

THE
Excellency, Necessity,
AND
USEFULNESS
OF
PATIENCE.

AS ALSO
The Patience of JOB,
AND
The End of the LORD.
OR,
The Glorious Success of Graci-
ous SUFFERING.

In Two Treatises, very seasonable for our
present Times.

By *William Bell*, Mr. of Arts, Late Preacher
of the Word at *Hyton* in *Lancashire*.
Whereunto is added a Preface by Mr.
Richard Baxter.

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To the READER.

Reader,

I Have many Reasons to think, that this Treatise will find a common estimation and acceptance with Men who mind the Interest of their Souls, and use to look Heaven-ward for a Remedy of their Troubles: Especially from 1. The common Necessity of the Subject: 2. The Suitable and skilful manner of handling it:

1. No Man Loveth Sufferings: Yet no man can escape them: And they that cannot attain their first desires (of escaping them) do Naturally next desire alleviation, abbreviation, and due Remedies. If this Book of Remedies should be as common as the Maladies, every Family, every Person would have one. For, 1. Whilst man is Mortal. And 2. While Saints are imperfect and so full of sin. 3. And whilst they live in such a World as this, he that looketh to be free from Sufferings, may as wisely look to have day without Night, and



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Summer without Winter, and to be free from the incommodities of the Air he breatheth in, or the mutations or motions of the Wind.

Job 5. 6, 7

Though sorrow spring not from the womb of Earth,

Nor Troubles from the Dust derive their Birth;

Yet Man is Born to numerous miseries.

As dying sparks from trembling flames arise.

Job 14. 1, 2.

Ah! Few, and full of sorrow, are the days

Of Man from Woman sprung, his Life decays,

Like that frail flower which with the Suns uprise,

Her bud unfolds, and with the Evening dies.

He like an empty shadow glides away,
And all his Life is but a Winters day.

Sandys.

Since sin became Natural to us, that is, the unhappy, unnatural, accidental corruption of our Nature, Suffering and Mortality are Natural

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too. Death is the Wages of sin: we have eaten, and we dye; we would needs have the forbidden pleasure, and we shall have the unwilling pain. We have walked contrary to God; and he will walk contrary to us. We have found out many ways of sinning, and be sure our sin will find out us. For all the Redemption wrought by Christ, till we have done with sin, sin will not have done with us: Till we have done Offending God, God will not have done offending us: While we displease him, he will displease us. As sin dwelleth obstinately in our Souls, sorrows shall dwell in our Flesh and Bones. As we lye down, and rise, and walk in sin, we shall lye down, and rise, and walk in sorrows; (unless stupidity be preparing us for greater sorrow:) And as the roots of sin remain in the most Mortified, so do the springing roots of renewed Sufferings and Grief. As every faculty is the seat of sin; and every Member the Instrument to execute it, so every faculty is the seat of sorrow, and every part, from Head to Foot, is still prepared to suffer pain. And as long as there are Creatures about us which we have ever loved, or any way by sin abused, there will not want Messengers of God's displeasure, nor Instruments of our woes. They are not cursed for themselves, nor to themselves, but for us, and to us. As

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of God, and through him, and to him, are all things which are good; so of us, and through us, and to us are all things that are evil. If we can make God's Creatures which are good, to serve our Lusts in displeasing God; He can make them to serve and please his wise and righteous will, in Afflicting and displeasing us. And as the Contiguity of Snow and Ice increase the cold, many sticks or coals do magnifie the heat or flame of Fire; so sinners and Sufferers do by their numbers and converse increase their woe. Though our Societies be necessary to our good, they are like our Natures, corrupted and made the Seat of magnified Evils. And as the Members of the Body suffer not alone, but the conjunct parts must have the pain of their proximity, so even the more innocent (much more yet sinners) must bear their part in the sorrows of the Societies, in which they live. God indeed instituted Societies for our benefit, but flesh and sin have made them proportionably the multipliers of our troubles, when we think of the helpful good in others, we say, woe to him that is alone: And necessity driveth us into Families, Cities, and Common-wealths; but presently sin filleth our Chambers with the smok of Crosses, Contentions, or Confusion, and turneth our dwellings into Houses of Correction,

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rection, and our publick Societies into Bedlams or tumultuous crowds, or into Ordered combinations of Foxes and malicious Foes, and then we cry out, Woe is me that I sojourn in Acherock, and that I Inhabit in the Tents of Kedar; my Soul hath too long dwelt among the haters of Peace; I am for peace, but they for War, Psal. 120. 5, 6. The sins of Societies and multitudes are great Sins: And the sufferings of Societies and Multitudes are great Sufferings. And though it would be some ease, Socios habuisse doloris. to have Companions in our sorrows, when they are free themselves, or fit to help us; yet it is but an increase of our Calamity to suffer among a multitude of Sufferers: Their groans will pierce our hearts the deeper, and Love will make all their sufferings to be ours: And their own Calamity will dispose them to afflict us more, and indispose them to relieve us. It is some benefit to lye sick among our Friends, that are themselves well, and ready to help us: It doth us some good to see that they have ease while we have pain: But to lye sick in a House, where the Plague hath confined every one to his own Couch, and to have our Houses to be worse than Hospitals, and none left well to help the rest, this is no ease to any, but a devilish disposition, that

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would not be miserable alone. Alas! we are none of us ignorant alone, erroneous alone, hard-hearted alone, unbelieving alone, self-conceited, self-willed, self-seeking alone, proud alone, peevish, passionate, and discontented alone; we are all such in some degree, and some, yea, multitudes, yea, almost all in so great and odious a degree, as tendeth greatly to the temptation and vexation of the rest: Seneca could say, Quid ulcus leviter tangam? Omnes mali sumus. Why should I lightly touch the Ulcer? We are all naught. In plain truth, those that complain most, and fly fastest from others as noysome Sinners, have not alwayes the least dangerous or least noysome sores. And even those that come about us as our Friends or Surgeons, or Physicians to help us, and think themselves to be almost well, do often more deeply Infect us with their contagion, or at best annoy us with the stink of their Putrifaction.

And as it is not the Body of Man alone, but principally the Soul which is the seat of sin; so is it not Civil Societies alone, but Religious Church-Societies also, that are especially the seats of Sorrow. Alas! the Ignorance, the Error, the Obstinacy that frequently are published in such Societies. Alas! how many of them are but the Congregating of the proud,
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the selfish, the cruel, the perverse; the worldly, the unbelieving, the sensual, the contemners of God: As if they could not offend him enough alone, unless they joyned in multitudes to provoke him, and Assembled against him, as Corah and his Company did against Moses and Aaron, when they cryed out, that All the Congregation was Holy? What wonder then if our Assemblies are places of Confusion and Complaining; And if our greatest sorrows, and disappointments and lamentations be there or thence; and if our Church-griefs be deeper than our Family or Civil Sufferings; whilst Ignorance with proud self-conceitedness maketh us all wise while few are wise and all good, whilst most are bad, and all in the right, whilst few are of our mind or way, (and the Romain boast of Universality, proceedeth but from the greater Victory and predominancy of Error) whilst Love, and Peace, and Order are gone home, and Malice, and Contention, and Confusion are Assembled, and keep the places; whilst Ignorance teacheth the People Knowledge, and Pride gets up to Preach Humility, and Passion, and Dividing Principles, and Interests must be the Preachers of Unity, and Peace; and Sensuality must Preach up Temperance, and Sobriety, and
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Godliness *must be propagated by them that hate it. What wonder if we have too many Churches, and too few? And Pastor against Pastor, and Churches against Churches, making a Religious War among us, if the cries, or the Blood of Souls, and the Confusions and Desolations which we have seen, do tell us the difference between Ecclesiastical War and Peace. And if it be the mark of the Just, to be sorrowful for the Solemn Assemblies, and to bear their reproach as a heavy burden, Eph. 3. 18, And if any Congregation chuse the Bryar for their King, and put their trust in its shadow, it is no wonder if it rent them, or if fire come out from the Bramble and devour them, Judg. 9. 15.*

And it is not Godliness that will exempt us from the need of Patience. Our Godliness goeth not before our sin, and therefore doth not prevent our Suffering, but only Sanctifie it to our Spiritual good: And Sanctified Sufferings are not imaginary, but real Sufferings; and our Patience is part of the fruit of their Sanctification. And Holy Persons are Holy but in part, and therefore have still both the Efficient cause of sorrows in themselves, and the Diseases which call for these unpleasant Remedies. And Christ will give Physick to his Children in his Family when
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he troubleth not strangers with it who are out of doors. If our Understandings only were Diseased, Instruction only might do the cure: But whilst our Wills are the principal seat of sins, and so-much Pride, and Sensuality, and Worldliness, and Ungodliness remaineth at our Hearts, Correction must make Instruction profitable, and must open the door that Counsel may come in, Psal. 94. 12, 13, 14, 15. Blessed is the Man whom thou Chastifest, O Lord, and teachest him out of thy Law, that thou maist give him rest from the days of Adversity, untill the Pit be digged for the Wicked; For the Lord will not cast off his People, neither will he forsake his Inheritance: But Judgment shall return unto Righteousness, and all the upright in heart shall follow it. The Book will not serve without the Rod, with such as we. O safe Affliction! O dangerous Prosperity! How few are not somewhat better for the one, and how few are not not much worse for the other? If ever we be wise it is when Affliction undeceiveth us, and the sentences of Death doth pronounce the great Names of God, and Glory, and Eternity so loud in our Ears, that we hear not them that talk of Vanity and Pleasure, Profit and Honour, or Reputation, become no Names to us, but

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insignificant sounds. And surely the Holy Seed, who are Born after the Spirit, and have their Treasures, their Hearts, and their Conversations in Heaven; shall suffer by them that are Born after the Flesh, and have their Treasures, their Hearts, and their Conversations on Earth, as long as the War between the Seed of the Woman and of the Serpent must continue, and as long as the Cananites are the first Born of Adam, and as long as the World will hate those that are not of the World, but are called out of it, and do renounce it, and are not conformed to it, John 15. 18, 19. 33. Rom. 12. 2. If Christ was of the World, or his Kingdom of it; If the World did not use him with unrighteous Cruelty, but with deserved Honour. And if the World and God be reconciled, and the Love of the World is not Enmity to God, and the Father, and the World may both be Loved, then may Believers expect Prosperity, and need not look for Suffering days. But if all this be contrary, (John 8. 23. & 18. 36. James 4. 4. 1 John 2. 15.) Then must we look to be chastened of the Lord, that we may not be condemned with the World, 1 Cor. 11. 32. and must not marvel if the world hate us, 1 John 3. 13. For the world know-
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eth us not, because it knew not Christ, 1 John 3. 1. If the Love of the world be the damning sin, which keepeth us from the Beatifying Love of God, be sure that God will not cherish it in his own, nor leave it uncured through a fond over-tenderness of our Flesh. And while Ignorance, Sensuality, and Malice are the Characters of Satan's Church, there are millions of Thoughts, and Tongues, and Hands to be engaged and acted by them against the Kingdom and Servants of the Lord. Can we dwell in the fire and not be burnt? Are the Godly through their remaining passions and infirmities so great afflictions of one another, and have the nearest Friends their troubling frailty, unsuitableness and crossness to each other? and shall we look for greater peace from the ungodly? or that the Children of the Father of Lies, and Murders should be more kind or just to us, than the Children of God? Or that the Wolves should be more merciful to the Sheep, and more comfortable companions, than they are to one another? I conclude therefore, that while Man is Man, while Sinners are Sinners, and yet imperfect, while the World is the World, malicious, impatient, and blind, and whilest we must continue so; no Soul, no Family, no Church, no State, no particular

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cular Relations, no Husband, no Wife, no Parents, no Children, no Masters, no Servants, no Pastor, no People, no Prince, no Subject, shall be free from sufferings; but especially those, whose endless Sufferings must be now prevented.

But if they cannot be avoided, can they not be made light, and wholesome, and our benefit? Yes undoubtedly they may, and will be, if we abuse not our Adversity, when we have abused our Prosperity. And Patience is one of the alleviating means. True Mortification makes nothing of the tempting pleasure; and Patience makes nothing of the loss, or pain. A railing tongue may give us the most provoking language; and a reproachful Pen may ingeniously, and voluminously slander us: but they cannot move the mind to sin, nor abate our love, nor deprive us of our peace or joy, while Patience well performs its work. Lies, and Calumnies may reach our Ears, but they can go no farther, while Patience is the Door-keeper of the Heart. Oh how many a boiling, and uncharitable a thought? how many a furious foolish Passion! how many a rash and raving Word, will steadfast cordial Patience prevent! How many a Soul would it keep in sweet delightful peace, that is now in frequent trouble and distraction?

