity.— On Friday morning ſhe died, having been able to ſay a devout Amen to that prayer, in which her ſoul was recommended to God."

Memoirs of the LIFE and CHARACTER of THOMAS MANTON, D. D. *

THOMAS MANTON, D. D. who deceased *October* 18, 1677. had his character drawn, and his funeral sermon preached by Dr. *Bates*, from, 1 *Thess.* iv. 17. the last clause.

— *And so shall we ever be with the Lord.*

The general proposition from the words is this; *The saints after the resurrection, shall be compleatly and eternally happy in the presence of Christ.*

To make this supernatural blessedness more easy and intelligible to us, the scripture describes it by sensible representations. —But the reality of this blessedness infinitely exceeds all those faint metaphors.—But so much we know, that is able to sweeten all the bitterness, and render insipid all the sweetness of this world.

* Dr. *Bates*'s works, p. 759.

This will appear by conſidering, that whatever is requiſite to conſtitute the perfect bleſſedneſs of man, is fully enjoyed in the divine preſence.

I. An exemption from all evil, is the firſt condition of perfect bleſſedneſs. The ſentence of wiſe *Solon*, is true in another ſenſe than he intended,

Dicique beatus
Ante obitum nemo, ſupremaque funera debet.

No man can be named happy whilſt in this valley of tears. But upon the entrance into heaven, all thoſe evils, that by their number, variety, or weight, diſquiet and oppreſs us, are at an end.

Sin, of all evils the moſt hateful, ſhall be aboliſhed. And all temptations that ſurround us, and endanger our innocence, ſhall ceaſe.

And as ſin, ſo all the penal conſequences of it are quite taken away. The preſent life is an incurable diſeaſe, &c. The tears of repentance are their ſweeteſt refreſhment.

II. A concurrence of all poſitive excellencies, is requiſite to bleſſedneſs. And theſe are to be conſidered with reſpect to the entire man.

1. The

1. The *body* ſhall be awaked out of its dead ſleep, and quickned into a glorious immortal life.

2. The *ſoul* ſhall be made perfect in all its faculties.

1. The underſtanding ſhall clearly ſee the moſt excellent objects — *we ſhall ſee God.* — The Deity is ſpiritual and inviſible to the eye of the body, infinite and incomprehenſible to the ſoul. But we ſhall then ſo clearly underſtand the *divine perfections*, that our preſent knowledge compared to that, is but as the ſeeing a dark reſemblance in a glaſs, to the clear view of a perſon in the native beauty of his face. God is moſt glorioufly preſent in heaven. —— But in a tranſcendent manner he exhibits himſelf in the *glorified Mediator.* — When our Saviour was upon the *holy mount*, and one vaniſhing beam of glory appeared in his *transfiguration*, *Peter* was ſo tranſported at the ſight, that he forgot the world and himſelf. How raviſhing then will the ſight of him be in his triumphant majeſty, when we ſhall be transfigured ourſelves!

2. As we ſhall behold God's face, know his moſt amiable excellencies; ſo —— *love*

him as perfectly. To the illuſtrations of the mind, there are correſpondent impreſſions on the heart. In the preſent ſtate, our love is imperfect. —— But it is not ſo in heaven: there the divine ſun attracts every eye with the light of its beauty, and inflames every heart with the heat of his love. The continual preſence of God, is in different reſpects, the *cauſe*, and *effect* of our love to him.

3. Compleat ſatisfaction flows from union with God by knowledge and love. *In his preſence is fulneſs of joy, and at his right hand are pleaſures for evermore*, Pſal. xvi. 11. — We cannot aſcend in our thoughts ſo high, as to conceive the exceſs of joy that attends thoſe operations of the glorified ſoul upon its proper object: but ſomething we may conjecture:

1. Thoſe who are poſſeſt with a noble paſſion for knowledge, how do they deſpiſe all lower pleaſures in compariſon of it? How do they forget themſelves, neglect the body, and retire into the mind, the higheſt part of them, and neareſt to God?

2. The pure love of the ſaints to God is then fully ſatisfied. — Can we frame a fuller con-

conception of happineſs, than to be perfectly loved by infinite goodneſs, and perfectly to love him?

