

*A Funeral Sermon,
PREACHED
Upon Occasion of the Decease of
Mrs. Elizabeth Williams
by
Edmund Calamy*



Layout © Quinta Press 2021

A

Funeral Sermon,

PREACHED

Upon Occasion of the Decease of

The Eminently Pious

Mrs. Elizabeth Williams:

Late Wife of the Reverend

Mr. Daniel Williams.

Who Departed this Life,

June the 10th. 1698. Ætat. 62.

With some Account of Her Exemplary
Character: Taken for the most Part
out of Her own Papers.

By *EDMUND CALAMY.*

LONDON:

Printed for **J. Lawrence** at the *Angel* in
the *Poultry* over against the *Compter*, 1698.

To My Much Honoured

FRIEND,

The Reverend

Mr. *DANIEL WILLIAMS.*

Reverend Sir,

I*F the PRESENT which I here make
You, should occasion any Renewal of
Your Grief, You know where to Charge
it. Though I should Hope, a repeated Re-
flection on Your Deceased Yoke-fellows Cor-
respondence, both in Temper and Practise,
with the Instances and Patterns propos'd for
Imitation in the Text, which I (with Your*

A 2

Ap-

Approbation) fixt on for the Subject of the Ensuing Discourse, might administer Consolation and Refreshment.

FOR it cannot but be very comfortable, to have so good Grounds to believe, that at the same Time when withdrawn from You, She was remov'd out of a troublesome World, into that Better Countrey, which had Her Heart so long before: Where She hath unspeakably better Friends, and better Entertainments, than this World was ever capable of affording Her; and that without any mixture, or fear of Change.

IT hath pleas'd GOD (Sir) that in the midst of a great many signal Mercies, You have met with a Variety of Difficulties and Troubles; some of which have been attended with very uncomfortable Circumstances. I take this Opportunity to join with You in heartily Rejoicing, and Blessing Him, who hath so wonderfully supported You under, and so comfortably carry'd You through all hitherto. Methinks You had a peculiar Mercy,
un-

*under the most Furious Assaults of those envenom'd Spirits, who combin'd together (some-time since) to blast Your Reputation, (of some of whom 'tis sufficiently evident, that they aim'd at giving a Wound to the Ministry in General through Your Sides;) in having such a Domestick Instance of Exemplary Patience in Your Dear Consort: Who though deeply Affected, and not free from just Re-
sentments of their Inhumanity; (especially in Charging You with Unkindness to Her, who ever retain'd a most thankful Sense of Your endearing Love and Tenderness;) yet carried it all along with that evenness of Temper, that Christian Composure, and Undauntedness; (being fully satisfi'd from first to last, of the Groundlessness of their malicious Insinuations) as seem'd wonderful to all who knew, and observ'd Her. I am persuaded, You then reap'd much Comfort and Benefit, as from the serious Supplications of Your Loving Flock, and many other Christian Friends on Your behalf, so also from Hers Particularly, which were sent Upwards with a peculiar Tenderness and Fervour. And
Your*

Your Loss of Her Prayers, by Her Removal, is with me (and I doubt not with You much more) of considerable Account.

*WOULD the most Angry and Censorious, but take the Pains to peruse, and have the Patience seriously to consider, those Genuine and Unaffected Breathings of a gracious Heart, a Gospel Spirit, and truly Christian Temper, which I have inserted in the Annexed Character of the Deceased, out of Her own Papers; I could not but Hope, if they had any remaining Tincture of Sober-mindedness, they would see the Folly of Inveighing against that sort of Ministry, either as Legal, or Un-Evangelical, which GOD so blesses, and makes use of, to Form Christians of such a Make, and Spirit, and Temper: If not, let them go on, and see what they'll get by it in the Issue. And although, while they persist in this Course, I am well assur'd they are doing the Devils Work, yet all the Hurt I wish them is, that they may not in the Event fall short of Her, whose Character is here faithfully though imperfectly given, and
others*

others of the like Stamp, to whom GOD is pleas'd so remarkably to bless that sort of Ministry, which they with so much bitterness Censure and Condemn.

MAY You (Sir,) If it be the Will of GOD, shine the Brighter the more others study to Eclipse you: May the Devil (who is too subtle to Rage most, where his Interest is least Assaulted) find You through Divine Assistance, the more effectually supplanting and undermining his Kingdom, the more Opposition he raises against You: May You be more and more fixt out of the reach of Envy and Bitterness, Rage and Malice: May the Exemplariness of Your Life and Carriage silence all the Calumnies of Your Adversaries: And the Eminent Success of Your Ministerial Labours, more and more Confirm the Truth of the Doctrine You deliver: May You still have fresh Supports afforded, suitable to Your Tryals and Exigencies: And long remain an Instance of Publick Spiritedness and Integrity in a wretchedly Selfish Age: May You have
an

an abundant Reward above; and have Your Memory (when You are gone to Rest,) blest here Below:

This is the Hearty Prayer, Of

SIR,

Your Unworthy Fellow-Labourer

in the Work of the Gospel.

E. CALAMY.

A

Funeral

SERMON.

HEB. XI. xvi.

*But now they desire a better Countrey,
that is an Heavenly; wherefore
God is not ashamed to be called
their God, for he hath prepared for
them a City.*

THESE Words may be con-
sider'd under a double Aspect.
Either as particularly relating
to the Old *Patriarchs*, of whom the *Apo-
stle* is in this Place discoursing: Or, As
they are equally applicable to any, who
B tread

2

tread in their Steps in After-Times: Either as peculiarly meant of the Fore-Fathers of the *Jewish Nation*; Or as generally regarding all who are acted by a like Faith with them; All who are heartily Listed in the Service of the same GOD, and stand in the same Relation to Him; whose common Spirit and Temper, Honour and Happiness, is here exemplify'd and illustrated.

Consider'd the former of these ways, Three Things in them deserve Observation.

- I. The Character given of those Ancient Worthies, *Abraham, Isaac and Jacob*; concerning whom 'tis asserted, That *they desir'd a better Countrey, that is an Heavenly.*
- II. A comfortable Inference drawn from that Character; *Wherefore GOD was not asham'd to be call'd their GOD.*
- III. The Manifestation of the Truth of that Inference: GOD shew'd he was not asham'd of that Name, in that *he had prepar'd for them a City.*

These

3

These Three things duly weigh'd and consider'd, will give a sufficient insight into the sense of the Words, according to their Primitive and Original Intention; which once settled, will make way for the Doctrinal Observations they afford, with their suitable Improvement.

I. Begin we then with considering the Character here given of the Old Patriarchs, *Abraham, Isaac and Jacob*; of whom 'tis asserted, That *They desired a better Countrey, that is an Heavenly.*

Abraham upon a Call of GOD, had forsaken his Native Countrey, his Kindred, Friends and Paternal Inheritance, which are naturally very dear and valuable, and taken his Progress towards an unknown Land, which he upon the Divine Promise, believ'd would in time, become the Possession of his Posterity: While there, he had a Son and Grand-Son born to him, who were *Heirs of the Promise*; who Travell'd with him from Place to Place, having no fixt abode, or hope of present Settlement, but following GOD whithersoever he would

4
lead them; living and dying in this Faith, That he would without fail, make good to a Tittle, All that he had promised them; especially with reference to their *Progeny*, and the *Messiah*, (who was to spring up amongst them) and their *Future Bliss*. In the whole Course of their Lives, they all profest themselves *Pilgrims and Strangers*; which (as it is here argu'd in the Context) intimated, that *they sought a Countrey*, wherein they might be at rest. This Countrey they sought for, must be either *Earthly or Heavenly*: Were it an *Earthly One*, it must be either that which they had abandon'd; or that in hope of which they had forsaken the Land of their Nativity: It could not be the *former*, for they had no thoughts of returning to it; for which they could not have wanted Opportunity had they had an Inclination: Neither could it be the *latter*, because though they were safely arriv'd at it, beheld, and travell'd through it, they yet sought not for a Settlement in it: they *profest to have here no continuing City*: they desir'd therefore *a better Countrey, that is an Heavenly*.

5

A Better Countrey. This is comparative. A Countrey *better than that which they had forsaken; and better than that in which they sojourn'd.* One *better than that which they had forsaken.* For they might well expect they should be no losers, at long run, by following GOD. How could they imagine he should have put them upon leaving what was better, for that which was really worse? They might certainly upon good Grounds hope, that when they had trusted to him to provide for them, he would not leave them destitute and helpless; would not leave them worse than he found them; nay, not till he had made their listning to him, and following of him, in the final issue, abundantly worth their while, both in their own and others Estimation. Again,

ONE better than that in which they sojourn'd. For even in the Land of *Canaan* they were not at rest. They did not incorporate with those among whom they sojourn'd, but kept themselves to themselves, and that by order; and so were but a poor solitary Family living upon Courtesie: Had

B 3

they

6

they therefore at the present ever such Ease and Plenty, they knew not how soon they might be depriv'd of it; being by some un-foreseen Accident forc'd to a removal. The Land was in it self indeed delicious and tempting; stiled therefore in Holy Writ, *a Land flowing with Milk and Honey: i. e.* abounding with the Necessaries and comfortable Conveniencies of Humane Life; but yet being Strangers in it, they met with a great many difficulties and un-easinesses, fatigues and troubles. And had these been much fewer and smaller than they really were, they must be suppos'd very ignorant and thoughtless, if they were not sensible that this *Earth* was no Place for a perpetual abode; that they were but passing through it towards the Invisible Regions; And in a little time to be transplanted hence into another State. Like Persons therefore truly devoted to the Most High, they look'd beyond Earth for an Home, *they desir'd a better Countrey*; where there should be perfection of Life, and Fulness of Bliss; freedom from all Evil, and an abundance of all good; and that un-alterably and for

7

for ever: And that the rather, because they knew this was no more than he to whom they had devoted themselves, and under whose Care they were, could easily help them to. *Canaan* was a good Land; but yet it could not satisfie them; they still crav'd a *better Countrey*: A Countrey of a better Nature; where they might have better Entertainments and Enjoyments; and better Society and Converse; all free from Mixtures and Defects; more suitable to their rational Refined Powers; liable to no Changes or Alterations, Disturbances or Interruptions; a Countrey therefore necessarily of another Kind: That is,

AN Heavenly Countrey. And indeed desiring a fixed Settlement, how weak must they have been, had their Thoughts ultimately fixt in any other! Earth being in its own Nature necessarily mutable; and Heaven only fixed and stable. No other than an Heavenly Countrey could suit Heaven-born Souls; and satisfie their enlarged Cravings; no other could answer their spiritual Aims; no other

8
 could be perfect and without mixtures; safe and of Eternal Continuance. Such a Countrey therefore they desir'd. We may translate it a *Supercælestial One*; *i. e.* seated above all the visible Heavens; meaning that which is call'd the *Third Heaven*.