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on? How many complaints and murmurings would it prevent? How many unquiet miserable Families would it quiet and compose? Had you but Patience half answerable to your Profession of Christianity, you might save your selves the torment which your proud and peevish hearts receive from every injury or sharp word? from every unkindness, and cross look? from every contradiction of your conceits and wills; might save your selves the labour of complaining unto man; yea, and of your peevish Prayers and Complaints to God; and of all the fretful uneasie thoughts which day and night torment your mind: Is not Patience better than all this? Do you think that Ministers and Friends, and God himself, must cherish you in your self-tormenting froward mood? Will you profane Gods Name, by enrolling Holiness, to all the moans, and tears, and prayers, which meer impatience poureth out? Have Ministers, and Friends no better work, than to rock the Cradle for Children of thirty, forty, fifty, or sixty years of age, that are still crying and complaining longer than they have some one to lull them into quietness, with such flattering words as we use to Babes? The whole Art of Satan exercised by the instruments Peevishness, Contentions, Belying, Reviling, Deriding, Defaming, Accu-

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Accusing Falsely, Imprisoning, Condemning, Putting to Death, cannot deprive a Soul that is fortified with constant Patience, of its Love, or Peace, or Joy. Because that by Patience we possess our Souls, we are Masters of our selves, and of our comforts; the possession of which is lost to the Impatient, Luke 21. 19. Rom. 13. 10. Heb. 6. 12. Tit. 2. 2 Rom. 15. 4, 5. And the whole art of the wisest, and holiest Minister or Friend, cannot preserve the Peace and Comfort of an impatient peevish Soul, one year, one month scarce to an end, though you would speak nothing but words of Oyl and Sugar to them, though you stroke them, and flatter them, and serve them, and employ the height of all your parts and faculties to please them. They will contract disquietness from all that you can say or do, and make their own expectations of more than you are able to do, to fetch in the daily food and fuel of their quarrelsome contents: And as Seneca saith of them that have Sores and Ulcers, If they do but think that you do but touch them, they are hurt, If they do but imagin that you slight them, or neglect them, or pay them not the respect which they think you owe them, you are the men that break their peace. An Aspen leaf may as well be unmoved in a windy day, as these persons

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sons have peace in such a world as this. Their peace and quietness is at the mercy of every one that will but speak to them, or look upon them. Nay, it is past the power of their friends to keep it. We can carry Infants; but if you must be carried at forty years of age, you may lie in the dirt, when you have wearied those that carry you. In a word, How much sin, of heart, and tongue, and action; how much trouble of mind, of Families, of Church, of State, would stedfast Patience prevent? How blameless; how quiet would it make our minds and lives? How easie and nothing would it make our sufferings from men? How light would it make every Cross? And how would it confound and weary our afflictions, when they see that they cannot make us miserable, nor abate our joyes?

2. But all this, and much more is laid open in this Treatise, so clearly, and yet briefly, so fully, so methodically, with such exceeding pertinent Texts of Scripture, to illustrate and confirm whatever is spoken, that I will not detain the Reader from it, with any more Preface; but only tell him, that as Necessity maketh the Subject suitable to almost all, and will continue it so, till the end of the world, and make Books of Patience always seasonable, to all men, but especially to weak Be-

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*l*overs; so the manner of handling it, hath so much to invite, and delight the Reader, and nothing to weary, or offend him, that I take it for my praise that I am employed in praising, and recommending so praise-worthy a Work; and shall pray for the time, when the Author may Preach, as well as Write.

The Servent of the Churches
Peace, and Patience,

Rich. Baxter.

Feb. 1. 1669.

To



*To the Christian Reader, especially the Sons
and Daughters of Affliction.*

Christian Reader,

IF thou be a Disciple of Christ, and hast Learned to take up his Cross daily, how welcom will this short and pithy Discourse of Patience, and the Reverend Author be! The Reverend Author, who hath Suffered, and learned, Practised, and Preached Patience, if not by Tongue, yet by Pen, *Jer. 36. 4, 5, 6.* The Discourse, wherein the Nature, Excellency, and Usefulness of this suffering Grace is so lively decyphered, so highly commended, so rarely exemplified, so wisely directed, so earnestly promoted, that in reading, thy heart will be filled with comfort, and thy mouth with blessing (as *David's* was) saying, *Blessed be the Lord God of Israel, who sent thee to meet me this day, and blessed be thine advice, and blessed be thou who hast taught me Patience,* *1 Sam. 25. 32, 33.* It was the blessing of afflicted *Joseph* (the Churches Treasurer against the time of sore Famine) that he was fruitful in the Land of his Affliction, *Gen. 41. 52.*

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The Prophet *Ezekiel* had Visions of God in the Land of his Captivity, *Ezek.* 1. 3. and the Apostle *John* in the Isle of his banishment, *Rev.* 1. 9, 10, 11. Instructions & Comforts fitted to the condition, time, & place have exceeding weight, and worth, bringing clearer light, more lively comfort, and vigorous strength. *A word spoken in due season, how good is it?* *Prov.* 15. 23. *Like Apples of Gold in Pictures of Silver,* *Prov.* 25. 11. Highly precious, as enriching, and delighting. Such is this word of Patience, which hath been kept from thine ear, but God hath brought to thine eye. Bless God for this Fruit of suffering. Read and learn, learn and practice, grow in Patience, and the Exercise of it, so shalt thou profit by the study and labour of this Scribe (mercifully instructed unto the Kingdom of God) and shalt reap, and rejoyce with him, in the day of gracious recompences, which is the Prayer, and will be the comfort of him, who, through Grace, heartily desires the Increase of thy Faith, Hope, and Patience, in order to thy present Comfort, and future Crown.

John Angier.

August 17. 1668.



TO THE

Christian Reader.

T *Hou hast here (Courteous Reader) a Discourse concerning Christian Patience, which is in the number of those Graces, whereof every true Christian hath daily, and special use, whilst he is in this world. In Heaven, when we shall be perfectly blessed, without any fear either of sin or sorrow, there will be no need of it. But this life, is a life of misery. Man is born to trouble, as the sparks flie upwards, Job 5. 7. Especially, it seemeth good unto our wise and gracious God, to exercise his precious ones, under the Cross, whilst they are here. They are his choice Vessels, and therefore he will refine them in the Furnace of affliction, Isa. 48. 10. that they may be purged from their dross. Many are the troubles of the Righteous, Psal. 34. 19. We must through much tribulation enter into the Kingdom of God, Acts 14. 22. Yea, and all that will live godly in Christ Jesus, must suffer persecution, 2 Tim. 3. 12. Now true Christian Patience makes us ready and willing to submit and give*

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up our selves to God, in reference to such a dispensation (however ungrateful it be to flesh and blood) to be wholly at his dispose : Here I am (saith David) let him do to me as seemeth good unto him, 2 Sam. 15. 26. And so in the Prophet, which was exactly fulfilled in Christ, I gave my back to the Smitters, &c. Isa. 50. 6. with Mat. 26. 27. It also helps us to profit by the Rod. It stills that quarrellousness of spirit, that hinders the kindly working of afflictions, that they bring not forth the peaceable fruit of Righteousness, unto them that are exercised by them, Heb. 12. 11. Patience makes us content to have our Sores searched to the bottome, to have them opened with the Tents of our wise and best Chyrurgeon, to have the dead flesh consumed with his Corrosives, and to let his smarting Plaisters ly on, till they be thoroughly healed. If we need a strong Purgation, or to be continued in a Course of Physick long, however it may put us to pain, and make us very sick for a time, yet Patience makes us willing to abide it ; it being the way of God, the best of Physitians, to cure us of our spiritual Maladies. Flesh and blood would have corruption favoured, and tenderly dealt with, desires ease, pleasure, fulness, plenty, and what is contenting unto sense. But Patience, that is
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of a right stamp, is willing to be rid of sin what ever it costs, though we smart for it, and be crossed in that which we naturally most affect. When God casts us into the Furnace of affliction, flesh and blood would be quickly out; but Patience makes us willing to abide therein, till our dross be purged from us. And there is no kind of affliction, that it is startled at, or shrinks back for ; be the affliction in the Body, or in the Name, or in the Estate, or in the Friends : nay let the affliction be in the Soul, that is of all other afflictions the keenest and sharpest ; let the affliction come from God immediately, or let men be the Instruments of it. It can brook the unkindnesses of Friends, the hatred and opposition of Foes : the disfavour, and frowning countenances of great ones, the contempt and scorning of the abject, which yet was bitter unto Job, that mirrour of Patience. Job 30. 1, 2, 3, 4, 5, 6, &c. It sails calmly through all Seas, let the winds be never so loud, though the waters thereof roare and be troubled, though the Mountains shake with the swelling thereof; Psal. 46. 3. and in the midst of the greatest concussions, and most terrible Earthquakes, remains unshaken, possessing sweet quietness within, when there are the greatest stirrs abroad. It is so far from being turned back by the Cross,

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that it thereby gathers strength : and the more it is exercised, the more it grows. Tribulation, saith Paul, worketh Patience, Rom. 5. 3. and so James saith, doth the trying of our Faith, Jam. 1. 3. 4. And the more the temptations are, & of the longest continuance, the work of Patience is thereby the more perfected. It is the great glory of this noble Grace, that the more is laid upon it, the more it can bear ; and as afflictions are lengthened forth, so it still stretcheth forth it self, for to endure. And therefore, no wonder, though it make the Persons renowned, that excelled in it. Job's afflictions were great, and extraordinary ; and the rare and matchless Patience (if we speak of the Patience of a meer man) that he exercised under them, will make him famous to the World, and whilst that stands on record (as it must do for ever) which is written of him, You have heard of Patience of Job, his rare and incomparable Patience. This was that, which Crowned the Martyrs of old, and of latter times, with exceeding great glory : and did win that credit to the Truth, for which they suffered, that thereby their most malicious Adversaries were exceedingly confounded ; Strangers to the Truth, and Ways of God, brought over to be in love with that Religion, that bred up the sincere imbracers

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gers of it, unto such invincible Patience, as under the greatest kind of sufferings they manifested ; the owners of the truth of all sores, both weak and strong, were thereby marvelously confirmed and strengthened, and the mouths of the most obstinate Enemies stopped, by the wonderful Patience of those meek lambs of Christ, that yielded themselves with so much chearfulness to bear, and that without murmuring, the most exquisite Tortures that Hell could invent.

It is recorded, as for the Credit of that Faith which they professed, so for the everlasting Renown of those most Noble Worthies, who were killed by the Beast, to whom was it given to make War with the Saints, and overcome them, and who in expectation of a glorious Issue out of all their Sufferings, did Exercise incredible Faith and Patience ; Here is the Patience and Faith of the Saints. It is a gloss, which (I think) the Text will bear, the great Sufferings they under-went, was, as the matter about which their Patience and Faith was Exercised, so that whereby those Graces were exceedingly commended : As on the contrary, Murmuring, Complaining, Unquietness, and Impatience, under the Cross, stains the Glory of Men's Sufferings, let the Cause

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Cause for which they Suffer be never so glorious; to say nothing, how it robs them of that Comfort and reward of their Sufferings, that otherwise, they might enjoy.

But this Patience that brings such glory to God, and comfort to the Sufferers, is not a Flower that grows in every Garden, much less is it to be found in the Heathy Wilderness, or barren Desert. It is that, which the Heathen Philosophers were strangers to, although by the glimmering Light of Nature, they discoursed such things about Patience, as may be the shame of many Christians: But they being destitute, both of the Light of God's word, and the Light of Faith, it could neither be Taught, nor Learned, in any of their Moral Schools. It is that, which no Natural Man hath any share of, however accomplished with the rarest parts, and most excellent endowments, both Natural and Acquired, that Nature can possibly reach to; not any formal Professor, or glorying Hypocrite, whatever common gifts of the Spirit he hath attained unto. No, the true proper Seat of this rare, and most excellent Grace, is onely the Gracious, and Sanctified Soul; that having been powerfully awakened by the Law Ministry, been inlightened, and thoroughly convinced of it's insfulness, of the just desert of Hell, and
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everlasting Torments, doth readily acknowledge, that whatever falls short of this, is Mercy; and therefore sees, there is no cause to murmur, though it meet with a deluge of Afflictions in this World, though deep call unto deep at the noise of God's waterspouts, though all his Waves and Billows go over it, Psal. 42. 7. And not onely so, but having also embraced the Lord Jesus, in the free offer and tender of him in the Gospel, in the Arms of it's Faith; and now apprehending God through him, to be a reconciled Father, and all the exceeding great and precious promises, 2 Pet. 1. 4. made in God's blessed Book, for the support and comfort of the Elect, to belong to it, and laying claim to them all as it's own; and having for it's stay, in the midst of those Waves and Billows, with which it may be tossed, whilst it is on the Sea of this World, Cast Anchor in Heaven upon Christ, that sure and unmovable Rock, by a true, firm, and lively Hope, which Hope it hath, as an Anchor of the Soul, both sure and steadfast, Heb. 6. 19. it can now lift up the Head, and quietly endure the greatest storm, in assured expectation, that it shall e're long arrive at a safe Harbour; and being thus furnished with the shoes of Patience, or the preparation of the
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the Gospel of Peace, it can go through Briers and Thorns, yea, trample upon the sharpest Rocks, or roughest and hardest stones that are in it's way.

