

**Enoch's translation: a funeral sermon upon the sudden death of Dr. Nehemiah Grew, Fellow of the Royal College of Physicians, who died March 25th, 1712, preach'd at Old Jewry / By John Shower.**

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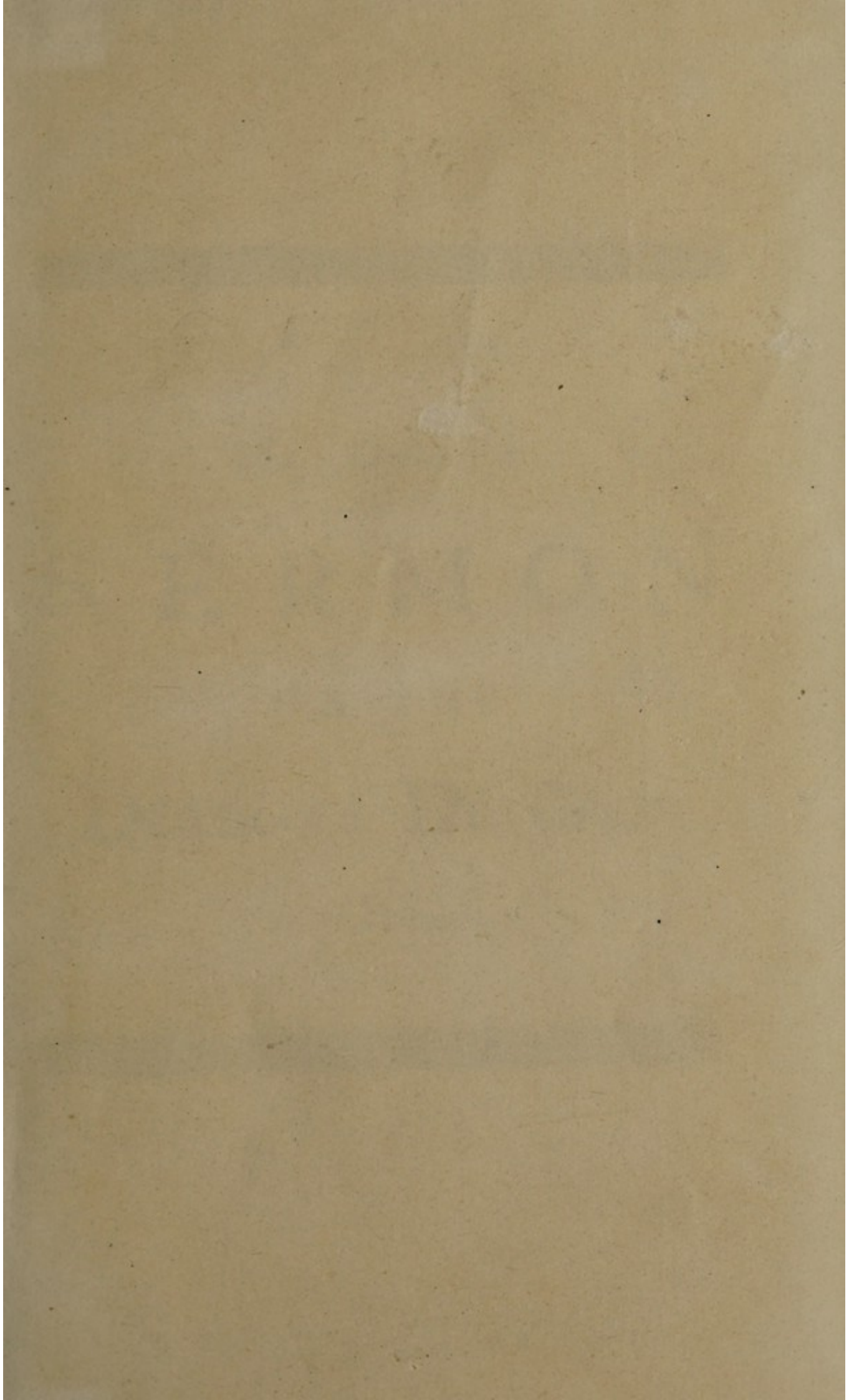
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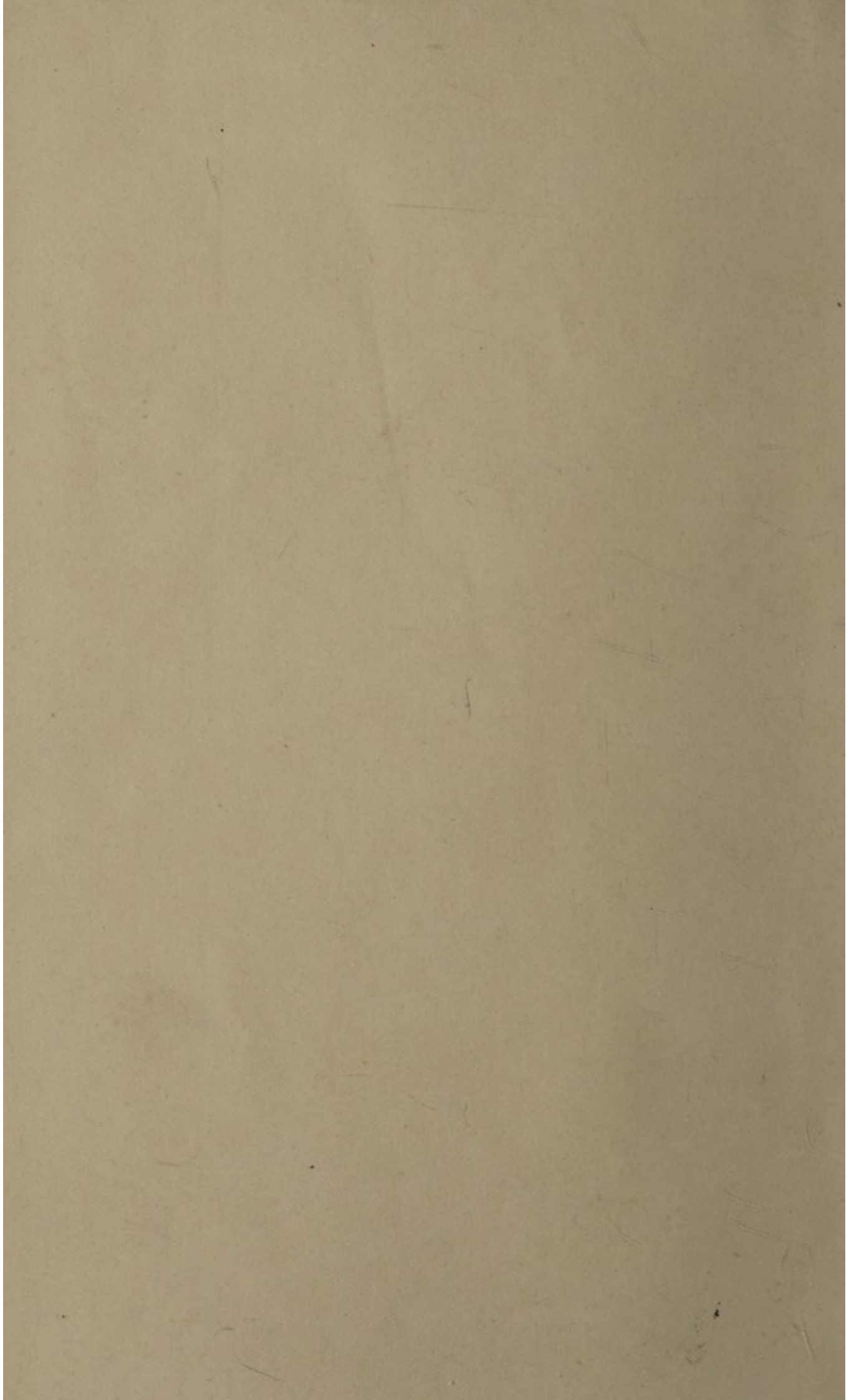
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Mr. Shower's

