



A
SOVERAIGN REMEDY
FOR ALL KINDES OF

GRIEF:

OR

An Approved way for the quieting of
the Soul in the greatest Afflictions.

OPENED AND APPLIED IN A

SERMON

AT THE

FUNERAL

OF

Mr. JOHN LANGHAM

THE

Eldest Son of *James Langham Esq.* a Child of five
Years and an half old, who dyed at *Cottesbrook*
in *Northampton-shire*, July 29. 1657.

WITH

A Narrative of sundry Remarkable Passages concerning
Him, before and in the time of his sickness.

By *Th. Burroughes*, B.D. Minister of the Gospel at *Cottesbrook*;

LONDON,

Printed by *S. G.* for *John Baker*, at the sign of the *Peacock* in *Pauls*
Church-Yard, 1657.

*An Encomiastique upon the death of that pre-
cious child Mr. John Langham, the Son of
James Langham Esquire, and Mary Langham
his wife.*

H Ad I the vein to versifie as some,
My pen should write although my tongue was dumb.
A Poets pate I never had, nor shall,
My fanisie seldom wrought that way at all;
Yet give me leave to try, though Muses nine
Stand a far off; the Bayes shall ne'r be mine.

JOHN LANGHAM,

A man, on high.

A Child and yet a Man, no paradox.
There are few men can shew such fruitfull stocks
Of sacred wisdom, sorrow, faith, love, zeal,
Which grew on thee, and thou didst much reveal;
So wise so young! May we not liken thee,
To Solomon in's youth? to Timothy
For Scripture skill; and for hearts tenderness
To sweet Josiah; Thus did God thee bless;
Thy faith entitl'd thee blest Abrahams son,
For thou believing didst as he had done;
This difference observ'd, his faith was strong
When he was old: but thine when thou wert young.
So great to thy dear Lord was thy affection,
The loving thou wert and the belov'd John;
Yet more! for zeal may we not thee compare
To Israels finger? an example rare,
The most choice virtues of these three and three,
Did all concenter and concur in thee.

On high thou art now gone, where thou hast more
Of Man and God, than we who stand on shore;
Thy parts are perfect, and thy lovely grace
Is rarified: for no dross hath place

In heaven : And now could thy Parents dear
But think how blest thou art, surely no tear
Would drop from their too mournfull eyes, but they
Would, as they should, rejoyce to see this day
Of thy souls triumph o're sin, death, and hell ;
Who didst well living, and being dead art well,
Wait but a while, and thy most precious dust
Shall rise again when God shall raise the Just ;
When soul and body both compleat shall be,
Fully enjoying God's eternity.

Samuel Ainsworth,
Minister of the Gospel at Kelmerth.



TO THE
Right Worshipfull Alderman

John Langham my honoured Patron:

and to his eldest Son *James Langham*

Esq. together with M^r. *Mary Langham* his
pious Consort; All three my worthy and
much valued friends.

Right Worshipfull,



Hese ensuing *Meditations*, which were first *Preached*,
at your desires, upon Occasion of your sad parting
with that *Sweet and hopefull Little One*, in whose life
so much of your Comfort and life were bound up, I make
bold, now again to offer to you, from the *Press*. Not
out of any ambition, that I have to be in *Print*: For

Gen. 44. 30.

I know there are so many excellent Sermons, and other Treatises,
already extant, in English, upon almost every subject in Divinity,
that (with many Readers) the great choice they have, doth even
binder choice, and makes them uncertain what to read. Besides I
am a little acquainted with the Genius of this Age, which is hardly
taken with anything but what is new, or at the least, trim'd up af-
ter the new Mode and Dress: an humor, which as I have not learned,
so neither do I much care to learn the Art of pleasing. All that I
have aimed at in this small piece (how far I have attained it, I am
no comperent Judge) is to clear up, and handle known and practical
truths, in a plain and convincing way, so as to work upon the Consci-
ence, with which we Ministers are chiefly to deal: to shew what
Reason there is, why we should take all well that Goddoth: and how
the soul may be framed to Silence and Submission under Gods Corre-
cting Hand, in His sharpest Dispensations. You will, (I doubt not)

accept

accept of what I here do offer you, as in other respects, so because you shall here finde mention of that *Dear One* of yours, who, when alive, was accounted by you *as your Crown*, and had so much room in all your hearts; and who, though he be gone hence *out of sight*, (to be seen no more by you in this World) will not (I believe) in haste, be out of your *minde*s. I know, you meet, every day, with something or other that represents him to your thoughts; and your sores being oft rubb'd, by those Remembrances, are apt to bleed a fresh. But here (I hope) you shall find not onely what may occasion your ruminating upon your loss, but that also which (by the blessing of God) may conduce to quiet and compose your Spirits, to assuage your grief, and by degrees to raise you above it, if not to make you forget your sorrow. The truth is th: *Considerations* here suggested are of unspeakable use to Support the Soul, not onely under such a Cross as this of yours (which yet I confess is heavy) but under all griefs and troubles whatsoever. In which respect, these Cordials, which were (in the first place) prepared for you, may serve for others of Gods *sons* and daughters of affliction, to revive and chear them also, in their sufferings.

Of my Address, at this time, to you (if any desire a futher Reason) this is the Account. There being some necessity of printing this Sermon, (through the importunity of those whom I could not well deny) I was very willing to take the opportunity of presenting you with it, as a Testimonial (little things, you know, do often signifie great matters) of my very great obligations to you. The truth is, this piece (I would it were more worthy for your sakes) is yours upon a double account: both because it was preached at your desires, and with reference principally, to comfort you under the sad affliction before mentioned: and because you have made the Author himself yours by your manifold favours to him. To the Alderman, my honoured patron I owe my presentation to this place, which (though I had also a concurrent, and unanimous call from the people, without any contradiction) he freely conferred upon me, being moved to it by that good opinion of me, which he was pleased to entertain without any suit of mine, or solicitation of any other in my behalf. Here I do (I bless God for it) by his means enjoy a comfortable subsistence, and eat not the bread, either of direct or indirect Simony: a mercy, which (Reverend Mr. *Samuel Wildersam* tells me) many of our cloth do not (The more is the pity) through the corruption of the times, enjoy. Since that; I, and mine have, from you all, upon all occasions received very many favours, and real kindnesses; among which I account that respect you have alwaies shewed, and the countenance you have given to my Ministry, not the least. So that I have had cause, and still have to bless God for you, who hath (by you) freed me from much opposition, others of my Brethren have met with,

Epist Ded. before the Book of his reverend Father, called *The Doctrine of Fastings, &c.*

and

and vouchsafed me much encouragement in my work, they have wanted. This I (here) willingly do, and upon all occasions shall make a thankfull acknowledgment of: and having no better way to expresse my gratitude shall do it by my prayes for yours, and serviceableness (as I am able) to your souls.

The God of Heaven requite all your love, and multiply his mercies upon you and yours, his distinguishing mercies specially; make up your late sad loss by giving to you and continuing with you other Sons (as hopefull) in the room of that dear One, whom he hath taken to himself: however vouchsafe you a name better than that of Sons and Daughters: teach you to live by faith: give you more and more to know what belongs to Communion with the Father, and the Lord Jesus Christ (a favour in comparison of which no outward mercy is worth the mentioning :) and take delight to use you, and yours after you as Blessed Instruments of His Honour. This is the unfeigned prayer of

Esa. 56. 5.
1 Joh. 1-3.

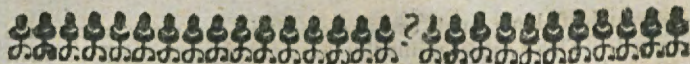
Your very much obliged

Servant in the Lord,

Cottesbrook Sept. 26.

1657.

Tho. Burroughs.



*In Memoriam Johannis Langhami Summæ Spei puerulum,
Jacobi Langhami filium.*



Elix ingenio, & cui læva in parte mamillæ
Nil cordis, bone, nequicquam querere magister.
Mollis ad obsequium flecti (sine moribus hilum
Non valet ingenium) & cui displicuisse parenti
Panagravis, sine pæna alia. Non ille salubres
(Quod pueri faciunt) monitus committere, ventis :
Non odisse libros imò his incumbere, totis

Viriculis, ludo est : jamdudum clamat (o he :
Jam satis est fili) genitor, requiesce parumper :
Ille, operi intentus, divelli sustinet ægrè.
Tantus amor libri, tantique scientia rerum.
Omnibus accessit pietas, quæ maxima virtus :
(Quâ sine nil prodest habuisse, arque omnia nosse)
Non, pueri pro more, preces (ut inania verba)
Effudit sine mente. Obiter non Biblia legit,
Hunc librum manè & serò versare juvabat.
Indeque decerpit quæ mente reponeret alta,
Quæque animo secum pia nocte dieque revolvat.

Sæpe videns pater hæc, & vix sua gaudia celans,
Iam juvat O : vixisse, inquit, juvat esse matrem,
Te tantâ mihi prole : Tibi O ! sint Nestoris anni.
Sæpe eadem charæ genetrici mens, & eodem
Illa Deum voto pia corde et voce fatigat.
Sæpe suâ venerandus Avus, sed sæpe nepotis
Causâ gavissus ; mea spes, mi Scipio, dixit,
Vive, meosque oculos, et patris claude superstes.
Sæpe & Fortunas aliquis laudabat amicos
Vestras, & secum ; si tali ego prole beatus !

Heu ! quantum cæcæ mortalia pectora noctis,
Quantum noctis habent ! quoties heu ! fallere nostrum
Nos solet augurium ! Non quæ potiora miselli
Censemus, sic visâ Deo : retinere parentes
In terris satagunt : Hunc calo destinat, illuc
Vult Deus ut properet, vocat ; & parere necessum est.

Ergo abesse preces in sumos ? ergo dolori
Indulgere ? absit ; neque enim periisse putandum
Morte caput charum hoc : illi tantum ala columbæ

Concessa ;

Concessa; & procul a terrenis sæcibus istis
Fugit, ubi æternum requies, ubi vilia habentur
Maxima quæ centent mortales cuncta: Quid ergo
Opugnant capitis tam chari gaudia vestris?

T. B.

Let those that have an Elephant to make
Of some poor silly worm, themselves betake
To invoke their Muses, for t'inspire their brains
With some poetick, high-flown ranting strains.
But, for my part, as I have no such task
So from the Muses I no help do ask.

He is a little One of whom I treat
But yet of worth sufficiently great.
Those fissions, with which some do use t'adorn
Such as they praise, we from our hearts, do scorn.
Precise and measur'd truths here only be,
Strange, without help of all Hyperbole.

That he, so young, should be so ripe in parts,
So dutifull, so skill'd in th'innocent arts
Of pleasing's Parents: so well pleased when he
Had done, what by them he approv'd did see:
So pliant to their counsels (things which most
Throw at their heels and suffer to be lost)
So docile, so delighted with his book,
(On which as on their Torment, others look)
So pious (that's the chief) and fearing God,
And all this with so little help of rod.

These things are strange, and, some may think, scarce true,
But all this, by experience, many knew:
And witness will, that this is no device,
To make men take for gold a copper-piece.

Thou his Relations, to whose hearts so near
This Jewell lay, and lye's be of good cheer:
He is not lost, whom you so dearly miss,
He has but found some shorter Cut to bliss.
So you have known a Seaman by a wind
Serving his turn, and blowing to his mind
Soon brought, with joyfull speed unto his home
In a few weeks, when many others come
(Tossed with adverse tempests) sad, and late
Sore weather-beaten, moaning their hard fate:

To wish thee here, would be thy injury,
Rather, let's wish our selves (dear soul!) with thee.

