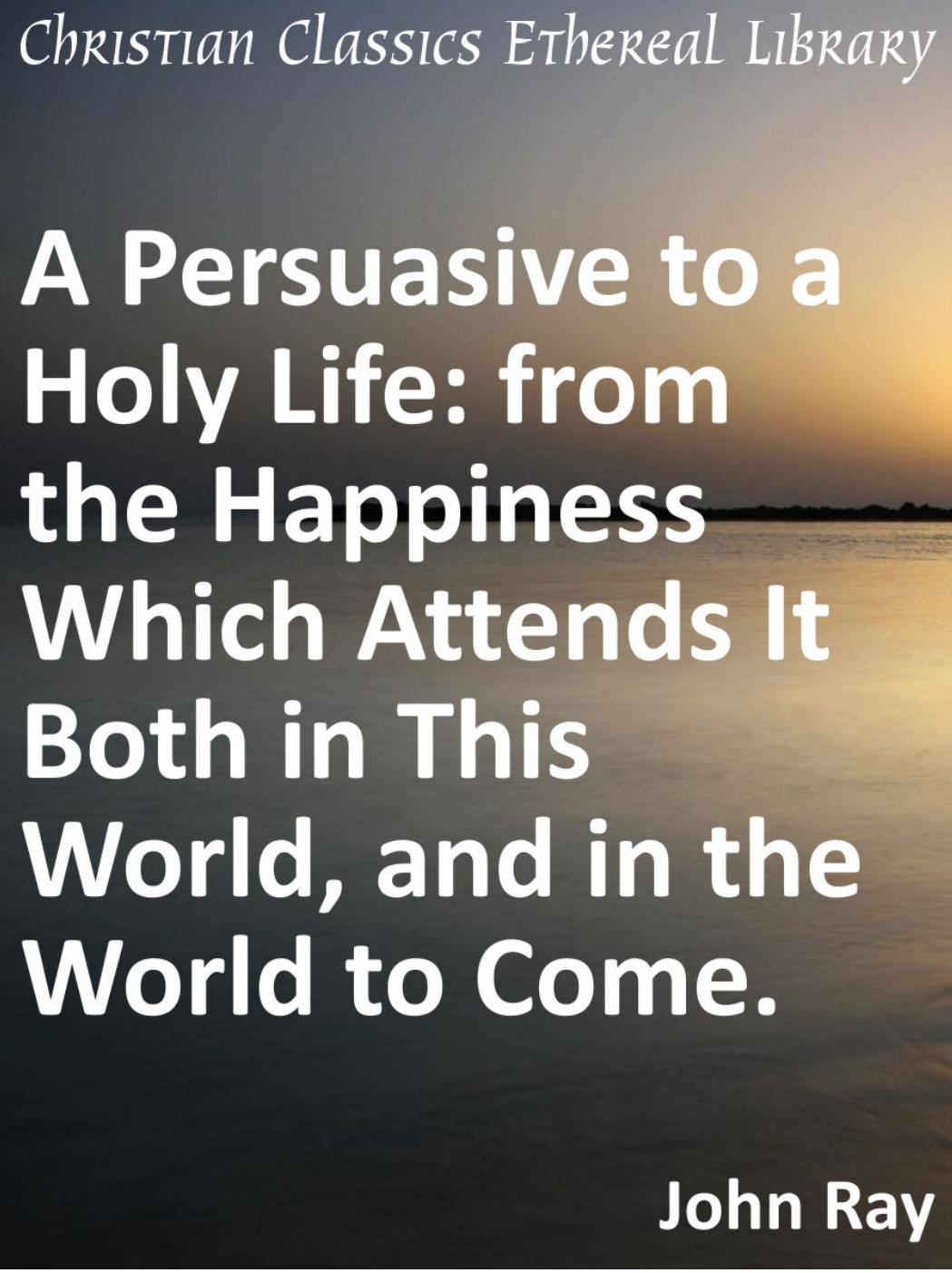


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A Persuasive to a Holy Life: from the Happiness Which Attends It Both in This World, and in the World to Come.

John Ray



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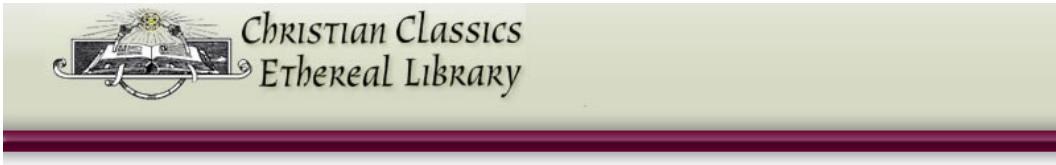
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Contents

Cover Page.	1
Title Page.	2
Prefatory Material.	3
The Preface to the Reader.	3
A Catalogue of Mr. Ray's Works.	4
A Persuasive to a Holy Life.	5
Chap. I. Some Mistakes about the Object of Happiness.	6
Chap. II. What Holiness is.	7
Chap. III. What Happiness is.	9
Chap. IV. Of the Division of Happiness,	11
Chap. V. Of Health.	13
Chap. VI. Of Safety, Liberty and Quiet.	23
Chap. VII. Of Riches.	24
Chap. VIII. Of Pleasure.	31
Chap. IX. Of Honour and Reputation.	37
Chap. X. Of Friends.	41
Chap. XI. Of the Happiness of the Inward Man.	43
Chap. XII. Of the Happiness of the Future Estate, or of Eternal Life.	50
Indexes	57
Index of Scripture References	58
Greek Words and Phrases	60
Latin Words and Phrases	61
Index of Pages of the Print Edition	63



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A

PERSUASIVE

TO A

HOLY LIFE



A

PERSUASIVE

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HOLY LIFE:

FROM THE

HAPPINESS

Which attends it

Both in this WORLD,

AND

In the WORLD to come.

By JOHN RAY, late Fellow of the Royal Society.

LONDON:

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iv

v

THE
PREFACE
TO THE
READER.

Having been desired by my learned and pious Friend Mr. Edmund Elys, to draw up such a Persuasive as I now present the Reader with; finding myself well at leisure from other Business, and considering that it was suitable to my Profession, and present Condition; as being conducive to my preparation for that change, which the pains and infirmities I laboured under, seemed to threaten the near approach of, and might possibly be in some measure useful and beneficial to others: I was easily induced to comply with his Request, and to employ those Intervals I had of ease or remission of pain, in Meditations upon this Subject. I do not pretend to any thing new, or not delivered by others. Practical Divinity and Morality are such beaten Subjects, and have exercised the Wits and Pens of so many thinking Men, that there is nothing of this Nature can be said or written, which hath not already been so. But because not every Man, nay scarce any Man, hath read all that hath been written upon this, or any other Subject, something new to every Reader may perchance occur in this Writing: And yet if there does not, it may not be unprofitable to read the same things over again, as the Apostle in effect saith, Philip. iii. 1. But to do every Man right, I must acknowledge myself to have borrowed a good part of my Matter out of the Right Reverend Father in God, Dr. John Wilkins, late Lord Bishop of Chester, his Treatise of Natural Religion; wherein he hath in my judgment written so well concerning the Happiness that attends a Religious Life in this World, that little which is material can be added; and therefore I might well have spared my pains: Only this Tractate may possibly fall into the hands of some who never saw, nor would else have seen that; and recommend to them the reading of the whole.

vi

vii

viii

A CATALOGUE of Mr. Ray's Works.

Historia Plantarum, Species hactenus editas aliasque insuper multas noviter inventas & descriptas complectens. Tomi duo. *Fol.* 1686.

Ejusd. Tomus tertius, qui est Supplementum duorum præcedentium; cum accessionibus *Camelli & Tournefortii*, 1704.

Catalogus Plantarum circa Cantab. nascentium. *8vo.* Can. 1660.

Catalogus Plantarum Angliæ, &c. *8vo.* 1670, & 1677.

Fasciculus Stirp. Britann. post editum Catal. præd. 1688.

Catalogus Stirpium in ex. region. observat. 1673.

Methodus Plantarum nova cum Tabulis, 1682, 1703.

Eadem Methodus emendata & aucta, *8vo.* 1703.

Synopsis Methodica Stirp. Britann. in quâ tum Notæ Generum Characteristicæ traduntur, tum Species singulæ breviter describuntur, &c. 1690.

Ead. *Synop.* multis Stirpibus & observ. curiosis passim insertis, cum Muscarum Methodo & Historia pleniore, &c. 1696.

Epistola ad D. *Rivinum* de Methodo Plantarum in qua Elementa Botanica D. *Tournefort* tanguntur, *8vo.* 1696.

Dissertatio de variis Plantarum Methodis, *8vo.* 1696.

Stirpium Europ. extra Britan. nascentium Sylloge, *8vo.* 1694.

Synops. Methodica Animal. Quadrup. & Serpen. Generis, *8vo.* 1693.

Francisci Willughbeii Historia Piscium cum *Fig.* recognovit, digessit, supplevit Jo. *Raius*, *Oxon.* *Fol.* 1686.

Ejusd. Ornithologia cum *Fig.* edente eod. *Fol.* 1676.

The same much enlarged, in English, 1678.

Observations Topographical, Moral, and Physiological, made in a Journey thro' several Parts of Europe, *8vo.* 1673.

Collection of unusual or local English Words, *12°.* 1673, 1691.

Collection of English and other Proverbs. Camb. 1678.

Methodus Infectorum, *8vo.* 1705.

Historia Infectorum. Opus Posthumum. *Lond.* 1710. *4to.*

The Wisdom of God manifested in the Work of the Creation. In two Parts. *8vo.* the 7th Edition. 1717.

Three Physico-Theological Discourses, &c. the 3^d Edition, *8vo.* 1713.

Dictionarium Trilingue, *8vo.* 1672. 1689, 1696.

Synopsis Methodica Avium & Piscium, opus posthumum, quod vivus recensuit & perfecit ipse insignissimus Author; in quo, multas species, in ipsius Ornithologia & Ichthyologia desideratas, adjecit, Methodumque suam Piscium naturæ magis convenientem reddidit.

Cum Appendice & Iconibus. Edente W. *Derham*, *8vo.* 1713.

A

1

PERSUASIVE

TO A

HOLY LIFE.

CHAP. I.

Some Mistakes about the Object of Happiness.

HAPPINESS is that which all Men desire, and yet but few obtain: One reason is, because they mistaken their Object, placing it in something wherein it is not to be found; some in Bodily Pleasures, whom Aristotle calls ἀπολαυστικοί others in *Riches*, whom the same Author calls χρηματιστικοί. Others in *Honour* and *Power*, whom he denominates πολιστικοί which things cannot make us happy: Because,

1. They are not in our Power, but may forcibly be taken away from us; and should they continue with us during Life, at Death we must necessarily part with them.
2. They make us not better, being common to good and bad. Now if bad Men may possess them, they cannot render us happy; because, as the Poet truly saith, *Nemo malus felix*, No wicked Man can be happy.
3. They cannot satisfie the vast desires, or fill the Capacity of the Soul. The Soul of Man is spiritual and immortal, and therefore Bodily Pleasures, or Temporal Enjoyments are no way suitable to it, nor of answerable duration,

My business in the following Discourse, shall be, to prove that a Holy Life is the only Happy Life, even in this World, advancing us to as high a degree of Happiness as we are capable of in this Imperfect State, and the only preparatory to a State of Eternal Felicity in the World to come.

Before I proceed to prove this, it will be requisite to explain the Terms.

1. What is meant by *Holiness*. 2. What by *Happiness*.

2

3

CHAP. II.

What Holiness is.

Holiness (as I have shewn in a former Treatise) is a Word of various significations in Scripture.

When it is attributed to God, it signifies (as Dr. Owtram well¹ observes) either, 1. His transcendent Purity, or constant and immutable volition of that which is right and good, which the Apostle *Peter* proposes to our imitation, *1 Pet. 1. 14. As he that hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy, 1 John 3. 3. And every man that hath this hope in him, purifieth himself, as he is pure. Psal. 145. 17. The Lord is righteous in all his ways, and holy in all his works.* Or,

2. His glorious Majesty, which manifests it self in all Excellencies and Perfections, infinite Wisdom, infinite Power and Might, sovereign Dominion over all things; in respect whereof he is worthy of all Praise and Worship. So that Holy is often equivalent to *great, and greatly to be feared, and had in reverence of all that draw nigh to him.* In this sense God is often in Scripture called the *Holy one of Israel*; that is, that venerable Deity who is to be worshipped by a transcendent and incommunicable Worship, and his Name to be invoked with the most profound reverence and devotion.

4

When *Holiness* is attributed to other things besides God, it signifies either, 1. A relative or outward Holiness, which results from a *Separation from common and profane use, and application to a religious*. God being the Sovereign Lord of all things, and himself holy, whatever is in a peculiar manner related to him, and appertains to his Worship and Service, whether Person or thing, hath a kind of relative Holiness, and upon account thereof an esteem and respect is due to it. Or, 2. An inherent or inward Holiness, or *perfect conformity of heart and life to the Law and Will of God*: Which kind of Holiness is proper only to rational Beings.

You will say, If Holiness be such a perfect conformity, &c. then no Man ever was, is, or shall be holy in this Mortal Life. Doth not the Scripture tell us, *1 Kings 8. 46. There is no man that sinneth not?* And *Eccles. 7. 10. For there is not a just man upon earth that doth good, and sinneth not. Prov. 20. 9. Who can say, I have made my heart clean, I am pure from my sin? James 3. 2. In many things we offend all. 1 John 1. 8. If we say that we have no sin, we deceive our selves, and the truth is not in us.* And an Heathen Man could say, *Nemo invenitur qui se possit absolvere; & innocentem quisque se dicit, respiciens testem, non conscientiam:* There is no Man to be found that can absolve himself; and he that saith he is innocent, must respect a Witness, not his own Conscience.

5

I answer, It is true, that perfect and sinless Holiness is not attainable by mortal Men in this present Life, and therefore God is pleased to accept of sincerity of Obedience instead

¹ Lib. 1. *de Sacrific.* Cap. 1.

of Perfection; and so we may define Holiness, so far as it is attainable in this imperfect state, to be a *sincere and constant desire and endeavour to obey God in all his Commands*. More than this, we cannot perform, and less than this God will not accept.

1. This Obedience must be universal, without reserve or exception of any Command. Whatsoever we shall be convinced to be God's Will, and our Duty, we must set about it, and do it, be it never so uneasy to Flesh and Blood: Whatsoever we shall be convinced to be contrary thereto, though never so pleasing, never so customary to us, we must resolutely shun and avoid it. God must have the whole Heart; he admits no rival; Zeal for one Commandment will not compensate for the breach of another. We must with the Psalmist, *Psal.*

119. 128. Esteem all his precepts concerning all things to be right, and hate every false way.

2. This desire and endeavour must be sincere and hearty; we must not harbour or entertain any secret inclination to any evil way. We must withdraw all degrees of Affection from whatever is sinful, or unlawful, or prohibited by God. The love or liking of any sin, or even wishing it were lawful, cannot consist with the love of God, which is the spring and source of sincere Obedience. *Quis coram Deo innocens invenitur, qui vellet fieri quod vetatur, si subtrahas quod timetur. Ac per hoc in ipsa voluntate reus est, qui vult facere quod non licet fieri.* Augustin. *Epist. 121.* Who can be found innocent before God, who wishes that might be done. which is forbidden; and would do it were it not for fear of Punishment, &c.

6

7

CHAP. III.

What Happiness is.

Happiness in general may be defined to be the secure and constant presence and enjoyment of whatsoever is really good, desireable and delightful; together with the absence of whatever is afflictive and tormenting.

It is described by *Boetius*, to be *Status omnium honorum aggregatione perfectus*: An Estate perfect by the confluence of all good things. And by *Cicero*, *Secretis malis omnibus cumulatum honorum possessio*: An accumulated possession of good things, all evil things being withdrawn. The holy Psalmist himself makes the happiness of the Beatifick Vision to consist in fulness of Joy, and Eternal Pleasures, *Psal. 17. ult. In thy presence there is fulness of joy, and at thy right hand there are pleasures for evermore*. And by our Blessed Saviour the happiness of Heaven is called the *joy of the Lord*, *Matth. 25. 21 and 23*.

Happiness is usually distinguished into *Objective* and *Formal*.

Objective Happiness is that *Object* or thing which renders us happy.

Formal Happiness is the union with, or enjoyment of that *Object*.

The supreme *Objective* Happiness of Man, his chief good, or last end, is the ever blessed Deity.

His *Formal* Happiness is the Enjoyment of this *Object*, which consists in the knowledge and love of God, and that joy an delectation which naturally and necessarily flows therefrom; *John 17. 3. And this is Life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent*.

You will say, If the happiness of Man consists in the love of God, how can holiness of life be said to render a Man happy?

