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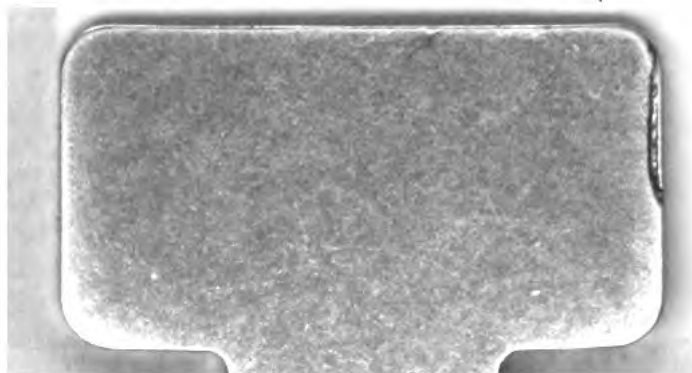
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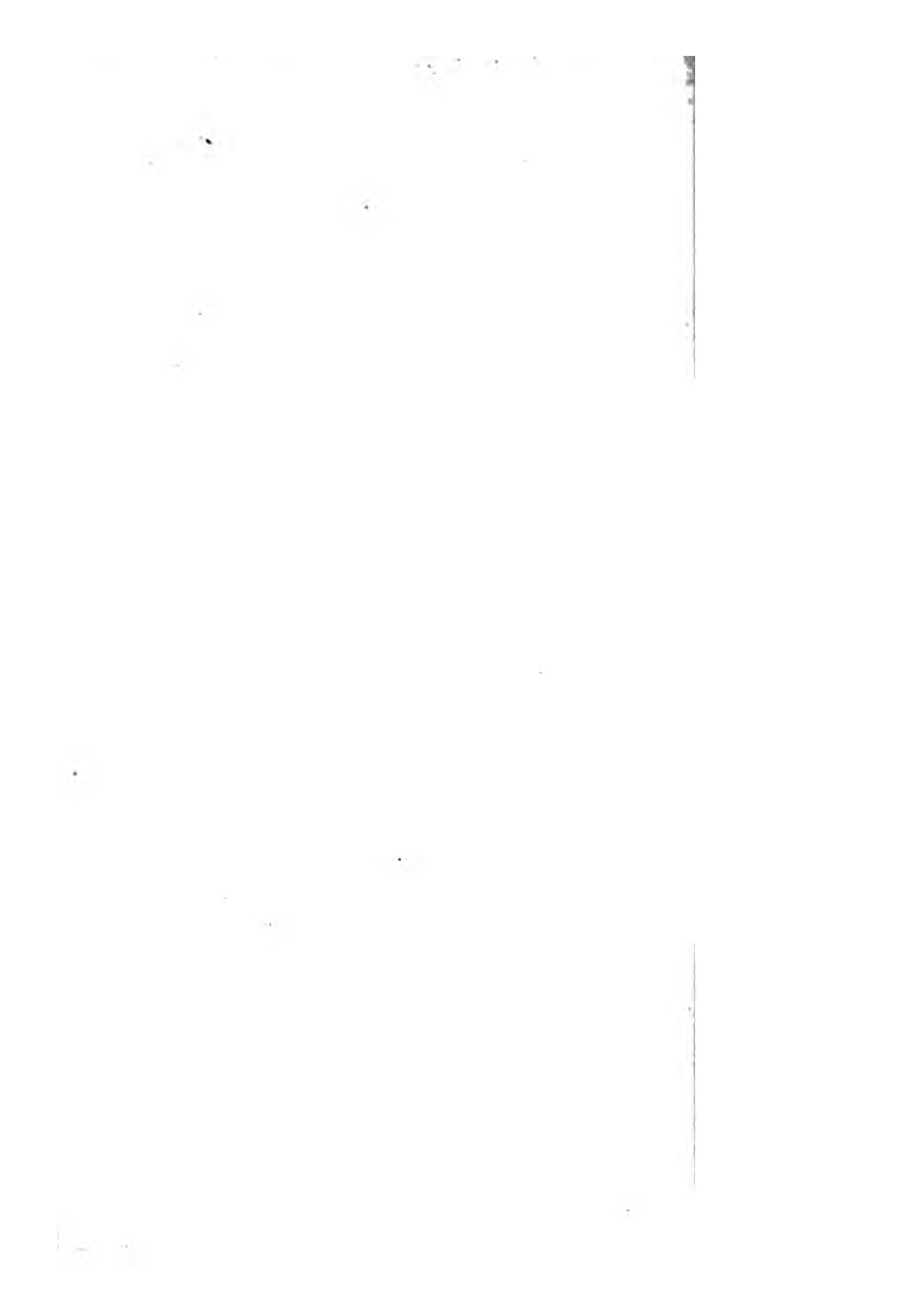


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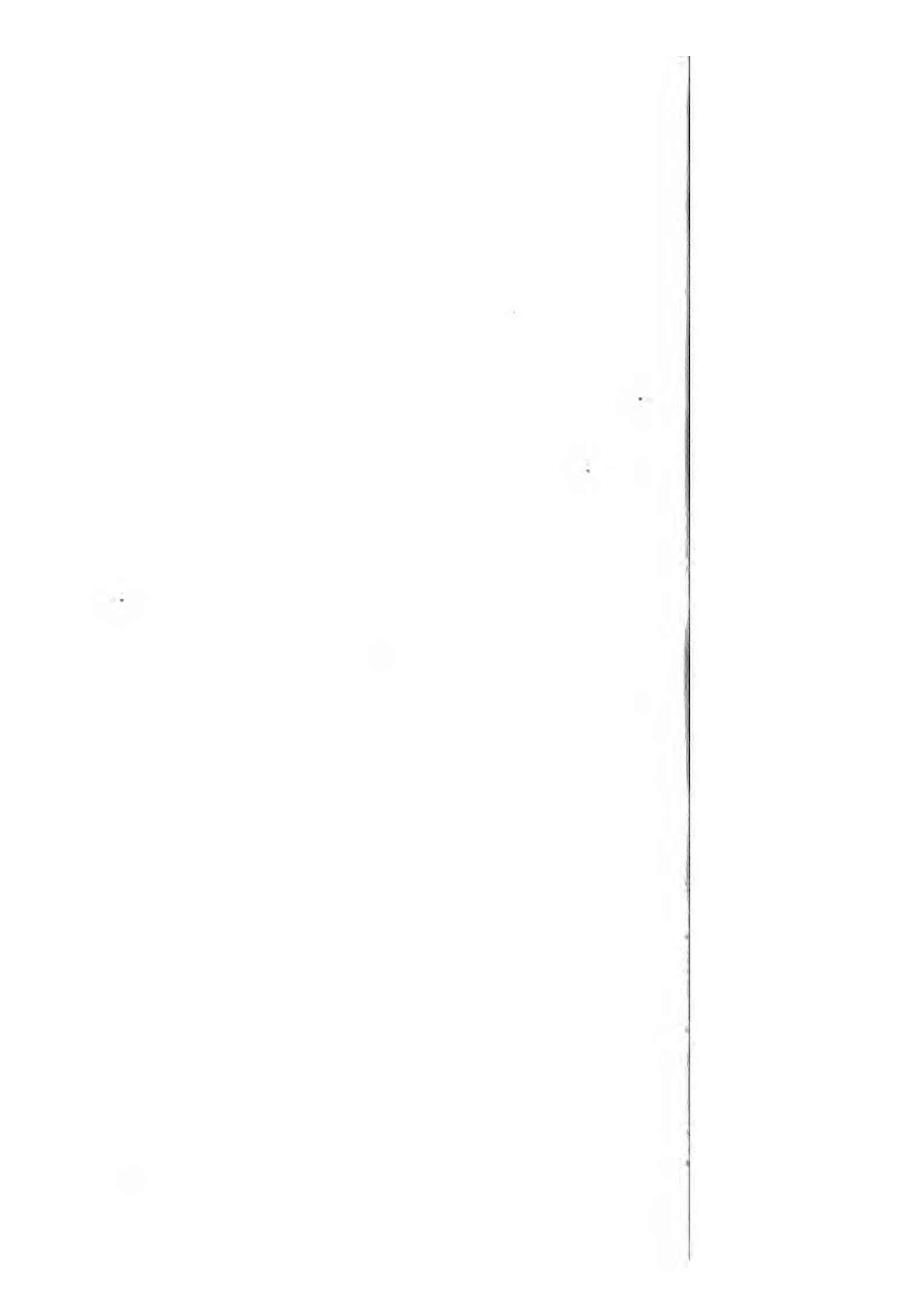
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THE PATHWAY
TO PIETY.

In Two Volumes.



The
P A T H W A Y
T O P I E T Y .

THE SECOND VOLUME,

Containing

*A Direction to a Christian Life, both in
our general and particular callings.*

An Instruction to die well.

*With divers Consolations, Prayers, and
Thanksgivings, fit for this Treatise.*

By ROBERT HILL, D.D.

Pray to Receive, } Live to Die once,
Receive to Live, } Die to Live ever.

This is the sum of this Book.

L O N D O N :

Printed in the year 1629.

Reprinted for *William Pickering*, 1847.





A DIRECTION TO LIVE WELL.

QUESTION.

NOW *I see that you remember much concerning praying and communicating ; what must you observe in your Christian practice ?*

Ans. As I am bound to pray continually, so am I bound to watch continually, that neither by Satan's subtlety, or the world's vanity, or mine own security, I be not surprised.

Quest. *Why ought you thus to watch ?*

Ans. 1. Because I walk in the presence of God. *Prov.* 5. 21.

2. Because I walk among many occasions of sin. 1 *John* 2. 16.

3. Because of myself I am shiftless to avoid them.

4. Because I can go about no good things, but either Satan, or my lusts, will be ready to molest me. 1 *Thess.* 2. 18.

5. Because many excellent men have fallen very grievously, for want of watchfulness. *Gen.* 9. 21 ; 2 *Sam.* 11. 2, 3.

6. If I can thus watch without ceasing, I shall get in each action the peace of a good conscience, which is the greatest jewel in the world. *Acts* 23. 1.

7. I shall be ready for any temptation, especially for death and the day of judgment. *Luke* 2. 29, and 21. 36.

8. I shall be sure to do no such thing, whereof I cannot give an account to God. *Luke* 19. 15, 16.

9. I shall stop the mouths of mine adversaries, when they call in question my righteous dealing.

10. I shall cause my religion to be well spoken of, whilst others observe my godly conversation. *Mat.* 5. 16; *1 Pet.* 2. 12.

Quest. *What must you do, that you may thus watch?*

Ans. 1. I must ever walk in faith; and to each part of God's service, it is my duty to bring it with me. *Rom.* 14. 3.

2. I must have God's warrant with me, without which, faith is no faith. *Psa.* 119. 105.

3. I must see what calling I have to each thing, without which a good thing may be sin. *1 Chron.* 13. 9.

4. I must redeem, or buy out the time, and present opportunity of doing good, and avoiding evil. *Eph.* 5. 15.

5. I must remember, that though Satan be indeed chained and cannot hurt me,

yet if I will not be bitten by him, I must walk aloof from the chain of this Lion.

6. I must look to my thoughts, my words, mine actions, my gestures, mine apparel, my diet, my recreations, my gettings, my spendings, and how I may keep holy the Sabbath day.

Quest. *Because in the fourth Rule, you have said that we must buy out the time, out of whose hands must we buy it?*

Ans. There are ten sins, which like so many monopolizing engrossers, do take up all the hours of man's life, we must redeem them out of all their hands. The first is *Reading* of vain books: the second, *Long labour* to deck up our bodies: the third, *Feasting*, and continuance in it: the fourth, *Recreations* in excessive sort: the fifth, *Gadding* abroad without business: the sixth, *Prattling* and talking of things needless: the seventh, *Immoderate sleeping* in our beds: the eighth, *Idleness*, and negligence in our callings: the ninth, *Vain thoughts*, and cogitations of the mind: the tenth, *Worldliness*, and greediness to get. Against these we must labour by contrary practices; and if we will indeed redeem the time, we must buy out the time past, by *Repentance*: present, by *Diligence*: to come, by *Providence*.

Quest. *What rules have you learned for your thoughts?*

Ans. 1. That I be careful to keep a more narrow watch over my thoughts, words, and deeds, than heretofore I have done; to do them more warily for God's glory, mine own comfort, and my brethren's benefit. 1 *Cor.* 6. 20; 1 *Pet.* 1. 15; *Prov.* 4. 23.

2. That I cleanse my heart from the very first motions of all sinful thoughts, as of Lust, Anger, Pride, Covetousness, Malice, Stubbornness, evil Suspicion, as knowing that the least sin deserveth death, and doth deprive me of part of my comfort in my salvation. *Eph.* 4. 23. 31; *Mat.* 15. 18, 19; *Col.* 3. 2. 8.

3. That all my lawful affections be moderate, and without excess, and greater always upon heavenly than earthly things. *Col.* 3. 1, 2.

4. That I fulfil not my mind in all things, for then I shall often sin: let me consider therefore, whether that be lawful I desire, and for the glory of God. *Rom.* 14. 23.

5. That I bestow no more care and thought upon the world than I needs must for the moderate maintaining of myself, and those that belong to me, lest my thoughts be distracted too much from heavenly things. 1 *Tim.* 6. 8, 9.

6. That I suffer not my mind to be occupied with unprofitable, curious, and vain

meditations: for which I cannot give a sufficient reason to God and man if I were asked. *Prov.* 6. 14; *Zech.* 8. 17.

7. That I think better of my brethren than of myself, and the more I excel in any thing, be the more humble before God and man. *Rom.* 12. 16; *Phil.* 2. 3.

8. That I take some time every day, to meditate upon, and to mourn for the miseries and iniquities of the age wherein I live, and pray to God for remedy. *Ps.* 69. 9, 10; *Ezek.* 9. 4.

9. That I think often of the vanity of my life, upon my departure hence, daily looking for my Saviour in the clouds, and wishing rather a good life than a long. *Ps.* 90. 9, 10, 15.

10. That I carefully meditate and remember every good thing I hear or learn, that I may readily practise it when time and occasion serves.

Quest. *What rules have you learned for your words?*

Ans. 1. That I remember, such as my speech is, such is my heart; and that both my heart and mouth go together, but in holy manner. *Eph.* 4. 29; *Col.* 4. 6.

2. That my speeches be gracious to the edification, good, and benefit of them with whom I speak; not to their evil and sinning. *Col.* 4. 6; *Eph.* 4. 29, and 5. 4.

3. That my speech be always more and

more earnest, joyful, and comfortable, when I speak of heavenly than earthly matters. *Eph.* 5. 4; *Ps.* 1. 2.

4. That I remember I shall answer for every idle word which passeth out of my mouth to God, or to man. *Mat.* 12. 36.

5. That multitude of words be often sinful: let me speak therefore as few as I may, yea, be rather silent than speak unprofitably. *Prov.* 17. 27; 10. 19; and *James* 1. 19.

6. That my words be no greater or more than my matter deserveth, nor bear a shew of vice in me, or any excessive affection. *1 Pet.* 4. 11.

7. That as I believe not all that is told me, so I tell not all I hear: but tell the truth only, though not all nor always. *Eccles.* 3. 7; *Luke* 2. 19.

8. That I delight not to speak of others' infirmities, especially behind their backs; and speaking before them, speak with grief and wisdom. *Ps.* 15. 3; *2 Tim.* 3. 3.

9. That I speak not of God, but with reverence, knowing I am not worthy to take his name in my mouth. *Lev.* 19. 12; *Rom.* 9. 5.

10. That in praising I be discreet; in saluting, courteous; in admonition, brotherly. *Prov.* 27. 2.

Quest. *What rules have you learned for your actions towards God?*

Ans. 1. That I use daily prayer to God every morning and evening, that he would guide me and mine affairs for his glory, and mine own comfort. *Dan.* 6. 10.

2. That I register up all my sins committed against him in every matter, and with grief bewail them at fit time, craving pardon and strength against them. *Ps.* 51. 3.

3. That every day something of God's word be read and meditated upon, that I may increase in knowledge and in godliness. *Ps.* 1. 2; *Deut.* 6. 6.

4. That whatsoever I take in hand, I first take counsel at God's word, whether it be lawful or no, be it for my profit or pleasure, and then that I do it with peace, at least in my heart. *1 Sam.* 30. 8.

5. That I give thanks to God for every benefit that I have received, and then dedicate the same for the promoting of his glory, and the good of his Church.

6. That I sanctify God's sabbath daily, in using holy exercises of prayer, preaching, meditating, and Sacraments at the time. *Exod.* 20. 8.

7. That any means God hath appointed for any matter be not more relied upon than God himself, but he be first prayed unto for the prosperous use of them. *2 Chron.* 16. 12.

8. That I stick to God as well in ad-

versity as in prosperity, knowing the one to be as necessary for me as the other: yet let me pray for my necessities, be humble when I have them, that I use them well, and that I lose them not. *James* 1. 2, 3.

