THOMAS CASE, M. A.

MINISTER OF THE GOSPEL IN LONDON, AND A MEMBER OF THE ASSEMBLY OF DIVINES AT WESTMINSTER.

THOMAS CASE was born in the county of Kent, in England. He was the son of Mr George Case, Minister of Boxley in that county. His father, who was eminently distinguished both by his parts and his piety, was peculiarly attentive to him, and gave him a well-directed and religious education in early life, which is commonly the best time for instruction. *Train up a child in the way he should go; and when he is old he will not depart from it.* "The importance of early instruction is written upon the whole system of nature, and repeated in every page of the history of Providence. You may bend a young twig and make it receive almost any form; but that which has attained to maturity, and taken its ply, you will never bring into another shape than that which it naturally bears."—Children may undoubtedly receive much benefit by the use of means, in a very early period of life. And when parents use the means, they ought carefully to remember the beautiful connexion between the duty and the promise—*Train up a child in the way he should go; and when he is old he will not depart from it.* We ought to believe the certainty of the promise, as well as the obligation of the duty; and take a full view of the connexion. The beautiful connexion here was very clearly seen, in the pious subject of these pages. Under the seasonable and wholesome instructions of the religious and careful father, accompanied with the divine blessing; the amiable and tractable son, drinking in spiritual and good instructions with much earnestness and delight, gave very signal proofs of his eminently pious disposition, and of his great ingenuity, even in his child-hood, upon the first dawn of reason, which continued with him until old age.

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We are informed, that he was a very young convert; and that his conversion began with prayer in very early life, *God working in him both to will and to do of his good pleasure*, when he was only six years of age. The solemn transaction with the Lord God of his salvation appears to have been very deeply engraved upon his young mind; for he himself related it to Dr Jacomb, who preached his funeral sermon.[a] And at that age, through the influence of divine grace, he was inclined to pray by himself, every morning and evening, shewing forth with a grateful heart the loving-kindness of God in promising salvaion in the morning, and his faithfulness in accomplishing it every night, which are inexhaustible subjects for morning and evening prayers and praises. And he prayed, not by the help of any *book* or *form*, either read or remembered; but by the gracious assistance of the Holy Spirit. He readily performed the duty, not upon any *precept* or *direction*, either from his father, or from any other person; but solely upon God's drawing and inclining his heart to it. That saying of Tertullian is very applicable to his prayer—*Without a monitor, because from the heart.*[b] His management of prayer with others, when advanced to eight years of age, is said to have been very remarkable, but I cannot give any particular account of that.—In the account of the remarkable conversion of the apostle Paul, it is said, *Behold, he prayeth*, Acts ix. 11. He no longer breathed out threatenings and slaughter against the disciples of Jesus; but earnestly prayed for mercy. Prayer is the breath of regenerate persons, and shews that they are spiritually alive; especially prayer with the spirit and with the understanding; frequent and fervent prayer, from a feeling sense of our want of spiritual blessings, such as we had no knowledge of before, nor desire after. The subjects of God's regenerating grace, always cry unto him; whether they are called after a course of opposition to God, as Paul, who therefore styles himself—*One born out of due time*, or in

a Jacomb's Fun. Serm. p. 48.
b Jacomb.

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early life, as the subject of these pages. Our blessed Lord and Saviour has said—*Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God*, Mark x. 14. Our Saviour's words here undoubtedly imply, that even little children may be the subjects of divine regenerating grace, and thereby become really holy, and enjoy communion with God. If they can bear the dark impression of Adam's corrupt nature in their infancy or childhood, they may certainly be then *renewed in the spirit of their mind, after the image of Him who created them.* Almighty power, and the unsearchable riches of divine grace, can very easily accomplish this desirable change in children, as in the remarkable instance which is now before us. Our young and pious convert gave afterward sufficient proof of the sincerity of his conversion, by actively promoting the cause of religion, and by acquitting himself, under supernatural influence, in his proper station, with the spirit and temper of a real Christian. *In his calling, he did abide with God.*

At the proper season, he was sent to school at Canterbury, and afterward to Merchant-Taylor's school in London. He continued there, until his father, meeting with troubles, was obliged to remove him from these seminaries, and to take him home to himself; where he gave him all instruction in the arts and languages, that his circumstances would admit. In due time, he was sent to the famous University of Oxford, and became student of Christ-church there, in the year 1616, aged seventeen years, or thereabout, as Wood informs us. His industry and improvement were such, that he was unanimously elected *Student* of that House, by the Dean and Canons. He resided there until he commenced Master of Arts, and a year or two after. He took the degree of Master of Arts, June 26th, in the year 1623.[a]

Being now in some measure fitted for the work of the holy ministry, he commenced a preacher of the gospel. Wood says, that he preached sometime in these parts,

[a] Wood's Fasti. Oxon. vol. i. Col. 225.