3. The ſupreme joy of the ſaints, is for the felicity and glory of God himſelf. —— That God is infinitely bleſſed and glorious: For in this the ſupreme deſire of love is accompliſhed, that the moſt beloved object is perfectly honoured and pleaſed. — And this is one reaſon, why the ſaints, though ſhining with unequal degrees of glory, are equally content. For their moſt ardent love being ſet on God, that he is pleaſed to glorify himſelf by ſuch various communications of his goodneſs, is full ſatisfaction to their deſires. Beſides, in thoſe different degrees of glory, every one is ſo content with his own, * that there is no poſſible deſire of being but what he is.

4. The full joy of heaven ſhall continue without diminution or end.

1. The number of poſſeſſors cannot leſſen it. —— Nay, the great number of the glorified ſaints is ſo far from leſſening the

* Sic itaque habebit donum aliud alio minus, ut hic quoque donum habeat ne velit amplius. *Aug.*

the joy, that it unſpeakably increaſes it. *The innumerable company of angels, and the general aſſembly of the church of the firſt-born,* next to the happineſs of enjoying God, are a chief part of heaven. An unfeigned ardent affection, unites that pure ſociety. —— But there are allays of this noble love here.

1. There are reliques of frailty in the beſt men on earth, ſome blemiſhes that render them leſs amiable when diſcovered. Here their graces are mixt infirmities [or *with* infirmities] and but aſcending to glory.

2. In the preſent ſtate, the leaſt part of a ſaint's worth is viſible. —— The ſincerity of aims, the purity of affections, the impreſſures of the ſpirit upon the heart, the interior beauties of holineſs, are only ſeen by God. Beſides, ſuch is the humility of eminent ſaints, that the more they abound in heavenly treaſures, the leſs they ſhew. As the heavenly bodies when in neareſt conjunction with the ſun, and fulleſt of light, make the leaſt appearance to our ſight.—But all their excellencies ſhall then be in view. *The glory of God ſhall be revealed in them.* And how attractive is the divine likeneſs to an holy eye? how will it raviſh the ſaints

to

to behold an immortal loveliness shining in one another? Their love is mutual and reflexive, proportionable to the cause of it. An equal constant flame is preserved by pure materials. — There is no envious comparison. — It is recorded of *Alexander*, that entring with *Hephestion* his favourite, into the pavilion of *Darius*'s mother, she bowed to the favourite, as having a greater appearance of majesty, thinking him to be *Alexander*; but advised of her error, she humbly begged his pardon, to whom the generous king replied, * *you did not err, mother, for this is also Alexander.* Such was their affection. —— This is a copy of the holy love of the blessed; but with the same difference, as between the description of a *star*, with a *coal*, and its beauty in its proper aspect.

2. The fulness of joy in heaven is undecaying, for the causes of it are always equal. —— It is possible, a carnal suspicion may arise in some, as if the uniform perpetual vision of the same glory might lose its perfect delightfulness. —— But to correct this gross

* Non errâsti, mater, nam hic *Alexander* est. *Curt.* L. 3.

groſs error of fancy, let us a little enquire into the cauſes of diſſatisfaction, that make the conſtant fruition of the ſame thing here to be tedious.

1. Senſible things are of ſuch a limited goodneſs, that not any of them can ſupply all our preſent wants, ſo that it is neceſſary to leave one for another.

2. Novelty is not requiſite to ingratiate every good, and make it perfectly delightful. God is infinitely happy, to whom no good was ever new. —— An infinite good produces always the ſame pure equal compleat joy, becauſe it ariſes from its intrinſic perfection, that wants no foil to commend it. The Pſalmiſt breaks forth, *whom have I in heaven but thee* * ? This is no vaniſhing rapture, but a conſtant joyful height of affection. God the eſſential happineſs of the ſaints, is always perfectly lovely and delightful to them.

3. The glorified ſaints in every period of their happy ſtate, have as lively perception of it as in the beginning.

Laſtly. The bleſſedneſs of the ſaints is without end. This makes heaven to be itſelf.

* Pſal. lxxiii. 25.

ſelf. There is no ſatiety of the preſent, no ſolicitude for the future. Were there a poſſibility, or the leaſt ſuſpicion of loſing the happy ſtate, it would caſt an aſperſion of bitterneſs upon all their delights: they could not enjoy one moment's repoſe; but the more excellent their happineſs is, the more ſtinging would their fear be of parting with it; *but the inheritance reſerved in heaven, is immortal, undefiled, and fades not away* †. They enjoy a better immortality, than the tree of life could have preſerved in *Adam.* —— O joyful harmony! when the full *chorus* of heaven ſhall ſing, *this God is our God for ever and ever!* this adds an infinite weight to their glory.