2 Cor. 12.
 2.

SOME are very earnest in maintaining, that the Ancient Patriarchs neither had any better Promise, nor higher Thoughts than of a Temporal Felicity. Whereby they would tempt one almost to think, that they hardly ever took Notice of this Passage of Sacred Writ, where the direct contrary is clearly intimated, when it is asserted, that they desir'd an *Heavenly Countrey*. *Crellius* particularly in his Comment on the Text, pretends, that the meaning is, a better Countrey was *design'd for them*, but *not explicitly desir'd* by them. He owns indeed that a State of Immortality and Glory is here intended; though not *as look'd for, and desir'd* by the Patriarchs by Vertue of any Promise: But as what would ensue according to the Divine Purpose, although they had no ground to believe

believe

9

lieve it. Which in short, is a direct leveling them with the rest of the World, notwithstanding that God had thought fit to separate and distinguish them out of special Favour. For *Temporal Blessings* were not a sufficient Mark of Distinction; nor a suitable Foundation for that celebrated *Covenant of Peculiarity*. Can it be imagin'd that God should be call'd their God, so often, and in so pompous a manner, above what could be claim'd and pretended to by the rest of the World, and after all it should issue in nothing but his settling on their Posterity a small Spot of Land, wherein they themselves all their Days were Strangers, having no certain Habitation? Are these Temporal lower Things to be thought of such account with God? Must not the Ancient Worthies be supposed grossly carnal in their Aims and Inclinations, if these furnish'd with the principal Motives of their Obedience? What sort of Servants must God have of those, who had only Earthly Things in their Eyes? Whose Hopes and Hearts were not fixt on Heaven? All their Devotion must neces-

10

necessarily be mean and flat, and all their Service spiritless and beggarly. How could it be possible, that such Heroical Obedience, as theirs was in sundry Instances, should arise from such mean and weak Foundations? Besides, How could this Supposition consist with the Apostles present Argument? Who if he doth not prove that their Faith wrought in the Desire and Expectation of Heavenly Things, proves nothing at all to his Purpose: As is evident, if the Context be duely Consulted. But 'tis to little Purpose to Argue, where Men having fixt their Hypothesis, which they will not alter, will resolve all Things they meet with into a consistency with it. To one that considers things fairly, a Believer not eying Heaven, will appear a Contradiction; And that of such a Nature, as that the difference of the *Oeconomy* Persons are under, will be far from satisfactorily Accounting for it.

'TIS further observable, that this *Heavenly Countrey* was much *desir'd* by them. The Word we so translate,

11

intimates great Earnestness and vehemence in reaching out after the Thing aimed at. They did not only therefore *faintly wish*, that they might be admitted into the Coelestial Mansions, when they had finish'd their Course on Earth: But their Desire was vigorously active in a way of endeavour, in Order to their safe Arrival at them. The Grounds of their *Desire* of this Heavenly Country were mainly these. They were feelingly sensible of their want of something higher and more noble, more solid and more durable, than this Earth was able to afford them; they found just ground for dissatisfaction, in their present flitting, uncertain, wandering, and imperfect State: They were at the same Time fully satisfied, that if they could but once reach Heaven, all their Difficulties and Exercises, all their Perplexity and Uneasiness would be at an End, and that for ever: And withal, they were not destitute of Reason to Hope, that that God who had given them so many Assurances of his Favour, would not herein refuse to gratifie them: Which Grounds were

12

were of such a Nature, as that they might well carry their desire to a considerable height, and make it very vehement, and earnest, and consequently very influential on their whole Conduct and Behaviour. For *Desire* cannot in any Case but be enflam'd where these three Things concur; a Sense of want; a certain Prospect of a comfortable Alteration upon its Accomplishment; and a grounded Hope of that Accomplishment; no one of which could be said to be wanting in the Case of these Patriarchs.

THUS much briefly of their *Character*, which though short, carries in it a plain Description both of *their Faith and Conversation*.

OF *their Faith*; In that they nothing doubted but there was a stable, firm, Heavenly City and Countrey, built, made and prepar'd by GOD, for all his sincere Servants; a Place and State infinitely beyond any that was to be met with here on Earth; into which they question'd not, but that they in time should be receiv'd,
if

13

if they persisted in an Holy Course of Obedience to the end of their Lives.

OF their *Conversation*; in that their firm Belief of the Excellency of that Heavenly Countrey which they had in their Eye, made them earnestly desire it, and vigorously follow after it; over-look all discouragements and difficulties they met with in their way to it; contemn all Earthly Glories in comparison of it; and tend towards it in their whole Course; and that with such earnestness and assiduity, as sufficiently intimated to all that observ'd them, that they look'd not on themselves as of this World, but as of another Countrey; and reckon'd not upon being at home, till they got safe to Heaven.

THIS being well consider'd will abate our Wonder at the seemingly strange Inference we find drawn from this their Character; to the Consideration whereof, I now in the Second Place proceed.

STRANGE but comfortable is the Truth hence inferr'd, Wherefore
(saith

14

(saith the Apostle) *GOD is not ashamed to be called their GOD:* So well did he approve of their foresaid Faith and Desire, that he thought fit to give Evidence of his special respect to them. Their Faith being so firm, and their reliance on the Divine Promises so stedly, as its fruits and effects discovered it; they being so free in despising these lower things, and so earnest in pursuing higher, upon the inducements he set before them; he did not disdain them, or think it any dishonour to him, to own them to be his, and himself to be *Theirs*. He thought it no Disgrace to him to vouch a special Relation to them. This is spoken after the manner of Men. The expression is *Negative*, the meaning *Positive*. It implies a joyful acknowledgment of them, as a Father of a Generous Son: and a much greater readiness to gratifie their reasonable Desires, than there could be in the tenderest Earthly Parent, towards the most dutiful and respectful Child conceivable. And here let's Pause a little, and make our Remarks.

15

GOD was neither ashamed to be their GOD; nor to be call'd so.

He was not ashamed to be their GOD. If He had, He would never either have represented Himself as such, or have suffer'd Himself to have been so represented by others. He was their GOD: And that not only in a way of Propriety, Dominion, and Sovereignty, in which Sense He is the GOD of all Men; but in a way of special Interest, arising from a Covenant Engagement to them; whereby He stood bound to take Care of and Provide for them; to Protect and Bless them; to be their Shield, and exceeding great Reward, as He particularly Promis'd Abraham. Now what an Honour was this! For any of the degenerate Children of Adam, to be admitted into such a Relation to, to have such an Interest in, the Infinite Lord of Heaven and Earth! Of whom, and to whom, and through whom are all Things! And who really is all in all! Well consider'd, it will appear amazing.

Gen. 15. 1.

A-

16

AGAIN; *He was not ashamed to own and call Himself their GOD; which is yet more. For He might really be their GOD, and yet not be ready to signify, or so willing to have it Publisht that He was so: But alas, having taken them for his own, and put such an excellent Spirit into them, He thought it no dishonour to Him to be call'd by their Name. For thus doth He express Himself to Moses. I am the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob. And again; The Lord GOD of your Fathers, the GOD of Abraham, the GOD of Isaac, the GOD of Jacob. This is my Name for ever; this is my Memorial to all Generations.* Now what an Honour was this to them, for the great GOD to be nam'd after them! What were Abraham, Isaac, and Jacob, but Men who were Dead, and laid in their Graves, long before this Speech was addrest to Moses? And what were they while Living, but poor desolate Strangers, wandring from Place to Place; naturally infirm; vile thro' Sin; and every way imperfect; and there-

Exod.3.
6, 15.

17

therefore absolutely speaking, unworthy of any Favour? What an amazing Thing then is it, that GOD should as it were be beholden to them for a Name, and borrow a Title from them, whereby he should be known to others! This is an Honour the Greatness whereof we cannot reach; and which no Comparisons can help to illustrate.

IT deserves however to be observ'd, that although these Patriarchs were far from having any thing to *Merit* such an Honour, yet were they so qualifi'd, as that it was not unbecoming GOD to confer such an Honour upon them. *Abraham, Isaac and Jacob*, as unworthy as they were, were yet Persons of a *Sincere Faith, and Heavenly Conversation*; as hath before been hinted: And had they not been thus *qualifi'd*, we may be assur'd GOD would never have own'd them for His. Had they been prevailingly Terrene and Carnal, like the rest of the World; govern'd by the Spirit of it; ingulph't in the common Pollutions, Sensualities and Impieties, of the Prophane and Atheistical Inhabitants of the Land

C

where-

18

wherein they Sojourn'd; He would have been *asham'd* to have been call'd *their* GOD. He would have reckon'd it ignominious and a reproach to Him, to have own'd a peculiar Relation to them. For this would have been to have attempted to distinguish such as would not be distinguished; and to have made a visible difference by Favours and Priviledges, where there was no visible difference in Temper and Conversation, that might signifie a more excellent Spirit: Which, how much soever it might be to the gust of a Carnal Mind, could not but appear a Matter of Shame to an Holy GOD. But they being by His influence wrought up to such a Temper and Carriage, as hath before been briefly signifi'd, 'twas consistent with His Honour, He was *not asham'd* to own them for His.

HE is never *asham'd* of Persons, because Poor and Mean, and of no Account in the World: But He would and might justly be so, of those who wallow'd in Filth, and delighted in Impurity. 'Twas otherwise with these
Patri-

19

Patriarchs. Although they made no great Figure, yet such was their Spirit, and such their Carriage, that He thought it not a Diminution to Him, to be stiled *theirs*. It was thought mean by the *Heathen* World, and a Matter of Reproach, that He should stile Himself the GOD of Three Poor wandring Pilgrims: But let them Laugh on; He was not ashamed of His Title, nor did He disuse it till He had famisht their *I-dols*, which they set up in Opposition to Him, and effectually vindicated Himself from the Reproach of their Admirers.

NAY, He was not only *not ashamed* of His Title, but He *glory'd* in it. For He gave Himself this Name in Confirmation of the *Covenant*, by which He stood engag'd to these Worthies, whereby he had ample occasion of glorifying the Holy Properties of his Nature, in the displays of His *Grace, Goodness, Truth, and Power*; and various other of His most glorious Perfections, on their behalf. And the Meaner the Objects, the greater the Glory. Thus

C 2

God

20

GOD was not ashamed to be called
Their GOD.

BUT I know not how to dismiss this Clause, without observing how it confirms our Saviour's Argument against the *Sadducees*, in Proof both of *The Souls Immortality, and the Bodys Resurrection*; to clear which, this very Passage is Cited out of *Exodus*, which is here referred to.

THE *Sadducees* deny'd both these Grand Articles of FAITH; (as appears from *Acts* 23. 8.) When therefore they came to our Blessed Lord with a Foolish Question, he to confront them (as will appear by consulting the Places Cited in the Margin) urges this Declaration of GOD by *Moses*, of His being the *God of Abraham, Isaac and Jacob*. Some have been so petulant, as to call the strength of his Argument, taken from this Declaration, into Question; but consider'd with the light my Text gives it, 'twill, I think, appear sufficiently cogent. For GOD would really have bin asham'd of making any such Declaration, *had not their Souls*

Matt. 22.
 31, 32.
 Luke 20.
 38.

21

Souls bin immortal, and were not their Bodies to rise again.