S E R M O N

O N T H E

Death of Dr. Grew.

*of Coventry.*





Enoch's Vision

Final Section

On the subject of death

of the human soul

and its journey

Death of the Great

by John Smith

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E N O C H ' s *Translation.*

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A

**Funeral Sermon**

Upon the S U D D E N D E A T H

O F

Dr. *NEHEMIAH GREW,*

*Fellow of the College of Physicians.*

Who died *MARCH 25th, 1712.*

Preach'd at *OLD-JEWRY.*

---

By *John Shower.*

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L O N D O N :

Printed by *J. R.* for *John Clark*, at the Bible and Crown in the *Old Change*; and may also be had of *Eb. Seadgel*, at the *Tea-Canister* in *Bartholomew-Close*. 1712. (Price 3 d.)



ENON'S Translation.

Funeral Sermon

Upon the Sudden Death

OF

DR. VEHEMIAH GREEN,

Fellow of the College of Physicians.

Who died MARCH 25th, 1754.

Preach'd at OLD-FEWRY.

By John Storer.



LONDON

Printed by A. R. for John Clark, at the Bible and  
Crown in the Old Church; and may also be had  
of A. Stanger, at the Tea-Galley in Parke  
(Price 2 s.)





T O

*Sir Richard Blackmore, K<sup>t</sup>.*

S I R,

**H**AVING such an Occasion given me in the following Sermon to mention Your Name, that without Rudeness and Ingratitude, I could not pass it over, as One of the Four Kind Physicians, who attended me Six Years ago, in a long and dangerous Fever, I was determin'd on further Reflection to address this Discourse to You; not being willing to deny myself the Pleasure, of making this Publick Acknowledgment of That, and many other Instances of Your generous and useful Friendship, thro' a Series of many Tears, as well Abroad, as at Home.

Nor can I decline this Opportunity of joyning with Multitudes in City and Country, to give You Thanks, as well for Your late Excellent Poem, intitul'd CREATION, in Defence of the Honour of our Almighty Maker, and Vindication of his most Wise Providence, as for Your other Endeavours to promote the Good and Happiness of Mankind; by exerting your Talents to serve the Interest of Ver-  
tue



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## DEDICATION.

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*ue and Religion; in an Age, that wants the greatest Assistance, to stop the Growth of Infidelity, and Corruption of Manners, which in so terrible a manner have infected and overspread the Nation.*

*Most Readers will perceive, that in this You very much resemble our Worthy Friend Deceas'd, as well as in many other things I have mention'd to his Honour, which are no less Applicable to Your Self than to Him.*

*Among Your other Friends, I earnestly wish, that Your Usefulness to Mankind, both as to what concerns the Preservation of their Health and Lives, in the way of your Profession, as also of the Improvement of their Knowledge and Vertue by other Attempts, may last and encrease. I beg it of Heaven: and remain,*

LONDON,  
May 10. 1712.

S I R,

Your most Obliged Friend,

and Servant,

John Shower.



## G E N. V. 24.

*ENOCH walked with God, and he was not,  
for God took him.*

**A**MONG the great Number of our Friends and Acquaintance remov'd by Death to a State of Immortality, Some, to their Honour be it acknowledg'd, were more significant, and of greater Importance than the rest: Persons distinguish'd by greater Accomplishments, brighter Virtues, and more extensive Usefulness. The Loss of these, who can so ill be spared, should be accompanied with greater Expressions of our Sorrow; but as it is GOD, the Absolute Lord and Disposer of all Things, who takes 'em from us, so they themselves are abundantly pleas'd with the Change; reflecting on the Evils they have escap'd, and the Happiness they at present enjoy, the Perfection whereof they look for, when the whole Family of God shall be collected at the Last Day.