Application, and the character.

1. Conſider the woful folly of men in refuſing ſuch an happineſs that by the admirable favour of God is offered to their choice. —— O blind and wretched world! ſo careleſs of everlaſting felicity. Who can behold without compaſſion and indignation, there ſeeking for happineſs where it is not to be found, and after innumerable diſappointments fly to an impoſſibility, and neglect their

† 1 Pet. i. 4.

their ſovereign and final bleſſedneſs! aſtoniſhing madneſs! that God and heaven ſhould be deſpiſed in compariſon of painted trifles! this adds the greateſt *contumely* to their *impiety*.

2. Let us be excited ſeriouſly to apply ourſelves in the uſe of effectual means for the obtaining this happineſs. Indeed the original cauſe of it, is the pure rich mercy of God; the meritorious, is the moſt precious obedience of our Saviour, by whom we obtain *plenteous redemption*. His abaſement is the cauſe of our exaltation. The wounds he received in his body, the characters of ignominy, and footſteps of death, are the *fountains of our glory*. — But the goſpel declares, *that without holineſs no man ſhall ſee God*, (Heb. xii. 14.) An holy change of our natures, perſeverance in the courſe of univerſal obedience, are indiſpenſably neceſſary, in order to our obtaining heaven. *Thoſe who by patient continuance in well-doing, ſeek for glory, honour, and immortality*, ſhall partake of *eternal life*, Rom. ii. 7.

3. The lively hope of this bleſſedneſs is powerful to ſupport us under the greateſt troubles that can befal us in this our mortal

ſtate.

ſtate. Here we are toſt—hereafter enjoying a peaceful calm, &c. *So ſhall we ever be with the Lord.* Words of infinite ſweetneſs! this is the ſong of our *proſperity*, and charm of our *adverſity : we ſhall ever be with the Lord.* — *Therefore comfort one another with theſe words.*

4. The hopes of this bleſſed ſtate, is able to free us from the fear of death.

— I ſhall now come to ſpeak of the mournful ſubject, the cauſe of my appearing here at this time, the deceaſed reverend, and excellent divine, Dr. *Thomas Manton* : a name worthy of precious and eternal memory. And I ſhall conſider him both in the quality of his office, as he was an ambaſſador of Chriſt, declaring his mind, and repreſenting his authority, and in the holineſs of his perſon, ſhewing forth the graces and virtues of his divine Maſter.

God had furniſhed him with a rare union of thoſe parts that are requiſite to form an excellent miniſter of his word. A clear judgment, rich fancy, ſtrong memory, and happy elocution, met in him, and were excellently improved by his diligent ſtudy.

The preaching of the word is the principal part of a miniſter's duty, moſt eſſential

to

to his calling, and moſt neceſſary to the Church. For this end chiefly, the ſeveral orders in the miniſterial office were inſtituted, (*Eph.* iv. 11—17.) and upon our Saviour's triumphant aſcent and reception into heaven, an abundant effuſion of the ſpirit in graces and abilities deſcended upon men. Now in the performing this work, he was of that conſpicuous eminence, that none could detract from him, but from ignorance or envy.

He was endowed with extraordinary knowledge in the ſcriptures, thoſe holy oracles from whence all ſpiritual light is derived: and in his preaching, gave ſuch a perſpicuous account of the order and dependence of divine truths; and with that felicity applied the ſcriptures to confirm them, that every ſubject was cultivated and improved. His diſcourſes were ſo clear and convincing, that none without offering voluntary violence to conſcience, could reſiſt their evidence. And from hence they were effectual, not only to inſpire a ſudden flame, and raiſe a ſhort commotion in the affections, but to make a laſting change in the life. For in the human ſoul ſuch is the com-

compoſition of its faculties, that till the underſtanding be rectified in its apprehenſions and eſtimations, the will is never induced to make a firm choice of what is neceſſary for the obtaining perfect happineſs. A *ſincere perſevering converſion is effected by weighty reaſons that ſink and ſettle in the heart.*

His doctrine was uncorrupt and pure, *the truth according to godlineſs.* He was far from a guilty vile intention, to proſtitute that ſacred ordinance for the acquiring any private ſecular advantage. Neither did he entertain his hearers with impertinent ſubtilties, empty notions, intricate diſputes, dry and barren without productive virtue: but as one that always had before his eyes, the great end of the miniſtry, the glory of God, and the ſalvation of men, his ſermons were directed to open their eyes, that they might ſee their wretched condition as ſinners, to haſten their *flight from the wrath to come,* to make them humbly, thankfully and entirely receive Chriſt as their *prince,* and *all-ſufficient Saviour.* And to build up the converted in their moſt holy faith, and more excellent love, that *is the fulfilling the law.*

law. In ſhort, to make true chriſtians eminent in knowledge and univerſal obedience.