And this is the Patience, that is Treated on, by my Reverend and Godly Brother, in the ensuing Discourse; Wherein thou hast, (good Reader) the Nature of this so Excellent a Grace plainly opened, the Necessity and Usefulness thereof in several weighty Cases shewed, and the Practice of it solidly and soundly urged. But the profitable and wholesome pains, taken in the handling of this point, by the Author (needing no commendation of mine) will sufficiently commend it self to thy conscience, if thou wilt take the pains to peruse it, and art willing to submit thy self to be guided by God's Word. And therefore receive it with thankfulness, peruse it with diligence, and practice it with chearfulness. That this and all other Discourses of this Nature, may be blessed by the God of all Grace, to the helping us all, to be followers of them, who through Faith and Patience Inherit the Promises, Heb. 6. 12. Is the hearty desire and Prayer of

The unfeigned well-wisher of thy best good, John Harrison, Late Rector of Ashton under line in Lancashire.

A



A Table of the Method.

Cohærence
Sense
Parts } of the Text shewed.
Doctrine Propounded,
Prosecuted.
Prosecuted, and so
1. Amplified, by way of
Explication,
Confirmation,
Vindication.
2. Applied, by way of
Instruction,
Reprehension,
Exhortation.

Another of the Matter.

A
Aron held his peace, when yet one
would wonder, his heart did hold.
Absence excludes not all Presence, *Epist.*
Admiration the Overplus of Expectation.
Adversity an University.

Afflict.

The Table.

Affliction, more than ordinary dazzles
some men. Brings upon the Stage. Is
limited. How Treated. How to gain
good conceit of it.

B

Bible, another not to be lookt for.
Bonner, his Bragg, and Rage.

C

Censurers Cefured.
Chrift not to be croft.
Covenant, an incomparable Cupboard.
a notable Prayer-Topick.
Counsel ill, an ill office, especially from
some hands, and at some times.
Cowardise catching.

D

Dead not utterly Silenc'd. *Ep.*

E

End of the Lord, what. It ended not in *Job*.
What a Famous End.
Enduring, what account to be mad of.
Endurers Lovers.

F.

Faith a resigning, appropriating, owned,
Grace, quickning Grace.
Fear of being Afflicted is an evil Counsel-
ler. Do's ill become God's People, e-
specially some of them. It is that, Ene-
mies would have it at. And falls far
short

The Table.

short of being, as we should be, Glad ;
Means and helps against it.
Fear of God a fear-freeing fear. The effects
of it. Promises to it. Means & helps of it.

G.

Giants in Grace, it's a Grace to be.
God takes not his Children at the worst.
Is the doer of what we suffer. So gives
to us, as he reserves a property to him-
self. A God of Patience, Truth, Mercy,
he is. A Portion that can never be spent.

H.

Honour God will his Honourers.
Humility ends Honourably.
Hope, Motives to it, and means of it.

I.

Impatience unfits for being any thing, or
any where.
Infirmity pardoned, and sincerity accepted.
Job Afflicted. Restored.
Joy, and all Joy we should count it, when
we fall into divers Temptations. This
we are both Precepted and Presided
into.

L.

Life opposed sometimes to Adversity, oft
to Death.
Love has broad shoulders. No Love lost.

M.

Masters and Servants both oblig'd to
please

The Table.

please the Master in Heaven.

N.

Necessaries there are Spiritual, and these are the especial.

P.

Patience what it is. What speaks it Famous. What it do's. What Company it keeps. What Recompence it receives. Care to be had of it.

Q.

Quietness, what it refers to. What to be Judged by.

S.

Scorning comes away by Men in three sad things.

Shamers sham'd. Covering with shame, what it signifies.

Suffering, all is not Patience. Bare Suffering will not serve. Suffering for Christ is an high Service, but withal an high Favour. The best Sufferers are not sinless. Christian Sufferers are a comfort and credit to their Friends.

W.

Worldlings are Blindlings.

Writing deceive distance. *Epist.*

THE

(1)



THE Excellency, Necessity, and Usefulness of PATIENCE.

HEBREWS X. XXXVI.

For ye have need of Patience.

NO Ages have been so calm to serious Christians as not to call for suffering Graces; amongst which Patience is not the least, nor shall I say more for suiting the Text unto the Times: As for the Text in Order to the Context, part it is of such a Chapter as consists of two general parts, a Doctrine and the Use; the Doctrine is in the eighteen leading

B

ing

2 . *The Excellency, Necessity,*

ing Verses, and concerns Sacrifice, Christ's Sacrifice, the Efficacy of it, and the Excellency of it above the Legal Sacrifices : The Use is in all the rest of the Verses, and an use of Exhortation it is, unto several things, and amongst other, unto Christian Constancy. This Exhortation is propounded in the 23^d v. *Let us hold fast* -] Repeated, and with advantage in the 35. *Cast not away your Confidence* --] and Resumed, under another Expression, to wit, of Patience, here in the Text ; where Patience is at once, both Tacitely Exhorted to, and Apertly Argued for, even from the usefulness of it, *Ye have need of Patience!* This for Cohærence.

Then as to Sense,

For] A Casual Particle this is, rendring a Reason of the Repeated Exhortation, in the fore-going Verse !

Ye] What manner of Persons are spoken of, or to, appears by the 34. v. where the Apostle sayes, they knew in themselves, that they had in Heaven a better and an enduring Substance] Sure, they were Holy, that were so sure of being Happy !

Have need] One upon the place takes good notice that it is not said, It would do well, or, it were convenient to have it. *But ye have need*] a man has need of meat, a Warfaring man

and Usefulness of Patience. 3

man of Weapons, and a good man of Patience.

Patience] *ὑπομονή* the Greek word is, and is Compounded of two such words, as help us well to understand Patience, one is a Preposition, *ὑπο*, which signifies Under, and supposes a Christian under the Yoke, under a Burden, to be some way or other put to't ; The other is a Verb, *μονέω*, which is to Abide, to stand one's ground : Patience is a sticking to't, when we are put to it. But of Patience, what it is, more largely by and by. Thus for Cohærence and Sense.

In the next place, as to Parts, The Text does readily relieve a Trichotomie,

Here is,

1. The Persons, in the Pronoun, *Ye.*]
2. The Concernment of the Persons, *Have need.*]
3. The Matter of concernment. *Of Patience.*]

From these three Parts I shall commend to you onely one Doctrinal Proposition, which is plainly this, That

Patience is needful for God's People.

Or, The Saints have need of Patience.

In prosecution of this Proposition I shall set my self,

1. To Amplifie,

And 2. To Apply it.

The Amplification will consist,

1. Of Explication, and so I shall endeavour to shew,

1. What Patience is.

And 2. How it is needful.

For the first, what Patience is,

Now because the Negative may prepare the way for the Affirmative, give me leave first to speak something of, what Patience *Is not*;

1. Stupidity, that's not Patience. *Con-suetudo tollit sensum*, Carnal People, what are they us'd to, they have no feeling of, like Porters, who being accusom'd to Burdens, make nothing of them. When you look the 5. of *1 Sam.* 16. you'll see that Patience, and suffering Affliction go hand in hand: Not simply being afflicted, but suffering Affliction.

2. Pertinacy is not Patience, *Lord*, says the

the Prophet in the 26 of *Esay* 11. *Thy hand is lifted up, but they will not see*] Yea, there are, that sing, and drink, and Rant Care away, *Esay* 5. 11, 12. are these Patient?

3. Nor is vain-glory Patience, when *Diogenes* stood naked, embracing an heap of snow, one of the Spectators, wiser than the rest, asked if he would do so, if he had none to behold him? The Preacher, in the 7 *Eccles.* 8. *Opposes the Patient in spirit, to the Proud in spirit.*

4. Neither is all silence Patience, it is said of *Nabal*, in the 1 *Sam.* 25. 37. That when his Wife told him, what he had done, and what danger incurred, *his heart dyed within him, and he became as a stone.* We do not read of any Out-curses at that time, and yet he was generally noted for furiousness; *he is such a Son of Belial, that a man cannot speak to him*, sayes one of the Young men to his Mistress, at the 17. Verse.

5. Nor is all soft speech Patience, *Cain*, that was wroth, and very wroth, as you find in the 4 *Gen.* 5. yet in the 8. *Talked with his Brother Abel*, in a Brotherly way, sayes one, as he had wont to do. *Dis-simulans odium*, sayes *Tremellius*. Indeed what talk

6 *The Excellency, Necessity,*
talk *Cain* had, is not particularized; but
it's evident, such as drew *Abel* into the
Field, and I cannot think he would accept
a Challenge.

6. Neither is all looking sad any more
than speaking soft, Patience; Seest thou,
sayes the Lord to *Elijah*, how *Abab* hum-
bleth himself? 1 *King.* 21. 29. And yet
there was none like *Abab* that sold himself
to work wickedness, v. 25. There may
be shews where not sincerity of Humiliati-
on. Yea, and there may be Worldly sor-
row, when not Godly. All true Grief
does not argue Grace, and so not in Parti-
cular, this Grace of Patience. Was *Abab*
grieved at the Sin he had committed? Or,
was he not troubled at the Vengeance
threatned? *Hinc illa lachryma.*

7. Nor is all forbearance of private Re-
venge Patience; many a man holds his
hands because it is not a time to strike; it
is not meekness, gentleness, that binds
some to the good behaviour, but Policy,
Subtilty. They are but watching their
Opportunity. Hear *Esau*, in the 27 of
Gen. 41. *The dayes of mourning for my Fa-
ther are at hand, then will I slay my Brother
Jacob. Nondum Tempus erat.* He hopes
to see a day. And truly it was an odd
time,

and Usefulness of Patience. 7

time, that he tells of, whoso thinks at it,
will not easily judge, whether he was a
worser Son or Brother.

8. Nor is all forgiveness, any more than
forbearance, Patience; I may forgive him,
say some, but I shall not forget him, now
what a forgiving, I pray, is this? It is
not like the Lords, who is the God of Pa-
tience, *Rom.* 15. 5. no, no, in the 31 of
Jer. 34. where he speaks of forgiving, he
speaks also of forgetting. *I will forgive their
Iniquity, and I will remember their sin no
more.* The God of Truth forgives indeed
and in Truth; but alas, some mens for-
giving is no more but lip-labour; they
speak far from their heart, if it be seven
years to come they can think on't, and be-
come even with a man, though yet coming
even is nothing, getting above were some-
thing. I mean, not to be over-come of
evil, but to overcome evil with good. I
might have been larger in the Negative,
but would not be long from the Affirma-
tive. And therefore having shew'd, in some
measure, what Patience is not, I go on to
shew,

What it is.

And I know not how to do this better,
than by turning Patience toward the Ob-
jects

8 *The Excellency, Necessity,*

jects that it especially respecteth, and they are God, and Man.

1. God, according to that, in the 37. *Psal. 7. Rest in the Lord, and wait patiently for him.* From this Scripture I shall take occasion to expatiate, and shew that God does Exercise his People's Patience divers wayes, and accordingly they approve their Patience.

And first, He Exercises their Patience both as concerning

His Providences,

And Promises.

Providences, both as concerning

The Wicked,

And Themselves.

And first, Themselves.

As when he afflicteth them; see the 12. *Rom. 12. Patient in Tribulation.* Thorough Tribulation, and much of it we must enter into the Kingdom of God, *Acts 14. 22.* The Kingdom of God is like to some great House, that hath a rough deep way leading to it; *Christianus quasi Crucianus.* These Tribulations come to the People of God upon several Accounts, as Chastisement, Tryal, manifestation of the Glory of God. But upon what account soever they come, our part is Patience, which approves it self,

1. In

and Usefulness of Patience.

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1. In not charging God foolishly, as we may see by *Job*, of whose Patience we have heard, *Job 1. ult.* with *James 5. 11.* Patience silences from Exception against the wisdom of God, Truth, Goodness, &c.

2. In resigning our selves freely to His dispose, as we learn of the same *Job* again, who, in the 2. 10. speaks of *Receiving evil.* *It is the Lord*, said another, *Let him do what seemeth him good.* Yea, this is the Voice of Patience.

Thus concerning themselves.

2. God Exercises his People's Patience with respect unto the Wicked.

As when he forbearth them; resume the 37 *Psal. 7. Rest in the Lord, and wait patiently for him.* Fret not thy self because of him, who prospereth in his way; because of the man who bringeth wicked devices to pass. Wicked men's Impunity, yea, Prosperity is often seen, and this is such a sight, as good men have had much ado with; hear the *Psalmist*, in the 73. 2, 3. *As for me*, sayes he, *my feet were almost gone.*

Yea, but in such a case, in such an occurrence we should possess our Souls in Patience, and we shall approve our selves so to do.