I. GOD would have bin asham'd to have bin called the *God of Abraham, Isaac and Jacob*, if their Souls had not bin immortal. For they were all Dead a considerable time before he made that Declaration to *Moses*, as before was hinted. Now GOD, (as Our Saviour urged) *is not the GOD of the dead, but of the living*. He'd have bin ashamed to have stil'd himself their GOD after their Decease, had they thereupon quite lost their Being. For what could his pretending to that Relation to them have signified, if it could not have kept them from returning to Nothing? In stiling Himself *Theirs*, He certainly intended some peculiar Blessing and Advantage to them above others. This they could not be said to have had at any time in this World; for they were continually fatigu'd and harrass'd, and never at Rest: 'Tis therefore necessary they should have it in another; or otherwise this Promise of His being *Theirs*, would shamefully have fallen short of what

22

it seemed to import. If (as one well says) nothing beyond this Life had bin reserved for them, that saying of Old *Jacob* towards the end of his Life, *Few and evil have the days of the years of my life been*, would have bin an Eternal Reflection on the Truth and Faithfulness of Him, who had so often called Himself The *GOD of Jacob*: But supposing Him to make up in the Happiness of another Life, what was wanting in this; Supposing Him to have fixt their Departed Spirits in Un-Alterable Bliss; His Promise and Declaration appears to have been made Good to the Full; And He needed not to be *ashamed* to be *called their GOD*. Again,

2. HE would have bin asham'd to have bin called, *The GOD of Abraham, Isaac and Jacob*, if their Bodies were not to *rise again*. Which though it be not so clear and directly evident as the foregoing *Proposition*; yet is it not destitute of sufficient Proof. For let it be observ'd; Our Souls and Bodies are so adapted to each other, That a separate Soul, though in the midst of Bliss, is in a sort imperfect,

23

while without its proper Body; after which, notwithstanding the greatest surrounding Glory that could be imagin'd, there yet remains an hankering inclination. Now would it not reflect on the Blessed GOD to make His Servants happy by halves? To strip them of their Bodies, before they should at all taste of the Provision he had made for them in the Upper World; and leave them without all hope of receiving them anew, notwithstanding a Re-union to them would be a great Addition to their Happiness? Withal, it seems highly equitable, That the same Body which at the Soul's Command, was often harrass'd, and bore a great many Fatigues in the Service of GOD, should also share in the Reward following upon it. Further; Humane Nature, consider'd as fram'd *entire* by GOD, must necessarily have some End propounded to it; which can be no other than the Blessedness of the *Whole Man*: For the End of *one Part*, cannot be the End of the *Whole*: But GOD made the *Whole*; and takes the Whole under His Special Care and Patronage when sincerely

24

devoted to Him; and therefore must make the *Whole Happy*, unless he be suppos'd to mock those whose GOD He professes Himself; Which to imagine, would be a most shameful Reflection upon Him. New this cannot be without a *Resurrection of the Body*; which therefore, together with the *Soul's Immortality*, results by Consequence, from His profess't Relation to these *Patriarchs* as *their GOD*.

III. IT now remains, That in the Third and last place, I a little consider the manifestation of the Truth of the foregoing comfortable *Inference*, which stands thus; GOD show'd He was not asham'd to be call'd their GOD, in that *He had prepar'd for them a City*.

A CITY. This is the same with that *better Heavenly Countrey*, of which in the fore-going part of the Verse they are said to be so *desirous*. *Heaven* is exprest to us in the Sacred Scriptures, by sundry Metaphorical Resemblances. Sometimes its call'd a *Paradise*, or *Garden*, because of its pleasant-

25

santness and delightfulness. But there being in a Garden no fixt abode, 'tis called *an House*; which hath conveniency for fixing. But an House may be too strait for the number of Inhabitants, and therefore 'tis here called a *City*, and elsewhere in this Chapter, and in many other Places. But least any should think of being incommoded for want of Room and Air, 'tis here also call'd a *Countrey*. And because a *City* or *Countrey* may be destitute of the Glory that attends a Court, 'tis call'd a *Kingdom*. And the Design of these and all other the different ways of Representation us'd in this Case, is to satisfie us that the Place and State prepar'd by GOD for the Everlasting Entertainment of His Faithful Servants, hath all things in it that can be really needful or useful, delightful or entertaining, comfortable or desirable, to Persons advanc'd to that Degree of Perfection which they shall be rais'd unto.

Joh. 14. 2.

Verse 10.

Luke 12.

32.

2 Pet. 1. 11.

THIS *City is prepar'd*. Herein there is an Allusion to the manner of disposing *Colonys* into Cities and Towns: Before the actual settling
of

26

of which, all things are usually ready prepar'd for their Habitation and Entertainment. Consonantly where-to, 'tis intimated that in this Case, GOD was fully provided with whatsoever was requisite to the Eternal Rest and Blessedness of these His Servants; That He had made such Provision for them, as was abundantly sufficient to answer all the Ends of His being their GOD, or being so called.

BUT wihhal, it is to be observ'd, That this Preparation necessarily also includes and supposes, the Interposition of *Christ the Mediator*, by whom this *City* was to be procured and purchas'd: And also the Influence of the *Divine Spirit*, to prepare these Candidates for that perfectly Holy State, in which much more of the Happiness of Heaven lies, than in the Glorys of the Place: Which Spirit is supposed to work Faith in them; and by sanctifying them, to prepare for Possession and Enjoyment.

FOR these Blessed Patriarchs was this *City* prepar'd; *For them*, and not for others: Not because they *merit-*
ed

27

ed it, and others not; but because through the Influence of Divine Grace, they earnestly minded, desir'd, and sought it; despis'd all Earthly Felicity in Comparison of it; and thought nothing too much to undergo in the way to it. For them was a Blessed Home prepar'd above, who never thought themselves at Home while here on Earth. For them who were all their Days *Pilgrims* and *Strangers* here, was *Everlasting Rest* provided in the Heavenly State. For how unequal soever the present Dispensations of Providence may appear, GOD will at long run make a mighty difference, between those who sincerely Love, and serve Him, and Value His Favour; and such as neglect and slight Him, and bid Him defiance.

NOW how full an Evidence was GODs thus preparing this City for these Patriarchs, of his not being ashamed either to *be* their God, or to be *call'd* so? Hereby He sufficiently discharg'd the demands of that Declaration, and carry'd it as became that Relation. For had He been either

28

ther weary or asham'd of them, He'd have cast their Souls into a deep Sleep, whence they should never have recover'd; He'd have let their Bodies have for ever lain rotting in the Grave without any Hope of Resurrection; He'd never have thought of them more: He'd have let them sink into their Primitive Nothing; bury'd them in an Everlasting Oblivion; and have taken effectual Care, that neither they themselves should survive to upbraid him with his acting so unsuitably to his profest Relation to them, in his not having made answerable Provision for them; nor any others on their Account. But on the other side, having provided such an Happy Reward, for all their Pains and Labour in his Service, as the Blessedness of the other World, He fully shews that He is altogether Consistent with Himself, and punctual to the utmost Tittle to all His Promises; and no way wanting in any thing which they could reasonably expect that a *GOD*, nay, even *their GOD*, should be unto them, or do for them.

THUS

29

THUS have I as briefly, as well I could, open'd and clear'd the Primitive Sense of the Words, according to their *Reference to the Ancient Patriarchs*: As to whom they intimate to us in short, That a *most excellent Spirit was found in them, and a suitable Reward was provided for them*. But they have an Eye upon *Us* also as well as upon *Them*, and may be of use to all who come after them. For with good Reason may we upon Reflection conclude, that wherever there is the same *Spirit* working, and showing it self, the same *Reward* in Process or Time will follow. GOD will no more be ashamed to be call'd the GOD of any of us, as meanly as we may possibly be thought off either by our selves or others, than He was to be called the GOD of *Abraham, Isaac, and Jacob*; if we are Heavenly in our Temper, Bent, and Stated Course, as they appear to have been; and we shall find in the Event, He hath made as ample Provision for our Everlasting Entertainment as ever He did for theirs.

SUN-

30

SUNDRY *Doctrinal Observations* that would be both Instructive and Affecting, would so full and copious a Text as this thus open'd, afford Foundation for: But waving others, I'll Select these two, which I'll endeavour succinctly to open and illustrate.

DOCT. 1.

THAT all Holy Souls look upon themselves but as Pilgrims, and Strangers here on Earth; and are therefore earnestly desirous of a better Countrey, that is an Heavenly.

DOCT. II.

THAT GOD would be ashamed to be call'd the GOD of such as Renouncing this World; devote themselves entirely to his Service, and ardently aspire Heaven-wards in the Course of their present Pilgrimage,

31

*m a g e , i f H e h a d n o t m a d e
a b u n d a n t P r o v i s i o n f o r t h e i r
H a p p i n e s s i n a b e t t e r S t a t e
a n d L i f e a f t e r t h i s .*

DOCT. I.

*T H A T a l l H o l y S o u l s l o o k o n t h e m -
s e l v e s b u t a s P i l g r i m s a n d S t r a n -
g e r s h e r e o n E a r t h ; a n d a r e t h e r e -
f o r e e a r n e s t l y d e s i r o u s o f a b e t t e r
C o u n t r e y , t h a t i s a n H e a v e n l y .*

T H A T it hath actually been thus with many of the most Eminent Saints, mention'd in the Sacred Scriptures, is undeniable. Says *Abraham* to the Sons of *Heth*, *I am a Stranger and Sojourner with you.* Gen. 23. 4. And *Jacob* speaking to King *Pharaoh*, calls the Days of his Life, *The Days of the Years of his Pilgrimage.* Gen. 47. 9. They (as hath before been observ'd) were but Sojourners in that Land whereof they had the Promise; and herein they did but shadow out and represent the common Condition of good Men in this Life; who notwithstanding, the firmness of their adherence to

32

to GOD, are travelling up and down in the World for a Time, in great uncertainty; often changing their Place, and State, and Posture, and Circumstances; as they of Old did in *Canaan*. Of which also they have not been insensible: Thus *David* confesseth to GOD; *We are Strangers before Thee, and Sojourners as were all our Fathers*: And he gives this Reason; *Our Days on Earth are as a Shadow, and there is none abiding*. And elsewhere; *I am a Stranger with thee, and a Sojourner, as all my Fathers were*. And it hath been the like with others also. But that which bore them up in this their unsettled State, and under all the Evils and Troubles which attended it, was the Hope and Prospect of a quiet Habitation, and perpetual Rest in a Future State. Thus we are told concerning *Abraham* in this very Chapter; *That he sought a City which had Foundations, whose Builder and Maker was GOD*. And 'tis intimated, that it was the believing Foresight of that, which made him easie in the midst of all his Difficulties. And *Jacob* in an Holy Rapture cries out; *I have waited*

1 Chron.
29. 15.

Psal. 39.
12.

Vers. 10.

33
waited for thy Salvation, O Lord. And Job declares, that though after his Skin, Worms should destroy his Body, yet in his Flesh should be see GOD: Whom he should see for himself, and not another: Though his Reins were consum'd within him. The thought whereof enabled him to hold out, under the forest Tryals. David also herein Triumphs; that whatever he was forc't first to undergo, GOD would at length shew him the Path of Life; and bring him to his own Presence, where there is fulness of Joy; and to his Right Hand, where are Pleasures for evermore. And at another Time, when he was much discompos'd at the Reflection on his own Afflicted State, compar'd with the Prosperity of the Wicked, he soon recovers, at the Thought of the Happy Issue that awaited all his present Exercises and Conflicts. As for me (says he) I will behold thy Face in Righteousness: I shall be satisfi'd, when I awake with thy likeness. St. Paul also not only in his own Name, but as personating the Body of Believers, declares; We know, that if our Earthly House of this Tabernacle were dis-

Gen. 49. 18.
 Job. 19. 26, 27.
 Psal. 16. 11.
 Psal. 17. 15.
 2 Cor. 5. 1.

D solv'd,

³⁴
solv'd we have a Building of GOD, an House not made with Hands, Eternal in the Heavens. And that our Light Affliction, which is but for a Moment, worketh for us a far more exceeding and Eternal weight of Glory.