As the matter of his ſermons was deſigned for the good of ſouls, ſo his way of expreſſion was proper to that end. Words are the vehicle of the heavenly light. As the divine wiſdom was incarnate to reveal the eternal counſels of God to the world, ſo ſpiritual wiſdom in the mind, muſt be clothed with words, to make it ſenſible to others. And in this he had a ſingular talent. His ſtile was not exquiſitely ſtudied, not conſiſting of harmonious periods, but far diſtant from vulgar meanneſs. His expreſſion was natural and free, clear and eloquent, quick and powerful, without any ſpice of folly, and always ſuitable to the ſimplicity and majeſty of divine truths. His ſermons afforded ſubſtantial food with delight, ſo that a faſtidious [diſdainful] mind could not diſreliſh them. He abhorred a vain oſtentation of wit, in handling ſacred things, ſo venerable and grave, and of eternal conſequence. Indeed, what is more unbecoming a miniſter of Chriſt, than to waſte the ſpirits of his brain, as a ſpider does his bowels, to ſpin a web,

web, only to catch flies? To get vain applauſe by fooliſh pleaſing the ignorant. And what cruelty is it to the ſouls of men? It is recorded as an inſtance of *Nero*'s ſavage temper, that in a general famine, when many periſhed by hunger, he ordered a ſhip ſhould come from *Egypt*, (the granary of *Italy*) laden with ſand for the uſe of the wreſtlers. In ſuch extremity to provide only for delight, that there might be ſpectacles on the theatre, when the city of *Rome* was a ſpectacle of ſuch miſery, as to melt the heart of any but a *Nero*, was moſt barbarous cruelty. But it is cruelty of an higher imputation, for a miniſter to prepare his ſermons to pleaſe the fooliſh curioſity of fancy with flaſhy conceits; nay, ſuch light vanities, that would ſcarce be endured in a ſcene, whilſt hungry ſouls languiſh for want of ſolid nouriſhment.

His fervour and earneſtneſs in preaching was ſuch, as might ſoften and make pliant the moſt ſtubborn, obdurate ſpirits. I am not ſpeaking of one whoſe talent was only in voice, that labours in the pulpit as if the end of preaching were for the exerciſe of the body, and not for the profit of ſouls: But this

this *man of God* was inflamed with an holy zeal, and from thence ſuch ardent expreſſions broke forth, as were capable to procure attention, and conſent in his hearers. He ſpake as one that had a living faith within him of divine truths. From this union of zeal with his knowledge, he was excellently qualified to convince and convert ſouls. The ſound of words only ſtrike the ear, but the mind reaſons with the mind, and the heart ſpeaks to the heart.

His unparalleled aſſiduity in preaching, declared him very ſenſible of thoſe dear and ſtrong obligations that lie upon miniſters to be very diligent in that bleſſed work. What a powerful motive our Saviour urged upon St. *Peter! As thou loveſt me, feed my ſheep, feed my lambs*, John xxi. 15. And can any feed too much when none can love enough? Can any pains be ſufficient for the ſalvation of ſouls, for which the ſon of God did not eſteem his blood too coſtly a price? Is not inceſſant unwearied induſtry requiſite to advance the work of grace in them to perfection? In this the work of a miniſter hath its peculiar diſadvantage, that whereas an artificer, how curious and difficult ſoever

his

his work be, yet hath this encouragement, that what is begun with art and care, he finds in the ſame ſtate wherein it was left. A painter that deſigns an exact piece, draws many lines, often touches it with his pencil to give it life and beauty, and though unfiniſhed, it is not ſpoiled by his intermiſſion. A ſculptor that carves a ſtatue, though his labour be hard from the reſiſtance of the matter, yet his work remains firm and durable. But the heart of man is of a ſtrange temper, hard as marble, not eaſily receptive of heavenly impreſſions, yet fluid as water, thoſe impreſſions are eaſily defaced in it; it is expoſed to ſo many temptations, that induce an oblivion of eternal things, that without frequent excitations to quicken and confirm its holy purpoſes, it grows careleſs, and all the labour is loſt that was ſpent upon it. This faithful miniſter abounded in the work of the Lord; and what is truly admirable, though ſo frequent in preaching, yet was always ſuperior to others, and equal to himſelf. In his laſt time, when declining to death, yet he would not leave his beloved work; the vigour of his mind ſupporting the weakneſs of his body. I remember,

ber, when oppreſſed by an obſtinate hoarſneſs, a friend deſiring him to ſpare himſelf, he rejected the advice with indignation.