'Tis the Expectation of the like Happy Change that is our chief Support; when we consider, that in a short time we shall certainly follow our Departed Friends, be deliver'd from these Prisons of Clay, and this Vale of Tears, and at last make a Part of the Universal Assembly of the Saints, in Unspeakable Glory. Without the Assistance of this Faith and Hope, with what sad Hearts and dejected Countenances, should we look upon the



Graves and Monuments of our Dear Friends, whose Souls are gone into another World ! 'Tis by this Hope that we are so reliev'd, as not to be discourag'd by the Inconveniencies and Sufferings of our present State, nor by the Prospect of the Grave, in which we shall be lodg'd, nor of the Dust, into which our mould'ring Bodies must be resolv'd ; being assur'd that Christ hath left us his Spirit, to be an Earnest of our Inheritance, and to qualify and prepare us for the Mansions of the Blessed ; and that he hath carried our Nature with him into *Heaven*, as a Pledge that, in his appointed Season, our Bodies and Souls shall be admitted to that Happy Place.

He tells us, That if we *walk with God* in this Life, he will certainly, in his own Time, remove us from these Mournful Habitations, and take us to Himself and Everlasting Blessedness : Tho' not in the way of *Enoch*, who by Special Privilege was admitted to Heaven by a Translation, and not by Death. 'Tis here said of Him, *He walked with God, and he was not, for God took him.*

*First*, Let us consider somewhat of this Religious Person, according to the brief Account given of him in the Holy Scriptures.

*Secondly*, His Excellent and Imitable Character and Conversation : *He walked with God.*

*Thirdly*, The Glorious Reward thereof : *God took him.* His Soul and Body, without any Separation by Death, were together advanc'd to Heaven.

*Fourthly*, What Reflections may be made from this Example, and what Application to the Present Occasion.



*First*, As concerning this Patriarch, and the others who liv'd before the Flood, the History is very short: For the Time of Sixteen Hundred Years, and upwards, the whole is contain'd in three or four Pages of the Sacred Writings. The Scripture-Account of the Descendants from *Adam* is confirm'd by *Herodotus*, from the Tradition of the *Egyptian* Priests, who speak of the Eight Descendants from *Cain*, the Eldest Son of *Adam*; and Twelve of the Line of *Seth*, his Youngest Son, unto the last named of the Line of *Japhet*, who was the Eldest Son of *Noah*. This is agreeable to the Account in *Genesis*, which our Deceased Friend hath observed\*.

The long Lives of the Patriarchs God appointed with great Wisdom and Kindness, for the speedier, and more plentiful Increase of Mankind, and for the more effectual Propagation of True Religion, and other Useful Knowledge in the World: And many Natural Reasons may be given, why they liv'd longer before the Flood than after.

It may not be overlook'd, what a Difference there is in what is said of the Line and Descendants of *Cain*, from that of *Seth*, and his Posterity, in whose Line the Promised Seed was to come. The Spirit of God by *Moses* carries the Genealogy of *Cain* but a very little way; and doth not say how many Years they liv'd, or when they dy'd: And what need of it? since they were all to perish with the Flood. Whereas the Account of the Descendants from *Seth*, in the Holy Line, is more particular, how many Years they liv'd, and when they dy'd: tho'

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\* See his Learned Account of the *Universe*, as the Kingdom and Creature of GOD, *Cosmologia Sacra*, B. IV. Chap. 2. Sect. 8, 9. He hath also given us the Sum of what can be said, or need be said, concerning the Long Lives of the Patriarchs, Chap. IV. Sect. 6.



the whole Reck'ning is still by Days. *All the Days of Seth, &c.* intimating the Shortness of Human Life, when 'tis longest: For none of them liv'd a *Thousand Years*, which, unto God, is but as *One Day*. Their Years are all number'd, and then 'tis said of them all, (*Enoch* only excepted) *He died*. Such a one did so and so, and liv'd so many Years; And this and that was true of Him, and *He dy'd*. Concerning *Enoch*, we read of the Time of his Birth, of his Parentage, and Posterity, and how long he liv'd, (to wit) *a Year of Years*, or as many Years as there are Days in the Year, (to wit) Three hundred sixty five. His was the shortest Life of all the Patriarchs; but that was abundantly compensated to him, partly by that of his Son *Methuselah*, who liv'd the longest; and much more to Himself, by the Happy Exchange of Blessedness in the other World, for so much longer Time in this.

*Enoch* was Three Hundred and Eight Years old when *Adam* dy'd, and was Cotemporary with *Seth* also. What an Opportunity had he from them, to know a great deal of the State of Things between God and Man, before, and after the Fall; and to be acquainted with the true Account of the Original of all Things; which he might easily communicate to *Methuselah* his Son, and to *Noah*, and so to *Abraham*? This was a great Advantage to the World, for the Spreading of the Knowledge of God and Religion. *Methuselah* himself was above Two Hundred Years old, when *Adam* dy'd: *Lamech* his Son, the Father of *Noah*, was Fifty six Years old; and *Noah* liv'd Five Hundred Years with *Methuselah*, the Son of *Enoch*. By this Means, an Account of God and Religion might be transmitted from the Creation to the Flood; and afterward by *Noah* to *Abraham*, who liv'd together Fifty eight Years. So that the History and Experience of Two Thousand Years might meet in *Abraham*. There