2 Cor. 4.
17.

WHICH Things taken together, give us sufficiently to understand that this Doctrine is true *in Fact*, as to many of the most remarkable Servants of GOD, whom we find mention'd in our Sacred Records: To whose Experiences in a Point of this Nature, we may well conclude, those of others, who are acted by the same Spirit, how different soever their particular Circumstances may be, should be Consonant and Correspondent. But I advance further, and dare be bold to say, that whosoever truly belong to GOD, they cannot but look upon themselves as Pilgrims in this Life; and therefore can do no other than earnestly seek an Home above, where they may be at Rest, and that for ever. And if you'l but a little consider, the *Divine Principle* that is in them; the *Worlds unsuitableness* to them; and the
the

35

the *Prospect Faith* gives them of *Futurities*, you'll easily conclude, that thus it must necessarily be with them.

FIRST then, Let us a little consider the *Divine Principle* which is in all Holy Souls; and which not only is *in them*, but *acts* and *governs* them. They are made *partakers of a Divine Nature*; which therefore necessarily prompts to, and issues in a *Divine Life*; which lies in two things, among others, a *Love of GOD*, and *Universal Purity*; Both which have a direct tendency to alienate them from this World, and make them Foreigners in it; and to raise their Hearts towards a better World, and make them earnest Seekers of it. 2 Pet. 1. 4.

1. THE *Divine Principle*, which is implanted in all Holy Souls, naturally tends to draw forth their utmost ardour in the *Love of GOD*, to whom it brings them wholly to resign and sacrifice themselves; desiring above all things to please Him, and delighting in nothing so much as in Fellowship and Communion with Him. It cau-

36

Ps. 73. 25.

ses them to disdain and undervalue all things below Him, as mean and unworthy: So that that Strain of the Psalmist, *Whom have we in Heaven but Thee, and there's none upon Earth we desire besides Thee!* becomes their natural breathing. For He is really their Souls last End and Rest. Now how can Persons of this *Make* be fond of *this present World*, which is a meer Stage of Vanity and Sin; where, under the utmost Advantages, they are *comparatively* distant from Him whom their Souls love: *Comparatively*, I say, with what they desire, and hope to be hereafter.

2 Cor. 5.
6, 8.

THEY well know that *While they are at Home in the Body, they are absent from the Lord:*★ How then can they do any other, than (as the Apostle intimates) *be rather willing to be absent from the Body, and present with the Lord.* 'Tis the nature of Love to excite vehement desire after the nearest Union that is possible with its Prime Object, and to make uneasie under Absence and Separation from it. Now, what is in this Life to be found, and felt, and enjoy'd of GOD, is as nothing, to what
our

37

our Natures are capable of, and what Grace leads Holy Souls most earnestly to desire, and what they hereafter hope for: (on the Account whereof it is that they are at present said to be as it were, *absent from him*;) The intenseness therefore of their Love to Him, necessarily leads them to look upon themselves, as being in this Life *abroad*, and in a *strange* Countrey; and with vehemence to long for that near Vision, and close and un-interrupted Enjoyment of Him, which they expect when they shall come to be at Home: And, when they act like themselves, nothing but a sense of Duty, and desire of serving the Purposes of His Glory, according to their capacity here on Earth, can enable them to brook their Absence from Heaven, where their Hearts and Hopes are fixt.

2. THAT *Divine Principle* which resides, rules and governs in all Holy Souls, most naturally and directly influences them to *an Universal Purity*. They are fram'd for Divine and Intellectual Pleasures; which are unspeakably Superiour to what Sense can possibly afford. The Body, whereto they

D 3

are

38

are at present linkt in its State of Mortality and Corruption, hath such a propenseness to be inveigled by those light and Airy Gratifications which Sensual Objects offer for their Entertainment, that they are forc't to keep up a constant Contest with it; and to be perpetually striving for the Mastery of it: And when they have done all they can, they find their success so small, that they have good reason with the Apostle *Paul* to cry out of *their wretchedness*. This makes them necessarily very uneasie; and the more so, because they can see no reason to hope it will be otherwise while this Life lasts. Well then, and naturally may they conclude, that this is not a Place for them to be fond of; or wherein they should desire to settle; that this World is a place where they must carry it *as Strangers*, least before they are aware, they are defil'd and debas'd: They must needs be induc'd often to long for their Arrival at that Place and State, where being free from that toil and trouble, which is now their daily Exercise, they shall meet with *Entertainments* every way suitable to their sublime and refin'd Tempers, and be satiating

Rom. 7. 24.

39

tiating themselves therewith to all *Eternity*. But further,

2. IF we add hereto the Consideration of the *Worlds unsuitableness* to Holy Souls, we shall meet with further Evidence of the same thing. Whatever others think, who judge by the *Great*, and put all the *Additional*s of a *Freakish Fancy* into the Scale, together with that small Scantling of *Reality* that is here to be met with; for *their* parts *they* find this World to be a very unsuitable place for them to make any long stay in; and the longer they live in it, the more do they find it so: And that because 'tis so very *troublesome*, so *uncertain*, and *changeable*, and so *ensnaring*.

1. THEY find this World to be very *troublesome*. This Life hath a great many *natural inconveniencies*, which make it uneasie to Thinking-Persons. There is no *Age* of it, from first to last; whether Infancy or Childhood, Youth or Manhood, or Old Age, but hath its peculiar Troubles: No *State* in it, but what hath its special Difficulties. Do Persons live solitarily? they are in danger of being Mopish. Are they

D 4

much

40

much in Conversation? they'll see so much Vanity and Folly, Ill Humour and Insincerity, as, if they will give way to Thought, cannot but disturb them. They'll find it hard, with the utmost Caution, to walk inoffensively; and meet with so many unkindnesses, (and that even it may be, where they have study'd to oblige) as will make them weary of their Lives. Are they in a poor and low condition? they'll find it very hard to rub through the World with any thing of evenness of Temper, and content of Mind. Are they rich and wealthy? the Vexation, Care and Fear, and the *envy of others*, that attends their Estates, and the disquieting *Losses* and *Disappointments* they meet with, do often more than overballance the Comfort they afford them. Are they in Health and Strength? yet it's an Hundred to One if they are not afflicted with Losses, or depriv'd of their Friends, or crost in their Interests and Designs, or have something or other, ever and anon, happening to them, to interrupt their Repose. Are they sick and crazy, or often in Pain? How little Relish have they of all all their Comforts! How burthensome are
are

41

are their Lives! Nay, How often do we find that even those who have all that heart could wish for, that have all the Materials and Ingredients of a Worldly Felicity at command, yet *even in their sufficiency are in streights*; and make a shift to create as much trouble to themselves, by their own listless, querulous, uneasie Tempers, as those who have the most real and substantial Causes of Discontent?

BUT besides all these, and a great many other Considerations of the like Nature, that might be suggested, which are common to all, the World is *peculiarly troublesome* to Holy Souls. They for the most part, meet with a great many Hardships, Contempts and Injuries in it; they are often baited at, molested and teaz'd by the Men of the World, who care not for their Company. For, as our Blessed Lord hath long since observ'd, *because they are not of the World, therefore the World hateth them*; and is often speaking evil of them, and doing evil to them. They see GOD so much dishonour'd in it, as grieves them to the heart; and causes them often with bitterness of
Soul

Joh. 15. 19.

42

Soul to mourn in secret. And all these troubles, and a Thousand more, that were as easily nam'd as these, are great hindrances to them, in that whereon their hearts are principally intent; and often create them much perplexity and uneasiness. How can they then but be tir'd with this World, when they have dispatcht the great Business they have to do in it; and comfortably settled their Concerns as to a Future State? How can they take this for a suitable Place for them to stay in, where they are like to have little else but a constant succession of Disturbances? How can they do any other than earnestly long to be in their *Father's House*, where they shall meet with no sorrow or trouble more for ever?

2. HOLY Souls find also this World very *unsuitable* to them, because so *uncertain and changeable*. The more they give way to Thought, the more necessary do they find it to fly higher than the Stage of Sense for a Portion. As for themselves, they perceive by their *Make*, they are fram'd for Eternity, unless he that made them should
an-

43

annihilate them; of which they can discern no just Reason to be apprehensive. As for this World they find the *Fashion of it is still passing away*; and that in all its Parts, and at all Times 'tis full of Uncertainty and Unsettlement. How then can they sit upon it? If not better provided, how certainly may they expect in a little Time to be left quite destitute? And how can they take up with that, which they are every Moment in danger of being depriv'd of? They well know that there is nothing here to be met withal, let it seem ever so sure, but it may be taken away by a thousand unforeseen Casualties; and let ever so great a Degree of Earthly Felicity be attain'd, they within a while must die, and in that very Day all their Enjoyments and Hopes as to this World perish. Others indeed know these Things as well as they, but they mind them not; and you may plainly discover by their Carriage they hardly ever think of them. But being important Matters, they are often seriously weigh'd, and intently ruminated on, by Holy Souls: Who deliberately
thence

44

thence conclude, that it is in vain to seek for an Happiness here; that we are only Travelling and Passing through the State we are in; and are thereby led to fix their Hearts on the upper World, where alone it is that any Thing Solid, Stable, and Durable, is to be met withal.

3. THIS World is therefore also *unsuitable* to Holy Souls, because *ensnaring*. Often have the best been here led aside from God and their Duty; and drawn into Sin to their unspeakable Damage. Either unforeseen Temptations have presented themselves; or they have been careless, and nibbled at the Bait, till they were caught with the Hook. Through Heedlessness and Privacy, was even a *Noah* tempted to Drunkenness and Incest; and unguarded Lust, drew a *David* into Murder and Adultery. And who then can be Secure? Snares abound every where, and some that are taking, will not be wanting; and even those who have given themselves up to GOD most seriously, and listed themselves in his Service most heartily, are not out of Danger:

For

45

For they have Corruption within, and a busie Enemy without, who watches all Opportunities to entrap them; and he's so subtle and diligent, that unless they are always watchful, he'll be more or less too hard for them. And if he in any remarkable degree prevails upon and foils them, how will he triumph! And how will the wicked of the World, who are ever at his beck rejoice! How busily do they, that they may serve their Master, employ themselves in endeavouring to draw such aside into some reigning Vices! How many Artifices will they use for that purpose! And if they prevail, how will they scoffingly cry out, and say, *Even the Godly are as bad as others!* And when they come to recollect their own Slips and Miscarriages (especially if they are any thing notorious) great is their Concern and Regret; nay sometimes their bitterness and perplexity is inexpressible. For time to come, it may be, they then think to be more careful. But Alas! after all, How difficult is it to live where an infectious Contagion is diffus'd universally, and not be tainted? How hard to be daily conversant in a wicked
World

46

World, and not be dampt and deadned in the Exercises of the Divine Life? The Generality are not aware of this; but the more holy any Persons are, the more lively is their sense of it. This causes them to live as 'twere in daily fear: And they'd be quite dishearten'd, had they not ground to hope, that such sort of Exercises would not last long; but that when they had bin try'd for a time, if they retain'd their integrity, GOD would take them to Himself, and make them Happy in His Favour and Love for ever. Thus its plain, This Worlds *unsuitableness* tends to wean Holy Souls from it, and raise them above it. Again,

3. THE *Prospect* which *Faith* gives them of *Futurities*, tends also to produce the same Effects, *viz.* To make them weary of this Earth, and to long for Heaven. Their *Faith* grounded upon the Promise of GOD, assures them that *He will be a Rewarder of them that diligently seek him; that there remaineth a Rest for His People; That He will give Eternal Life to all those who by Patient continuance in well doing, seek for Glory,*

Heb. 11. 6.

