

Faithful Souls SHALL BE WITH CHRIST THE Certainty Proved and their Christianity Described, and Exemplified in the truly-Christian Life and Death of that excellent amiable Saint, *HENRY ASHHURST* Esq Citizen of *London*.

Briefly and truly Published for the Conviction of Hypocrites and the Malignant, the Strengthening of Believers, and the Imitation of all; especially the Masters of Families in *London*.

By *RICHARD BAXTER*

Luke 10. 37.

Go, and Do thou likewise.

LONDON, Printed for *Nevil Simmons*, at the *Three Golden Cocks*, at the *West* end of *St. Pauls Church*, 1681.

To my worthy Friends Mrs. *Judith Ashhurst* Widdow of *Henry Ashhurst* Esq. and Mr. *Henry Ashhurst*, their Son, with all his Brethren and Sisters, Grace, Mercy and Peace.

Dear Friends,

I Am perswaded that the Image of so good a Husband and Father cannot but be deeply printed on your minds; but yet it may not be wholly needless to be told of the Comfort and the Duty, thence to be inferred. It was you, Sir, his eldest Son and Executor, who called me to the publick performance of that which I have thought meet to make more publick. I have long known you so well, that I am comfortably perswaded, that your Father had great cause to place that great affection on you, and confidence in you which he did. Your dear Love to him, and great Reverence of him, and hearty Love to the good which he loved, and your singleness and uprightness of Mind and Life, are your amiableness, and better than the greatest earthly birthright: But I did purposely say little in the following discourse, of your Fathers example, as consolatory and obligatory to all his nearest Relations, because I thought that their special interest in him, did give them right to a special address, which is the intent of this Epistle. Gods Scripture blessings of the faithful and their seed, doth make this relation honorable and comfortable to you all. How chearfully may you all follow the footsteps of one so near you, who sped so well in following Christ? The greatest comforts and blessings are the greatest obligations to further duty; and that duty is the way to get greater blessings. It will be some help to you to Love God and Goodness, good Men and all Men, to remember how much all these were loved, by one who so tenderly loved your selves. You have not only heard but *seen* and *felt*, that Holiness is not a bare name or dream, and Religion a meer art or image, but a Divine Nature, a real renovation of Heart and Life, and that the

effects of Gods Spirit in sanctifying Souls, do greatly difference them from carnal minds. You have seen that Godliness, genuine and real, is not a wearysom uncomfortable Life. Live as he did, and it will be a cure of melancholy, passions and discontents, and a constant tranquility and delight.

What a help is his Example to you, to live in true Love to one another: to be of an humble meek and quiet Spirit, neither vexatious to your selves or others: As also to be absolutely devoted to God, of publick minds, and comforts to the poor and needy, and to use all that you have as his Stewards, daily preparing for your great account. You have seen how you may live above the World, even while you prosper in it: and how to expound [*Love not the World nor the things that are in the World: If any Man love the World, the love of the Father is not in him.*] 1 Ioh. 2. 15. *For where your Treasure is, there will your Hearts be also,* Matth. 6. 21. The Spaniards have a Proverb [*The World is a Carrion, and they are Dogs that love it, much more that snarle and fight about it.*] One would think that to read and believe, *Matth. 5. & 6. Luk. 12. & 16. and Jam. 4.* should affright Men from being deceived by such a shaddow, whose speedy vanishing all foresee.

You have *seen* what it is to be a Christian indeed, and how your affairs, your conversatìons, and your families should be ordered. And you have seen how the best may suffer and must die, and therefore what need we all have to be prepared with strong and well exercised Faith, Hope and Patience, and by daily conversing in the heavenly regions, to get sweeter thoughts of Heaven than of the most prosperous state on Earth, that we may die like serious believers, and joyfully commit our departing souls to Christ, when we leave these corruptible bodies to the grave. O dear Friends, the day is at hand; the change is of unspeakable importance; the work of Faith and Hope is high and difficult: Set to it speedily with heart and might, and let not flesh and the world entangle and deceive you.

The great love which your Father had to me, and much more which he had to Christ, his Church, and all the Faithful, obliged me to be the larger in describing his example, for your use and comfort: For as Christ gone to Heaven hath left here his servants, called his *Brethren*, that men in them may shew their Love and thankfulness to him, which he will reward as done unto himself; so the way which I must take to express my Love and gratitude to your deceased Father, is by desiring and endeavouring the true felicity of his Wife and Children whom he so dearly loved. And that must be, by *taking God for your God* and Father, Christ for your Saviour, the Holy Spirit for your Sanctifier, the Holy Scriptures for your Rule, the Church for the Body of which you are Members; true Pastors for your Teachers, the Faithful for your most beloved Companions, (especially each other who are by so many bonds obliged to more than ordinary endearedness and Love) and Christ for your chief pattern, and such as your Father in following him; Heaven for your felicity, home and hope; and this short life for the day of your preparation and salvation; and the *world, flesh* and *Devil* so far as they are against any of

this, for the Enemies which with all vigilancy and resolution must be overcome.

O how great, how good, and absolutely necessary a work is this, which if any one of you should miscarry about, you would be more unexcusable than most persons in the world! But that you will all faithfully imitate such an example of holiness, humility, meekness, mortification, peace, and dearest Love to one another, and to all good men, is the comfortable hope, and hearty Prayer, as it is the present faithful Counsel of

Dec. 7. 1680.

Your Servant for such ends Ri. Baxter.

JOHN. 12 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.

IF our Judgments and Wills had been the choosers and disposers of Humane events, as the affairs of the world would be otherwise managed, than they are; so the meeting of this day would rather have been for a joyful thanksgiving for our deceased friends recovery to health, than a mournful solemnizing of his Funerals: But it is not we that made the world, or our own or others Souls: and it is not our right to determine of their time and events: It is *one* prime Agent, Supreme Ruler and Ultimate End, One that is Infinite in Power, Wisdom, and Goodness, who is Omnipresent, Immutable, and every way perfect, that must actuate, order and bless a world of such imperfect and differing individuals; and not such ignorant understandings, such partial and ill guided wills, and such impotent powers as ours are: He that maketh the Watch determineth how many hours it shall go. The giver of Life and Time, must give us the measures of it: It is our part to spend it well: It is because the Creator having left us to some liberty and trust, about our selves, we are the misusers of it, that there are so many disorders and consequently calamities in the world, and on our selves and ours as there are: and if the God of Love did not keep the overruling determination in his hand, and bring good out of all our evil, and harmony out of our discords and confusions, what a Chaos or Hell would the World become? Let us therefore humbly and willingly leave Gods own work to himself; (he will do all well, and at last we shall understand it,) and let us mind our own! He hath taken up our Brothers soul from earth: it is our part to think how to improve this; our own are following: Our hour is at hand: Our oyl is wasting apace: Our glass is almost run: every pulse, every breath, every word leaveth us one less of the number appointed us. It is our great concern to look inwards, and look upwards, and with our utmost diligence to study how to spend the short time that remaineth, that we may die in safety peace and hope, and follow the departed Saints to Glory.

To instruct my self and you herein I have choisen this Text, as giving us both sure directions, and such great and comfortable promises, as in life and at death we may boldy trust.