There is One thing more concerning *Enoch* taken notice of by the Apostle *Jude*; that He was the *Seventh from Adam*, to distinguish Him from another of that Name, who descended from *Cain*, who built the first City after the Name of his Son *Enoch*, and He was the Third from *Adam*. The Apostle speaks of the *Prophecy of Enoch*; for besides His being a Preacher of Righteousness, and a Reprover of Sin, as *Noah* was; He is thought to have foretold the Deluge of the Old World by the Name which He gave His Son *Methuselah*, which signifies *He dieth, and the Dart, or Arrow of God's Vengeance cometh*; or He dies, and *the sending forth of the Waters cometh*. And as soon as He dy'd, the Flood did come. He foretold the End of the World, and the Second Coming of Christ. Tho' We need not imagine there was any such Prophecy of *Enoch* left in Writing; for *Moses* is reckon'd by our Saviour to be the *First* of the Ancient Prophets who deliver'd any Part of Holy Scripture by Inspiration: But 'tis here recited by an inspir'd Writer, the Apostle *Jude*. The Subject was suited to His Purpose, who had to deal with such Scoffers, who derided any such Doctrine. 'Tis probable from this Prophecy, that in *Enoch's* time the Posterity of *Seth* expected a future Judgment; and believed the Promise of a Messiah to come: Blessed be God, our Light about this Matter, is much clearer than theirs could be.

II. I proceed to the Character here given of Him, that *He walked with God*, *i. e.* had a great Sense of God's Power, Presence, Wisdom, Goodness, and other Perfections. This did influence and govern His Conversation in the World. To walk with God, is a comprehensive Expression of Serious Godliness. In other Places we read of Walking *before* God, and *after* God, following Him *fully*; or *fulfilling after Him*,



as is said of *Caleb*. We read of *Walking in the Lord*, and *in His Fear*, *in His Law*, *in His Commandments*, &c.

The Metaphor, in General, of *Walking*, supposes Activity and Diligence. A Good Man does not loiter away his Time in Sloth and Idleness; or meerly pretend to be Good, without a Good Conversation; and without doing Good. It implies too that He is progressive in Religion, not declining, but going forward in Grace and Holiness; proceeding from *strength to strength*, and in a regular Course towards Perfection. Holy Walking implies *Freedom*: That out of Choice we run the Way of God's Commandments, that we act Voluntarily, and not by Compulsion: To be drag'd from Place to Place, is not to Walk. And this in a Stated Course, not for a Start only, taking a Step or two in the Right Way, and then turning off, but proceeding with Constancy, and Perseverance. However, this is not to be understood of a Sinless Perfection, but of having our Conversation in this World in Simplicity and Godly Sincerity. It excludes Partiality in the Law of God, as well as Hypocrisy and Guile: And no less condemns Resting in the External Parts of Religion, without the Inward Principle, and Power of Godliness.

Let us farther Consider this *Walking with God*, as specify'd and distinguish'd by the Blessed Object, *with whom Enoch* is said to have Walked. If we Consider GOD as our Maker, Owner and Sovereign, to be observ'd and obey'd; and as our Chief and most satisfying Good, to be enjoy'd; It will then imply Faith and Love, and Obedience, Dependance and Trust, Devotedness to His Service, and Resignation to his Will. That we Remember His Omnipresence; and live every-where and alway as under His Holy Eye. That we converse freely, and frequently



quently with Him, and pour out our Hearts before Him in Praise and Prayer, with the most humble Reverence. That we be careful in all Things to please Him ; Ambitious to approve our Selves in his Sight ; Avoiding whatsoever we may fear would displease or dishonour Him : That we offer Him our Thanks and Praises continually ; ascribing Glory to Him for all His Perfections and Providences ; for all His Benefits and Favours : That we Rejoice in the Lord, and serve Him chearfully : That we observe the Discoveries He makes of Himself, in His Word, or Works, in the Government of the World ; and in Our Redemption by His Son : That we practically acknowledge God in every thing, 'endeavouring to keep in His Fear all the Day long ; and have our Conversation in Heaven : Faithfully to do our Duty, and be satisfy'd with doing it, whatever be the Event ; not regarding the Censures or Condemnation of Men, while God is not displeas'd. In short ; To Walk with God, is to endeavour to be Holy, as He is Holy. In our whole Course to be conform'd to His Holy Image, Pattern, and Precept. *All People will walk in the Name of Their God, and we will walk in the Name of Our God for Ever, and for Ever, Mic. iv. 5.*

Now because Other Patriarchs before *Enoch* were Good Men, and Walked with God ; that this Character is given to Him *first*, and not to any of his Predecessors, must suppose some Eminence, Improvement, and Perfection in his Piety, above the Common Rate ; that He excell'd other Good Men : Which is evident, in part, by the Discouragements He was under, from the Corruption and Degeneracy of that Age ; And partly by the Singularity of the Reward given Him. Which is the next Thing to be consider'd.

*Thirdly, The Glorious Reward of His Walking with God.*



God. *He was not, for God took Him.* He was no longer in Our World; He was Translated, that He might not see Death. He was not to be found here: nor did He die, but was taken up alive into Heaven: probably, in a Visible Manner, by the Ministration of Angels, like the Prophet *Elias*. They were both exempted from the Common Way of Reaching the Happiness of the Other World. This Chapter is called the Book of *the Generation of Adam*, giving us an Account of the Genealogy, Descent, Lives and Deaths of the Old Patriarchs. The last Word spoken of *Adam*, is, That *He dy'd*; and so of *Seth*, and the rest: But of *Enoch*, *He was not, God took him*, so as not to see Death. His Body, doubtless, suffer'd many Changes, equivalent to Dying, (such as they must undergo who shall be found alive at the Second Coming of Christ) that He might be fitted for that Region He was to pass into, and suited to those, through which He must pass. *God took Him*, Body and Soul, into the Heavenly Paradise, to partake of such a State of Happiness, as was allotted for the Faithful, before the Ascension of Christ into Heaven. The Ordinary Way of getting thither, is by the Separation of Soul and Body: by the parting of Flesh and Spirit; But God hath not limited and bound Himself up, and was able to serve great Purposes for His own Glory by such a Translation: Which leads me to the

*Fourth* Thing propos'd (*viz.*) to make some brief Reflections on this Example.