T. B.

*In preproperum fatum charissimi sibi adolescentuli Summi spei
Josculi Johannis Langham divertissimi sui fratri Jacobi
Langham filii.*

Condones lachrymis puer (hæc tua Justa) beate,
Fonte hoc lustrali, Sacra adeunda tua.
Quamvis excelsis splendet tua gloria cælis
Solem spectamus cum madidis oculis.
Vidimus hic vires, puerili in corpore, adultas;
Angusta augustam mens tenuitque domum.
Tædebat vitæ, maturum cætera cælis:
Longa fuit virtus vita fit ergo brevis.
Emicat haud aliter fugitive numine fulgur
Aer nec longâ luce coruscus erit.
Sic subito placidi cecidere ex arbore fructus,
Sic hyemem nullam dulcia poma ferunt.
Exegit durat eum parvo lumine juncus,
Clarius atmagnis quàm citò flamâ perit:
Angustare, oculique Tubis transmittere visus
Ut stellæ videant, Tu Galilæe doces:
Clarus ab exiguo penetrabat corpore Cælos
Hic puer, utque Tubo Corpore functus erat.
Quis vellet longæ jam ducere tædia vitæ
Cum brevis ad superos possit adire dolor.
Ille hic qui tenui modulatus arundine Cælum est,
Inter cælestes non Cherubinus erit?

Sic fleuit maestissimus pater

Guil. Langham M. D.

MY tears are just, these distillations are
Not issues of a Rheumatick Catarrhe:
Nor call them womanish, I hate to be
Esteemed as a Mourner but in Fee.
You'll say the cause was small, I yield he was,
Yet a small child, a giant may surpass.
Vertue excelleth bulk and goe's beyond,
Great is the loss of, a small Diamond.
As for his soul, 'Twas of the biggest sizes
Enrich't with all the chiefest rarities.
So have I seen a little case contain
All the whole lineaments of a goodly man.
In smallest things Art is more rich and pure,

He

He was a picture drawn in MeASURE:
 This little Child had as great faith as any,
 The ten Commandments written in a penny.
 His soul in those freight lodgings to too pent
 Removed to a larger Apartment.
 His Meditations, and his fervent prayers
 Were higher, stronger than his tender years.
 Through th' inner Cypress veil (we call it Love)
 Of's innocent body, Heaven did more warmly move.
 We e're choak't with thicker clay, and muffled on
 As pris'ners are at Execution:
 We e're full of darknes, horror, and despair,
 And when we die, replenished with fear.
 Death found him joyfull, and hath left him so,
 Whil'st we like Mourners, 'bout the streets do go.
 And ha'nt we cause? whil'st we delight to wear
 His Memory like pendants in the ear?

William Langham, M. D.

To the most Hon. *Ja. L. Esq.* and his most vertuous Lady
 in memory of their young scient newly transplan-
 ted *Jo. L.*

S Ay, is't not a sacred injury to rehearse
 Past griefs, and make you suffer o're again in verse?
 But that the subtilty of love hath found out arts
 (Rifeling his Urne) to Coffin him in eyes and hearts
 Where lives embalm'd an early piety, their view
 This Orient Pearl fresh made of that morning dew
 Under whose name (thus vaild least that we fondly pry
 Too neer in Sorrows Lodging) there you may desery
 Ingenious Innocence an hollowed Wit
 A stranger to those blacker Crimes that poyson it:
 Grown perfect Man by thriving Education
 Spares some Refinings of a Resurrection.
 Here me thinks I see that: pretty Questionist
 Catechize his teachers unto his own acquist
 Of Truths, there satisfied, (chiding that busie self
 Of restless beads those Picklocks of heavens Cabinet)
 A morning Penitent see him beg pardon when
 'Twas hard to say, which first, The Penance, or the sin;
 Waters (which to each thirsty soul may given be

(a)

aughs

Dru. in Na.

Taught by a Prophecie) may well be spent on thee.
 Tasting such sweetes, we finde mortality did much
 Thirst after crasie mortals, deeming all were such,
 Men were in love with sadness, States for sorrows call,
 Sicknes became the Natives Epidemical.
 But stay ! Let now no German Confident from hence
 Blazen th' Glories of his youthfull Excellence
 'Bowe th' European World, who did at twice seven become
 A Psalmist's Paraphrast in his own Idiom,
 But in these Hers-Cloathes this young Catechist you see
 Bound up, a little volum of Divinity;
 But why so fast ? Sweet St. was't to keep pace in Hymns
 (Th' hallowed reason) with those winged Cherubims ?
 And you his neer Relates who sublimated are
 Into an height in Natures Crusible, so far,
 Could you then well expect your next extract should be
 Clea'd and refine to less than immortality ?
 Whilst Heaven's so friendly by this gainfull violence
 To Court you thither where he hath his Residence,
 Steals th' affectionate, raises the Souls to bare
 A part with whom your love was plac'd, and to lodg there
 Speed, is successfull, quickens joys, and in a thrange
 'Tis so, we think him best at ease that stays not long.
 Dry up those chrystal streams, twas not too soon,
 He gains the prize that first his course hath run.

Lod. Downe, D.D.

In Obitum Johannes Langham generosi & optimæ spei puelli,
 quæ nondum pueritiam excedens vitam hanc mortalem cum
 immortali commutavit, Julii die 29. An. D. 1657. ætætæ
 annorum 24.

SOL loca terrarum rediens Antartica versus,
 Partibus æstatem reddit Borealibus orbis ;
 Induit hæc agros maturis frugibus, atque
 Exvit, agricolis tandem sua vota rependens,
 Falciferæ manui flavas dum præbet aristas.
 Interea cadit hæc matura, arspica tenella,
 Fœce necis properæ, potius generosa-ve planta
 Decidit, Autumno nondum nudante capillis
 Arboreos ramos ; inopino funere monstrans

Quan-

Quantula sint hominum corpuseula, nempe caducis
 Vel foliis quod sunt leviora ut iusta doloris
 Causa, tamen cum plena spei, modus esto quere lis.
 Semen ut obrectum, caro sic tellure resurget
 Ad decus eximium, & vires renovata perennes.
 Oh sua qui toties ventis commisit & undis,
 Non sine successu, de terra, ne anxius esto,
 Quin sibi commissam prolem cum sanore reddet.
 Debiter usuram pariter cum sorte negabit,
 Agricolis potius nec reddent arva laborum
 Fructus, sperato lucro mercator ab Indis
 Nec fruiturus erit, quam non rediturus absurdum
 Filius hic lucis, qui spe requiescit in illa.
 Nam prius angusto ex mens corpore viva recessit
 Ad patriam superam, cum latis doribus aucta
 Munere divino, sic decrefcente Johanne
 Cresceret ut Christus sancto formatus in isto,
 Ad culmen surgens, quo non perfectio major
 Sperari queat; a latuymis hoc temperet omnes,
 Quis aliter talem sobolem periisse doleret.

Francisc. Markham,
 Apud Cretonenses verbi Divini praece.

MEn in their strength, being counted trees, the young
 Are plants, or buds, and blossoms, when the strong
 Are but as flowers, the aged being like sheep
 In deaths fold ready to be laid on sleep,
 Children are lambs: if these be made a prey
 To death, and nipped first, their noon of day
 Being by night prevented 'tis not new,
 Nor should seem strange, being so often true
 In lambs and buds, that are the forwardest,
 Such plants being first remov'd that promise best.
 Men, dealing thus with creatures them below
 If God above deal so with us, may know
 We clay before him should be dumb, this rod
 Being deserved too at th' hand of God.
 'Tis fitting sinfull creatures should be meek
 When smitten, then to turn the other cheek,
 And Adam's sin it was to spare no tree
 His seed since mortal are by just decree.
 So that no tree, nor plant, nor graft, nor oak,
 Can be secured from death's fatal stroke.

(A. 2.)

In

In Paradise no one untoucht might stand
None outed thence escapes death's impartial hand.
Yet death's no death to him being in that trice
Transplanted to the heavenly Paradise,
Being gathered from the weeds here left on ground,
For ever in lifes bundle to be bound,
Tane from the flock in that pure virgins train
Which are with th' lamb of God for to remain.
Then count not this for death, night call not this,
But a dark cloud conveighing him to blis,
Dark on Survivers side, to him'twas bright
Whom it translated to eternal light.
All tears being wip'd then from his eyes that's gone,
Wipe those away, this doth occasion.
When he received was, he was but lent,
Not lost, now gone, but is before us sent,
Thither where's had that one daies full delight,
Which is an endles sabbath without night.

Francis Markham.

Psal.



Psal. 39. 9.

*I was dumb, I opened not my mouth, because
thou did'st it.*



As touching the Author, and Pen-man of this Psalm, there is no question. But if I were asked, at what time, and upon what particular occasion, it was written, I could not so easily give an answer. Nor is it much material to our purpose. This is enough, and may certainly be gathered from the context, that the Psalm relates to some very sore, and heart-piercing affliction under which the Prophet grov'd. It may be it was the rebellion of that ungracious Son of his, *Ab-salom*: some passages in the Psalm seem to look that way. Happly it might be some other crois: for he was a man of *Esa. 53. 3.* sorrows, and acquainted with griefs of all kindes, like as the Lord Jesus, of whom he was an eminent Type. Whatever it was ailed him, 'tis sure, it was such an affliction, as he thought would have killed him, such an one, that if God should not speedily put an end to his misery, he made no other account, but that his misery would quickly make an end of him. This may be collected from *ver. 4.* and *13.* It was such an one, that the grief and sorrow it had caused, *did eat, and consume him like a moth, ver. 13.* There was
B such

such a tempest of passion raised in his soul, by reason of his present affliction, that his faith and patience were put to it, to the uttermost, and all the grace he had was but little enough to keep him from dashing, and being split upon the rocks. In this sad case, what it was relieved, & eased his soul, what it was quieted, and stilled the tempest, is more worth our inquiry; and herein, the Holy Ghost was pleased not to leave us at a loss, but hath ordered that it should be recorded, for the good of all the sons and daughters of affliction, to the worlds end, that they may learn what they have to do, when they are (a) *afflicted and tossed with tempests*, when their hearts are upon any sad occasion, (b) *cast down and disquieted within them*. And to that end God hath commanded this holy man, in the words of my Text, to tell you,

(a) Esa. 54. 11

(b) Psal. 42. 5.

1. What a strange cure was wrought upon him.

2. What the remedy was he used for that purpose. The first in these words; *I was dumb, I opened not my mouth*: the second in these; *because thou didst it*. The tempest that was in his soul ceaseth, and there is a calm; and it was his faith presenting God unto his soul, from whose hand the affliction came, that made all hush't and quiet.

Augustinus legit
[quia tu fecisti me] ac proinde
erravit in
huius loci interpretatione.

I shall explain the Text, in the handling of the several Doctrines.

Time will not permit me to stand gathering all the precious fruits (that otherwise I might) which grow upon this Tree of Paradise; all the Doctrines which this Text would afford; I shall therefore collect but three.

Doct. 1. That nothing in the world is more sure than that all the evils of affliction, which befall us, come from the hand of God.

Doct. 2. That nothing doth better become us, when God laies his hand upon us, than to be dumb, and not to open our mouths.

Doct. 3. That nothing is more effectual to make us dumb under Gods correcting hand, than this very consideration, that it is Gods hand from which our afflictions come.