9. That I mark my profiting in religion, prepare myself to hear God's word, attend when I am there, confer and meditate about it after. *1 Cor.* 11. 28.

10. That I love all things for God's sake, and God only for his own: that I make God my friend, and nothing can be mine enemy: and account all things vain, to serve God sincerely. *Phil.* 3. 8; *Rom.* 8. 31.

Quest. *What rules have you learned for actions towards yourself?*

Ans. 1. That I refrain my ears from hearing, mine eyes from seeing, my hands from doing, and every part of my soul and body from fulfilling, anything vain or wicked.

2. That my meat, apparel, and recreations be lawful, needful, and moderate. *Luke* 21. 34; *1 Cor.* 10. 31.

3. That with all care I redeem the time, knowing I shall answer for ever idle hour. *Ephes.* 5. 16.

4. That I be as sorrowful for the good deeds that I have omitted, as I am joyful for the good deeds I have fulfilled.

5. That my special sins and corruptions be inquired into, thought upon with grief, whether they are weakened in me, or remain in their old strength, and that I resist them with all faithfulness, every day more and more. 1 *Cor.* 11. 28.

6. That I remember with humility, all the good motions and actions God worketh in me, that they may be pledges of my salvation, spurs to godliness, and comforts against temptations. 2 *Cor.* 6. 4, 5.

7. That I suffer not myself to be pleased with mine unprofitableness, that is, with unfitness, or unwillingness to serve God. *Rom.* 12. 11.

8. That I follow my lawful calling, so carefully for the good of God's Church, as feeling the trouble thereof, I be put in mind of my misery by *Adam*, and be humbled thereby. *Rom.* 12. 7.

9. That I take revenge of myself for my slippery sinning, beating down my body, that I sin not again. 1 *Cor.* 9. 27.

10. That I never make more shew of outward holiness, than I have inward in my heart. *Isa.* 58. 5, 6.

Quest. *What rules do you learn for your actions towards others?*

Ans. 1. That I remember, that whatsoever I have, that may be used towards others, God hath bestowed it on me for others' benefit. *Rom.* 12. 6; 1. 11.

2. That I count it not sufficient, that myself serve God only, unless I cause all within my charge by all means to do the same. *Josh.* 24. 15.

3. That I consider I am but God's Steward in all his benefits I have : let me therefore employ them wisely to those that need, heartily, and in time. 1 *Pet.* 4. 10.

4. That I behave myself towards them so sincerely, that I may win the weak, comfort the strong, and make ashamed the wicked. *Col.* 4. 5.

5. That as I receive good in company, so always I do them some good in my power. *Rom.* 1. 12 ; 14. 19.

6. That when I know others to sin, I mourn for it, and amend it, if I may, by brotherly admonition. 1 *Cor.* 5. 2 ; *Mat.* 18. 15.

7. That I rejoice and praise the Lord for any good thing the Lord sendeth unto men, knowing that it is for mine and others' godliness sake, that God upholdeth the work. 1 *Thes.* 5. 18.

8. That I strive not whether others should do good to me, or I to them first ; but that I benefit even mine enemies, knowing my reward is with God. *Mat.* 5. 39.

9. That I be careful to use the good I can receive by any man, knowing that I

am but a member of the body, and stand in need of other. *Rom.* 1. 12.

10. That I carefully crave the prayers of other brethren, and their praises to God for the gifts I have received: so I shall seal my fellowship in that body more effectually. *Rom.* 15. 30; 2 *Cor.* 1. 11.

11. These holy exercises I must not make common for the time, or use them for fashion sake, but use them daily.

Quest. *Seeing you have precepts for your actions, what must you observe in your gesture and behaviour?*

Ans. For my gesture I must take heed:

1. That mine eyes be not haughty. *Ps.* 131. 1.

2. That my countenance be not impudent. *Isa.* 3. 9.

3. That my face be neither laughing nor lowering.

4. That mine hands be neither spread out, nor closed in. *Prov.* 6. 13.

5. That I be not apish in imitation. *Ps.* 106. 35.

6. That my gait be not too slow, nor swift.

7. That I give place or reverence to my betters. *Lev.* 19. 32.

8. That I sit not before I am placed. *Luke* 14. 9, 10.

9. That I speak not before I am asked.

10. That I be not solemn when I ought

to be cheerful, nor cheerful when I should be sorrowful; but in all things behave myself as the child of God. *Ephes. 5. 8.*

Quest. *What rules are you to observe in apparel?*

Ans. 1. For the matter, it must not be too good, or too mean. *Mat. 11. 8.*

2. For the fashion, not too new, or too old. *Rom. 12. 3.*

3. For the colour, not too light, or too sad.

4. For the wearing, not too effeminate, nor too sordid; and in a word, my apparel must be such as argueth sobriety, and holiness of mind, considering the ends of apparel, which are:

1. For necessity, that our bodies may be kept from the weather.

2. For honesty, that our nakedness may be covered. *Gen. 3. 7.*

3. For commodity, that we may labour in our callings.

4. For frugality, according to our state.

5. For distinction, both of men from women, young from old, Magistrates from Subjects, the Clergy from the Laity, and the rich from the poor.

And in wearing of apparel, I must not look so much what I am able to do as what is fit for me to do, to imitate the most grave and sober sort of my rank, and to keep myself rather under than

above my degree; which if I do not, I do but waste God's benefits, wear a badge of a proud heart, give testimony of idleness, procure suspicion of levity by divers fashions, labour to confound degrees, and by the lightness of mine apparel, provoke many not only to suspect me of evil, but also by it to commit evil.

Quest. *What rules are you to observe in diet and at Table?*

Ans. 1. That I sit not down before I pray. *Ps.* 145. 15; *Luke* 24. 30.

2. That I rise not before I give thanks. *1 Cor.* 10. 31; *Rom.* 14. 6.

3. That I feed only to satisfy hunger. *Luke* 21. 34.

4. That I cut not at the table of my betters before I am carved to.

5. That I feed not on too many dishes.

6. That I desire not too much dainty meats.

7. That my supper be ordinarily less than my dinner.

8. That I beware of too much strong drink. *Prov.* 20. 1.

9. That I rise with an appetite.

10. That in eating I remember the poor, and that this body which I feed shall be worms' meat. *Neh.* 8. 10.

Quest. *What rules must you observe for recreations?*

Ans. 1. That they be of a good report,

and of whose lawfulness there is least question.

2. That I make not an occupation of them. *Prov.* 21. 17.

3. That I use them as recreations, not to trouble my body or mind.

4. That I stay not long at them.

5. That I lose not much at any recreation.

6. That I use no such recreations, as I am ashamed that good people should see me.

7. That I must not give offence, by abusing my liberty to any man.

8. After exercise I must return to my calling.

9. I must use such exercises as are of little cost, less loss of time, and fit for me to use.

10. I must not then play when I should be at work, nor be merry in the time of mourning.

Quest. *What rules are you to remember for getting riches?*

Ans. 1. That my calling be such an honest calling, as that I be not ashamed of the very name thereof: as usurers are of being called usurers.

2. That I get my wealth by honest labour. *Ps.* 128.

3. That in buying and selling, I defraud no man. 1 *Thes.* 4. 6; *Eccles.* 27. 2.

4. That I enrich not myself by the labour of the poor. *James* 5. 4.

5. That to get, I leave not God's service. *Isa.* 58. 13.

6. That I lie not, nor forswear myself. *Levit.* 19. 11.

7. That my weights, wares, and measures be good. *Levit.* 19. 36; *Prov.* 11. 1.

8. That I consider, that it is hard to be rich and religious. *Mat.* 19. 23, 24.

9. That I do as I would be done to. *Luke* 6. 31.

10. That I commend not my servants for deceiving any. *2 Kings* 5. 26.

Quest. *What rules must you observe in spending?*

Ans. 1. That I spend not above mine estate.

2. That I spare not when I ought to spend. *Prov.* 11. 24.

3. That I buy not that which is needless for me. *John* 13. 29.

4. That especially I must give to the godly. *Gal.* 6. 10.

5. That I have a regard to my kindred.

6. That I give not too much to the rich and friends. *1 Tim.* 6. 8.

7. That I observe times, places, and persons, in giving and spending. *Eccl.* 12. 1.

8. That I give not to the poor with reproaching them. *2 Cor.* 9. 7.

9. That I boast not too much of my liberality. *Prov.* 20. 6.

10. That I be not liberal of another man's purse. *Luke* 16. 6.

Quest. *But since I can neither get riches to spend, nor spend riches with any credit, unless I use a Christian frugality; what rules can you give me for commendable frugality out of God's Word?*

Ans. I will give you only three:

1. Be sure you have an honest and lawful calling to busy yourself in. *Eph.* 4. 28.
2. Be ever following that calling.
3. Avoid all things which are enemies to thriving frugality.

Quest. *What! must every man, even gallant and great ones, have a calling?*

Ans. 1. Yes, verily; for first, so have all godly men had: secondly, they that have none, or having any will not labour in it, are not worthy to eat: as for such as live only upon other men's purses and pains, devouring the good creatures of God, and living upon the spoil of others, you may truly say, that they are a burden to the earth, the bane of the Commonwealth, and the worst creatures in the world.

Quest. *In what manner must this calling be followed?*

Ans. 1. With diligence, *Prov.* 18. 9, which will procure blessings and honour.

But he that trusts only to servants, can never practise this first rule.

2. With wisdom, which standeth, First, in looking after things needful for house-keeping, and not first, to deck the house before necessaries be provided. Secondly, in asking counsel and advice: for two eyes are better than one, and many see more into the affairs of others than their own. Thirdly, by making use of experience and examples, and that is, by marking things that fall out, the beginnings, proceedings, and events of matters, and keep them in mind to stand thee instead, for he that never marketh any thing, it is all one, as if he had never seen or heard them: such an one must ever be running for counsel. Fourthly, by taking opportunity for honest gain. *Prov. 10.*

And lastly, by keeping thee within compass, not bearing an higher port and countenance in the world, than a man's ability will warrant; yet it is not good for a man to feign himself poor when he hath abundance, as many do, who are ever whining and complaining without cause, and are neither good to others nor themselves. Wisdom thus ordered, is like to the skill of a workman, by which he is able to remove, or lift up that weight, which a stronger than he cannot do.

3. Justice and upright dealing: for so

thou shalt reap the like from others, have a blessing on thy wealth, and purchase much credit by thy good dealing.

4. Mercifulness and friendly dealing with the poor, in buying of them their commodities, selling to them their wares, and labouring for them to their good. This is a good way to thrive.

5. Contentation with that portion which God, as a wise Father, measureth out unto thee. *Heb. 13. 5.*

6. Look to the choice of friends, for grace and good nature : Are thy friends great? they will often procure to thee great expence and loss of time. Are they affectionate and full of passions? Thou shalt have much ado to please them, and they are soon lost.

Lastly, keep amity with thy neighbours, yet only so long as thou mayest have God to friend also.

Quest. *You said in the third place, I must avoid those things which are enemies to frugality ; which are they ?*

Ans. 1. Sloth, which is described to be a great waster, excuser, overwise, and the highway to beggary. *Prov. 20. 4.*

2. Vain and idle company ; these will drive you either to other delights, or to lose your time, or to let go occasions for your good : be you never so good, bad company will hurt you, as the sweetest

waters poured into the sea, become salt and brackish.

3. Take heed of pastime. *Prov.* 21. 17.

4. Of talking what you will do. *Prov.* 14. 23.

5. Of a sweet tooth and a velvet mouth, which often procureth double expenses: first of diet, secondly of physic to cure diseases gotten by intemperance.

6. Good fellowship and company keeping, which is the loss of time, a hinderer of thy calling, a drawer of much company to thine house, and causeth thee often to be like to them, both in conditions and affection.

7. Take heed of much borrowing, for he that goeth on borrowing, goeth a sorrowing; he that is ever borrowing, is never a freeman.

Quest. What rules are you to observe for the sanctifying of the Sabbath?

Ans. 1. I must rise early to sanctify myself, and all that belong to me, for God's service that day.

2. I must keep it from morning till evening. *Lev.* 23. 32.

3. I must frequent the exercises of religion, and be present with all reverence at prayer and preaching.

4. I must not so go from Sermon to Sermon, that I confer not of God's Word

which I hear, especially with such as be-
long unto me. *Acts* 17. 10, 11.

5. I must meditate of all God's mercy,
especially of such as are given me in
Christ.

6. I must not make that day, a day of
feasting, sporting, or visiting (as the most
do) of friends abroad. *Isa.* 58. 13, 14.

7. I must do no work on that day,
which might have been done the day
before, or may be done the day after.
Exod. 20. 10.

8. I must labour to be at God's house
with the first, that so I may be par-
taker of the whole service. *Mat.* 18. 20;
Heb. 10. 25.

9. I must visit such as are comfortless,
if I know, or imagine they stand in need
of my help. *James* 1. 27.

10. I must be careful to provide some-
thing, which I may distribute to the ne-
cessity of the Saints. 1 *Cor.* 16. 2.

These rules must I observe, lest it be
truly said of me, which was falsely said
of Christ, This man is not of God, for he
keepeth not the Sabbath. *John* 9. 16.

Quest. *Now as you have learned these
general rules of piety, come we even to
particulars: say that you intend to be
married, what rules must you use in
choosing a wife?*

Ans. I must look, *1. That she be of good religion. *Gen.* 27. 46.

2. Of honest parentage. *Gen.* 28. 1.

3. Of good report. *Prov.* 22. 1.

4. Of civil carriage. *Prov.* 7. 10.

5. Of contenting personage. *Gen.* 24. 16.

6. A lover of godly company. *Acts* 16. 17.

7. Of provident circumspection.

8. Of staid years.

9. Of few words.

10. Of an honest nature.

Quest. *When you are married, what duties owe you to your wife?*

Ans. I owe unto her :

1. Love to her person. *Eph.* 5. 25, 28.

2. Chastity to her bed. *Prov.* 5. 15.

3. Maintenance to her estate. *Prov.* 31. 31.

4. Dwelling with her to her content. *Deut.* 24. 5.

5. Patient forbearing, and concealing of her infirmities, *Col.* 3. 19, especially when I am newly married : for as bricks newly laid are easily severed before the mortar be dried ; so lovers newly married are easily divorced before their hearts are by continuance united.

6. Admonition and commendation rather than correction. *Heb.* 10. 25.

7. Instruction in piety. 1 *Cor.* 7. 15.

* These Rules should Women use also in taking a Husband.

8. Due benevolence.

9. Kindness to her kindred.

10. Cherishing in sickness. And continuance of love to her, even when she is old, wrinkled, and hath lost her former beauty. *Luke 1. 6.*

11. I must leave her a liberal portion, if she survive me.

12. And both mourn truly for her, and be kind to her children, if she die before me. *Gen. 23. 2.*

Quest. *And what duties must you look for from your wife?*

Ans. These duties :

1. Reverence, as to her head. *1 Cor. 11. 2; Eph. 5. 33.*

2. Chastity, as to a part of her body. *Gen. 2. 24; Prov. 5. 19.*

3. Providence in getting, sparing, and spending. *Prov. 31.*

4. Nursing of her own children : for this, God, nature, her breasts, her health, all children's love to such a mother, the dumb creatures, the fear of changing her child, and the examples of holy women teach her, if she be able to do it. *Gen. 21.7.*

5. Silence in keeping secrets, without declaiming against every domestic unkindness. *Gal. 6. 2.*

6. Obedience to his lawful commandments. *Eph. 5. 22.*

7. Cheerfulness of countenance and peech.

8. Diligent staying at home in some honest calling. *Prov.* 7. 11, 12; *Gen.* 18. 9.

9. Gravity in her domestic behaviour.
1 *Pet.* 3. 2.

10. Sobriety in her apparel and gesture.
1 *Tim.* 2. 9.

11. Observation of his nature, and diet.
Gen. 27. 9.

12. Abstinence from marriage for some convenient time after his death; that so it may appear she truly loved him.

Quest. *If God send you children, what duties owe you to them?*

Ans. I am bound to perform these duties: 1. To bring them up in the fear of the Lord, *Gen.* 18. 19, and to love them best, who best love God.

2. To look that they may live in some calling. *Gen.* 4. 2; *Prov.* 10. 4.

3. To fit their callings according to their natures.

4. To teach them such civil behaviour as savours of piety.

5. To give good example to them in each thing.

6. To teach them at the least to read.
Revel. 1. 3.

7. To correct them doing amiss. *Prov.* 22. 15.

8. To commend them when they do well. *Eph.* 6. 4.

9. To apparel them rather comely than costly.

10. To deny them in many things their wills.

11. To leave them all some fit portion of my goods, and not to make one a Gentleman, and the rest Beggars, *Luke 15. 12*; but I must not give them power over me while I live.