Heb. 4. 9.

Rom. 2. 7.

47

ty, and Honour, and Immortality; and that there is an Inheritance incorruptible, and undefiled, and that fadeth not away, reserv'd in Heaven for them; ^{1 Pet. 1. 4.} and the like. These Things are not the Fruit of their Fancy; they are not Perswasions they have unwarily imbib'd, or taken upon Trust from others, without just Grounds: But their Faith herein is bottom'd on the Word of the Eternal GOD. Now 'tis in the Nature of Faith, as is even in this Chapter declar'd, to be *the Substance of Things hoped for, and the Evidence of Things not seen:* ^{Vers. 1.} Holy Persons having such a Foundation to build upon, do as verily believe that if they persevere in the Course they are in, they shall certainly find these Things made good to them; as tho' they did actually enjoy them already. They are as really perswaded of the Truth of these, and the like Declarations, and give as true an Assent to them, as if they could see the Things they make mention off, or as if they were intuitively, and demonstratively known to them. Now their full Satisfaction in the Grounds they go upon, must necessarily

48

depreciate this World, and advance that to come in their esteem. Were they left at uncertainties, they would not be so Positive; But having such Security given them, they cannot but look upon this Earth as a Foreign Countrey to them; and fix upon Heaven as their Home.

THUS much of the first *Observation*: The second follows; *viz.*

DOCT. II.

THAT GOD would be asham'd to be call'd the GOD of such, as renouncing this World, devote themselves entirely to his Service, and ardently aspire Heaven-wards in the Course of their present Pilgrimage; if He had not made abundant Provision for their Happiness, in a better State, and Life after this.

AND here I'll endeavour briefly to show these Three Things.

I. WHAT it implies for GOD to be call'd *any Persons GOD*.

49

II. THAT He really is the GOD of those, who renouncing this World, devote themselves heartily to his Service, and fix on Heaven as their Home and Portion. And,

III. THAT it would be Matter of *Shame* to Him, had He not made suitable Provision for all such Persons in a better State and Life than this.

FIRST then, Let's take Notice what it implies, for GOD to be call'd *the GOD of any Persons*. He is the *GOD of all* in a General Sense (as hath before been intimated.) For He made and sustains them, and He alone can make them Happy. But when such a Phrase is in the Scriptures apply'd to any peculiarly, It denotes a special Interest in Him in a Covenant way; a peculiar Propriety in Him, founded on that Covenant of Grace, the Substance whereof we have thus deliver'd to us in short; *I will be their GOD, and they shall be My People*. It necessarily therefore denotes a

E

tran-

50

transcendent Love and Affection in GOD to any Persons, for Him to be stil'd *Theirs*. 'Tis certainly a great Demonstration of Love, for Him as it were to give Himself to them: And therefore also this Appropriation must needs imply some very great and extraordinary Happiness. 'Tis declar'd by GOD, *That he that overcometh shall inherit all Things*; but as if this were nothing, notwithstanding all Things are taken in, 'tis added; *And I will be his GOD, and he shall be my Son*. One would have thought nothing could have been more than all: But however this is added, because all all things else are as nothing without it. But alas! who can tell what it is, and what it implies for *GOD to be the GOD of any one!* Thus much in General is plain; that it intimates He will Act for such a Persons good as becomes a Being, infinite in all Manner of Perfections: But come to Particulars, and we are soon at a loss. That Man that should pretend to unfold it, must be able to Fathom the boundless Excellencies of the Divine Essence, which are all engag'd,

Rev. 21. 7.

51

gag'd, so far as the good of the Party to whom GOD hath made Himself over, is concern'd. Whosoever hath GOD for his GOD, His *Mercy* is his to Pardon him; His *Wisdom* his to guide him; His *Power* his to Secure him; His *Faithfulness* his to fulfil all his Promises to him; His *Love* to confer Grace and Glory on him; And in short, *all that is in God* is his, so far as his Necessities can require, and his Capacity can reach. So that this is most evidently the very *Top of our Happiness*.

BUT let it be observ'd withal, that in such a Phrase as this, there is ever imply'd a respect to the *Attoning Blood of the Mediatour*; without the Intervention whereof such degenerate and guilty Creatures as we, could have had no Hope, should have remain'd incapable, of any such Interest: But that, hath laid a Foundation for our Advancement to this Amazing Honour and Priviledge; which bespeaks all those who reach to it inconceivably Happy; by Reason that it intimates that GOD will do all things for them in a becoming

52

coming Manner, and like Himself; all Things which may further their Everlasting Welfare.

2. GOD certainly is thus the GOD of all those, who renouncing this World, do heartily devote themselves to His Service, and fix on Heaven as their Home and Portion. He is the GOD of none, if not of such. What is the Language of the Covenant but this, *I will be to them a GOD, and they shall be to me a People?* Of which I think we can make nothing, were any willing to be His People, and desirous to be under His Care, and free to be govern'd by His Laws, to whom he were backward to be a GOD, and to Act the Part of a GOD Which is the more evident from hence; in that there cannot be such a Consent as this, a real willingness hereto, in any Heart that is not of His Producing. For (whatever any in the Heat of Dispute may have advanc'd) 'tis notoriously evident that none of the fallen Race of *Adam* would in this Case move till they were drawn; none could be free and willing to take
GOD

Heb. 9. 10.

53

GOD for theirs, as He hath offer'd Himself to them in Covenant, whom He had not made so. They might indeed after a sort, be desirous of the *Blessings of the Covenant*: That is to say, they might desire to be pardon'd that they might not be damn'd; and to be so far under the Divine Protection and Care, as that they might be sav'd from Ruine, and the like: But this is all *Selfishness*; and hath nothing of *Love to GOD* at the Bottom of it. This there may be, and GOD still remain estrang'd; and they after all go without an Interest in him as *theirs*. But wherever there is a free Consent in any Heart, to take Him for *Owner, Ruler,* and *End*, according as He hath propos'd Himself; and a willingness to be entirely at His Disposal, and under His Government and Management; we may safely say, there the Divine Spirit hath been effectually at Work: For otherwise, this is a step, had never been taken. Now to suppose Persons wrought up to this, and GOD to stand back; to suppose them willing, and *Him shy*; were to imagine He mockt us in

the Proposal of His Covenant, and sported himself with our Misery, when He made us Overtures about our Recovery.

NOW I'll leave it to any to Judge, how impossible it is for Persons to *renounce this World*, and *fix on Heaven as their Home and Portion*, and Act correspondently, and this Consent on their Part be wanting. For what is it *to renounce the World*, but to disclaim all Interest in it opposite to the Divine Honour; to be Content with that Portion of it that is of Divine Allotment; to use it as not abusing it; to be ready to improve what is afforded of it, for the best Purposes; and to sit loose to it, and be ready to part with what is most dear and valuable in it, upon a Divine Call? And what is it *to fix on Heaven as an Home and Portion*? But to live in the believing Hope and Expectation of a better State and Life after this; to long for it, and pant after it; despise all Things that could be offer'd in Competition with it; to be earnest and diligent in preparing for
for

55

for it; fetch Supports from it under all present uneasinesses; and be often delightfully ruminating on those Reports which GOD in His Word hath made concerning it? And both these jointly, do plainly bespeak an *Heavenly Mind and Heart*. How can the blessed GOD, then, if He Act consistently with Himself, do any other, than embrace all such with a tender Affection; become *theirs*, and Act like a GOD on their behalf? Now this He could in no respect be said to do, had He not prepar'd an an Heaven, that is a State of exquisite and perfect Bliss, for their Everlasting Entertainment. Which leads me to the Third and Last Particular, *viz.*

3. TO show that it would really be a *Matter of Shame* to the Blessed GOD, had He not made suitable Provision, for all such Persons as those foremention'd, in a better State and Life than this. None need wonder at the Phrase I use, when I speak of its being a *Matter of Shame* to GOD; for it's borrow'd from my Text. And indeed strictly speak-

E 4 ing,

56

ing, it would be really shameful and a dismal Reflection on the great GOD, if He had not such a reserve as Heaven for their Entertainment, when this frail Life comes to an end. A few Things will sufficiently clear this.

2 Cor. 5. 5.

I. UPON this Supposition He'd have *provided no Satisfaction for earnest desires of His own exciting.* He (saith the Apostle) *that hath wrought us for the self same thing, is GOD.* His meaning is, 'tis He who by his Spirit hath wrought up Believers to any Measure of Preparedness for the Blessed and Glorious State above; 'tis He that hath kindled earnest Desires after it, and excited firm Expectations of it. Had He not then such a State in Store, had He not an Heaven in reserve, for the Entertainment of His faithful Ones, at the end of all their present Conflicts, it would evidently appear He did but *Tantalize* them in making any such Motions to them; in stirring up any such Inclinations in them. And would not this be shameful? Might He not be
asham'd

57

asham'd to be call'd *their GOD*, whom He lur'd to Himself, and then impos'd upon, by deceitful Appearances, and Shadows, instead of Substances? But this we may be assur'd can never be; *for He hath prepared for them a City.*

2 HE would upon this Supposition have made it their Duty, *to intend an [[La]]nd which could not be reacht.* For we knowing our Selves capable of subsisting hereafter, nay of enjoying a much greater Happiness than this present State can admit off, are hereby laid under an indispensable Obligation of intending that Happiness as our End. For supposing there should be no *Future State* of Bliss, there is however no possibility of being absolutely certain there is none: Nay the Matter being impartially consider'd, it will appear abundantly more likely that there is. Now the very *Law of Nature* obliges us to pursue the highest Good whereof we are capable, supposing the Attainment of it be but probable: *Revelation* next steps in, and tells us it is certain. If the after all, there should be no Heaven here-

58

hereafter, we must not only acknowledge that Capacity needless; but also must be suppos'd to be oblig'd to employ the Principal Endeavours of our Life, and all our Powers to no Purpose. And what a shameful Reflection would this be on GOD, for Him to have laid us under an absolute Necessity, if acting Rationally, of aiming at that which is unattainable! Of Labouring for that which is not! And constantly tending towards that which hath no other Being than in the *Fancy and Imagination!* And so we must either live like Brutes, and be continually expos'd to the smart Upbraidings and Reproaches of our own Minds, without Relief: Or else following our Reason, must voluntarily befool ourselves by Building Castles in the Air, where there is no possibility of having any Footing. Might He not well be *asham'd* to be call'd the GOD of those whom He held thus fasten'd in a *fatal Circle*, whence they could never get loose! We may therefore conclude, if He Acts like Himself, there must be an Heaven in Store and Reserve. Again,

3. UPON

59

3. UPON the Supposition fore-mention'd, *None would fare so ill as the Servants of GOD.* Those who were really the best, would fare the worst: For,

1. *PIOUS Persons would have no reward for all their Pains.* Far be it indeed from such as we are, to think of meriting any thing at the hands of GOD; I abhor the thought: and yet I am sure 'twould be no credit to him who hath promis'd to be a *rewarder of them that diligently seek him,* to let People serve him for nought. There's a great deal of Pain and Misery and Sorrow, which many Holy Souls voluntarily undergo: Their tender *Consciencences* reproach and smite them for the smallest Neglect and Transgression; and on that Account, draw forth many a mournful sigh and groan. The sense of their great *weakness* makes them walk in constant Fear. *Watchings and Fightings* against the Assaults of Satan are their Daily Exercise. Their Self-Denial is Galling; and their *severity* to the Flesh painful. Often are they groaning under their own
Body

60

Body of Sin and Death; and *Rivers of Tears also run down their eyes, at the sight of the Transgressions of others*, whereby their GOD is dishonour'd: And can all this come to nothing at last? And there be no difference at long run between those who underwent so much for the Sake of GOD; and those who liv'd in an open Estrangement from Him, and Opposition to Him! Would not this be shameful?