For the First, This is a thing we may resolve upon, when any

any evil of affliction betides us, 'Tis Gods doing. Let the instruments and second causes be who, and what they will, this is certain, *Gods hand is in all.*

I am not, at present, any whit concerned to meddle with the point of Gods providence, in or about the evil of sin, and therefore shall pass it by. Our business is about the hand that God hath in the evils of affliction and misery, (strictly so called) and those onely which light upon the sons and daughters of men in this life: such as be pains, diseases, losses and crosses in estates, and children, death of friends, and dear relations, with all others of the like nature, which are many more than can easily be numbered. I deal not now with the meritorious cause of mens sufferings in these kinds, which cannot be denied to be sin. 'Tis the author from whence they came, and by whom they are inflicted, that I am to speak of; And we may be bold to say, 'Tis God. I know Physicians will tell us, that this and that is the cause of such and such a disease: and there are few other disasters and calamities befall men, but haply causes (with ease,) may be assigned of them, and we may say it was long of this thing, and that, else all had been well. But when all is said, God is the cause of causes, and there is none of these things happen to any, but there is an *hand of Divine providence*, which orders and disposeth them; God doth all, for;

1. He singeth out the (a) person that is to suffer.

2. He appointeth what the (b) affliction shall be.

3. He setteth down the (c) time when.

4. He determineth (d) how long.

5. He assigneth the (e) place where.

6. He prescribes (f) the manner how.

7. He (g) weighs the measure, how much.

8. He orders (h) all second causes and means.

9. He (i) laies the affliction on.

10. He governs and guides every (k) contingency.

None of these things come to pass at an adventure or by chance; nor are second causes so left to themselves, but that

(a) Job 1. 8.

Lam. 3. 12.

(b) Job 1. 12.

(c) Psa. 31. 15.

Esa. 16. 14.

Joh. 7. 36.

(d) Gen 15. 13.

Rev. 2. 10.

(e) Mat. 26. 55.

(f) Job 1. 12.

and 2. 6.

(g) Psa. 58. 50.

he weigheth a

path to his an-

ger \square 72.

(h) Joh. 19. 11.

(i) Esa. 9. 13.

(k) Mat. 10. 29

that God doth supervise, and act, and order all in all. To instance in the case of sickness; it is Gods doing that *this* disease, finds out *this* person, just at *this* time, in *this* very place, holds him *so* long, handles him *thus* and *thus*, that he is *now* better, and *now* worse, and that at last, he either recovers, or dies. There is nothing of fortune or meer chance in any of these things. And it is so in all other afflictions. Afflictions in Scripture are compared to *(l)* arrows, but they are not like that, *(m)* which I know not who, shot at, he could not tell whom, and hit him he could not tell where, and hurt him he knew not how much or how little, but did all at a venture. No! these arrows are shot by an *Almighty hand*, guided to their mark by an *unerring wisdom*, according to a will that is *righteousness and holiness* it self.

If you demand how this may be proved, I shall evidence it by two sorts of Testimonies.

I.

The Testimony of the godly.

I. The Testimony of the best, and most holy persons that ye read of in Scripture. Let the *Sabeans* and *Chaldeans* plunder *Job* of his estate, let the Devil himself raise a wind to blow down the house upon his childrens heads, and slay them all; *Job* will tell you, *(n)* It was God from whom he had received so much good, that now sent upon him all this evil; It was God, who first gave him that estate, that now took it away again; It was God who had given him those children, that did now bereave him of them: God hath given, God hath taken, blessed be the name of the Lord. Let *Shimei* come out, and throw stones at *David* as he passeth along, let him curse and spit venome at him, according to his pleasure; the holy man look's upward, and both sees, and owns Gods hand in this, *(o)* God hath bidden him curse *David*. Let wicked persons rage and persecute, as if they thought not onely their *(p)* tongues, but their hands were their own to do what they list, without any Lord over them; the Prophet (for all that) looks upon them, but as a *(q)* sword in the hand of God, over-ruled and ordered by him. And as to the business of diseases,

hear

(l) Psal. 91.5.

Lam. 3. 12.

(m) 1 King. 22.

24.

(n) Job 1. 21.

(o) 2 Sam. 16. 11

(p) Psal. 12. 4.

(q) Psal. 17. 13.

hear what he saith, Whom our blessed Saviour commends for a faith that was greater than any he found in Israel: They come and go, seize upon a person, and depart from him, just as God gives them commission to go or come; (r) *When he saith Go, they go, when he saith Come, they come*; (r) Mat. 8. 9. what he commands, that they do.

2. But what need we any farther witnesses of this truth? Hear what God himself saith to this point; and that not once or twice, but often; not obscurely and in parables, but plainly and expressly. I shall quote you but two or three texts, and your selves, if you minde them, may meet with many scores of them in your reading. (s) *I form the light,* (s) Esa. 45. 7. *and create darknesse, I make peace, and create evil, I the Lord do all these things.* What can be more clear? Hearken again, (t) *This people turns not to him that smites them.* (t) Esa. 9. 13. Who is that? the next words tell you, *Neither do they seek the Lord of hosts.* Hearken once more, (u) *Shall there be evil in the City, and the Lord hath not done it?* As if he should say, It is not possible there should. And there is the same reason for the Countrey too. There is no evil at all (that is of affliction) either in City or Countrey, but ye see God owneth it as his doing; and if he own it as his doing, we may boldly say it is so. And to speak to the point of diseases; Hence it is that God (w) threatneth to send sicknesses, (w) Deu. 28. 21, 22. & 7. 15. and promiseth to remove them, according as he shall be pleased or displeased with a people, to shew that his hand doth all these things: And the truth is, he that denieth him this providence, doth in effect deny him to be God.

To clear this point a little (for I must not dwell upon it) and to prevent some objections which our carnal and foolish hearts will be making against it, take these three Rules.

1. That which is hard for us to do, yea more, that which is impossible for us to conceive how it should be done, is easie for God to effect. We are apt to think, how can this be? That so many thousand things, so various, all the world over, should be governed and ordered by a

Rule 1.

providence? But alas! What is the World and all that is
 (x) *Esa. 40. 15.* in it unto God? (x) Behold the nations are as the drop of a
 bucket, and are counted as the small dust of the ballance; be-
 (y) *Verf. 17.* hold he taketh up the Isles as a very little thing. (y) All nati-
 ons before him are as nothing, and are counted to him less than
 (z) *Verf. 12.* nothing. (z) He measureth the waters in the hollow of his
 hand, and meteth heaven with a span. What toil, or la-
 bour, what difficulty then can there be to him, in the
 ordering of all these things! Know, (O man!) it is infi-
 nitely easier for the great God to govern the World, and
 all things in it, (though there be so many Myriads of crea-
 tures,) than it is for the wisest among men, to order and
 govern the several affairs of a small family, that consiste
 but of three or four persons.

Rule 2. 2. That things fall out otherwise than we think they
 should, or good men could wish, is no argument to prove
 they are not ordered by God. That afflictions light upon
 such, as we conceive were fittest of all others to be spared,
 will not prove they come not from Gods hand. We think
 it pity, such a tender bud should so quickly be nipt by death,
 we think it might have been better, if he had been suffered
 to grow still. What a deal of service might he (in time)
 have done for God? What an instrument might he have
 been of Gods glory? But who made your thought the rules
 that God must go by in the waies of his providence? Must
 things either be ordered as we judge fit, or else will we de-
 ny or doubt of Gods having any hand in them? I confess
 some of the Heathens have, upon this account, deified For-
 tune, and attributed the Government of things under the
 Sun to that blinde Goddess of their own setting up. But
 this is to take too much upon us with a witness: this is no
 less than damnable presumption, for us to prescribe God
 those rules, which if he will not go by, and be tied to,
 we will not own and acknowledge his providence in the
 World any longer. (a) *His thoughts are not our thoughts,*
neither are our waies his waies. For as the heavens are high-
 er than the earth, so are his waies higher than our waies, and
 his thoughts than our thoughts.

3. Though

*Vixit causa
 Deo placuit, sed
 viſa Catoni.
 Carneades ſaid
 it was the mi-
 ſery of Athens,
 that what wiſe
 men debated of
 ſools judged of*
 (a) *Eſa. 55. 8, 9*

3. Though many things seem to come to pass by *meer chance*, it doth but seem so, for there is no such thing. There is a secret unseen hand of providence, that ordereth every motion and event, even those which are most casual. That instance, which I hinted before, is very remarkable, among many. God had, by *Micaiah*, told *Ahab*, before he went to *Ramoth Gilead*, what he must trust to, (c) *If thou come again in safety (saith the man of God) I am no Prophet: but how was his death effected? (d) A certain man drew a bow at a venture, and an invisible hand of providence guides the arrow to the right man, and directs it to hit the right place just between the joints of his armour, and there to give him his death wound. The Scripture (I deny not) doth sometimes speak of chance. (e) Time and chance hapneth to all: and (f) By chance (saith our Saviour) there came down a certain priest that way. But that is according to us, and so far as we are able to discern, while we look upon second causes: for when we are at a loss (as very oft we are) and know not whence such or such a thing is, we use to say, it happens by chance; and in a sense we may do so. But all this while, there is no such thing as *meer chance*. *Meer chance* I call that, when things come to pass, not onely in such a way, of which we are able to give no account, and by such means as we are not aware of, but in such a way also, that God hath nothing, by his providence to do in the ordering and disposing of them. This to think is Blasphemous. For still in the most casual events, and greatest contingencies, there is an invisible hand of the infinitely-wise God, that linketh one thing to another, though in such a way, that we know not, nor that is fit we should know how.*

A word onely of Application, and I pass to the next Doctrine. Let no man then say, When any affliction lights upon either him, or his; This came by chance, it was my hard hap, or my bad fortune. The Apostle tells us, (g) *When a man is tempted, he must not say, he is tempted of God: but when a man is afflicted, he may safely say, yea he ought to say,*

Rule 3.

(b) Exo. 21. 13

compare
Deu. 19. 5.(c) 1 King. 22.
28.

(d) Vers. 34.

(e) Eccl. 9. 11

(f) Luk. 10. 31

Use.

(g) Jam. 1. 12.

13.

say, 'Tis God afflicts him. The blinde and heathenish Philistims (indeed) when they smarted under Gods judgments, fancied it might be *(b) only some chance had happened unto them*, and there was an end: But as for us we have been taught to know God better than so, and therefore ought to entertain no such Paganish conceits. It is our duty to see and acknowledge Gods hand in all the blows that light upon us, and to turn *(i)* to him that strikes us.

(i) Esa. 9. 13.

We proceed to the second Doctrine, viz.

Doct. 2.

That, nothing doth become us better, when God laies his hand upon us, than to be dumb, and to take heed we open not our mouths. God (ye see,) hath here set before us, the Prophet for a pattern, that of him we may learn how to carry our selves under our sufferings.

We shall inquire what kinde of *dumbness and silence*, this of the Psalmist was, which he is commended for, and which would so well bescem us when we smart under the Rod of God, and then the Doctrine will be, in a great measure, evident by its own light.

We shall proceed in our inquiry, 1. Negatively, to prevent mistakes; 2. Positively, and shew you what it doth import.

First, Negatively (to pass by this, that it is not to be supposed, that it was any dumbness in the proper and literal sense.)

I.

What is not meant by this dumbness.

1. This dumbness doth not import any such thing, as if the Prophet had been brought to that pass, that he had nothing to say to God, by way of prayer, and supplication. He was not so dumb, but that he could pray and cry too;

(k) Verf. 8.