I answer, Because holiness or obedience to the Commandments of God, is in effect the same thing with the love of God. By the Apostle *John* it is made to be the very same, *1 John*

5. 3. For this is the love of God, that we keep his Commandments. And Galat. 5. 3. Love is said to be the fulfilling of the Law. Dr. *Hammond* in his Note upon *John 14. 15.* observes, that the Notion of loving God in Scripture, but especially in the New Testament, seems most fitly to be taken from one most eminent Act and Expression of Love amongst all Men; that is, doing those things which are most grateful and acceptable to the beloved. Now our only way of doing things grateful to God, is our performing what he commands; and therefore it is consequent, that our obedience to the Will or Commands of God, in the highest and most perfect manner, is styled the loving of him; being indeed the prime, if not only way of demonstrating our love to him, *John 14. 21. He that hath my Commandments, and keepeth them, he it is that loveth me: and ver. 23. If any man love me, he will keep my word: and 1 John 2. 5. He that keeps his word, in him is the love of God made perfect, &c.* Another Notion

8

9

there is of the Love of God, viz. a desire of union and near conjunction with him; but this is but seldom lookt upon in the Scriptures. Thus far Dr. *Hammond*.

Love is by some Divines distinguished into *Appreciative* and *Sensible*, or rather *Passionate*.

Appreciative Love is such an affection whereby we prize or value any one Object above another.

10

Sensible or *Passionate* Love is that which hath a greater influence upon the Body, and doth more strongly move and affect it.

Our Love to God in this state is of the first kind, such an affection or disposition of Soul, whereby we prize him above all things; so that neither Father nor Mother, nor Wife, nor Child, though they may more sensibly and passionately affect us, are so much esteemed by us, we can be content to part with them when God pleases, and quietly to submit to his Will. No Worldly advantage, much less the gratifying any Lust, can prevail with us to break any one of his Commandments. Yet ought we not to rest contented with this degree of love to God, but to labour after that which is more ardent and passionate; else how can we satisfie our selves in a Time of Temptation, that our Obedience to God's Commands proceeds not rather from a Principle of Fear, or Self-love, than of love to God.

11

CHAP. IV.

Of the Division of Happiness.

Though the supreme and chief Happiness of Man consists in the knowledge and love of God, yet there are other things which contribute to the completion of it, especially in this World, *viz.* Those which tend to the making our present condition easy and comfortable to us; such as *Health, Wealth, Friends, Reputation*; the contrary whereto; as *Sickness, Bodily-pain, Hunger and Thirst, Disgrace, &c.* would render it grievous and unpleasant. The former of these are eagerly pursu'd by a great part of Mankind, as their chief good and happiness. Could we therefore demonstrate (and I think it not difficult to do) that Holiness or obedience to God's Commands, is the most effectual means to procure and secure these outward Enjoyments to us, so far as there is any good in them; I think we should need no other consideration to recommend a Holy Life and Conversation to all sorts and conditions of Men.

Which that we may do the more clearly and satisfactorily, it will be convenient to make a *division* of Happiness according to the several states of Man, and his several parts, and the particular ingredients, which make up the happiness of each part, in each state.

And because I cannot think of a better, I shall make use of that of Dr. *Wilkins*, late Lord Bishop of *Chester*, in his Treatise of *Natural Religion*.

The *Happiness* then of Man is either that of this *present Estate*, which determines at Death; or that of a *future Estate*, which commences at Death, and continues to all Eternity.

The *Happiness* of this *present Estate* may be divided into, 1. *External*, or, that of the *Outward Man*: Or, 2. *Internal*, or that of the *Inner Man*.

External Happiness consists principally in, 1. *Health*, 2. *Safety, Liberty and Quiet*. 3. *Riches*. 4. *Pleasures*. 5. *Honour and Reputation*. 6. *Friends*. Under which Name I comprehend also Natural Relations; As *Wife*, and *Children*, and *Parents*, who are usually called so in common speech; as when we say, Such a Man hath good Friends, or his Friends are well to live.

Internal Happiness consists in the knowledge and love of God, manifested by our obedience to his Commands; the improvement of all our Faculties; inward peace of Conscience, Joy and Tranquillity of Mind.

The Happiness of the *future Estate*, is the clear Vision of God, likeness to him, and union with him by perfect love: [1 John 3. 2.](#) *We shall be like him, for we shall see him as he is.* This differs chiefly in degree from the precedent.

Before I run over these Heads in particular, I shall premise two things in general.

First, That keeping of God's Commandments is every way for the good, benefit and advantage of the whole world, and Mankind in general. Sin, 1 which is the breach of God's Law, is the only procuring and productive cause of all the Evils and Miseries, Troubles and Distresses that are in the world. Did Men generally obey God's Laws, the whole Earth, which

12

13

is now for the most part an *Akeldama*, or Field of Blood, would be turn'd into a very Paradise, into a Heaven: Men would then beat their Swords into Plowshares, and their Spears into Pruning-hooks. Men who now are Wolves and Tygers one to another, who bite and devour one another, would then be a protection and defence, and mutual help one to another. *Whence come wars and fightings among you, (saith the Apostle James) come they not hence, even of your lusts, which war in your members?* Running over all the Commandments of God, I might easily deduce and demonstrate in particular, that each of them conduces to the publick good and benefit.

14

Secondly, The Commandments of God are not grievous or uneasy; his Law is holy, and just, and good, his Precepts equal and reasonable; nay, so suitable and agreeable to the Nature and Reason of Man, that I will be bold to say, They ought upon their own account to be observed and obeyed by us, were there no Heaven to reward our Obedience, no Hell to punish our Disobedience.

This is the foundation of that *Stoical* Doctrine, That *Virtue is its own Reward*, and that Happiness consists in the very doing of Virtuous Actions: And therefore a wise Man is satisfied with the Conscience of well-doing, and will not do any dishonest or wicked thing, to avoid any Suffering or Torment whatsoever. The reason is, because God hath imprinted in our Nature an aversion from Vice, and dislike of it; so that we cannot but condemn ourselves for doing any thing that is dishonest or unjust: *Se judice nemo nocens absolvitur*: No nocent person is absolved, himself being Judge. Nor can any terrour or torment acquit us from blame, if to avoid it we do any vile or dishonest action. But on the contrary, if we resolutely stick to that which is good, whatever we suffer for it, we satisfy our own Consciences, and rejoice in having done so, and gain the approbation and applause of all Men. The Evil of Sin is greater, and more to be avoided than the Evil of Pain or Suffering, tho' that be a great Evil too; and that man be far from being happy, who labours under extreme Bodily Pain, especially if without hope of deliverance: Such a Man's very Being would be a Burthen to him; it being a true saying, *Præftat non esse quàm miserum esse*: Better not to be, than to be miserable.

15

But our gracious God hath not put us off with such a Reward as this; (which notwithstanding the Apostle saith of the Christians of his time, *That if in this life only they had hope, they would be of all men the most miserable:*) but hath promised to recompense our Obedience with Eternal Life and Happiness; and particularly our Sufferings for his Cause, and for Righteousness sake, with a far more exceeding and eternal weight of glory. And for our encouragement hath permitted us to have a respect to this recompence of reward; as Moses, that Man of God, and others of his Servants mentioned *Heb. 11.* had.

16

CHAP. V.

Of Health.

Health is a Blessing so necessary to our Well-being in this World, that without it we cannot enjoy any thing else, no not our own selves: And therefore the common salutation among us at every meeting of Neighbour or Friends is this, *How do you?* that is, are you in Health or no? And the Answer *Well*, or *Ill*; that is, in health or not: As if Health were the chief or only good thing worth the enquiring after, in the presence or enjoyment whereof we could not be miserable whatever else we wanted: Nor in the absence, happy or well, whatever besides we possessed. Indeed there is no taste or relish, no comfort or delight in any worldly good, where health is wanting; and therefore it is by all Men highly valued and purchased at the dearest rate, as Bishop *Wilkins* well observes.

Health is such a just temper and constitution of all the parts of the Body, both solid and fluid, as may inable the several Members and Faculties duly to perform their natural Functions, from whence proceeds not only an indolency or freedom from Pain and Sickness, but also vigor and activity, alacrity and light heartedness, a pleasant and delicious sympathy in the Soul. To this head I refer freedom from Bodily Pain, the extremity whereof is altogether inconsistent with Happiness: St. *Augustine* confesses, That he was compelled to consent to *Cornelius Celsus*, who affirmed Bodily Pain to be the greatest Evil. Neither (saith he) did his Reason seem to me absurd, *viz.* That Man being compounded of two parts, Soul and Body, of which the first is the better, the latter the worser; the greatest good must be the best thing belonging to the better part; that is, Wisdom: And the greatest Evil the worst thing belonging to the worser part; that is, Pain. Whether this Reason be solid and conclusive, let others judge; but I fully agree with him in the Assertion, That of all Evils we are sensible of in this World, Bodily Pain is the sorest; It drowning, as I may so say, and taking away the sense of all other Evils, and wholly possessing the Soul. It is such an afflictive and tormenting Passion, such a Vultur or Tyger, tearing and gnawing upon the Soul, so abhorrent to Humane Nature, that an excessive degree of it must needs make a Man miserable and unhappy; unless we can reconcile and unite extremes, the greatest Evil that Man is capable of suffering, with the greatest good he can enjoy. Hence the Torments of Hell are every where in Scripture set forth by consuming Fire, unquenchable Fire, everlasting Burnings; and Hell it self called a Lake of Fire, a Lake which burns with Fire and Brimstone; because Fire produceth the greatest Bodily Pain; than which nothing is more terrible to Humane Nature, and more likely to affright Men from Sin. On the contrary, St. John in his *Revelation* considering the absolute inconsistency of Pain and Happiness, tells us, That in the *New Jerusalem* there shall be no sorrow, nor any more Pain.

There is indeed a degree of Bodily Pain, which may be said to be κατ' ἀνθρωπον, not exceeding the measure of Man's Patience; and there is a degree which we are not able to

17

18

19

bear, which takes up the whole Mind, not suffering it to divert its thoughts one Minute to any other Object.

Away then with the foolish vaunts of the proud *Stoicks*, who boast that their Wise Man is happy in *Phalaris* his Bull; whom ²St. Augustine thus smartly and ingeniously checks and confutes, *If Life may be happy in extreme bodily torment, why do they advise a man afflicted with the most grievous pains to depart out of it? Why does not their Wiseman rather continue in it, that he may enjoy the happiness of it? Is a happy life to be forsaken and fled from? But if such a Life be really miserable, what else but pride hinders them from confessing it to be so.*

You will say, Did not the holy Martyrs endure the greatest Bodily Torments with invincible patience, yea some of them with joy and exultation.

I answer, 'Tis true indeed they did so; but then I suppose, that as their Temptations and Sufferings were extraordinary, so they were extraordinarily supported under them; and that God (as the Apostle saith) did not suffer them to be tempted above what he enabled them to bear. It seems to me most likely, that he did quite take away, or very much mitigate the sense of pain; possibly by obstructing those Nerves which convey that motion to the Brain, which excites such a sense, or how else it seemed best to his Divine Wisdom.

20

I proceed now to prove, that this. Blessing is the portion of those who lead a godly Life, who keep God's Commandments, and abide in his Love: And that, 1. From the Promises of God: 2. From the natural consequence of several Virtues commanded by him. Such are, 1. Temperance and Sobriety, 2. Labor and Industry. 3. A due government and moderation of our Passions.

1. *Health and Long Life*, (I put them together, the one for the most part being the consequent of the other) are in Scripture promised as rewards to the obedience of the Commandments of God. *Exod. 23. 25. Thou shalt serve the Lord thy God—And I will take away Sickness from the midst of thee. Deut. 7. 15. And the Lord will take away from thee all Sickness, and will put none of the evil Diseases of Egypt (which thou knowest) upon thee. Prov. 3. 7, 8. Fear the Lord and depart from evil: It shall be health to thy Navel, and Marrow to thy Bones. Prov. 3. 16.* It is said of Wisdom, *That length of days are in her right hand. Psal. 34. 12. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips that thou speak no guile. Depart from evil, and do good, &c. repeated 1 Pet. 3. 10.* On the other side Sickness and grievous Diseases and premature Death are often threatened as Punishments of Sin and Disobedience: *Deut. 28. 60, 61. If thou wilt not observe to do all the words of this Law, &c. He will bring upon thee all the evil Diseases of Egypt, &c. also every Sickness, and every Plague which is not written in this Law. Prov. 2. 22. The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. Prov. 11. 19.* As righteousness tendeth to life, so he that pursueth evil, pursueth it to his own Death.

21

2. Health and Long Life are the natural consequents of some Virtues commanded by God: As,

1. Temperance and Sobriety in the use of Meats and Drinks: That this is a most effectual means to preserve Health, I appeal to the general consent of Physicians, who are the most competent Judges in this Case, all unanimously prescribing a moderate Diet, not only as a principal means to continue Health, but also to cure many Diseases, Hence *Hippocrates* saith, 6 *Epid. Sect. 4. Aph. 10.* "Ασκησις ὑγιῆς ἀκορεσίη τροφῆς, ἀοκνίη πόνων: The exercise of preferring health is, not to eat to satiety, not to be slothful in labor.

22

That a very spare and ascetick Diet conduces much to Health and long Life, may be confirmed by many eminent Examples: St. *Paul*, the first *Hermite* (as St. *Jerome* in his Life reports) arrived to the Age of 115 Years, an hundred whereof he spent in the Wilderness, sustaining himself daily the first forty with a few Dates, and a draught of Water; and when Dates failed, with half a Loaf of Bread, which a Raven brought him. St. *Anthony* (as *Athanasius* witnesseth) lived 105 Years, of which he spent 90 in the Desert, supporting his Body with Bread and Water only, to which in his extreme old Age he added a few Sallet Herbs. *Arsenius*, the Emperor *Arcadius* his Tutor, lived 120 Years, fifty five whereof he spent in the Wilderness, in wonderful abstinence. Not long before our Times, *Ludovicus Cornarus*, a *Venetian* Nobleman, when he had lived unhealthfully to the 35th Year of his Age, being frequently afflicted with divers Diseases, at last by the advice of a certain Physician, he used a restrained Diet, whereby alone he gradually cured them all; by little and little diminishing the quantity of his Meat and Drink, till he descended to fourteen Ounces of Meat, reckoning Bread, Flesh, Eggs, and other Edibles, and sixteen Ounces of Drink daily; persevering in which *Regimen*, he produced his Life healthful, vigorous, and free from Diseases above 100 Years, as himself witnesseth in a Book he put forth, entituled, *The benefits and advantages of a sober Life*. Whence we may collect (saith *Riverius*) out of whose *Institutions* I borrow'd these Instances, That a spare Diet doth very much conduce, not only to the continuance of Health, but also to the curing of contumacious Diseases, and of long continuance. For though Natural Heat having suddenly concocted the small quantity of Food taken in, is afterwards employed about the superfluous Humours, digesting, dissipating, and by little and little expelling them through the several Emunctories of the Body, till at last the Body becomes pure and free from the Causes and Seeds of all Diseases.

23

Moreover, It is very remarkable, which the same *Riverius* adds, That if an exact Diet cannot quite take away some chronical and incurable Diseases, yet doth it much alleviate them, and render them more tolerable, so that the sick Persons may live a long time under them. So we see not a few daily, who produce their Lives many Years under an Ulcer of the Lungs, a *Scirrhous* of the Liver or Spleen, a Stone in the Reins or Bladder. *Aristotle* in his Problems witnesseth, That there was a certain Philosopher in his time, named *Herodicus*,

24

who though he laboured under a Consumption, yet by a strict observation of Diet, attained to 100 Years.

The Benefits of Temperance will best appear from the Mischiefs and Inconveniencies the contrary Vices of Intemperance and Excess bring upon us; especially as to the impairing and ruining of our Health, which is a natural consequent thereof. For the Stomach by immoderate repletion being overcharged or clog'd, with more than it can digest, must needs flubber over its work, as a Mill that is fed too fast, and instead of a well concocted and benign Chyle, transmit to the other Vessels a Crude and impure Juice, full of many heterogeneous and noxious Particles or Qualities, that breed an universal Distemper and Dyscrasie in the Body, and lay the foundation of many future diseases; an error in the first concoction (as the old Physicians well observe) being seldom or never corrected in the subsequent.

25

That most diseases owe their original to excess in eating and drinking, appears in that they are cured by blood-letting, purging vomiting, sweating, and other Evacuations, whereby the abundance of superfluous Humours is exhausted. It is a Proverbial Saying, *Plures occidit gula quam gladius: The Throat hath slain more than the Sword.* Rioting and drunkenness offer such violence to Nature, do so inflame the Blood, the vehicle of Life, waste and dissipate the Spirits, that Men guilty of them seldom live out half their days: Insomuch that (as Bishop Wilkins well observes) no Man of ordinary prudence, who is to take a Lease for Lives, will be content (if he can well avoid it) to choose one whom he knows to be vicious and intemperate.

It may be objected, that some who daily exceed all bounds in eating and drinking, feeding themselves (as the Apostle saith) without fear, do yet live to an extreme old Age.