12. In due time to look to their marriage.

13. And last of all, to pray for them, that they may fear God, obey Governors, grow in grace, and become Citizens of Heaven.

Quest. *What duties are your children to perform to you and your wife?*

Ans. They ought, 1. To obey us in things lawful. *Eph. 6. 1, 2.*

2. To reverence us, as the authors of their being.

3. To acknowledge us, be we never so poor.

4. To endure our corrections patiently, and though we have imperfections, to bear with them.

5. To be content with our provision for them. *Philip. 4. 11.*

6. To seek all means by which they may credit us.

7. To behave themselves so as they may credit us.

8. To be sorry when we be disgraced.

9. To follow us as well in the practice

of piety and godliness, as in the inheritance of our goods and lands. *Eph. 5. 1.*

10. Not to do, attempt, or enterprise anything of weight or importance without our advice, consent, or approbation. Now all these duties they shall practise the better, if they will but consider the great cares, pains, and charges we have been at in their education, and bringing up, which they shall best know, when God sends them children of their own.

Quest. If you be parents in law to children, what duties must you perform to them?

Ans. We must consider, 1. That they are his or her children, whom we have made all one with ourselves.

2. That God by his providence hath committed them unto us.

3. That we shall not keep love each to other, unless we have care of such children.

4. That all must pity the parentless, much more parents in law.

5. That they have lost their own parents, and therefore stand in need especially of succour.

6. That our children may be in the like case, and we must do by others' as we would have others do by ours.

7. We shall get credit and comfort to ourselves, by performing all duty to them.

8. We shall take away that great

scandal, which is given in the world by bad parents in law, and therefore we must,

1. Bring them up in the fear of God.

2. We must rather take heed of severity towards them than towards our own children.

3. We must be careful to increase that portion which is left unto them by the will of their parents.

4. We must not for our private gain, or against their consent, bestow them in marriage.

Quest. *What duties do children in law owe to parents in law?*

Ans. They owe in truth many; but first they also must consider:

1. That they wanting their own parents, stand in need of some to govern them.

2. That God, and the consent of their surviving father or mother, hath cast them upon the tuition of such a parent.

3. That by obedience to parents in law, they shew what they would have done to natural parents.

4. That if they please them in all things, it may be they may inherit their step-parent's lands, or goods.

5. That by this they shall be a means to keep love betwixt a husband and his wife.

6. They shall give good example to other such children to do the like.

7. That if they had such children, they would not willingly be so dealt withal.

8. That if such parents should use them ill, they themselves will complain of them: why then should not good step-fathers complain of bad step-children? And therefore they ought,

1. To reverence them as Parents.

2. To depend upon them as Governors.

3. To be advised by them as Guardians.

4. To be careful not to marry themselves, till such time as they have their approbation: which if they do, they dishonour God, grieve their parents, scandalize themselves, make step-fathers negligent, step-children neglected, cause other such children, and even natural children, against natural parents to do the like. If any yet say, I thrive after such a marriage; I answer, You may in goods, perhaps not in goodness: if in both, it is because you have repented, or else doubtless you will not thrive long.

Quest. Now, if to wife and children, God send you servants, what duties do you owe to them?

Ans. For my servants I must be careful:

1. That they be fit to do such business as I keep them for.

2. That I impose not too much upon them.

3. That they neither play, nor work, nor go on errands on the Lord's day. *Exod. 20.*

4. That they go and come with me to and from the Church. *Josh. 24. 15.*

5. That I examine them of such things as were taught. *Ps. 34. 11.*

6. That I be not too familiar with them. *Prov. 29. 21.*

7. That I in discretion correct them for their faults. *Gen. 16. 6.*

8. That I teach them a trade and occupation, and, in teaching them, send them not to such places of idolatry, as by being there, they may endanger their souls to procure me wealth. *Prov. 12. 10.*

9. That I be not sorry when they set up, but help them.

10. That I teach them not to deal unjustly by mine example, or commend them if they do so. *Prov. 21. 6.*

11. That their diet and apparel be convenient. *Prov. 31. 21. 27.*

12. That I keep no more servants than I can well employ, lest by their own idleness they become bad, and by my proud prodigality, I die a beggar. *To feed many bellies, and build many houses, is the next way to beggary.*

Quest. *What duty do servants owe to masters?*

Ans. Even these duties: They must be,

1. Conscionable to do their best service. *Col. 3. 23.*

2. Diligent to do any service. *Mat. 8. 9.*

3. Careful to become masters of their trade.

4. Faithful, even to a penny, of their master's goods. *Tit. 2. 10.*

5. Circumspect for his best advantage; not only when he is present, but in his absence. *Tit. 2. 10.*

6. Silent, not revealing his secrets. *Prov. 11. 13.*

7. Willing to be directed and corrected by him. *1 Pet. 2. 18; 1 Tim. 6. 1.*

8. Humble, and not answering again. *Tit. 2. 9.*

9. To give good words to such as they deal with. *Col. 4. 6.*

10. To maintain their master's credit in all things. And lastly, they must live in reverence to their governors, quiet with their fellows, helpful to such as have too much work imposed on them, and give good example, even to children in the family: to be short, I could never yet see him a good and thriving master, who was in his apprenticeship a bad and an unfaithful servant; which I would wish all servants to observe.

Quest. *How then may a good manservant be described?*

Ans. You have told me that you have seen him thus described in print:

He must have, 1. The snout of a swine, to be content with any fare.

2. A lock on his mouth, to keep his master's secrets.

3. The long ears of an Ass, to hearken to his master's commandments.

4. Good apparel on his back, for his master's credit.

5. A sword and buckler on his right arm, for his master's defence.

6. On his left arm, a currycomb for his horse, a besom for his chamber, and a brush for his apparel, as one ready for any service.

7. The eyes of an Eagle, to see into that which may be for his master's good.

8. The feet of a Hind, to go with all speed about his master's business.

Quest. And what properties must a maid-servant have?

Ans. She must be, 1. Careful, 2. Faithful, 3. Patient, 4. Neat, 5. Cheerful, 6. Cleanly, 7. Quick, 8. Honest, 9. Skilful, and last of all Dumb.

Quest. But since God hath appointed civil government in the world, what are the duties of a good Magistrate?

Ans. He is bounden,

1. In his own person to fear and serve God.

2. To plant true religion in his dominions, and abolish all kinds of superstition.

3. To enact wholesome laws for the good ordering of his State and people.

4. To see that God's Commandments, and his own edicts be duly observed. *2 Chron.* 19. 5, 6, 7.

5. By those Laws to hear and judge both poor and rich. *Deut.* 1. 16, 17.

6. To make the safety of the people the most sovereign Law: and with *Augustus*, rather to save one Subject than destroy a thousand enemies.

7. To keep his own Laws in his own person. *Prov.* 16. 12.

8. Not to look more to private gain than the good of his people. *Deut.* 16. 19.

9. To live so as he may be both feared and loved. *1 Sam.* 12. 18.

10. To pray often for his State and Subjects. In a word, he must have a *Lady's hand*, an *Eagle's eye*, and a *Lion's heart*.

Quest. *And what are the duties of a good Subject?*

Ans. He oweth to his Governor,

1. Fear, as he is the minister of Justice. *Rom.* 13. 4.

2. Reverence, as he is the Father of his people. *1 Pet.* 2. 17.

3. Obedience as he is under God upon earth. *1 Pet.* 2. 13, 14.

4. Prayer, that under him he may live an honest and godly life. *1 Tim.* 2. 1.

5. Protection of his person from danger, though it should be with the loss of his own life. *2 Sam.* 18. 3.

6. Maintenance in paying tribute unto him, under whom he enjoyeth all that he hath. *Rom.* 13.

7. Commendation of his virtues, for which especially he is to be admired. *1 Sam.* 12. 4.

8. Concealment of his infirmities, and to take heed how he censure them.

9. To take heed that he speak not evil of him, no not to curse him in his heart. *Acts* 23. 5.

10. If God take his Governor away, he must keep an honourable memory of him after he is dead.

Quest. *Say that you have a Minister, what is his duty to you?*

Ans. He is bound: 1. To pray in, and for the Congregation.

2. To read the word of God. *Acts* 13. 27.

3. To preach the Gospel of Christ. *1 Cor.* 9. 16.

4. To catechize such as are ignorant in his charge. *Gal.* 6. 6.

5. To give good example by his life. *Mat.* 5. 13—16.

6. To comfort the feeble-minded. *1 Thess.* 5. 14.

7. To reprove sin and iniquity.

8. To visit the sick. *James* 5. 15.

9. To see how the poor may be maintained. *Gal.* 2. 10.

10. To be hospitable, according to his ability. *1 Tim.* 3. 2.

Quest. *And what duties owe you to him?*

Ans. I owe unto him, 1. Reverence, as God's Angel. *Rev.* 1. 20; *Gal.* 4. 12.

2. Audience, as God's Ambassador. *2 Cor.* 5. 20.

3. Obedience, as God's Shepherd. *Heb.* 13. 17.

4. Maintenance, as God's Labourer. *1 Cor.* 3. 9.

5. Countenance, as God's Minister. *1 Tim.* 5. 17.

6. Confession, as he is a Comforter. *Acts* 2. 37.

7. Love, as he is my Instructor. *Gal.* 4. 15.

8. Fear, as he is my Father. *1 Cor.* 4. 15.

9. Patience, as he is my Correcter. *Heb.* 13. 22.

10. Prayer, as he is to break to me the bread of life. *Eph.* 6. 6.

Quest. *I know, by this, my Minister's duty, and my duty towards the Minister: but be it that I come to hear a Sermon, what rules can you give me for profitable hearing?*

Ans. Surely these:

1. That you prepare for hearing. *1 Sam.* 16. 5.

2. That you be diligent in hearing.
Jer. 13. 15.

3. That you be careful after hearing.
Isa. 42. 23.

Quest. *What rules must I observe before?*

Ans. 1. That I leave all worldly cares at home. *Luke* 8. 14.

2. That I pray for the Preacher, people and myself. *Eph.* 6. 19.

3. That I make myself not unfit by banqueting.

4. That I read his Text before I come, if he follow an ordinary course. This was *Chrysostom's* advice to his Auditors. *Hom.* 10. in *Joh.*

5. That I come not with prejudice of the Minister. *1 Cor.* 1. 11.

6. That as I come, I consider whither I go.

7. That I carry my Family with me.

8. That I invite others to come.

9. That I bring a mind desirous to hear.
2 Pet. 2. 2.

10. That so I come, as I may hear the whole Service and Sermon.

Quest. *What must you do in hearing the Word?*

Ans. 1. I must settle myself to hear.
Acts 10. 33.

2. Mine eyes must be bent upon the Preacher only.

3. I must not offend the Congregation by coughing or sleeping.

4. I must read nothing in the time of the Sermon, unless I turn to places referred to; but do that which I am come to do.

5. I must take heed I talk not so with others, that I hear only by piecemeal.

6. I must remember I come to learn.

7. If the doctrine be good, neither voice, nor youth, nor gesture must offend me.
2 Cor. 11. 6.

8. I must rejoice most in mine own Teacher.

9. I must observe the Preacher's method, whether he expound, teach, exhort, confute, reprehend, or comfort.

10. I must note that which most concerns me, and then think that he speaks to, and of me.

11. I must not be weary, if the Sermon be long. *Acts 10. 9.*

12. I must write the Sermon if I can.

Quest. *What must you do when you have heard?*

Ans. 1. I must not depart before all, even the blessing be ended, nor before the administration of the Sacraments, if there be any.

2. As I go home, I must think what I have heard, and talk of it as I go, *Luke 24. 14.* *Nicephorus* saith, that Christians

in their journeying did sing Psalms ; and by such singing, a *Jew* was converted.

3. When I come home, I must confer of the Sermon, and see that each of my family have learned somewhat. *Deut.* 6. 4, 20. *The want of this is the main cause of ignorance and unprofitableness.*

4. If I doubt of anything, I must ask the Preacher or some other. *Mal.* 2. 7 ; *Acts.* 8. 34.

5. I must not immediately after hearing, go about my private affairs.

6. If the Sermon be ended before dinner or supper, the best table talk is of the Sermon.

7. I must not so much censure the Minister, as see what good things I have learned. *Acts* 13. 45.

8. It is not enough to say, it was a good Sermon, but I must know for what I commend it.

9. If any of my people have been negligently forgetful, I must reprove them.

10. I must labour to turn God's word into good works.

Quest. Now that you may be able to judge of Sermons : tell me which you do think a good Sermon?

Ans. Surely that which sheweth,

1. The coherence of his Text, with that Scripture which goeth before, and followeth after it, if it have any.

2. Which expoundeth the true meaning.

3. Which delivereth out of it the natural Doctrines, with reasons and proofs of that Doctrine.

4. Which maketh use of each Doctrine.

5. Which instructeth, exhorteth, confuteth, comforteth.

6. In which is manifest the power of God's spirit.

7. Which heapeth not up too many testimonies divine or human.

8. That which Auditors may best understand and remember.

9. That which teacheth me the way to Heaven.

10. That which speaks especially to my heart, woundeth my conscience, moveth me to tears, draweth from me a confession of my personal sins, causeth me to believe, and maketh me turn from all, yea even my beloved sins, to God.

Quest. But because you see many asleep at Sermons, tell me, what may be the cause of such heaviness?

Ans. The causes are :

1. The malice of Satan, who rocks the cradle in which men so sleep.

2. The want of consideration of the majesty of God, the presence of Angels, the necessity of the Word, and the subtilty of our adversary, who by this means devours us.

3. Overmuch labouring in our callings the day and night before, as may appear by many Tradesmen.

4. Excess of diet upon the Sabbath day, at dinner, which hinders not only our servants from coming, but them and us from hearing, when we are come.

5. Want of exhortation in the Minister, that men should awake.

6. Neglect of such as sit by us, who suffering us to sleep, communicate with our sin.

7. The cares of this world.

8. Opinion that we have knowledge enough.

9. Want of attention to that which is spoken.

10. An occasion may be, because some Ministers preach without study, and so bring not much worth hearing: But that Sermon is a mean one, out of which a man may not learn some good.

11. The heat of the air, where many are together, may occasion the best to fall asleep.

12. Some are brought asleep by sorrow, or too long Sermons.

Quest. *What remedies must you use against this ordinary drowsiness?*

Ans. 1. I must meditate of God's presence.

2. That by it I discourage the Minister.

3. That I give bad example to others.

4. That such as see me, will suspect my religion.

5. That the Devil lulls me asleep.

6. That I turn a festival into a funeral Sermon.

7. That I should be offended if any slept while I talked unto them.

8. That so I hinder myself of many profitable instructions.

9. That *Eutychus* fell dead in such a sleep.

10. I must use a spare diet.

11. I must not be offended that my Pew-fellows awake me.

12. I must not sit only, but stand, that I may keep myself from drowsiness.

Quest. And what needs all this direction for hearing? may I not as well stay at home, and read a good Sermon privately?

Ans. I disallow not reading of Sermons, and other good books, for by them I may be,

1. Instructed in things I know not.

2. Confirmed in things that I know.

3. I may meditate the better of things written.

4. I may spend my vacant time well.

5. If I have no Preacher, such Sermons may much edify me.

6. If I be sick, or the weather foul, or

the way to Church over-long, this course may be a means to give me much comfort. But yet preaching to the ear is especially to be regarded: For by it,

1. God hath appointed ordinarily to save me. 1 *Cor.* 1.

2. Then are common places handled, Articles of Faith expounded, and one place of Scripture explained by another.

3. Then dark places are made plain, and repugnant Scriptures reconciled.

4. Objections against truth are answered.

5. General Doctrine is applied to occasions of times, places, and persons, by exhortation, admonition, reprehension, consolation, &c.

6. Experience teacheth, that the lively voice is more effectual than ocular reading.

7. Public Assemblies have singular promises of God's patience, grace, and blessing.

8. As the Priest's lips must preserve knowledge, so the people must require it at his mouth.

9. It is an encouragement to a good Minister.

10. Good examples to others.

Quest. *But are all men bound to hear God's word?*

Ans. Yea verily: evil men must, that they may be converted; good men must,

that they be not corrupted ; the ignorant must, that they may be instructed ; and the learned must for these reasons :

1. To learn new points of piety, which they know not.

2. To recall such things as they do know.

3. To move them to practise duties known.

4. To encourage the Preacher by their presence.

5. To give example to others to do so.

6. To give testimony that they are members of the Church.

Quest. *Thus I see how you shall not take God's word in vain by hearing : tell me how you may not take God's name in vain by swearing ?*

Ans. Here I must observe :

1. God's Commandment, that I must not swear. *Mat. 5. 34 ; James 5. 12.*

2. His curse upon such as have blasphemed. *Zech. 5. 3.*

3. If I lie little, I shall swear less. *Luke 22. 70, 71.*

4. I must refrain petty oaths. *Mat. 5. 34, 35, 36.*

5. I must labour to forbear for a time. *1 Thess. 5. 22.*

6. I must bind myself from it.

7. I must consider before I name God.

8. I must meditate of the majesty, presence, goodness, and justice of God.

9. I must get some to admonish me.

10. I must not be greedy of gain.

11. I must know, that the more I swear, the less I am believed in a truth.

12. I must avoid the company of Swearers.

13. I may note, that there is neither profit nor pleasure in an oath.

14. It is an argument of an Atheist.

15. Men dare not abuse the name of a King.

16. I take it in ill part, when mine own name is disgraced.

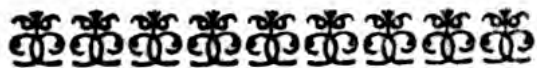
17. I must take away all occasions of swearing.