(l) Verf. 10. 11

(m) Psa. 22. 1, 2

(k) Deliver me (saith he) from all my transgressions, and make me not the reproach of the foolish. And again, *(l) Remove thy stroke away from me. Hear my prayer, O Lord! give ear unto my cry, hold not thy peace at my tears.* And so, *(m)* at another time, when he was as dumb, and opened his mouth as little as now, ye shall yet read of his crying in the day time, and in the night season also; yea it is expressly said, *he roared and was not silent.* Nay in this case we are commanded

manded to pray and cry (on this fashion) and not to spare.

(n) *Is any man afflicted* (saith the Apostle, *let him pray.* And (n) *Jam. 5. 13.*
O Israel (saith the Prophet) (o) *return unto the Lord thy God,* (o) *Hof. 14. 1, 2*
for thou hast fallen by thine iniquity: Take with you words, and
turn unto the Lord, and say unto him, Take away all iniquity
and receive us graciously.

2. Nor was he so dumb, as that he could not frame to the confession & bewailing of his sins. 'Tis true the Propheet was once troubled with such a dumb spirit, that he could not (for a while) be brought ingenuously to acknowledge what he had done amiss: But this was a silence, that did neither tend to please God, nor conduce any whit to his own ease and comfort. (p) *When he kept silence,* (thus) *his bones waxed old through his roaring all the day long.* So that he was forced to confess all, and to keep the Devils counsel no longer, he (q) *confessed his sin to God, and did not* (q) *Verf. 5.*
hide his iniquity, and then found ease. Yea whereas the Holy Ghost directs us, when God afflicts us, (r) *to sit alone* (r) *Lam. 3. 28,*
and to keep silence, to put our mouths in the dust, that is, (in the Psalmists phrase,) *to be dumb* (for all comes to one) he commands us also, (s) *to search and try our waies, to lift up* (s) *Vet. 40. 41,*
hearts and hands to heaven and cry; We have transgressed, we have rebelled. —42.

3. Nor was it a dumbness of stupidity and senselessness. It doth not imply any such thing, as if by degrees he grew to that pass, he cared not for, or made no matter of his affliction; but set (as the Proverb is) an hard heart, against his hard hap. No, he did (for all his silence) make his moan to God, and as he smarted, so he did lament under the sense of his afflicting hand: Hear how bitterly this dumb man complains, in this very Psalm, (t) *Remove* (t) *Verf. 11. 12*
thy stroke away from me, I am consumed with the blow of thy hand. *When thou with rebukes dost correct man for iniquity,*
thou makest his beauty to consume as a moth. Read the *Psalm*
38. also, and ye shall have him in the same tune again.

4. Neither was he so dumb, as not to answer Gods voyce in the Rod that was upon him. God hath many waies

whereby he speaks to man, one of them is by his Rod: So the Prophet calls us (u) *The Lords voyce crieth to the City—* *beare ye the rod and who hath appointed it.* 'Tis sullenness and stubbornness, 'tis a sign a man is possessed with a dumb Devil indeed, that will not return an answer when God speaks to him, so far is it from being any commendable silence.

5. Much less (lastly) was he dumb and kept silence in any such sort as they did of whom *Amos* speaks (according as some expound the place) that in their misery took up a resolution to mention the name of God no more, in whom they had gloried formerly. (w) *Hold thy peace, for we may not make mention of the name of the Lord;* Talk no more of religion and of Gods service. Some make these to be the words of forlorn and desperate wretches that regarded not

Large Anotat. God at all, nor would once make mention of his name, though at the last gasp, but rather stunned in as ominous.

(x) *Job 21.16.* (x) *The counsel of such wicked wretches was far from our Prophet; he still professeth his hope in God, and resolves he would not be driven away from God; for all this that had befallen him, for (y) Now Lord (saith he) what wait I for? my hope is even in thee.*

2. Secondly, Affirmatively, How then is this dumbness to be understood? and what doth it import? That I shall shew you in the next place. But this I must first premise in the general, that the silence in my Text is not of the voyce and tongue alone, but of the heart and soul also. For though men hear onely those words which come out of our lips, yet with God, even the most retired thoughts and motions of our souls do go for words, and he takes cognizance and knowledge of them. If (z) *the fool do but say any thing in his heart,* God hears it and can charge him with it. The Prophets heart and tongue were both dumb (and so must ours in the like case) and that in five respects.

1. He was dumb so as neither to complain of, nor quarrel with Gods providence, nor to entertain any hard thoughts against him; complain to God he did, but against him

him

Gualter in loc.
ut & Mercerus

(w) AMOS. 6.

(x) PSAL. 14.

(y) PSAL. 14.

(z) PSAL. 14.

him he durst not. Mourn under Gods hand he did, and knew he might, but to murmur he knew was sinful and dangerous, and therefore as to that was dumb. No doubt he had sinful risings and motions in his heart (who doth not feel them?) but by prayer and meditation he did endeavour to quell and stifle them, as fast as they bubbled up. When the waves of the sea leave rolling, and the tempest ceaseth, the sea is said to be (a) silent and dumb. Now our hearts are by nature like the (b) raging sea when it cannot rest (Gods own people finde it too much so with them, (b) Esa. 57. 20. not rest through the imperfection of their sanctification) casting up mire and dirt. Ah, what tempests and storms are often raised in our spirits by that passion, and pride, and self love, and impatience, and discontent which the best are not perfectly freed from? now what doth the Psalmist do in this case? He saith to his heart (enabled by the grace that was in him) as Christ did unto the sea, Peace, be dumb, and thereupon a calm followed. Job is commended by the Holy Ghost for this dumbness, (c) In all this he sinned not, nor charged God foolishly. We think we have a great deal to say against what God doth, and we could hold argument, as we imagine with God himself, if we might be suffered. But it is meet (d) the ignorance of our foolish hearts should be silenced. (d) 1 Pet. 2. 15 (e) Nay, but man who art thou that repliest against God? See the carriage of the Psalmist at another time, in the like case (or rather of our blessed Saviour, of whom that Psalm was a Prophecie) I (f) cry in the day time, and thou hearest not; and in the night season — But thou art holy. He (g) was afflicted and oppressed, yet opened not he his mouth. As a sheep before the shearer is dumb, so opened not he his mouth, though none ever met with, that injurious, base, and unworthy usage he did. (f) Psal. 22. 1. 2. 3. (g) Esa. 53. 7. (h) 2 King. 6. 33. ---quid tot annos rasse per annos Profruit immunitatem corrupti moribus evi?

2. He was dumb: that is, He neither did nor durst quarrel or fall out with the waies of holiness for all his sufferings. A thing we are naturally prone unto. (h) This evil is from the Lord, (saith wicked that King Jehoram) what should I wait for the Lord any longer? What he was, and did, we all havebis? Lut.

all are, and should do, if we were left unto our selves. Once the Psalmist tells us he was neer to have done so. He

- (i) Psa. 73. 13. began to think he had (i) *washed his hands in vain*, because all the day long he had been plagued, and chastened every morning, but in the end he calls himself (k) *fool and beast* for so doing. *Jobs wife* was set on by the Devil to perfwade her husband to this, (l) *Curse God* (saith she) *and dy: wilt thou still retain thy integrity?* But he good man, Was dumb, had nothing of that kinde to say, yea, he abhorred the suggestion; *Thou speakest* (saith he) *like a foolish woman*. He liked Religion and the waies of godlines never a whit the worse for all the evils that had befallen him.

3. He was dumb, so as not to defend himself, or justifie his own waies before God, as if they were righteous, and he had not deserved what he suffered. Yea, he (m) acknowledgeth his affliction was procured by his sins, and implores Gods mercy for the pardon of them. Sometimes indeed he stands upon his own defence, and pleads his innocency, and (n) righteousness, but that is in respect of men, from whom he had deserved no such ill measure, as he met with from their hands. But when he hath to do with God, and so far as his afflictions are Gods doing, he hath nothing to say for himself. It is enjoyned to servants as a duty in respect of their earthly masters, that they do (o) Tit. 2. 9. *not* (o) *answer again*, that is, that they be not such as will be alwaies justifying themselves, and stand it out, and never yield they be in any fault, but maunder as if they thought they were alwaies chidden and blamed undeservedly. Yea, they are commanded to (p) *be subject with all fear*, not onely to the good and gentle, but also to the froward. And if this be the duty of servants to their Masters who are but men, much more doth it become us, when God corrects us, to be dumb and silent, to take heed of any such answering again.

4. He was dumb, so as to hearken to the voyce of the (q) Mic. 6. 9. (q) *rod*. I (r) *will* (saith he in another place) *hearken* (r) Psa. 85. 8. *what God saith*. Now a man cannot listen to another while he

he will have all the talk and discourse to himself. Many there be, which abound in their own sense, that will not be perswaded to hold their peace, and hear others speak. While God is correcting us, he is (s) *teaching us in his law*, (s) *Psa 94. 12.* shewing us our sins, calling upon us for reformation, reading *Vexatio dat intellectum.* us a lecture of repentance, when he takes away any creature-comfort that we promised our selves too much from, he doth as it were say, will ye be *salwaies* (t) *for saking the* (t) *Jer. 2. 19.* *fountain of living waters*? Will ye never leave *digging to your selves broken cisterns*? How often must I break your reeds ere you will learn to take heed of leaning over much upon them? When we begin to think of taking up on this side *Jordan*, and then find a thorn in our nest, what doth such a providence say, but, (u) *You have forgot your resting place*, (u) *Jer. 50. 6.* (w) *Arise, depart, this is not it.* Would you be in *Canaan*, (w) *Mic. 2. 10* before you be out of the *Wilderness*? Now when God is thus disciplining of us, it is meet we should say to him: *Lord* (w) *teach me and I will hold my tongue, and cause me* (w) *Job 6. 24.* *to understand wherein I have erred.* (x) *That which I see* (x) *Job 34. 32.* *not, teach thou me, and if I have done iniquity I will do so no more.* But this cannot be till we silence our own carnal reasonings, and make flesh and blood to hold its tongue.

5. Lastly, the Prophet was dumb: that is, he did *acquiesce*, and rest satisfied with Gods dispensation, and that not onely as good, but as best. *Job* speaking how it was with him in his prosperity, tells us, that (y) *unto him men gave* (y) *Job 29. 21.* *ear, and waited and kept silence at his counsel*; the meaning is, by their silence, they gave consent to what he said; they shewed, by holding their peace, their approbation of what he spake, confessed better counsel could not be given; and that therefore it was to no purpose to say any more, seeing his advice and counsel could not be mended. It is much more meet we should be thus silent before God, who worketh by an infinite and unerring wisdom, & therefore (z) *doth* (z) *Mar. 7. 37.* *all things well.* Thus ye read of *H Ezekiah* when sore calamities had been threatened from God by the Prophet, he saith no more, but, (a) *Good is the word of the Lord*, by his (a) *Esa. 39. 8.*

silence subscribing to Gods wisdom and goodness in all his providences.

By what hath been said, we may conceive, what this dumbness of the Prophet was, wherein he is by the Holy Ghost propounded to us, for an example to imitate, when ever we shall feel Gods Hand lie heavy upon us in any affliction.

How fit and meet it is, that we should lay hands upon our mouths, and impose a law of silence upon our selves, in the manner specified; what motives thereto to perswade to it, and by what means such a frame of spirit may be attained, will appear farther in the next Doctrine, to which I hasten.

Doct. 3.