SHOULD any Plead, That *Holiness and Vertue is its own reward*; I'll freely grant it in the General: Inso-much that were we certain there were no Life after this, it were more for our present Interest *in the main*, to be vertuous than vicious; unless where there should be apparent hazard of the Loss of Life or Estate, or of any other insupportable Detriment, which a vertuous course might have attending it: But yet withal, it is obvious, that there are sundry Exercises of Vertue that are very difficult and painful; in which the Holiest Souls are most strict and frequent; which upon that Supposition, would be need-

61

needless and fruitless, and therefore better forborn: For such as these there would be no Reward. Which would cast such a Reflection on the Blessed GOD, as were never to be wip'd off But we may be assur'd 'tis otherwise, *For He hath prepar'd for them a City.* Nay,

2. UPON the Supposition foregoing, *The most Pious* would be so far from gaining by the Service of GOD, that *they'd plainly loose by it.* For 'tis easie to be observ'd, that a great part of their Lives is employ'd in painful endeavours after a meetness for Heaven. Their great Aim and Scope is, *to purifie themselves as he is pure,* to whom they are devoted, and in whom they hope to be for ever happy. With great earnestness do they strive to improve both *Ordinances* and *Providences* to this purpose. Early and Late are they tugging at their listless, sluggish, backward Hearts, that they may get them into a more lively, spiritual Heavenly Frame. And many an Hour do they spend in endeavouring to mortifie a particular Sin, which they find themselves most prone to, which

62

which yet others, it may be, can hardly observe in them. And can all this at last, prove *labour-in-vain*? shall they be never the better for all in the issue? If so, they had done much better to have spent their time, and their pains, in more agreeable, pleasant, and delightful Exercises, like the rest of the World. 'Twas better they had deny'd themselves nothing that their hearts could crave, which yet had not present visible damage and detriment attending it; 'twere better they had freely enjoy'd themselves, and what came within their reach, and not have so tired their Spirits, or perplexed their Minds, or sower'd their Joys, by any such needless Labour and Severity. They lost all that Pleasure and Ease, and Freedom and Satisfaction which others met with, all that while that they were Grinding at the Mill, as 'twere, and all to no purpose. Let none say this is as nothing; For though it be freely granted it would appear so, upon a certain Prospect of a Future State, which unspeakably over-ballances; Yet, had we no more to expect than what this Life could afford, it would be very considerable, and

63

and a Stress might be deservedly laid upon it. For Common Sense would teach us to make the most of our *all*. It was not without good Reason therefore, that the Apostle declares, *That if in this Life only we have hope in Christ,* we are of all Men most miserable.* But this cannot be, *for he hath prepar'd for Them a City:* And which is more, their future Advancement therein shall be the higher; the more pains they took in His Service in this Life, and the more they lost and endur'd for his Sake. Again,

1 Cor. 15.
19.

4. UPON the foregoing Supposition, GOD *would either leave His most faithful Ones without any Thing to support them under their greatest present Troubles, or He'd support them with a Fallacy.* Holy Souls fetch their great Consolations from Heaven in every State. The Thoughts of that refresh and cheer them when their Sins and Sorrows make them weary; support them under the greatest Disappointments; and make them Boast and Triumph in their GOD, in the midst of all their Afflictions. This Thought often recurs; we are

not

64

not far from Home, and then 'twill be better. Were it not for this, their Spirits would often sink, and their Hearts faint. Nothing else in reality, besides a Prospect of a Future State of Bliss, can any thing tolerably support them. The Thoughts of the utter unavoidableness of the Troubles they met with, through the Imposition of a rigid Fate; or of the common liableness of all Mankind thereto; or of the likelihood of their ceasing in a little time, upon their passing into a state of Silence and Darkness, and Everlasting Oblivion, would give little Relief.

IF this then prove a Fallacy, he who pretends to be *their GOD*, hath most miserably deceiv'd them: And is not that a Matter of Shame? But this need not be feared, *for he hath prepar'd for them a City.*

Lastly, WERE there not an Heaven prepared for Holy Souls hereafter, *A Special Relation to GOD would signifie just nothing.* Those big Phrases, *Their GOD, and our GOD,* would in reality, dwindle to meer Noise and
Sound

65

Sound. For what could they be suppos'd to import that could amount to any thing, if yet the Persons concern'd might be left destitute; if there were no Provision made for their Eternal Abode. They had e'en as good have bin without Him, and had no Concern with Him, any further than was common to all. For they'll be left to the Full as helpless and miserable, as if they had slighted and disregarded Him all their days, and liv'd as much at Random as any in the World. So that even GOD Himself must necessarily be ashamed of any such *Empty Title*, that hath no significancy in it, or benefit attending it. But there being an Heaven, that is unspeakably more glorious than we can conceive, *He is not asham'd*: And we, if we are his Faithful Servants, may have the Comfort at present, and shall have the Benefit hereafter.

I should now expatiate beyond all Bounds, should I pretend to be particular in my Application of the Discourse foregoing; However, I can't be satisfi'd, without making some Improvement.

F

I. THEN

66

I. THEN Give me leave to ask you (My Friends) how you stand affected, making this Text the Touchstone, as it hath bin open'd to you? Are you of the same Spirit and Temper with the Antient Patriarchs? Deceive not your selves; the Faithful Servants of GOD in all Ages, are of one and the same Make, and acted by one and the same Spirit. The Period of time, wherein they liv'd, makes no *essential* difference between them. Have you then any of that Faith for which they were so famous? and doth it work the same way, according to our Circumstances and Divine Calls? Our Advantages with respect to clearness of Light, and opportunity of distinctly understanding the way of Salvation, are greater than theirs: But how is it with our Hearts? Do they work towards GOD and Heaven as theirs did? Do you, Sirs, carry it like Pilgrims and Strangers here on Earth? Do you desire, and seek, and pant after a better Countrey, that is an *Heavenly*? Give me leave to put it to you (and I pray put it home to your selves); could you not be contented,

67

tented, would it not be pleasing and delightful to you, to have the hope and prospect of living here always? I doubt that's the Case of many: But must assure you where-ever 'tis so, 'tis a Sign there's not the least Tincture of Saving Grace. Have you fixt on the Most High GOD for Yours? Have you chosen Him, and given your selves up to Him, and that heartily and sincerely? Can you evidence it by your Heavenly-Mindedness? If so, 'tis happy for you. But let me tell you, these things deserve to be enquir'd into, and that with great Seriousness and Application; for much depends upon them. Again,

2. LET me desire you to consider what is like to become of those of you who never yet minded *this better, this Heavenly Countrey*, in the whole Course of your Lives; but have bin bury'd in the World, and minded Earthly Things, and nothing else. I doubt this would take in many in this Numerous Assembly. Pray, Sirs, what is likely to become of such as you in a little time? Where do you think to go when your Souls shall take their

F 2

flight

68

flight, and leave your Bodies behind? It may be you may hope you should be transplanted into this *better Countrey*: What! and never Mind it before! Think of it a little and you'll easily discern that that is an unreasonable, and will in the Event prove a groundless Expectation. No, you must *desire* it; and that not Lazily, but Earnestly; you must be diligent in using all the Means GOD hath directed you to, in order to the reaching of it; you must get above the World while you are in it; you must get an *Heavenly Mind and Heart*; otherwise this will be impossible. And truly you had need Mind this Matter speedily: For an Heavenly Temper is not likely to be gotten in an instant. And should you Die without it, what would become of you? GOD hath indeed prepar'd a *City, a glorious City*, where his faithful Ones, shall have Everlasting Rest, and Peace, and Joy: But flatter not your Selves, this is nothing to you; you have neither Part nor Portion in this Matter. I beseech you then; look about you, before it be too late. You might come there as well

as

69

as others; (for whatever you may weakly imagine, there's no Bar in your Way, but what is of your own laying:) 'tis offer'd to you as well as others; and GOD is Sincere and Earnest in that offer: Why then should you befool your Selves? Neglect your own endless Happiness, and throw your Selves into Perdition?

CONSIDER a little where you must go, if excluded thence. Pray, whither can you go but to the Land of Gloominess, and thick Darkness; where Weeping and Wailing, and Gnashing of Teeth, is the perpetual Employment: And there must you spend an Eternity, in Lamenting your present Folly. As you would not have this to be your woful Case, I beg of you this Day; rid your selves of Encumbrances, Mind Heaven in earnest. Break off your Sins by Repentance. Make your Peace with GOD. Look out for an Interest in Christ. And think not to make a neglected GOD and SAVIOUR your *last Refuge*, which I'm sure would be little to your Comfort,

F 3

may

70

may would be likely to Issue in your Everlasting Confusion. Again,

3. IF GOD is not ashamed to be call'd *our GOD*, then let us take Care, that we be neither *asham'd of Him*, nor *a shame to Him*.

LET us not be *asham'd of Him*; that is ashamed to own Him. Shall the Men of this World *Glory in their Shame* (as they often do) and we be ashamed of our Glory! How unaccountably strange doth that appear! Let them Laugh, Ridicule or Banter; pray what will they get by it, or we loose? But I am verily perswaded, would but Pious Persons put on Courage, and Manage it with Prudence, your Hectoring Swaggers, who Pride themselves in defying GOD, and pouring Contempt on whatever belongs to him, would in most Cases, without much Difficulty, be put out of Countenance. But be that as it will, why should we in any Company, be ashamed to own to whom we belong? Our Service is honourable; and our Reward will be great; we have
have

71

have no need therefore to sneak: Let us leave that to those, who can give no Account of themselves or their Actions; their Work or their Wages. Again,

LET us also take Care, that we be not *a shame to GOD*. Lets beware of a carnal, drossy, earthly Spirit.

LET's beware of narrowness of Mind and Selfishness: And indeed of any Thing that might bring a Re- proach on Him whom we serve, or the way we walk in. Let's remember that the Eyes of GOD, and of the World too are upon us; and that there is, and may be a General Expectation, to find a difference between us and others. Let's *have our Conversation in Simplicity, and Godly Sincerity*; keep our Eyes six't upon our Home; and carry our selves so, as that others may be able to observe, what we aim at, and whither we are tending.

LASTLY; Since GOD hath provided a better Life for His Peo-

72

ple after this; *hath prepared for them a City*; we may groundedly Cry out, *Blessed are the Dead, * which Die in the Lord*. For they are Transplanted into that Countrey which they so much desir'd, and so earnestly sought, and on which their Hearts were so much set: And feel the Meaning of GOD's being their GOD, in a Degree beyond what we at our distance are capable of Understanding.

Rev. 14.
13.

AND this I doubt not is the Case of our lately Deceased Friend, the truly Pious Mrs. **Elizabeth Williams**. Whom I dare to set before you as one of the Primitive Stamp; one of a like Spirit and Temper with those Worthies whom my Text speaks off.