They are spoken by no doubtful Messenger, but by the Mouth of Christ himself: and that to men who were under our temptations, and earnestly desired to see Christ glorified on earth, and to partake of outward greatness here: to see that famous man who had wrought so many miracles and lately raised the Dead: But he tells them that both he and they must die before they can be glorified, and that they must overcome the inordinate love of this life, if ever they would attain a life of Blessedness, *vers. 23, 24, 25.* And that they might not by uncertainty of the end or way say as *Philip*, We know not whither thou goest, and how shall we know the way, he Summarily tells them both: The way is to *Serve* him and *follow him*: The end that's promised is, *To be where he is, and to be honoured of his Father.*

As if he should say [*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 a hard Lesson to you to learn to lay down this life, which is so dear to you, and to pass into a 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 satisfie you living and dying that you shall speed as I my self 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 give here my promise, which you must believe and trust, if you will be saved by me.*]

This is the plain Exposition of the Text: But let us more distinctly inquire. I. What is here meant by *Serving* Christ; II. What it is to *Follow* him: And afterwards III. What it is to be *where he is*? IV. *And what to be Honoured by his Father.*

I. Some that by false and narrow notions have received a wrong opinion of *Saving Faith* may be puzzled at this, that *Serving Christ and following him* are made the necessary terms or conditions of *being where he is*. And some say that *Iustifying faith and ●●ing Faith are two different things*; And some say that Christ himself did not clearly preach the doctrine of Justification by Faith, but left it for Saint *Paul*. But the plain truth is, that in the Gospel it is all one, To be a *Believer, a Christian, and a Disciple of Christ in Covenant with him as the true Messiah*. And in those times the *Disciples* of any great and famous Teachers were taken into their Families, and were their Servants: Not in a Worldly common work, but in order to

the ends of their Office and Instructions: It is the same word which we often translate *Deacons*: And as it was then usual with Iews and Heathens, at their great feasts, for the *Servitours* to give *every Guest his part* by the *appointment* of the ruler of the Feast; so the Spirit by the Apostles did institute Church Deacons to be servants to distribute the provisions made at their love Feasts, and the proportions allowed for each ones relief, to look to the poor, and to execute such Church Orders as the present Bishop or Elders did appoint (By which you may see how big the Bishops Church then was.) And so Christ calleth all Christians his Deacons, Ministers or Servants, and some above others peculiarly in office, as those that were to serve him as the Saviour of the World, for their own and other mens salvation, As his Relation to us partaketh by Analogie of many, so is our service to him. It is as the service of a Scholar in obedient and diligent humble learning: As the obedience of a Patient to his Physician: As the obedience of a Beggar in asking, and thankfully accepting: As the obedience of a Malefactor who thankfully taketh a pardon; and if a Rebel promiseth to lay down Armes, and live in true subjection to his Prince: As the service of a Child that liveth dependently in dutiful gratitude and love. It is not to give Christ any thing that he needeth; but to be readier to *Hear him*, than to *offer him the sacrifice of fools*, who by thinking to oblige him by their gifts, do but offend him.

The matter of our required service is,

- 1. To confess with grief our sin, our misery, and our need of him, his grace and mercy.
- 2. To learn, understand and believe his Word.
- 3. There by to know God, from whom we were revolted; and to return to him in the hand of our Mediator, by absolute resignation, devotion and subjection, to Obey, and Trust, and Love him, and joyfully to hope for everlasting happiness in his Love.
- 4. To give up our selves to Christ as our Saviour, by his Sacrifice, Merits, Teaching, Government and Intercession; to bring us home to God, by Justifying, Sanctifying and finally Glorifying us.
- 5. To obey the motions of his Spirit to that end, which are but to bring us to a Conformity to his Word.
- 6. To Love God in his Saints and Creatures, and do all the good to one another that we can, and cherish a holy Unity and Peace, and to do wrong to none.
- 7. To watch against and resist all the Temptations of the Flesh, the World and the Devil, which would draw us from any of this duty.
- 8. To bear our Medicinal corrections patiently and profitably, and pray, seek and wait for blessed Immortality.
- 9. To pray long and labour for the publick good, the Churches welfare, and the Conversion of the dark unbelieving World.
- 10. To do all this for the glorifying of God, and our Redeemer, and the pleasing of his holy Will, as the End and only Rest of Souls.

This is the service which Christ requireth; and is there any thing in all this, which is not safe, delightful, honorable, profitable and exceeding desirable, to every one that knoweth what it is to hope for happiness, and to live like a Christian or a Man?

II. And *what is it that is meant by following Christ?* Disciples then were wont to dwell with their Master, that they might be always at hand to do what he bid them.

To follow Christ includeth, 1. The absolute taking him for the Guide and Saviour to whom we Trust our Bodies and Souls. 2. The obedient following of his Instruction and Commands. 3. The following of his Example, in all the imitable parts of his Life. 4. The submissive following him through all the sufferings wherewith God trieth us, and by what death he chuseth for us, into the heavenly mansions, whether he is ascended. This is the following of Christ, which the streights of this hour allow me but to name.

Use. Before we proceed let us consider how to improve what is said, and open the two promises after in our application.

I. And first it is hence evident, what it is to be indeed a Christian: It is to *serve and follow Christ in Trust*, as the Procurer, the Captain, the Giver of Salvation: Our *relation* to him by a *sacred Covenant and Vow*, is the thing from which we are named Christians. Deceitful Covenanting may give us the *name* among Men that cannot see the Heart, and may deceive our selves and others: But if the Soul consent not, God doth not consent to justifie or save us: O Sirs! try quickly, try faithfully, before death say, *It is now too late*, whether you are such as God as well as Men will judge to be Christians indeed. O be not self-deceivers, for God will not be mocked with names and shadows, and heartless words, and the false pretenses of a worldly, fleshly, unsanctified mind. You will find one day, that Christ came not to be a shadow, nor a stepping stone to worldly ends, nor a patron of pride and fleshly lusts: you will find ear long that to be a Christian is a great and serious business, on which lieth the everlasting saving of our Souls: Greater than Life or Death, Crowns and Kingdoms, or any concerns of this corruptible flesh. A business which will not be done a sleep, nor with a careless mind, nor with a slothful unresolved Soul, nor with the thoughts and hours, which pride and vanity can spare, and which are the leavings of fleshly lusts and pleasures. To be a Christian is to turn our backs on all these deceitful vanities and sinful pleasures, and to place our absolute Trust in Christ, and serve and follow him to the death in hope of everlasting glory obtained by his manifold Grace. Have you no careful thoughts of another Life? And no fear what will become of your departing Souls at death? If not, your reason is asleep: If you have, what is it that quieteth and comforteth you? Is it only a careless venture, because God is merciful? As if his mercy saved all? God forbid that your Souls should go out of your bodies, without a better preparation than this! But if finding your selves undone by sin, and liable to Gods destroying justice, and

believing that Christ is the only sufficient and faithful Saviour, you give up Soul and Body in Trust to him, resolvedly consenting to serve and follow him, who hath purchas'd and promis'd you blessedness with himself. This is true Christianity, and this is a Trust which will not deceive. Sirs! You send for us in sickness, and perhaps we cannot come, or we find men overwhelmed with pain and fear, and with a feeble Body and fainting Spirits, unfit to try and judge themselves, and to do so great a work, as is here described, if not unable to hear much discourse of it: O what a sad time is that for a Minister to give you that instruction, which a long time of strength was too little to improve! What a dreadful thing is it for a Soul then to have all the work that you lived for, to begin and do, and for to have but a sick and fainting hour or day, to do that which you could not do in all your Lives, and which turneth the Key for Heaven or Hell! The Lord give you awakened reason and wisdom, before it be too late. The name of *Christians* is not to be used to deceive fleshly men into damning presumption, but to signify a Soul that trusteth in Christ and followeth him in obedience and patience to Salvation.

O that you all feelingly knew, how much it concerneth you, presently to set home and resolve this question, *Do I trust, serve and follow Christ?* Let us now a little look to his footsteps, that we may know.

1. Christ lived in the World to do his Fathers work and will, to glorifie and please him: See *Ioh.* 4. 34. & 17. 4. & 9. 4. & 8. 29. & 12. 27, 28. & 17. 4. Is it Gods work that you live for, and his will that you chiefly study to please in your inferior degree and place?

2. Christ was the greatest lover of Souls; his business on Earth was to seek and save them, and he is still about that work in Heaven: He thought not his strange condescending Incarnation, his sufferings and Heart Blood, his Labour and Life, too dear to save them. Are your own and others Souls, thus precious in your Eyes? Do you think no labour, loss, no cost or suffering too dear to save your selves and others? Do your prayers and your practices prove this to be true?