There is no such way to make us *dumb*, when God strikes us, as this very Consideration, that *it is Gods hand that is upon us*. Ye see this was it that turned *the storm*, as the Psalmists soul, into *a calm*, and made all the tumultuous risings in his heart to vanish. When he bethought himself of this seriously, that it was Gods doing, the uproar among his affections ceased. Just as the appearing of some grave person, or man of Authority is enough to scatter an unruly rout, and to reduce them to some good behaviour, though they were all in a combustion before: such an effect will the presenting of God to our souls, by faith, work among our discomposed affections. (b) *It is I* (saith our Saviour) *be not afraid*. The same argument will serve to stifle any other sinfull motions of the heart. It is God, be not impatient, do not fret; It is God, do not murmur, nor repine.

There are three great duties of a Christian (yea, all Christianity is comprized in these three) Faith in God, Obedience to him, and Patience under his hand. And by one and the same way the soul is framed, and bowed to the practice and performance of them all. Look as there is no way to work the soul to faith, but the Consideration of this; *That it is God that speaks*; And no way to bow it to obedience, but this Consideration; *It is God that commands*

Ac veluti magis
no in populo
cumsape coorta
est Seditio—
Tum pietate
gravem—
Ving.

(b) Mat. 14. 27

mands : So there is no way to frame the soul to a patient submission (the dumbness we speak of) under affliction, but this Consideration, *'Tis God that doth it.* The looking upon a promise as made by God, will strengthen the soul to believe it, against all arguings and objections of flesh and blood : The looking upon a command as given by God, will frame the soul to the obedience of it, fall back, fall edge. The looking upon an affliction as coming from God, and laid on by his hand, will make a man dumb and silent, will make him patient and calm; able to give up himself to be done with, as God shall think fit. Though there were nothing but tumults in the soul before, though his heart were like a troubled sea, as soon as he comes to cye Gods hand, and to take due notice of it, all will be hush'd and quiet; there will be a calm, as there was in the (c) ship, (c) Mat. 14. 32. after our Saviours coming into it. When God but appears to the believing soul, and by the eye of faith a discovery is made that *It is he,* darkness, and sadness, and discontent, and dismaignedness, and drooping, and despondency do vanish at his presence, and are no more.

Many of the sons of men, and they who have been the wisest of all others in their generation, have spent much time and made it their work to find out the right Cure of grief and discontent, and some of them have pitcht upon one way and some upon another; but going to work without the light of Scripture to guide them, could never hit upon the true Remedy, but have all become (d) *vain in their imaginations,* and shewed themselves to be (e) *Physicians of no value.* It is God only which (f) *woundeth,* that can cure the wounds he makes, and that alone can teach us, what is the way to bear with patience and calmness of spirit those afflictions, which drive others to their wits end, and make them sick of sorrow even to death. And here ye have, in my Text, a Remedy against all kind of grief, of Gods own prescribing, and therefore an approved one it must needs be.

I shall onely give you a few instances of the admirable Cures,

Quemadmodum in domo Jairi tibicines carmina funebria quidem canebant, Christus autem solus mortuum excitabat: sic scientia humana multa quidem utiliter monent, &c. at Theologia solus, &c.
(d) Rom. 1. 21
(e) Job 13. 4.
(f) Hos. 6. 1.

Cures, that have been wrought by this Remedy alone, upon some whose afflictions have been most heavy, and whose cases in appearance most desperate, and then come to a word of Exhortation.

1. *Eli.*

(g) 1 Sam. 3.
11, 12, 13.

Whose heart would not have been struck dead within him, by those tidings wherewith *Samuel* (g) acquainted *Eli* from God? How could *Eli's* heart chuse but break at the apprehension of those dreadfull judgments denounced against his family, the very mention whercof was enough to make the ears of strangers to tingle at the hearing? And yet with what admirable patience doth he take it? How calm is he? How far from murmuring? And what wrought him to this pass? even this Consideration, (h) *It is the Lord, let him do as seemeth him good.*

2. *Job.*

You have heard of the sufferings of *Job*, yea, I am sure you never heard of any meer mans sufferings like his. He was so afflicted in his estate, in his servants, in his children, in his wife, in his friends, in his body from head to foot, in his soul, that there seemed to be no place left, wherein to inflict a new wound. How doth he take all his? Doth he not storm, and rage, doth he not despond, and despair? No, he kisseth the rod, is dumb, and holds his peace, though provoked to impatience by the instigation of his wife, and upbraided by her, for serving a God that used him no better. What was it, that could possibly make a man take all this so patiently? This very consideration in my Text wrought him to this composedness; (i) *God hath given, God hath taken.* And when afterward he had a little forgotten himself, and spoken unadvisedly, God was pleased but to remember him, whose (k) hand his afflictions came from, and that presently reduced his soul to his first calmness. (l) *I am vile, what shall I answer? I will lay my hand upon my mouth. Once have I spoken, but I will not answer, yea, twice, but I will proceed no farther.*

3. *David.*

I might tell you how the Prophet *David* found the rare effect of this Consideration, for the quieting of his heart, many a time and oft, and in many a sad case he was in, and not when he penned this Psalm only. But

But I will give an instance in one greater by far than *Eli*, 4. *Christ*. or *Job*, or *David*, and one whose sufferings did far surpass all theirs put together, who, by this very consideration in the Text, comforted himself in the bearing of them. The person I mean was the Lord *Jesus Christ*; the sufferings I speak of was that wrath and curse of God, which he was to undergo for them whose Surety and Mediator he was, that Cup, which made him (m) Sweat, as it were drops of (m) Luk. 22. 44. blood falling down to the ground. This Cup (dreadfull though it was,) he took it into his hand, and drank it up, with this very Consideration in his mind: (n) *The Cup which* (n) Joh. 18. 11. *my father hath given me, shall I not drink it?* And again, Not (o) as I will; but as thou wilt. This may suffice to (o) Mat. 26. 39. shew what an effectual Remedy this is to work us, in our afflictions, to such a dumbness and silence, as the Prophet in my Text is commended for.

We shall now make use of this, and the precedent point both together, and that onely by way of Exhortation. All ye sons and daughters of affliction (therefore) into whose hands God hath put any bitter Cup, drink it, and hold your peace, though the ingredients be Gall and Wormwood; Be dumb, do not open your mouths. If you say, I may as well bid one in a cold fit of an Ague, that he should not be chill: How can I be patient under such sufferings as mine are? so great, so suddain, so unexpected, so irreparable? Know, you are allowed to mourn, so you do not murmur; you are not forbidden to grieve, so ye be not dejected. He is an unreasonable man that thinks one should feel no pain, when one limb is torn and pulled from another. All that I drive at, is, that you would labour for such a dumbness under Gods afflicting hand, as was before described; that is, "Take heed of quarrelling with Gods providence, take heed of falling out with waies of holiness; stand not justifying your selves and your own doings; by prayer and meditation do your endeavour to quell all tumultuous risings in your hearts: hold your peace, and hearken that you may take out these lessons,

“God is now reading to you in his School of affliction;
 “acquiesce and rest satisfied with Gods dispensations: sub-
 “scribe to his Wisdom, Justice, Holiness, Goodness, and
 “Truth. This is, that you are to be exhorted to; This
 is the work that now lies before you. But you will say,
 to me, Do you think you can persuade us to all this? I
 answer, The truth is, God must persuade; yea, and he
 must bless the Physick, else all is in vain. But this I am
 sure of, I can tell you, what it is that Gods people have
 found to be the most sovereign Remedy, for the curing of
 the most heart-aking griefs; and that is this in my
 Text.

I remember *Pliny* writing to a friend of his, and acquaint-
 ing him how much he took to heart the death of *Corellius*,
 an aged person, one whom he exceedingly loved and va-
 lued; wisht his friend to suggest something, that might
 comfort him. But saith he, Do not think to do it by tel-
 ling me he was an old man and, infirm, and one that in the
 course of Nature could not live long. These things I
 know, tell me something that is new, something that is
 great, something I never read, something I never heard
 before; for those things which I have heard, I often think
 of, but my grief is too strong and vehement to be qualified,
 and allayed by them. Now if any of you should impose
 such a law upon me, and bid me either tell you some new
 thing, to comfort you, that you never heard of before, or
 else your sorrow is such, that it will scorn all that I can
 say, (as *(p)* *Leviathan doth the shaking of a spear*) and the
 spirit of impatience, that is in you, will not be laid: Though
 the task be hard, yet thus much, by Gods grace, I shall un-
 dertake.

1. To suggest such Arguments to calm your spirits, as
 neither *Pliny*, nor any Heathen of them all ever heard, or
 dreamt of.

2. To tell you some things, which (if you do know) it
 is to be feared you have forgot, or to be sure, do not mind
 and take sufficiently to heart. And it is no small mercy

to

Lib. 1. Epist. 12.
Proinde ad hibe
solatia mihi:
non hæc, senex
erat, infirmus
erat (hæc enim
novi) sed nova
aliqua, sed
magna quæ au-
dierim nun-
quam, legerim
menquam. Nam
quæ audiui, quæ
legi, sponte
succurrunt, sed
tanto dolore
superantur.
(p) Job 41. 29.

Tantum quisque
scit, quantum
memoria tenet.

to have known truths brought unto our remembrance upon occasion. It is a courtesie any of us would thank a man for, if he do but help us to our purse again, when we have lost it, though he give us nothing but what we had before. But peradventure some may hear that, of which till now, they were utterly ignorant; This I do say concerning the Remedy I am now giving you the receipt of; it is the best in the world; it hath, by the blessings of God, done admirable Cures upon the most sad souls, under the most heavy afflictions. What *David* said of *Goliath's* Sword, may be affirmed of it; (q) *There is none like it.* (q) 1 Sam. 21. 9

I shall reduce all that I have to say farther about this point to these two Heads.

1. How, and after what manner the consideration of *Gods hand*, works the heart to such a *dumbness* and silence, as hath been spoken of.

2. What there is contained in this *Consideration*, for such a purpose; or what the *Ingredients* of this *Medicine*.

Now for the way and manner, how this *Consideration* of *Gods hand*, worketh such an effect in the afflicted soul, as hath been spoken of: it is,

1. Partly by frightening us out of our impatience and discontent. One passion is often cured, or (at least) repressed by another. The apprehension of *Gods hand* in our sufferings stirs up fear, and fear drives away sinfull discontents. *Saul's* thirst after *David's* blood was frightened away, (at least for the present) by an apprehension of the danger he was in from the *Philistines*. If by the eye of faith, we do but once see God, it will so terrifie us, as *To* (r) *make* (r) *Job* 42. 5, 6 *us* *abhor* *our* *selves*, *and* *repent* *in* *dust* *and* *ashes*.

2. Partly by furnishing us with matter of Consolation, something to put into the other scale, to weigh against our sorrow. Consolation is properly a kind of reasoning, whereby we lay one thing against, and compare it with another, that by the consideration of the one, we may be able to bear the other better. When you would make both

ends of the ballance even, ye still put more and more into the one end, till ye get the other up. Now this Consideration of Gods hand, doth furnish us, (as we shall hear anon) with sundry weighty Arguments of Consolation, enough to raise the soul that is sunk deepest in despondency, and so must needs be spiritual to quiet and compose the heart.

3. Partly it turns one sorrow into another; a (s) sorrow that causeth death, into a sorrow that brings repentance never to be repented of: a sorrow for suffering, into a sorrow for sin: and so it worketh a tranquillity in the soul by diverting our passions into another chanel, where they may take their course without any danger. Thus Physicians to stop bleeding in one place, do use the way of Revulsion, and open a vein some other where. The Consideration of Gods hand, will raise in our hearts a sorrow according to God, and that (as Moses his Serpent did with those of the Magicians) will eat up our sorrows of other kinds.