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and afterward in Kent, at, or near the place of his nativity. By the great importunity of a most intimate and affectionate friend in Norfolk, he was prevailed with to go and reside sometime with him. But he was soon called to the exercise of his ministry at Erpingham, a town in the county of Norfolk, where he continued eight or ten years. He was remarkably laborious in the work of his pastoral charge here, preaching twice every Lord's-day, expounding the Holy Scriptures, catechising the young people, and repeating in private what he had delivered in public, as several eminent ministers did in those times, in England His mind was enlightened, and his heart animated, by the Spirit of truth and of love; and he sincerely endeavoured *to divide rightly the word of truth;* instructing the ignorant, and arousing the careless, reproving the sinner, and comforting the saint. He attracted the esteem of many persons, who readily attended him, in order to enjoy the benefit of his profitable labours. And he was an eminently successful labourer in the Lord's vineyard, in the conversion of many souls. But meeting with much trouble there, he was forced to remove from that place by Bishop Wren's extreme severity, which we frequently meet with in this work. He was summoned to the high commission-court, and bailed; but before answer could be given to the articles preferred against him, the court was taken away by act of Parliament. His very intimate and affectionate friend above-mentioned, being made Warden of Manchester, took Mr Case with him into Lancashire. Our faithful and persecuted servant of Jesus Christ was, in a short time, presented to a place in the neighbouring county. But great revolutions and confusions prevailing soon after in the nation, he was, by the importunity of some persons of quality, persuaded to accompany them to *London.* Divine Providence conducted him safely to this famous metropolis, and afterward settled him comfortably there. He was first chosen lecturer, and afterward pastor of Mary Magdalen church in Milk-street, in London. Here he was eminently laborious and faithful in his ministerial work. Beside his labours in the congregation, and on the Lord's-day, he carried on a

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weekly lecture every Saturday, in order that the people might be the better prepared for the Sabbath. And here he first set up the *Morning Exercise*, which was highly beneficial to many persons, and has been long continued.[a] Many citizens of London having some near relation or friend in the army of the Earl of Essex, so many bills were sent up to the pulpit every Lord's-day for their preservation, that the minister had neither time to read them, nor to recommend their cases to God in prayer. Some divines in London therefore agreed to separate an hour for this purpose every morning, one half to be spent in prayer, and the other half in a suitable exhortation to the people. Mr Case began it in his church at seven o'clock in the morning, and when it had continued there a month, it was removed by turns to other churches at a distance, for the accommodation of the several parts of the city, and was called the *Morning Exercise*. The service was performed by different ministers, with fervent prayer both for the public welfare and for particular cases, in the presence of a large auditory. When the heat of the war was over, it became a casuistical lecture, and was carried on by the most learned and eminent divines of those times till the restoration of King Charles the Second. Their sermons were afterward published in several volumes in quarto, under the title of the *Morning Exercises*, each sermon being the resolution of some practical case of conscience. This lecture, though in a different form, was afterward continued among the Prostenant Dissenters.[b]

Mr Case's labours were not confined to his parish in Milk-street, he also carried on a lecture at Martin's in the Fields every Thursday; which he kept up above twenty years. Being eminently zealous for the Reformation, he was chosen a member of the Assembly of Divines at Westminster, and displayed his abilities there with success, in the service of the church. He was called frequently to preach to the members of the Parliament, and on public occasions.—Mr Walker reflects severely upon

a Jacomb's Fun. Ser. pp. 39, 40, 41.
b Neal's Hist. Purit. vol. ii, chap. xii. 1642.