18. I must look to the practices of the best men.

19. I must read, hear, meditate on God's word. *Ps.* 119. 11.

20. I must give an account of every idle word. *Mat.* 12. 36.



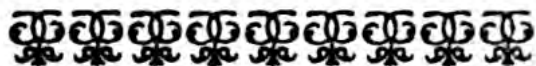


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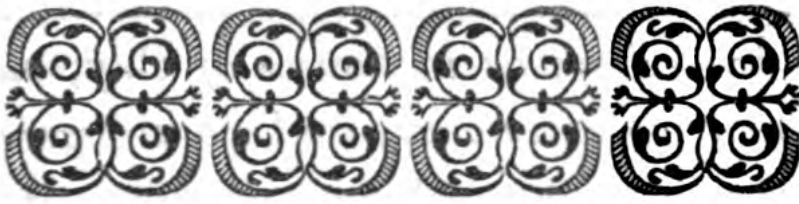
DIRECTION

To Die Well.

*I desire to be dissolved, and to be with
Christ.—Phil. 1. 23.*







To the Rt. Hon. THOMAS, Earl of
Exeter, Knight of the Most Noble
Order of the Garter, and one
of His Majesty's Most
Honourable Privy
Council:
Grace and Peace.

RIGHT Honourable: *Although it be appointed that all must die, yet the most put far from them that evil day. It is certain we must have an end; and the remembrance of it keeps us from sin. The goodliest Cities have been equalled with the ground, the stateliest buildings levelled with the earth, the greatest Empires brought to nothing, the Kings of the Earth have been bound in chains, and their Nobles in fetters of iron: We all wax old as doth a garment,*

we dwell here as in houses of clay, our breath passeth away, and we are gone. Where is Methuselah with all his years? Sampson with all his strength? Absalom with all his beauty? Solomon with all his wisdom? David with all his victories? or Croesus with all his wealth? Are we in our young age? till thirty, we may be saluted with a good morrow: are we in our full age? till fifty we are saluted with a good day: are we in our old age? we must take it patiently, that we are then saluted with God send you a good rest.

I have seen (saith David) an end of all perfection: and happy are they that have David's eyes. But all men have not this sight, the god of this world hath so blindfolded many, that if they be young, they cannot see death at their backs: if old, they will not see it before their eyes. We would mourn, if we knew we should live but a month: we laugh, when (it may be) we shall not live one day.

Heu ! vivunt homines tanquam mors nulla
sequatur,

Et velut infernus fabula vana foret.

*Alas ! men live as though they should
not die :*

And as if hell were nothing but a lie.

Ambitiosus honos, et opes, et fœda, vo-
luptas,

Hæc tria pro Trino Numine mundus amat.
*Vain Pomp, and Wealth, and Luxury,
The Worldling makes his Trinity.*

*To the end therefore that all men
might think of their end, I have pub-
lished this Direction to Die Well. And
though this small mite be not worthy to
come into your rich Treasury, yet am I
bold to cast it in : and because it is all
I can give at this time, I most humbly
beseech you to give it entertainment.*

*You have gained much in this present
World ; but you have esteemed godliness
the greatest gain : and, with that blessed
Apostle St. Paul, You account all things to
be but dung, to the end you might win*

Christ. *And though it hath pleased God to give unto you great riches in this World, yet am I persuaded that the remembrance of Death is not bitter unto you : for as you are not ashamed to live, so you are not afraid to die. You wait for it, because by her two Harbingers, Sickness and Old Age, it ever waiteth upon you.*

Here you sow liberally, that hereafter you may reap plentifully : you cast your bread upon the waters, after many days you are sure to find it. And if he hath his reward for a cup of cold Water ; you who deal your bread to the hungry, who bring the wandering poor to your house, who see the naked and cover him, and hide not yourself from your own flesh : you, Right Honourable, shall not want your reward.

And seeing you (with good King Hezekiah) speak comfortably to every poor and painful Levite ; how should they but speak honourably of you ? The Lord grant that sheaf of your Family may

ever be like unto Joseph's sheaf, and every day grow to a greater increase of fruitfulness, till it be fitted as a rick of Corn for the Lord's Barn: and he grant unto you a long life, a godly posterity, and a peaceable end; that here you may see your children's children in great prosperity; so as you may love yours, yours may honour you, and both you and yours be honoured of God; and that you who are blessed in your Honourable Predecessors, may ever be happy in your future Successors.

I doubt not but it will please you to pardon my boldness; and the rather peruse this Direction to Die Well, because your whole life is, as it ought to be, a meditation of death. And because it is but a little Manual, and may be read over in a few hours, give me leave to commend unto you two other Books, in which you may read all the days of your life: The one is the Book of God's mercies; the other is the Book of God's judgments. In the one, you may see his

goodness to you and yours; in the other, his justice against his and the Church's enemies. This Book of mine hath many leaves; these other have only two; in the one, you may read of Mercy; in the other, you may read of Judgment.

The Lord grant unto your Honour, with your most Honourable Countess, the Lady Frances, a second Dorothea, (given both as a gift to you that fear God) such a life, that at the hour of death, when the glass shall be run, and the Bridegroom call for you, you may both say, with that Holy man:

Vixi dum volui, volui dum Christe volebas:
Sic nec vita mihi, mors nec acerba fuit.

Your Honour's at command,

ROBERT HILL.

London: From St. Martin's in the Fields,
May 30, 1613.



A DIRECTION TO DIE WELL.

QUESTION.

I DOUBT *not, but you are now well instructed for the direction of your whole life; but because you have here no abiding City, what are you to think, that you may die well?*

Ans. I am ever to meditate of five things :

1. Of mine own death; which is most certain that it will come, and uncertain when it will come.

2. Of the death of Christ; which was bitter to him, but sweet to and for his.

3. Of the deceitfulness of this world, which is subtle to allure, and subject to change.

4. Of the joys of Heaven, which are comfortable to think on, and glorious to possess.

5. Of the torments of Hell, which are endless in themselves, and comfortless to sinners.

Quest. *And why ought you first to think oftentimes of death?*

Ans. 1. Because it is appointed that all men must die, *Heb. 9. 27.* Death spares none: and therefore there was never sacrifice offered to her.

2. It is uncertain when, where, or how I may die; and therefore uncertain, that I should ever think of it.

3. Many go merrily to the pit of perdition, for want of this meditation.

4. Death by this will be more welcome unto me; for *Dangers foreseen are less grievous.*

5. I shall more easily contemn this world, by often thinking that I am a stranger in it.

6. It will keep me from many sins, which otherwise I should commit; and cause me to repent of sins committed.

7. Christ, my Lord, and good Christians his servants, had ever such thoughts.

8. Many Philosophers have done the like, and of it have written many volumes.

9. As the day of death leaves me, so the day of judgment shall find me.

10. It was the prayer of *Moses* to God, that he would *teach him so to number his days, that he might apply his heart unto wisdom.*

11. It is the end of all my hearing and reading, and, as it were, the scope of a Christian Divine.

12. It is the Art of all Arts, and Science of all Sciences, to learn to die.

Quest. *How prove you this last?*

Ans. *Moses saith, O that they were wise, and that they would consider their latter end. Deut. 32. 29.*

The Wise man saith, Remember thy end, and thou shalt never do amiss.

An Emperor said, that The best knowledge was to know God, and to learn to die.

Augustine said, That in this our pilgrimage we must think of nothing else, but that we shall not be ever here; and yet here should we prepare for ourselves that place from whence we shall never depart.

Gregory said, All the life of a wise man must be the meditation of death; and, He is ever careful to do well, who is ever thinking of his last end.

Quest. *Why then do so few think of death, and put this evil day far from them?*

Ans. The reasons are, 1. Their infidelity, they believe not either the happiness of Heaven, nor the horrors of Hell.

2. Their impenitency and evil conscience, they would not break off their sins, by drawing near to God.

3. Their ignorance of the soul's immortality, the body's resurrection, and the good things prepared for them in Heaven by Christ.

4. Their ambition, in desiring the honours and preferments of this world, and being loth to leave them when they have enjoyed them.

5. Their covetousness, by which, as Moles, they would ever by their good wills, live upon earth.

6. Their delight in the pleasures of sin, from which they are taken at the day of death.

7. Their want of God's fear: for *He that fears God, fears not to die.*

8. Their unwillingness to leave this world; for to die well is to die willingly.

Quest. *It seemeth then we had need to pray, that God would teach us to number our, not years, but days: and now tell me (you that have been taught this Arithmetic) how you ought to number your days?*

Ans. I must number them after this sort:

1. I must abstract the time past; for that being irrevocable will never come again.

2. I may not add time to come, for it may be, it will never come unto me.

3. I must set down only the time present, and know that it is only mine. Our life is a *Point*, and less than a *Point*: a Figure of *one* to which we can add no *Cipher*; it is but a *moment*, and yet if we use this *moment* well, we may get eternity, which is of greatest *moment*.

Quest. Is it not then, think you, a great folly, that men are so unwilling to think of death?

Ans. Questionless it is: we see the Mariner, with joy, thinks of the haven.

The Labourer is glad to see the evening.

The Traveller is merry when his journey is ended.

The Soldier is not sorry when his warfare is accomplished; and shall we be grieved when the days of sin are ended?

Quest. It seemeth by this which you have said, that this life of ours is very troublesome: for we are Mariners, our haven is Happiness: Travellers, our journey is to Paradise; Labourers, our hire is Heaven; and Soldiers, our Conquest is at death: Is then our life both miserable and changeable?

Ans. Yea, verily: for it is compared to a Pilgrimage, in which is uncertainty.

A flower, in which is mutability.

A smoke, in which is vanity.

An house of clay, in which is misery.

A Weaver's Shuttle, in which is volubility.

A Shepherd's Tent, in which is variety.

A Ship on the Sea, in which is celerity.

A Mariner, who sitting, standing, sleeping, or waking, ever saileth on.

A Shadow, which is nothing to the body.

To a thought, whereof we have thousands in one day.

To a dream, whereof we have millions in one night.

To vanity, which is nothing in itself.

And to nothing, which hath no being in the world. *Ps.* 39. 5.

Quest. *If all this be true, as it must needs be, because God hath said it: the hour of death is far better than the day of our birth: Is it so?*

Ans. It is, and that for these reasons: By it,

1. We are freed from many present miseries. *Rev.* 14. 13.

2. We are delivered from many future calamities. *Isa.* 57. 2.

3. Our souls are received into glory. *Luke* 23. 43.

4. Our bodies are reserved to like glory. *Phil.* 3. 20.

5. That Wise man *Solomon* thought so.

6. That holy man *Paul* wished so. *Phil.* 1. 23.

Quest. *But because Paul desired to die, may we also desire to die?*

Ans. Though the body and the soul be as man and wife conjoined together; yet with some cautions, a man may desire the divorce of these twain:

1. If he resign his will to the will of God.

2. If he can tarry the good leisure of God.

3. If he do it that he may be with God.

4. That he may be disburdened of this body of sin : and thus *Paul* desired to be dissolved, and to be with Christ. *Phil.* 1. 23.

Quest. *What think you of such as are in misery, and desire to die, to be freed from misery?*

Ans. I think their desires are not simply unlawful, especially if they submit them to the will of God. I am vexed with a long and lingering disease, I would be freed by death, if God would free me : I am detained in prison, I would be delivered by death, if God would deliver me : I am exiled from my Country, I would go to Heaven, if God would send for me. Do I sin in this? God forbid : *Elias* did it, when he desired God to take away his life, 1 *Kings* 19. 4. And *Job* did it, when he would have been contented to depart this life ; and many of God's children have done the like.

Quest. *Why then did Hezekiah mourn when he was to die? and why did David say, Let my Soul live? and Christ, Let this Cup pass from me?*

Ans. *Hezekiah* did so, because at this time he had not received a promised issue to succeed him ; *Christ* did so, because

he was to die the death of the Cross ; and *David* did so, both because he was in a grievous temptation ; and, if he had then died, his enemies would have triumphed over him.

Quest. *But all this while you have not told me what death is.*

Ans. It is nothing else but the privation of this natural life, or the departure of the soul from the body : or as it were the deposition of a heavy burden of troubles in this life, by which we are eased ; especially if we carry not with us such a burden of sins, as may weigh us down to the pit of perdition.

Secundus, the Philosopher, being asked this question by *Adrian* the Emperor, said : Death is an eternal sleep, the dissolution of our bodies, the fear of rich men, the desire of poor men, an inevitable event, an uncertain pilgrimage, a Robber of mankind, the Mother of sleep, the passage of life, the departure of the living, and a dissolution of all.

Quest. *Should Adam have tasted of this death, if he had stood in his innocency ?*

Ans. He should not : for the stipend and wages of sin is death, *Rom.* 6. 23. His body indeed was subject to mortality, but should not have died ; as our bodies now are subject to sickness, and yet we

may die without sickness; to wounding, and yet it may be they are never wounded: and as the garments of the Children of *Israel* did not, by God's providence, wear, by the space of forty years, though they were subject to wearing; so we may say of *Adam's* body, it should not have died, though it were subject to death.

Quest. *Are we then any better in Christ than we were in Adam?*

Ans. We are much: for in *Adam* we might have died, and by him do die: In Christ we cannot die, but change this life for a far better.

Quest. *Are there any Monitors or Messengers of death?*

Ans. There are three: Casualty, Sickness, and Old Age. Casualty foretells me my death is doubtful; Sickness, that death may be grievous; Old Age, that death is certain. Casualty foretells me of death at my back; Sickness, that she is at my heels; Old Age, that she is before my face.

Quest. *That I may give the better entertainment to death when she cometh, who hath sent these three Harbingers before her: what can you advise me to do?*

Ans. Surely, I would wish you, first, to believe in Christ, by whom the sting of death is taken out: for, *They only*

fear death, who doubt whether Christ died for them.

2. To live well so long as you live: for, *He can never fear death, who by a good life hath given entertainment to the fear of God.*

Quest. *What? even in my youth must I begin to live well? Will not God accept of my service when I am old?*

Ans. Will you wound yourself that you may go to the Chirurgeon? And will you sin in your youth, that you may sue for pardon in your old age? Will you lay all the burden upon a lame horse, when you have many stronger in your team? Shall the Devil have your flowers, and God your weeds? the Devil your wine, and God the lees? the Devil the fattest and fairest of your flock, and God an halt, a lame, and a lean sacrifice? God forbid.

Quest. *Yet if I have but time to say, Lord have mercy upon me, though I have lived never so badly, God will have mercy upon me?*

Ans. It is true, indeed, that holy thief did it upon the Cross, and God had mercy upon him; *Mary Magdalen* did it after her lewd life, and God had mercy upon her. But (first) are you not worthy to want this favour at your death, who have refused it all your life.

Secondly, Do you think that your re-

pentance is unfeigned, which is but only for a few days or hours.

Thirdly, Do you not see that such repentance is often hypocritical, when men that recover from sickness fall again to sin, after such a kind of repentance.

Fourthly, do not many fall into desperation at their death, because they have not served God in their life?

Fifthly, is it not a folly to do that all day, which you must be enforced to undo at night?

Sixthly, do you not see that God in his justice doth take sense and reason from many at their death, who have refused his mercy all the days of their life?

Quest. Yet you cannot deny, but many bad men have made a fair shew at the hour of death, have called upon God, and died like Lambs.

Ans. Like Lambs? Why most of them die like stones: they have lived a sottish and senseless life, and so they die. *Nabal* did so, but he died like a fool: the rich *Glutton* did so, but he died like a beast.

Quest. And you know also that many persons, who have lived a very strict life, have died in despair, and blaspheming of God.

Ans. By the gates of Hell they went into Heaven: by the extremity of their disease, they might speak they knew not

what: and by the sense of God's judgments they might say, My God, why hast thou forsaken me? But know this, that he never dies ill, who hath lived well; and he seldom dies well, who hath lived ill. We must judge men by their life, and not judge any by their death.

Quest. Now then of all men that die in this world, whose death is most miserable?

Ans. The death of Sinners: for them we must mourn most, and their death is most miserable. Their birth is bad, their life is worse, their departure is worst of all: their death is without death, their end is without end, and their want is without want. But precious in the sight of the Lord is the death of his Saints.