1. By

1. By avoiding such sins, as are very incident to such a juncture; as,

1. Fretting our selves, when we render our Condition uncomfortable; and our own Adversity is the more Adversity because of Wicked men's Prosperity. Is this Patience? Is this to be content with God's doing? Revise that 37 *Psal.* 7.

2. Envyng them, when again we render our Condition uncomfortable; and our own Prosperity is the less Prosperity, because of the wicked: Is this Patience? Is this to acquiese in God's Dealings? Return to that 37 *Psal.* and compare the 7. with the 1. verse.

2. By plying such Duties, that are oft much neglected in such a time. As,

1. *Resting in the Lord.*

When we look beyond the wicked at God, and see enough in him to keep us from Querulousness, Holiness enough, so as He's far from taking pleasure in wickedness, though for a while he suffer the wicked to take their pleasures:

Power enough, so as though they pearch never so high, yet he can, when he will, take them an hole lower: Wisdom enough, so as he knows well, when to afflict them, and when the sliding of their feet will be thought

thought as breaking of their Neck. Look again at the 37 *Psal.* 7.

2. *Waiting for him*, when we not onely, as before, look at the Lord, but also look for the Lord, as those, that were perswaded, that how ever it is, or may be with the wicked and the Righteous for a time, yet it shall be ill with the one, and well with the other. Once more mind that 37. *Psal.* 7.

I have done with Providences.

2. God Exercises his People's Patience as concerning his Promises.

For though it be very true, that he is the *Amen*, and they are *Yea* and *Amen*; He cannot Lye, and they cannot fail. Yet it is also true, that God oft makes waiting-men of his Servants; yea, and sometimes puts them upon long waiting too; *Mine Eyes fail for thy Word*, saying, *when wilt thou comfort me?* the *Psalmist's* words in the 119. *Psal.* 82. But if the Lord should put us to wait never so long, yet we should patiently wait, and this we shall, If first, We limit not the Holy One of *Israel*, but are content he take his own time. Impatience is presumptuous, sets God a day, and if he comes not within that time, gives over looking for him: as we may see by him,

him, who said, in the 2 *King*. 6. ult. *What should I wait for the Lord any longer?*

2. If we lessen not our Respects to the Promises, but embrace them, though we see them afar off. So they did who thorough Faith and Patience inherit the Promises, *Heb*. 11. 13. *Cum* 6. 12. Let this suffice to have spoken of God, I go on to Man,

Who is another Object, that Patience respecteth, as appears by the 1 *Thes*. 5. 14. *Be patient toward all Men.*

Now, Man Exercises a good Man's Patience, and accordingly the good man approves his Patience divers ways. By

1. Unproficiency.
2. Infirmities.
3. Injuries.
4. Persecutions.

1. By Unproficiency, and thus Ministers, amongst others, have their Patience much Exercised; see the 2 *Tim*. 2. 24, 25. *The Servant of the Lord must be Patient, in meekness, instructing those that oppose themselves.* Some Persons are far from receiving Instruction, yea, but for all that the Instructor should be far from Impatience. And so he shall shew himself to be by continuing to Instruct. *Jeremy* in a Pet was
ready

ready to throw all by, 20. 9.

2. By Infirmities.

And thus strong Christians have their Patience Exercised by Weak, see the 15. *Rom*. 1. where we read of the one bearing the Infirmities of the Mother. Children are weak, yea, more they are a Burden; but yet who casts such a burden down; and so weak Christians are not to be cast off; no, but as we labour the strengthening of weak Children, so we should the Edification of weak Christians, though not in their weakness; and here is our Patience. Consider the first and second Verses there.

3. By Injuries.

Now, injure us a man may either by doing undue things, or not doing due.

And both wayes he Exercises Patience.

And first, when he does not what is due. According to that, in the 18. *Mat*. 29. *Have Patience with me, and I will pay thee all.* Lending is next to giving, and yet what ill Debtors some are, the Proverb speaks, which sayes, of such we must take rough Oats. Indeed all are not so, some would pay, if they had it, and are as much troubled as you that you are without it; But too many there be, that care not how much of other men's Goods they get into their hands,

hands, of whom you can get neither good moneys, nor good words. These have no shame, But yet you must have Patience, which consists much in the forbearing of unmerciful threats and Executions; Some Creditors are heard to say, they'll make Dice of their Debtors Bones, but this is not the voyce of Patience. The Antithesis is notable, in the 1 Tim. 3. 3. *Not greedy of filthy lucre, but Patient.*

2. When he does what is undue; as we may perceive by the 1 Pet. 2. 20. where it is said to Servants, *If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.* What undeserved words and blows some Servants have from some Masters, is of notorious cognisance. Alas! some Masters are Servants, are Slaves to their Passions, Corruptions; some Masters are seldom their own men, are rather Beasts than Men, so as the Servants of such had need of Patience, which will express it self well,

In remembring that Masters are Masters for all their frowardness; see that 1 Pet. 2. 20. *cum* 18. Patient Servants suffer not themselves to be flowted or buffeted out of their Subjection, and into Answering again.

4. And

4. And lastly, By Persecutions; when Religion is at the bottom of ill usage. All, sayes the Apostle, in the 2 Tim. 3. 12. *that will live godly in Christ Jesus, shall suffer Persecution;* and compare this with the 21. of Luke 17, 19. *Ye shall be hated of all men for my Names sake --- In your Patience possess ye your Souls.* An ordinary way Persecution is and has been of Exercising Patience, and a broad way too; I mean, There are several sorts of Persecutions; as,

1. False Persecution. Godliness should neither be lightly nor sourly looked on; it is well known from the 1 John 3. 12. what a Persecutor Cain was, and one thing, which the Lord does, amongst other things, call him to account for, is that sour look of his, Gen. 4. 6.

2. Tongue-Persecution: for though some say, words are but wind, and no great matter; Yet He, who is the Truth, makes a great matter of them, in the 5. of Mat. 11, 12. *So Persecuted they the Prophets which were before you.* Doe's he say, so Reviled they? So they spake evil and falsely of? He sayes, *So Persecuted they.*

3. Hand-Persecution: When violent hands are laid either upon the Person or Substance of good men. Cain slew his Brother,

Brother, sayes St. *John*, in that 1. 3. 12. and wherefore slew he him? Because his own Works were evil, and his Brothers Righteous. This was Arch-Persecution indeed, that proceeded unto Blood, one calls *Cain* the Devils Patriarch, and *Abel* the Churches Proto-Martyr.

I might have spoken of Foot-Persecution, when Men trudge up and down to set good People in sorrow; *Saul*-like, who afterwards, becoming a *Paul*, reports what a Persecutor he had been; *Acts* 9. 1. *Cum* 26. 11. Head-Persecution, when men take or give counsel against the Righteous, *Psal.* 83. 3, 4, 5. But I hasten to shew how Patience is shewed in such a case: Why,

1. When we are not overcome of evil. One discontent over-comes another, when he reasons him into his own Opinion, To say as he says: and then do a good man's Enemies over-come him, when being Reviled he Revileth again; returns one foul word or shrewd turn for another. Victory lyes quite another way than the deceitful heart does think; many, if they give men as whole as they bring, yet the last word, and the like conceit, they have gotten the day, whereas indeed, that while they lose it, and are so far from over-coming another

as they overcome not themselves. Patience, as is plain by the Transcendent Pattern of Patience, the Lord Jesus Christ teacheth, instead of reviling, threatening, To commit our selves unto him that judgeth righteously, 1 Pet. 2. 20, 21. 23.

2. When we go on with what is good. Let us run with Patience, says the Apostle, the Race that is set before us --- Consider him that endured --- lest you be wearied and faint in your minds, Heb. 12. 1, 2. 3. A wearied man sits down, a fainting person falls down, but the Patient keeps running. Patience, as I said at the opening of the Greek word, is a sticking to it, when we are put to it. This for the first point of Explication, what Patience is.

2. How it is needful. And I will here as a fore-usner in the Affirmative by the Negative, and shew

How it is not needful. And 1. Needful it is not in the sense of Oneliness, as if Patience were All, that were needful for God's People. They have need also

1. Of Wisdom. Behold, sayes our Saviour, I send you forth as sheep in the midst of Wolves, be ye therefore wise as Serpents, Mat. 10. 16. A man that is amongst his Enemies, had need to look about him,

and especially amongst subtil ones that are both cruel and crafty.

2. Faith, which may overcome the World. We know who sayes, *Above all take the Shield of Faith*, Eph. 6. 16. Faith is a Victorious Grace, and the Church is truly Militant.

3. Humility. 1 Pet. 5. 5. One thing commonly objected by carnal People against God's People is Pride, that they take too much upon them, over-value themselves, under-value others. But by being Cloathed with Humility, they shall cut off occasion from them that seek occasion.

4. Love, *Jude's* Ep. 21. v. Both the Love, wherewith God is Loved, for they may come to be try'd, what they'll do and suffer for him. Now, Love is strong as Death, would be loath to leave, *Cant.* 8. 6. And the Love wherewith he doth Love, for no sooner is a good man cast down, but the World is ready to say, he's cast off, *Psal.* 71. 11. and again, the Sense of God's Love would set us above the worlds hatred, even as we call it day, the Sun being up, though never a Star appear, *Psal.* 109. 28.

Sundry other Graces I might have mentioned,

tioned, but this for the first branch of the Negative.

2. As Patience is not needful in the sense of Oneliness, so nor of

Absence, as if God's People had it not at all; like as we say of poor People that they need Moneys, Cloaths, &c. when they have not these things. No, no, *Of his fulness have we all Received, and Grace for Grace*, John 1. 16. A Child that is New-born, has all the parts of a Man, so is it with one that is born again: and so you read of your *Patience* as well as your *Souls* in *Luke* 21. 19. This be spoken upon the Negative part.

I go on to the *Affirmative*,

How Patience is needful, why!

1. In regard of the Exercise of it, accordingly as you read, *James* 1. 4. *Of the Work of Patience*. A Souldier, that has Armour, yet had need to take it to him, put it on, use it. There's need that Patience be at Work. Being is one thing, and Working another. Talents must be Traded with.

2. In regard of Occasions, occasions for it, which are many, and very many: For, besides what has been said of Who and What there is to Exercise Patience:

Consider, whether we can either do, or suffer well without it; and

1. Do well. The Apostle, in *Rom. 2. 7.* speaks of *Patient continuance in well-doing*. It is not enough to begin in the Spirit, but continue we must, and how can we do this without Patience? The rather if we consider, what's done against well-doing, it is not with the Christian Race, as with another; another has usually room and fair play, men would be ashamed to stand in the Runners way, to lay hands on him, or the like; yea, but in this too many are neither ashamed nor afraid, [and they might be both.]

To do, as the Devil did by *Paul*, once and again hinder nothing, but if foul turns, or foul words will hinder; so as the Apostle might well say, *Heb. 12. 1. Let us run with Patience*. Thus for well-doing.

2. Patience is requisite to well-suffering. Hear *St. Peter*, in *1. 2. 20.* *If when ye do well, and suffer for it, ye take it Patiently, this is acceptable with God*. God takes acceptably our taking Patience, not barely taking, but Patiently taking: Some take carelessly, some discontentedly -- few Patiently, and so few Acceptably. I have done with Explication.

The

The second part of the Amplification will be

Confirmation, and will consist of Similiar Scriptures, and Scriptural Reasons. And

1. Scriptures, for that Patience is needful for God's people, is a frequent intimation of the Spirit of God, in the Word of God! See *Luke 21. 16, 19. Ye shall be hated of all men for my Names sake-- In your Patience possess ye your Souls*. A Scripture this is, which do's at once speak the use, and advantage of Patience. By the help of Patience a good man may enjoy himself, when, possibly, he has little else to enjoy! Also, see *1am. 1. 4. Let Patience have her perfect work, that ye may be perfect and entire, wanting nothing*. What an imperfect man is an Impatient man? As also see *Col. 1. 9, 11. We do not cease to pray for you-- That ye might be strengthened with all might according to his glorious power, unto all Patience*. Mark, my Brethren! Patience, and all Patience, and strengthened thereunto! Patience is no weakness in us, nor can we have too much of Patience! Again, See *Heb. 12. 1. Let us run with Patience the Race that is set before us*. The Race, which is of the Lord's setting requires Patience: Indeed the Race, that

the World, Flesh, Devil sets before us, has no such rubs and snubs. The Race of Intemperance. Uncleanneſs;— a man's own naughty heart, and other naughty parts do like well enough! And yet again, ſee *Rom. 12. 12. Be Patient in Tribulation.* Together with *2 Tim. 2. 24. The Servant of the Lord muſt not ſtrive, but— be Patient.* I might have added *Tit. 2. 1, 2. Speak thou the things which become ſound Doctrines, that the Aged men be ſound— in Patience.* One point of ſound Doctrine is ſoundneſs in Patience. Ye have heard of the Patience of *Job, Jam. 5. 11.* Of the Meekneſs of *Moses, Numb. 12. 3.* *David* tells us, That he was dumb, and opened not his mouth, *Pſal. 39. 9.* And I might tell you of the ſame *David*, how that upon occaſion, he made that an Argument for, which was even an exerciſe of Patience in *2 Sam. 16. 11.* *My Son*, ſaith he, which came forth of my bowels ſeeketh my life: how much more may this *Benjamite* do it? Yea, I might tell you of *Head*, as well as *Members*, that as a ſheep before her ſhearer's is dumb, ſo he opened not his mouth, *Iſa. 53. 7.* Indeed he was not dumb as a Shepherd before the ſheep, there was his diligence; but as a Sheep before the Shearer, there was his

Pati-

Patience. I ceaſe from Scriptures, and proceed to Reaſons. The Doctrine is Reaſonable from divers Topicks. As,

1. From the Adjunct: for Conſider.

1. The Reſembledneſs of Patience; this argues the needfulneſs of it. A Soldier had need of compleat Armor: and while all parts had need to be well guarded, ſure, the Feet and Leggs are not to be neglected: who goes to War bare-footed? bare-legg'd? Well, the Church of God in this World is truly-Militant, as I have ſaid; and accordingly there's whole Armour for them. In that famous place, *Eph. 6. 13.*— and one piece thereamongſt, is the preparation of the Gospel of Peace. Now this piece of Harnes a Godly-learned Man conceives to be Patience. *Dr. Gouge.* Patience, called Preparation; becauſe a Chriſtian is prepared to go on, what ever comes. Even as a man, that's well ſhodd, is well fitted for treading upon Stones, Thorns, — I am not unknowing, that others underſtand the place and phraſe otherwiſe; as alſo the Learned Man himſelf takes notice, and takes pains in anſwering of them.