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him from a sermon which he preached before the Commons, in the year 1644, and for his *invitation* of those persons to the Sacrament, *who had contributed freely and liberally to the Parliament, for the defence of God's cause and the gospel.*[a] And the following passage in the sermon before the commissioners for the Court-martial, in 1644, is mentioned by Mr Granger, as sanguinary and reprehensible. "Noble Sirs, imitate God, and be merciful to none that have sinned of malicious wickedness;" meaning the royalists. And the following observation has been made here: "It is painful to reflect that so venerable and amiable a man should have been so transported by the fury of the times, as to have uttered, and especially to have printed, so unchristian a sentence."[b] In order that the reader may have just conceptions of the author's meaning in this sentence, which is reckoned *unchristian*, I shall exhibit it as it stands in the sermon, and he may judge for himself. The sermon is preached from 2 Chron. xix. 6, 7. before the commissioners for the Court-martial, and is entitled, *Jehoshaphat's Caveat to his Judges.* In the eighteenth page of this sermon, the author says, "Noble Sirs, in your execution of judgment upon *delinquents*, imitate God: *And be merciful to none that have sinned of malicious wickedness*, Psal. lix. 5." He adds: "Let not your eye pity any who in this bloody quarrel have laid the foundation of their Rebellion and Massacres in *irreconcileable hatred* to Religion and the Government of Jesus Christ: Those his enemies that would not have him reign over them, slay them before his face.—Let not them find mercy in your eyes, in whose eyes a whole nation, and our posterity, could find no pity: spare not, but where you think in your consciences God himself would spare, if he himself were upon the bench in person. Imitate God in your justice." After this exhortation, the author insists warmly and largely upon imitating God in their mercy. *Be merciful as your heavenly Father is*

a Walker's Attempt, Part i. p. 17. Wood's Ath. vol. ii. Col. 707.

b See Toulmin's edit. of Neal's Hist. vol. iv. p. 599. Note.

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merciful.—The other expressions, in Mr Case's writings, which have been severely censured by his enemies, are similar to those above-mentioned. Respecting the sententence which is reckoned *unchristian*, and similar expressions in the author's writings, we ought to observe, that he is not addressing private Christians, but such as are God's deputies, and should act always conformably to his law in their station, *taking heed what they do; for they judge not for man, but for the Lord, who is with them in the judgment.* Beside, it is unfair, in giving the sentence, to leave out the expression, "Execution of judgment upon *delinquents*," or those persons who have committed crimes; to make no reference to the sacred text, Psal. lix. 5. which the author does; and to say without qualification, that he means the royalists. He undoubtedly means the royalists when they were found to be *delinquents;* but not otherwise. And he only means that the royalists, or any persons, should be punished as the divine law directs, according to their crimes, which the sermon sufficiently proves. He insists chiefly upon the imitation of God, and acting in strict conformity to his law, in judgment. It is readily allowed that he was quick and passionate; this seems indeed to have been his infirmity; but his memory should not on that account be treated with partiality. And the severe persecution which he and his brethren endured from Bishop Wren and his court, ought to plead something in his excuse, admitting that he expressed himself sometimes with too much warmth.[a] The cruel treatment of the most zealous and useful preachers, while the most loose and careless were warmly encouraged, would probably have excited the indignation of persons of a very calm temper, who had God's glory at heart, and who had suffered as much as Mr Case had done. I do not intend, however, to plead for what is wrong in any degree, in any person. The real followers of Jesus have their peculiarities, and their infirmities, in their state of imperfection; and too fre-

a See Walker's Attempt, Part i. pp. 48, 49. Calamy's Cont. vol. i. p. 23.

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quently give proof to those who are around them that they are renewed but in part. "It is obvious from the history of the first disciples of our Lord and Saviour—that while the grace of God has a holy influence, it seldom if ever changes the constitutional complexion—and that while it sanctifies the powers of human nature, it does not give us new ones. It renders the possessor open to conviction, and makes him willing to retract when he has done amiss, but it does not lay him under an impossibility of doing wrong. Hence a diversity of character in the church of God. Hence a variety of degrees in the spiritual life. Hence blemishes mixed with excellencies and defects rendered the more observable by the neighbourhood of some very praise-worthy qualities in the same individual. And hence, while religion appears to be divine in its origin and its tendency, we can easily discern that it is human in its residence and its exercise."[a] Let us therefore be tender, and consider ourselves, lest we also be tempted; and not censure indiscriminately, but praise as far as we can with truth and justice. Let the strong bear the infirmities of the weak, and not please themselves.