*First*, How wonderful is the Wisdom and Condescension of God, that soon after the *Death* of our First Parent *Adam*, appointed this *Translation* of *Enoch*? By the One He gave an Instance of Mortality; and of Immortality by the Other. About Eight Patriarchs were living when *Adam* died; and no less than Seven surviving, to be Witnesses of *Enoch's* Translation.



tion. In *Adam*, God gave a Pledge of the Fruit of Sin, which is Death. In *Enoch*, of the Fruit of Holiness, which is Immortality and Eternal Life. In the Time of *Enoch*, Mankind was degenerate, and sunk into a Worldly, Sensual Life. The Time of *Elias* was as bad, all things running into Licentiousness and Disorder: The Translation of these Two, might help to maintain a Sense of God and another World, when the Revelation of a Future State was not so clear, as it is now made by our Lord Jesus Christ. Before the Flood, *Enoch* is an Instance, of One that got to Heaven without tasting Death: Under the Law, *Elias* is another, who only dropt his Mantle, but not his Flesh: Was *present with the Lord*, without being *absent from the Body*. Under the Gospel-Dispensation, we have another Instance, by the Ascension of our Lord Jesus Christ. Some think, that by the Translation of *Enoch* and *Elias*, God not only shew'd the World the Certainty of another Life; but in what Manner we should have left this World, if Sin had not introduced Death. We might have been as easily and honourably removed to Heaven, as from one Room to another.

*Secondly*, Let us compare *Enoch* and *Abel*; the Translation of the One, with the Martyrdom of the Other. Both were Excellent Types of Christ; One of His Death, the Other of His Ascension. Both were Eminent for Faith and Holiness, and Well-pleasing in the Sight of God: yet what a difference did the Sovereignty of God make, between these two, in their Removal out of this World! *Abel* was Murther'd by his Brother: *Enoch* is translated to Heaven without dying. There is a great deal of difference still to be observ'd in the Deaths of Good Men. Some go Triumphantly to Heaven; Others with Pain, and Sorrow, and Fear. Some are taken off suddenly; Others endure racking Torture, and



tedious Sickness, and much grievous Suffering, for many Months. This is true sometimes of the Holiest and Best Men: But God is our Sovereign, and gives no Account of His Matters; and that which we know not now, we may know hereafter.

*Thirdly*, That a Holy Life, transacted with God in this World, will end happily. Such as Walk with God now, shall at length be taken up to Him, to dwell with Him, in His Blessed Presence. When they have finished their Course, and serv'd their Generation according to the Will of God, they shall be Received up into their Master's Joy and Glory. This Text is a Description of the Work of a Good Man upon Earth, and of his Reward in Heaven: He Walks with God in this Life, and his Rest is with God in the next: Without the One, we can't expect the Other.

*Fourthly*, Comparing this Text with what the Apostle says, in *Heb. xi.* where the Phrase is vary'd, and the same Thing express'd by *his pleasing God.* According to the *Greek Version*, which the Apostle follows in many places; Observe, that to *walk with God, is highly to please Him.* Nothing is more acceptable to God, than that we endeavour in a serious Course of Actions and Conversation to Walk with Him, to Walk before Him, in our Integrity.

*Fifthly*, Considering the Wickedness of that Age, we may observe, That God will especially own, and reward Those that are Faithful to Him, and Zealous for His Glory in Bad Times. *Noah* was another such Instance as *Enoch*; the World was very degenerate when *Enoch* lived; though it may be not so Bad, as in the days of *Noah*, describ'd in the next Chapter, that *all Flesh had corrupted his way on the Earth.* The Wickedness of Man was so great, that God sent a general Flood to wash it away. Such as continue Upright in their Walk with God, and con-

demn



dernn the World by their Faith and Obedience, shall be own'd and rewarded with Special Tokens of Divine Favour. *Enoch* and *Noah*, and *Lot*, and *Caleb*, and *Joshua*, and *Elias*, and others, are Witnesses, and Instances of this.

*Daniel* was another Instance of God's rewarding Faithfulness in the Worst of Times. He would not forbear to pray to God for Thirty Days, at the Command of the King *Darius*, though he were to be thrown into the Den of Lions. Whereas he that will quit his Principles, and change his Practice in Religion, to preserve any Worldly Advantages, will deserve the Character of the Prince of *Tyrus*, *Behold Thou art wiser than Daniel*, Ezek. xxviii. 3. God grant that we may not be call'd to such an Hour of Temptation, where Life must be abandon'd, if we will be faithful. But if we cannot stand our Ground in lesser Trials, how can it be expected, we should in greater? If the Footmen tire us, how shall we contend with Horses? If we are ready to sink, and fear drowning, when the Water is no higher than the Ancles or Knees; what should we do if it were up to the Neck? *If in the Land of Peace, wherein thou trustedst, they wearied thee, then how wilt thou do, in the swelling of Jordan?* Jer. xij. 5.

Sixthly, Since the Apostle ascribes this Piety of *Enoch*, and his Reward, unto his *Faith*, let us observe the Excellency of that Grace: Faith in the Being of a God, and that He is a Rewarder of them that diligently seek Him; Faith in the Promised Messiah; and Faith in a World to come, and a future Judgment: This Faith is the Spring of all our Religion; Our whole Conversation must be under the Conduct of that Principle: We must walk by Faith, and not by Sight. The Life we live in this Flesh, must be *by the Faith of the Son of God*. A Belief of God's Presence, and Power, and Providence, with right Ap-



prehenfions of His Holinefs, and Juftice, Mercy and Grace; of His Faithfulnefs, and Truth, &c. Thefe muft govern our whole Converfation, if we would Walk with God. *By this Faith he obtain'd a Testimony that he pleas'd God*; and thereupon was tranflated, not to fee Death.