He was no fomenter of faction, but ſtudious of the publick tranquility. He knew what a bleſſing peace is, and wiſely foreſaw the pernicious conſequences that attend diviſions. By peace, the bond of mutual harmony, the weakeſt things are preſerved and proſper; but where diſcord reigns, the ſtrongeſt are near to ruin. The heavenly conſent in the primitive church, was the principal cauſe of its miraculous increaſe and flouriſhing; but after diſſentions prevailed amongſt chriſtians, that was deſtroyed in a ſhort time, which was built by the divine union and heroick patience of the primitive chriſtians. And the glorious beginnings that promiſed the reformation of all *Europe*, were more obſtructed by the diſſentions of ſome employed in that bleſſed work, than by all the power and ſubtilty, the arms and artifices of *Rome* itſelf. How afflictive is the conſideration of our divided church? Sweet peace! whither art thou fled? Bleſſed Saviour! who didſt by thy precious blood reconcile heaven and earth,

ſend

ſend down thy ſpirit to inſpire us with that wiſdom that is pure and peaceable, that thoſe who agree in the ſame principles of faith, in the ſame ſubſtantial parts of worſhip, in aſſerting the ſame indiſpenſable neceſſity of holineſs, may receive one another in love. I am affectionately engaged in a matter that ſo nearly touches all thoſe that value the *proteſtant* intereſt.

Briefly conſider him as a chriſtian, his life was anſwerable to his doctrine.

This ſervant of God was like a fruitful tree, that produces in its branches what it contains in the root, his inward grace was made viſible in a converſation becoming the goſpel of Chriſt.

His reſolute contempt of the world, ſecured him from being wrought on by thoſe motives, that tempt low ſpirits from their duty. He would not raſhly throw himſelf into troubles, nor *ſpretâ conſcientiâ* * avoid them. His generous conſtancy of mind in reſiſting the current of popular humour, declared his loyalty to his divine Maſter. His charity was eminent in procuring ſupplies

* *Violating conſcience*, ſetting conſcience at naught.

for others, when in mean circumſtances himſelf. But he had great experience of God's fatherly proviſion, to which his filial confidence was correſpondent.

His converſation in his family was holy and exemplary, every day inſtructing them from the ſcriptures in their duty.

I ſhall finiſh my character of him, with obſerving his humility. He was deeply affected with the ſenſe of his frailties and unworthineſs. He conſidered the infinite purity of God, the perfection of his law the rule of our duty, and by that humbling light diſcovered his manifold defects, he expreſt his thoughts to me a little before his death; *If the holy prophets were under ſtrong impreſſions of fear, upon the extraordinary diſcovery of the divine preſence, how ſhall we poor creatures appear before that holy and dread majeſty? Iſaiah* after his glorious viſion of God, reflecting upon himſelf, as not retired from the commerce and corruption of the world, breaks forth, *Wo is me, for I am undone! becauſe I am a man of unclean lips, and I dwell in the midſt of a people of unclean lips; for mine eyes have ſeen the King, the Lord of Hoſts* *.

It

* Iſa. vi. 5.

It is infinitely terrible to appear *before God the judge of all*, without the protection of the *blood of ſprinkling, that ſpeaks better things, than the blood of Abel* §. This alone relieved him, and ſupported his hopes. Though his labours were abundant, yet he knew that the work of God paſſing through our hands, is ſo blemiſhed, that without an appeal to pardoning mercy and grace, we cannot ſtand in judgment. This was the ſubject of his laſt publick ſermon.