Mr Case was an eminently zealous Covenanter, as very clearly appears by his judicious and valuable sermons, which he preached at taking the Covenant. His first sermon on this occasion was preached at Laurence Church, on the Fast-day, Sept. 27th, 1643. His second sermon was preached at Milk-street, upon Saturday evening, Sept. 30th. for the Preparation to the Covenant. And his third sermon was preached on the Sabbath-day in the morning, the first of October; immediately before taking the Covenant, in Milk-street-church.—In the preface to these three sermons, he says:—"To every soul that shall enter into this holy league and covenant; my request is, that they would look around them: life and death is before them; if we break with God now, we have just cause to fear, God will stand to covenant no more with us, but will avenge the quarrel, with our utter destruc-

[a] Jay's Discourses for Families, vol. i. Disc. viii.

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tion; if we be sincere and faithful, this covenant will be a foundation of much peace, joy, glory, and security, to us, and our seed, to the coming of Christ, which that it may be, shall be the earnest prayer of him, who is thy servant for Jesus' sake,

THOMAS CASE."

He was one of those ministers who subscribed the two Papers, declaring against the proceedings of the Parliament, in the year 1648, and the bringing King Charles to a trial.[a]

He was turned out of his place of Mary Magdalen, Milk-street, for refusing the *Engagement*, when it was vehemently urged, in the time of Oliver Cromwell, or of the Commonwealth, after the death of King Charles the First. The oaths of allegiance and supremacy were now abolished, and a new oath was appointed, called the *Engagement*, which was, "To be true and faithful to the Government established without King or House of Peers." Such persons as refused this oath were declared incapable of holding any place or office of trust in the Commonwealth; but as many of the excluded members of the House of Commons as would take it resumed their places. —And in order to bring the Presbyterian ministers to the test, the Engagement was strongly urged, and required to be sworn and subscribed by all Ministers, heads of Colleges and Halls, Fellows of Houses, Graduates, and all Officers in the Universities.—No minister was to be admitted to any ecclesiastical living; nor to be capable of enjoying any preferment in the church, unless he qualified himself by taking the Engagement within six months, publicly in the face of the congregation.[b] Mr Baxter says, that most of the Sectarian party swallowed the Engagement; and so did the King's old Cavaliers, very few of them being sick of the disease of a scrupulous conscience: but the moderate Episcopal men, and Presbyterians, generally refused it, as Mr Case did. Though

a Calamy's Cont. vol. i. p. 14.
b Neal's Hist. Purit. vol. iv. chap. i.

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he was put out of his place on this account, Divine Providence soon opened another door for him. Christians should never despair. Our heavenly Father can always provide for his children. His resources are innumerable and inexhaustible. *O fear the Lord, ye his saints: for there is no want to them who fear him.* Mr Case was now called to preach as Lecturer, at Aldermanbury, and at Giles' Cripplegate. He continued preaching the glorious gospel of the grace of God in these congregations, until he was sent prisoner to the Tower, where he was confined about six months for his concern with the celebrated Mr Love. Upon the death of King Charles First, the Scots proclaimed the Prince of Wales King of Scotland, and sent commissioners to the Hague, to invite him into that kingdom, *if he would renounce Popery and Prelacy, and take the Solemn League and Covenant.* The body of the English Presbyterians acted in concert with the Scots, for restoring the King upon the footing of the Covenant. Several English Ministers carried on a private correspondence with the chiefs of the Scottish nation; and instead of taking the *engagement* to the present powers, called them *usurpers*, and declined praying for them in their churches: they also declared against a general Toleration, which the army and Parliament contended for.[a] In this cause, Mr Love lost his life, and Mr Case was imprisoned about six months, under the new government, or commonwealth. He made the best use he could of his imprisonment, falling then into the meditation which he afterward preached and printed, under the title of *Correction, Instruction.* The prison-house, where persons are confined for a good cause, is not a bad school for the ministers of Christ. Some of Paul's epistles were dated there, and greatly savour of prison-supports. And we are told, that Cervantes wrote his adventures of Don Quixote in a prison; and, from so vigorous an exercise of all his faculties in that situation, we may conclude that a person may be in jail without being miserable.

Mr Case, after his release, was invited to be Lecturer

[a] Neal's Hist. Purit. vol. iv. chap. i.

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at Giles' in the Fields, near London. He continued here, till the King's restoration, when the former incumbent was re-admitted.