TAKE Her before Her late Illness, and She had as many Things to make this World agreeable to Her, as most can pretend to. She came of an *Honourable Family*; had a great many *Noble Relations*; an Husband to Her *Hearts desire*; a *Considerable Estate*; and a *General Respect*

73

spect from all that knew her: And yet all this was as nothing to Her; She could not bear a thought of fixing, and taking up her Rest here below; but lookt upwards; and profess'd Her Self a Poor Pilgrim and Stranger in the World: She sought a *better Countrey*; that is an *Heavenly*; and that with greater Vigour and Assiduity; with greater Diligence and Fervour; and with greater Earnestness and Constancy, than, is I am sure, (to say the least) usual and common.

SHE began to dislodge from this Earth, and look Heaven-wards betimes. She was brought Home to GOD in Her Younger Years, by Means of a Sermon of one Mr. *Baynes*, who was an Eminent Minister in *Dublin*; and gain'd many Souls to Christ in his Day. And setting out for Heaven so soon, She made a much greater Advance in the Way thither, than could otherwise have been expected. She often reflected on Her *Early* Dedication of Her Self to GOD with Comfort and Joy; and hath many Times been heard to say with

74

with an Holy Triumph, by those who were intimate with Her; *GOD hath been my GOD, even from my Youth.* And She ever after kept as close to him, and gain'd as much by close walking with Him, as most can pretend to.

I cannot forbear particularly mentioning some Things concerning Her, which I take to be generally *Exemplary and Instructive.*

SHE was one of *great Faith*, and *signal* was Her *Trust* in GOD: To Him She had heartily given Her Self, and in Him, who She knew was faithful, She could Consider. There was a remarkable Instance and Evidence hereof, in Her last Passage from *Ireland* to *England* in the Month of *September*, 1687. She was then in a *Violent Storm*; eminent was the *Danger*; not only in the *Apprehension* of the *Passengers*, but of the *Master*, and *Seamen*; all reckon'd themselves as *Lost*. Here was a *Time of Tryal*. But She was *fearless*; and great was Her *Composure* and *Undauntedness*. She cast Her Self on
GOD

75

GOD, and was freely ready for His Pleasure. I have seen this Passage of Providence Recorded by Her own Hand; with this Remark: That *there was at that Time an observable Answer of Prayer, in a sudden and unexpected Calm immediately following upon their joint Recommendation of themselves to GOD.* And with this short Petition annext; *Lord make me to live more to thy Glory, that I may not be afraid to Die at any Time.*

HER *Love to GOD* was eminent. She manifestly seem'd to all who had any Thing of Freedom with Her, to value His Favour more than all the World; and to Fear His Displeasure, more than any Trouble whatever. It seems to be the most inward Sense of Her Soul She vented, when She put this short Passage under Her Hand; *The Manifestation of GOD to my Soul, is my highest Priviledge and Comfort: And the hidings of His Face, my greatest Loss and Sorrow.* She appear'd to take Delight in whatever belong'd to GOD. His *Word* She counted Her chiefest Treasure, and therewith She convers'd daily

76

daily, with great Earnestness and Pleasure. His *Sabbaths* She esteem'd the sweetest Portion of Her Time. His *Ordinances*, were the greatest Comfort of Her Life: And it hath been observ'd by those who knew Her well, that She would be more Chearful and Pleasant in Her walks to the House of GOD, than at any other Time. She had a mighty Honour, Value, and Love to the *Ministry*. She did not (as is common with many) Love this or that Particular Minister extravagantly, and disesteem others: But She honour'd the Office, and all without Distinction who were faithful in it: She lov'd all, and despis'd none. She lookt upon all equally as GOD's Agents and Representatives; and as such they were the Objects of Her singular Esteem and Respect. And in short, whatever any Way belong'd to GOD, or had any Thing of Him *in* or *on* it, She discover'd an high Value for.

SHE was much taken-up in admiring Thoughts of our *Lord Jesus Christ*, and His *Work of Redemption*: And often

77

often venting the Sense of her Soul, in ardent Breathings after Him. I'll give you a few Passages of this kind out of Her Papers; in Her own Words.

IN one Place thus: *I'm amaz'd at the Mysteries of Redemption; the Incarnation of the Son of GOD; the Killing the Prince of Life; the Humiliation of the High and Lofty One; the Disgrace of the Lord of Glory; the Curse upon Him who is Blessed for ever: O the Mysteries of Scripture, of Love, of Grace, of Providence!*

IN another Place; *Oh that I may know Christ as a Prophet instructing me; a Priest satisfying for me; and a King ruling spiritually in me.*

IN another thus: *This Wretched Soul of Mine doth Pine away for Strength, and even Pant for Breath; longing to receive Encrease of Life from the Living Stock Christ Jesus; which must be thy Work, and thine only. Oh work it I humbly pray Thee, which way thou wilt; Oh Empty my Self, of my Self, and let all Glory*
be

78

be given to Thee, and not to any other.

SHE was entirely *Dependent* for all on the *Blessed Spirit of Grace*. In one of Her Papers, She hath this remarkable Passage looking that way: *There is no Corruption though more deeply rooted than others, but that in Time, by walking in the Spirit, bringing it to the Law of Christ, to the Death of Christ, and to the Love of Christ, and joining Ones own Endeavours to the Spirit of Christ, one may get an Eminent Victory over it, and see it by Degrees fall down before us. Lord lend me the powerful Aid of thy Spirit, I humbly beg it.*

IN another Place thus: *I am troubled with Temptations, but I Trust in Thee: I Rest on Thee for Life and for Salvation: Oh take me into the Bosom of thy Love for Christs sake: I cast my Self into the Arms of Thine Everlasting Strength; I have no Confidence in my Self nor any other.*

BUT in no Grace was She more eminent than in that of *Humility*.
She

79

She silently conversed with Her GOD, and that better World, which Her Heart was set upon, without Noise and Ostentation. She was more fearful of nothing than Spiritual Pride. Methinks that is an affecting Passage which dropt from Her Pen a Year or two ago: *I must humbly leave it on Record, I never found so much of GOD, I never drew so near Him, I never experienc'd the Power of His Word as of Late.*

AND yet as *Humble* as She was, and as diffident of Her Self, She did not think Her Self excus'd from becoming Christian *Resolutions* in Dependence on Divine Strength. Take some of them, in Her own Words.

'I'LE be ruled by thy Revealed 'Will.

'I'LE be dispos'd of, by thy 'Pleasure.

'I'LE gladly be improved by 'Thee.

'I'LE

80

‘I’LE Rest on Thy Fulness to
discharge all my Bonds.

‘I’LE wait on Thee in all Thine
‘Appointments.

‘I’LE intend thy Honour in all I do as my
‘chief End.

‘I’LE be serviceable in my Place,
‘as I can to others.

‘I’LE be satisfi’d with Thee,
‘and thy Rich Treasures as my
‘Portion. And

‘I’LE take thy Word and Sa-
‘craments as my Security.

‘HEREIN will I Hope, and go on
‘till Death.

‘I am weak; but Christ is strong.

‘AND I Hope for Supplies
‘from Him.

To which She subscrib’d Her
Name.

GREAT

81

GREAT was Her *Contentedness*, *Resignation*, *Submission* to the Will of GOD, and *Heavenly Mindedness*. Her Papers abound with pregnant Expressions, and Indications hereof. In one Place She delivereth Her Self thus.

LORD give Me what thou wilt have Me to do; and then do what thou wilt to, and with, Me thy unworthy Servant.

IN another, She hath these Two Remarkable Passages.

IF Thou wilt have Me poor and disgrac'd, I am Content to be so.

IF Thou wilt have Me serve Thee in the Condition I am in; I will gladly do so.

IT is enough to Me, that Thou wilt have it so.

I desire to yield readily, humbly and cheerfully to thy Disposing Providence.

AMEN, Amen, Lord.

G

HATH

82

HATH GOD made Me Rich, that I might maintain my Pride, my Pomp, and Erutish Pleasures?

NO; He hath rather Lent than fully given Me what I have; and I must give an Account to Him for all.

ALL we are and have, we have it on this Condition;

TO use it, to leave it;

TO lay it out, to lay it down;

UNTO the Honour of our Master, from whose Bounty we receiv'd it.

SHE was very Regular in Her Devotions: Much in Prayer; and frequent in Meditation; and spent more Time in Converse with GOD in Her Closet than most. I'l Cite a few Passages out of Her Papers, which seem to deliver the very Sense of Her Soul as to Religious Dutys. In one Place She expresseth Her Self thus.

IN

83

IN Duty I'd not be satisfi'd, unless Affections be rais'd so as feelingly, awfully, believably, fervently, and sincerely, I pour out my Heart with its Desires to GOD.

IN another thus; The Soul on the Lip, and the Soul in the Ear, ridd Work in GOD's Service.

IN another thus; A Soul in League with Sin, dare not come or look to, or think of GOD; and what must that Man think on in a Duty, who dare not seriously think of GOD?

SHE was much in Self-Examination: And such as these, were some of the Marks and Signs whereby She try'd Her Self.

1. DO I prize Christs Righteousness?

2. DO I choose Heaven above all?

3. DO I hate all Sin?

4. AM I spirited for Duty?

G 2

5. DO

84

5. *DO I relish and prize the Things of GOD?*

SHE fram'd various *Maxims*, and Collected *Rules* for Her Self, both for Her Temper and Practise; which those who knew Her best, can bear Witness She made Conscience of minding and following. I'll mention a few of them, as I find She hath set them down for Her Use.

“WE should see, that we may be fit and ready for GOD's Service; and that Religion, and Religious Duties sit fitly on Us.

“THE Commandment finds work; the Promise finds Strength.

“Religion is an inward, difficult, and serious Business: Oh rather give me the Saints Heart, than the Angels Tongue.

“THE End of Christs Doctrine, is Practise and Exercise, and not Speculation and Discourse.

“NO

85

“NOBILITY of Birth, Honour,
“and all outward Delights, are to
“be deny’d for Christ.

“A sound-hearted Christian hath
“always a GOD to go to; a Pro-
“mise to go to; and former Expe-
“riences to go to; besides some Ex-
“perience of GOD’s goodness which
“he now enjoys.

“BE sure there is somewhat dis-
“pleasing to GOD, when the Word
“wants its powerful Effect.

“ITS our Duty to refer all the
“Circumstances of our Petitions to
“the Wisdom of GOD.

“WE may be Suitors to GOD,
“but we must not be His Coun-
“sellours.

“THAT Condition should be
“chosen by all, which is best for
“their Souls.

“IT is a Blessed Trouble that
“brings sound and long Peace.

G 3

“THE

86

“THE Spirits Operations will ex-
“tort Acknowledgments. And the like.

AND yet notwithstanding all these Instances and Evidences, and a great many more that might be produc'd, of the Fervour of Her Piety, and the Vigour of Her Grace, She (as is usual with the best of Christians) had Her Complaints. She thus expresseth Her Self in one of Her Papers.

OH my dark Understanding! Oh my hard and unbelieving Heart! My Heart is the worst Part of Me. Coldness and deadness of Heart is my Fault. I desire to repent, and to be humbled for it.