Quest. Can you give me an example to prove this?

Ans. I can: One, at the hour of his death, feeling already the torments of Hell, cried out after this sort: O lamentable destiny! O infinite calamity! O death without death! O those continual cryings, which shall never be hearkened unto! Our eyes can see nothing but sorrowful spectacles and intolerable torments. Our ears can hear nothing but woe, woe without end woful. O thou earth, why dost thou not swallow us? O ye mountains, why do you not cover us from the pre-

sence of the judge? How far do the torments of Hell exceed all the tortures of this life? O you bewitching pleasures of this world, how have you led us blindfold to the horrors of Hell? Woe, woe for ever unto us, who without hope are cast from the favour of God. O that after ten thousand years we might be delivered! O that in any time we might have an end! But it cannot be: our temporal pleasures have eternal pains: our mirth is now turned into mourning, and we are cast into eternal fire.

A King said, O that I had never been a King!

Quest. *Shew me also some examples of good men, who have uttered things comfortable at their death.*

Ans. Christ said, Father, into thy hands I commend my spirit. *Luke 23. 46.*

Stephen said, Lord Jesus, receive my Spirit. *Acts 7. 59.*

Simeon said, Lord now lettest thou thy servant depart in peace, according to thy word.

S. Augustin said, (as Jerome reporteth) Nature compels me to be dissolved; I, according to the Scripture phrase, am to go the way of my forefathers. Now Christ inviteth me, and I desire to see celestial sights. O keep you the faith! think you also that you are mortal men.

Let this be your care, to keep the Commandments of God, that when you die, all the Saints may receive you as their familiars and friends, into the everlasting Tabernacles. If you regard me, or keep any remembrance of me your Father, think of these things, savour these things, do these things.

Saint *John* said, My little children, love one another: my little children, love one another: and being demanded, why he did ingeminate so often this speech? He said, My Lord and Master taught it us in his life, preached it before his death: and if ye do this, it sufficeth.

Holy *Ephraim* said, O Lord God, receive, preserve, save, and be merciful to us by thy grace.

Tobiah said to his son, Keep thou the Law and the Commandments, and shew thyself merciful and just, that it may go well with thee. *Tobit* 14. 9.

Mauritius the Emperor said, when *Phocas* caused his children and wife to be slain before his eyes, and lastly himself: The Lord is righteous in all his ways, and holy in all his works. *Ps.* 145.

Antoninus surnamed *Pius*, that is, the Godly King, said: Why do you mourn for me, and not rather think of that common, both death and pestilence? And when his friends were ready to leave him,

he said : If you now leave me, fare you well : I but go before you. And being demanded to whom he would leave his son ? To God, saith he, and you, if he deserve well.

Master *Deering*, a little before his death, being by his friends raised up in his bed, seeing the Sun shine, and being desired to speak, said : There is but one Sun that giveth light to the world ; there is but one righteousness ; there is but one communion of Saints. If I were the excellentest creature in the world ; if I were as righteous as *Abraham*, *Isaac*, and *Jacob*, (for they were excellent men in the world) yet must we all confess, that we are great sinners, and that there is no salvation, but in the righteousness of Christ Jesus ; and we have all need of the grace of God. And for my part, as concerning death, I feel such joy of Spirit, that if I should have the sentence of life on the one side, and the sentence of death on the other side, I had rather choose a thousand times (seeing God hath appointed a separation) the sentence of death, than the sentence of life.

The Earl of *Essex* said : O God, Creator of all things, and Judge of all men, thou hast let me know by warrant out of thy Word, that Satan is then most busy when our end is nearest, and that

Satan being resisted will fly. I humbly beseech thee to assist me in this my last combat; and seeing thou acceptest even of our desires, as of our acts; accept I beseech thee, of my desires to resist him, as of true resistance; and perfect by thy grace what thou seest in my flesh to be frail and weak; give me patience to bear as becometh me, this just punishment inflicted upon me by so honourable a Trial. Grant me the inward comfort of thy Spirit; let thy Spirit seal unto my soul an assurance of thy mercies; lift my soul above all earthly cogitations; and when my life and body shall part, send thy blessed Angels, which may receive my soul, and convey it to the joys in Heaven. Then concluding his prayer for all estates of the Realm, he shut up all with the Lord's Prayer, reiterating this Petition, *Lord Jesus forgive us our trespasses, Lord Jesus receive my soul.*

King *Edward* the Sixth said: Lord God, deliver me out of this miserable and wretched life, and take me among thy chosen: Howbeit, not my will, but thy will be done. Lord, I commit my spirit to thee. O Lord, thou knowest how happy it were for me to be with thee, yet for thy chosen sake, send me life and health, that I may truly serve thee. O my Lord God, bless thy people, and save thine inherit-

ance: O Lord save thy chosen people of England. O my Lord, defend this Realm from Papistry, and maintain thy true Religion, that I and my people may praise thy holy Name, for thy Son Jesus Christ's sake. I am faint, Lord have mercy upon me, and take my spirit. And of many the like, you may read in the Book of Martyrs.

Quest. Are they not most happy that die in this sort, and sing these Cygnean songs as funeral hymns?

Ans. O happy, and thrice happy are they, whose life is a continual praising of God, and whose death is an incessant prayer to God.

Quest. Yet if it please God, I would not die in my youth, and the flower of mine age.

Ans. Why? are you of so covetous a disposition, that you would measure all things by the Ell? Is nothing precious, but that which is durable? Think you the tallest person, the comeliest person? the greatest picture, the best picture? or the longest shadow, the goodliest shadow? Neither men nor their lives are measured by the Ell: in a great and a small circle the figure is all one: and it is, hath been, and will be fatal, even to great and glorious personages, ordinarily not to live long. Take *Solomon, Josiah, and Jesus*

Christ for example. But because it is dangerous to die in the flower of youth, because sin is then most predominant, through the lusts of youth; my advice is to you, and all young persons, to remember your Creator in the days of your youth, and to think then of the day of death.

Quest. *O, but I would not die in a strange Country.*

Ans. No? *Abraham* did, and died quietly: *Joseph* did, and he died honourably: many *Saints* did, and they died gloriously. Are you slain in battle? You have a Tomb among the dead bodies of you enemies. Do you die in travel? You are here a stranger, your Country is in Heaven. Death comes upon you masked in these and such like shapes; take off the mask, and it is the same death wherewith women and children die. Every place is alike distant from Heaven.

Quest. *And when I have seen all the world, would you have me willing to leave all the world?*

Ans. Why? you have ever seen the same rising and setting of the sun: the same increasing and decreasing of nature: the like sins that have been in former times: and if you have seen all the world, consider but the vanity and mutability of this world, and either you will

say that this world is a world of wickedness, or that now in this old age, it is passing away, as a thread-bare garment over-worn.

Quest. Is it easy now, think you, to leave wife and children, father and mother, and all my friends?

Ans. Where you go you shall find more, and such as you never saw: and they whom you leave behind, shall shortly follow after you.

Quest. But what shall become of my wife, children, friends, and kinsfolks, who depend upon me?

Ans. All these belong more to God than to you: he loves them best, and will provide best for them: and such so left, have often risen to high and great place.

Quest. Yet if I died not alone, I might have the more comfort?

Ans. Alone, why? how many thousands in the whole world die in the same moment of time which you die in, and yet (which God may grant to you) but a few of them go to Heaven?

Quest. Once again; would you have me not to fear death, which causes me to lose life, look like a ghost, and which taketh away from me all the joys of this world?

Ans. By losing a temporal life you find that life which is eternal: you shall not

be afraid when you look ghastly, and that ghastly body of yours shall one day be clothed with glory, and be made like to the glorious body of your most glorious Saviour: and as for the petty and Peacock joys here, you shall have joys eternal and unspeakable hereafter.

Quest. *Seeing then I must needs die, what must I do to die well?*

Ans. 1. Labour that your sins die in you, before you die in the world.

2. Be ever ready and prepared, either for death or judgment.

3. Endeavour that your death may be voluntary.

4. Consider what an excellent thing it is, to end your life before your death; and in such sort, that at that hour you have nothing to do but to die: that then you have no more need of anything, not of time, not of yourself, but sweetly and comfortably to depart this life; so that you may say in the testimony of a good conscience, *I was not ashamed to live, and I am not afraid to die, because I know my Redeemer liveth.*

Quest. *How many ways may a man carry himself in death?*

Ans. Five: 1. He may fear, and fly it as evil.

2. Attend it sweetly and patiently, as a thing natural, inevitable, and reasonable.

3. Contemn it as a thing indifferent, and of no great importance.

4. Desire and seek after it as the only haven of rest from all the troubles and torments of this life, and so esteem it as a great gain.

5. He may give it to himself, by taking away his own life.

Quest. *What think you of the first; because it is the opinion of the most?*

Ans. 1. Because the most think so, therefore it is most far from the truth.

2. Such seem to give little credit to God's word, which teacheth, that by it we rest from our labours.

3. If death be evil, it is an evil only in opinion, and such an evil, as never did hurt a good man.

4. Why should a man fear that which in truth he knows not what it is, or what good it will bring unto him, as *Socrates* once said unto his friends, when he would not plead for his life, before the *Judges*?

5. It argueth faint-heartedness and folly, to fear that which cannot be avoided.

6. If it be good, why should we fear it? if evil, why do we by sorrow add evil unto evil?

7. He that once begins to fear death, can never by reason of this fear, live a good and contented life. *He is never a free man that fears death.*

8. Consider that if nature had made men immortal, so that, will they, nill they, they should have lived ever; how many thousands in misery would have cursed nature? Surely if we had it not, in this vale of misery, we would desire it more.

Quest. *Give me your opinion of the second?*

Ans. Surely, methinks, they keep the golden mean: for they will neither desire death, as knowing it to be against nature, nor flee from it, considering that it is against justice, reason, and their duty to God: they know right well, that the first day of their birth setteth them in their way to death.

Nascentes morimur, finisque ab origine pendet:

At birth begin we life to end:

This end doth on that birth depend.

Why should we fear to go that way, which all the world hath gone before us? why to arrive at that haven, to which we have been sailing ever since we were born?

Quest. *And do you think that the third sort of people do well, who contemn death?*

Ans. To contemn death, yea and life itself, for the glory of God, the good of

the Church, the manifestation of the truth, the salvation of our souls, and the credit of our names, argueth a courage, Christian and invincible; and hath been practised both by the Saints of God, and many famous worthies, even amongst the heathen. And surely he that fears death too much, shall never be fit for any honourable action: nay he shall never be a freeman: neither can he truly say, that he believeth the immortality of the soul, or his resurrection to eternal life by Christ.

Quest. Need I not to crave your opinion of the fourth and fifth sort, whereof one desires to die, and the other in that desire doth take away his own life?

Ans. I have in this treatise answered concerning the fourth, and shewed how a man may desire death: you shall find it if you read on in this Direction. But for a man to take away his own life, though it may seem sometimes to proceed from the greatness of a man's courage, yet it cannot but be a great sin. For,

1. It argues madness for a man to lay violent hands upon himself.

2. Impatience, that he cannot wait the leisure of God.

3. Cowardliness, that he will not endure that which might be inflicted upon him.

4. Unthankfulness, not to preserve this

Jewel which is bestowed upon him. And in a word, such a practice causeth not only the actors, but their actions, profession, posterity, and country to be evil spoken of.

Quest. *Well; say then that I be cast upon my sick bed; what rules can you give me to observe at that time?*

Ans. You are first to set your soul in order, and see how you stand in the favour of God.

Quest. *And what are the reasons of this rule?*

Ans. 1. Because the sickness of the body doth proceed from the sin of the soul. *Lam. 3. 39.*

2. The cure of the soul procures often the health of the body. *Mat. 9. 2.*

3. If your sickness be a sickness to death, you shall die more quietly; otherwise death is most fearful in sickness.

4. By this you shall take your sickness the more patiently.

5. You shall so give example to such as come to visit you, to do the like.

6. All your friends shall by this be persuaded, that you are the child of God.

7. Your sickness may sooner be cured.

Quest. *Do you think in this case, it is fit whilst I am in good memory, and it may be, in some hope of recovery, to send for my godly Minister to comfort me?*

Ans. O, it cannot but be very fit: for he is, 1. The Lord's messenger, to declare unto man his reconciliation by Christ.

2. He is able to beat you down by the curses of the Law, and to raise you up by the promises of the Gospel.

3. He hath experience to speak a word in due season unto you.

4. He especially, as God's Physician, hath store of salves to cure your sick soul.

5. You may boldly uncover your sores to him, who will not discover them to your future shame.

6. He can see further into the nature of your heart, than oftentimes you yourself can.

7. He will boldly rip up your ulcers, that after he may the better cure them.

8. If he comfort, or correct you for sin, you may be persuaded that both come from God.

9. You shall by this, much ease your own heart, by craving comfort from a godly Preacher.

10. You shall cause others in the like visitation, to do as you have done; and you yourself be fitter to die.

Quest. *When I have taken this course for my soul, what must I do in the next place for my body?*

Ans. You are then to use the help of a godly Physician, and that for these reasons:

1. Your body is the soul's house : if it be decaying, you must seek to repair it by all good means you can.

2. God hath given expert Physicians skill to restore many diseases of the body.

3. God hath appointed many sovereign remedies, to recover man in his sick estate.

4. You shall better satisfy yourself if you die, in that you neglect not lawful means.

5. For want of this duty, many do perish, who might recover.

Quest. *Now in taking Physic, what must I do?*

Ans. You must, 1. Commend it to God's blessing by prayer.

2. Not rely only upon the means.

3. Know that it cannot prevent either old age or death.

4. Humble your soul, that God may heal your body.

5. Wait God's leisure in blessing the means.

6. Be thankful to God if by it you recover.

Quest. *What then may I think of seeking to ungodly, or superstitious Physicians, although learned?*

Ans. 1. If you cannot have any other, you may with good conscience use such.

2. If they have a peculiar gift to cure that disease which troubleth you, you may go unto them.

Quest. And may I not as well use them as religious Physicians?

Ans. I think not: For 1. They will make little conscience to cure you.

2. You cannot hope that they shall cure you.

3. You do as much as in you lieth, countenance them in their sin and superstition.

4. You make them able to do much hurt.

5. It is an argument, that you put more confidence in such means than in God.

6. You discourage godly men in that calling.

7. You make the Gospel to be evil spoken of.

8. What do you know, whether it will one day be a corrosive to your conscience, that you have used bad means, when as God offered you good?

Quest. It seems then, that to use the help of good Witches, or Cunning Men, or Women, as they are called, is most unlawful?

Ans. To use their help, is to go from the God of *Israel*, to *Beelzebub* god of *Ekron*; from *Samuel* in *Ramoth*, to the *Witch* at *Endor*; from the *Rivers* of *Samaria*, to the *Waters* of *Damascus*; from the *Living* to the *Dead*; and from *God* to the *Devil*: and yet this is the practice of most people.

Quest. And why now, I pray you, would you have me first to send for a Physician for my soul, before I send for a Physician for my body? Surely this is not the customary course, but rather the contrary.

Ans. It is so: first we have the Physician, and when he leaves us, then the Minister is sent for; and when he once comes, we think all the world is gone with us; but it is a preposterous course, for these reasons:

1. Never look for health in body, till you have a good soul.

2. You must desire God to bless the means he useth; which you truly cannot do, till your conscience be persuaded of pardon of your sins.

3. The memory of the torments for sin, may be a means to increase the greatness of your disease.

4. You shall else make the world believe that you are persuaded, that you hope still for life.

Quest. Well: say then, that I send for my Preacher (and why should I not send for him as well as for my Physician?) what must I do when he is come unto me?

Ans. You are bound, 1. To acknowledge and confess all such sins, as do any way so disquiet you, that you cannot be persuaded of the pardon of them.

2. You are to reveal those several temptations, by which Satan assaileth you in your sickness.

3. You are to desire comfort from him, against the burden of your sins, and those temptations of the devil.

4. You must believe that whatsoever he saith to you out of God's word, is the voice of God.

5. You must hide nothing from him, by which you (like hypocrites) desire to be thought to be in a better estate than you are.

6. You must desire him to pray for you, that God may either recover your health or receive your soul.

7. You must not be sorry if he say unto you, that your sickness may be a sickness to death, and that therefore you had need to provide for another world.

8. If you be ignorant in piety and godliness, you must never leave him till you have gotten a saving and sure knowledge of God in Christ.

Quest. And what must he do then to me?

Ans. He must, 1. Examine your knowledge, faith, repentance, and reconciliation to your neighbour.