2. That it's Prayed for. This again argues the needfulneſs of Patience. Holy

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Men of God could tell well, could they not? how to go to God for the People: now whosoever had heard the Apostle at Prayer, might have heard him speaking to this very thing. *We cease not, saith he, to pray for you, and to desire, that ye might be filled with the knowledge of his Will — Strengthened with might according to his glorious Power, unto all Patience, Col. 1. 9, 11.* No doubt they had great use for, what the good man wish'd them so much of!

3. The Congratulatedness of it! *We glory*, saith the same Apostle in another place, *2 Thes. 1. 4. in you, in the Churches of God for your Patience — in all your Persecutions and Tribulations, that ye endure.* Holy Men of God were glad to see their Prayers, what they much desired, as you heard, they accordingly delighted in even to glorying.

4. The Pressedness of it. As Patience is a frequent errand of the Spirit in the word, as has been shewed; so also a Fervent, witness both Words and Things.

And that Words; for what a Word is that? in *1 Tim. 6. 11. Thou, O Man of God, follow after Patience.* The Greek word do's signifie Eagerly to pursue, and is the same by which Persecution is expressed;

and Usefulness of Patience. 25

prest; a Persecutor follows after with a witness.

2. As for things, Why! Whereas Examples are great Incentives, what Patterns of Patience are there set before us? *Take my Brethren the Prophets*, saith St. James, in chap. 5. vers. 10. and, *Ye have heard of the Patience of Job*, vers. 11. When a Schoolmaster would quicken-up a Scholar, he tells him of another; and I beseech you, How are we provoked unto Patience? and All Patience, by all that Meekness, which the antient Servants of God are so famoused for? Truth is, we are at once Provoked, and Prevented. And,

1. Prevented. For whereas we are wont to say, *I cannot put this up, I can never bear it*,-- No? How did others? Did they not bear? Did not they put up? And is not the same Lord over all, *Rich unto all that call upon him*? Rom 10. 12. Did not we forsake our own Mercy, we might do worthily in *Ephrata* as well as others have done.

2. Provoked! For, Why? Can you say why we should not be *Followers of them, who through Faith, and Patience, inherit the Promises*? Heb. 6. 12. It's good following them, that have led to Heaven; and

and it were, as appears there by the Coherence, Sloathfulness to do otherwise; yea say, if it were not silliness, as well as Sloathfulness.

Fourthly, and Lastly, Consider the Professedness of Patience, *Thou hast fully*, says Paul to Timothy, in the 2. 3. 10. manner of Life, long suffering, Charity, Patience. The Apostle, as is evident by what antecedes, had good occasion of giving account of himself, and one part of the Character, as you hear is *Patience* a very necessary part, for he speaks twice to it, *Long-suffering, Patience*. This, which at another time, he gloried in others for, he now modestly owns himself to, yea, appeals to Timothy for Truth and Proof of. Sure, Patience is needful for God's People, when they were so careful some to clear up theirs. You have the first Argument; a second follows from the Effect, for consider the Feats and Fruits of Patience, and so you'll also conclude it's needfulness.

1. We had need, had we not? to be our own men; now call to mind the words of our Lord, *Luke 21. 19. In your Patience possess ye your Souls*. Patience keeps us in possession of our selves. As by Faith we enjoy God, and by Love our Neighbour;

so

so by Patience our selves. And what an Advantage this is, I shall let you see in a Glass of Contraries, from *Prov. 25. ult. He that hath no Rule over his own Spirit, is like a City that is broken down, and without Walls*, such a City is in no capacity to resist an assault, but the Enemy comes in at pleasure, and does his pleasure; and such a man keeps open House for Temptation, for sin. I remember what one sayes of such an one, that he is fit for no condition, fit neither to be poor nor rich, sick nor well, fit neither to be at home nor abroad.

2. We had need, had we not? To be expert men; Now, what sayes the Apostle? *Rom. 5. 3, 4. Tribulation worketh Patience, and Patience Experience*. The sick man, that's a Patient truly so called, and do's not wrangle either with Physician or Potion, but obeys the one, and uses the other, he comes to know by good Proof the skilfulness of Physician, and Sovereignness of Potion, and is Capacitated both for advising others, and helping himself, upon occasion; In like manner did we submit to the wise disposing hand of God, it's not to say, what knowledge we might gain of God and of our selves, what Cor-

dials

dials he has for his afflicted ones, what Corruptions are in our own hearts, &c. which might be no small profit both in our own Cases, and our Brethren's, see 2 Cor. 1. 4.

Thirdly, and Lastly, We had need, had we not? To be Accomplisht men: Now, hear St. James, in the 1. 4. *Let Patience have her perfect work, that ye may be perfect and entire, wanting nothing.* An impatient Man is, as I have said, an Imperfect Man; Patience do's much towards the accomplishing of us, and whether we be generally or specially considered; and 1. Generally, for we are to run the Race that is set before us with Patience, *Heb. 12. 1.*

I have already shewed, that we can neither do well, nor suffer well without it.

2. Specially, I mean, in such and such a station and Relation; For,

1. How will publick Persons do without Patience? You know what's said of a Minister, in 2 Tim. 2. 24. *The Servant of the Lord must not strive, but be Patient; who finds not by experience, that People will hear of any thing rather than their sins? And from any, rather than their*

their Ministers? Luther said well, *Predicare est deritare* -- To Preach is to get the ill will of the World. Yea, but Patience is a good digester of discourtesies, of discouragements. *νίκη το θυγῆ* it is the Concoctive faculty of the Soul, as one sayes well. And, my Brethren, whole Godly Ministers, have such need of Patience: How, I pray, would Faithful Magistrates do without it? For, do not Men hate him that rebuketh in the Gate? *Amos 5. 10.* Unrighteousness has so many followers and Friends, *Oh, the Oppressors, Defrauders -- there are in the World,* that Justice is sure of Enemies not a few, both *Peter and Jude* do speak of dignities being evil spoken of, 2 Pet. 2. 10. *Jude 8. v.* Yea, sayes the one, *they are not afraid to speak evil,* the Sword of the Mouth will adventure upon the mouth of the Sword. Thus for Publick Persons.

2. Patience is also very necessary for Private, whether

1. They be Servants, for many Masters, as I have been speaking, are ill to deal with, so very ill to please, as a Servant cannot please them with well doing, 1 Pet. 2. 20. Or,

2. Sons, for many Fathers are provoking

king enough; as the intimation is strong, in *Eph. 6. 4. Nitimur in vetitum.* Alas, ungodly Fathers, that could like their Children better if they were not so well given. Unthrifty Fathers, that spend what Children get, and Drink what they should Eat. Or,

3. Wives, for many Husbands are bitter enough, *Col. 3. 19.* bitter in looks, Language, Carriage, being hardly so much as bitter-sweets. Or,

Lastly, to say no more, Strangers, for it's no strange thing for Strangers to be strangely used; we speak very properly, when we say of strangers, *That they are far from their Friends.* Cocks on their own Dung-hill commonly play Cocks of the Game. See *Gen. 19. 9.* Let this suffice for Confirmation.

I proceed to a third, which will be the last branch of the Amplification; to wit,

Vindication, or freeing of the Doctrine from such Exceptions, as some would take to it; for, when I say, Patience is Needful for Gods People, they are ready to say,

1. Why, but Patience would Expose; and they have no need of that, are they not already injured and oppressed enough?

I

I Answer.

1. That some are indeed so base, as to abuse the Meekness of good men, even as it is ordinary to go over at a low place. But,

2. Their Redeemer is strong, the Lord of Hosts is his name. See *Psal. 76. 9. God arose to Judgment, to save all the Meek of the Earth.* Selah. *Moses* was a very meek man; *Aaron* and *Miram* spake against him, and behold, they were sodainly call'd to account, *Numb. 12. 2.--* and where *Aaron* and *Miram* were Convented, how should others think to be Conniv'd at?

Again, Gain-sayers say.

But, Zeal, sure, rather than Patience were needful for God's People, being a people, that cannot but be sensible, what Abominations are stirring in all Generations.

I Answer. They have need of both; and both did meet in *Moses*, whom I before mentioned; for, he, that was such a Lamb in his own Cause, did in the Cause of God approve himself a Lyon: witness the business of the Calf, in *Exod. 32. 26. Moses*, saith the Text, *stood in the gate of the Camp, and said, Who is on the Lords side? let him come unto me.*

3. And

3. And Lastly ! They farther say. Patience would but make mens word true, that say, Such, as go by the name of God's people, are the Cowardliest people in the world.

I Answer.

1. That some Men's tongues are no slander. Yea, it is well known, who said, *Wo unto you when all men shall speak well of you.* Luke 6. 26.

2. Not he, whom the World, but the Word commendeth, is approved, now what saith the Preacher ? in *Eccles. 7. 8. The Patient in Spirit, is better than the proud in Spirit.* The Patient man is the better man, whatever a Carnalist saith, or thinks !

Hitherto by way of *Amplification.* I go on to

Application, and the Doctrine will be diversilie of Use. And,

1. By way of

Instruction, and Information. [These two I put together, because, as you'll perceive, I shall bring them forth under one and the same Particle of Transition.]

If this be thus, That Patience is Needful for God's people. Then we learn,

1. What a variety there is amongst Necessaries ! We use to tell of Necessaries,
and

and Necessaries, and we do well ; for so doth the Apostle, in *James 2. 15, 16. If a Brother or Sister be naked and destitute of daily Food ; and one of you say unto them, be you warmed and filled, notwithstanding you give them not those things which are needful to the Body, what doth it profit ?* It cannot be denied, but that we have need of Food and Raiment ; yea, but we have also need of Patience. The things needful to the Body are neither the onely, nor especially needful things.

The Soul excels the Body far enough, and therefore Soul-necessaries are the chief necessities. My Brethren, to hear worldlings talk, and see how they walk, a man would think there were no necessities, but what the vile Body had need of ; but, alas, that's all the wit the World has.

2. We Learn, Of what Importance Patience is ; for who but judges so of other necessities ? It is one of his Impostures, who deceiveth the whole World, to perswade us, if he could, that no great reckoning is to be made of Patience, for either there will be no use for it, or no advantage by it. And first, sayes he, likely no Use : for what ? Do's not God love his People ? And will not Love look to them,
D that

that no evil shall befall them? Such a Temptation, as this, *David* seems to have been over-taken with, in *Psal.* 30. 6, 7. *I said in my Prosperity, I shall never be moved; Lord, by thy Favour thou hast made my Mountain to stand strong.*

It is indeed true, that God's favour to his People is wonderful, passing the love either of Men or Women. But it is also true, that whom the Lord Loveth, he chasteneth, and thorough much tribulation we must enter into his Kingdom, *Heb.* 12. 6. God had one Son without Sin, but what Son without sorrow.

2. Sayes the Tempter, suppose Use, yet what Advantage could Patience be of? The burden will be found upon your back, bear it as you will or can.

Grant that, yet the Proverb's well known, *What Remedy but Patience?* Such a confessed Remedy Patience is; neither shall I spare to say, that while a Patient Man has but one burthen upon his back; an impatient man has two, both his affliction and his sin: Yea, and impatience helps on the Affliction, even as a Man that wrangles with his Load, gets a galled back by the shift. And again, Impatience is so far from ridding of one Affliction, as it pro-

procures more and greater. Lined Birds the more they stir, the more they are entangled.