He languiſhed many months, but preſuming he ſhould be too ſtrong for his infirmity, neglected it, till at laſt it became inſuperable and mortal. Many pathetical aggravations heighten our great and dear loſs; that ſuch a faithful miniſter of Chriſt ſhould be taken away, whoſe preaching was ſo powerful to repair the woful ruins of godlineſs and virtue in a degenerate age: whoſe prudent pacifick ſpirit rendered him ſo uſeful in theſe *divided times*, when profeſſors of the ſame religion are alienated from one another, as if they had been baptized with the waters of ſtrife. That before our tears were dried up for the loſs of other worthy

§ Heb. xii. 24.

miniſters, the fountain of ſorrow ſhould be opened again, by this afflicting ſtroke. But it becomes us to receive the diſpenſations of heaven, with humble and quiet ſubmiſſion; to reflect upon our ſins with an holy grief that provoke God to remove ſuch an excellent inſtrument of his glory from us. *Let us pray to the Lord of the harveſt that he will ſend forth faithful labourers into it.* O that ſurviving miniſters might be animated with a zeal more pure and fervent in their divine work! and that people would be wiſe while a price is put into their hands, to improve it for their eternal advantage. The neglected goſpel will at laſt be a terrible witneſs againſt the diſobedient, to juſtify and aggravate their condemnation.

We ſhall add ſome further account of this great divine from Dr. *Calamy* and Mr. *Neal*, &c. Dr. *Manton* was born 1620, at *Lawrence Lydiard*, in the county of *Somerſet*. Both his father and grand-father were miniſters. He was of a middle ſtature as to his perſon, and of a fair and freſh complexion, with a mixture of majeſty and ſweetneſs in his countenance. In his younger years he was very ſlender; but grew corpulent in his

his advanced age; not by idleneſs or exceſs, for he was remarkably temperate, and unweariedly diligent; he had naturally a little appetite, and generally declined all manner of feaſts; but by a ſedentary life, and the long confinement of the five mile act, which he uſed to complain, firſt broke his conſtitution. —— Perhaps few men of the age in which he lived, had more virtues, and fewer failings, or were more remarkable for general knowledge, fearleſs integrity, great candour and wiſdom, ſound judgment, and natural eloquence; copious invention, and incredible induſtry, zeal for the glory of God, and good will to men, for acceptance and uſefulneſs in the world, and a clear unſpotted reputation, through a courſe of many years, among all parties of men.

He was educated at *Tiverton* ſchool, and went to *Wadham College*, *Oxon*, at fifteen years of age; he was ordained by Dr. *Hall* biſhop of *Exeter*, when he was not more than twenty. He was miniſter firſt of *Culliton* in *Devon.* and afterward ſettled at *Stoke Newington* near *London*, where he continued ſeven years, before he came to *Covent Garden*: upon the death or reſignation of Mr.

Obadiah

Obadiah Sedgwick, he was presented to that living by the duke of *Bedford*, where he preached to a numerous congregation, and from whence he was ejected. While he was minister of that parish, he was invited to preach before the Lord-Mayor, &c. upon some publick occasion, at St. *Paul's*. The doctor chose some difficult subject, in which he had opportunity of displaying his judgment and learning. — He was heard with the admiration and applause of the more intelligent part of the audience. The doctor was appointed one of the *Protector's* chaplains, and one of the *triers* of persons qualifications for the ministry; which service he constantly attended. He was in great reputation at the time of king *Charles's* return, and was very forward in the year 1660, in concert with the presbyterian ministers, to promote the king's restoration, and was one of the commissioners at the *Savoy* conference; he was then created doctor of divinity, and offered the deanry of *Rochester*, but declined it. He was very earnest in his endeavours, to get the declaration for ecclesiastical affairs passed into a law: and had it been compassed, would have accepted

cepted the deanry. He was a man of great learning, judgment and integrity; and an excellent unwearied preacher: one of great temper and moderation, and respected by all that knew him, whose spirits were not incurably cankered. Archbishop *Usher* was wont to say of him, *that he was a voluminous preacher:* not as if he was tedious for length, but because he had the art of reducing the substance of volumes into a narrow compass: * and Mr. *Charnock* oft represented him as the best collector of sense of the age. Mr. *Baxter* gives this character of him; "Dr. *Manton* (who lately lay six months in prison) is a man of great learning, judgment, and integrity; and an excellent, most laborious, unwearied preacher, and of moderate principles." After he was turned out of his living in 1662, he kept a private meeting in his own house, but was imprisoned, and met with several disturbances in his ministerial work. He was in all the treaties for a comprehension with the established church, and in high esteem with the duke of *Bedford*,

* "And that he was one of the best preachers in *England*." Dr. *Harris*'s memoirs of the life of Dr. *Manton*.

ford, earl of *Manchester*, and other noble persons. He generally had the chair in the meetings of the dissenting ministers of the city, who found the want of his prudence, activity and interest joined together, when he was taken from them.