2. Comfort you against the fear of death.

3. Pray for your continuance in faith.

3. If he be infected, and die himself, you rob the Church of their painful Pastor.

4. You disable him to do that public and private good, which he might else do to such as are sound.

5. You do not as you would do to others; for it may be you would not visit them.

6. It argues little love, that you do not regard the life of your Minister.

Quest. *But say that he knows me to be a good Christian, that I would not send, but that Satan assaults me to desperation: my soul is in danger, shall not I adventure his body, to save my soul?*

Ans. This is not an usual thing: but if I that am a Preacher should know of any such, whose knowledge was sound, faith good, life unblameable, and love to me unfeigned; if I should understand, that such a man could find no comfort but by my presence, I will commend and commit myself unto God, and using the best preservatives before and after, which I could, I would draw only so near unto him, as he might receive comfort from me, and look for God's blessing upon my preservation.

Quest. *And what needs all this, if you have a particular faith, that you shall not die of the plague: may you visit any for all this?*

Ans. A particular faith? nay, rather a presumptuous faith: a particular faith to be delivered from a present danger is a miraculous faith: He that hath such a faith may with *Daniel* hide among Lions, the three children walk in the fire, and the Apostle *Paul* shake off a mortiferous viper. God seldom gives this faith now-a-days, the presumption of it consumes many presumptuous people.

Quest. Yet for all your saying, my days are numbered, my death is appointed: if I shall die of that disease, I cannot fly it by not visiting; if I shall not, I shall not die of it, though I visit.

Ans. True it is; but that God who hath appointed the end, hath appointed the means to the end; and you are bound to use those means. He hath appointed your salvation by the Gospel. Will you say, I shall be saved, though you believe not the Gospel, nor frequent the Ministry of the Word of God?

Quest. Why, is it not true: if I shall be delivered, I shall be delivered; and if not, I shall not?

Ans. I will answer you with a Story of the like argument. One *Ludovicus*, a learned man of *Italy*, yet wanting the direction of God's Spirit, and so never considering advisedly of the means of our salvation; he grew at last to this resolu-

tion: It boots not what I do, nor how I live; if I be saved, I am saved. He grew at length desperately sick, sends for a Physician, and requires his help. This Physician being acquainted with his assertion for his soul, begins to apply it thus to his body: Why, Sir, you need not my help: If your time be not come, there is no need of physic; if it be come, no physic will recover you. *Ludovicus* musing of the matters in his bed, and considering advisedly the Physician's speech; finding by reason, that as means must be used for the health of the body: so God also had ordained means for the salvation of the soul: upon further conference (with shame and grief) he recanted his former opinion, took physic, and so was happily cured of body and soul at one time. Apply this unto your conceit, and you shall find, that if you mean to be freed from the plague, you must use means to keep yourself from it.

Quest. Yet many escape, who visit their friends at such a time.

Ans. Be it so: it is either by God's special providence, or the constitution of their bodies, or the preservatives they use, or that they are reserved for some other time, or that sick persons may not want some to comfort them; yet many more do perish in this case than can be preserved.

Quest. *Why then, shall none come to persons infected?*

Ans. God forbid: they of a Family that are bound to come, ought to help one another: they that will be hired to look to such persons, have a calling to come unto them; and, such as Magistrates do appoint (as they ought to appoint honest and aged persons for that service) they also may come, and look for God's preservation in doing their duty.

Quest. *But because you are to direct me to die well: say that I am sick, and die of the pestilence, what comforts can you give me against that kind of death?*

Ans. You had in truth then need of much comfort: therefore consider upon your sick bed, that

1. Every disease is God's visitation, and therefore you must be content to endure it.

2. The pestilence is not such a disease, as is sent only for the sins of them that die of it, but often for the sins of them that do live: and though it be a plague indeed to the unbelievers, yet to us Christians it is but a trial and exercise of virtue, saith *Cyprian* in his book of Mortality.

3. That though it be a sharp sickness, yet is it also a short sickness, and more tolerable than the *Stone, Dropsy, Gout, Palsy*, or the *French Disease*.

4. That *David* desired it before either famine or war.

5. That very many who die of this disease, have their senses and memories till the last hour.

6. That the tokens which come out upon you, are God's tokens: so that before you die, you have a good time to call upon God.

7. That many noble Personages, godly Preachers, expert Physicians, skilful Lawyers, and most Christian people have died of it.

8. That by it, God taketh you from many miseries of this life.

9. That *Job* was grieved, for many months, with a more fearful disease.

10. That it hinders not the salvation of your soul, though you die of such a sickness.

11. If you be sick of it, God may recover you.

12. If it please him to recover you again, you are like to be far more healthful.

Quest. *O, but my friends will not come to me.*

Ans. *O, but God will never forsake you: and (especially in Cities) you shall have so many as can do you any good: the fewer you have to gaze upon you, the fitter you are to look up to God.*

Quest. *But, alas! I shall want my solemn funeral.*

Ans. What is that to the salvation of your soul, and resurrection of your body? comfort yourself in Christian, not costly burial.

Quest. *I see then, that as there is no Antidote against death, so there is no perfume against the plague; I may die of it: but, Good Lord, deliver me and mine, and all good people from it. But now when I am sick of any disease, as I must reconcile myself to God, so ought I not to reconcile myself to my neighbour?*

Ans. If you have wronged him in his body, by striking; soul, by seducing; person, by imprisoning; goods, by stealing; name, by slandering; or any other way have done him hurt, you must seek to be reconciled unto him. *Mat. 5. 25.*

Quest. *What if I be so diseased, that he dares not come to me, or be so far absent, that he cannot come to me; what am I now to do?*

Ans. In this case,

1. God accepteth the will for the deed.
2. You must testify your desire to friends present.

Quest. *You said that a Minister must exhort sick persons to dispose their goods: Is this necessary to be done?*

Ans. Of goods, yea, and offices too : Magistrates must be careful of their godly Successors, and Ministers of their fellow labourers.

Quest. *As for my goods, is it fit to make my Will in sickness?*

Ans. Nay ; rather you should ever have it ready in your health ; if you have not, it is needful in sickness to make it, for these reasons (though many think they must die, if their will be made) :

1. In regard of your own credit, that others may think you a wise man.

2. Of your own conscience, that having set all in good order, you may more freely depart in peace.

3. Of your loving wife, for whom you ought to provide.

4. Of your children, that each of them may have a convenient portion of your goods.

5. Of your servants, that they may not depart empty away.

6. Of your friends, that some Legacies may be allotted to them.

7. Of the Church, that you may, as you are able, remember it.

8. Of the Commonwealth, that you may do good to such Societies as you have lived in.

9. Of the poor, that by giving to them, you may send that portion of wealth before you to Heaven.

10. Of your possessions and goods themselves, that they may know their Owners after you are gone. Remember but the end of Sir *John Spencer* in *London*, and many other great men; and what troubles have been about their estates, after their death, and what folly is imputed to such; and you will then think it a great folly to have goods, and not to take order in time to dispose them.

Quest. *How ought I to make my Will?*

Ans. It must be made according to the Law,

1. Of nature, by which you are born.
2. Of that Nation in which you live.
3. Of God, by whom you have lived, and to whom you die. And this you must do in a few plain and significant words.

Quest. *Say that I have gotten my goods badly: what must I do?*

Ans. You must make restitution to the true Owners, if you know them; if not, the poor are the best inheritors of such goods.

Quest. *Who are fittest to be Executors of my Will?*

Ans. That person whom thou hast tried to be faithful to God, sincere in his conversation, wise in his own business, and who is likely to be loving to thine, and trusty to accomplish the whole intent of thy Testament.

Quest. As I am about my Will, many friends will perhaps come and visit me: how shall I know who are my best friends?

Ans. Surely they who give you good advice for your soul's health, who have a fellow-feeling of your sickness, and who wish rather your life to do good, than your death to have goods: especially your best friend is a good conscience, for that will never leave you nor forsake you.

Quest. Can you illustrate this by any Story?

Ans. I have read of a man going to execution for Treason against his Prince: He meets with three of his old friends, he desires them all to sue for his pardon: the first saith, I dare not; but here is money to buy you a coffin and a sheet: the second saith, I may not; but I will bring you to your end, and there leave you: the third saith, O, I will run, and sue upon my knees for you, I will never leave you. To apply this: Our first friend is money, it can do no more but perform our Funerals: the second is our Acquaintance, they will but attend us to the grave, and so leave us: the last friend is a good conscience, and it will never leave us, till we are assured that God hath pardoned all our sins.

Quest. But when my friends come to

visit me, am I to perform my duty to them?

Ans. You are to will them,

1. To serve God heartily.

2. To obey governors faithfully.

3. To continue in the truth zealously.

4. To be loving one to another.

5. To be kind to your surviving alliance.

6. To meditate of death by your example.

7. To pray that you may die Christ's faithful servant.

8. To comfort you against the fear of death.

9. Not to be over sorrowful at your dissolution.

10. To be careful that your goods be disposed according to the true intent of your Will.

And lastly, to speak such good words unto them, that they may have hope, that you die in God's favour.

Quest. *I remember that you told me, that though death be masked in the time of health, yet it will shew itself ugly at the last gasp; what comforts can you give me against the fear of death when it cometh?*

Ans. If I were a worldling, I would say unto you, never think of it till it come: but that it may not affright you when it comes, but you may encounter

with it in its own den, I will give unto you certain comforts.

Quest. *Which are they, I pray you?*

Ans. I remember many, and it is necessary you should know them. For the day of Death is the Master-day, and judge of all other days: it is the trial and touchstone of our life. If you die a good death, it honoureth all your actions: if an evil, it defameth them all: it is the last act of the world's Comedy, and most difficult; wherefore I will shew those consolations unto you, and will repeat them in your health, that you may think of them better upon your sick bed; wherefore against the fear of death consider,

1. That we neither live nor die to ourselves: but, whether we live, we live to the Lord, and whether we die, we die to the Lord. *Rom. 14. 8.*

2. That Christ is to us in life gain, and in death advantage. *Phil. 1. 21.*

3. That Christ is to us the resurrection and the life: and whosoever believeth in him, though he were dead, yet shall he live. *John 11. 25.*

4. That God doth both mitigate and abbreviate the dolours of death to his servants.

5. That our death, being converted into a sweet sleep, is the compliment of the mortification of our flesh; so that he which is dead is free from sin. *Rom. 6. 7.*

6. That we Christians know, that when this earthly tabernacle of our house shall be dissolved, we shall have a building even of God, that is, an house made without hands, eternal in the Heavens. *2 Cor. 5. 1.*

7. That if we die in the Lord, we go to Christ, which is best of all for us. *Phil. 1. 23.*

8. That this way of all flesh, is sanctified to us by the death of Christ.

9. That if ever at other times the Spirit of Christ doth cause us to bear afflictions patiently, it doth especially, by the comfort which it ministereth in death, inestimably overcome the sorrows of death.

10. That the Spirit indeed is ready, but the flesh is weak, *Mat. 26. 41*, so that the inward man doth not fear death, but only the outward man.

Quest. Can you yet give any more of these most sweet consolations?

Ans. Meditate therefore again with me, that,

1. The desire you should have to behold the most bright eyes of God, and so to be delivered from this body of sin, will extinguish and extenuate both the grievous fear and fearful grief of present death.

2. That though we can be content to live with the faithful that are alive, and must die; yet we must as well desire to be with those Saints, who having over-

come death, are gone before us to the Kingdom of heaven.

3. That we must not more esteem of this natural, than of the spiritual life; but that the love of the one must abolish the grief of the other.

4. That we are assured of the soul's immortality, that it shall go by the transportation of Angels to the assembly and society of the first born, which are written in heaven, and that our bodies do rest in the earth; so that one doth not unfitly call the grave, an *Haven* for the body to arrive at.

5. That we believe the resurrection of the body, and everlasting life after death; for, this is the faith of Christians only.

6. That we, seeing evidently God's great mercy towards our young children, at their departure out of this life, ought at our last end to be the more courageous; especially, since we know that we have the seal and earnest of God's Spirit in our hearts.

7. That as in our whole life, so in the agony of death, God doth not suffer us his servants to be tempted above that which we are able to bear, but giveth an happy issue with, and out of that temptation. It is in truth admirable, which *Gregory* in his *Morals* saith, that some do with laughter entertain death: we may

better say, that by courageous patience they do overcome it.

8. That we ought not so much to think of a peaceable end, as of a godly life: *Augustin* said well, *Where a good life goeth before, an evil death must not be thought to follow.* And, *He cannot die ill, who lives well.* And, *He seldom dies well who hath lived ill:* And, *Read* (saith he) *over all the Monuments of learned men, and you shall find nothing more horrible than that person who doth live in such a state that he is afraid to die.*

9. That death is never untimely, whether we respect the good or the bad. They die soon, that they may no longer be vexed by the wicked: these die soon, that they may not ever persecute the godly, as the same *Augustin* said.

10. That this life is so full of miseries, that in comparison thereof, death may be thought rather a remedy, than a punishment, as *Ambrose* thought.

Quest. *Once again give me more comforts against the fear of death: for, such is the corruption of my nature, that all is little enough.*

Ans. I will: think therefore; but think you seriously:

1. That he only fears death extremely, who cannot be persuaded, that he shall live after death, as *Chrysostom* saith.

2. That it is best to offer that willingly to God, as a gift, which one day we must else surrender as a debt, to wit this spirit and life of ours, as *Chrysostom* saith.

3. That as death to the evil is evil, so is it good to the good; to whom all things work for their good.

4. That death is the way to life, as *Ambrose* said very fitly. And another said, This day, which so affrighteth thee as it were the last day, is the birth-day of eternity.

5. That this death is but a repairing of our life.

6. That as *Bernard* said, the death of the righteous is good in regard of rest: better, in regard of novelty: best of all, in regard of security: and that, as the same Father said, the death of the godly is good, better, and best of all: Contrariwise, the death of the godless is bad, worse, and worst of all.

7. That death doth not abolish, but establish life in a far better estate.

8. That then death frees us from death, life from error, grace from sin.

9. That if *Chrysostom* say true, death is but a bare name.

10. That God doth so temper death unto us, that it can be no cause of evil unto us. And therefore if you be wise, remember the saying, even of an Heathen

man : *Summum nec metuas diem, nec optes* : Neither fear death when it cometh, nor desire it too much before it cometh.

Quest. *These are all of them sweet consolations indeed : yet because Satan and my flesh may bring upon me many fears ; as first, that God is angry with me, by reason of my sins : How may I comfort myself against this temptation ?*

Ans. Say unto your soul, Why should I fear the wrath of God ? for it is written, God sent not his Son into the world, to condemn the world, but that by him the world might be saved. *John 3.*

He that believeth in him shall not see death. He that believeth in him hath eternal life. He that believeth in him shall never perish.

Who shall lay any thing to the charge of God's Elect ? It is God that justifieth, who shall condemn ? It is Christ which is dead, yea, rather which is risen again, who is also at the right hand of God, and maketh requests for us : Who shall separate us from the love of Christ ? Shall tribulation, or anguish, or persecution, or nakedness, or peril, or the sword ? I am persuaded, that neither death, nor life, nor hell, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor

any other creature shall be able to separate us from the love of God in Christ Jusus my Lord. *Rom.* 8.

Say with *Augustin*, All my whole hope is in the death of my Lord: his death is my merit, my refuge, my salvation, my life, my resurrection; my merit is God's mercy, I shall never want merit, so long as this God of mercy is not wanting to me. And if God's mercies are great, I also am great in merit.

Say with *Ambrose*, Christ was subject to the damnation of death, that he might free us from the yoke of damnation: he took upon him the servitude of death, that he might give us the liberty of eternal life.

Say with *Saint Paul*, Christ hath redeemed me from the curse of the Law, *Gal.* 3. 13; the Judge is satisfied, he cannot be angry.

Say that your Saviour maketh intercession for you: for God no sooner looks on him, but he is forthwith well pleased with you.

Say, that his mercy endureth for ever, I shall judge the world with him; why then shall I fear to be judged?

He hath made a covenant with me, he will not break.

He hath given me grace to believe and trust in him, he will not now leave me.

I confess my sins, he is ready to forgive them.

I have had his Spirit, he will never take it from me.

My Saviour shall judge me, he will not be angry with me, and for his sake the Father will not be angry: for he is that well-beloved Son, in whom alone he is well pleased.

Quest. *O, but I may fear that I am but a cast-away, and that eternal death is due unto me: if I fall into this pit, what hand can you give me to help me out?*

Ans. Will Satan now tell you that you must be damned? comfort yourself with these sayings:

God so loved the world, that he gave his only begotten Son, that whoso believeth in him, should never perish, but have life everlasting. *John 3. 16.*

He that heareth my words, and believeth in him that sent me, hath eternal life, and shall not come into condemnation. *John 5.*

I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and whoso liveth and believeth in me, shall not die eternally. *John 11.*

I give to my sheep eternal life, and they shall never perish, and none is able to take them out of my hands. *John 10.*

As in *Adam* all men died, so in Christ

shall all (that is, all the Elect, whereof I am one) so, I say, in Christ shall all be made alive. 1 *Cor.* 15.

Death is swallowed up in victory. O death, where is thy victory? O hell, where is thy sting? The sting of death is sin; the strength of sin is the Law: thanks be unto God, which hath given us victory through Jesus Christ our Lord. 1 *Cor.* 15. 57.