26

I answer, That there are but very few of these, and those of exceeding firm strength of Parts and temperament of Body; who yet if they live temperately, might holdout much longer, and would be more fit for all the Actions of the Mind and Understanding: For (saith Riverius) Those who live intemperately, must needs be fill'd with many noxious Humours, and often troubled with Sickness; neither can they, without prejudice to their Health, be long intent on the difficult Functions of the Mind; both because in them the whole force of Nature, and of the Spirits is spent in the concoction of Meats; from which, if by any contention of mind, they be violently withdrawn, concoction will be depraved, and many crudities ensue; and also because they have need of frequent Bodily Exercise to dissipate, or Medicaments to purge out their ill Humours they daily accumulate. So that though such men seem to live long in the Body, yet in effect they live but little to their mind, and to those ends for which Life was given; being but a little while fit for the Functions of the Soul, the greatest part of their time being necessarily bestowed on the Service of the Body.

27

And yet even in these the Body is not made of Steel or Adamant, the strength of their Natural Temper cannot always resist and hold out against the rude shocks and batteries of

so many excesses and debauches, but must needs by degrees be weakened and impaired, and at last utterly marred and subverted.

I might add further in commendation of this Grace of Temperance, that it conduces much to the preservation of the External form, and comeliness of the Body, an Endowment highly valued by all men: Whereas on the contrary, vicious Courses, but especially Intemperance, defacing the inward pulchritude of the Soul, do change even the outward Countenance into an abhorred hue; as I have else where noted out of Dr. Moor.

I should now dismiss this Particular, did not the great prevalency of this Vice of Intemperance, especially in drinking invite me to superadd something further of the pernicious effects and consequents of it.

1. *First*, Then this Vice hath a very ill influence upon the Spirit and Soul of Man, degrading it, and subjecting it to the Body. The generality of Heathen Philosophers (as Bishop *Wilkins* observes) agree in this, That Sin is the Natural Cause of debasing the Soul, immersing it into a state of sensuality and darkness, deriving such an impotency and deformity upon the mind, as the most loathsome Diseases do upon the Body. I shall add, but especially Intemperance, which Clouds the understanding, disabling it to any Studies of sublime and subtile Speculation; the gross fumes of strong and inebriating Liquors, having a like effect upon the Understanding, as thick Foggs and Mists upon our bodily Eyes, hindring them from seeing things at a distance, or discerning clearly Objects that are near. Neither doth it only darken the Understanding, but mightily weaken the Memory, dulling also and impairing all the Parts and Faculties of the Soul; depressing and fastning down to the earth that Particle of the divine Breath:

28

Atque affigit humi Divinæ particulam auræ:

29

Stupifying and infatuating the Man by degrees, till at last there be little left of him but the outward shape, and that too very much marred and deformed.

2. This Sin not only sows the Seeds of future Diseases, but very often is the occasion of many present Quarrels, and Fightings, and Wounds, and even Death it self. *Prov. 23. 29.* *Who hath wo? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixt wine.* Nothing more frequent than quarrelling and brawling at drinking Meetings, and sometimes challenging and duelling. Some also we now and then hear of, who being in Drink, by Falls from Horses, or other Casualties, have ruined or destroyed themselves; and alas, in what condition must such Men die!

3, It occasions an unaccountable expence of time, which by all Wise Men is esteemed a most precious and inestimable Jewel; *Cujus unius* (saith *Seneca*) *honesta est avaritia; which alone may honestly be coveted.* Sometimes whole Afternoons and Nights being spent in drinking bouts, and as much time more before they can get clear of the evil effects of them. Time was not given us to waste in the service of our Lusts, but to bestow on the duties of

30

God's Worship, or some honest Calling, whereby in our Places and Stations we may be serviceable to our Generations, and do good in the World: No Man need want employment, and yet if he did, he were better be idle, than not well occupied, as the Proverb is. He that hath no bodily Labor or Exercise to busy himself in, may find Work enough in cultivating his mind, in advancing and improving his Faculties, in searching out the Mysteries of Nature, and Works of God; whereby he may be induced to glorifie his Creator, to admire and celebrate his infinite Wisdom, Power and Goodness, and may probably hit upon something, which may be of publick use and benefit.

When at the great day of account, the Supreme Judge of all Men shall demand of us, How we spent such an Afternoon, or such a Night, Think we, that we shall have the confidence to answer him, in drinking, or vain talking; or rather that we shall not stand mute, being ashamed to confess how we spent them; or that he would be satisfied with such an account should it be given him? Let us then be careful so to husband and manage, so to expend and improve our time, that we may have a good account to make thereof at that day.

31

4. Intemperance is a chargeable and expensive Vice, unaccountably wasting the outward Estate. *Prov. 23. 20, 21. Be not among wine bibbers, among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty. Deerit egentibus Æs laquei pretium:* They shall not have Money enough to buy them a Halter. No vice hath consumed so many Estates, and reduced so many of the meaner sort to poverty as this; which being so, men given to it would do well to consider before-hand, how unsupportable Poverty and Necessity will be to them who have lived plentifully; especially seeing instead of being pitied and relieved, they are like to be reproach'd and scorn'd by others. If *Poverty makes all men ridiculous*, as the Poet saith, much more then those who have brought it upon themselves by their own default. Men wild by riotous courses waste Estates left them by their Ancestors, I look upon as injurious to their Posterity; such Estates being not acquired by their industry, and consequently not theirs to dispose of, or make away, but only to use for term of Life, according to the intention of their Progenitors, by whom they were raised and left them. However, all are accountable to God for the expence of their Estates; Seneca could say, *Tam expensorum quam acceptorum rationem esse reddendam:* We must give an account as well of what we spend, as of what we receive or get.

32

5. Intemperance is a Vice contrary to Charity and Justice, disabling us to relieve the Poor, or contribute to any good Work. Can we think that he hath the least spark of Charity, or indeed common Humanity in him, who will spoil and destroy that, which will serve to support and maintain the indigent and necessitous; who will rather mischief himself, than benefit others; who will rather abuse and ruine his own Body, than refresh the fainting Spirits of his Brethren. Surely God intended that all that are born into the World, should have a portion in the World; not that one should devour and waite more than is fit, and another starve for want of Sustenance. All came alike naked into the World, and if Providence

33

hath divided to thee more than to another, it hath made thee but a Steward to dispense thy Estate among others; which if thou be a good Man, possibly thou mayest do more to their advantage, than they would do themselves, were they owners of it, or were it equally divided among them. And this thou art to look upon as the main reason why God hath given to thee more than to them. The Scripture saith, *Withhold not good from him to whom it is due*; making relief a debt to the indigent; but to discharge debts is a piece of Justice, and not of Charity.

But if he be unjust who relieves not the poor, though nothing related to him, what shall we call them of the poorer sort, who spend that at the Alehouses, which should serve to maintain their Families? who have Wives and Children at home that want Necessaries, and they consume upon their Lusts what should support them: these Men are something more than unjust, barbarous and inhumane. We find them in the black List of those whom the Apostle, *Rom. 1.* saith, *are given up to a reprobate mind; ἀστόπυοι, Men without natural affection.*

6ly. I might add, That this Vice is injurious to posterity, entailing Diseases upon them: Children do very often inherit the Distempers and Infirmities of their Parents, as well as the Shape and Lineaments of their Bodies. And therefore let men, as they love their Children, and tender their ease and well-being in this World, have a care lest by their debauches and excesses they contract diseases and ill habits of body on themselves, and derive them to their Issue; which if of the more painful sort, as Gout or Stone, may give their Children (I will not say just) cause to curse the day wherein they were born, and the Parents which begat and brought them forth.

34

Lastly, This Vice blasts a Man's Reputation, Honour and Esteem in the World. As Virtue is honourable in the sight of all Men, there being scarce any Nation so salvage and barbarous, but pays some respect and veneration to it: So is Vice reproachful, and vicious Persons despicable; and among other Vices, especially Drunkenness, which makes a man a laughing-stock, a scorn and derision to the very vulgar, nay, to his own Companions; none being more apt to deride him than they: It turns Reason out of doors, and transforms a Man into a Beast, or something worse. Thus Seneca in his 84 Epistle: *Dic quām turpe sit, plus sibi ingerere quām capiat, & stomachi sui non nōsse mensuram; quām multa ebrii faciant, quibus sobrii erubescant; nihil aliud esse ebrietatem quām voluntariam infantam, &c.* Tell, saith he, a Drunkard, what a filthy thing it is to pour down more than he can keep, and not to know the measure of his Stomach: How many things Men do when they are drunk, of which they are ashamed when they are sober: That Drunkenness is nothing else but a voluntary Madness. Extend this Habit or Condition of the Drunken Man to many days, and you will not doubt of his Madness; so that it is no less a Phrenzy than any other, only a shorter. Relate to him the Example of *Alexander the Great*, who in a drunken fit killed *Clitus*, his most dear and

35

faithful Friend; and afterward when he came to understand the Fact, he would have died: *to be sure he deserved it.*

Drunkenness doth both inflame and discover other Vices, removing that Modesty which prevents and gives a check to evil Endeavours, and *which God hath engrafted in our natures to be a powerful curb to restrain us from sin.* For more abstain from Vice for fear of shame, than out of a good will and love to Virtue. When the strength of Wine hath got possession of the Soul, those Evils which before lay hid, shew themselves, and come abroad; for Drunkenness doth not make Vices, but manifest them, and bring them to light. Then the Adulterer doth not wait for the Twilight, or Bed-Chamber, but without delay gives full swinge to his Sensual Appetites. The unchaste person confesses and publishes his Disease: The Petulant and Quarrelsome cannot contain Tongue or Hand: The Insolent becomes more proud; the cruel more fierce and inhumane; the spightful more malignant and mischievous. Much more he hath worth the reading, for which I refer to the Book.

36

Here some may possibly demand, What measures of eating and drinking are we to observe? I answer, What are most agreeable to the ends of eating and drinking; those are the support of our Bodies, and preserving them in the most perfect state of Health, I need give no more severe Rules than Physicians prescribe, and therefore I shall borrow two or three out of *Riverius* his Institutions.

37

1. Ἀκορεσίη τροφῆς before mentioned out of *Hippocrates*; Never eat to satiety, but always rise from the Table with an Appetite; because in those who are in perfect health, the Appetite is strong, and lasts till the Stomach be too much filled; which repletion is very hurtful and prejudicial to Health.

2. If you ordinarily take so much Meat and Drink, that afterward you feel a certain *Torpor*, heaviness and sluggishness of body, when as before you were active, brisk, and cheerful, it is a sign that you have exceeded the convenient measure of eating; and the quantity of Food is so long to be diminished, till the foresaid inconveniencies appear no more.

3. If after Meat you find your self unfit for Study, Meditation, Contemplation, and other Functions as well of the Mind, as of the Body, it is clear that you exceed the just measures of eating and drinking.

These Rules are to be observed chiefly by Scholars and Gentlemen, who are not exercised in continual bodily Labor.

Secondly,

38

Moderate Labour and Exercise conduces much to the maintenance and preservation of Health, ἀκορεσίη πόνων as *Hippocrates* calls it not being slothful in labor: And *Galen* for that purpose prefers it before a spare Diet. It puts the Blood in motion thereby, increasing the natural heat, facilitating concoction and rendering it more thin and fluid, less apt to stagnate or coagulate, and more, easy to pass the capillary extremes of the Veins and Arteries,

and so to irrigate and enliven all the Muscles and Members of the Body; by which means the Body becomes more robust, less obnoxious to external Injuries, and fit for any Action.

Moreover, keeping the Blood in a due temper and degree of heat, it enables it by insensible perspiration, to cast off any noxious Particles, which might spoil its *crasis*, and put it into irregular motions, and breed divers diseases: Want of perspiration being the cause of almost all diseases. But of labor and diligence in our Callings, I shall have occasion to speak further under another Head.

I might add something concerning rest or sleep, the moderation whereof hath some influence upon bodily Health; Physicians telling us, That the excess relaxes the tone of all the Members, oppresses the Head, and fills it with many Vapours and ill Humours, dulls the Wits, mars the Complexion and Habit of the Body, diminishes the native heat, and renders all the Parts and Members more sluggish and inept to motion. Neither is it less prejudicial to Wealth than to Health, bringing want and poverty upon those that give themselves up to it, *Prov. 20. 13. Love not sleep, lest thou come to poverty: Open thine eyes, and thou shalt be satisfied with Bread. Prov. 6. 9, 10, 11. How long wilt thou sleep, O sluggard? when wilt then arise out of thy sleep? Yet a little slumber, yet a little sleep, yet a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man;* which is repeated *Prov. 24. 33.*

39

Thirdly,

A Third thing requisite to the preservation and continuance of Health, is a due government and moderation of our Passions, the excess of which hath great force in altering the temper of the Body, and in bringing on grievous diseases, and some times death it self. I shall instance in three.

1. *Anger*, Which if not suppress at first but suffered to kindle in the Breast, breaks out suddenly into a violent flame, bearing down all before it, dethrones Reason, and turns the man into a Phrenetick: *Ira furor brevis est:* Anger is a short Madness, and if it be indulged and becomes unbridled, it may by the violent commotion of the Spirits, so alter and pervert the very *crasis* and temper of the Brain, as to introduce a lading and perpetual one. The like happens sometimes also in other passions; as grief, fear and love.

40

2. *Fear*: What paleness and trembling doth it often cause? subverting the whole Oeconomy of the Body: Fear of poverty or disgrace hath driven many men to that extremity, as to lay violent hands upon themselves. Fear of death hath sometimes brought upon men that they feared. But above all, fear hath a very bad influence upon the Body in infectious diseases, especially in the Plague; in which a Reverend and Learned Person faith upon experience, It is a mortal Companion: And a late famous Physician in his Treatise upon that Disease: *Pestis non est Pestis nisi adsit terror:* The Pestilence is no Pestilence unless it be attended with terror.

3. *Sorrow and Sadness*, the excess whereof is no less injurious to the health of the body than the forementioned Passions, abating the natural heat, and by degrees introducing a general languor and wasting; or by incrassating the humors for want of a due motion of the Blood, bringing on Melancholick and delirous effects.

41

These and the like Passions the Scripture commands us either wholly to extirpate, or at least to moderate and subdue. 1 *Anger*, [Coloss. 3. 8. But now you also put off all these, Anger, Wrath, Strife. Prov. 16. 32.](#) *He that is slow to anger is better than the mighty; and he that ruleth his own spirit, than he that taketh a City:* Suitably whereto the Poet saith,

Fortior est qui se quam qui fortissima vincit.

And doubtless whosoever shall subdue and master this Passion, shall experience much joy and delight in the victory.

As for *Fear*, if of Poverty or Want, we have God's promise for our security, That provision shall be made for us of all things necessary: Our Saviour tells us. *That if we seek the Kingdom of God, and his righteousness, these outward things shall be added to us.* Death we need not fear, as being to the godly but a passage into a better Life; and consequently are forbidden by our Saviour, to fear men, the word they can do to us being to kill the body.

42

Immoderate Sorrow even for our dearest Relations and Friends is forbidden us by the Apostle, and yet this is an Affliction that wounds as deep as any. The uselessness of sorrow for any worldly loss, setting aside the ill influence it hath upon our health, is a sufficient argument against giving way to this Passion; Sorrow being so far from helping us, that it doth but add to our burthen. For what we bring upon our selves by our own default or negligence, so much trouble may be useful as to make us more careful for the future, and no more,

—*Flagrantior æquo*

*Non debet dolor esse viri, nec vulnere major:*³

A Man's Grief ought not to be immoderate, not to exceed the cause of it.

43

³ Juvenal. *Sat. xiii.*

CHAP. VI.

Of Safety, Liberty and Quiet.

Secondly, Safety, Liberty and Quiet conduce much to the Happiness of the outward Man.

I refer these to one Head, because I find them linked together in Bishop Wilkins his Treatise of *Natural Religion*; and before him in Bishop Andrews his *Manual of Devotions* more than once, and because they are of near affinity one to another.

1. By *Safety* I understand, 1. Freedom from force and violence, captivity, loss of Goods by Enemies, foreign or domestick, by Pirates and Robbers. For our security from these we have many promises in Scripture, *Levit. 25. 18.* *If you shall do my Statutes, and keep my Judgments, ye shall dwell in the Land in safety.* *Prov. 1. 33.* *Whoso hearkneth unto me, shall dwell safely, and shall be quiet from fear of evil,* *Job 10. 18.*

2. Freedom from perils and dangers, and sad accidents; as Fire, Tempest, contagious Diseases, Terrors by Night; for our security from these also we are not without promises of the divine protection. *Prov. 12. 21.* *There shall no evil happen to the just, but the wicked shall be filled with mischief.* *Psal. 91. 3.* *He shall deliver thee from the snare of the Fowler, and from the noisome Pestilence.* And *v. 5.* *Thou shalt not be afraid for the terror by night, nor for the pestilence that walketh in darkness.* *Prov. 3. 23.* *Then shalt thou walk in thy way safely, and thy foot shall not stumble.* *Job 5. 19, 20.* *In famine he shall redeem thee from death, and in war from the power of the Sword, &c.*

44

II. By *Liberty* is meant, being at our own disposal, and not under Bondage, restraint or imprisonment; from which, obedience to the Commandments of God secures us. For the most usual causes of Sufferings of this nature are neglect of our duties, or vicious and illegal acts; as Murthers, Adulteries, Theft, Sedition, and the like, which are all contrary to God's Commandments; these enjoining us to obey Laws, to submit to Government, to do our own business, and not to be busy-bodies in other mens matters, &c.