4. It works (lastly) a calmness in our spirits, by turning our sorrow at length into joy, converting our Wormwood and Gall into Wine, and inabling us by degrees to say, (t) *It is good for me.* The due apprehension of Gods hand in all our losses and sufferings, will first strike us dumb, and make us silent; but those who are thus dumb (as hath been shewed) shall in due season, find that promise verified to them, (u) *The lame man shall leap as an hart, and the tongue of the dumb shall sing.* And thus it was with our Prophet at last. (w) *Blessed is the man (as he sings sweetly) whom thou chastenest, O Lord, and teachest him out of thy law.* (x) *It is good for me, that I have been afflicted, that I might learn thy statutes.*

Onely you must know, that these effects will not be produced on a suddain; it is not to be expected, that in an hour, or a day such an alteration should be made; There must be frequent application of the Remedy, and the soul must dwell in these meditations and thoughts; (y) *Be in them (as the Apostles phrase is) chase them there in by often and much musing upon them, and hearty prayer to God, withall, for the setting them home.* We

(s) 2 Cor. 7. 10.
(t) Ps. 119. 71.
(u) Esa. 35. 6.
(w) Ps. 94. 12.
(x) Ps. 119. 71.
(y) 1 Tim. 4. 15.

We proceed now to acquaint you, what there is in this Consideration of Gods hand in our afflictions, to produce such effects upon the soul, that is duly possessed with it.

This only I must premise, that though it be a Meditation very usefull for all men, in all their miseries, yet, that one may receive the full benefit of this Truth, it is necessary he be a Child of God, one that hath an interest in him, as *David* had; For alas! otherwise a mans case is so forlorn, that nothing can be said to comfort him, and keep him from despair, farther than he is willing, and labours to be in such a condition as may make him a subject capable of the comfort.

Now there are 24 Arguments, comprized in these words [*Thou didst it*] the Consideration of which, by the blessing of God, will be very effectual, to allay our sorrow, to quiet our spirits; in a word, to make us dumb under Gods correcting hand.

I shall divide them in three sorts,

1. Some of them concern all people in general, that be in any kind of misery.

2. Others of them belong in a peculiar manner to such as *David* was, [*viz.* the children of God] in all their afflictions.

3. The third sort have a special reference to Gods people too, but such of them, as suffer under the loss of a dear and hopefull Child, such a loss as hath occasioned our sad meeting here to day.

First, For those Arguments that may be fetcht from this meditation [*Tis Gods doing*] to induce all whosoever to lay a law of silence upon their hearts and mouths, when they are afflicted; They are nine.

It is He afflicts you, who is Omnipotent, and can easily do whatsoever he will. (x) He is mighty in strength: he (x) Job 9.4,5. removeth the mountains, and they know it not; he overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. (a) Behold he taketh away, (a) Vers. 12. who can hinder him? Power alone, and of it self, is very
D 3 dreadfull

(b) Eccl. 8. 4. dreadfull, and carries a great aw along with it. (b) *Where the word of a King is* (though he be but a Mortal man) *there*
 (c) Prov. 20. 2. *is power, and who may say to him, what dost thou?* (c) *The fear of a King* (whose breath is in his nostrils) *is as the roaring of a lion; he that provokes him to anger sinneth against his own soul.* If power be so formidable in an earthly Potentate; how shall any of us dare to murmur against his proceedings, in comparison of whom the most potent Monarchs of the earth are no better than so many impotent and silly worms?

2. Remember your sufferings come from the hand of him, who (d) *is terrible in his doings to the children of men; yea, to the greatest of them; who brings down the mighty*
 (e) Lam. 4. 5. *est from their Thrones, and makes* (e) *such as were bred up in scarlet to embrace dung-hills; ruins them and their families, when they seemed to be settled past danger of shaking.* The other Argument was taken from Gods power to do what he pleaseth, this from those dreadfull effects of his power which are to be seen. He not onely can do, but actually doth that which may well make us dumb, when he meddles with us, or any thing that is ours. How oft doth he destroy whole Kingdoms and lay them waste, and not make breaches in private families onely?

3. Think of this, your afflictions come from his hand, who is Lord of all; I told you what he can do, and what he doth; Now we speak of the right he hath to do what he pleaseth. Such is his Dominion and Sovereignty, that he may do by right, what ever he can do by might: He is not accountable to any for his proceedings, nor tied to any Rule to go by, but his own will. The Potter hath not so much power and right, to do what he list with his clay, as God hath over us and ours. When men meddle with persons and businesses, that they have nothing to do with, it is unsufferable, and who can bear it? But when God meddles with us and ours, even the dearest things we have, it is onely in what he hath to do, and more to do than we, as being Lord of all. He is not therefore to ask our leave, or
 to

to stay for our good will, but may save us, or destroy us, build us, or pluck us down, settle us, or root us up as he thinks good. He hath an absolute, unlimited and arbitrary power, and therefore uncontrolable. And if God do but what he may, what are we, that we should complain? It will not be amiss a little to consider, whence this Dominion of God comes, and what right he hath to it, the more to calm our hearts under his Dispensations.

Dominion among men is founded upon one or more of these 6. titles.

1. *Occupation*; He that first findes or lightes upon any thing, of which none can give any tidings who is the owner, doth thereby become the Lord and Owner of it. *Azer. Just. Mar. pars. 3. p. 47. &c.*

2. *Donation*; This and that men come to be possessed of as theirs, by gift from such, to whom those things once of right appertained.

3. *Succession*; So children come to inherit after their fathers death, that which was their fathers.

4. *Purchase*; If a man can say, This is mine, and I am Lord of it, I bought it with my money, or made a contract for it, tis accounted a good Title.

5. *Usurpation*; So some attain that Dominion they have, invading the right of others, and wresting it from them by force; by their might overcoming the others *Right*. This is as bad a title as may be.

6. *Prescription*; That which a man hath so many years quietly enjoyed (no great matter how he came by it) he is judged among men to have a Title to.

But none of all these waies comes God by his Dominion, and Lordship over us; no, his Sovereignty is founded upon infinitely better titles than any of these, *viz.*

1. His Creating of all things by his own power, out of nothing. His making all, gives him the Kingdom over All. *Lessius de Attrib. p. 126.*

2. His preserving and upholding all things in the being he gave them at first. For all creatures would return to nothing (as ice doth to water, when the cold ceaseth) if they

(f) Heb. 1. 3. they were not supported (f) by the word of his power.

3. His being the last end of all, for whose sake all things (g) Joh. 11. 36 were made. (g) Of him, and through him, and to him are all things. (h) He [not onely] hath created all things, [but] for

(h) Rev. 4. 11. his pleasure they are and were created. What exception then can any man make against his Dominion, and absolute Sovereignty? What shadow of an objection can there lye against his Title? And therefore what can be more reasonable and fitting than to acquiesce in his Dispensations, and by our dumbness to testify our consent to what he doth? If God had nothing to do with us and ours, or if he were to ask our leave first, and yet should, without craving our good will, meddle and do with us as he pleaseth, there were some ground for murmuring. But whose mouth must not presently be stopt, if God should say to us in our impatience, what? Shall not I (for all you) do what I think fit with mine own? Shall I make Creatures for mine own sake, and shall not I (without your leave) dispose of them as I please?

4. Take notice your afflictions come from his hand, who is infinitely wise, (i) and doth all things well. Do we not (i) Mar 17. 37. all stand amazed at that Wisdom, by which the Heavens and Earth, and all Creatures in both were made? And can we think God doth not order his Creatures, and govern, and dispose of them, with as much wisdom as he made them? Doubtless, there is nothing amiss in his administrations. He cannot be subject to any error. (k) His work

(k) Deu 32. 4. is perfect. If we could tell how to mend any thing that he doth, we might be borne with in our complaining and finding fault. But dare any of you undertake that? Must you not confess your selves to be fools, and unfit to be of His Counsel? Why then do you not lay your hands upon your mouth, and acquiesce in what he doth as best of all? who could chuse but be struck dumb, if God should say, wheres

(l) Job 38. 2. (l) the man that darkneth counsel by words without knowledge? Must I come and ask your advice, and take your direction, for what I am to do? Must my Wisdom be taught by your folly?

folly? Must I do nothing before I have first called you to counsel? If God should challenge us, thus, it would make us be in *Jobs* case; I (m) *abhor my self*, (n) *I have spoken once, but* (m) *Job 42. 6* *I will not answer, yea twice, but I will proceed no farther,* I (n) *Job 40. 5.* *repent in dust and ashes.*

5. When you are afflicted (to keep you from impatience) do not forget your sufferings come from his hand, of whose meer indulgence it is, that you have the comfort you yet enjoy: yea by whose goodness you yet enjoy more mercies, than you have lost, as you might soon see, if you would see your selves to adjust the Account. When people have lost so much that they think they can lose no more, nor be any worse than they are, then they grow desperate, speak and do they care not what. But while men have something to lose, it keeps them in aw, specially, if they hold what they have, at the courtesie of him who hath taken away what they have lost. This is our case; All our losses and sufferings are inflicted by him, of whose meer grace we hold the rest of our Comforts, and therefore it is best for us, to be dumb, *Wherefore doth a living man complain?* If our *Lam. 3. 39:* own lives be spared, it is an unreasonable thing to repine.

6. Bethink your selves; Is not he who now afflicts you, one whose will you have often crossed? One to whom you have walked contrary? will you not take the coyn you pay? Must you have a liberty to cross God, and God none to cross you? May you (think you) set light by his will, and must he, mean while, do nothing to displease, or thwart yours? who made this law? Or do you think it equal? (o) *Do ye* (o) *Gal. 6. 7.* *reap any thing, but what ye have sown?* (p) *May not God walk* (p) *Lev. 26. 23* *contrary to you, as well as you walk contrary to him?* 24.

7. Consider, Doth not he afflict you, whom you have provoked to deal a great deal worse with you? Have not you deserved (let Conscience speak) to be punished not onely thus, but (q) *seven times more.* You have lost one, (q) *Lev. 26. 24* or two of your comforts; but you deserve to be stript of all. Now when (r) *God exacteth less of us than our iniquities.* (r) *Job 11. 6.* deserve, what cause is there of complaining? shall he that
E should

should of right be whipt with Scorpions grumble when he is but corrected with rods? There is so little reason for that, that he may rather blesse God, if he scape so well.

8. But what speak I of our deserving more evils from God in this life: If we consider it seriously, we shall finde our afflictions are laid on by his hand, of whose infinite mercy it is, we are yet on this side Hell. Shall those repine against temporal chastisements, that might justly be sent to that place, (s) *Where the worm dieth not, and the fire goeth not out.* (t) *It is of the Lords mercies that we are not [utterly] consumed.* If a man be but burnt in the hand, when he deserves to be executed, he doth not repine at the hard measure he meets with, but falls down upon his knees, and acknowledgeth the mercy of the Bench. This is our case, and therefore we may well go our way, & hold our tongue, and be glad if it fare no worse with us. Think therefore with your selves, let your condition be as bad as it will, it is better with you, than it would be in Hell, whither you have deserved he should dispatch you, that hath laid this affliction on you.