In the year 1670. some indulgence being granted to dissenters, the meetings were much attended. — After the loosenes and excess which followed the *restoration*, the reproaches and persecutions of the nonconformists, for several years; and the late terrible judgments of plague and fire; multitudes every where frequented the opened meetings. — God remarkably owned their ministry at that time, and crowned it under all their disadvantages, with extraordinary success. Soon after this indulgence expired, the doctor was taken prisoner on a Lord's-day in the afternoon, just after he had done his sermon. — He was committed to the *gatehouse*. This imprisonment, by the kind providence of God, was more favourable and commodious than could have been thought, or than his enemies designed, or than he expected. The keeper of the prison at that time was the lady *Broughton*, who

who was noted for her ſtrictneſs and ſeverity in her office, though ſhe carried it quite otherwiſe towards the doctor. Thus like *Joſeph*, Gen. xxxix. 21, 22. *He found favour in the ſight of the keeper of the priſon; and the keeper of the priſon would have committed to his hand, all the priſoners who were in the priſon* *.

In whatſoever company he was, he had courage as became a faithful miniſter of Chriſt, to oppoſe ſin; and upon proper occaſion to reprove ſinners. Duke *Lauderdale*, who pretended to carry it with great reſpect to him, in ſome company where the doctor was preſent, behaved himſelf very indecently; the doctor modeſtly reproved him.

The day before he took his bed, he was in his ſtudy; of which he took his ſolemn leave, with hands and eyes lifted up to heaven, bleſſing God for the many comfortable and ſerious hours he had ſpent there; and waiting in joyful hope of a ſtate of clearer knowledge, and higher enjoyments of God. At night he prayed with his family under great indiſpoſition, deſiring,

* His impriſonment continued ſix months.

[illegible] in the first fruits, shou[illegible] [illegible] to us which she had fou[illegible] [illegible] would bring us to the felic[illegible] [illegible] now obtained. If the damned [illegible] [illegible] would have had one sent [illegible] world in hope to save his unbe[illegible] [illegible] wonder if an holy pe[illegible] [illegible] others should partake [illegible] and inheritance; and like [illegible] [illegible] message of *Samaria* raise[illegible] [illegible] alone. S[illegible] [illegible] which was m[illegible] [illegible] own heart, with [illegible] imprinted al[illegible] [illegible] we may n[illegible] [illegible] now rejoiceth [illegible] *Paul* saith [illegible] *his* ou[illegible] [illegible] *himself alone* a[illegible]

[illegible] the words o[illegible] [illegible] this summed up [illegible] *inhe-* [illegible] *and* [illegible] *but thy* [illegible] *fill* [illegible] *confirmed*

my

[illegible]

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We [illegible]

ant of God in Christ [illegible]

matter fit to be our joy, [illegible]

res, and wealth, and honours [illegible]

.

2. And

"*If he had no further work for him to d*
"*this world, he would take him to himse*
Which he expressed with great serenity
mind, and an unreserved resignation to t
divine good pleasure.

At length finding his constitution breal
ing, he resigned himself to God's wise di
posal, and being seized with a kind of le
thargy, he died *October* 18, 1677. in the fift
seventh year of his age, and was buried i
the chancel of the church of *Stoke Newington*
His practical works are in five volumes folio
— He left behind him the reputation of a
excellent a preacher, as this city or natio
hath produced. Dr. *Calamy*'s account, p. 42
Mr. *Neal*, vol. iv. p. 480.

The End of the First Volume.

ERRATA.

PAGE 1. line 5. for 1660. read 1662.
P. 23. l. 4. for o, r. of.
P. 59. l. 23. for word, r. world.
P. 69. l. 17. for iii. r. 3.
P. 90. l. 19. for fears, r. tears.
P. 92. l. 1. for 7. r. 4.
P. 99. l. 25. for courſe, r. cauſe.
P. 107. l. 1. before though add a parentheſis.
P. 120. l. 11. r. of whom.
P. 142. l. 27. for as ſaid, r. he ſaid.
P. 150. l. 9. for 1682, r. 1681.
P. 165. l. 4. for one, r. thorn.

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