3. Christs great work was to gather a Church on Earth which should be his peculiar Kingdom, Spouse and Body to glorifie God and be glorified with him, *Eph.* 4. to 17. & 5. 25. to 32. & 3. 21. *Act.* 20. 28. If you are Christians indeed, Christs Church is to you, *as your Body to the Members*, that are all ready to serve it, abhorring abscission and separation from it, and every painful perilous Disease.

You love, you long, you pray for the true Enlargement, Concord and Holy prosperity of the Church: *That Gods Name may be Hallowed, his Kingdom come, and his Will done on Earth as it is in Heaven*, is the first and chief of your desires. See 1 *Cor.* 12. *Col.* 1. 18. 24. Are you thus followers of Christ?

4. Love to God and Man was the very Nature and Life and Work of Christ; manifested in constant doing Good and Praying for his Persecutors, and reconciling Enemies to God; *Rom.* 5. 8, 9, 10. *2 Cor.* 5. 19- 20. *Ioh.* 15. 13. *Mark* 10. 21. *Ioh.* 15. 9. *Gal.* 2. 20. *Eph.* 2. 4. And if you follow Christ, Love will be your Nature, Life and Work, and you will walk in Love as Christ loved us, *Eph.* 5. 2. 1 *Ioh.* 4. 11. Even as he hath loved us he requireth that we love one another, *Ioh.* 13. 34. & 15. 9. 12. which is not with a barren unprofitable Love, *Iam.* 2. 14. &c. *Ioh.* 13. 35.

5. In order to these ends, Christ lived quite above all the poms and vanities of the World and above the Love of Worldly dominion and fleshly pleasure, and Life it self; and refused not to dye a shameful Death, as reputed a Malefactor, to redeem us, *Making himself of no reputation, enduring the Cross and despising the shame; Phil.* 2. 7. 10. 1 *Pet.* 3. 18. & 4. 1. And if you follow Christ, though you must not be Cross makers, you must be Cross bearers, and above the Love of worldly Vanity, and Life it self in comparison of eternal Life. For Christ suffered for us leaving us an example, 1 *Pet.* 2. 21. and will have us take up our Cross and follow him, forsaking all that stands against him, *Luke* 14. 29. 32, 33. and submit to be in our flesh partakers of his sufferings, 1 *Pet.* 4. 13. we cannot equal him in patience, but we must so far imitate him, as not to sin and forsake the Truth for fear of suffering, nor to account our Lives dear that we may finish our course with joy, *Matth.* 5. 11, 12. *Act.* 20. 24.

6. Christ though he were the Lord of all the World, did condescend to a humbled low condition, and chose not a Princes Court for converse, but the poor and men of low degree. And he hath commanded us to learn of him to be meek and lowly, *Matth.* 11. 29. and to be the servants of all as that which is above worldly greatness, *Mar.* 9. 35. & 10. 44. And he blesseth the meek, and the poor in Spirit, *Matth.* 5. Do we follow him in this? And condescend to Men of low estate, *Rom.* 12. 16. remembering that not many great and noble are called, 1 *Cor.* 1. 26. and that God hath chosen the poor of the World, that are rich in Faith, to be heirs of his Kingdom, *Iam.* 2. 5. 1 *Cor.* 1. 27, 28. or do you not as those reprov'd, *Iam.* 4. shew a worldly carnal mind, by too much valuing the high and rich, and too much vilifying the poor? Our flesh and health is nearer us far than our cloths and riches! And yet how far is flesh and strength from making a bad Man more valuable and amiable than a weak and sickly Saint?

7. Though Christ was the greatest lover of Souls, yet was he the greatest hater of Sin: so great that he came into the World to destroy it, as the Devils work: and would rather die than Sin should not be condemned and die, 1 *Ioh.* 3. 7, 8. *Matth.* 1. 21. and to save Men from it was his Office: And for all his meekness, he forbearth not to call *Herod* Fox, and sharply reprove the Scribes and Pharises, *Matth.* 23. yea, and to give *Peter* the rebuke which he gave the Devil, when he did his work, by disswa'ding him from his sufferings: *Get thee behind me Satan, Matth.* 16.

And if we look on Sin as a harmless thing, and the profit, honour or pleasures reconcileth us to it, and we are indifferent towards it on pretense of moderation and avoiding rash zeal and indiscretion; this is not to be followers but enemies of Christ, reproaching his Office and Cross, as if he had needlessly been born and died.

8. A heavenly mind and life is the chief imitation of Christ: His Kingdom was not of this World: His Glory is at the right Hand of the Father: And our glory must be in seeing his Glory, *John* 17. 22, 24. It is in Heaven that he promiseth his followers a reward, *Matth.* 5. 12. *Hebr.* 11. 16. & 12. 22. *Luke* 16. 9. & 23. 43. And it is in heaven that our Treasure must be laid up, and our hearts, affections, and hopes must be set, and our conversation must be *Matth.* 6. 19, 20, 21. *Col.* 3. 1, 3, 4. *Phil.* 3. 19, 20.

You see now what it is to be followers of Christ: Is this your case? I mean not in degree, but in sincere imitation, O trie and judge!

Use. 2. Whatever it hath been, shall it be so for the time to come? O that this might be a day of effectual resolution and engagement to us all! Do I need to tell you that it is not Christ that leadeth men to gluttony or drunkenness, or chambering and wantonness, to idleness and pride and worldly vanity and fleshly lust? *Rom.* 13. 13. *Gal.* 5. 21, 22. *Rom.* 8. 1, &c. It is not Christ that teacheth men to doubt of the immortality of the Soul, and of the life to come, and of the truth of the Gospel: Nor is it Christ that teacheth them to play the hypocrites, and scorn and hate and persecute the serious practice of that Religion which their tongues profess: These are the works of the Devil which Christ came to destroy. O bethink you whom you follow, and whether you go, before you come to your journeys end. The World Flesh and Devil have undone all that ever followed them to the end. But if you will serve Christ and follow him, I'll tell you what encouragements you have.

1. You have the greatest and most honourable Master in all the World, that is able to make good all his undertakings.

2. You have the surest infallible Leader, that never was deceived nor did deceive, nor hath he need of deceit to govern us.

3. You have Love it self to lead you; one that hath done more than all the world besides can do, to shew you that he loveth you, and therefore doth all for your good.

4. You have a humbled condescending Leader; God in flesh, that hath spoken face to face with man, and came near us to bring us up to God.

5. You have a plain familiar Teacher, who hath not set your wits on Artificial Logical tricks, like the undoing of a pair of Tarrying irons, but hath

brought light and immortality to light, and taught us to know God and our everlasting hopes, and a safe and joyful way thereto.

6. And yet you have a compleat perfect Teacher, who teacheth you by words and works and inspiration, and can make you what he bids you be, and leaveth out nothing that is necessary to your salvation.

7. And you have the only sufficient Guid to happiness. He is the Way, the Truth and the Life; and no man cometh to the Father but by him. No man but he hath revealed the God and Glory which he hath fully seen and known. All men are liars and deceivers, not to be trusted, further than some way they have learnt of him, by the teaching of his Works, or Word, or Spirit.

And now shall we need to say more to men, that are already vowed to Christ in their Baptism, who profess themselves Christians, who know that they must die, and who know that there is no other hope or way, to perswade them to be what they profess, that they may not miss of what they hope for? But the following Promises if believed will perswade you.

III. [*Where I am there shall my servant be*] They that *Serve and follow Christ*, shall in their measure speed as he doth, and be with him where he is. *Quest.* And *where is that?* *Ans.* It is certainly in no ill place: Though it be a controversie, whether Christ *descended to Hell*, it is certain that now he is not there; And therefore his members shall not be there. He is certainly in *Paradise*, for there he promised the converted thief to be that day with him. He is *in Heaven*, *Acts* 1. 11. [*This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.* *Acts* 3. 21. *Whom the heaven must receive till the time of restitution of all things.* *John* 17. *And now O Father glorifie me with thine own self.* *Vers.* 13. *And now I come to thee.* It is in the Glorious presence of God that Christ now abideth in our nature: Even at the *Right hand of God*, *Matth.* 26. 64. *Mark* 14. 62. & 16. 19. *Luk.* 22. 6. 9. *Act.* 7. 55. 56. *Rom.* 8. 34. *Eph.* 1. 20, *Col.* 3. 1. *Heb.* 1. 3, 13. & 8. 1. & 12. 2. & 10. 12. 1 *Pet.* 3. 22.