9. *It is he by contending and murmuring against whom, nothing is to be gotten but the multiplications of our* (u) *Job 9.4.5. blows. Who (u) ever hardned himself against him and prospered? He is one that will break those, (be they never so stout,) that do refuse to bend; The great contest betwixt* (w) *Jer. 44.28 God and us, is onely this; Whose (w) will shall stand; Whether he, or we shall have the disposing of our selves and ours. Now he will do with us and ours, as he pleaseth,* (x) *Job 34.33 whether we will or no. (x) Should it be according to thy mind? (saith Elibu) He will recompence whether thou refuse, or whether thou chuse. What got Pharaoh by standing is* (y) *Esa. 45.9. out against God, and refusing to humble himself? (y) Wo to him that striveth with his Maker: Let the pot sheard strive with the pot-sheards of the earth. There is no good to be gotten by contending with one that is so infinitely above our match. Our wisest way is to be dumb, and to hold our peace when he pleads with us, by any of his judgments.*

II. Secondly,

11. Secondly, There are (yet) other Arguments, to induce us to this *dumbness* under Gods hand, couched in these words [*Thou didst it*] which do peculiarly concern Gods people, though those before mentioned do concern them also.

1. Those that are the people of God, may well take patiently any blows that are reached them by *his hand*, He being their God in Covenant, through Christ, One that hath made them his children by adoption. An ingenuous, & dutiful Son will bear and put up a great deal at a Fathers hand, without fullness and pouting, though he could not swallow it from any other; (z) *We have had* (saith the Apo- (z) Heb. 12. 8, 9. *file*) *fathers of our flesh, who have corrected us after their own pleasure; and yet we have shewed them reverence; persevered in our duty and observance of them. Shall we not much rather be in subjection to the father of spirits?* This was the Consideration with which our blessed Saviour drank up that dreadfull Cup mentioned before, (a) *Shall not I* (a) Joh. 13. 11 *drink the Cup, that my father gives me to drink?*

2. Such as are the Saints of God may be assured all their evils of sufferings are laid upon them, by one that intends them no hurt at all. Afflictions (indeed) look with a terrible aspect to flesh and blood, they have the appearance of Serpents and Scorpions, and the like banefull things, but they are sent by him that means them no ill: These sufferings of theirs, though they seem to be deadly (and so indeed they are to unbelievers) and to tend to their undoing, are but Serpents without stings, and shall not so much as (b) touch them to do them any real prejudice; but (b) Pls. 91. 10: are like unto the Viper on Pauls hand, which he shook off and received no harm, *Act. 28. 13.* This which I say, cannot seem strange to a child of God, when even the Heathen man could tell his adversaries that threatened his death; *Ye may kill me, if you will, but you cannot hurt me.* Mar. 16. 18. *Socrates, ut habet Epist. cap. 79.*

3. Did I say, The afflictions of Gods Saints come from one that intends them no hurt? That is but a small matter

*Mala penalis
non sunt vere
mala, quia flu-
unt à summo
bono, erant in
summo bono, &
ducunt ad sum-
mum donum.*

(c) Rom. 8. 28.

(d) 2 Cor. 4. 6.

(e) Heb. 12. 10.

(f) Joh. 13. 7.

The Latines

call prosperous

things *res se-*

cundas; be-

cause they are

not to be had

till afterward.

They that

know no for-

row, usually

know no God.

Oratio sine ma-

lis est sicut avis

sine alis.

(g) Mar 9. 49.

(h) 1 Cor. 11. 32

(i) Judg. 14. 14

(k) Heb. 12. 9.

10.

Themistocl.

in comparison. He that afflicts them intends their good, and will work them much good by it. (c) *All things shall work together for good to those that love God.* Do not ask me how? And which way? What thing is it that He cannot bring out of any thing, that (d) *commanded the light to shine out of darkness?* That spake the word and caused all things to come out of nothing? Have patience a little (ye children of God, that are now under the Rod) and ye shall see it, and confess it your selves, that all (e) *is for your profit,* that you may be made partakers of his holiness: That (f) *which you see not now you shall see and thank God for afterwards.* It would be too long, at present, to tell you how many several waies afflictions tend to the advantage of Gods people, by bringing them unto a more clear knowledge of God, and themselves, by weaning them from the World, and raising their hearts heaven-ward, by putting an edge upon their prayers, by discovering to them their defects, improving their faith and all other graces, by being like (g) *fire and salt* to eat out those corruptions, which would otherwise breed worms in their Conscience, and hinder their inward peace, by keeping them from (h) *being condemned with the world.* These and many other benefits, such as belong to God get by being afflicted. God making the (i) *eater to yield them meat* (according to *Sampsons* riddle) and the strong to afford them sweetness. Their losses and crosses are such as they (k) *live by,* and do prove their greatest gain; And therefore (if they cannot do it yet) they shall ere long be able to say, as he did, *I had been undone if I had not been undone.*

4. But this is not all; Gods peoples sufferings are inflicted by one, who hath already bestowed upon them, that which may counter-balance and weigh against all their sorrows; God hath given them those things which are more than enough and enough again, to fetch up their hearts when they are sunk lowest in despondency because of any outward cross. To know God and Christ, what an infinite mercy is it? (l) *It is life eternal:* He that hath attained this

(l) Joh. 17. 3.

this knowledge, God himself allows him to (m) glory. (m) Jer. 9. 24. To have pardon of sin, to be justified in Gods sight, see what some bid for such a mercy, (n) thousands of rams, ten (n) Mic. 6. 6. 7. thousands of rivers of oyl, the first born of their body; they would part with any of these things for it, and think they made a good purchase too; To be adopted the child of God, what would not a man give for such a privilege, if it were to be bought? To have part in Christ, to have Union and Communion with him, is there any thing in the World worth the talking of the same day with it? All these things (and yet these are not all) God hath conferred upon those that are his. Now take your calamities, (you people of God) and (o) weigh them in a ballance, and admit them to be heavier than the sand; yet is not here enough to weigh against them? Will none of those things, will not all of them countervail those losses and afflictions you are under? Is the Cup God hath given you to drink so bitter? that all those things are as good as nothing to sweeten it? Can ye have more cause to be dejected either for one thing or another, than ye have to be cheered in the apprehension of your interest in such things as these? Suppose Christ should say to you, as to the man sick of the Palsie, (o) Son, (o) Mat. 9. 2. be of good cheer, thy sins are forgiven; would you take this comfort for a thing so trivial, that it would tend nothing to relieve you in your sadness? If these things work not with you, if these (p) consolations of God be small in your (p) Job 13. 11. eyes, assure your selves it is long of your unbelief, for which you have infinite cause to be humbled.

5. Yet farther: your afflictions come (I speak of the godly) from the hand of him, who hath (as if what he hath given you for presents were little) spoken of what he will do for you hereafter, and given you lively hopes of such things, as (q) eye never saw, ear never heard, neither hath it entred into the heart of man to conceive. See how contemptibly the Apostle speaks of the sufferings of this life in comparison of these things. (r) I count not the sufferings of this present time, worthy to be compared with the glory that shall

Sermo non valet exprimere, Experimento opus est.

(q) 1 Cor. 2. 9.

(r) Rom. 8. 18.

Nec cœlum, nec Christus patitur hyperbolem.

be revealed. One would think a lively hope of being admitted to the *Beatifical vision*, and eternally eying God, should be more than enough to dry up all our tears. And doubtless, if our hopes of heaven were more firm and steadfast, though they could not privilege us from affliction, yet they would arm our hearts so, that it would not be possible for any affliction to pierce them through.

6. Again, The godly may rest assured that their afflictions are sent from no other but him, who hath (in the mean season till they come to heaven) engaged ^(s) *he will never* leave them, nor forsake them, ^(t) *but will be with them when they pass through the fire and water*, will not leave them destitute of his grace and mercy, but will be present with them, by his Spirit, in all their sufferings. If God should cast us into the water, and there leave us to shift for our selves, and take no farther care of us, whether we sink or swim, our case would be sad: and it would be hard to find any thing, that might yield us comfort. But that man's unbelief is his greatest misery, that thinks his misery to be greater, than to be allaid with a promise of Gods presence with him.

7. Consider, Is not this Affliction of yours his doing, to whom ye have vowed and sworn Obedience; Obedience active, to do that which may please him; Obedience passive, to be pleased with what he doth? And is there not reason then for you to be dumb, and to hold your peace? Will you make vows to God, and break them when ye have done? binde your selves to God by Covenant, as by bonds and words, and will you, when you are put upon the trial, how you will take any thing at Gods hand, carry your selves, as if you never meant, (for all your vows) he should either meddle with you or yours, farther than you your selves should think fit? Is not this mocking of God? Nay, God will not be mocked, but this will prove bitterness in the latter end.

8. Is not this God who afflicts you, he whose will ye have prayed *may be done on earth, as it is done in heaven?*

Have

Have ye not often made this your petition unto his Majesty? And will ye now be angry, and impatient, that God should rather have his will done, than you yours? Will you take on, as if it were more meet God should submit to your will, than you to his?

Nos imperare volumus, nobis imperari nolumus. Said Anastas. to Hormisd.

9. Lastly, let not this be forgotten; you sons and daughters of affliction are under his hand, who doth (u) not willingly correct; he would not do it, if you needed it not, and therefore (w) afflicts you in very faithfulness. God makes his people (x) heavy but when need requires; when as wise and loving parents, correct their children lest otherwise they should be spoiled. A child left to himself, brings his father to shame, and himself to ruin, and therefore a rod of correction is but requisite to drive (y) away the folly, that is bound up in his heart. Hence is that pathetical expression, (z) Thus saith the Lord of Hosts, Behold I will melt them and try them, for how shall I do for the daughter of my people? As if he should say, There is no other remedy. If other warning would serve the turn, God would not teach us by brics and thornes. But better weep here, than gnash our teeth hereafter. And as God corrects, but onely when need requires, so he corrects no more, nor no longer. There is not one ingredient, not one jot of gall put into our Cup, more than he judgeth necessary for us. All these things considered, what cause have any of Gods people to be impatient? How fit and meet is it they should be dumb under his afflicting hand?

(u) Lam. 3. 33

(w) Ps. 119. 73

(x) 1 Pet. 1. 6.

(y) Pro. 22. 154

(z) Jer. 9. 7.

III. Thirdly, I now proceed to those Arguments of patience, which may be fetcht from these words [*Thou didst it*] that concern specially such servants of God, as suffer in the loss of a dear and hopesfull Child, such a loss as hath, to day, occasioned our sad meeting here.

1. It is he afflicts you thus, to whose indulgence you are thankfully to ascribe it, that your (a) temptation is but common and ordinary. It is a sad thing for one to be afflicted in an exemplary way, such an one, as either cannot at all, or not easily be paralleled. Some of Gods people have been

(a) 1 Cor. 10. 13

(b) Lam. i. 12. so afflicted that they might say, (b) *Is there any bodys sorrow like unto my sorrow?* And God owes you no more than he did them? Yet even in such a case, though very sad, ye have seen how Job did bear up his spirit by this considera-

(c) Job i. 21. tion, (c) *that all was Gods doing*, when he could not finde, or hear of any in the world, whose sufferings were comparable to his. Now to lose a Child that we dearly loved, one that was hopefull, and that we had ground to think God had made his, by Adoption, what affliction is it more than thousands of Gods people have had tryal of?