III. By *Quiet* is understood immunity from Troubles, and molestations proceeding from Enmity, Contentions, Law-suits, Immoderate Care and Anxiety about worldly things; Obedience to the Law of God doth in a great measure secure us from these: That commands us to love even our Enemies. Now who can be so barbarous and inhumane as to injure them that truly love him, and seek his good? Moreover the Scripture tells us, *That when a mans ways please the Lord, he maketh even his enemies to be at peace with him,* *Prov. 16. 7.* And the Apostle puts the Question, *Who is he that will harm you, if ye be followers of that which is good?* *1 Pet. 3. 13.* As for Contentions and Law-suits, another Apostle adviseth us rather to suffer wrong than molest our selves and brethren with them. And for care and anxiety about worldly things, which is indeed a very tormenting Passion, we are forbidden it often in Scripture: And our Saviour, *Matth. 6. 25,* &c. produceth many Arguments or Considerations to arm us against it.

45

CHAP. VII.

46

Of Riches.

Thirdly, *Riches* are esteemed a great ingredient of our happiness and well-being in this world: though some are of opinion, that they contribute nothing thereto, but that a mean estate is the best; and therefore *Agur* prays, *Prov. 30. 8. Give me neither poverty nor riches.* And the Preacher, *Eccles. 5. 11.* Saith of Riches, *What good is there to the owners thereof, save the beholding of them with their eyes?* And the Heathen Poet *Horace*,

—*Si ventri bene, si lateri est, quid
Divitiae possunt regales addere majus?*

If we are well provided with Food and Clothing, what more can Kingly Riches add to us? And the Apostle, *1 Tim. 6. 8.* adviseth us, *That having food and raiment; we should therewith be content; because they that will be rich, fall into temptation and a snare, and into many foolish and hurtful Lusts, which drown men in destruction and perdition.* It is clear that Riches do expose to the temptations of Pride and Luxury, and the sad consequences thereof.

47

You will say. If Riches have such an ill influence upon Mens Manners, why then are they proposed in Scripture as rewards to virtuous actions? why are they made the effects and fruits of God's Blessing?

I answer, Riches if well used, and it is Our own fault if we use them not well, are real Blessings, enabling us to do much good in the World; to be rich in good Works, to relieve the Necessities of others, to feed the Hungry, to cloath the Naked, to redeem Prisoners and Captives, to deliver the Oppressed, to minister to the Sick convenient Diet and Physick, &c. And our Saviour tells us, *That it is a more blessed thing to give, than to receive;* and consequently to have whereof to give.

I should now proceed to shew, That Riches are a Blessing promised to our Obedience, and likewise a natural consequent and effect of it: And in the first place to explain what is meant by *Riches*; but I find this so well done to my hand by ⁴Dr. *Wilkins*, late Bishop of *Chester*, that I shall spare my pains, and only transcribe what I find upon this Head in his *Treatise of the Principles of Natural Religion*, Lib. 2. Cap. 4.

48

The Word *Riches* is capable of a twofold sense.

{
Absolute,
Relative.

1. In the more absolute sense it may be defined to consist in such a measure of Estate, as may be sufficient to serve a Man's occasions and conveniencies; when his Possessions are so proportioned as fully to answer all the necessities of his condition, and afford him a comfortable subsistence according to his Quality, and the station wherein he is placed. In which sense men of all ranks and degrees are capable of being rich. A Husbandman or an ordinary Tradesman may as truly be styled a Rich Man, as a Gentleman, a Lord, or a King. Though perhaps what these can very well afford to fling away upon their Diversions be more than all the Estate and Possessions that the other can pretend to.

And upon this ground all men grant, that a man may be as truly liberal in giving a Penny, but a poor Mite, as another in giving an Hundred Pounds; because these things are to be measured according to the different conditions of the Givers, or proportion of their Estates: And a Man may as well be rich with a little, as liberal with a little.

49

Now though this be the true notion of *Riches*, yet in the opinion of Moralists and Philosophers is it not enough to denominate a man rich; but there is further required an Acquiescence of Mind, Contentment or Satisfaction with such a Sufficiency: *Dives est, non qui plus habet, sed qui nihil cupit*: He is not rich who hath much, but who covets no more. Aristotle affirms, That the true nature of Riches doth consist in the contented use and enjoyment of the things that we have, rather than in the possession of them. Those that out of penuriousness can scarce afford themselves the ordinary Conveniencies of Life, out of their large Possessions, have been always accounted poor: Such men may be truly said to want those things they have, because lying by useless, it is all one as if they had them not.

Moreover, That Man who is not content with what is in it self sufficient for his condition, is not rich, nor ever will be so; because there can be no other real limits to his desires, but that of sufficiency, whatever is beyond this being boundless and infinite. And though men may please themselves with an imagination, that if they had but such an addition to their Estates, they should then think they had enough, yet that is but a mere imagination, there being no real cause why they should be more satisfied then, than they are now.

50

2. *Riches* may be taken in a more relative sense, and so they may be described to consist in having large Possessions, when a man's Estate and Revenue is of such a proportion as is commonly esteemed great; whether with relation to the generality of other men; and so only those at the upper end of the world are capable of being counted rich; or else with respect to others of the same rank and order and so all such are accounted rich, who do in their Possessions exceed the common sort of those that are of the same rank with them; this kind of Wealth consisting properly in comparison; there being not any one determinate sum or proportion of revenue to which the name of Riches may be appropriated, but that it may be as much below the occasions of some persons, as it is above the condition of others, who yet live plentifully.

51

Those that are rich in this *comparative* sense, may rather be styled proprietors of great Possessions, than truly rich; because though such Possessions be in themselves great, yet they may not be sufficient to free the owner of them from want and poverty, whether in respect to his real or imaginary occasions for more: And that is not Riches which cannot free a Man from being poor; and want of Necessaries is as truly Poverty in him that hath much, as in him that hath but little. He that in any one Condition of Life, hath enough to answer his Conveniencies, such a Man is more truly rich than he whose Revenue is a thousand times greater, if it be not equal either to his Occasions or his Mind. *Riches* in this *second comparative* sense are no where promised to our obedience to the Commandments of God, or to any particular Grace and Virtue; nor are they the natural effects and consequents of such Obedience; as if he that were godly, should be thereby advanced to the greatest Possessions that any man else doth enjoy; but only that Religion will be a means to supply him with such a sufficiency as may denominate him rich, and free him from such necessities, whether real or imaginary, as others of his rank are liable to.

1. *Riches* are proposed in Scripture as a Reward or Blessing to them that fear God, and keep his Commandments. It is said of Wisdom, that is the fear of God, which in several places of Scripture is said to be the beginning of Wisdom, or the chief Wisdom; nay, Wisdom it self, [Job 28. 28](#). *And unto man he said, Behold, the fear of the Lord, that is Wisdom; and to depart from evil is understandmg.* [Prov. 3. 16](#). *That length of days are in her right hand, and in her left hand riches and honour, &c.* [c. 8. 18](#). *Riches and honour are with me; yea, durable riches, &c.* And again, [V. 21](#). *That I may cause those that love me to inherit substance, and I will fill their treasures.* [Psal. 34. 9](#). *They that fear the Lord, there is no want to them.* [Levit. 26. 3](#), &c. God promises to the Israelites, if they will walk in his Statutes, and keep his Commandments, a confluence of all worldly Blessings; and the like in [Deut. 18](#). The Apostle tells us, [1 Tim. 4. 8](#), *That Godliness hath the promises as well of this life, as of that which is to come.*

2. The fear of God, and the practice of several Virtues commanded by him, are the most effectual means to gain and increase Riches: As

1. *Diligence and Industry* in our Callings, *The hand of the diligent maketh rich,* [Prov. 10](#).
4. *No gains without pains. Man is born to labor, as the sparks fly upward.* God hath not sent us into the world like Leviathan, to take our pastime here, but to bear our part of the Burthens of Mankind. Tho' a Man be born to an Estate sufficient to maintain him without Labor, yet I look upon him as unjust, if he lives upon the Sweat of other Mens Brows, and is not some way or other so helpful and beneficial to them, as to compensate for his Food and Raiment: Every man that hath Riches is accountable to God for the expence of them; being, as I said before, but a Steward to him who is the supreme Proprietor.

2. Justice and Honesty in our Dealings: It is commonly said, That *honesty is the best Policy*; and so in this particular we find it in experience to be; those Tradesmen having the greatest custom, and quickest returns, who are noted for their just and honest Dealings,

3. *Temperance and Sobriety*: These conduce as well to the encreasing of our Estates, as the health of our Bodies, cutting off all superfluous Expences in gratifying our Sensual Appetites and Desires: Whereas the contrary Vices of Voluptuousness and Luxury, to which we may add Idleness, Prodigality, Pride, are known waiters of Estates, often *bringing men to a morsel of bread, and clothing them with rags*, as *Solomon saith*.

54

But besides the having a sufficiency of all things necessary and convenient in reference to our rank and order in this world; to denominate us truly rich, as I said before, there is required contentment and satisfaction of mind with such a sufficiency, and a free use of the things we have, which is attainable only by Religion; that teaches and enables us to be content with our Estates, and to live comfortably without such things as others know not how to want, *Heb. 13. 5. Be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee*. The ability of being content with a little, may much more truly be called Riches, than the having of much without being satisfied therewith: As it is better to be in health with a moderate Appetite, than to be continually eating and drinking under the disease of a βουλιμία [voracious Appetite] or a Dropsy: And in this sense *a little that the righteous hath is better than great riches of the ungodly*.

55

Now that the fear of God, and practice of those Virtues he commands us, is a real means of procuring and preserving a sufficiency of worldly Goods, and contentment therewith, we find confirmed by experience: Let any man impartially consider, what kind of persons those are, among the generality of Men, who in their several degrees and orders are accounted most able, and most wealthy; and it will appear that they are such as are most diligent in their Callings, most just and honest in their Dealings, most regular and sober in their Conversations, most liberal towards any good Work: Upon which account it is that such places, where men have the opportunity of being instructed in, and excited to the Duties of Religion, do thereupon thrive and flourish most; it being one property of Religion to civilize men, and make them more inquisitive in Learning, and more diligent in practising their several Professions. And as for contentment of Mind, it is not to be obtained but upon the account of Religion, Piety and Virtue: Such men need not fear future want, because they have God's Promise for their security: Let them but do good, and put their trust in him, and verily they shall be fed. They are also to consider, that great Riches cannot make them more happy than they are, but rather expose them to Temptations.

56

But it may be objected, 1. That there are some kinds of Virtue which seem to have a contrary tendency, as Charity to those that want, Bounty and Liberality to any good Work. To which I answer,

That these Acts may very well consist with Riches in the most proper Notion of it, as it denotes a sufficiency for our Occasions; the ability of contributing in some proportion towards any worthy and charitable Work being in the esteem of every good Man one Of those occasions and conveniences required to such a sufficiency, and cannot any more be a prejudice to it, than it would be for a Man to lay up some part of his Estate in the safest place, to lend it out upon the best interest, to part with it for the purchase of the same favour and assistance from others in the like exigencies; to lay it out upon his pleasure, with respect to that inward comfort and satisfaction which doth accompany the Conscience of doing worthy things. And besides all this, experience will assure us, that there is a secret Blessing, which doth for the most part accompany such Actions; so that Men grow the richer, not the poorer for them, according to that Proverb, *Giving to the poor, increases a Man's store*: And they that in this kind *sow bountifully*, do often even in this world, *reap bountifully*.

57

Obj. 1. There are some kinds of *Vice* that seem to have a tendency to the enriching of men; as *Fraud, Extortions, Sordidness*, all kinds of unlawful ways of getting and keeping an Estate. But to this it may be said,

1. That these Vices may tend to the encreasing of Mens Possessions, but not to the making of them truly rich; and it is a plain Argument that such persons do not think themselves to have a sufficiency, who can apply themselves to such wretched Courses for the getting more.

2. 'Tis commonly seen in experience, that there is a secret Curse attends such Practices, a Canker that eats into such Gain, a Hole in the bottom of the Bag, by which it insensibly drains out, and wastes away; *Malè parta malè dilabuntur*: He that shall carefully observe the usual course of things in the World, may from his own experience find Instances enough to confirm those Sayings of the Wiseman, [Prov. 11. 24](#). *There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty*. [Chap. 13. 11, 22](#). *Wealth gotten by vanity shall be diminished. The wealth of the sinner is laid up for the just*. [Chap. 22. 16](#). *He that oppresseth the poor to increase his riches, shall certainly come to want*. [Chap. 28. 8](#). *He that by unjust gain increaseth his substance, shall gather it for him that will pity the poor*.

58

But if a man who by Extortion or unjust gain raises an Estate, happens to transmit it to his Posterity, he usually entails upon them a Curse together with it, it decaying by degrees, and coming to nothing: *De malè quæsitis vix gaudet tertius hæres*: The third Heir scarce ever enjoying an ill-gotten Estate.

Obj. 3. It may be objected, That there are some good Men that are poor; and that God hath chosen *the poor of this world* to receive the Gospel, and *to be rich in faith*, [James 2. 5](#). To this it may be said,

1. That the Providence of God may so order it sometimes, as to reduce good Men to great exigencies, to wander up and down in Sheeps-Skins, and Goats-Skins, being destitute,

59

afflicted, tormented: But then these are particular exempt Cases, such as are not suitable to the most usual and general course of things. But besides, such as are good Men may sometimes be defective in several of those Duties which Religion doth oblige them to, as Diligence, Caution, &c. And the poverty of such may justly be ascribed to their defect in Religion.

2. As for that Scripture, *That God hath chosen the poor in this world*; it is not to be understood in the more *absolute* sense for such as want Necessaries; because it's plain from other Texts, That though some of the Primitive Believers were by reason of the Persecution of those times, reduced to great exigencies, yet the generality of the rest were very liberal in their Contributions towards them. But it must be understood in the Relative Sense, concerning such as might be styled comparatively poor; that is, such as were of a lower rank, and meaner condition than others, and consequently had less Temptation to corrupt and seduce them, than those that did more abound in these earthly things; of whom our Saviour saith, *It is hard for a rich Man to enter into the Kingdom of God.*

60

It may further be objected by those of the lowest rank of poor: We are as it were condemned to perpetual Poverty; our condition is so mean, and our charge so great, and the gain so small and inconsiderable, which comes in by our utmost Labor and Industry, that it will scarce suffice to provide things absolutely necessary for the support of our selves and dependents; so far are we from any possibility of mending our Estates, or growing rich.

To These I answer, That we do not say, That all that are truly religious shall certainly grow rich, let their Circumstances be what they will; but only that obedience to God's Commands is the most likely way of improving and advancing a man's Estate, that hath means and opportunities of gaining; which though God hath denied thee, yet hast thou no reason to be discontented with thy Condition, or to complain that thou art hardly dealt with: Thou art not so forlorn, destitute, neglected a Wretch as thou may'st imagine. There is a great Philosopher affirms, That there is no Man born into the World, and grown up to years of discretion, but hath received more good at the hands of God than evil, more pleasure than pain; though he overlooks and considers not the pleasure, as thinking it due to him, but fixes too much upon the pain; which is indeed due, and for the most part deserved. And another great⁵ Divine saith thus, *Suppose all manner of evils and afflictions, which are now promiscuously scattered up and down in the world, whether they concern Soul or Body; Spiritual Blindness and Obduracy, Poverty, Slavery, Reproach, Sickness, Pain, Maimedness, Deformity, &c. I say, suppose all these were to be distributed among Mankind, so as every one were to have an equal share of them; would you be content to stand to this distribution? I suppose there are not many persons in this Nation in so miserable and forlorn a condition, that upon serious consideration of the special advantages they do, or may partake of, above*

61

⁵ Bishop Wilkins.

many other Millions in the World, would consent to it. But I shall add further for thy encouragement, and the vindication of the goodness of God to thee; That he hath put thee into a near capacity of obtaining as happy an Estate, as the rich, or learned, or powerful: The Gate of Heaven is set open to thee, eternal Life and Immortality offered to thee, upon more easie terms in some respect, than to the rich and mighty. Consider that God may on purpose set thee in a low station, put thee into a mean condition to remove from thee the Temptations to Pride, Luxury, and other Vices, which Riches or Honour would have exposed thee to, and which he foresaw thou wouldest not be able to resist. Consider that he is Wise, and knows better what Condition is fit for thee than thou thy self dost; and likewise good, and hath therefore chosen what is best and most proper for thee. Bestir thy self then and make a Virtue of Necessity, and what thou must suffer, suffer patiently, resigning thy Will to the Will of God: And seeing thou hast not, nor art ever likely to obtain those things, in the enjoyment whereof many Men falsely place their happiness, labour after durable Riches and Righteousness, an Inheritance incorruptible and undefiled, and that fadeth not away: Be not contented to be miserable here, and eternally miserable hereafter, when thou needest not: And seeing God hath denied thee these wordly Goods, to compel thee, as it were, to seek after better. This course, if thou takest, [of loving and fearing God, and keeping his Commandments], thou shalt not only obtain eternal Life hereafter, but also render thy condition tolerable, nay comfortable to thee here: Thou shalt enjoy inward peace and satisfaction of Mind, and for thy outward estate, God will, if he fees it best for thee, raise thee up Friends to assist thee; or otherwise make such provision for thee, that thou shalt not want what is necessary for thy support and maintenance.