Mr Wood says, that "when the Presbyterians began to lift up their heads in the latter end of 1659, upon the generous proceedings of General Monk, he was constituted by Act of Parliament, dated 14th of March that year, one of the Ministers for the approbation and admission of Ministers according to the Presbyterian way." [a]

In the year 1660, he was one of the ministers deputed by his brethren in London, to wait upon the King at Breda, to congratulate him on his Restoration.—Mr Baxter says, that the King gave them very encouraging promises of peace, and raised some of them to high expectations. He never refused them a private audience when they desired it; and to amuse them farther, while they were once waiting in an anti-chamber, his Majesty said his prayers with such an audible voice in the room adjoining, that the ministers might hear him: "He thanked God that he was a covenanted King; that he hoped the Lord would give him an humble, meek, forgiving, spirit; that he might have forbearance toward his offending subjects, as he expected forbearance from offended Heaven." Upon hearing which old Mr Case lifted up his hands to Heaven, and blessed God, who had given them a praying King. [b]

In the year 1661, Mr Case was one of the commissioners at the Savoy-conference. In the year 1662, he was ejected or silenced with his brethren, by the Act for Uniformity. Wood says; "Yet ever after so long as he lived, he was not wanting to carry on the *beloved Cause* in Conventicles, for which he sometimes suffered."—In this *trying* season, he was chiefly concerned, that *divine grace might be sufficient for him*, to preserve him from *sin*;—that he might derive advantage from his crosses, and be able to say it is *good for me that I have been afflicted*;—that he might enjoy the light of God's countenance, as

a Wood's Ath. Oxon. vol. ii. Col. 707.
b Neal's Hist. Purit. vol. iv. chap. iv. 1660.

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his support and comfort;—that he might in due time *come forth as gold;*—and that he might *glorify the Lord in the fires.* And when his public ministry was at an end, he ceased not in private with the utmost diligence to do all the good he could. He preached his Farewell-sermon, at the conclusion of his public ministry, from Rev. ii. 5. He says, Christ here prescribes precious Physic for the healing of this languishing church of Ephesus, compounded of three ingredients,—self-reflection—holy contrition —and thorough reformation. He warmly urges these upon his hearers, in order to prevent the threatened removal of their religious privileges.—In the close of the last head, respecting the necessary Reformation,—" We should do something by way of extraordinary bounty and charity to the relief of God's indigent servants"—He enlarges upon the pertinent passage, Dan. iv. 27. and concludes thus: " That which I would exhort you to is, for every one to set apart some considerable part of your estate, and account it as a hallowed thing, dedicated to God; as a thing which to touch were sacrilege; that you may be ready on all occasions, in all due and regular ways, to bring out for the relief of the poor. You know objects abounding in every place, and you may expect warrantable means for dispensing of what God shall put into your hands, in this manner." This wholesome advice furnishes us with one eminently distinguishing and pleasing trait in the character of this venerable servant of Jesus Christ. God has made rich men stewards, but not proprietors. And they who have, as the gift of *the living God, all things richly to enjoy,* should *be rich in good works, ready to distribute, willing to communicate,* to the poor and distressed. *It is required in stewards, that a man be found faithful.* And the tender care of Divine Providence extends to the poor as well as to the rich.

Mr Case was eminently distinguished in his relative capacity, and praise-worthy. He had a prudent wife from the Lord; *a help meet for him.* They lived together nearly forty-five years; and he often said, that *in all that time there had been no contention between them, except in*

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this, who should love one another most. They were *equally yoked together*, being both very pious and affectionate. They were worthy of imitation in their whole deportment. —Mr Case had no children of his own body; but his wife had children, to whom he was peculiarly attentive, and highly useful.—As soon as God had crowned his wishes, by placing him over a family, he endeavoured to glorify God as the master of a family. He now worshipped God, not only in the closet, but also in the parlour, with his wife, the children and servants in the train. He zealously used all proper means to render the family truly religious. He was eminently attentive to the welfare of all persons who came under his roof. He instructed them carefully in the principles of religion, by helping them to understand the Holy Scriptures; which were read in his family morning and evening. And his custom was, to cause every child and servant remember something that had been read; which he opened to them, in a plain and familiar manner, and afterward proceeded to prayer. He mingled instruction with devotion. Many servants, who lived with him, blessed God that ever they came into his house.[a]

He died in a good old age, on the 30th of May, in the year 1682, aged eighty-four years. His life was holy, and his death was easy. He was allowed to escape, in a great degree, from the alarming approaches of the last enemy. He endured no sickness, no pain, no agonies, at the last. "The garment of mortality easily dropt off; and the servant of God fell asleep in the Lord." Rising from dinner he desired some repose upon his bed; where as soon as he was laid, he *gathered up his feet, and so yielded up the ghost, and was gathered unto his people.* This easy death he had much desired, and often prayed for, and he was mercifully favoured with it, in answer to his prayers. His mortal remains were decently interred in Christ-church within Newgate in London, on the 14th of June, 1682. Soon after his body was buried, a large white stone was laid over his grave; just below the steps

[a] Jacomb's Fun. Serm. pp. 51, 52.