Therefore though many Texts do seem to intimate that he will return to earth again, and that the *New Jerusalem shall come down from Heaven*, and that *we look for a new Heaven and Earth in which righteousness shall dwell*, yet these Texts do fully prove that faithful Souls go presently to Christ who is in Heaven, and that there will be no such descent to earth as shall be any diminution of the Glory of the Saints; For it shall be no diminution of the Glory of Christ: And we shall be where Christ will be. If Heaven come down to Earth, and the Vail be drawn it will be no loss.

2. That departed faithful Souls go to him, the Scripture elsewhere also tells us. *Ioh.* 17. 24. *Father I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given*

me. Luke 23. 43. *To day shalt thou be with me in Paradise.* Luke 16. 9. When we *fail* here we shall *be received into* the everlasting habitations. Vers. 22. *The beggar died and was carried by Angels into Abrahams bosome,* Vers. 25. *Now he is comforted.* 2 Cor. 5. 1, 8. *We know that if our earthly house of this <...> were dissolved, we have a building of God, <...> not made with hands eternal in the Heavens. For in this we groan earnestly desiring to <...> upon with our house which is from heaven that <...> might be swallowed up of life.* Vers. •. *We are confident and willing rather to be <◇> from the body and present with the Lord.* Phil. 1. 21-22. *To me to live in Christ, and <...> gain—having a desire to depart to be with <...>* Heb. 12. 22, 23, 24. *We are come to Mount Sion, and to the City of the living God, the heavenly Ierusalem, and to an innumerable company of Angels, to the General Assembly, and Church of the first born, which are written in heaven, and to God the Iudge of all, and to the Spirits of just men made perfect, and to Iesus the mediator of the new Covenant.* Rev. 14. 13. *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.*

I heap all these Texts together for my self as well as you, that we may see that as the faithful shall certainly have a blessed resurrection, so their departing souls at death shall certainly be with Christ in glory. For I take the assurance of the Souls immortality, and felicity at death, to be a point that deserveth as much of our thoughtful diligence, as any one that we have to think of. He is mad that doubteth whether there be a God, if he live with his eyes open in the world: And as for Christianity, it is Life and Immortality which Christ came to secure us of and bring to light. And he that by the *light of Nature* doth but believe the *Souls immortality* and a *life of retribution*, is much prepared to be a Christian; so suitable will he find Christianity to our everlasting interest.

But yet all will be dark to men, and seem uncertain till Christ be their Teacher, and they truly believe in him, and take it on his certain word.

Truly believe that *Iesus is the Christ*, and his *Gospel true*, and there is no room for a doubt of the *Immortality of Souls*, and *future blessedness*, so plainly is it exprest in all the Gospel. The *Socinians* that look for nothing till the Resurrection, dream of a dreaming *sleep of Souls*, but dare not talk of any *cessation* or *annihilation* of them, For then a Resurrection is a Contradiction, *Another soul* may be *crelated*, but it cannot be the *same that was annihilated*

And as no man can believe that Christ *speaketh truth* and is *Christ indeed*, but he must needs believe his promise that the faithful Soul shall be where he is. So no man can truly believe that *all faithful Souls*, and *only such* shall *be with Christ* and partake of blessedness, but *it* will constrain him to a life of *serious holiness* at least, if it feast him not with the foretast of heavenly

joys. Can you imagine that any man can firmly believe that all and only holy souls go to Christ in glory when they leave the body, and yet not *seek first the Kingdom* of God, and make the securing of this his chiefest care and business in the World? It cannot be: every man loveth himself: And no man can be indifferent whether his Soul be in Heaven or Hell for ever. Dulness and present diverting things, may make a man negligent and inconsiderate about lesser matters, where the loss seemeth tolerable; But I cannot believe, that if a man be awake and in his wits, any thing but secret unbelief and doubting can make one so dull or inconsiderate about his everlasting joy or misery, as not to make it his *chiefest care*. For I see that if a man have but a Law-Suit, on which all his estate depends, or a tryal on which his life depends, he cannot forget it or make light of it: He will not drink <...> or play away the little time in which his business must be done. And can any one soundly believe that his Soul at death shall go to Christ in glory, and not set more by such a hope than by all the riches, and sport, and pleasure, and vain-glory of so short a life as this? or can any man soundly believe that the wicked and unholy shall go to everlasting punishment, and yet not make it his chief care to escape it? sure as mad and bad as mans corrupted mind is, this will scarce stand with Humane nature. I judge of others by my self: If I had never had at the worst a secret uncertainty whether the Gospel be true, and Souls immortal, I might have been *surprized* indeed to a sudden temptation to some sin, but I could never have thought that a man in his wits should choose any life but resolved holiness; Nor could I have chosen any other.

If I see a man a careless neglecter of his soul, that maketh no great matter of sin or duty, or maketh not God & Christ and Heaven the subject of his most serious ruling thoughts & his greatest business in the World; but sheweth us that his health and wealth and honour and pleasure, are better loved and more earnestly sought, and faster held; I will not believe that this man taketh the Gospel and the Souls future state therein described, to be a certain truth; let him say what he will, he doubteth of it at his heart: And such men use to say when they speak out, *I know what I have here, but I know not what I shall have hereafter: Could I keep what I have, I would let others take what is promised in Heaven.*

But O man thou knowest thou canst not keep what thou hast! shortly thy Soul must be required and called away, and then whose are the things which thou hast loved? *Luke 12. 19, 20.*

I will therefore say more. Though men had *no certainty* of dwelling with Christ, and *doubted* whether his word be true, yet it were worse than madness not to prefer the bare *probability* (that I say not *possibility*) of a future endless glory, (when endless misery is probable to the refusers) before all here that can be set against it. O what is this transitory dream of worldly fleshly pleasure to everlasting joy or misery! *Verily every man at his best estate* (in worldly respects) *is altogether Vanity*. *Psalm 39. 5.* O mark how Emphatical every word is. *Verily* (it is no doubt) *every man* (high and

low, good and bad in bodily and worldly respects only) *at his best* or *settled estate* (not only in pain, and poverty, and age, but in his strength and wit and wealth and honour, on the throne as well as on the dunghill) *is vanity*] that is an untrusty lie and shadow, that seemeth something and is next to nothing, and this [*altogether*] (in meer worldly corporal respects, in all that he hath to glory or take pleasure in) What need we more to prove all this, than to foresee how the Dream and Tragedy endeth? A little while we run up and down and eat and drink and talke and sport, and sometime laugh, and sometime weep, and then change our pomp and pride for a Shroud and Coffin, and are laid to rot in a grave of earth, where these idol pampered bodies, be turned them|selves into the quality of their darksome habitation. And if these were our best, were not *every man at his best estate altogether vanity?*

And if a meer *probability* of the life to come, in reason should resolve all men for serious holiness, how can we think that a *certain* or firm belief would not do it?

By this then it is past doubt that *Hypocrisie* reigneth in all meer nominal Christians, and in all that live not a holy life, and indeed in most men in the world. They are false in professing to believe that *Christ is true*, and his Gospel certain truth, and that at death they must go to Heaven or Hell, if their lives shew not that Heaven and Hell are greater and more pre|vailing matters with them, than all the fleshly pro|visions, pleasures and glory of this world.

Hypocrites are distinguished from professed Infidels: but if they were not *unbelievers* at the heart, they were not *Hypocrites* in professing Faith. The Scripture giveth these titles or attributes therefore to saving Faith, 1 *Tim.* 1. 5. It is called *Faith unfeign|ed* or *not hypocritical* or dissembled; and *Philem.* 6. it is called *Effectual*; and *Gal.* 5. 6. *Faith that works by Love*; and *Iam.* 2. *Faith that is not dead, but working to perfection*; it is not *unseigned* if it be not *effectual*. You cannot make a Man believe that a Bear pursueth him, or his House is on Fire, or his Life in danger; but he will accordingly bestir him. You cannot draw a Man to other business from the care of his Life if he believe that it lieth on his present care.