62

63

CHAP. VIII.

Of Pleasure.

Fourthly;

I Proceed to *Pleasure*, which is either bodily or spiritual, sensual, or intellectual. But first I shall endeavour to explain what is meant by this Word *Pleasure*, what is the true sense and notion of it.

Pleasure is that agreeable and delightful Sense that is excited in the Soul, either by an impression or motion made upon the outward Organs or Sensation, by any suitable Object, and conveyed by the Nerves to the Brain; or else by internal consideration and reflection upon any Object or Action by the understanding. Those are called pleasant Tastes or Smells which are apt to cause such a gentle motion of the Nerves belonging to the Organs of those Senses, the Tongue and Nose; as is naturally destined to excite a grateful and delicious sense in the Soul: Those delectable Sights, which in like manner affect our Eyes, as curious Pictures and Statues, artificial Engines, elegant and regular Motions: Those agreeable Sounds which have a charming influence on our Ears, as Musick and Harmony. The Touch or Feeling is gratified and delighted by various Motions of those Nerves which do not minister to the other Senses.

64

To the Senses of Touch and Taste, appertain those Pleasures, which by the wise Providence of God are annexed to the satisfaction of our natural Appetites.

These Appetites implanted in us, and all Animals, are to those Things or Actions, which serve either to the support and preservation of the *Individuum*, or each particular *Animal*; or to the propagation of the *Kind*. Those which serve to the support and preservation of the *Individuum*, are the Appetites of Meat and Drink, or the Actions of Eating and Drinking: To which the Divine Providence hath not only premised a painful Sense of Hunger to be a Monitor to us when we have need of Meat and Drink, and compel us to the use of them; but hath also annexed Pleasure to the very Actions of Eating and Drinking, which otherwise would have been no very grateful Exercise.

65

This Pleasure of eating and drinking abides no longer than till the Necessities of Nature are satisfied, and so far Religion doth allow of it. When our Hunger and Thirst are well appeased, all that follows is but a faint kind of Pleasure, if it be not rather to be styled Satiety, or Glutting: Yet doth not the use of Meats and Drinks consist in an indivisible point; there is a more moderate and restrained use of them: When we keep within the bounds of our Appetites; ἀκορεστή τροφῆς as *Hippocrates* calls it, not feeding to satiety, nor of the most delicate Viands. This ought to be our daily practice; and there is a more free and liberal use of them in *feasting*, which is also allowed us upon occasions of Joy; and on Days of Thanksgiving; as Marriages, Christenings, Victory over publick Enemies, Commemorations of great Mercies to Mankind in general, our own Nation, or our selves in particular: Such

66

are the Festivals of our Saviour's Nativity, Resurrection, Ascension, Mission of the Holy Ghost, &c. Our Saviour himself was pleased to honour a Marriage-feast with his presence: And he accepted of a great Feast from Matthew at his calling, [Luke 5. 25](#). But to speak in general, the Apostle saith, *God giveth us all things richly to enjoy*. And the Wiseman, [Eccles. 5. 18](#). *It is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the Sun, all the days of his Use, which God giveth him; for it is his portion*: And in the next Verse he saith, *It is the gift of God*. The same we have, [Chap. 3. 13](#), So we see God allows us a free use, and cheerful enjoyment of these outward Blessings. We are to serve God with joyfulness and gladness of heart, for the abundance of all things, [Deut. 28. 47](#). God doth not prohibit us the use and participation of these or any other sensible Pleasures, that are agreeable to Reason, or our true Interests; but only our Mistakes and Excesses, in and about them (as the Bishop of *Chester* speaks) teaching us so to regulate our selves in the life of them, that they may truly deserve the name of Pleasure.

67

As for those Appetites and Actions which tend to the propagation and continuance of the Species and the Pleasures that attend them, God hath not denied us a moderate and regular satisfaction and use of them; nay, in some cases commanded it.

Now the most sincere Pleasure proceeds from such a moderate, regular, seasonable, well circumstantiate use; such an enjoyment as may be reflected upon without horror, fear of Punishment, or consciousness of guilt, which attends the excessive, irregular, unseasonable use, or rather, the abuse of them, and renders the thought and memory of them very bitter and grievous: But of this particular I have written in a former ⁶Treatise.

68

But here it may be objected, That our Saviour in the Gospel hath abridged us of some Pleasures of this kind, which are not in themselves sinful or unlawful, as having been permitted by God to the Jews, and practised by the Ancient Patriarchs, and other men eminent for Piety, without reproof, I mean, the use of many Wives.

To which I answer, That granting *Polygamy* not to be in it self unlawful, or to have any natural turpitude in it; yet is our Saviour's Prohibition grounded upon good Reason, *viz.* because God at the first created Mankind Male and Female; that is, one Female only, as well as one Male; and in effect he doth so still; there being as many, nay more Males than Females born into the World: And therefore it is unreasonable that some men should have many Wives, because they cannot have them unless others lack.

That there are more Males than Females born, appears, by the Catalogues in all places, where accounts have been taken of the number of each Sex: And I doubt not but the case is the same in all places where such accounts have not been taken.

It may here be asked why these Appetites are so vehement and importunate?

6 *Dissolution of the World.* pag. 390.

I answer, To secure the great end of continuing the Species, and carrying on the World: For had they been weak and languid, it might have come to pass, that through inadvertency, or to avoid the labor and trouble of bringing up Children, and maintaining of Families, the greatest part of men might have abstained from such Actions, and so the Race of Mankind by degrees have been extinct, and the World dispeopled.

69

That these Appetites are so extravagant and irregular, and not without great difficulty to be moderated and ruled, or kept within bounds, is an effect of the Apostasy of Man: That God permits them so to continue, one cause may be, that they may be matter wherein to exercise Virtue: For were these vicious Inclinations, and inordinate Appetites taken way, were men left in absolute indifference to Good and Evil, there could be no such thing as Virtue and Vice, nothing praise, or blame-worthy, no place for Rewards or Punishments. For the exercise of Virtue consists in resisting, and striving against vicious Appetites, subduing Passions, and mortifying of Lusts; and those that labour herein, are virtuous Persons. Those that are slothful, that lay the Reins upon the Necks of their Lusts, and follow whither they lead and hurry them away, are vicious,

You will say, Are not these Exercises painful and repugnant to our natural Appetites and Inclinations, and consequently contrary to Pleasure? Is. not the subduing of Lusts compared to the cutting off of Members, which cannot be done without pain?

70

I answer, It must be granted, that there is difficulty at first in the New Birth, in passing from one state to another, all Excellent things being hard to obtain, *Difficilia quæ pulchra*. Indeed we are so made as not much to value that which cost us no pains; and on the contrary, as Dr. Cockburn well observes, the Mind of Man is never so well pleased, as when it useth its Reason, and always takes most delight in the things which it self hath wrought. And therefore, as he proceeds, it was, and is wisely provided, to set the Necessaries, the Comforts, and Conveniences of Life at some distance from Laziness and Sloth, and to hedge them about with some difficulties, that while we search and labour for them, we may at the same time, and by the same means improve our Intellectual Faculties, and carry on the growth and perfection of our Souls. I might add, That the labor and exercise of the Body doth also conduce much to the Health and Strength, and Well-being of that. For as Hippocrates well saith, ἀσκησις ὑγιῆς ἀοκνίη πόνων, unslothfulness in Labour, if I may make such a Word, is the means to preserve health.

71

And, not only bodily Necessaries, but the knowledge of the Mysteries of Nature and the Works of God, and curious Mathematical Speculation, is to be obtained with Study and Industry. For by this use and exercise of our Intellectual Faculties, our Mind and Understanding is highly advanced and improved to such a degree, as suddenly to penetrate and comprehend the most abstruse and subtile Inventions and Notions of Naturalists and Mathematicians. And as Weapons and Utensils by lying by unoccupied do contract a Scurf or Rust, but do *usu & tractatione spendescere*; become bright by handling and use; so do

our Understandings also. And though this study and contention of mind be laborious and painful, yet the enlarging the Understanding, and acquisition of Knowledge, and hitting upon useful Discoveries and Inventions, do abundantly compensate for that; nay, sometimes fill the Mind with unspeakable joy and pleasure. *Pythagoras* was so overjoyed at the invention of the 49th Proportion of the first Book of *Euclide's El.* that he sacrificed a *Hecatombe* to the Gods: And I have read of a Smith, that upon the invention of an Engine to make Water to ascend by descending, which was nothing else but *Archimedes* his Screw, and which had been invented long before, though he knew nothing of it, was so overwhelmed with joy, that it broke his Brains, and quite distracted him.

72

No wonder then that Virtue which is the most excellent of all acquisitions should be difficult to attain. Indeed the difficulty and labor of attaining and exercising of it, makes it to be commendable or rewardable. And therefore though it be in it self an excellent thing, and may be said to be its own reward, yet because it is difficult and uneasy to Flesh and Blood, in this our lapsed and degenerate Estate, God is pleased for our encouragement, to propose to us an ample reward, no less than eternal Life and Happiness. He hath promised to *give grace and glory, and to withhold no good thing from them who lead a holy life.* And if this be not sufficient to quicken our endeavours, and to encourage us to strive, and wrestle, and run, nothing can; for I am sure a greater than this cannot be proposed, it containing all the good we can desire, or are indeed capable of enjoying. The Heathen Poet tells us.

73

Τῆς δ' ἀρετῆς ἴδρωτα θεοὶ προπάροιθεν ἔθηκαν
 Ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἷμος ἐπ' ἀυτήν,
 Καὶ τρηχὺς τὸ πρῶτον.

The Gods have set Sweat before Virtue, the way to which is long, steep and rough at the first: But afterward that becomes easy and delightful, which was at first difficult; and a great deal of pleasure and joy attends the very contention with, and conquests of our Lusts and Passions; and that godly sorrow that is required as one of the first acts in the change of our condition, is always accompanied with secret pleasure: And as it is said of wicked Men, *That in the midst of laughter their heart is sorrowful*; so may it be said of good Men, *That in the midst of their sorrow their heart is joyful*. On the other hand, there are far greater difficulties and pains to be undergone in the Service and Drudgery of impetuous Lusts.⁷ The Trouble of being cured is not so great as that of being sick; nor is the trouble of being sober comparable to that of being debauched, and intemperate. *Non est* (saith *Seneca*) *ut quibusdam dictum est, arduum in virtutes & asperum iter; plano adeuntur. Non vanæ vobis auctor rei venio; facilis ear ad beatam vitam via, inito modò bonis auspiciis, ipsisque Diis bene juvantibus*, &c. The way to Virtue is not (as some have written) steep and rough, but plain and level. Let me become to you the Author of a new, and not frivolous thing. The way to a happy

74

⁷ Bishop Wilkins.

Life is easy, do but enter upon it with God's help: It is much more difficult to do what they [wicked Men] do. What is more facile than calmness and quiet of mind? What more laborious than Anger? What more remiss and void of trouble than Clemency? What more busy and toilsome than Cruelty? Chastity is vacant and at ease: Lust is always occupied and unquiet. He that tells Lies is hard put to it to maintain and make them good; and yet for all his shifts, is often detected, and put to shame: Whereas he that speaks truth is void of all fear and trouble. The like may be said of other Virtues and Vices compared together: So that Virtue is in it self more agreeable to Reason, and more easy and eligible than Vice; and it proceeds from the pravity and corruption of our Natures, that we do not chuse it accordingly.

Besides, in all Pleasures we are to consider, whether the subsequent pain and sorrow do not outweigh the present enjoyment; which if it do, the voluptuary Philosophers themselves advise to abstain from them. Now the Pleasures of sin, (as the Scripture calls them) as Intemperance and Impurity do often bring upon the committers of them Pain and Sickness, and sometimes noisome Diseases in this Life; but, to be sure, eternal Misery and Distress in the World to come: Between which, and a short and transient Pleasure, there is no proportion. I might add hereto the Judgment of Seneca, concerning the filthiness and unmanliness, of these Vices of Intemperance and Lust: *Nulli (saith he) turpitudis occupati sunt: No Men are more sordidly employed. Etiamsi vanâ gloriæ imagine teneantur, speciosè tamen errant: Licet avaros mihi, &c.* If Men be taken with a vain image of glory, they err, but yet speciously. Should you enumerate to me covetous Persons, or angry Men, or such as exercise unjust hatred, or war one against another; all these *virilius peccant*, sin more manly: But such as give up, or prostitute themselves to Gluttony, Drunkenness, and Lust, *eorum inhonesta labes est*; their stain is dishonourable and sordid.

Of the Pleasures of the Senses of *Seeing, Hearing, and Swelling* I shall say nothing, but that if duly circumstantiated, and placed upon proper Objects, they have no turpitude in them, but may lawfully be enjoyed. Of Seeing and Hearing I have said something in a former Discourse.

As for those things which we call by the name of *Sports and Diversions*, Religion doth likewise admit of a moderate use of these: And what is beyond such a use doth rather tire Men, than recreate them: ⁸It being as much the property of such things to weary a Man, when he is once sufficiently refreshed by them, as it is to refresh him when he is wearied by other things.

Of *Intellectual Pleasures* we shall speak when we come to treat of the Happiness of the inward Man.

75

76

Here it may be objected, That the Life of a Christian is a melancholy and mournful Life, and that we must take leave of all the Pleasures and Delights of the World, when once we enter upon it. Doth not *Salomon* say, *Eccles. 7. 2. It is better to go to the house of mourning, than to the house of feasting, &c. V. 3. Sorrow is better than laughter, for by the sadness of the countenance, the heart is made better. V. 4. The heart of the wise is in the house of mourning; and the heart of fools is in the house of mirth.*

77

This is a great prejudice against a holy Life, and deters many Men from venturing up it. They are loath to part with all Mirth and Jollity and Pleasure, which they esteem the chief Happiness of their Lives, and to live more retrained and regular Lives; at least they desire to enjoy them a little longer, till they are tired and glutted with them, deferring their Repentance to Sickness or old Age.

To this I answer, That innocent mirth and joy, or even feasting it self, are not absolutely forbidden. The same Author tells us, That there is a time to weep, and a time to laugh: A time to mourn, and a time to dance: And that every thing is beautiful in its Season; nay, Christians are commanded to rejoice evermore. But in this place he compares Laughter and Sorrow; Feasting and Mourning together, and prefers the latter, and upon very good reason; because Feasting is oftentimes an occasion of temptation to intemperance and excess in eating and drinking; idle and vain talk; scurrilous and profane jesting; lascivious Songs, which tend to corrupt Mens Manners, effeminate their Minds, and bring them in love with sensual and bruitish Pleasures. Whereas from sorrow and mourning there is no such danger, whatever the occasion of it be; whether publick calamities, losses, death of Relations, or Friends. Thereby we are brought to consider the uncertainty of all these outward Enjoyments, not to overvalue them, or set our hearts upon them, that so we may not be overwhelmed with grief at the loss of them; to bewail our own and others Sins, which for the most part bring these afflictions and sufferings upon our selves, or them; to condole with, comfort and support those who are too much dejected and apt to sink under their burthens.

78

79

CHAP. IX.

Of Honour and Reputation.

Fifthly,

A Fifth thing conducive to the happiness of the outward Man is *Honour and Reputation* a Blessing highly to be valued, and much to be preferred before Riches or Pleasures, or even Life it self. *Prov. 22. 1. A good name is rather to be chosen than great Riches, and loving favour rather than Silver and Gold.* *Eccles. 7. 1. A good name is better than precious Ointment.* It is a Proverb among the Vulgar, *Take away my good name, and take away my life:* Intimating, that it is as dear to them as their Lives. Much more then will a generous person chuse rather to die, than to do any unworthy thing, that may expose him to Infamy, or Mali his Reputation. And because it is a thing of so great excellency, therefore we do pay it as the best service we can do, and return we can make to God. and his Deputies, Magistrates and Parents. Honour is a good thing, whereby we not only reap many advantages while we live, but that doth also survive us, and abide after us when we are gone out of the World, *Psal. 112. 6. The Righteous shall be in everlasting remembrance.* There is in Man a natural desire to have a good Name perpetuated and mentioned with honour when, he is dead and gone; which (as a learned ⁹Prelate saith) is a sign that there is in Humane Nature some presage of a Life after Death, in which they hope, among other Rewards of well doing, to meet with this also, to be well spoken of to Posterity. And another ¹⁰Man among many tokens of immortality, hath by secret instinct a natural desire to be thought of and spoken of in after-times. Honour is a great spur and encouragement to virtuous Actions: Every Man (saith the forementioned Author) that hath any spark of generosity in him, is desirous of fame; and though Men care not how soon it comes, yet they will be glad to have it after Death, rather than not at all. And (Bishop *Wilks* faith) The more wise and virtuous any Man is, the more care will he take to transmit a grateful Memory of himself to future times, that he be well spoken of, that his Name may be as a precious Ointment, leaving a Perfume behind it; that Men may rise up at the mention of it, and call him blessed. Nor (saith he) can any Man despise Honour; but he that doth either despair of it, or resolve against doing any thing that may deserve it. And certainly (saith the Arch-Bishop) he that hath no regard to his Fame, is lost to all purposes of Virtue and Goodness. When a Man is once come to this, not to care what others say of him; the next step is to have no care what he himself does. *Quod Conscientia est apud Deum, id fama est apud Homines: What Conscience is in respect of God, that Fame is in respect of Men.* Next to a good Conscience, a clear Reputation ought to be to every Man the dearest thing in the World.