*Seventhly*, God took him to Himfelf; that was his Reward. We learn, that he who gets fafe out of our World to Heaven, will be no Lofer by a *ſhort Life*, or a *ſudden Death*. Every Body, I confeſs, is not ready as *Enoch*, for a quick, ſurprizing Removal, but would be glad to be ſpar'd a little longer in hope of being more ready: and in that Senſe we may All pray, *From ſudden Death Good Lord deliver us*; meaning by it, a Death we have not provided for; when we are not ready and fit to dye. But to a Good Man who Walks with God, 'tis no Unhappinefs, how great a Shock ſoever to his ſurviving Relatives. Many good Men have deſir'd, and choſe to be privileg'd from a lingering, painful Sicknefs, antecedent to Diſſolution. This was the Caſe of our Deceas'd Brother; and God granted him his Choice. When his Summons came, he was not found idle, but doing his Maſter's Will, in his proper Place and Buſinefs, while he Viſited the Sick committed to his Care; which doubtleſs was as fafe to himſelf, and as acceptable to God, as if he had expired upon his Knees in his Cloſet. When *Elijah* was taken up to Heaven in a Chariot of Fire, he was talking with *Eliſha* his Succeſſor, inſtructing, encouraging, aſſiſting and directing him in his Work; as One concern'd to do all the Good he was able, to promote the Kingdom of God among Men. Uſefulnefs in the World, and Application to the Buſinefs of our Station and Profeſſion, is a very good Preparative for Death. The Prophet ſeems to think ſo, who was Conſcious of his Removal; and yet ſpent



spent the Last Moments of his Time in that manner. Solemn and Immediate Devotion is not more pleasing to Heaven, or a better Preparation for Death, than Diligence and Faithfulness in the Discharge of our Duty, in our Proper Employments. *Happy is the Servant, who when his Lord comes, shall be found so doing.*

'Twas a Mercy to the Deceased, that after so many Years so well employ'd, he did not out-live his Eminent Usefulness. He discover'd little or no Decay of his Natural, whilst he went on to increase his Spiritual Endowments. It was his Honour and Happiness, to be Serviceable to the last Moments of Life: Not being acquainted with those Infirmities of Old Age, which many undergo, who have only the Shadow left of what once they were: Nor did he protract his Days, till the World grew weary of his Stay, and those about him made broad Signs 'twas time for him to be gone.

I may not omit to mind you, that the *Suddenness* of the Stroke prevented those ardent Prayers, which otherwise would have been plentifully address'd to Heaven for his Recovery. The Almighty Moderator of the World, that to encourage our Application to the Throne of Grace, has signally own'd the fervent Supplications of his People, and hath graciously stil'd himself *a God bearing Prayer*; when he resolves not to be intreated, often denies Place for unsuccessful Importunity. I am here this Day a Witness of Six Years added to my Life, in Answer to your frequent and fervent Prayers in this Place, even beyond the Expectation of my Kind and Skilful Physicians. Of those Four who carefully attended me, Three, as you know, are since dead, in a sudden and surprizing manner; *Dr. G. Howe, Dr. F. Upton*; and now *Dr. N. Grew*:  
There



There remains but \* One, whose Life and Usefulness I pray God may be lengthen'd out for the Publick Good.

'Tis expected I should say something further of the *Deceased*. I'll begin with his Advantageous Parentage.

He was the Son of a most Worthy Father, Dr. *Obadiab Grew*, of *Coventry*: Who, with many Others, was silenc'd by the *Bartholomew-Act*, in the Year 1662. In Mr. *Baxter's* Life you have this Account of him: ' He was a Calm, Grave, and Sedate Person, a Godly, Able and Faithful Minister, who succeeded the famous Mr. *Richard Vines* at *St. Michael's Coventry*; where the Soundness of his Doctrine, the Sanctity and Prudence of his Conversation, the Vigilance and Tenderness of his Care, were of a constant Tenor; by which means he obtain'd the Love and Respect of all the City; and his Ends, for their Good, among the Citizens. He gave great Instances of his Integrity and Courage, in those Difficult and Divided Times; *Some whereof are mention'd*. He was one of great Generosity and Charity; and after having many Years possess'd the Love and Esteem of all Parties, whom he frequently entertain'd with mutual Respect at his own Table, he exchanged this Life for a better, in *October 1689*.

The Resemblance there was between the Father and Son, between the Divine and the Physician, gives me Occasion to take notice, how near the Studies of Divinity and Physick are to one another; how happily they are sometimes combin'd; how subservient and useful the one may be to the

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\* My Honoured Friend, Sir *Richard Blackmore*.



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other : An uncommon Skill therefore in both, must needs advance a Man's Character : Where the Knowledge of Philosophy, Mathematicks, and Medicine, are join'd with that of Theology. One who was a very good Judge of Men and Books, has publish'd several Years ago, that this was true of our Deceased Doctor ; I mean the Reverend and Learned Mr. *Howe*, (a) who speaks of the Physician's Calling, as concern'd about the Lives and Bodies of Men ; and how near it is to that of a Minister, concern'd about their Souls. 'Tis easy, says he, to step from the Affairs of one, to those of the other ; as we see exemplify'd in Dr. *Grew*, (b) whose most Useful and Elaborate Works may not only occasion us to consider *Theology*, as every one's Business ; or the Calling of a Divine, as in some Respects transcendental, and running thro' every Man's Calling ; but that of a Physician, as more nearly ally'd to it, than any other : Many Excellent Speculations being common to both ; and, as those Works show, of great Importance to both. In which Performance (c), that Accurate Writer doth not indeed preach to the Vulgar, but instruct *Preachers*, in doing that whereby he may contribute to the making of many good Preachers, not only now, but in future Time.