Lastly, we learn, what due matter of Labour, Prayer, and Praise Patience is, for so, you know, are other necessities. And first, of Labour, *durum telum Necessitas*, Need makes the Naked to spin; these hands have ministred unto my Necessities, said *Paul*, *Acts* 20. 34. *Necessity has no Law*. Thus it is with us concerning outward Necessaries, rather than want, Labour and mean Labour shall not be wanting. Oh then, what pains should be took about Spirituals? How diligent ought we to be in the use of means for advance of Patience? Needful Patience? Thus for Labour.

2. As for Prayer, our Lord hath taught us, in *Mat.* 6. 11. *To beg our daily Bread*, and accordingly we do not content our selves, [and we do well] for the obtaining of Food and Raiment, to pull our hand out of our Bosome, put our hand to the Plough, but we also lift up our hands with our hearts, and labour to draw down a Blessing upon our Labours, and indeed the Blessing of the Lord, it maketh Rich, as *Solomon* Emphatically expresseth it, in

Prov. 10. 22. Benedictio Domini ipsa dabit. Now, what? Do we go to God for the things needful to the Body? and shall we not cry? and cry mightily for greater matters? Greater Necessaries? And, in particular, this needful Patience? See *Mat. 6. 33.* Shall we not go to the God of Patience? So his Title is, in *Rom. 15. 5.* and pray and weep over that poor patience of Patience, which as yet we have gained? and say, Lord, thou that supplyest my other needs, giving me Meat to eat, and Raiment to put on, supply, oh, supply me with this Grace of Patience. Thus for Prayer.

Thirdly, & Lastly, as for Praise. Why, my Brethren, we give God thanks for other Necessaries, and do judge it a sin & thame for any not so to do. Yea, let but a Man like unto our selves, who without God could do nothing for us, help us in our need, sit us in our need, and oh, how thankful can we be! The needfulness then of Patience must needs be a great Obligation to thankfulness, that the Lord has been graciously pleased in any measure to approve himself unto us, and in us the God of Patience. Yea, and now when I shall shew you, How thankful some have been in the
half

half of others, it will be very consequential, what thanks every good man is bound to render for himself. See *1 Thes. 1. 2, 3.* *We give thanks to God alwayes for you all - - remembring without ceasing your work of Faith, and Labour of Love, and Patience of Hope.* Hitherto the first Use.

The Doctrine is profitable as to instruct, so also to

Rebuke, for if this be thus, That Patience is needful for God's People, then what blame is justly the Portion,

1. Of Carnal People? Upon two accounts; the one is Aspersing, and the other is Abusing of God's People's Patience; and,

1. Aspersing of it; For who upbraids others with necessities in other kinds? Yea, they say, it's a well-stored House, and yet these men have no good word for a well-stored Heart, and with reference particularly unto Patience; this in their mouths is no better than Cowardise, dastardliness, dulness. As upon the one hand they call evil good, and so Rage is accounted Courage, Contentiousness Manliness; so upon the other, and for both *we be them*, *Esay. 5. 20.* They call good evil, and so, the poor in Spirit are thought but

poor Spirited. Yea, but as St. Peter said, in *Acts* 2. 14, 15. *These are not drunken, as ye suppose*; so may I say, these are not dastardly, Cowardly, as ye suppose; no, no, but they are a People, whom the God of Patience hath had a blessed work on, they once were such Furioso's, desperado's, as you now are; but God hath altered them, tamed them; and two things let me tell you.

1. That such as these have Christs good Word, though they have not yours, and he is Judge, not you. *Blessed are the Poor in Spirit*, sayes he, *Mat.* 5. 3. How can you think to answer the Judge at his coming, you that are quite of another Judgment?

2. It cannot but be dangerous to Reproach God's Workman-ship. *He is the God of Patience*; and is he of it, and will he not be for it? *Solomon*, in *Prov.* 14. 31. makes an hainous matter of it, *To Reproach the Poor mans Maker*; I may apply it with advantage to the Poor in Spirit. As you are pitiful Creatures that cannot endure the new Creature, so as Imperill'd. The Creator will reckon with you I warrant you.

2. Carnal People are culpable upon another

ther account, and that is

Abusing of God's People's Patience. The Scarr Crow not stirring, the Birds are bold, aiter a while, to alight on it, and defile it; and so the men of the World observing God's People to be a Bearing People take courage to lay load on them, to say, and do their pleasure to them; God's arising, of which you read, in *Psal.* 76. 9. *To save the meek*, implies as much: A base part this is, for who would not count him an unworthy man, that provok'd one, who were bound to the good behaviour? *1 Thes.* 5. 14. and as it is a base part, so also an unsafe; for God, as you have heard, will arise *to save the meek*, Meek *Moses* had God for his Champion, *Numb.* 12. 3. Their Redeemer is strong, too strong for their Oppressors. Thus for carnal People.

2. Patience being so needful as it is, the People of God are to be blamed, whoever among them are neglectful of what's so needful; yea, for do they so by other necessities? Things needful to the Body, they have a care both to use them, as they have occasion, and as they have opportunity to increase them; and

1. To use them, they need no bidding.

to take Meat, when they are hungry, or Drink, when they are thirsty; and yet how often do good men, when they are provoked, forget to have Patience. *Job*, for the main, was a pattern of Patience, *James* 5. 11. and yet sometimes he broke out sadly, witness the 3. of *Job* 2; 3. *Let the day perish, wherein I was born, and the Night, in which it was said there is a Man-Child Conceived.* Yea, what is that he saith, in the 8. verse? *Let them curse it that curse the day;* in the bitterness of his passion he not onely curseth it himself, but calleth to others to curse it: good men are like light Gold, must have their grains of Allowance, or not pass. In many things we offend all, and as to this particular of breaking out, who has not fallen with *Job*? But, my Brethren, do we rise with *Job*? I could in several places shew you his Retractions; oh! where are ours? See to *Job* 5. & 42. 6. This for Using. Then,

2. As to Increasing. The Proverb is, *Store is no soar*; and we Plough and Sow, though we have never so much Corn and Bread under our hands. We seek Wool and Flax, be the Wardrobe never so full. But are we such Promoters of Patience, Needful Patience? Do we labour a Spiritual

tual Augmentation? Labour and Pray, and Weep to be strengthened unto all Patience? This, you may well think, would well please the God of Patience, well agree with the word of his Patience, and well suit with the hour of Temptation, *Rev.* 3. 10. But oh, alas, do's not rather your heart and mind smite us at the mention of this? Come, let us smite upon our Thigh, and say, what have I done? what have I said? This by way of Reproof.

The Doctrine is of use, as to Instruct and Rebuke; so also to

Exhort. For if this be so, that Doctrine is needful for Gods People; How then should the People of God be dealt with; and as those that had a sense of Necessaries, to have a care of Patience? Yea, how should they be exhorted thereto, not onely so generally considered, but also more especially, a respect had, (and not leastly,) to Order, and Age; accordingly as I shall shew anon from the Scriptures to make the specification and Application, and

1. More Generally considered, according to that, in *Heb.* 12. 1. *Let us run with Patience the Race that is set before us.*

For carrying on this Exhortation the more,

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more, as I could desire, to Edification, I shall speak something in a moving way, and something in a Directing.

Moving. 1. And because the Motives will be many, I'll Labour to be Orderly, and reduce all I shall say, unto two heads, to wit,

Patience, and Impatience; for there is so much to be said for the one, and against the other, as serves much to advance the care of Patience. For,

1. As to

Impatience; I have many things to tell you of it, as,

1. How proud and presumptuous it is, as is plain by the opposition, in *Eccles. 7.*

8. *The Patient in Spirit is better than the Proud in Spirit.* Impatience, turned Godwards, sets up an Anti-Providence, as if we know better than he, how matters should be ordered, and is not this Superlative Pride? Turned Man-wards, sets up self, as if there were none like us, and that we might well think to fare better than any else; and is not this notorious Pride?

2. How foolish and vain it is, *even as we use to tell of a proud Fool*, for an Impatient man, besides that he forgets his distance, whereas another could say, *I was dumb,*

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dumb, I opened not my mouth, because thou didst it, *Psal. 39. 9.* What gets he by it? Do's he get deliverance by Impatience? Nay, Patience were the way to deliverance; hear St. Peter, in *1 Pet., 5. 6.* *Humble yourselves under the mighty hand of God, that he may exalt you in due time.* You have not forgotten, what was said of the Limed Bird.

Thirdly, and Lastly, How feeble and unfit for business it is, for, as you have heard, *It is in Patience, that we possess our Souls*, *Luke 21. 19.* Impatience puts out a mans eyes, stops his ears, confounds his Counsels, makes him for the time little better than a mad man, if it even steal not away the man, and lay a Beast in the room: *Ira furor brevis est.* You have the Motives with the first reference.

Having heard what is to be said against Impatience, hear me now for *Patience*; and here I have two Motives to present you with,

God's Honour.

Your own Good.

1. As you tender God's Honour, have a care of Patience, for it is Patience that do's honourably acknowledge Him, as,

1. With respect to his Sovereignty and
Autho-

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Authority. As you may see by that Patient speech of *Eli*, in *1 Sam. 3. 18. It is the Lord*. Impatience is proud, as I have shewed, but Patience knows her distance.

2. His Wisdom, as we see by the same *Eli, Let him do, what seemeth him good*. Not what I think best, but what the only wise God sees best, is the voice of Patience

3. His Goodness, as *Eli* again shews us, *Let him do what seemeth him good*. As who should say, he will do all things well.

Lastly. His Truth, as we may farther perceive by the same words, *Let him do---* Is it not as if he had said, I dare trust him touching what he'll do; He'll do nothing but well, I know.

1. As you regard your own good, have a care of Patience, for that Patience is for your Credit.

1. By it you shall obtain a good report, even as you have heard of the Patience of *Job*, *Jams 5. 11*. This put a Perfume into his name, which do's hold to this day. And what is that you read in *2 Thes. 1. 4. We our selves glory in you in the Churches of God for your Patience*. Mark, *We our selves*. Such as are of note, shall take notice of you, and to have the good word of the eminently-good, how good is it? and so
good

and Usefulness of Patience. 45

good a word too? *We glory in you*. An high strain of Commendation! Yea, and this also amongst those, that know what's what, *We glory in you, in the Churches of God*.

2. In the Exercise of Patience you shall shew Prudence; and is not this a Credit? Yea, for on the contrary, to play the fool is disgraceful. It is the Patient man that, as you have heard, is his own man, *Luke 21. 19*. that knows his distance, *1 Sam. 3. 18*. that puts himself into the way of deliverance, *1 Pet. 5. 6*. and sundry other points of Wisdom I might mention.

3. Patience manifests strength, which is also a credit: for to tell of a weak man is a diminution. The Apostle, as you know, speaks of being strengthened unto all Patience, *Col. 1. 11*. Patience is not a weakness in us, as I have formerly said. Porters, that bear great burdens, are Robust men.

Lastly, To Patience belongs not only strength, but Conquest; and Conquerors want no honours. A Patient man,

1. Overcomes himself, see *Prov. 16. 32*. and what a gallant victory this is, is visible in the base slavery, that loading lusts have men in, and the Devil at the
back

back of those lusts, *Eph* 4. 26, 27.

2. Bids fair towards the conquering of Enemies: witness the Apostles Phrase, in *Rom* 22. ult. *Overcome evil with good.* he had said, Avenge not your selves, but rather give place unto wrath. He now saies, Be not overcome, but overcome — The Patient — beneficent yet the day without striking a blow, behold a dry Victory.

Again, As Patience is for your Credit. So,

2. For your Comfort. For,

1. We are doing our Duty the whiles, and are we not blessed in our deed? Yes, in, as well as after, *Jam* 1. 25 *Psal* 19. 11.

2. We are in the way of the Promise, and that's a Comfortable way, sure! See *Mat* 5. 3. *Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.* Also *v* 5. *Blessed are the Meek, for they shall inherit the Earth.* If Earth, if Heaven, if either, if both be any comfort to hear of, the Patient man may be comforted.

3. We are writing after excellent and encouraging Copies; and they were set for that. *Be not slothful,* saies the Apostle, in *Heb* 6. 12. *but followers of them, who through Faith and Patience inherit the Promises.* As I have already said, It's good follow-

following them, that have lead to Heaven.

Lastly, We avoid and prevent a great deal of Sin, and that's a comfort, especially the Pollutingness of sin considered. I have shewed, what a Mother sin Impatience is, and therefore happy are they that can be Patient, yea, that they may not be so peccant. The Psalmist, in *Psal* 19. 13. *and he was a godly wise man,* took great content in being innocent.