O Sirs, the Hypocrites belief of another World, and his lifeless opinion conquered by secret unbelief, will shortly fall as an house built on the sand, *Matth.* 7. 23. and no Heart can now fully conceive how terrible to him the fall will be. When you see that there is no more tarrying here, and that death and an endless life are come, a dead profession and secret unbelief, will leave you then to dispair and horror. It is not the name of a Christian that will then serve to comfort or to save your Souls. I do do not say that no Man shall be saved that hath *any doubting, even of the Gospel and the life to come*. But, I say, you cannot be saved if your belief of it prevail not to engage you in a holy Life, and con|quer not the Flesh, the World and the Devil. It must be a *prevailing Faith*.

But I suppose you are convinced that a sound and firm belief of the passage of departing Souls to Christ or unto misery, would certainly resolve Men for a holy Life; But some say, *If we be uncertain how can we help it, we are out of sight, and we have not the command of our own understandings: we would be sure what becomes of Souls with all our Hearts, but we cannot attain it.*

Ans. Christ came into the World to teach it us: such knowledge is too high and precious to be attained with a slothful wish, or to be had without the use of the means which Christ hath appointed us. Have you learned of Christ with a humble and teachable willing mind? Have you not been diverted and blinded by the things which you knew were but deceitful vanity? Have you set your understandings awork with such serious consideration, and so long as the trial of so great a matter doth require? Have you sought to able and faithful Ministers of Christ to help you where you found your self insufficient? Have you daily beg'd the help of the Spirit of God, as knowing that heavenly things must be discerned by a heavenly light? Have you honestly obeyed so much as you did know? If you have done this which reason requireth, I do not think that thus waiting on God, he will leave you to any damnable unbelief or to an unholy sensual life.

But because the strengthening of our belief herein is the most needful thing even to the best, both for their hope and joy and duty, and all that understand themselves must earnestly desire, that their belief of the Gospel, and the Life to come, did reach to a satisfying certainty. I will shortly repeat the proofs that must ascertain us, Though I have largely done it in my Books called, *The Life of Faith*, and *The Reasons of the Christian Religion*, and *The Unreasonableness of Infidelity*, I care not how oft (when necessary) I repeat them, and wish that they were more of the daily study of those that now study Controversies or only Superstructures.

I. And first Nature giveth us these Arguments to prove Mans future State.

1. God hath made Man with an essential capacity to think and care, as his greatest concern, what shall become of his Soul when he dieth: And God maketh none of his Works in vain, much less so noble a one as Man.

2. A bare probability of the life to come as now revealed, with our certainty of the brevity and vanity of this Life, maketh it the interest and certain duty of all Men in the World, to be far more careful for their future state than for the Body, and this present Life. He liveth against Reason that doth not this.

3. And can a wise Man believe that God bindeth all Men by their essential Reason, to make the care of a thing that is not, or ever shall be, to be the chief business of their lives, and that deceit and falshood should be the guide of all our greatest actions, and Man should be made to follow a lie, to

his everlasting disappointment? Judge reasonably whether this be like to be the work of the most Great and Wise and Holy God.

4. History and experience assureth us that it is the expectation of a Life to come, the hope of Reward there, and the fear of punishment, which are Gods means for the *actual government of mankind*: And though many Atheists are in the World, and more Saduces and Unbelievers, yet few, if any, are wholly such, but have Consciences that keep them in some awe: And Laws and professed Religion tell you that it is hopes and fears of another life, which are the ruling principles; which as they reign in the best, so few of the worst will directly contradict: And were it not for such fears of punishment hereafter, the Lives of no *Princes* or *Enemies* would be safe, from destroying Malice, Policy or Power. And is it likely that this World is governed by a Lie, by that God who wants no Power, Wisdom or Love, to govern it by Truth; and who maketh the best Men the greatest haters of Lying, that they may be like Him?

5. And how comes the belief of the Souls immortality to be so common a principle in the nature of Man, if it be not true?

II. But seeing it is the Gospel that must give us the full and satisfying certainty, keep these few evidences of its Truth continually Printed on your Minds.

1. Remember that Promises, Types and Prophecies, foretold Christs coming long before; even Prophecies sealed with Miracles and fulfilled.

2. Remember that Christs own Person and Doctrine, did bear that Image of God, which is unimitable; and had that Power, Wisdom and Love, which prove them to be of God: Gods Image and Superscription discernable by holy minds, doth difference the Gospel from all the words of fallible Men.

3. Remember that it was proved to be of God, by multitudes of open and uncontrolled Miracles: And God will not work Miracles remedlesly to deceive mankind: especially the great Miracle of Christs Resurrection (long by him foretold) and his visible ascending up to Heaven.

4. The sending down the promised Spirit on the Apostles and on other believers then, for Languages, Miracles, Prophecies, &c. And the long exercise of these Tongues and Miracles by many and in many parts of the World, and the gathering of the Churches by them.

5. The full and certain Historical conveyance of these matters of fact to us in and by the sacred Scriptures, Church Ordinances and Tradition (as the Statutes of the Land are delivered us) without any weakning contradiction of the said History or fact.

6. Above all the continued Testimony of Gods Spirit in all true believers; that is, the same Spirit which indited the Scripture, writeth it out on all holy Souls, or formeth, reneweth and disposeth them, to answerable holyness: even to the Image of God, in holy Light, and Love, and Life, and to a heavenly Mind, and Conversation, and to be sober, *most* and loving to all. And God would never bless a Lye, to do the greatest work in this World to make Men good and like himself: And remember that the whole frame and tendency of the Spirits sanctifying work on Souls, is to prepair them for a Life to come, by causing them to believe it, desire it, hope for it, and seek it, and hate sin, and part with any thing to obtain it. All sound believers have this work upon them, and are of such a Mind and Spirit: And this Spirit or holy nature in them, is Christs witness and theirs. They have the wit|ness in themselves, 1▪ *Ioh.* 5. 10.

7. And remember that even the Malice of Satan affordeth us much help to confirm our Faith. It is notorious that he keepeth up through all the World a war against Christ, and against our hopes of future glory. How he followeth Men with inward importunate temptations against their own interest and reason, and what proof of his malice we have in Humane wickedness, and in Witches, Witchcrafts or operations on Bodies, Apparitions, &c. I have so often proved to you that I will now forbear the repetition: And doth not all this contain assuring evidence of the Truth of Christ, his Gospel and our future hopes?

Use, Come then fellow Christians! Let us pray *Lord increase our Faith;* Let us detest all suggestions which tend to *Unbelief,* and so would bring us to the rank of Bruits and to despair; Let us live according to our most holy Faith, and shew our selves and others that we heartily believe, that [*the Servants of Christ that follow him, shall be with him where he is:* O pray for Faith! Meditate for Faith; Lament your Unbelief! O *fools* that we are, and *slow of Heart to believe* a Gospel so revealed and confirmed! Why are we so *fearful* of dying, O *we of little Faith!* Were but this one Text written on our Hearts, and turned into Faith and Hope; yea did we believe Christ speaking it, but as confidently as we believe and trust a *parent,* or a tried *friend,* for any thing promised which is in their power, yea or but as confidently as we can trust *their Love without a Promise,* O how joyfully should we live and die! O bend your prayers and best endeavours against the unbelief and doubtings of the Gospel, and the unseen World; were your Faith here strong it would bring you to that Holiness which would much end your doubts of your own sincerity and part in Christ.