We know that when the tabernacle of this earthly house shall be dissolved, we shall have a building from God, even an habitation made without hands in Heaven. 2 *Cor.* 5. 1.

Besides these sweet and sure promises, consider, that as the faithless can never live, so the faithful can never die.

That the promise of God doth quicken things that are dead, and calleth things that are not, as though they were.

You fear not the falling of Heaven and Earth, because they are supported by the word of God: and why should you fear your own fall, you being supported by the same word?

Do you not know, that God is present with you by his Spirit? and will you fear cold when this fire burneth?

Can you fear darkness when this Sun shineth?

Are you poor, that have this gold in your chest?

And think you to die of thirst, when you are at this fountain of living waters?

Are you not a member of Christ's body? Is there life in the head, and shall there be death in the members?

Is your head above the water, and shall your body never come out of the water?

Doth the root of a tree give life unto the branches, and cannot Christ, *the root of Jesse*, give life unto his branches?

Yea, rather say, My life is hid with God in Christ: when Christ which is my life shall appear, then shall I also appear with him in glory. *Col. 3.*

By my first root *Adam*, I bring forth briars and thorns fit to be burned: by my second root *Christ*, I am like a tree planted by the rivers of waters, which shall give out her fruit in due season, and whatsoever I do, it shall prosper.

Why (my dear friend) you do believe the forgiveness of sins: can you then fear eternal damnation?

You do believe the resurrection of your body, will you now doubt of the resurrection of your body?

Have the Prophets and Apostles set down so much concerning salvation by Christ, that you should say, I am not saved by Christ?

You were initiated by Baptism, confirmed by Catechism, strengthened by the Lord's Supper, and professed that religion

which by Christ brings salvation, and you have received many benefits, as pledges of God's love: and will not all this persuade you, that you shall go to Heaven?

Yea, Christ hath overcome that Devil, that you might subdue him: subdued that strong man, that you might conquer him: and descended down to Hell, that you might with him ascend unto Heaven. Therefore be constant, my Beloved, and unmoveable always in the Lord, knowing that your labour is not in vain in the Lord. *1 Cor. 15.*

Quest. Thus, I hope, at the hour of death, I shall not fear the place of darkness: but, alas, such is the weakness of my faith that I fear the Prince of darkness.

Ans. And why should you fear him? The *Egyptians* are drowned, they cannot pursue you: *Goliah* is slain, he cannot revile you: the *Philistines* are overcome, they cannot hurt you: Satan is chained, he cannot harm you. He will seek to winnow you, but he can only seek; and if he do more, he shall find you God's wheat, and then you must needs be carried into God's barn.

He is indeed God's executioner; but, why should you fear the Hangman, when you have the King's pardon? Or the Serjeant, when you have his protection? Or the Devil, when you have Christ's intercession? You are strong, the word of God

dwelleth in you, you have overcome that Evil one. 1 *John* 2. 14. You have faith; your adversary would devour you, by it you are able to resist him. 1 *Peter* 5. 8. You have put on the complete armour of God. *Eph.* 6. 11. It is an armour of proof, the fiery darts of Satan can never enter. You have the Sword of the Spirit, it is sharper than the sword of *Goliah*: you have the sling of *David*, it is more forcible than the spear of *Goliah*: you may walk upon this Lion and Asp; this young devouring Lion and Dragon you may tread under your feet. *Ps.* 91. 13.

What if he be wise? yet God is wiser. What if he be strong? yet Christ is stronger. What if skilful? yet the Lord is more skilful. What if he be vigilant? yet the All-seeing is more watchful. If you can call to God for aid against him, as *Jehoshaphat* did against the *Aramites*, and say, *O my God, there is no strength in me, to stand before this great multitude that cometh against me, neither do I know what to do: but mine eyes are towards thee.* 2 *Chron.* 20. 12. Fear not, neither be afraid, go out against them, the Lord will be with thee, and thou shalt overcome.

Say that he overcame *Adam* by ambition, *Saul* by hypocrisy, and *Judas* by avarice: yet by the grace of Christ he shall not overcome thee.

Thou dwellest in the secret of the Most

High, and shalt abide in the shadow of the Almighty: He will deliver thee from the snare of the Hunter, and from the noisome pestilence: he will cover thee under his wings, and thou shalt be sure under his feathers: his truth shall be thy shield and buckler: he will give his Angels charge over thee, to keep thee in all thy ways: they shall bear thee up in their hands, so that thou hurt not thy foot against a stone.

Quest. I confess that God is able to deliver me from Satan: but O my sins, my sins, methinks give me over to Satan: help me with comfort against this temptation: I have sinned, and may now die in my sins.

Ans. O consider with me what the Word doth say, Where sin abounded, grace hath superabounded. *Rom. 5.* The blood of Jesus Christ hath purged us from all sin. *1 John 1. 7.* If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the propitiation for our sins. *1 John 2. 1, 2.*

This is a true saying, and worthy by all means to be received, that Jesus Christ came into the world to save sinners, of whom I am chief. *1 Tim. 1.*

Behold the Lamb of God, that taketh away the sins of the world. *John 1.*

I came not to call the righteous, but sinners to repentance. *Mat. 9.*

The Son of man came to seek and save that which was lost. *Mat. 9.*

Come unto me all ye that are weary and heavy laden, and I will refresh you. *Mat. 11.*

He died for our sins, and rose again for our justification. *Rom. 4.*

He hath loved us, and washed us from our sins in his blood. *Rev. 1. 6.*

Thou shalt call his name Jesus, for he shall save his people from their sins. *Mat. 1.*

He gave himself for us, that he might redeem us from all iniquity, and purge us to be a peculiar people unto himself. *Tit. 1. 2.*

I will be merciful to their unrighteousness, and will remember their sins and their iniquities no more. *Heb. 8. 12.*

Do you now believe these sayings? Are you persuaded that you have Faith in Christ? If you have Faith, you have justification? If you have justification, you have no sin, I mean no such sin, as shall be able to condemn you in the day of judgment; for it is God that justifieth, who shall condemn?

Besides, you are a member of Christ's Church, and this Church is without spot and wrinkle; which it could not be, if you were yet in your sins.

Again, if your iniquities were not for-

given in Christ, to what end, think you, did he come into the world ?

Furthermore, consider what your Baptism doth signify ; that as pollution from your body is washed by water, so sin from your soul is washed by Christ.

Have you forgotten, that the Sacrament of the Lord's Supper sealeth unto you the forgiveness of sins, by Christ's death ?

Is the earth full of the mercies of the Lord, and shall not this mercy be greater to you than all your miseries ?

Do you acknowledge and confess your sins, and will not he be faithful and just to forgive your sins ?

Do you ask, and shall you not have ? Do you seek, and shall you not find ? Do you knock, and shall not the door of mercy be opened unto you ?

I think you know, that Christ is a Physician ; and to what end, but to cure the diseased ? and what disease more dangerous than sin ?

I hope, you know the Gospel of Christ is called the word of *Reconciliation*, of *Grace*, *Salvation*, and of *Life* ; and that only because it offers all these to sinners.

And tell me (you that doubt of the forgiveness of sins) what difference is there betwixt the Sons of God, and the sons of the devil ; but that they have their sins forgiven, these not ?

To conclude, Look upon the calling of the Preachers of the Gospel, if they have power to pronounce the pardon of sins to penitent sinners, Christ hath power to give pardon to the same sinners. Therefore be of good comfort, your sins are forgiven you. *Mat. 9. 2.*

Quest. *What, even my great and grievous sins? mine infidelity in mistrusting, impatience in murmuring, blasphemy in profaning the name of God? Is the covetousness of money, the desire of revenge, the love of pleasure more than the love of God, forgiven me?*

Ans. If you believe in Christ, all things are possible to him that believeth: your sins past shall never hurt you, if sin present do not please you.

Though your sins were as red as Scarlet, God can make them as white as Snow.

There is no cloud so thick, but this Sun will dispel it; no stain so foul, but this Fuller's Soap will wash it out; no treason so horrible, but this King may pardon it; and no sin so great, but God for Christ's sake will forgive it.

The infidelity of *Adam*, the idolatry of *Abraham*, the incest of *Lot*, the adultery of *David*, the apostasy of *Peter*, the persecutions of *Paul*, were grievous sins; but God in Christ did remit them all. And whatsoever was written before time,

is written for your learning, that you, through patience and consolation of the Scriptures, might have hope.

Apply them therefore to yourself: if you owe to this Creditor ten thousand talents, if you can sue to him for mercy, he will forgive them all; his justice can punish any sin, and his mercy can pardon any sin.

When he lived upon Earth, he cured all sicknesses: now he is in Heaven, he can purge all sins.

He hath promised, as a Porter, to bear our iniquities; Is there any iniquity too heavy for him: Never say then (despairing of God's mercy) my sins have taken such hold upon me, that I am not able to look up; as a heavy burden they lie upon me, I am not able to bear them.

Quest. I hope that I shall lay these comforts to mine heart, that the greatness of my sins shall not cause me to despair: yet when I look upon the multitude of those sins which I have committed against God, I feel myself in a woful estate: comfort me I pray you in this temptation.

Ans. Do the number of your sins now disquiet you? yet comfort your soul with these meditations:

There is no man living which sinneth not.

The just man falleth seven times a day.

Who can tell how oft he offendeth?

The Apostle, an excellent man, cried out, I am carnal, and sold under sin. *Rom. 7.*

The good that I would do, I do not: and the evil which I would not, that do I.

The flesh lusteth against the Spirit, and the Spirit lusteth against the flesh, *Gal. 5. 17*, yet for all this, he trusted in the mercies of God, as others did; being persuaded, that his imperfections were not imputed to him, but covered with the righteousness of Christ. And this, the same *Paul* testifieth, in that he saith, Now there is no condemnation to them that are in Christ Jesus. *Rom. 8. 1.*

And what is the reason that we daily pray, Forgive us our debts, but that we sin daily?

Yea, though the blood of Christ were but once shed, yet by it is he an eternal Mediator, satisfying the justice of God for sins past, present, and to come.

He is not like unto many in this world, who having once remitted some trespass, will remit no more; or payed a debt, will pay no more: but as *Esau's* father had many blessings, so God our Father hath many mercies.

If we fall a thousand times, he will at our repentance recover us a thousand times. He doth not forgive us till seven times, but till seventy times seven times.

*Larga Dei bonitas totum non dimidiabit :
Aut nihil, aut totum, te lachrymante,
dabit.*

The bounty large of God will not divide
the whole :

He either all or nothing gives unto the
weeping soul.

*Quest. Truth it is, as you say, that
God will forgive my manifold sins : but
mine heart tells me, that God's Law re-
quires perfect obedience ; and this, alas,
I cannot perform : what comfort can
you give me, now that mine obedience is
imperfect ?*

Ans. Why, the obedience of the best
is both perfect and imperfect : perfect in
Christ, imperfect in us : imperfect in this
life, perfect in the life to come : perfect by
imputation, imperfect by sanctification :
perfect in parts, imperfect in degree : that
is, the whole body and soul of a Christian
are in every part sanctified : but yet both
of them in all their parts and faculties
grow up to a greater measure of sanctifi-
cation. A child so soon as it is born is a
perfect man, because it hath all the parts
of a man ; and this is a perfection of parts :
it is not perfect in regard of that growth
it may have in strength and understand-
ing : and that is the perfection of degrees.
We are babes in Christ, and so perfect
Christians at the beginning of sanctifica-

tion: we must grow up to be tall men, that we may be perfectly perfect in our glorification.

It is God's mercy towards us, that we cannot come to perfection in this life; the dregs of corruption will never whilst we live be drawn out: the tares of ungodliness will never quite be pulled up: the chaff of iniquity will never be clean removed from the Wheat: and the rags of the old *Adam* will never clean be put off; and that as I take it for these reasons:

1. That we might give all glory to God.

2. That we might ever depend upon God.

3. That knowing our own weakness, we should not presume too much on our own strength.

4. That by recovering ourselves after falling, we might have experience and patience, in God's favour.

5. That we might work out our salvation with fear and trembling.

6. That with *Paul* we might learn that the grace of God is sufficient for us.

7. That we might be the more whetted on to an increase of faith, and confidence in Christ.

8. That we might with greater earnestness call upon God in all our fears.

9. That with more contention we should run the race set before us,

10. That we should know, that it is grace, and not nature, by which we stand.

11. That receiving many foils ourselves, we might better comfort and pity others that fall.

12. That we might the rather with the Apostle desire to be dissolved, and to be with Christ.

Know therefore that it is good for you that you are not perfect; you would be proud of it, if you were: the holiest Men could never attain it: the most holy God doth not require it.

If you have truth in the inward parts, and desire to please God without hypocrisy, and labour to grow in the graces of God's Spirit, God your Father will make more of you by reason of your imperfections: as a good Mother doth of that child that is diseased, or lamed.

It is pride that makes men dream of perfection in this life: and they that think to go to heaven this way, must go alone, for none can follow them.

Let us not glory of our perfection, but let us glory in our redemption.

The Church is a company of sinners, saved by Christ; of sick persons, cured by Christ: of *Israelites*, dwelling among the *Canaanites*; of Malefactors, crying with that holy Thief, *Lord, remember me when thou comest into thy Kingdom;*

and of *Publicans* casting themselves down, and saying, *Lord, be merciful unto me a sinner.*

The Church is but the Moon, and sometimes so eclipsed, that she is but a little lightened by the Sun.

God, indeed, as a good Physician, prescribes unto us a perfect diet; but we, like unto disordered Patients, taste of that which causeth a relapse, and then we must come to the Physician again: and like a skilful Physician, God out of our faults, doth make a preservative to keep us from falling.

Quest. *By this that you have said, I shall, as I hope, receive much comfort, if God cast me upon my sick bed; yet because after death cometh judgment, how shall I be able to persuade myself in death, that I may with joy look upon my Judge?*

Ans. Consider that you are in Christ, and there is no condemnation to them that are in him: it is God that hath justified you: who shall condemn you? is it your Father that shall judge you, why do you fear him? be then of good comfort: he will say unto you, Come, thou blessed of my Father, inherit the kingdom prepared for thee, before the foundations of the world were laid.

Quest. *If I lay all these comforts to*

mine heart in health, what benefit shall come to me at my death?

Ans. You shall shew yourself an excellent Scholar in the school of wisdom : and that you have not spent your time ill, who have thus learned to die well. For he hath lost his whole time, who knows not how to end it. He liveth ill (saith *Seneca*) who knoweth not to die well: neither is he born in vain, who deceaseth in peace. We must learn all our life to die ; and this is the principal office of life : To be brief, By this you shall purchase liberty to your conscience, you shall fear nothing, you will live well, contentedly, and peaceably ; and without this knowledge, there is no more pleasure in life, than in the fruition of that which a man feareth always to lose.

Quest. *To draw to an end, and to come to my end ; when the pangs of death come upon me, and the worms of the earth wait for me, if God give me then mine understanding, what, I pray you, may be my fittest meditation ?*

Ans. Say now inwardly to your sick soul : Now my pilgrimage is ended, mine harvest is inned, my journey is finished : my race is run, my glass is spent, my candle is in the socket : many of the godly are gone before, and I am now to follow them. Now think that you are come out of pri-

son, gotten out of *Babylon*, and are going to *Jerusalem*. Now think that the Angels stand at your bed's head, to carry your soul into *Abraham's* bosom ; where you shall see God the Father, behold God the Son, and enjoy God the holy Ghost : where you shall enjoy the society of Angels, the company of the Saints, and the knowledge of them whom you never knew here : where you shall live eternally, reign triumphantly, and obey God perfectly. Meditate now, that you must not be loth to leave this world, because you go to that which is to come ; to leave your house, because you are going to God's house ; to leave your temporal riches, because you are going to eternal riches ; to leave your earthly preferments, because God will set a Crown of pure Gold upon your head, and to leave your friends and acquaintances here, because you shall see them in glory hereafter. These and such like must be your meditations.

Quest. *Now it may be (and I pray God it may be) that I may have speech unto the last gasp, what words are fit for me to utter ?*

Ans. If God give you that blessing, say now with *David*, Lord, into thy hands I commend my Spirit : for thou hast redeemed me, O Lord God of truth.

With *Simeon*, Lord, now lettest thou

thy Servant depart in peace according to thy Word: for mine eyes have seen thy salvation.

With *Paul*, Christ is to me life, and death is to me advantage, I desire to be dissolved, and to be with Christ.

I have fought a good fight, I have finished my course, I have kept the faith: from henceforth is laid up for me the crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but to all them that love that appearing of his.

Say, How sweet is my Saviour unto me! sweeter than the honey and the honey-comb.

Say, Blessed are the dead, that die in the Lord: for they rest from their labours, and their works follow them.

Say, Lord, I have sinned against thee, thou hast promised to forgive me my sins: I believe, Lord, help mine unbelief.