She had a very tender Conscience; which made Her mourn in Secret, for those Things which others would have taken little notice off. But withal She had Her Comforts, Hopes, and Joys. Her Religion did not lie all in complaining; but in a Life of Faith, Self-denial, delight in GOD, and Preparation for Heaven. Her Heart was so set on the Cœ-
stial

87

stial Felicity, that She seem'd as it were out of the World while She was in it; and hardly any convers't with Her, but they might observe She lookt upon Her Self as belonging to another Countrey.

THE Grounds of my longing for Heaven (*saith She in one of Her Papers*) are; those glorious Enjoyments that are there to be met with; GOD'S Presence; Perfection of Grace; Fulness of Joy; Excellency of Glory; Plenty of best Wealth and Peace, &c.

SHE made no great Stir or Figure here below; Her aim seem'd to be to pass through the World without much Observation. She was not indeed fram'd for a Life of much Action; but was a great Lover of Retiredness; I think I may justly say to a fault: By Reason that She would in all Probability have more Consulted Her own Benefit; and have been more useful to others, had She been more in Conversation. But I pretend not to be giving an Account of one that was without Imperfections, and Defects.

G 4

Though

88

Though withal 'tis not unworthy Observation; that She by Her private and retir'd sort of Life, avoid-ed a great many Snares which much Conversation hath attending it; which also was no small Inducement to it.

THERE is one Thing which in Justice to Her Memory, I cannot forbear mentioning as the Matter of my own Observation; which hath been Noted also by many others. She was a Pattern of a Loving and Respectful Wife. A more Reverential Respect for an Husband, join'd with a more tender Affection, I must declare I never saw, nor ever expect to meet with: And more than once hath She intimated to me Her entire well-pleas'dness with the disposal of Providence in fixing Her Condition in the World; assuring me 'twas more to Her Satisfaction and Content, than if Her Circumstances upon Marriage, had not only equall'd but exceeded, what according to common Course, She from Her Birth and Estate might have had Reason to have expected.

SHE

89

SHE was not without a Variety of Difficulties and Trials in the Course of Her Life; and no wonder, since all Things we know come alike to all at present, and there's no knowing either Love or Hatred by these Things. But She under all, carried it with a Christian Patience, and Composure; and often had recourse to Her smal, Her Everlasting Home, for Support.

THOUGH She had met with many Troubles, yet none ever came so near Her, as the loss of Her dearly beloved Sister, The Countess of Mountrath, a few Weeks since; which did indeed sink Her Spirits, and was too hard for Her. This may seem somewhat strange after the foregoing Account of Her: But the best have their Weaknesses. Though there is this to be said in Her Case; She had before been much indispos'd, and was not recover'd, when the Tidings of that Stroke first reacht Her: She receiv'd the News of it upon a Surprizal, which encreas'd the Impression it made; and then She pent up
Her

90

Her Grief, and would not give it vent in the usual way, which was the occasion of its over-setting Her. She was fearful of dishonouring GOD by immoderate Mourning; and thereupon suffer'd Her Grief to boil within: Whereas had She let it run over, it would in all probability have been much better with Her. So that there was an Holy Tenderness observable, even in that which occasion'd the Distemper, which hath now laid Her in Her Grave.

A little before Her Disorder came upon Her, She express'd Her Self thus one Morning to Her Husband. I know not what I may meet with, but great Things pass'd between GOD and Me this Night. He hath with unusual Power assured Me, and spoken to my Heart; I will never leave Thee nor forsake Thee: And this She during Her Illness, oft repeated. And GOD did indeed remarkably Guard Her; He kept Her from doubting of Her State; She retain'd Her Assurance; in Her greatest disorders She express'd Her desires to Die and be in Heaven; and the breathings

91

of Her Soul after GOD, even then, were such, as discover'd the Pious bent of Her Heart. Indeed the Power of Grace in Her Soul was convincingly evidenc'd in the height of Her Disease.

SHE had not Her great Work then to do: She had indeed been very unfit for it. But through Mercy, 'twas, I trust, dispatch'd long before. O take Warning all you, who leave the principal business of Life to an uncertain hereafter. Little do you know, but you may be surpriz'd by Death on a sudden; or if not, may be seiz'd by some such Distemper, as though it may not remove you immediately, may yet take away all Capacity of making your Peace with GOD, or getting ready for another World. Take warning, I say; and provide in Time, and improve your Health, and neglect not GOD, lest you are deserted, and abandon'd by Him.

THE last Seene of our Dear Deceased Friends Life was dark and gloomy: But the Clouds are now quite

92

quite blown over, the Issue was, I doubt not, glorious. GOD was Her GOD still: He was not asham'd to own Her, nay helpt Her to own Him, even the Day before She dy'd: When She express'd Her Faith and Trust, of Her being about to be remov'd out of a Troublesome World into Her Fathers House.

THERE She now is in that better Countrey; on which Her Heart was so much set: Let us therefore be Followers of Her thither; and together with Her, of all that numerous Company, Who through Faith and Patience inherit the Promises.

AND GOD grant that we may.
Amen.

FINIS.

Books Printed for John Lawrence at the Angel in the Poultry.

Folio.

MR. Pools Annotations, in Two Volumes.
The Works of the Reverend Mr. Stephen Charnock, B. D. in Two Volumes.

The Life of the Reverend Mr. Richard Baxter, with the History of the Times he lived in, Written by Himself, and Published by Mr. Sylvester.

Quarto.

Mr. Shower's Winter Meditations, or a Sermon concerning Frost, and Snow, and Winds, &c. and the Wonders of God therein.

—His Thanksgiving Sermon, April the 16th. 1696.

Mr. Nathaniel Vincents Funeral Sermon, Preached by Mr. N. Taylor.

Mr. Lorimer's Apology for the Ministers, who Subscribed only unto the stating of the Truths and Errors in Mr. Williams Book, in Answer to Mr. Trail's Letter to a Minister in the Country.

—His Remarks on Mr. Goodwin's Discourse of the Gospel, proving that the Gospel-Covenant is a Law of Grace, and Answering the Objections to the Contrary.

An Answer of Mr. Giles Firmin to Mr. Grantham, about Infant Baptism.

Some Remarks upon two Anabaptists Pamphlets. By Giles Firmin.

Mr. Firmin's Review of Richard Davis his Vindication.

A Proposal to perform Musick, in Perfect and Mathematical Proportions. By Tho. Salmon, Rector of Mepsal in Bedfordshire. Approved by both the Mathematick Professors of the University of Oxford; with large Remarks. By John Wallis, D. D. Mr.

Mr. Stephen's Sermon before the Lord-Mayor, and Aldermen of London, at St. Mary Le Bow, Jan. 30. 1693.

—His Thanksgiving Sermon, April 16th. 1696.

Mr. Slater's Thanksgiving Sermon, Octob. 27. 1692.

—His Sermons at the Funerals of Mr. John Reynolds and Mr. Fincher, Ministers of the Gospel.

—His Sermon at the Funeral of Mr. George Day, Minister of the Gospel at Ratcliff, 1697.

The Jesuits Catechism.

A Sermon Preached at a Publick Ordination in a Country Congregation, by Mr. S. Clark.

Mr. Gibbons Sermon of Justification.

Comfort in Death a Funeral Sermon Preached upon the Death of Mr. Timothy Cruso late Pastor of a Church in London, who Died Novemb. 26. 1697. by Matthew Mead.

Mr. John Howard's Assize Sermon at Buckingham July 5. 1692.

The Evil of our Days with the Remedy of it. A Sermon Preach'd at a Visitation at Rothwel in Northampton-Shire, Octob 12. 1697. by the same Author.

Octavo.

Dr. Burtons Discourses of Purity, Charity, Repentance, and seeking first the Kingdom of God, Published with a Preface, by Dr. John Tillotson, late Arch-Bishop of Canterbury.

Remarks on a late Discourse of William Lord-Bishop of Derry, concerning the Inventions of Men in the Worship of God. Also a Defence of the said Remarks against his Lordships Admonition. By J. Boyse.

The Works of the Right Honourable Henry, late Lord Delamere, and Earl of Warrington consisting in Thirty Two Original Manuscripts under his Lordships own Hand.

Bishop Wilkins Discourses of the Gift of Prayer, and Preaching; the latter much enlarged by the Bishop of Norwich, and Bishop Williams.

Mr. Samuel Slater's Earnest Call to Family Religion; being the Substance of Eighteen Sermons. Mr.

Mr. Addy's Stenographia: Or the Art of Short Writing completed, in a far more Compendious way than any yet Extant.

Cambridge Phrases, by A. Robinson.

History of the Conquest of Florida.

Mr. William Scoffin's Help to true Spelling and Reading: Or, A very easie Method for the Teaching Children, or elder Persons rightly to Spell, and exactly to read English.

Graaf de succo Pancreatico: Or, a Physical and Anatomical Treatise of the Nature and Office of the Pancreatick Juice.

A Preservative against Deism: Shewing the great Advantage of Revelation above Reason, in the Two Great Points, Pardon of Sin, and a Future State of Happiness. With an Appendix in Answer to a Letter of A. W. against Revealed Religion in the Oracles of Reason, by Mr. Nath. Taylor.

A Practical Discourse concerning Vows: with a special Reference to Baptism and the Lords Supper, by Mr. Edmund Calamy.

Monro's Institutio Grammaticae.

Dr. Pack's Praxis Catholica: Or, the Countryman's Universal Remedy; wherein is plainly and briefly laid down, the Nature, Matter and Manner, place and Cure of most Diseases incident to the Body of men.

English Military Discipline, or, The way and method of exercising Horse and Foot, according to the practice of this present Time, with a Treatise of all sorts of Arms, and Engines of War.

Orbis Imperantis Tabellae Geographico Historico Genealogico Chronologicae, Curiously engraven on Copper-Plates.

Clavis Grammatica: Or, the ready way to the Latine Tongue; containing most plain demonstrations for the regular translating English into Latine.

Mr. *Alsop's* Faithful Rebuke to a False Report.

His

—His Vindication of the Faithful Rebuke, &c.

Mr. Woodhouse's Sermon, Preach'd to the Society for Reformation of Manners.

Mr. Shower's Sermon on the Death of Mr. Nat. Oldfield, who departed this Life, Decemb. 31. 1696.

—His Sermon Preach'd to the Societies for Reformation of Manners, Nov. 15. 1697.

Mr. Hamond's Sermon at Mr. Steel's Funeral.

Mr. Aikin's *English Grammar: Or, the English Tongue reduced to Grammatical Rules, composed for the use of the English Schools.*

Mr. John Mason's little Catechism, with little Verses, and little Sayings for little Children.

Mr. Addy's Short-Hand Bible.

Twelves.

London-Dispensatory, reduc'd to the practice of the London Physicians: wherein are contained the Medicines, both Galenical and Chymical, that are now in use: those out of use omitted; and those in use, and not in the Latin Copy, here added, By John Peachy, of the Colledge of Physicians in London.

Mr. John Shower's Discourse of Tempting Christ.

—His Discourse of Family Religion, in 3 Letters.

Mr. Dan. Burgess's Discourse of the Death, Rest, Resurrection and blessed Portion of the Saints.

—His Man's whole Duty, and God's wonderful In-treaty of him thereunto.

—His Advice to Parents and Children.

Mr George Hamond's, and Mr. Matthew Barker's Discourses of Family Worship. Written at the Request of the United Ministers of London.

Miscellanea Sacra: Containing Scriptural Meditations, Divine Breathings, Occasional Reflections, and Sacred Poems

Sir Jonas Moor's Mathematical Compendium. The Third Edition.

FINIS.