80

81

⁹ A. Bp. *Tillotson.*

¹⁰ Bishop *Lloyd.*

You'll say, What is Honour?

It is very Well defined by the ¹¹Bishop of *Chester*, often mentioned, to be, The esteem and good opinion Men have concerning the person or actions of another, together with such external Expressions of respect as are suitable thereunto.

Now this so valuable a good is the peculiar reward of Virtue and Piety, [1 Sam. 2. 30.](#)
Them that honour me, I will honour, and them that despise me, shall be lightly esteemed,
[Prov. 4. 8, 9.](#) Solomon saith of Wisdom, that is the fear of God, *Exalt her, and she shall promote thee, and bring thee to honour. She shall give to thy head an Ornament of grace, and a crown of glory,* [Prov. 10. 7.](#) *The memory of the just is blessed, but the name of the wicked shall rot,* [Prov. 3. 35.](#) *The wise shall inherit glory: But shame shall be the promotion of fools.* Piety and Virtue command a respect from all sorts of Men. Good Men hold themselves obliged to give it, by the Command of God, and the excellency of the thing, it being a gift of God; and wicked Men though they may deny that outward respect that is due to good and righteous persons; yet even these cannot but have an inward veneration for Goodness and Religion. It is very remarkable, that even the rude and licentious Vulgar at *Rome* had such a reverence of the Person of *Cato*, that though such lewdness was permitted by the Law in the Festival of *Flora*, yet so long as he was present in the Theatre, they could not go on with their obscene sports, nor have the confidence to demand those: *Florales joci nudandarum meretricum*, as *Seneca* calls them. The wicked indeed hate the righteous, because his life is a reproof to them, and gives them some check in their vicious courses, taking from them their great excuse of the impossibility of God's Commandments; and demonstrating, that through the assistance of Divine Grace, which is always granted to them who do what in them lies, and pray for it; it is possible to obey them to such a degree as will be accepted by God: Wicked Men though they hate Virtue in the Subject, yet simply and abstractedly they acknowledge it to be good; though in their practice they prefer Vice before Virtue; yet never any arrived to to that degree of sottishness, as to say, it was better than Virtue: For example; better to be a glutton, and a drunkard than a temperate Person; to cheat and defraud, than to be just and righteous in our dealings: And therefore, though they hate and persecute Men for being religious, yet they disguise the Subject of their hatred, pretending it to be Hypocrisie, Heresie, Superstition, or the like, that they hate them for. Whence it appears, that they are self condemned Persons. *Seneca* in his Fourth Book, *De Beneficiis* cap. 17. hath much to this purpose, *Adeò gratiosa est virtus* (saith he) *ut insitum etiam malis sit probare meliora:* Virtue is so gracious, that it is naturally ingrafted even in bad Men to approve that which is good. And again. *Nec quisquam tantum à naturalis lege descivit & hominem exuit, ut animi causâ malus sit.* Neither hath any Man so far degenerated from the natural Law, and put off Man, as to be wicked for his minds sake, or only because it is his pleasure to be so. And again, *Maximum hoc*

82

83

84

habemus à naturâ meritum, quod virtus in omnium animos lumen suum permittit, etiam qui non sequuntur, illam vident: Nature hath herein deserved exceeding well of us, That Virtue sends its light into all Mens Minds, even they that do not follow it, yet see it.

Against what is generally said, That there is nothing truly honourable but Virtue, it may be objected, that Learning and Knowledge is honourable, and yet it is not always accompanied with Virtue, there being some learned Men vicious, as St. *Augustine* also supposes in that Saying, *Quid prodest esse peritum & periturum?* I answer, That the acquisition of Learning and Knowledge is by something virtuous and commendable, *viz.* Labour and Industry in a Calling; nay, Knowledge it self being that which all Men naturally desire, and being some participation of a divine Perfection, *viz.* Omnipotence; and being that which distinguishes us from and advances us above brute Beasts, and makes us capable of Virtue and Happiness, a higher degree of it, exalting our Faculties, enabling us to act in a larger Sphere, and to do more good, must be acknowledged to be an excellent quality, and to merit some honour and respect; and all Men generally think so, and give it accordingly.

85

That it doth so, appears further from the contrary, that is, Ignorance and Folly, which is among all Men very dishonourable and reproachful; insomuch, that Men abhor nothing more than the imputation of Folly; esteeming it a greater disgrace to be accounted Fools, than to be accounted vicious; though indeed wicked Men be the greatest Fools, and on the contrary, godly Men the only wise Men.

Here I cannot but wonder, that there should be such an unsatiable thirst after Honour, implanted in the nature of Man: Why Men should be so jealous of losing the reputation of any new Invention; so troubled and disturbed at having any of their Observations or Discoveries, though by themselves communicated to others, published without an honourable mention of them; so nettled at the discovery of any mistake in their Writings, though but Grammatical; and being upbraided with it, why they should be willing to accept of false honour and undue Praises: Why they should think it a great matter to be praised by ignorant Persons, and incompetent Judges for such Abilities and Gifts, as they are not conscious to themselves of; Doth praise add any thing to them of real good besides conceit?

86

I cannot conceive any other reason than what I intimated before, that it might be a powerful spur to incite them to the practice and exercise of religious and virtuous Actions; If it be objected that Men are as jealous of their Reputation in point of Knowledge, as they are in point of Virtue; I answer, It is an error, and a fault, and they ought not to be so; though for the reasons before alledged, I deny not Knowledge to be an excellent quality, which enlarges and advances the Understanding, and renders a Man capable of greater Employments, and doing more good than others of inferior Abilities, and Improvements.

And further, that it is not Virtue alone to which Honour is due; as appears in that we are commanded to honour Parents, Magistrates, Ministers in general, as such, without any restriction or exception of those that are vicious. It is enough that they have an Authority

87

derived from God, and a kind of divine Impress and Character upon them, to make them venerable.

CHAP. X.

Of Friends.

Sixthly,

Friends are no small comfort and addition to our Happiness or Well-being in this World: Scarce any outward Blessing is so desirable, useful, and beneficial as Friendship. *Cicero* saith, *Non aquâ non igni pluribus in locis utimur quàm amicitiâ*: We have not more frequent use of Fire and Water, than we have of Friendship. Nothing so agreeable to Nature as it, (saith the same Author) nothing thing so convenient either for Prosperity, or Adversity: Nothing more pleasant and delightful than the sincere love and affection of a Faithful Friend, and reciprocal love of him; nothing more acceptable than his Society and Converse.

But besides the pleasure and delight which Friendship affords us, we reap many and great Benefits from it. As,

1. *Faithful Counsel* and Advice, which is of great moment in any doubtful Matter; it being true, *Plus vident oculi quàm oculus*: Many Eyes see more than one: Or any Matter of weighty concernment, wherein it is not safe to trust to our own Judgments, *Prov. 27. 9.* *Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.* How great comfort must it needs be to have one whom we may securely unbosom our selves to, and trust with a Secret? to whom we may open our Griefs? disburthen our Minds, and so find ease and relief?

2. *Seasonable Reproof*: This (saith the Author of the *Whole Duty of Man*) is of all others the most peculiar Duty of a Friend. I might add, the greatest benefit he can bestow upon his Friend, it being indeed that which none else is qualified for. Such an unwillingness there is in most Men to hear of their faults, that those that undertake that Work, had need have a great prepossession of their Hearts to make them patient of it. Of the absurdity and unreasonableness of this unwillingness to be reproved, *Cicero* saith very well, *Atque illud absurdum est, quod ii qui monentur, eam molestiam quam debent capere non capiunt, eam capiuntus quà debent carere. Peccâsse enim se non anguntur, objurgari molestè ferunt: Quod contrà oportebat, delicto dolere, objurgatione gaudere.* It is absurd, that they which are admonished receive not thence the trouble which they ought to have, but that which they ought to want. For they are not sorry that they have finned, but they take it ill that they are reproved. Whereas on the contrary they ought to grieve for their Offence, but rejoice for their Reproof.

3. *Condolence* and *Consolation* in any Adversity, Affliction, or Suffering; as Sickness, the Death of any near Relation or Friend, loss of Worldly Goods by Fire, Shipwreck, Inundation, Invasion of Enemies, or the like. He that condoles with his Friend in such Accidents, doth as it were bear part of his Burthen, and by consolatory Considerations strengthens his Spirit, and enables him to support it. And there is great need of this to some Natures, which

88

89

90

otherwise are in danger to be oppressed and overwhelmed with Grief, and even distracted by such Calamities.

4. *Relief and Supply of Want* in case of Poverty and Necessity; a true Friend as well as a Brother is *born for adversity*, and will rather rejoice in contributing liberally to the support of his Friend, than desert him, or deny his assistance. In this case Friends may be a snare to us, tempting us to put our confidence in *Man* rather than God, and to think our Security greater in the multitude of Friends, than the providence and protection of God.

5. *Prayers to God* for us, recommending us to him for all Blessings, both Spiritual and Temporal.

Now all true Friendship is grounded upon Virtue: *Virtus amicitiam & gignit & continet, nec sine virtute Amicitia ullo pacto esse potest*, Cic. *de Amicitia*. Virtue doth both beget and maintain Friendship; nor can there possibly be any Friendship without Virtue. True Friends are such as sincerely desire and endeavour each others real good, both spiritual and temporal; but such friendship cannot be contracted and continued but only between persons truly religious, that love and fear God. We cannot expect fidelity and the benefits before recited from any but those who are so qualified: And those that are so, their friendship is courted by all Men, and who so happy as they that can get an interest in it!

CHAP. XI.

Of the Happiness of the Inward Man.

I Proceed now to treat of the Happiness of the *Inner Man*, the Soul or Spirit, and that consists in the *love of God*, and of our *Neighbour*; whatever makes the Soul happy, must be suitable and agreeable to the Nature of it. Now the Soul is a spiritual substance, and therefore its Objective Happiness must be so too. The Soul is immortal, and therefore the Object which makes it happy must be of eternal duration. The desires of the Soul are very vast and extensive; nay, infinite; and therefore not to be satisfied but by an Infinite Good.

From the Love of God flows an universal Obedience to all his holy Commandments, [John 14. 13](#). *If a man love me, he will keep my words.* It is the nature of love to desire and endeavour to please and gratifie the Party beloved: And therefore he that loves God will labour to please him, by doing those things that are acceptable to him, and right in his sight. The Love of God will add Wings to his Soul, and constrain him to run the ways of his Commandments, which will no longer seem grievous or burthensome to him, but pleasant and delightful; yea, eligible, were they proposed to his choice in competition with the short and unsatisfactory Pleasures of Sin.

92

Now Holiness of Life, and Obedience to the Commandments of God, hath the promises of all good things both for the Soul and Body; for this Life, and a better, [Psal. 84. 11](#). *He will give grace and glory, and no good thing will he withhold from them that live uprightly.* [Psal. 34. 10](#). *They that fear the Lord shall not want any good thing.* [Rom. 8. 28](#). *We know that all things work together for good to them that love God.* [1 Tim. 4. 8](#). *Godliness is profitable to all things, having the promises of the Life, that now is, and of that which is to come.*

Moreover those that love God, cannot but be happy, because they that love him, shall be beloved of him, both of the Father, and of the Son, [John 14. 21](#). *He that loveth me, shall be beloved of my Father, and I will love him, and manifest my self to him.* And again, [V. 25](#). *If a man love me, my Father will love him, and we will come to him, and make our abode with him.* God is the fountain of Happiness; whatever good is in the Creature, it came from him, and is but a Beam of his Light: Whatever is in the Creature in a limited, restrained, imperfect manner? is in him without limitation, without restriction, without imperfection. He both can and will make them whom he loves as happy as they are capable of being. God is the only Object: that deserves the highest degree of our Love, and he requires it: And therefore it is as well against our Duty as our Interest to deny it.

93

As for the Love of our Neighbour, that is commanded us by God, [Levit. 19. 18](#). *Thou shalt love thy neighbour as thy self,* repeated [Matt. xx. 9](#). [1 John 4. 21](#). *And this Commandment have we from him, that he who loveth God, love his Brother also.* From this immediately flows

the performance of the Duties of the Second Table. That great Rule of doing to others as we would they should do to us in like case; and the contrary of not doing to others that we would not should be done to us, are necessary consequences of loving our Neighbour as our selves. If we loved him as our selves, we would wish him as much good, and do him as much good as we do to our selves. We would willingly that other Men should do their Duties to us, shew us all kindness, and be helpful and beneficial to us in all our Wants and Necessities; and why? because we love our selves. Had we the same love to them, it would have the same effects. We would do the same good to them, that we desire from them. To instance in the particular Commands:

94

Children, Subjects and Inferiors would yield to their Parents, Magistrates and Superiors, all that Honour, Reverence and Obedience, which themselves would expect and desire from their Inferiors, were they in the same Relations and Circumstances.

No Man would willingly have his own Body killed, or wounded, or any way tormented and put to pain; because no Man ever yet hated his own flesh, but *nourisheth* and *cherisheth it*, as the ¹² Apostle speaks. Did he then love his Neighbour as himself, he would be so far from injuring him in that kind, that he would not suffer others to do so, if he could help it.

95

Every Man is jealous of the Loyalty of his Wife, and impatient of having his Enclosure invaded, and made common, because he sets a high value on her Love and Fidelity, and looks upon it as a great dishonour, as well as an injury done him, to be robbed of it. Think we then he would offer such an abuse and wrong to his Neighbour, did he love him as himself, and were as tender of his Reputation as his own.

Did Men love their Neighbours as themselves, there would be no need of Locks and Bars to secure their Goods from rapine and surrections by Thieves and Robbers, because there would be no such; so that every Man might lie down securely, and there would be none to make him afraid: Love is so far from invading another's right, that it is liberal and communicative, and willing rather to part, with its own.

The like, if it were needful, might easily be shewn in, the rest of the Commandments relating to our Neighbour.

96

It remains now that we speak of the Effects and Consequents of a Holy Life upon the Soul or Inward Man.

They are,

I. The regulating and exalting of our Faculties, and enabling them for their proper Functions.

II. The Peace, Tranquillity and Joy attendant to, and consequent thereupon.

I. As for the regulating and exalting of our Faculties, they are, 1. The *Understanding*. 2. The *Will*. 3. The *Affections*.

1. The *Understanding*: As Sin and Vice do stupifie and blind it, and disable it to judge aright; so the Commandments of God when obeyed do enlighten it, and enable it to discern and approve things that are excellent, *Psalm 119. 98. Thou through thy Commandments hast made me wiser than mine enemies; for they are ever with me, V. 99. I have more understanding than all my teachers; for thy testimonies are my meditation. V. 100. I understand more than*

the ancients, because I keep thy precepts. Psalm 111. 10. A good understanding have all they that do his Commandments.

2. The *Will*: The Perfection whereof consists in a perfect resignation to the Will of God; and true liberty, that is, freedom from the Bondage of Sin and Corruption, from the slavery of Satan, from the dominion of every vile Affection.

Wicked Men are real Slaves and Vassals to their Lusts: This the very Heathen acknowledged; as *Cicero* and *Horace*, *Juvenal*, *Persius*, and others.

From this Bondage the Son of God delivers us, *John 8. 34*. Our Saviour saith, *Whosoever committeth sin is the servant of sin*. And *V. 36. If the son therefore shall make you free, ye shall be free indeed*.

3 . The *Affections or Passions*: The Law of God requires and commands us to moderate and rule them, to place them upon their proper Objects, and to keep them within their due bounds; and good reason there is we should hold a strict hand over them: *Animum rege, qui nisi paret imperat*. If they be given way to, and the Bridle let loose, they become the great disturbers of Mens peace, quiet, and tranquillity; Anger, Hatred, Envy, &c. What storms and tumults do they raise in the Breast? What Mischievous Imaginations do they excite? What plotting, and counterplotting of revenge? Breaking out many times into railings, revilings, opprobrious Language, bitter Curses and Execrations: they toss the Mind to and fro, as contrary Winds do the Sea, causing it to cast up Mire and Dirt.

On the contrary; where the Passions are duly governed and moderated, kept within their proper bounds and chanels, the Soul is calm and serene, and fit for any Employment or Exercise civil or religious.

II. The Happiness of the Inward Man consists in that peace, joy and tranquillity that is attendant upon, or consequent to our obedience to God's Commands.

1. *Pleasure and Delight* attends the performance of our Duties. Virtuous and pious Actions are agreeable to the Nature and Inclinations of good Men: It is as grateful and pleasing to a good Man to do good, as to an hungry Man to eat, or a thirsty Man to drink. It is as great a satisfaction to his rational Inclinations, as those other are to the sensual Appetites. Nothing can be more delightful and welcome to a generous Mind, than an opportunity of shewing it self grateful, to Parents, Friends and Benefactors, and making ample returns to those by whom he hath been obliged for the favours received: Nothing more acceptable than to be employed in worthy Actions, especially such as tend to promote publick good,

97

98

99

the peace and prosperity of our Country, or Mankind in general The Heathen Poet could say,

Dulce & decorum est pro Patriâ mori.