Again, As Patience is for your Credit, and Comfort: So,

3. For your Profit. For,

1. It is a Reward.

You remember the Proverb, I spake of, *What Remedy but Patience?* and have not forgotten the words of our Saviour, *In your Patience possess ye your Souls.* Possess — Afflictions are hard meat, but Patience a good digester. Affliction a sore Burden, but Patience a good Porter. One calls Patience a Paring-knife, which cuts the cross less, and less, till it comes to nothing almost. Compares it to Bread and Salt, which we cannot make one good Meale without.

2. As it is, so it has a Reward; and both here, and hereafter; and,

1. Here, according to that, which I have

have already spoken of, in *Mat. 5. 5. Blessed are the meek, for they shall Inherit the Earth.* Carnal People think, that if a Man be a Wild Man, he shall within a while, have nothing left him; yea, but such may hope to be Inheritors, which is an honourable sort of Havers. There is no loss by Patience; no, the Lord will look to that. Hear meek *David*, in *2 Sam. 16. 12. It may be, the Lord will look on mine Affliction, and requite me good for his Cursing this day*; even as our Children expect, when others wrong them, that we make them amends.

2. Hereafter, resume that *5. of Mat.* now at the *3. v. Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven.* An exemplification of this is in *Heb. 6. 12. Be ye followers of them, who through Faith and Patience Inherit the Promises.* Some are now in possession of that joy and glory, which others may expect. You know, my Brethren, how we receive and welcome a Friend, that comes to us out of a tedious Journey, or tempestuous Voyage; we take him to be a good Friend, and call for the best things in the House; Judge then, how our dear Lord and Father will Entertain a Child, that comes out of great tribula.

tribulation. I have done speaking in a Moving way, and go on to speak in a

Directing; for I presume, that you are by this time ready to ask me, wherein consists our care of Patience?

I Answer. In looking to the soundness, also the free course and Increase of it. And,

1. Soundness, That we be, as is required in *Tit. 2. 2. Sound in Patience*; Sincere, not Hypocritical; and now for better discerning the Truth of Patience; I offer these Characters and Tryals.

1. Patience supposes a state of Grace, for a Fruit of the Spirit it is, and men do not gather Grapes of Thorns, nor Figs of Thistles, *Gal. 5. 22.* Either make the Tree good, or the Fruit cannot be good. No Saint, no Patient man, another may be dull, may be still --- but a Saint is patient.

2. Patience, as it comes from God, so it moves towards God. *Dominus est*, said Patient *Eli, It is the Lord*, in *1 Sam. 3. 18.* And so it was God's Hand that stopt *David's* mouth, in *Psal. 39. 9.* A Natural Man may for one sincere end or another be still in the evil day, but it's the Lord the thought of him, fear of him, that binds a good man to the good abearing.

3. As Patience looks at the Lord, so it
E limits

limits him not; *Let him do*, saith *Eli*, *what seemeth him good*, 1 *Sam.* 3. 18. The Patient lay all at God's feet, put all into this Hands, proclaim a Freedom to him, as being perswaded of his Wisdom, that he knows what's best; and of his Truth and Goodness, that he will do that. Patience dare trust God, and therefore rests in God.

4. As Patience looks upward, so also inward; not onely has a care of the Tongue, but especially of the Heart; and so you read, in that often-cited, *Luke* 21. 19. *Of possessing the Soul in Patience*; a Natural man may for sinister ends, as I have been saying, bite in his pain or pressure, as some have done sometimes; but as one says well, He is in a Fever all the while as hot within, as cold without.

5. Patience meekens us towards the Instruments of our afflictions, as we may perceive by patient *David*, in 2 *Sam.* 16. 10. *So let him curse*, saith he, *because the Lord hath said, curse David*. An Impatient man runs like the Dog, after the stone that hit him, but the Patient considers the hand, that hurl'd it, and so is moderated, though he has no cause to excuse evil men, who think not of doing God Service, but it is in their hearts to accommo-

date

date their Lusts, Cruelty, Covetousness, -- *Esay* 10. 7. Yet when he considers, they are the Rods of God's Anger, and the first in their hand is his Indignation, so as the Affliction comes not onely from them, he is afraid of charging them too deep.

Sixthly, and Lastly. Patience carries Gods leisure for deliverance, according to that in *Psal.* 37. 7. *Rest in the Lord, and wait Patiently for him*, as the believing, so the enduring make not hast. These Patients and Worthies, in the little Book of Martyrs, *Heb.* 11. Accepted not deliverance, upon Persecutors terms.

2. Another point of our care is seeing to the free course, and increase of it. And thus we shall approve our selves careful, if we watch against the hinderances, and unto the helps of Patience; and,

1. Against *Hinderances*, which are,

1. Pride, witness the Antithesis, in *Eccles.* 7. 8. The Learned Annotations take notice, that the proper Opposition had been between Patient in Spirit, and hasty in Spirit; but the Preacher instead of hasty, says *Proud*; to shew us, say they, that Patience is rooted in Humility. My Brethren, if you would up, and on with Patience, down with Pride. Mortifie this Lust carefully.

E 2

2. Co-

2. Covetousness, as you may gather from *1 Tim. 3. 3. Not greedy of filthy lucre, but Patient.* When the poor Debtor besought, saying, *Have Patience with me, and I will pay thee all, the greedy Creditor cast him into Prison till he should pay the Debt, Mat. 18. 29, 30.* Oh then, Crucifie inordinate desire, get your thirst after this Worlds goods slacked, consider that, as that is your good, which does you good; so that is the good which you do good with. Down with Avarice, as you would up with Patience.

3. Niceness, delicateness. *Paul*, that appeals to *Timothy*. touching his Patience, *2 Tim. 3. 10.* Professes a great deal of self-denial, in *Acts 20. 24. None of these things move me; saith he, neither count I my Life dear unto my self.* A nice delicate man, like him in the Book of Martyrs, that said, *He could not Burn.* Any of these things would have troubled his Patience. Oh then let there not a niceling be found among us; one, that Idolizes East, West, sleeping in a whole skin --- You cannot think, upon occasion to possess your soul in Patience, if delicateness possess you. I might have spoken of more impediments, but I hasten to *Helps.* And,

1. As

1. As a great help to Patience, I would advise God's People to be very Prayerful; after the example of the Apostle, in *Col. 1. 9. 11. We do not cease to Pray for you, that ye might be strengthened unto all Patience.* Prayer is of great Power, and God, He is the God of Patience. Go to God therefore, that Patience may have her perfect work. The Apostle went to him for others, go you for your selves.

2. I advise to be Praiseful as well as Prayerful. Take the Apostle again for an Example, in *1 Thes. 1. 2, 3. We give thanks to God always for you — remembering without ceasing your work of Faith, and labour of Love, and Patience of hope. Gratiarum actio ad plus dandum invitatio.* Thanksgiving is an artificial Begging; a man that saith to his Friend, I thank your last kindness, makes fair way for that not to be the last. Accordingly did we thankfully acknowledge, what God has already done for us in point of Patience, else at such a time when men so provok'd us, we had not put it up: And at such a time when the Lord so afflicted us, we had broke out more than we did; we might hope, that the God of all Grace, would give us more of this. *Col. 4. 6.*

E 3

3. My

3. My Advise is, that, we search the Scriptures: for do we not read, in *Rom. 15* 4. of the Patience of the Scriptures? *active*, *sais Paræus* upon the place; because the Doctrine of the Scriptures serves much for the Patienting of us. The Præcepts, Præcedents, Promises, with other things there recorded, considered.

4. Let us walk with God, for *Moses* endured, as seeing him, who is invisible, *Heb. 11.* 27. Will a Child cry that has his Father with him? No, though he go through the dark: Will a Souldier grumble to go upon hot service that has his Captain with him?

5. Look unto Jesus, Consider him, that endured, *Heb. 22.* 1 — Yea for,

1. Who are we in Comparison of him? Well may we suffer, and Patiently, when He was so bearing, *Mat. 10.* 24, 25.

2. What are our sufferings, in comparison of his? Why! Not Chipps to His Cross! He Endured, *sais the Apostle*, such Contradiction, *Heb. 12.* 3. Such indeed, as was never heard of, his own Harmlessness and Holiness, and his Contradicters Vileness, and Wickedness being thought at.

6. Be cloathed with Humility; for you remem-

remember from *Eccles. 7.* 8. what an enemy to Patience Pride is. An Humble man seeks not great things for himself; yea sees and *sais* himself less than the least of Mercies: and therefore if he be brought low, why, he that was before come down in his own apprehension, will better abide to come down by change of Condition, *Gen. 32.* 10. An Humble man thinks not great things of himself, yea he knows, and acknowledges many things amiss in him, and therefore if he be berated, and reviled, why, he that was wont to Avile himself, will matter Reviling less, and say within himself, What would these men say, if they knew as much as I do? *1 Cor. 15.* 9. cum *Eph. 3.* 8.

7. Live Soberly. *Add, sais St. Peter*, in *2 Pet. 1.* 6. to *Temperance Patience*. Yea, Temperance makes fair way for Patience; whereas on the other hand, Drunk one way, and Drunk two; the wet Drunkenness, and the dry do usually meet. A man that's overseen with Drink, how apt is he to be overseen with Passion? Who hath Contentions? *sais Solomon*, in *Prov. 29.* 29, 30. *They that tarry long at the Wine. Bacchus ad arma volat*, strong drink is raging. As then you would be Patient, be Temperate. E 4 8. Fol-

8. Follow Love: for Charity suffers long, 1 *Cor.* 13. 4. bears all things, *ver.* 7. Love has broad shoulders. Would you then abound in Patience? abound in Love.

9. And Lastly, Consider the end of the Lord, *Jam.* 5. 11 *cum* 10. Job's Patient sufferings had a blessed Issue. The Lord blessed the later end of Job more than his beginning. If the Root was bitter, yet the Fruit was sweet. Let then the Consideration of the Fruit, ingratiate the Root. You shall never have cause to Repent your Patience. Thus the general Exhortation is dispatched; now remains,

The Special.

Which will concern,

Either Order,

Or Age. And,

1. Order.

And so either

Men of High,

Or Low Degree. And,

1. Of High, according to that, in 2 *Tim.* 2. 24. The Servant of the Lord, the Man of God, that is, as appears by Coherence, must not strive, but be Patient.

I shall according to this Specification direct my Speech in this Section, unto Ministers, and labour to prevail with them

them. To have a Law of Patience, using these two

Motives. One is the Occasion they may have for it. The other is the Impression it may have. And,

1. The Occasion they may have: and especially these things considered.

1. The Unprofitableness they may discern. Before I touch this point, and but touched, this being the intended place for handling of it. It do's trouble a School-master not a little, when his Scholar benefits not; but one day comes, and another goes, and he rather go's backward than forward: and so the Masters of Assemblies, Oh! how they have laid to heart the successfulness of their Labours! I said, saith *Isaiah*, in *Isa.* 49. 4. I have laboured in vain, I have spent my strength for nought, and in vain. I have — I have — The Ingemination favours of Affection. It is reported of *Melancthon* that he thought at first, it was not possible, people should withstand the evidence of the Gospel: but after he had been a Preacher a while, he complained that old *Adam* was too hard for young *Melancthon*. yea, both young *Timothys*, and aged *Pauls* have cause enough of complaint. But yet within compass of Patience. For,

1. *Paul*

• 1. *Paul* Plants, and *Apollas* Waters, but it is God that giveth the increase, *1 Cor.* 3. 6. The Blessing is in his hand, not ours; and who shall say to him, What doest thou? cannot we be content to follow our work, and leave His to Him?

2. Though *Israel* be not gathered, yet shall a Faithful Minister be glorious —

Isa. 49. 5. We are to God a sweet Savor of Christ in them, that are saved, and in them that perish. saith the Apostle in *2 Cor.*

2. 15. God will reward his Ministers not according to Issue, but Industry.

Again, What occasion Ministers may have for Patience: appears, as by the Unprofitingness they may discern. So,

2. By the Unkindness they may meet with. It do's trouble Parents not a little, when Children, that they put into their Bosome, creep out at their Sleeve: and Judge you my Brethren, with what a grieved heart *Paul* spake what he did, in *2 Cor.* 12. 15. The more abundantly I love you, the less I am loved: and that, in *Gal.* 4. 15. *Where is the blessedness you spake of?* who that had heard, what the people sometimes said, We may bless the time that ever *Paul* came amongst us: would ever have thought, that good man, that

that sweet Minister should have lived to have seen the day in which he should have been occasioned to Interrogate, *Where is the blessedness you spake of?* Alas, their Language, and Carriage was much altered from what it had been: and that, which befel to Eminent an Instrument, who can promise himself exemption from? yea, who that's wise, will not rather bethink him what there is to qualifie, and pacifie in such a case as that. That a prudent Nurse looks not for her Wages at the Child's hand, but the Parents. Indeed the little one do's now and then gratifie her with a kiss, with a smile: but oftner requites her with a cry, a wrangle; yea but she well considers, that Father and Mother will do all things fair. And so a good Minister's Judgment is with the Lord, and his Work with his God, *Isa.* 49. 4. God knows, and God will acknowledge, and God will graciously recompence.