Had we nothing else to prove the sinful weak|ness of our Faith, but our uncomfortable thoughts of the Life to come, and the State of our departing Souls, alas, how sad an evidence is it! Come on then Christians. Think further what this Text containeth, and beg of God that you and I may believe it as we need and as Christ deserveth to be believed. Think what it is to *be with Christ:* We shall be with our *compassionate great High Priest:* with him that came down in flesh to us: with him that loved us to

the death and *redeemed us by his blood to God*, and will *make us Kings and Priests for ever*: We shall be with him, that is gone *to prepare a place for us, in his Fathers house he hath many mansions*, *Ioh. 14. 3*. It was not a meer man; it was not an Angel that made us this promise; but the Son of God; who hath confirmed it by four Seals, his *Blood*, his *Miracles* and *Resurrection*, his *Sacraments*, and his *Spirit*.

Are you afraid that your Souls shall die with your Bodies? Christ is not dead, and we shall be with him: It is his promise, *Because I live ye shall live also*, *Ioh. 14. 19*. The Article of his descending to *Hades* called *Hell*, is to tell us that Christs Soul died not with his Body: yea it went that day to Paradise. Our Head and we shall not be separated: Are you afraid of going to Hell? Christ is not there: Are you afraid lest God forsake you? He forsaketh not Christ; though for our sakes he once in part forsook him, that we might not be forsaken.

Can you fear Devils or any Enemies? Where Christ is glorified there come no Devils, Enemies or Fears. We are here with him as Chickens under the wings of the Hen, *Matth. 23. 37*. How safely and how joyfully then shall we be lodged in the bosom of eternal Love!

But *we see not the place, nor what our departed friends enjoy*. But Christ seeth it, who is there.

But *we see not Christ*. But firm Belief will make us Love him, and *rejoice with unspeakable glorying joy*, *1 Pet. 6. 8, 9*.

But *we cannot conceive of the state, and operations of a separated Soul, nor where it is, nor how God is there enjoyed*.

But is it not enough to believe that *we shall be with Christ*, and fare (in our measure) no worse than he? If you are afraid lest *Christ* be deceived or deceive you, that is a sinful fear indeed: But if you only fear lest you have no part in him, *Consent to his Covenant; do but give up your selves in Obedience and Trust, though not in perfection, yet in sincere desire and resolution*, and then you have no just cause to fear it.

O Sirs, why do not our Hearts rejoyce, when we think that we shall shortly *be with Christ*? Here we have *ill company too oft*; implacable enemies, unsuitable and sinful Friends, and worst of all a foolish and perverted Heart, that is in effect our greatest Enemy: But where Christ is, none of this is so: With him we shall have the company of our holy departed Friends; even all of them that we conversed with in the Flesh, whom we lamented and wept over as if they had been lost: We shall with Christ have the company of *innumerable Angels*, and all the faithful from the days of *Adam*.

And O how much better will Christs own glorious presence be, than his presence in humbled Flesh was to his followers on Earth? Here Christ was a despised crucified Man; There even his Body is more glorious than the Sun; and the Heaven or holy City needs no Sun, because God and the Lamb is the light thereof. Spirits are there in confirmed Holiness, and not left to that imperfect Liberty of Will, which lets in by abuse all sin and misery on the World. They strive not in the dark in ignorant Zeal, or mixtures of Error and selfish partiality as we do here. There are no silencers of the holy Ministers that continually sing *Iehovahs* praises. There is no malignant calumny or persecution, no envious reproach of one another, or striving who shall have his will, or be the Master of the rest. But holy Love uniteth, animateth and delighteth all: For it is God that they Love in one another. There is no selfish foolish fear, lest individuation cease, and Saints shall be too much one, and all be one common Soul. In a word to be with Christ is to be perfect in Holiness and Glory, in God, in the Heavenly society, in the Joys of Sight and Love and Praise, delivered from the bondage of corruption, from sin and fear, and from temptation and troubles of all our Enemies.

IV. But yet the promise here saith more, [*If any man serve Me, him will my Father honour.*] The Fathers Love did give us the Redeemer, and the Fathers Love shall Glorifie us with him. What is the Honour that is here meant? Honour some time signifieth Advancement in General; making one Great and Happy, *Numb. 22. 17. 37. & 24. 11. & 27. 20. 1 King. 3. 13. 1 Chron. 16. 27. Psal. 8. 5. 1 Sam. 2. 30.* And sometime it signifieth the provision and maintenance which is due to deserving superiors, which is half the double honour due to the Elders that rule well, *especially that labour in the Word and Doctrine, 1 Tim. 5. 17.* And sometime it is taken for a magnified praised State: God will honour faithful Christians all these ways: He will advance them to the highest dignity they are meet for: He will give them the most bounteous provisions of his household: even more than they can now desire or believe. He will make them Kings and Priests to God, and coheirs with Christ in the glorious Inheritance: *Rom. 8. 17. Rev. 1. 6. & 5. 10. & 20. 6.* They shall *Judge the World, and Angels, 1 Cor. 6. 2, 3. They shall see God, Matth. 5.* and be *called his Children*; and all together the *spouse and Body of Christ, Eph. 5. Rev. 21. & 22. &c. They shall at Christs appearing (who is their Life) appear with him in Glory, Col. 3. 4. When he cometh to be admired in his Saints and glorified in all them that Believe, 2 Thes. 1. 10. &c. We shall see face to face, and shall see him as he is, 1. Ioh. 3. 2. We shall behold the Glory that God hath given him, Ioh. 17. 24. The Righteous shall have dominion in that Morning: And shall shine as Stars, Dan. 12. 13. yea as the Sun in the firmament of the Father, Matth. 13. 34. God will put his Name upon them, and they shall be Pillars in his Temple and go out no more, Rev. 2. & 3. Yea they shall be equal with the Angels, Luke 20. 36.* Thus shall it be done to them whom God delighteth to honour even to all in their several degrees who faithfully serve and follow Christ.

And yet, Christians, are we afraid of dying? I even hate my own Heart for the remnant of its unbelief, which no more rejoiceth, and no more longeth to be with Christ, while I read and speak of all this to you. I know that *clear and full apprehensions are proper to possessors*, and therefore not to be here expected: But Lord give us such a Light of Faith, as may let in some such tastes of Glory, as are needful to us in our hoping State! How can we chearfully labour, and suffer, and overcome without them? How shall we go through a tempting and troubling World? And entertain with joy the sentence of Death, and lay down the Body in the dust without the Joy of the Lord, which is our strength? Had our Hearts this one promise deeply written in them, we should live in Holiness and die in Joy.

I Have spoken of my Text to my self and you: I have now a Copy of it to describe: Let none think that the praise of the Dead is a needless or inconvenient work: Christ himself praiseth them, and will praise them whom he justifieth them before all the World: *Well done good and faithful Servant, &c. Matth. 25.* He will be *admired* and *glorified* in them, *2 Thes. 1. 2.* The 11th of the *Hebrews* is the praise of many of them, of *whom the World was not worthy*; (this wicked world which know neither how to value them or to use them▪) Christ will have the tears and costly love of a poor penitent Woman, who anointed him, to be spoken of *wherever the Gospel* is read. The Orations of excellent *Gregory Nazianzen* (Greater than *Gregory the Great*) with many such, shew us that the Ancients thought this a needful work. Many live in times and places where few such men are known: And they have need to know from others that there are and have been such. Had not I known such, I had wanted one of the greatest arguments for my Faith. I should the hardlier have believed that Christ is a Saviour, if I had not known such as he hath begun to save; nor that there is a Heaven for Souls, if I had not known some disposed and prepared for it, by a holy mind and life. I thank God, I have known Many, Many, Many such, of several ranks, some High, more Low: O how many such (though not all of the same degree of holiness) have I lived with who are gone before me! Holy Gentlemen! Holy Ministers of Christ; and holy poor men! I love Heaven much the better when I think that they are there. And while I am so near them, and daily wait for my remove, though I here yet breath and speak in flesh, why may I not think that I am nearlier related to that Congregation than to this. The saying is, *A friend is half our Soul!* If so, sure the greater half of mine is gone thither long ago. It is but a little of me that is yet in painful weary flesh. And now one part of me more is gone; the Holy and Excellent *Henry Ashurst*: And God will have me to live so long after him, as to tell you what he was, to his Fathers and Redeemers praise, and to provoke you to imitation.