2. But secondly, I pray Consider, It is he hath taken him, who hath shewed you more favour, in taking one that came out of your loynes to wait upon himself, and see his face in glory, than he hath done you injury in removing him from you. Was it not your ambition he might go to heaven, and will you be troubled overmuch now he is gone? Did (d) *Saul do Jesse any wrong*, or did he 19. think it would be so interpreted, when he sent for his son David, to come and wait upon him at Court? But you would not have had him gone so soon: you would still have enjoyed him a little, and a little longer, and have had him to have lingered here. It seems then all the difference betwixt God and you, is onely in point of a little time more or less: That which God hath done now, you would have had him done hereafter. But can there be any good reason why you should be tormented, because God hath made one of yours happy so soon?

3. Tell me, Is not God who hath taken your Child, he whose your Child was, infinitely more than he was yours? Did you frame him, and fashion him? Did you either make his soul, or so much as one part, or member of his body? Or if any one had been wanting could you have made up that defect? Though you might challenge more interest in him, than any upon earth, yet what was your interest in him, if compared with Gods? Do not you know that in respect of that interest God had in him, you (though his Parents) were no more than persons onely intrusted to breed

breed him, and bring him up for his heavenly Father? And must he not go, or will you be troubled, if he go, when his father and yours sends for him? Our blessed Saviour is propounded to us for a pattern of obedience, and (d) *subje.* (d) Luk. 2, 49. *Elion* O earthly parents: but he must go, and be, whither, cum. 51. and where his heavenly Father called him, and enjoined him, for all them: and they must submit, and talk no more of their interest, when God challengeth his.

4. It is he hath taken him, who is wiser than you, and onely knows from how many evils and miseries, he, by death, is freed, that we who are left behind may live to see and suffer; who can tell what sad times are coming? and is it not then a mercy to us, and ought we not, not onely to be patient but thankfull (though it is an hard lesson) when we have cause to hope that any of ours are got safe to heaven, where fl-~~sh~~, and devil, and world shall not be able any more to annoy them, to all eternity?

5. When you think who it is hath taken him from you, Remember it is he to whom when he was baptized you did voluntarily dedicate and devote him. We and all ours are at Gods disposal, whether we will, or no (as we heard before) and there is no help for it; yet God loves that we should freely make a surrender to him of what is his own (which else he will distrain for, and have at his pleasure, do we what we can to the contrary) and he accepts it graciously when we do so, as an act of our service and homage to him. But shall we give and take? Surrender up ours to God, and pretend to do it cordially, and when it comes to the point, struggle, and hold back as far as we are able, and part with that, which we have by our own act given to God, grudgingly and with an ill will? If we do not mean to give up our selves, and ours to God, why do we play the hypocrites, and pretend it? If we do it really and in good earnest, why do we repine when God takes but that, which is not onely his own, but which we have freely given him?

6. I shall add but one Consideration more, which was
F suggested

Mr. A.

suggested by a Reverend and worthy Man, Tis he hath taken your Son, who did so freely give you his. God spared not his onely Son for you, but was willing to give him up even to the death, and thought not much to part with him: and while you think of what God hath done in this kind, it cannot but seem a poor thing, (in your own eyes) for you to part with yours when he will have it to be so.

All these things laid together, I suppose you will say, the Consideration of *Gods hand* in all our afflictions hath enough in it to make us submissive and calm, to make us patient, and contented, in a Word, to make us *dumb and silent* under his sharpest Dispensations.

And now I shall adventure to open and search the wound of those our worthy friends who are most concerned (and with whom we sympathize) in this sad loss: and for whose sake (specially) I have provided the plaster, the ingredients of which I have been so long in giving you the account of. And though I shall (I believe) make the wound bleed afresh, by telling you, in their hearing, what it is they mourn thus for; yet having a Remedy at hand so soveraign, and so approved, I hope by the Application of it, their sorrow will, in some good sort, be allayed.

I had thought to have reduced what I have to say concerning this sweet Child that is gone (and so I easily might) to three heads: his parts, which appeared in him very early: his piety, of which he gave good evidence: and his dutifullness to his Parents, which was as remarkable as the other two. But I my self was so afflicted with sundry passages concerning him (which I have to tell you) as they came suddenly to my mind, that I shall even represent them to you, in the same order, wherein mine own thoughts at first met with them, not standing upon any method.

This sweet Child was five yeers and an half old compleat, within two, or three daies, when God took him: But he had arrived to that in five yeers and a little more, that some which are here (I am afraid) have not arrived to in ten times that space.

He

He had learn'd his * Catechism throughout, and began to learn it over again with the proofs out of the Scripture at large, wherein he had made some progress. Yet did he not learn these things as a Parrot by rote, without understanding what he said, but could give a good account (much beyond what might be expected in one of his years) of the sense and meaning of what he learn'd. Of this, both others, and I my self have made some experience.

* The Assemblies shorter Catechism.

Neither did he look upon his Catechism onely as a task imposed upon him by his Parents, which he was to learn, for fear of the rod: but took a great deal of pleasure in it, and would often have it at night to bed with him. Some good acquaintance also he had gotten with the Scripture story. These things argue both parts, and something of a pious disposition likewise. How few such of his age are to be found?

He met one day (in a Gentlewomans Chamber, who lives in the house) with a book that treated of the passion of Christ, and reading a little in it, said he liked the Book well, and that he would read it over. So he began and read some few pages, then turned the leaf down, and the next day came again and began where he left, and so from day to day till he had read a considerable part of it.

He was a very dutifull Child to his Parents, and would exceedingly rejoyce, when he had done any thing, or carried himself so, as to please them.

He was taken with the Book called *The Practice of Piety*, and delighted to be reading in it.

His Father speaking to him one day about the Devil and Hell, and things of that nature, asked him if he were not afraid to be alone? He answered no: for God would defend him. His Father asked him, why he thought so? He replied, that he loved God, and that he hoped God loved him. But (saith his Father) you have been a sinner, and God loves not sinners. But I am sorry for my sins (saith he) and do repent. Repent? (replied his Father) do you know what repentance means, and what belongs unto it?

And he gave him a good account of the apprehension he had of the nature of that grace, according to what he had learn'd in his Catechism, but yet in his own words and expressions.

He would oft ask his Sister (who was somewhat younger than himself) whether she trusted in God, and loved God? and would tell her that if she sought God, God would be found of her, but if she forsook God, God would cast her off for ever.

He took that delight in his book, that his Father and Mother have seen cause sometimes to hide away his book from him.

He was never observed to discover any pouting or discontent, when upon any occasion he was corrected. And you must not think I am telling you the story of one, in whom *Adam* (as they feign of *Bonaventure*) never sinned. There is that foolishness bound up in all childrens hearts, that *mill* sometimes need the rod of correction; though there be very few in whom there appeared less than in him.

Prov. 22. 15.

The day before he died, he desired me to pray for him. I told him, if he would have me to pray for him, he must tell me, what I should pray for; and what he would have God to do for him. He answered, *To pardon my sins.*

Oft upon his sick-bed he would be repeating to himself the 55. Chapter of *Esay*, and other pieces of Scripture which in the time of his health he had learn'd by heart.

But that passage in the forementioned Chapter was most frequently in his mouth, and uttered by him with much affection: *My thoughts are not your thoughts, neither are my waies your waies, saith the Lord.* For as the heavens are higher than the earth, so are my waies higher than your waies, and my thoughts than your thoughts: as if God (out of this sweet Babes mouth) had, in these words, read to his Parents, a lecture of silence and submission under his hand, and taught them that he must be dealt with and disposed of, not as they, but as his heavenly father (whose thoughts were far different) should think fitting.

One time he brake out into this expression, My God, my God deliver me out of this misery, and from the pains of hell for ever.

A little before his death he brake out into these words, My sins pardon, my soul save for Christ his sake.

I cannot blame those worthy persons so neerly related to him, though they mourn at parting with such a sweet and hopefull Child; any more than I could blame them for feeling pain, if one of their limbs were torn from another. Onely they must not mourn to despondency; and I hope I gave them sufficient reason why, before.

What an instrument of Gods glory might he have proved? What a deal of service might he have done to God (in all likelihood) had he lived to old age? But it was Gods doing.

I shall onely make two, or three Animadversions upon the whole, and conclude all with five words of Application.

How many are there that live to fifty or threescore years, of whose life so good an account cannot be given as of this little one, of five years of age and an half?

How many Gentlemen be there, of whom when they die, all that can be said is this, They were born, they did eat, and drink, and play, and hunt, and hawk, and lived like so many wild *As-colt*s, never minding any thing that concerned Gods glory, or their own salvation, either when they were children, or after they came to mans estate, and so dyed, and dropt into hell? Job 11. 12.

How many others be there, of whom when they die all that can be said is this; They were born, they did eat and drink, and moil and labour for the bread that perisheth with all their might, but neither knew, nor cared to know what they were born for, like brute creatures onely minding present things, and thus spent fifty or threescore years, and so died, and went down to hell?

How much more comfortably might a Minister of the Gospel admit to the Sacrament of the Lords Supper, such a Child as this, notwithstanding his years, than those of ten times

times his age that are children (would to God they were like some children) in understanding?

I shall make Application of what hath been said touching him, in five words.

1. To all in general, to admire and adore Gods grace, which doth shew it self, and work thus in little ones. Do not say, All this was nothing but his education. Blessed be God for his education: and those children have cause to bless God, whose parents have been carefull to bring them up in his fear. But sure it was something else, for we see how different waies those take, that have one and the same education. If education would have done the thing (without Gods blessing) doubtless *Eli*, and *David*, and many others of Gods Saints, had never had their hearts broken, by the ungraciousness of their children.

2. To Parents, to encourage them to be dropping principles of Religion into their little ones, and to be doing it betime; to season the vessel first, if possible, with the fear of God. We know not how soon God may be pleased to work upon the hearts of our children, even the youngest of them.

3. To young ones, that they would learn to imitate and follow this example, that hath been set before them. Learn to know God, and remember your Creator betimes: Learn to pay the duty and observance you ow unto your Parents. This is a thing well-pleasing unto God.

4. To old ones, that come short of this sweet Child, Blush and be ashamed (man!) to be fourty or fifty years of age, (it may be more,) & yet out-stripped by a Child of five years and an half, not to have attained so much knowledge of God, and the things that concern your souls, in all these years, as he had attained in so short a space. Learn to know God at last, get acquaintance with the principles of Religion, while you have yet a day, while ye have yet an hour left, before ye go hence, and be seen no more. You will say, would you have us old folke, (at this age,) go learn the Catechism like children?

— *Laudes
five tuas in
Christo, five
magis in te
laudes Christi.
Aug. ad Valer.
Com.*

Objea.

If

If you do not know those things already, why not? I am sure you were better do so, *Than have Christ come in flaming fire to take vengeance on you because you know not God.* It is better by far to set your selves to the learning of the points in the Catechism, than to go to hell for your ignorance. *Answ.* Thes. 1. 8.

5. To those worthy persons, the near Relations of this sweet Babe that is gone; God hath but taken up this little Lamb to heaven, to make you, in your hearts and affections to follow after. There is a part of you in heaven already: He must not come again to you, make sure that you meet him there. And when you think how dearly you miss him, Remember but who hath taken him. Submit to, and acquiesce in Gods dispensation. Remember it is his hand. Some have thought there was no such Remedy for the disease called the Kings-Evil, as a stroke with the Kings Hand: but this I am sure of, there is no such way to abate the anguish of our souls under any smarting blow from Gods Hand, as the serious consideration of Gods Hand, from whence the pain comes. Do not forget the Text, *Be dumb, open not your mouths: not one word: It is Gods doing.*

Ineprimatur

Septemb. 10th.

1657.

Edm. Calamy.

FINIS.