Blessed be God, we have more Instances than these Two, to convince the World, that *Religio Medici* is not a Note of Ignominy and Reproach ; and that a Beloved Physician on the best Account, was

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(a) In an *Appendix* to his Sermon on the Death of Dr. *Henry Sampson*.

(b) A Near Relation of Dr. *Sampson's*.

(c) *Viz. Cosmologia Sacra*, Fol.



not peculiar to the First Age of Christianity. The Principles of Reveal'd Religion have been wisely explain'd, and learnedly defended by several Physicians, with a Conversation becoming their professed Belief of the Holy Scriptures. We may justly say of the Deceased, That his Life, as well as his Writings, were a good Testimony to the Truth and Excellency of the Religion he profess'd: For in him Two Things were united, which some think are seldom found together; a diligent Inspection into Nature and Philosophy, with a great Veneration for God and Religion, and a constant Study of the *Holy Scriptures*. According to *which*, He was a Devout Christian, and a Serious Follower of our Lord Jesus Christ: Being satisfy'd, pleas'd, and delighted with the Doctrines, Duties, and Worship of the Christian Religion; diligently opposing the Adversaries of it, as heartily troubled to observe the Growth of Infidelity and Deism among us; and therefore thought with himself, (as some other Excellent Men have done) that Writing on the Side of Religion, and in Attempting to Support its Authority, and Propagate its Power, he should be less suspected; and his Writings, by being better read than those of our Profession, by some, might be likely to be more Efficacious and Useful.

He was a true Lover of Pure and Disinterested Religion, and griev'd that the Divisions and Disputes among Good Men, about less Important Matters, should be carry'd so high, and managed with such unbecoming Warmth and Fierceness; or that any should be persecuted for their different Sentiments, who desir'd to live peaceably with their Neighbours.



He had this Evidence that he walked with God, that he endeavour'd to live in his Fear *all the day long*; and therefore did not trifle away his Time, but employ'd every Hour to some valuable Purpose. They who knew him best, have often said, that they believ'd he has the least mispent Time to answer for, of any they ever observed: The Fruit of which Diligence was very considerable, in his Improvement and Proficiency in all Sorts of Learning.

He advanc'd and enlarg'd the Powers and Capacities of his Soul, by his Growth in Knowledge and Virtue, raising them to the Noblest Objects, with Generous Views, and Designs of being useful to Mankind; that the World might be the better and wiser, easier and happier for his Endeavours, both now and hereafter. By which Attempts, he has deserv'd very highly of the Age wherein he liv'd, which he both improv'd and adorn'd.

With the Knowledge of the History of Past Times, he made many Observations on Art and Nature. He was no Stranger to the severer Studies; as the more laborious and less pleasant one of Languages; that he might know the Sense of former Ages, and especially the true Meaning of the Holy Scriptures, in their Original Languages, he followed the Study of the *Hebrew* with so much Care, and to so good Purpose, that few Divines have ever made such Proficiency in the Knowledge of the Sacred Scripture-Language.

He was also acquainted with the Theories of the Heavenly Bodies, skill'd in Mechanicks, and Mathematicks, the Proportions of Lines and Numbers; and the Composition and Mixture of Bodies, particularly of the *Human Body*. To his Skill in Anatomy and Medicine, I might add the Knowledge of  
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Plants and Minerals, at Home and Abroad, with the Virtues and Improvements of Both.

His Judgment being clear and strong, he fell into a concise Way of Expressing himself, so as to say a great deal in a few Words.

He was well acquainted with the whole Body of *Divinity*; and with particular Controversies: but did by no means approve the *Arminian Notions*, about Free-Will, and the Grace of God, &c. as favouring of Pride, and derogating from the Honour and Efficacy of Divine Grace.

He was Grave and Serious in his Conversation; yet Affable and Courteous, with an Obliging Civility without Moroseness; at the same time Inviting your Acquaintance, and Commanding your Respect. He did not only mind his own Things, but was truly concern'd for the Publick; for the Interest of Christian Religion, and the Welfare of his Country; The Principles of a *Good Englishman*, with those of a *Protestant*, being deeply rooted in his Breast. He was always so just, as to join in the Commendation of Worthy Persons, tho' they differ'd in Judgment and Opinion from him: And accordingly took Occasion to show his Resentment, when the Faults of particular Persons seem'd to be levell'd against a whole Party. He was Kind and Compassionate to the Poor, and ready to assist them, not only on the least Recommendation, but often without any. His Yearly Expences in Charity, appear since his Death to have been very considerable.

He was a serious Worshipper of God in his *Family*. In how prudent and obliging a manner he walk'd in his own House, they who liv'd with him can best speak. We are Witnesses of his Serious and Grave Deportment in the Publick Worship of God. He lov'd the House and Courts of the Lord, and



the Means of Approaching the Divine Presence : Endeavouring so to order his Affairs , as to be seldom absent, except for Works of Necessity and Mercy : which must excuse many of his Profession. With what Humility would he attend the plainest Ministrations , suited to a Numerous Auditory ? Tho' he knew much more than the Preacher , he was one of the most Candid Hearers ; making all needful Allowances, where he apprehended a Serious Design of doing good. He knew *God loveth the Gates of Sion, more than all the Dwellings of Jerusalem* ; and expected, and I hope found, the Divine Presence and Blessing in the Christian Assemblies on the Lord's-Day , more than he could hope for at Home , in the best Library among the Works of the Learned. I remember , when I have endeavour'd to speak with the utmost Plainness, to the Poor and Ignorant, the Doctor was so far from disliking it, that he us'd to say, *There was but One Way to Heaven for the Learned and the Unlearned* : And if I approv'd my self to the Consciences of Men, as in the Sight of God, recommending the Plain, Necessary, Truths, and Duties of Christian Religion, the Best Scholar in the Assembly might have good Impressions by it, as well as the meanest Person that stood in the Isle. With what Devotion and Affection was he wont to join in our Prayers and Praises ; and at the Table of the Lord , to shew forth his Death, as he did the last Month ? Now he disappears, for *God hath taken him* ; and his Place here, and in his own House, shall know him no more.