God saith *The memory of the Iust shall be blessed*, while the Wicked's *name shall rot*. Methinks even the natural pride of Princes, who would not be the scorn of future ages but the praise, should accidentally incline them to do good, and seem good at the least, while the Common experience of all the world tells us, that God doth wonderfully shew himself the

Governour of the world, by ruling fame, to the perpetual honour of good, and the shame and scorn of evil.

Even among Heathens, what a name is left of *Titus, Trajan, Adrian*, and above all the Roman Emperours of *Antonine* the Philosopher, and *Alexander Severus*. And who nameth a *Nero, Domitian, Commodus, Heliogabalus, &c.* without reproach? Yea, I have observed that though Malefactors hate the Prince that punisheth them, and ungodly men hate piety and the persons that condemn and trouble them in their sins, yet such a testimony for goodness is left in common nature, that even the generality of the prophane and vicious world, speak well of a Wise, Just, Godly Prince, even li|ving, and much more when he is dead: And so they do of other publick persons: Magistrates and Ministers of the Gospel; and they will praise goodness in others that will not practise it, especially that which brings sensible good to mens bodies or to the Comon wealth.

And therefore Great men should hate that Coun|sel which cryeth down Popularity, as a trick to make them contemn the sense of those below them: For usually it is the *best Rulers* that are most praised by the Vulgar, by reason of the self glorifying Light, by which true goodness shineth in the world, and by reason of the experience of mankind, that good men will do good to others. How commonly will even drunkards, whoremongers, and unjust men, re|proach a Magistrate, or Teacher, that is a Drunkard, Whoremonger, or Unjust, and praise the contrary? Much more will the *Wise* and *Good* do it, who in|deed are as the Soul of Kingdoms and other Societies, and the chief in propagating fame; Its true that the *bellua multorum capitum* is liable to disorders, and un|fit for secrets, or uniting Government; and its hyp|ocrisie to affect Popular applause as our folicity or reward, or to be moved by it against God and duty. But *many men* see more and hear more than one, and single men are apter to be perverted and Judge falsly by personal interests and prejudice, than the multitude are. *Vox populi* is oft times *Vox Dei*, I have Read Dr. *Heylin* villifying A Bishop, Abbot, and saying, the Church hath no greater a plague than a Popular Prelate (or to that sense) And I have heard some reproach the late Judge *Hale* as a *Popular man*: But as my intimacy with the last assured me, that he set very little by the opinion of high or low, in comparison of Justice and Conscience; so while God keeps up a testimony for goodness in Humane nature, men will not think ill of a man, because his goodness hath constrained even the most to praise him; Nor will it prove the way to please God or profit themselves or others, to make them|selves odious by cruelty or wickedness, and then to despise their judgments that dispraise them, and to cry down *Popularity*. *Wo to you when all men speak well of you, meaneth when either you do the evil that the wicked praise, or forsake truth and duty lest they dispraise you;* or as hypocrites make mens praise your end.

It is not solow a matter, as great birth, or riches, or any other worldly honour, which I am to remem|ber of our deceased friend: Multitudes that

are now in misery did once excel him in all these. But yet as a touch of the History of his life, is fit to go before his exemplary Character, (which is my work) and because it is a great honour and blessing to be the seed of the faithful, I shall premise a little first of his Parentage, and then of that part of his life which I knew not, but give you on the unquestionable credit of others.

He was the third Son of *Henry Ashhurst* of *Ashhurst* in *Lancashire*, Esquire, 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 Countrey 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 days, he being then a Justice of Peace▪ (as his Ancestors had been) and the Papists thus embolded sent a Piper not far from the Chappel to draw the People from the 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 before 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 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, til they are hardened in sin, and break their own hopes, and their Parents hearts, (alas how many such wretches hath this City!) Gods grace in our friend did teach him to make a clean contrary use of it: This affection did helpe 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 helpt 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 a humble meekness, and sweetness of temper, which made his life easie 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 strein of Christianity:

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

His Portion was but 500 /. and a small Annuity, and one Mr. *Hyet* a Minister lent him 300 /. 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* to the whole Trade: narrowly escaping the misery of an unsuitable match, he married (on Mr. *Ash's* motion) the daughter of one Mr. *Risby*, who is now his sorrowful widow; having with her about 1500 /. He began his Trade at the beginning of the Warrs when others left off theirs. He dedicated yearly a good part of his gain to God in works of Charity; and it encreased 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 Tradesmen in the same Towns broke, to the undoing of those that trusted them. And though his Trading was great about thirty years, he managed it with ease and calmness of mind, and was not by it diverted from duties of Religion, He usually was at one word in his Trading.

His body being healthful he rose about four a clock or five, and in secret usually spent about two houres 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 Lords 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 new Act of Uniformity would have silenced him, being an old Nonconformist) he used to go at the end of the week to *Hackney* to his Countrey house, and there spend the Lords day.

In the Common fire his house was burnt as well as others, but is rebuilt with advantage: And all Gods corrections, 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 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 my self 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 much know what he was.

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

Those that knew him need little of my description. Those that have been much in his house, and seen his children and servants carry themselves 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, and all virtue that this City hath 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 poor Christians are taken little 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 that 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 the 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 nothingness of vain Man, do value all things and persons in the measure, 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 Mens characters and blessedness, *Matth.* 5. I shall therefore now truly tell you 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 *meer Scripture Christian*; of the *Primitive Spirit* and strein. No Learning signified much 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. *Manly* was wont to call *Gentleman Preaching*, set out with fine things, and laced and gilded, plainly speaking *self-preaching*, *man-pleasing* and *pride*: For when Pride chooseth the Text, the method, and the style, the Devil chooseth it, though the Matter be of God. Therefore he also highly valued those Books which are much in such wise and reasonable use of Scripture; of which he commended above all the Lectures of Mr. *Arthur Hildersham*.

II. He neither much studied books of Controversie, nor delighted in discourse of any of our late differences: I scarce ever heard him engage in any of them; But his constant talk was of practical matter, of God, of Christ, of Heaven, of the Heart and Life, of Grace and Duty, or of the sense of some practical Text of Scripture. He so little *<◇>* and minded the quarrels, that many lay out their greatest zeal on, and find matter in them to condemn and backbite one another, that he either carried it as a stranger or an adversary to such *<...>* .

III. Accordingly while Men were guilty of no *<...>* Heresie or Sin, but held all great and necessary Truths in love and holiness and righteousness of Life, he made little difference in his Respects and Love: A serious godly Independant, Presbyterian or Episcopal Christian, was truly Loved and Honoured by him: Indeed he Loved not *Church Tyranny* nor *Hypocritical Images of Religion* on one hand, nor *confusion* on the other; But the Primitive Spirit, of *Seriousness*, *Purity* and *Charity*, he valued in all. A differing tolerable opinion never clouded the glory of sincere Christianity in his Eyes. He was of no Sect and he was against Sects as such; being of a truly Catholick Spirit: but he could see true godliness and honesty in many whose weakness made them culpable in too much adhering to a Side or Sect.

IV. He greatly *hated backbiting, and obloquy: Speak evil of no man*] was a Text which he often had in his Mouth: I never knew any *noted Men* so free from that vice, as Judge *Hale* and Mr. *Ashurst*: If a Man had begun to speak ill of any Man behind his back, either they would say nothing or divert him to something else, or shew their distast of it: *Sin* he would speak against, but very little of the *Person*. Only one sort of Men he would take the liberty to express his great dislike of; and that was *The Hinderers of the Gospel*, and *Silencers of faithful Preachers of it*, and *Persecutors of Godly Christians*, and *Oppressors of the Poor*: and their pretenses of *Government*, and *Order*, and *talk against Schism*, could never reconcile him to that sort of Men: But his distast was never signified by scurrility, nor any thing that savoured of an unruly or Seditious Spirit.