2. That a Prudent Nurse do's consider the Child's present Distemper, and instead of wrangling when it wrangles, labours the restoring of it. Oh, saith she, this Child was not wont to be so very troublesome, somewhat certainly aileth it, I would I knew what were good for it. It's

not

not to say, how people may be distemper'd, and their dis Temper alter them; But who is not aware, how that the Apostle applies himself unto such with Patience, yea with tenderness, calling them Children, little Children, his little Children, and professing his Care and Pains still for them? in *Gal. 4. 19. cum 15.*

Again, What occasion Ministers may have for Patience is too too manifest.

3. By the Persecutions may befall them. For,

1. An Arch-enemy to a painful powerful Ministry Satan is, as St. Paul found by experience, witness his report in the Case, in *1 Thes. 2. 18. We would have come to you, even I Paul, once again, but Satan hindered us.* had it been some idle drunken fellow, that had been going about some naughty business, the Devil would have been far from hindering him, but how should the Prince of darkness skill of a burning shining candle?

2. Satan, that is so malicious himself, worketh in the Children of disobedience, *Eph. 2. 2.* and the Lusts of their Father they will do, *John 8. 44.* Prince of Darkness, and Children of Darkness, Old Serpent, and Old Man do fearfully correspond; so as what Trouble the Evil-one, and

and Evil-men can do, men of God may fear, and the rather, if we consider, in the

Third place, That good Ministers oppose themselves to the power of Satan, and practice of ungodly men, yea, and so their Commission runs, in *Acts 16. 17, 18.* Now, I pray, how will the one like it to have his Kingdom batter'd about his ears? and the other to have Hell-fire flash't in their Faces?

While a godly Minister thinks of these things he had need to ruminate upon such Patienting Considerations, as these.

1. That this is but Old-Ordinary, *So Persecuted they the Prophets, Mat. 5. 12.* Persecuted Ministers fare as did their Predecessors; their betters sped no better, so as they may well have Patience.

2. That both the roaring Lyon and the Whelps are in a Chain, and can do but what God will suffer them; *and God is Faithful, who will not suffer his Servants to suffer above what they are able, 1 Cor. 10. 13. cum Rev. 2. 10.*

Thirdly, and Lastly. That as their Suffering may be great, so their Reward will not be little, *Mat. 5. 12.* So as they may well cry out, with the Martyr, *Hold out Faith and Patience.* Thus far the first Motive;

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rive; the great occasion Ministers may have for Patience. Now follows the

2. And it is the

Great Impression it may have; or, What Patience may do; and both upon themselves,

And others.

Themselves first.

For Patience will keep them to their work, according to that, in *2 Tim. 2. 24, 25. The Servant of the Lord must not strive, but be Patient, in meekness, instructing those that oppose themselves.* A Patient, Meek School-Master takes pains with an untoward Scholar, whereas one that is furious, throws Book out of Hand, and Boy out of School.

2. As for others; why?

1. It may stop their mouths, who otherwise would soon say, They may Preach Patience with shame enough, for they shew none. It were wisdom to cut off occasion, *2 Cor. 11. 12.* Yea, but Ministers give it, when they say, and do not, for Pastors should be patterns, *1 Pet. 5. 3.*

2. It guides their Hands, I mean, directs their practice; yea, both directs and obliges; for God hath set up Ministers to be

and Usefulness of Patience. 63

be Ensamples to the Flock, as I was saying from that *1 Pet. 5. 3.* It is not enough to hear a good Minister, but People should also heed him; it is not enough to remember a good Sermon, but they should also look after the Exemplification, which is indeed the Repetition. Mark them which walk so as ye have as for an Ensamble, saies the Apostle, in *Phil. 3. 17.*

Lastly, It may engage their Hearts; the Sick man is bound to love the Physitian, that had Patience, when himself was froward enough; the Scholar his Master, that continued to teach him for all his unprofitableness. In like manner those Ministers indear themselves much, that in all things approve themselves as the Ministers of God in much Patience, *2 Cor. 6. 4.*

Having dealt with men of High degree, I come now to speak to men of Low, and as amongst men of High, I did offer the Example of the Apostle, single out the Servant of the Lord; so shall I now close with Men's

Servants, treading that while St. Peter's steps, in *1 Pet. 2. 18, 19, 20. Servants, sayes he, be subject to your Masters with all fear, not only to the good and gentle, but also to the froward; for this is thank worthy, if*

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a man for Conscience toward God endure grief, suffering wrongfully: for what glory is it, if when ye be buffeted for your faults, ye take it patiently? But if when ye do well, and suffer for it, ye take it Patiently, this is Acceptable with God. For perswading Servants to have a care of Patience, I shall use two

Motives;

One is the Occasion they may have for it.

The other, the Obligation they are in to it.

And first, The Occasion Servants may have for Patience; yea, for

1. All Masters are not alike; some indeed, as you have heard, out of the fore-cited Scriptures, 1 Pet. 2. 18. *are good and gentle*, so as their Servants may say, *An Patrem an Dominum*, we cannot easily tell, whether we have a Master or a Father. Such an one was *Abraham*, in whose thoughts, it would seem, it was, if he had no Child of his own, to make his Servant his Heir, *Gen. 15. 3.* Yea, but other there are, that, as the same *Peter* speaks, are froward, ill to please, ill to deal with, as I formerly said. Masters, that are Women rather than Men for Chiding, and Jews rather than

and Usefulness of Patience. 65

than Christians for Burdening: They care not how little a Servant has, and how much he does.

2. Some Masters are not onely froward, but Injurious, wrong-doers, so as a Servant may do well, and yet suffer for it, as the Apostle puts the case, in that 1 Pet. 2. 20. *My Brethren, besides the mocks and taunts that Drunken debauched Masters have for their Religious professing Servants, saying, as Pharaoh sometimes, Ye are idle, Ye are idle, therefore ye say, let us go, and do Sacrifice to to the Lord, Exod. 5. 17.* I say, besides the wrong some Masters do their Servants, as concerning the general Calling, they are injurious enough in order to the particular. Thus many Apprentices suffer oft for their Apprehensiveness and Activeness; their ill-minded Masters fearing they should become Masters of their Trade, and so in time hinder them, do in the mean time hinder such Servants, and are angry, when they cannot hide the Mystery from them. Alas, Parents not seldom make the Wolf Shepherd. Here is the Patience both of Parent and Child. This for Occasion; I go on to speak of Obligation, and

1. Let Servants themselves Judge whether

ther Persons of low degree should not have Patience, when Men of High, as they have heard, are to bear. The Servant of the Lord must not strive, and shall a man's Servant? Shall this put up nothing? and that must so much? *2 Tim.* 2. 24.

2. I may tell Servants, that as Low as they are, yet they are not hid. Professing Servants as well as Masters have many eyes upon them, so as they, as poor as they stand there, may adorn, or otherwise the Doctrine of God our Saviour, *Tit.* 2. 10.

3. Let Servants consider, what their Calling calls to. Why! This Patience, as appears by that often referred to, *1 Pet.* 2. 20. *cum 21. If when ye do well, and suffer for it, ye take it Patiently, this is acceptable with God, for even herewnto were ye Called:* what Servant but will grant, he should follow his Calling? Yea, Servants, but there's two Callings, as I have been hinting; You are called to be Saints, as well as to be Servants; and your Calling to be Saints was, as Occasion required, to be Sufferers, and Patient Sufferers.

4. I would mind Christian Servants of the Lord Christ, for so also do's St. Peter, in

in that 21 verse — Christ, sayes he, *suffered for us, leaving an Example, that ye should follow his steps, who, when he was reviled, reviled not again.* — Servants, whom would you make your Samplar, if not your Saviour? Yea, what do you say to the Legacy, that your dying Saviour left you?

Lastly, I would tell Servants, before I part with them, that the Master in Heaven will reckon with injurious Earthly Masters, *Col.* 3. *ult. cum 4. 1.* You may well be Patient, for God is Just, *Rom.* 12. 19. A Man, whose Cause a Great Man has undertaken, says, I need not to trouble my self, such an one will see me Righted. Much more may Servants, in case of wrongs, possess their Souls in Patience, for he that doth wrong, shall receive for the wrong, that he hath done; *and there is no respect of Persons with God,* *Eph.* 6. 9. Let this suffice touching Order; I pass on to *Age.*

The Apostle, in *Tit.* 2. 1, 2. Commends certain points of sound Doctrine, and this among other, That the Aged men be *Sound in Patience*, and this is that point, which now I would commend, and in this Method,

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1. I shall shew, what Use the Aged may have for Patience; and,

2. What Engagement there is to it: and by these two

Motives would hope to perswade the Aged into a Care of Patience; and

1. By the Use they have for it.

Indeed great Use, and by reason of Themselves and Others.

Themselves first, will find Patience work. Yea, for length of dayes brings with it. Old dayes are evil dayes, *Ecc. 12. 1.* It cannot be denyed indeed, but that at that time of day it is better with some than others. *Moses was an Hundred and Twenty years Old, when he dyed; his Eye was not dim, nor his Natural force abated, Deut. 34. 7.* In this Generation of ours, Persons are gotten into their Graves betime, and few without the tedious Preface of great decays, and divers Infirmities. I mean, it's Ordinary to hear the Aged say, they cannot do as they have done; and to tell of Aches, pains -- Now, here is their Patience, to be content with their Condition, and though they groan, yet not to grumble.

2. While themselves find Patience work,

Others

and Usefulness of Patience. 78

Others Contribute,

And both In neer Relation, and Out.

And

1. In, and both Living and Dying. And

1. Living, that Prohibition in *Prov. 23.*

22. *Despise not thy Mother when she is Old,* carries a tacite Accusation along with it; how apt Children are to miscarry towards aged Parents! Here now is the Patience of the Aged, To digest unkindnesses, and not be overcome of evil.

2. Relations both living and dying exercise old folks Patience; for the long-liv'd are engag'd in many Funerals: some have liv'd to bury all their Children, and they, that, no doubt rejoyced, when a Man was born into the world, how would they lament his carrying out? *Job. 1. 20.* Here again, is the Patience of the Aged: Not to charge God foolishly, but submit their Wills to his, and consider that the Taker had been the Giver.

Thus for these in neer Relation.

2. As for those Out.

Why, we know, what *Job* saies, *Job 30.*

1 - *They, that are younger than I, have me in derision.* The waggish boys of *Bethel* mock'd the old Prophet, saying, *Bald-head, bald-head.* At this day how many make

make themselves merry with those very things in the Aged, which in time will become their own, or they must die for it? Here now is the Patience of the Antient: Not to suffer themselves to be discomposed by Neglects, or Contempts, but quietly wait till Providence, that is undressing them, do bring them to bed.

This for the use the Aged have for Patience. Now follow, in the

2. Place, The Obligations there are to it, as

1. The Expectation, that is upon the Aged, according to that, in *Job 32. 7. I said, days should speak, and the multitude of years teach Wisdom.* It is expected, and justly too, that they, that live long, shew something worthy of their time. Oh, they, that have liv'd long amongst Bibles, Sermons, Ministers, Professors; what manner of Persons should they be? and this were indeed to Live, and not barely to Be.

2. The Inclination that is in them: They had need, had they not? to look to Patience, that are prone to Pettishness. It is with old Folks, as with old Fewel, soon on Fire. The Infirmities of Old-age are many, and this Morosity amongst the
rest.

rest. We use to say, Ach, Pain — makes them Angry; and so it will indeed, where no more than Nature is, where there is not Grace to Master Nature, and Grace in Exercise. Oh! then how should old Disciples look to Patience? and to all Patience, *Tit. 2. 2.*

3. And Lastly, The Dissolution, that is so neer them. *Senex quasi semine,* We say, Old Folks have one foot in the Grave. Young may die soon, Old cannot live long. Yea I may say, Old-age is a young Death. There's much of Death about Age, the Palate is almost dead as to Tasting, Stomach as to Digesting, Eye to Seeing, Foot to Walking. Now this approacheth, gradual presence of Death obliges to Patience upon two accounts. The

1. Is this,

The Aged have not long to Bear, and therefore may well Bear, *Jam. 5. 8.* It's but a while, a little while that an Antient Prophet shall be called Bald-head: that Aged *Job* shall be derided by Beardless Boys: that an Old Professor shall be termed an Old Dissembler, and the like. The

2. is this,

The Reward is at hand: I mean the great Reward in Heaven. I was saying be-

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fore, an Old Man has one foot in the grave,
and what saith the voice from Heaven?
Blessed are the dead that die in the Lord,
Rev. 14. 13. A good Old Man then is up-
on the Threshold of Heaven: well may
he run with Patience, who is almost with-
in reach of the Prize.

Consider what I say, and the Lord give
us understanding in all things.

Now unto the King Eternal, Immortal,
Invisible, the Only-wise God be Ho-
nour, and Glory for ever and ever,
Amen.

FINIS.