It is a sweet and comely thing even to die for ones Country: Which yet I suppose is too high a flight or pitch of Charity for a Heathen to attain to; and that there must be something of glory to carry them so far. To overcome evil with good, and return Kindnesses instead of Injuries, thereby melting the Hearts of our Enemies, and making them our Friends, is certainly a more pleasant thing, and much more for our peace and ease, than revenging ourselves of them. To return good for evil is a Godlike quality; our Saviour commanding *us to love our enemies, and do good to them that hate us, &c.* to engage us thereto, proposes God's Example; who causes *his sun to shine on the evil, and on the good; and sendeth rain on the just and on the unjust.* Who is kind unto the unthankful and the evil. Cicero in his Gratulatory Oration to *Cæsar* for *M. Marcellus*, makes him that forgives Enemies, and restores them to their former Dignities, like to God: *Non ego illum summis viris comparo, sed Deo similem judico.*

100

2. Peace and Joy, and confidence towards God is a necessary consequent of Obedience to his Commandments, [1 John 3. 21](#). *If our hearts condemn us not, then have we confidence towards God; and whatsoever we ask, we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight.* Delight and Pleasure, and satisfaction of Mind, inward Peace and Tranquillity naturally follow religious Actions: When a Man hath done his Duty, and spent his time well, he can reflect upon his doings with comfort; he is not afraid to review his Life past, and call himself to an account for what he hath done; *Res severa est verum gaudium*, saith Seneca: *Unde sit interrogas? dicam; ex bonâ conscientiâ, ex honestis consiliis, ex rectis actionibus: True joy is a severe thing: Do you ask whence it comes? I'll tell you; from a good Conscience, from honest Counsels, from just Actions.* A good Conscience is said to be a continual Feast: The Poet resembles it to a brazen Wall, which secures the Soul from all inward Trouble and Disquiet, Fear and Terror.

—*Hic murus aheneus esto,
Nil conscire sibi, nullâ pallesere culpâ.*

101

I shall conclude this Particular with the Words of Dr. *Wilkins*, Bishop of *Chester*, the most rational, solid, sublime, compleat, durable Delights of all others do flow from the Conscience of well-doing. 'Tis a chief part this, of that Heaven we enjoy upon Earth; and it is a principal part of that Happiness which we hope to enjoy in Heaven; next to the Beatifical Vision and Fruition of God, is the Happiness of a good Conscience, and next to that, the Society of Saints and Angels, *Solomon* saith of Wisdom, that is the fear of God, *Her ways are ways of pleasantness, and all her paths are peace*, [Prov. 3. 17](#). Peace internal, Peace external,

Peace eternal: Peace with our selves; Peace with Men; Peace with God; as I have heard a Reverend Divine distinguish it.

On the other side, no Man can be happy that keeps not a good Conscience: But without Holiness of Life, and Obedience to God's Commandments, a good Conscience cannot be kept, *Esay 57. 21. There is no peace to the wicked, saith my God.* Guilt is an obligation to Punishment; but an obligation to Punishment infers an expectation of it; and whosoever expects it, doth really suffer it: as *Seneca excellently, Dat pœnas quisquis expectat; quisquis autem meruit, expectat: That man doth really suffer punishment, who expects it: But whosoever hath deserved it, expects it.* Were it not for diversion, and non-attendance to his Condition, a wicked Man would carry a continual Hell in his Breast; there is therefore (as I have noted elsewhere) but a thought's distance between him and Hell: His only security is in being a stranger to himself. This, (one would think) should be the most powerful curb imaginable to restrain Men from Sin, and the most effectual Persuasive in the World to a holy Life; That those that live in Sin cannot think upon their Condition without fear and disquiet; especially those who are guilty of secret Crimes, who are liable to those more severe Lashes, and affrighting Rebukes of Conscience. These Men are not able to hear such Sins reproved without blushing and confusion, and inward trouble of Mind;

102

—*Rubet Auditor cui frigida mens est
Crimmibus, tacitâ sudant præcordia culpâ.*
—*He whose Spirits feel
Cold guilt, his Crimes laid open,
Blushing hears
His conscious Intrails sweat.*

103

Nay, sometimes they are in such distress, as to be a burthen to themselves, as holy *Job*¹³ speaks, and weary of their very Beings, so as to chuse Strangling rather than Life; or else to be their own delators, and publish their guilt. God hath implanted in our Natures (as I noted before) an aversion from, and dislike of Sin: The Reason of Man cannot be reconciled to it, but must needs disapprove and condemn it. We know (as the Apostle speaks, *Rom. 7.*) that the Law and Commandment of God is holy, and just, and good; and therefore he that lives in Sin, is a self-condemned Person, and can have no inward Peace, You will object, *Consuetudo peccandi tollit sensum peccati:* The Custom of Sinning takes away the sense of Sin: And some Men have their Consciences cauterized, being past feeling, and go on securely

in their vicious Courses without check or remorse. I answer, That such Men indeed, who long resist the Grace of God, he is pleased at last to withdraw it from them, and give them up to a reprobate Mind, to do things not convenient; yet is not their condition the better for this; But this senselessness or stupidity is a more dangerous and incurable Disease, answering to a Lethargy, or Apoplexy in the Body.

104

Neither yet do the Troubles of Mind arisng from in evil Conscience, determine in Death, but continue for ever. This is that Worm which dieth not; a sad reflection upon our own desperate madness and folly in leading such wicked Lives, as have brought this Misery upon us; and a perpetual indignation against, and condemnation of our selves.

I have often wondred that the very Heathens, who had no clear Revelation of a future Estate after this Life ended, nor any more than an ancient Tradition of Rewards and Punishments then to be received or suffered, accordingly as Men had lived virtuous or wicked Lives should be so terrified with a sense of guilt; and that the consciousness of secret Crimes should be so grievous and insupportable to them, arming their Minds against themselves and making them their own Tormentors, as the Poet expresses it,

105

—*Quos diri conscientia facti*
Mens habet attonitos, & surdo verbere cædit,
Occultum quatiente animo tortore flagellum.

I cannot but think that this great terrour and anxiety of Mind attending the consciousness of any heinous Sin, is more than the effect of an expedition of punishment, grounded only upon an ancient Tradition; but that the sense of a connexion between Sin and Punishment is deeply imprinted upon the Soul of Man, by the Finger of God; and is one great Argument of the existence of a Deity.

Against what we have said concerning the Happiness that attends the godly in this present State, it may be objected: Is it not said in Scripture, *Psal. 34. 19. Many are the afflictions of the righteous.* And do we not read in the *Hebrews, Chap. 11. 37.* of some who *had trial of bonds and imprisonments, who were stoned, sawn in sunder, tempted, slain with the sword, wandred about in Sheeps-skins and Goats-skins, being destitute, afflicted, tormented, of whom the world was not worthy.* And doth not the Apostle say, *1 Cor. 15. 19. If in this life only we have hope in Christ, we are of all men most miserable.* And *2 Tim. 3. 12. All that will live godly in Christ Jesus shall suffer persecution.*

106

To all this I answer, that we speak according to the natural and usual course of things. But there are some exceptions from general Rules, peculiar and exempt Cases; some righteous persons, whom for weighty and wise Reasons God is pleased to permit to be exercised with great and sore Afflictions and Distresses; either perhaps to manifest his own Power in supporting them; or to set them forth as illustrious Examples of Fortitude, Faith and Patience. Did not righteous Men sometimes conflict with adversity and Misery, there would be no

use of such a Grace as Patience; nay, it could not be known that there were any such; or, to enhance their future reward. The Martyrs who seal the Truth with their Blood, shall in the judgment of Divines, be advanced to a higher degree of Glory than ordinary Christians, and be crowned with *Aureolæ* suitable to their deserts.

But those two latter places of the Apostle are to be understood of the Primitive Times of Christianity, when all the Powers of the World were Heathen; when God was pleased to make use of the Sufferings of the Professors of it to propagate the Gospel, after a strange and wonderful manner: So that *Sanguis Martyrum* was said to be *Semen Ecclesiae*, the Blood of Martyrs, the Seed of the Church. But now since the publick reception and acknowledgment of the Truth: Since *Kings have become nursing Fathers, and Queens nursing Mothers* to the Church: The case is altered, and Religion instead of exposing its Professors to Sufferings, doth rather promote their Worldly Interest.

107

Those Afflictions which God is pleased to lay upon his Children and Servants as fatherly Corrections for their Miscarriages, serving as Physick to purge out the Reliques of Corruption, and to embitter Sin to them, and quicken them to the performance of their Duty; are no prejudice to our Assertion, because we bring them upon our selves by own default; and 'tis not holiness of Life, but the want of it, and neglect of our Duties, which is always the procur- ing, and often the productive cause of them. For God *doth not willingly afflict nor grieve the Children of men*, [Lament. 3. 33](#). Here we may note the great imperfection of the Love of God even in the best Men, Afflictions being oftentimes a more powerful Curb to restrain them from the commission of Sin; and a more effectual Spur to quicken them to Duty, than the Love of God; as we see in *David*, the Man after God's own heart, [Psal. 119. 67](#).

108

CHAP. XII.

Of the Happiness of the Future Estate, or of Eternal Life.

IT remains that we say something concerning the Happiness of the Future Estate after this Life is ended.

The Happiness of this Estate is called *Eternal Life*, and consists in the Knowledge and Love of God, and his Son *Jesus Christ* our Lord, and the joy and delectation that necessarily results therefrom, [John 17. 3](#). *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* That is, know thee to be their God, know thee so as to love thee. Knowledge alone is not sufficient to make us happy; the lapsed Angels know the Excellencies and Perfections of the Divine Nature, but yet they are never the more happy for that Knowledge, because they have no interest in God, nor are like to reap any benefit or advantage by what they know of him. So in Men here in this World, Virtue and Knowledge may be separated: A knowing Man may be a vicious Man, and consequently unhappy. Again, Knowledge of the Mysteries of Nature, and the Works of God, though there be in Man an eager third after it, and some Pleasure in obtaining it: yet if it terminates only in Knowledge, and be directed to no further end, it doth not contribute much to our Happiness. It is a known saying,

109

Scire tuum nihil est nisi te scire hoc sciat alter;

And truly I am apt to think there may be something of truth in it. Those Men that exercise their Wits in curious Mathematical Speculations, could they be allured that their Inventions and Discoveries should never come to the knowledge of any Creature but themselves, I doubt whether the pleasure of the Intention, would in their own esteem compensate the labor and toil of the Inquisition. But yet even in this State thus much may be said in commendation of Knowledge; that it doth advance and enlarge the Understanding, and render the Soul capable of a greater degree of Happiness, as I have said before.

110

But in the World to come the Vision of God cannot be separated from his Love. Such a knowledge of God will transform the blessed Souls to whom it shall be communicated into his holy Image; *We shall be like him* (saith the Apostle) *for we shall see him as he is.* None shall be admitted to this sight, but those that are pure in heart; *Without holiness no man shall see God.* And to these the clear understanding of all the Works of God, both of Creation and Providence, will stir up the most exalted Affections of Admiration, Love, and Joy.

But I shall not proceed further in my own Words to describe the Happiness of a future Estate, or eternal Life, because I find it so fully and clearly done by the Right Reverend Dr. *Patrick*, now Lord Bishop of *Ely*, in his Treatise of *The Witnesses to Christianity*, Part 2^d.

that I have nothing material to add to it. Therefore I shall transcribe thence what he hath concerning the *Love of God*; for the rest referring the Reader to the Book it self.

And if (saith he) the Nature of this Life be further examined, you will find the *Mind* [of which he had spoken before] is not the only Faculty that shall be gratified, but the *Will* shall conceive a Love as great as the Knowledge of which I have discoursed. For as God is the highest Object of the Understanding, being the prime *Truth*, so he is the chiefest Object of the Will, being the first and best *Good*. And therefore as the Understanding then shall most clearly know him, so the *Will* in like manner shall most ardently love him, and find perfect satisfaction in that *Love*. There is a necessary connexion between these things, and it cannot be otherwise, but that from the best Good clearly known there will flow the greatest Love, drawing along with it the greatest delight, and the most perfect repose. And therefore to see God contains in its Notion both Love and Delectation, with Rest, and Satisfaction, Love naturally flows from thence, as from its Fountain; and the other naturally flow from Love, which is the highest Act of that Faculty which we call the *Will*, as knowing and contemplating is of the *Understanding*. Desire indeed is the first motion of it, when any thing is apprehended to be good for us; but that will there be quenched in possession and enjoyment, and no more of it can be conceived to remain than a longing for the continuance and increase of this Happiness, which yet will be so certain, that we shall be rather confident than desirous.

The Will therefore having such a glorious Object always before it, will be wholly employed in Love, and spend it self without any decay in flames of affection towards this universal Good, which shines so fairly and brightly in its Eyes. It will apply it self to the enjoyment of it, with as great a vehemency as it can; and laying its Mouth (as St. *Augustin* teaches me to speak) to the Spring of all Happiness, do more than taste the sweetness of it: We; may expect to have it fill'd with those delicious Pleasures which we know attend on Love, and which in that State will be proportionable to the greatness of the good that is embraced, and to the strength and Ardency of the embracement.

And whereas, here in this World, Men are apt to love beyond all reason, whereby their Love becomes adulterate, and is mix'd with so many discontents, that it proves but a bitter sweet; there our Understanding will be in its full growth, and highest pitch; so that as nothing which is reasonable shall be omitted to be done; nothing likewise (hall be done that is unreasonable: This Love will be grounded upon the cleared Judgment; this Flame kindled by the purest Light; so that there shall be no trouble or disquiet in it, but perfect rest and peace.

And whereas in this World, Mens Affections flow to things that are not near so big as themselves (i.e. as their own Desires) and so they languish, and faint, and fall sick; even in the enjoyment of the best good it affords, because they find it is not a supply proportionable to their want, or to their expectation: There will be no such emptiness, or want of satisfaction in those Coelestial Enjoyments; because we shall embrace not only our proper good, but

111

112

113

that which is commensurate to our desires, and beyond our hopes: Our Affections will not fall then upon that which cannot sustain the whole weight of them; but feeling themselves born up to the greatest height of Love, by a good so full, that it will leave no room for complaint or uneasiness, they will enjoy the most solid rest and satisfaction.

Do but conceive them in your Minds, what a pleasure it is, here in this Life, to love, and to be beloved; and you will have some notion whereby to take a measure of the Life we are speaking of, which will consist in such mutual Love, and delightful correspondencies. And they who have neither Father nor Mother, Wife nor Children, near Kindred, nor Relations, whereon to place their Affection, let them consider, if they have but a singular Friend, what the pleasure is that two persons, who sincerely and purely love, take in the sweet Company and Conversation of each other. Or if I must suppose any Man to be so unkind and so unhappy, as to have no love for any body but his own self, let him think what contentment he hath, and how he is pleased if he can arrive any thing near to a quiet enjoyment of his dear self. And such a delightful state may be a small Image of Heaven, where holy Souls will love God with a far greater flame than ever they did (or shall then) love themselves; because he will appear infinitely more lovely, and to bear also a far greater love to them, than it is possible for them to do to themselves.

Now none can tell how transporting it will be to a good Soul, when it feels it self the beloved of God, as well as full of love to him; because we cannot think how great the Love of the Almighty is, unless we could know how great he is himself. This is a thing that cannot fail to have a strange power over our affections, and to matter them; so that we shall be quite taken out of our selves, for we all extremely love to be beloved.

If any Neighbour (hews us an unexpected and undeserved Kindness, we are apt to think he is the best person in the World: and the poorest wretch in the World, if we see in him the undoubted signs of an hearty love to us, we cannot chuse but requite it with some Expressions of kindness back again; nay if a Dog, or such a dumb Creature do but fawn upon us, or delight in our Company, and with a great deal of observance follow us wheresoever we go, we cannot but be so far pleased with his inclination towards us, as to make much of it, and to be troubled to see any harm befall it, and to love to see it play, and be well pleased. Judge then what a pleasure it will be to pious Souls to find themselves beloved of him, who hath put these kind Resentments into our Natures. To what an height will the sweet breathings of his Love blow up the Flames of theirs? Into what Extasies will they fall, when they feel by the happy fruits what an exceeding great affection their heavenly Father bears to them? It is above our present thoughts to apprehend the Joy that will then overflow them: But we may conceive a little of it, if we remember, that *God is love*, and that by our Love *he will be in us*, and by his Love we shall be in him.

114

115

116

He proceeds to speak of the love of Saints and Angels: The pleasure, joy, and delegation that naturally and necessarily flows from this knowledge and love of God, the Happiness which the Body shall be exalted to, and the eternal duration of all these.