V. His Heart was set on the hallowing of Gods Name, the coming of his Kingdom, and the doing of his Will on Earth, as it is done in Heaven: on the propagating of Religion, and encouraging all able faithful Preachers, and

Practicers 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 to 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: And now they are together 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 18 years (since *August 24. 1662.*) an hundred pound a year to the ejected Ministers of *Lancashire* and some Schools there, and in the neighbour parts, and many Bibles, Catechisms and other good Books to divers places besides the said *100l.* a year. And a friend of his and mine tell me, that it was to him that he yearly delivered it to be distributed, save that lately twenty pound a year of it 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 askt 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 get his consent, that it might not be taken for a fomenting of faction: But though he said (*God forbid that he should be against Mens charity*) yet most durst not trust him, and so it fell.

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 House-keepers; and they chose an ancient active godly Man, fit for that work, to be as a Deacon, I mean to go about the City and find out such House-keepers 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. *Tho. Gouge* their Treasurer (one of the same Trade, whose Hands could not be tyed from doing good when his Tongue was tyed by the silencers) And the foresaid messenger brought them their contributions, with good instructions and prayer when there was need: for which use sometime they procured a Minister for the ignorant.

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

VII. And so large was his desire of doing good, that not only *England, Scotland* and *Ireland* knew it, but it specially extended to the Natives in *America*; of whose conversion to Christianity he had a fervent desire. In

Oliver Cromwells time, a publick Collection was made all over *England* for the educating of Schollars and defraying other charges in *New England* for that Work, of which good old Mr. *Fliots*, the Indians 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, and Mr. *Ashhurst* 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 which were settled for that use (Colonel *Bedingfield* a Papist) seized on his sold Land, 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. *Ashhurst*: for which he desired my solicitation of the Lord Chancellor *Hide*, who did readily own the justness of the cause and goodness of the Work, and first gave us leave to nominate the new Corporation, and Mr. *Boyle* for President, and Mr. *Ashhurst* for Treasurer; and afterwards when it came to Suite before him, did justly determine it for the Corporation.

And so these nineteen years last past, it was he by the help of Mr. *Boile* 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 Indians 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. *Eliots*, if he live to hear it, and to his *American* Converts? And he hath left by his Will an hundred pound to the Colledge there, and fifty pound to their Corporation.

IX. Some may think that he wanted a publick Spirit because he avoided being a Magistrate and payed his Fine rather than take an Aldermans 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 Nonconforming 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 know 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 Prophaneness, 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 he thought *Perjury himself*, much less justifie it in thousands whom 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*; finding that the *Laterane Council sub Innoc. 3.* 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 or 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 heard or read that ever 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 *swore and took the Declaration*, that they took it but in such or such a lawful sence: Though he could not do so himself.

IX. He had an earnest desire of the welfair of the City, that it might flourish in Piety, Sobriety, Justice and Charity, and that good men might be in power; believing that the welfair of the World lieth not so much in the *forms* 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 /. of his own monies, and greatly promoted the improvement of their Stock, to the rebuilding of their Hall and abatement of their debts.

X. He never was a Souldier, 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 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.

XII. 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 publick employment doth by cross interest cause it: They that were nearer him than I, say that they never saw him in any

undecent passion; He knew not how to shew himself angry, no nor displeas'd otherwise than by mild and gentle words. His countenance was still serene, and his voice still calm and quiet, never fierce or lowd, no not to a Servant. He oft used to women the words of Saint *Peter* 1. 3. 4, 5. *A meek and a quiet Spirit is in the sight of God of great price*, which is the ornament there commend'd 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 hypocrisie, 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 sitted 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 pleas'd God that *his mildness* had no such ill effect; but his Family loved and reverenc'd him the more.

XII. I never observ'd 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 use to do to a bosome 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 all 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 *lookes*, 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 lov'd 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 hypocrisie and affectation, and all that is call'd *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 satisfie the lust thereof; yet all that was needful for right ends. No nigardly parsimony, but sparing to do good: sparing from all the ways of Pride and Pomp, but never sparing from decency or good works.

XVI. The Government of his Family and the worship of God there performed, was wise, cheerful, grave, and constant. He worshipped God as other good Christians use to do: Besides his secret Devotions, reading the Scriptures, (after the craving of Gods help) and giving some plain short notes which were suited to his Families use, Catechizing and taking an account of their profiting, singing Psalms, and Prayer: And on the Lords day hearing, and repeating the Sermons, A Nonconformist preaching an early Sermon to many in his house, which so ended that none might be hindered from the further work of the day: The whole day seemed not too long to him for the delightful employment of his Soul toward God: O how far was he from being weary, 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. *Greenhams* 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 whom 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 yet was never so intent on his Trade, but he was ready for any service of God, and help to others or publick work.

And those that say, they shall lose their custom, except they tittle and make their bargains in Alehouses, Coffee-houses, or Taverns, or use much prating and enticing words, may see here that one 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 soure morose converse: But good short cheerful 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 which 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. The last part of his example which I have to commend to you, and specially to my self, is his marvellous *Patience*, as through all his life, so specially 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 Gods Oracles told our Faith enough to silence all murmuring thoughts of God. For God had given him before the blessings of *Iob*, a healthful body and constant prosperity, and shall Sinners taste no correction, and receive nothing of God but pleasant things? All Gods graces must have their *exercise and tryal*: 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 *Abrahams* bosom, than *Dives* in his silks and sumptuous fare: 3. And we are naturally so loth to leave this world and flesh, that God seeth it meet to help our willingness, by making us weary of it. And affliction though *grievous for the present* tendeth to the *quiet fruit of righteousness*; And *making us partakers of Gods 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 Masters 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 Brothers Soul that it should not too much suffer with his Body.

Several years he was molested most with some cloudy trouble of his head, which *Tunbridge* waters eased for a time; And next with Acrimony of Urine; And next it too painfully appeared to be the Stone in the Bladder; He long resolved to endure it to the death, but at last extremity of torment & despair of any other ease, did suddenly cause him to choose 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, & 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 unexpectedly he recovered: And then oft inflammations, and at last a dangerous one: And finally so great torment, that a French Lithotomist being here, he was overperswaded to be searched and cut again, & 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 years space; and the wound seemed marvellously to heal for divers months; and when we had prayed

hard for him, we turned it to thanksgiving, and thought the danger of death was past. But after his strength failed, and he died in peace. God gave him those months of ease and calmness, the better to bear his approaching change.

In all this none heard him express any querulous impatience: Most of his words were 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, concluding [*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 which 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 Christs Gospel.* Adding moreover [*And Countrey man, saith he, you and I will take care for Lancashire, that the Gospel may be more preached among them.*] (It being their Native Countrey, and abounding with Papists, and many parts have scarcijty of Preachers.)

But suddenly he past from the Exercise of *Faith and Patience*, unto *sight and rest.*

His last words (save his farewell, and *Come Lord Iesus*) 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 Christs merits injured by such thoughts and words as these: as if the *Cure* were a disgrace to our *Physician*, or Christ, *Matth. 25.* 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 to be *received into the everlasting habitation.*

And *thus passed this faithful Soul to Christ.*

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 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, *the World* such, or but the *Christian Church* 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 over|praise this holy man, would but imitate his example!

II. I do it much for his *Childrens use*. Their *Honour*, their *Comfort*, but especially their *everlastjng good*. Will they ever 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 back upon them. But Reverend Fathers and brethren, as you believe a God, a Christ, a Judgment and a Life to come, be think you whether such men as this should be sined, or *Excommunicated ipso facto* as your Canon doth it? And when Christ hath promised 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 com|manded or practised? yea, which they forbid, (as I have proved in my first *Plea* and my Treat of Epis|copacy) 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 sillencers and afflictors do it more through ignorance and unacquantedness with the men than in Diaboli|cal malignity.

IV. And *I have done this for my own use!* To dis|charge 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 and desire and aim; But I have not attained to his degree of goodness and patience. Being not unlikely to be exercised with some like afflictions, after a life of wonderful mercy, and quickly to follow my departed Friend: I beg of God that he will not trie 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, Employment, or Reputation, you have Christs promise that his *Father will honour you! Look then to Iesus 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.

FINIS.