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going to the altar, with the following inscription upon it in Latin, which I shall translate into English: *Here sweetly sleeps Thomas Case, a most faithful Minister of Jesus Christ, an excellent preacher in this city and elsewhere for many years. Educated in Christ-church, Oxford, in this church of Christ at last buried. He died 30th of May, in the year of his age* 84, *and in the year of our Lord,* 1682.[a] Mr Case lived the longest of any of those who composed the Assembly of Divines, who continued among the Dissenters. He was a man of good abilities, of sound judgment, of quick invention, of a warm spirit, and of steady principles; an open plain-hearted man; an ardent and hearty lover of God, and of all good men; of *a broken and a contrite heart,* heavenly minded and charitable.—He was an excellent scripture-preacher; an eminent man in prayer, and a very diligent and successful labourer in the Lord's vineyard.—In doctrine, he was a very strict Calvinist.—*Mark the perfect man, and behold the upright: for the end of that man is peace. And let us be followers of them who through faith and patience are now inheriting the promises.*

Mr Case has left several written works:

Two sermons preached from Ezek. xx. 25. and Ezra x. 23. at Westminster before sundry of the House of Commons. 4to. London, 1641, Second edit. 1642.—Sermons respecting God's Waiting to be gracious, at Milk-street, from Isai. xxx. 18. 4to. pp. 168. London, 1642.—*God's Rising, his Enemies' Scattering:* A sermon from Psal. lxviii. 1, 2. before the Commons, Fast, 26th Oct. 1642. 4to. pp. 51. London, 1644.—*The Root of Apostacy, and Fountain of true Fortitude:* A sermon from Dan. xi. 32. before the House of Commons, 9th April, 1644. 4to. pp. 34. London, 1644.—*Jehoshaphat's Caveat to his Judges:* A sermon from 2 Chron. xix. 6, 7. before the Commissioners for the Court-Martial, 17th Aug. 1644. London, 1644.—*The Quarrel of the Covenant, with the Pacification of the Quarrel:* Three

[a] Wood and Jacomb.

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sermons from Lev. xxvi. 25. and Jer. l. 5. 4to. London, 1644; Glasgow, 1741, and 1799.—A Thanksgiving sermon from Isai. xliii. 14. before the Commons, 22d Aug. 1645. 4to. London, 1645.—*Deliverance, Obstruction;* or, *The Set-backs of Reformation:* A sermon from Exod. v. 22, 23. before the House of Lords, Fast, 26th March, 1646. 4to. London, 1646.—*A Model of True Spiritual Thankfulness:* Sermon from Psal. cvii. 30, 31. before the Commons. 4to. London, 1646.—*Spiritual Whoredom:* Fast sermon, before the Commons, from Hos. ix. 1. London, 1647.—*The Vanity of Vainglory:* Funeral sermon for Kinsmet Lucy, Esq. from 1 Cor. i. 29—31. London, 1655.—*Sensuality Dissected:* Sermon to divers citizens of London, born in Kent. London, 1657.—*Elijah's Abatement, or Corruption in the Saints:* A sermon preached at Chatham in Kent, from James v. 17. at the funeral of Mr Rosewell, Minister of the Gospel there. London, 1658.

He has other funeral sermons; but I have not seen them; One for Mrs Elizabeth Scott, in 1659.—Another for Darcy Wivil, Esq. in 1659.—The first and last sermon in the Morning Exercise at St Giles', 1659, are his.—And a sermon on the Sanctification of the Sabbath, from Isai. lviii. 13, 14. in the Supplement to the Morning Exercise at Cripplegate.—And his Farewell sermon.

Mr Case has also written, *Correction, Instruction:* or, *A Treatise of Afflictions.* Small book, the second edit. corrected and enlarged, London, 1653; and again, 1671.

Imitation of the Saints opened in Practical Meditations. 4to. London, 1666.

Mount Pisgah: or, *A Prospect of Heaven.* This volume contains An Exposition of the 4th chap. of 1 Thess. from ver. 13. to the end of the chap. divided into three parts. 4to. London, 1670.

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