This Eternal Life our Blessed Saviour hath brought to light through the Gospel, and hath promised to all those *who by patient continuance in well doing seek for glory, and honour, and immortality, Rom. 2. 7. And this is the promise that he hath promised, even eternal life, 1 John 2. 25.*

Some perchance may say, The great disproportion that is between the Services and Rewards makes this Promise of Eternal Life difficult to be believ'd: For who can think that God should recompense our poor and imperfect Duties and Services, performed for a very short time, with such an immense and eternal weight of Glory and Happiness?

To this I answer; That though indeed it cannot consist with God's Justice to punish any Creature without, or beyond its demerit; yet nothing hinders but that he may be as bountiful as he pleases, and in his Rewards exceed all the deserts, and even expectations of his Creatures, an hundred or a thousand fold.

Let us then admire the transcendent and unmerited goodness and love of God, in doing such great things for us, as fending his Son into the World to take our nature upon him, to suffer Death for our Sins, and to give us the great Promise of Eternal Life; and let us endeavour in some measure to answer this Love by suitable Affections of the most ardent Love and Gratitude.

Let us also love the Lord *Jesus Christ* in sincerity, which we have all the reason in the World to do, considering the greatness of his Love to us manifested by the great things he hath done and suffered for us, *John 15. 9.* As the Father hath loved me (saith our Saviour to his Disciples) *so have I loved you.* And *V. 13.* he proceeds to say, *Greater love hath no man than this, that a man lay down his life for his Friends. Ye are my Friends, &c.* By which Words he intimates, that he was about to make the greatest demonstration of his Love to his Apostles, and to all true Believers, by laying down his Life for them. The Apostle Paul carries this yet higher, *Rom. 5. 7, 8. For scarce for a righteous man will one die; yet, peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.* This exceeds the highest degree of love Man ever attained to, *Ephes. 5. 2. As Christ also hath loved us, and given himself for us, an offering and a sacrifice to God for a sweet smelling favour. Phil. 2. 6, 7, 8. Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of man. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.* That the Eternal Son of God, equal with his Father, should so highly advance our

117

118

Nature, as to unite it to the Divine in one Person, that so he might be qualified by the Sacrifice of himself to expiate our Sins, to make an atonement for us, and to reconcile us unto God: The greatness of this Love, together with the freeness and unmeritedness of it, there being not any the lead Motive on our part to invite him to it, is so matchless and stupendious, that it challenges the highest degree of reciprocal affection and gratitude. *Magnes amoris amor;* Love is the Loadstone of Love. We cannot chuse but love them again, in whom we discern any Expressions of unfeigned love to us, as I have before noted: And our love for the degree of it mull be in some measure answerable to the Dignity, and to the merit of the Person who loveth us: For Favours done us, and benefits bestowed upon us, Gratitude is the moll natural, I might say, necessary ebullition of of the Mind of Man.

119

To this purpose *Seneca, Epist. 81. In hoc fidei populi credamus, Nihil esse grato animo honestius. Omnes hoc urbes, omnes etiam ex Barbaris regionibus gentes conclamabunt: In hoc bonis malisque conveniet. Erunt qui voluptates laudent, erunt qui labores malint, erunt qui dolorem maximum malum dicant, erunt qui ne malum quidem appellant; Divitias aliquis ad summum bonum admittet; alius illas dicet humanæ malo vitæ repertas, nihil esse eo locupletius, cui quod donet, Fortuna non invenit. In tantâ judiciorum diversitate, referendam benè merentibus gratiam omnes uno tibi, quod aiunt, ore affirmabunt; in hoc tam discors turba consentiet.*

120

“In this let us believe what People generally agree in, That there is nothing more honest and commendable than a grateful Mind. All Cities, all Nations, even of Barbarous Countries; all Men, both good and bad, consent in this. There are some who commend Pleasures; others prefer Labours: Some there be, who say that pain is the greatest Evil; others, who will not grant it to be any Evil at all: One will admit Riches to be the chiefest good; another affirms them to be the Mischief of human Life; and that none can be richer than he upon whom Fortune cannot find any thing which she may bestow. In such a diversity of Judgments about other things, that thanks are to be returned to those who have deserv'd well of us, all with one Mouth affirm: In this these Dissenting Parties are all agreed.”

We are by Nature inclined to requite kindnesses; *non docti sed facti, non instituti sed imbuti sumus:* And if we cannot do that, to retain, at least, a grateful sense and memory of them, and upon all occasions to acknowledge our obligations to such Benefactors, as we are not able to recompense, to honour and love them, and to do all we can to please and gratifie them. *Ingratum si dixeris, omnia dixeris:* You cannot say worse of a Man, than that he is ungrateful; Ingratitude being an unnatural Sin. Seeing then we cannot requite this transcendent kindness of our Saviour to us, nor make him any amends for that great Salvation he hath wrought for us, and those inestimable Benefits he hath bestowed on us, let us not be wanting to dc/ what in us lies, to express our gratitude, by acknowledging, and celebrating his goodness to us, and the great things he hath done for us, singing with the holy *Psalmist,*

121

¹⁴*Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.* And by devoting our selves to his Service, and doing always those things which are pleasing and acceptable to him. *Let his love constrain us not to live any longer to our selves, but unto him who hath died for us, and rose again, 1 Cor. 5. 16.* *Who hath redeemed us to God by his blood, Revel. 5. 9.* *And made us Kings and Priests unto our God.* Let us have a care that we do not frustrate the Grace of God, as to our selves, and render this great undertaking of our Saviour in vain to us; nay, an aggravation of our Condemnation: *For how shall we escape, if we neglect so great salvation?* As the Apostle speaks, *Heb. 2. 3.*

Let not the difficulty of obeying God's Commandments, and leading a holy life, deter or discourage us from endeavouring it: We know that neither Learning nor Riches, nor any thing that is excellent is to be obtained without pains-taking. Now nothing so excellent, so desirable, so worthy our utmost endeavors as *Eternal Life*; this will abundantly recompense all our labour and travel; nay, though we were put to suffer Persecution, Imprisonment, or even Death it self, for Conscience sake, and bearing witness to the Truth, we should have no need to repent it: Our Reward shall be answerable to, nay far exceed our Work, *2 Cor. 4. 17.* *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.*

To sum up all in brief: Since then, 1. A Holy Life and Conversation here secures to us an interest in a Future State of Eternal Bliss and Happiness, Glory and Immortality in the World to come, and thereby delivers us from the fear of Death, that *King of Terrors*, as it is denominated, *Job 18. 14.* that φοβερῶν φοβερότατον, as Aristotle calls it, *The most terrible of all terribles*: Which the wisest Philosophers by all their Argumentations could never either arm others against, or secure themselves from the fear of; the very best of them, even Socrates himself being doubtful of the immortality of the Soul; our Saviour alone having *brought life and immortality to light through the Gospel*: Of which [Death] wicked Men cannot but have a dreadful apprehension, because of that *indignation and wrath, tribulation and anguish*, which is threatned against those *who obey not the truth, but obey unrighteousness, Rom. 2. 8, 9.*

2. Since also it conduceth much to the well being and happiness of the outward and inward Man in this present Life, as I have endeavoured to demonstrate in this Discourse.

Moreover (3.) Since this Holiness and Obedience is even in the judgment, and by the confession of vicious Persons themselves better and more eligible than the life they lead.

And Lastly, Since it is more facile, easy and pleasant than the Slavery and Drudgery of Sin and Satan.

122

123

124

Since, I say, all this is true and certain, surely it is the greatest folly and madness imaginable, for a little false and transient Pleasure, and to gratify some *deceitful Lust*, as the Apostle justly calls them, *Ephes. 4. 22.* to forego not only our hopes of that eternal Life and Happiness, which our Saviour hath purchased for us, and upon our Obedience promised to us, those sincere and solid *Pleasures which are at God's right hand for evermore.* *Rev. 22. 14.* our right to the *Tree of Life*, and of *entering in through the Gates into the New Jerusalem*; which is their portion who keep God's Commandments; but also that present comfort and satisfaction of mind, that inward peace and joy which attends the Conscience of well doing here.

Mark what a ¹⁵*Heathen* saith of these sensual Pleasures, *Dimitte istas voluptates turbidas, magno luendas: non venturae tantum, sed & præteritæ nocent. Quemadmodum scelera etiamsi non sint deprehensa cum fierent, solicitude non cum ipsis abit; ita voluptatum improbarum etiam post ipsas pœnitentia est: Non sunt solidæ, non sunt fideles; etiamsi non nocent, fugiunt. Dismiss (saith he) these troubled, or muddy and impure pleasures, which you must pay dearly for; they are hurtful not only when they are coming, but when they are past: As crimes though undiscovered when they are committed, leave not the committers of them without solicitude, so Repentance always attends unlawful Pleasures: They are not solid they are false and deceitful, and though they were not hurtful, yet are they transient, only in motion, and suddenly gone.*

125

As for *Riches* or *Honours*, or any other worldly good, they are also unsatisfactory. We find our Expectations in the pursuit of them, frustrated in the acquisition and enjoyment; being presently full and weary of that, which we did most eagerly and impotently desire and long after.

And yet were there never so much worth and goodness in them, they are, 1. Uncertain, as the Apostle calls them, *1 Tim. 6. 17.* they may be taken away from us before we die. 2, They are of short continuance; if they abide with us till death, we must then necessarily part with them: For as the same Apostle saith, *V. 7th* of the same *Chapter*, *We brought nothing into this world, and it is certain we can carry nothing out.*

126

FINIS.

15 *Seneca*, Epist. 27.

Indexes

Index of Scripture References

Exodus

[23:25](#)

Leviticus

[19:18](#) [25:18](#) [26:3](#)

Deuteronomy

[7:15](#) [28:47](#) [28:60-61](#)

1 Samuel

[2:30](#)

1 Kings

[8:46](#)

Job

[5:19-20](#) [7:20](#) [10:18](#) [18:14](#) [28:28](#)

Psalms

[16:11](#) [34:9](#) [34:10](#) [34:12](#) [34:19](#) [84:11](#) [91:3](#) [91:5](#) [103:1](#) [111:10](#) [112:6](#) [119:67](#) [119:98](#)
[119:99](#) [119:100](#) [119:128](#) [145:17](#)

Proverbs

[1:33](#) [2:22](#) [3:7-8](#) [3:16](#) [3:17](#) [3:23](#) [3:35](#) [4:8-9](#) [6:9-11](#) [8:18](#) [8:21](#) [10:4](#) [10:7](#) [11:19](#)
[11:24](#) [12:21](#) [13:11](#) [13:22](#) [16:7](#) [16:32](#) [20:9](#) [20:13](#) [22:1](#) [22:16](#) [23:20-21](#) [23:29](#) [24:33](#)
[27:9](#) [28:8](#) [30:8](#)

Ecclesiastes

[3:13](#) [5:11](#) [5:18](#) [7:1](#) [7:2](#) [7:3](#) [7:4](#) [7:10](#)

Isaiah

[57:21](#)

Lamentations

[3:33](#)

Matthew

[6:25](#) [20:9](#) [25:21](#) [25:23](#)

Luke

[5:25](#)

John

[8:34](#) [8:36](#) [14:13](#) [14:15](#) [14:21](#) [14:21](#) [14:23](#) [14:25](#) [15:9](#) [15:13](#) [17:3](#) [17:3](#)

Romans

[1:28](#) [2:7](#) [2:8-9](#) [5:7-8](#) [7:12](#) [8:28](#)

1 Corinthians

[5:16](#) [15:19](#)

2 Corinthians

4:17
Galatians
5:3
Ephesians
4:22 5:2 5:29
Philippians
2:6-8 3:1
Colossians
3:8
1 Timothy
4:8 4:8 6:7 6:8 6:17
2 Timothy
3:12
Hebrews
2:3 11:37 13:5
James
2:5 3:2
1 Peter
1:14 3:10 3:13
1 John
1:8 2:5 2:25 3:2 3:3 3:21 4:21 5:3
Revelation
5:9 22:14

Index of Greek Words and Phrases

ἀκορεσίη τροφῆς: [20](#)
ἀσκησις ὑγιῆς ἀκορεσίη τροφῆς, ἀοκνίη πόνων: [15](#)
Τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν Ἀθάνατοι· μακρὸς δὲ καὶ ὀρθιος οἶμος ἐπ'
ἀυτήν, Καὶ τρηχὺς τὸ πρῶτον.: [34](#)
ἀσκησις ὑγιῆς ἀοκνίη πόνων: [33](#)
ἀστοργοι: [19](#)
ἀκορεσίη τροφῆς: [31](#)
ἀοκνίη πόνων: [20](#)
ἀπολαυστικοί: [6](#)
βουλιμία: [27](#)
κατ' ἀνθρωπον: [13](#)
πολιστικοί: [6](#)
φοβερῶν φοβερότατον: [55](#)
χρηματιστικοί: [6](#)

Index of Latin Words and Phrases

—Flagrantior æquo: 22
Plures occidit gula quàm gladius: 16
Tam expensorum quàm acceptorum rationem esse reddendam: 18
Adeò gratiosa est virtus: 38
Animum rege, qui nisi paret imperat: 45
Atque affigit humi Divinæ particulam aurae: 17
Atque illud absurdum est, quod ii qui monentur, eam molestiam quam debent capere non capiunt, eam capiuns quàm debent carere. Peccâsse enim se non anguntur, objurgari molestè ferunt: Quod contrà oportebat, delicto dolere, objurgatione gaudere.: 41
Aureolæ: 49
Consuetudo peccandi tollit sensum peccati: 47
Cujus : 17
Dat poenas quisquis expectat; quisquis autem meruit, expectat: 47
De malè quæsitis vix gaudet tertius hæres: 28
Deerit egentibus Æs laquei pretium: 18
Dic quàm turpe sit, plus sibi ingerere quàm capiat, & stomachi sui non nôsse mensuram; quàm multa ebrii faciant, quibus sobrii erubescant; nihil aliud esse ebrietatem quàm voluntariam infantam: 19
Difficilia quæ pulchra: 33
Dimitte istas voluptates turbidas, magno luendas: non venturæ tantum, sed & præteritæ nocent. Quemadmodum scelera etiamsi non sint deprehensa cùm fierent, solicitudo non cum ipsis abit; ità voluptatum improbarum etiam post ipsas pœnitentia est: Non sunt solidæ, non sunt fideles; etiamsi non nocent, fugiunt: 56
Dives est, non qui plus habet, sed qui nihil cupit: 25
Dulce & decorum est pro Patriâ mori: 46
Etiamsi vanâ gloriæ imagine teneantur, speciosè tamen errant: Licet avaros mihi: 35
Florales joci nudandarum meretricum: 38
Fortior est qui se quàm qui fortissima vincit.: 22
Hic murus aheneus esto, Nil conscire sibi, nullâ pallesere culpâ: 46
In hoc fidei populi credamus, Nihil esse grato animo honestius. Omnes hoc urbes, omnes etiam ex Barbaris regionibus gentes conclamabunt: In hoc bonis malisque conveniet. Erunt qui voluptates laudent, erunt qui labores malint, erunt qui dolorem maximum malum dicant, erunt qui ne malum quidem appellant: 54
Individuum: 31 31
Ingratum si dixeris, omnia dixeris: 54
Ira furor brevis est: 21

Magnes amoris amor: 54

Malè : 28

Maximum hoc habemus à naturâ meritum, quod virtus in omnium animos lumen suum permittit, etiam qui non sequuntur, illam vident: 38

Nec quisquam tantum à naturalis lege descivit & hominem exuit, ut animi causâ malus sit.: 38

Nemo invenitur qui se possit absolvere; & innocentem quisque se dicit, respiciens testem, non conscientiam: 7

Nemo malus felix: 6

Non aquâ non igni pluribus in locis utimur quàm amicitiâ: 41

Non ego illum summis viris comparo, sed Deo similem judico.: 46

Non est: 34

Nulli (saith he) turpitùs occupati sunt: 35

Pestis non est Pestis nisi adsit terror: 21

Plus vident oculi quàm oculus: 41

Præftat non esse quàm miserum esse: 12

Quid prodest esse peritum & peritum?: 39

Quis coram Deo innocens invenitur, qui vellet fieri quod vetatur, si subtrahas quod timetur.

Ac per hoc : 8

Quod Conscientia est apud Deum, id fama est apud Homines: 37

Quos diri conscientia facti Mens habet attonitos, & surdo verbere cædit, Occultum quatiente animo tortore flagellum.: 48

Res severa est verum gaudium: 46

Rubet Auditor cui frigida mens est Crimibus, tacitâ sudant præcordia culpâ: 47

Sanguis Martyrum: 49

Scire tuum nihil est nisi te scire hoc sciat alter: 50

Se judice nemo nocens absolvitur: 12

Secretis malis omnibus cumulatum bonorum possessio: 9

Semen Ecclesiæ: 49

Si ventri bene, si lateri est, quid Divitiae possunt regales addere majus: 24

Status omnium honorum aggregatione perfectus: 9

Virtus amicitiam & gignit & continet, nec sine virtute Amicitiâ ullo pacto esse potest: 42

eorum in honesta labes est: 35

non docti sed facti, non instituti sed imbuti sumus: 54

usu & tractatione spendescere: 33

virilius peccant: 35

Index of Pages of the Print Edition

i ii iii iv v vi vii viii 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27
28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58
59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89
90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114
115 116 117 118 119 120 121 122 123 124 125 126