Shall we not lament, and lay to Heart such Breaches ? and *so many*, following one another ; considering what is lost to this World by the Deaths of such Valuable Persons ? When the Number of such, as walk with God , decreases apace ; when *the Godly Man ceases, and the Faithful fail from among*



*the Children of Men*, we may cry out with the Psalmist, *Help, Lord!* Especially when this is joyn'd with a Visible decay of serious, practical Religion in Persons and Families, who have long profess'd it: And when accompany'd with a Malignant, Bitter Spirit against us, daily increasing among the Profane; and when even our Brethren, our Mother's Children, are angry with us, and reproach, and despise, if not hate us, because we do not come within their Inclosure.

You know, the Way which he preferr'd, and wherein he chose to worship God; and yet without Censure and Contempt of others, in whom there was any Evidence of real Godliness, and Divine Principles. He valu'd the Substantials of pure Christianity, wherein All agree, without laying a mighty Stress on Lesser Matters of Humane Addition and Imposition. And if ever God designs to give Flourishing Days on Earth to the Christian Church, one would think, it must be by reviving a Spirit of Serious Piety and Practical Religion: And whenever that comes to be most *valu'd*, and to be *distinguishing*, nothing will be made a Test and Boundary to Christian Communion, but what is founded on plain Reason, or express Revelation; nothing but what is necessary to make a Man a good Christian, render him acceptable to God, and carry him safe to the *Heavenly Canaan*; Tho' now the Worship of God among us Dissenters, is made a Matter of Reproach, and we are a Sect every-where spoken against; yet the Cause is not the worse, nor any whit more distant from Truth, by reason of the Ignominy, Danger, or Loss. that sometimes may attend it.

'Tis certain, the pouring out of the Divine Spirit, can rectify all that is amiss among Protestant Christians. How far we may be from such a Day, we know not. A farther Death is expected by some  
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before a Resurrection ; and if the Spirit of Christ do not accompany the Gospel-Ministrations, to the Conversion and Regeneration of Young People, who may rise up in the room of their Fathers, Things must inevitably grow worse: As if Deaths and Burials in your Weekly Bills of Mortality, should from Time to Time exceed that of Births, and other Accessions to the City ; I need not say, what that tends to, or what will be the Consequence.

But without looking forward to what may be hereafter, let us do all the Good we can while we live. Let us be willing to live, or die, as may be most for the Glory of God : Willing to live, if we may serve Him longer upon Earth ; or be ready and willing to die, if He signify his Mind that He designs our Removal. Let us not be afraid to drop this Flesh, and pass through Death to the Heavenly Mansions, but endeavour that our Minds be reconcil'd to it. We are apt to think it a most glorious and desirable Thing, to be translated as *Enoch* and *Elias* ; to obtain Eternal Life without going through the dark Valley of the Shadow of Death ; but remember thereby we escape out of such a horrid Gulph of Sin and Misery, that we should no more regret to leave the Body in the Dust, than a Man drowning in a Whirl-pool, should be loth to accept a kind Offer of Help to save him, unless you could save with him an old and worthless Garment which he wears about him. To be *in the Body*, or *without it*, seem'd a little Thing with the great Apostle ; hardly worth his minding, when his Soul was bless'd with the Vision and Fruition of God ; being carry'd up into the Third Heavens. He declares he knew not, whether he was *in the Body*, or *out of it*. He was so taken up with what he saw, and heard, and enjoy'd, that he regarded not the Body. If we  
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have not the Advantages of *Enoch* and *Elias* in their Translation, we are like to fare better than they, who shall be found alive at the Coming of Christ; for 'tis probable, they must have a great Share in the Terrors of that Awful Day: when *the Sun shall be dark'n'd, and the Moon not give her Light. When the Stars shall fall from Heaven; and the Powers of the World be shaken. When the Sign of the Son of Man shall appear in Heaven; and all the Tribes of the Earth shall mourn.* How can it be, but there must be some Dread in these Things, even to Good Men then alive? But 'twill be all over, before the Resurrection of them who died in the Lord. They shall behold the great Change, which a Dissolution of the World hath made, without Fear or Amazement. And though *Enoch* and *Elias*, to serve some great Purposes of God's Glory, and for the Instruction of Mankind, were so translated, Soul and Body to Heaven, without dying; our Blessed Redeemer, you know, did not pass into Heaven, till after His Death and Resurrection. By His dying for us, He has taken away the Sting of Death; Perfum'd the Grave by His Burial, and assur'd our Resurrection from the Dead, by His Rising again; and has promis'd to come again, and *appear the Second Time, without Sin; into our Salvation, when our Bodies shall be Rais'd, and made like to His Glorious Body.*

Let us diligently Walk with God, and faithfully follow our Lord Jesus Christ; that when the Time comes, of which *Enoch* prophecy'd, that *the Lord shall come with Ten Thousand of His Saints to execute Judgment on All the Ungodly; We may then lift up our Heads with Joy, and hear the approving Sentence of our Judge, Come ye Blessed of my Father, inherit the Kingdom prepared for you, before the Foundation of the World.*