Say with *Stephen*, Lord, into thine hands I commend my soul.

Say, with the Saints, Come, Lord Jesus, come quickly.

Say, Lord, keep thy Church and people in thy truth and peace for evermore: now, Lord, dissolve in me the cursed works of the Devil.

Say, I am sick, be thou my Physician: I am to die, Lord, give me life eternal.

Say, Lord, be good unto my kinsfolks in the flesh, and my friends in the Spirit, that they may live in thy fear, and die in thy favour.

Say, with *Ambrose*, I have not so led my life, that I was ashamed to live, neither do I fear death, because I have a good Lord.

Say to thy friends with *Saint Bernard*, O ground the anchor of your faith and hope, in the safe and sure port of God's mercy.

Say with *Æcolampadius*, to all that come to thee, I will tell you news, I shall shortly be with the Lord.

Say with *Luther*, I pray thee, Lord Jesus, receive my poor soul: my heavenly Father, though I be taken from this life, and this body of mine is to be laid down, yet I know certainly, that I shall remain with thee for ever, neither shall any be able to pull me out of thine hands.

Say with *Annas Burgius*, Forsake me not, O Lord, lest I forsake thee.

Say with *Melancthon*, If it be the will of God, I am willing to die, and I beseech him that he will grant me a happy departure.

Say with *Calvin*, I held my tongue, because thou Lord hast done it; I mourned as a Dove; Lord, thou grindest me to powder; but it sufficeth me, because it was thine hand.

Say with *Peter Martyr*: My body is weak, but my mind is well. There is no salvation but only by Christ, who was given of the Father to be a Redeemer of mankind: This is my faith, in which I die, and God will destroy them that teach otherwise. Farewell, my brethren, and dear friends.

Say with *Babylas, Martyr of Antioch*, Return, O my soul, unto thy rest, because the Lord hath blessed thee. Because thou hast delivered my soul from death, mine eyes from tears, and my foot from falling; I shall walk before thee in the land of the living.

Say, Blessed is God in all his ways, and holy in all his works: Naked I came out of my mother's womb, and naked shall I return again. The Lord hath given, and the Lord hath taken away: blessed be the name of the Lord. I know that my Redeemer liveth, and he shall stand the last on the earth. And though after my skin, worms destroy this body, yet I shall see God in my flesh: Whom I myself shall see, and mine eyes shall behold, and none other for me, though my reins are consumed within me.

Say, in a word, Lord, I thank thee, that I am a Christian, that I lived in a Christian Church, that I die amongst a Christian people, that I go to a Christian society. Lord Jesus, son of *David*, have

mercy upon me, and receive my soul. Even so, Come, Lord Jesus, come quickly, Amen.

Quest. *If I have time, these are fit, both meditations and speeches: but I may die upon the sudden: what instructions can you give me against sudden death?*

Ans. You may indeed die suddenly, either by fire in your house, or water in your ship, or earth falling into some pit, or casualty in your way, or impostumation, and an apoplexy in your body; or by travail in child-birth, if you be a woman, or by the sword in war, if you be a man. Therefore think:

1. That death may come upon you unawares: wherefore as you would do for a suspected enemy, wait so for it, that it may never surprise you.

2. Know that many worthy men have died suddenly: *Julius Cæsar* disputing the night before of the good of sudden death, was the next day by *Brutus* and *Cassius* slain suddenly in the Senate.

Joannes Mathesius, having preached a Sermon of the raising again of the son of the widow of *Nain*, (and therein handling the knowledge that one friend should have of another in Heaven) within three hours after slept peaceably in the Lord.

Luther sitting at supper, and discours-

ing of the same argument, about midnight after departed this life.

One Master *Read*, an Alderman of *Norwich*, having read in the morning the chapter of the taking up of *Enoch*, in the Council Chamber died suddenly at the table amongst his brethren.

And that wise Councillor, the Lord of *Buckhurst*, Earl of *Dorset*, died suddenly at the Council Table in Whitehall.

Master *Flint*, a Preacher in *London*, a man of great learning, godly life, and good report, having procured the new building of his Church (at which he much rejoiced) fell down from a Scaffold on the top of that Church, and so died.

In the Commentaries of *John Holcot*, upon the Book of *Wisdom*, it is recorded of one, who reading the fourth Chapter of the Book of *Wisdom*, was found dead in his Study, with his finger pointing to the seventh verse of that Chapter, *Though the righteous be prevented by death, yet shall he be at rest*; First, where you shall read these two verses:—

*Mors non est subita, cui præcessit bona
vita :*

Nec minuit merita, si moriatur ita.

If godly life do go before,
Through sudden death our joy is more.

3. Know, that if you live wickedly, sud-

den death is a fearful judgment, for who then can be persuaded of God's favour towards you? And this makes the wicked, of all kinds of death, to pray to be delivered from sudden death: they would live like *Nabal*, but die like *David*: live like the rich Glutton, and die like *Lazarus*: they would die the death of the Righteous, but they would not live the life of the Righteous. And therefore their prayer is the prayer of *Balaam*: *Lord, let me die the death of the righteous, and that my last end may be like unto his.*

But if you live ever in the fear of God, it may be an argument of God's mercy to take you away upon a short warning: For so,

1. You die without any great pain.
2. You go to God without any great trouble.
3. You are not in danger of blaspheming God at your death.
4. You will cause others to think well of your death, because you lived a godly life.
5. Many by your example will labour to prepare against such a kind of death.
6. Your translation is like that of *Enoch* and *Elias*, and of them that shall be alive at the day of Judgment. 1 *Thes.* 4. 17.

Quest. *Is it lawful to pray against a sudden death?*

Ans. The godly may, and the wicked must pray against it. The godly may :

1. That as they have honoured God with their lips in their life, so (if it be his good will) they may do it at their death.

2. That because upon the sudden, few men have their worldly estate fully settled, they may have time to order it.

3. That they may not be a grief to their friends, because they are so soon taken from them.

4. That they may escape the censure of the world, which for the most part judgeth hardly of this kind of death.

5. That they may not die in such sort, as divers wicked men in the Scripture have died.

6. Lest being overtaken in some strange place, they may so want the honour of Christian burial, and their friends not know what is become of them.

7. The wicked must pray against it, lest so dying without repentance here, there be no place left for them hereafter to repent in. But I doubt whether God will hear their prayers : For are they not worthy to want time of humiliation at their death, who neglected salvation in their life ? The admonition of the Wise man is very good : *Get thee righteousness before thou come to judgment, and use physic before thou be sick. Examine*

thyself before thou be judged, and in the day of destruction thou shalt find mercy. Humble thyself before thou be sick, and whilst thou mayest yet sin, shew thy conversion. Eccl. 18. 18.

Quest. Now since my soul must depart from my body, ought I to take any great thought for my burial?

Ans. As the grave at your death is ready for you, *Job 17. 1*, so you also must have care of it: and your surviving friends must have such respect to your dead body, that it may be interred in a religious sort: for,

1. You are no Scythian, that your dead body should be eaten at some feast: nor Sabeian, that it should be cast on a dunghill: nor Hyrcanian, that it should be devoured by dogs: nor Lothophagian, that it should be cast into the sea: nor Indian, that it should be burned with fire: but a Christian, that it may be buried in the earth.

2. Your dead body is a member of Christ.

3. It was, as well as the soul, the temple of the Holy Ghost.

4. It was the ordinance of God, that earth should return to his earth, as the soul doth to him that gave it. *Gen. 3; Eccl. 7.*

5. That Christ, who redeemed your

soul, hath also paid a ransom for your body.

6. It hath been an instrument used by God, to perform many services unto him.

7. It must rise again out of the grave, and in the day of judgment be made like unto the glorious body of Christ.

Phil. 3. 21.

8. Religious and godly friends have had this care to bury their dead : so *Abraham* had to bury *Sarah*, *Joseph* to bury *Jacob*, *Israel* to bury *Samuel*, *Nicodemus* to bury *Christ*, and the Disciples to bury *John* the Baptist, and *Stephen* the first Martyr that suffered after Christ.

9. It is one of God's judgments to want burial. *Jer. 22. 19.*

10. The Saints complain for the want of it, saying, *The dead bodies of thy servants have they given to be meat unto the Fowls of Heaven, and the flesh of thy Saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem, and there was none to bury them. Ps. 79. 3.*

11. *Joseph* gave commandment concerning his bones, *Gen. 30*, and *Tobit* of his body. *Tob. 14.*

12. Many Heathen people have been very careful of this duty. The *Egyptians* embalmed, and so buried their dead : and the *Hebrews* made a law, that no enemy should lie unburied.

Quest. *What think you of the place of burial?*

Ans. *Abraham* bought a field for the burial of his dead. *Gen.* 23.

Christ was buried in a garden ; according to the custom of the Jews. *John* 20.

The Turks at this day bury none in their Cities : and it was one of the Laws of the twelve Tables, amongst the *Romans*, that *none should be buried within their walls.*

Amongst Christians, Churches and Churchyards are appointed for the dead : and, to the end that the dead might not annoy the living, it were well if Governors would be careful to provide larger places of burial : for this would be a means,

1. To keep the City from contagion.

2. That our dead bodies should not be raked up again.

3. To shew our care for the Saints departed.

4. To take away the fond conceit of many, who think it a great blessing to be buried in a Church, especially if it be in the chancel near the Altar.

Quest. *Ought there any care to be had to keep Churchyards in good sort?*

Ans. There ought: 1. They are the *houses* of Christians, and as it were *chambers* and *beds* to sleep in.

2. They are places to which we may

resort, to be put in mind of our future mortality.

3. It argues little charity to abuse those places where our friends lie buried.

4. The *Romans* had this Law, *Let the place where the dead are buried be accounted holy*: and the *Romanists* have divers good Canons against such as shall any way abuse even Churchyards: and it were to be wished, that it were looked to amongst us.

Quest. *What think you of making monuments for the dead?*

Ans. I remember *Tully* saith, that the *Romans* had a Law, that no man should build a more costly Sepulchre, than could be finished in three days. *Lib. 2. de Leg.*

The *Egyptians* built gorgeous Sepulchres and mean houses, because the one was to them as an Inn; the other, as they thought, an eternal habitation. *Celius Rhodig.*

Now, that great and good men should have Monuments, as it is a thing indifferent, so I think it not simply unlawful.

1. The *Jews* used such: as we may see in the Bible. *David* (saith the Scripture) *is dead, and his Sepulchre is with us to this day.* Acts 2. 29.

2. By them we may be put in mind of that glorious habitation we shall have in heaven.

3. It is an argument that we loved such persons, whom we thus honour after their death.

4. We keep a memory of their excellent virtues.

5. We are moved to follow them in good actions.

6. It distinguisheth betwixt person and person : for though all die alike, yet all must not be alike buried. But note, that the best Monument is to be set up in the hearts of good people, for good works ; and the next is, to leave a godly posterity : as for the Monuments which the wicked leave, they argue,

1. Their pride, that they would leave a name upon earth.

2. Their infidelity, that they look not for the resurrection of the just.

3. Their covetousness, that they will carry that to the grave with them, which better might have been spent upon the poor.

4. Their folly, to build such a sepulchre, as, when men look upon it, shall remember their bad and beastly life.

Quest. *Are the dead, think you, to be mourned for ?*

Ans. *Solon* gave commandment, that the Commonwealth should mourn for him : but *Ennius* would not be mourned for. But as for us Christians, though we must

not, with superstitious nations, hire mourning women to lament for us, yet it is lawful to deplore the departure of the dead : for,

1. As the *Egyptians* mourned for *Jacob* seventy days, so his children lamented him seven days. *Gen.* 50.

Abraham mourned for *Sarah*, *Israel* for *Josias* and *Samuel*, the faithful for *Stephen*, the women for *Dorcas*, and *David* for his good friend *Jonathan*.

3. It was an argument of God's wrath against *Jechoniah*, that no man should say for him, Alas ! my brother. *Jer.* 22. 18.

4. We receive much good by the presence of our friends ; and why should we not bewail their absence ?

5. If they were godly, we must lament them :

1. Because they did much good in their callings. *Acts* 9. 39.

2. Because the world was blessed by them. *Prov.* 11. 11.

3. Because we may fear some judgment after their departure. *Isa.* 58. 2.

4. Because oftentimes worse came in their stead.

5. Because the wicked will then be more ready to sin.

6. Because they were great ornaments in the Church or Commonwealth in which they lived. *Lam.* 4. 20.

And if they be godless we must mourn

for them, especially, because we cannot be persuaded, but that they are gone to the pit of perdition. 2 *Sam.* 18. 33.

Yet we must remember that we keep a mean in mourning, and look that our sorrow be not :

1. In self-love, because we have lost some good by them.

2. In distrust, as though we had no hope that they should rise again. 1 *Thes.* 4.

3. In hypocrisy, that we may seem only to men to mourn.

4. In excess, as though there were no comfort for us that are alive, because God hath taken away the comfort of our life. *Cyprian's* speech is very good in this thing: "Why," saith he, "dost thou take it impatiently, that he is taken from thee, whom thou believest that he shall return? He is but gone a journey, whom thou thinkest quite gone. He that goes before, is not to be lamented, but rather desired. And this desire is to be tempered with patience. Why art thou grieved that he is gone, whom thou must follow? We ought not to lament them overmuch, who by the calling of God are freed from misery; they are not for ever sent away, but for awhile sent before. They are but gone a journey, we must look for their return: sailed into a strange country; they will, if we wait, come again."

So also is that of the Wise man, *Ecclus.* 38. 16. My son, pour out tears over the dead, and begin to mourn, as if thou hadst suffered some great harm thyself; and then cover his body according to his appointment, and neglect not his burial. Make a grievous lamentation, and be earnest in mourning, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of, and then comfort thyself for thy heaviness, &c.

Quest. *May mourning apparel be used at Funerals?*

Ans. If the heart mourn as well as the habit, I do not think it utterly unlawful; for,

1. By it we keep a memory of our friend.

2. We are drawn to some humiliation.

3. We are put in mind of our own morality.

4. It argues his love that he bestows it upon us.

5. By this means many poor are clothed.

6. It is but a Legacy of the dead to the living.

Quest. *And what think you of Funeral Sermons? for many think it sin to preach at that time.*

Ans. I doubt not but they may be preached: for,

1. We must preach in season, and out of season.

2. Many come then to the house of God: and why should they depart empty away?

3. It is a fit time to teach that one day we must die.

4. Many accidents fall out in a man's sickness, which are fit to be published at such time.

5. Many worthy virtues have shined in some man's life, which for the imitation in others, are not to be buried at his death.

6. Many corruptions have reigned in some, which then we may be exhorted to avoid.

7. They are not for the bare commendation of the dead, but for the instruction and consolation of them that are alive.

Quest. And do you think that any would be content to have his infirmities laid out at his funeral?

Ans. Whether he will or not, if God may get honour, and the Church good; there is no wrong to the dead, to admonish the living, that they take heed of such sins.

I will declare unto you a rare example: "I knew a Gentleman of good sort, who seldom came to the Church in the time of his health; I was sent for to him in the time of his sickness, and after many instructions delivered unto him, he uttered unto me this speech: Sir, I am behold-

en to you for this pains, and thank God for this comfort. But, if God had now denied his favour unto me, he should have dealt with me but according to Justice; I have lived a good time in this parish, I have been invited by my friends, called by the bell, moved by the good report I heard of you and others, to come to this Church; but I made many excuses, as of sickness, and going to other places, and did not come. And though I have many sins which I must answer for, yet none at this time grieveth me more, than that I have lived under a painful Ministry, and yet was never partaker of it; so that you and the whole parish may judge, that I am either of no Religion, or of a contrary Religion to that which is professed in this Kingdom. Pray for me that this sin may be pardoned: hear me make a confession of my faith, and that I die in the faith of Christ, and am heartily sorry for this mine offence: I pray you, therefore, make it known when I am dead."

This I did, and thus must we do, yet in discretion, that we may not be thought biters of the dead; if either for crowns or gowns we do otherwise, it is a sin.

Quest. *You propounded in the beginning five things which I ought ever to meditate on: The first is expounded to my great comfort; concerning the second,*

which is Christ's passion and death, what ought I especially to think of?

Ans. It is necessary indeed you should think often of it: for nothing will make you more willing to die, than to be persuaded, that Christ by his death hath washed you from sins, and by his resurrection hath given unto you eternal life.

I remember that *Jerome* complaining much of the people of his time, that they had little feeling of the passion of Christ, crieth out after this sort: Every creature suffereth together with Christ, at his suffering: the Sun is darkened; the Earth is moved; the Rocks cleave asunder; the veil of the Temple is divided; the Graves are opened; only miserable man suffereth not with Christ, for whom alone Christ suffered.

And *St. Bernard*, complaining of himself, saith: I went on securely, knowing nothing of that fearful judgment of God, which was in Heaven denounced against me; and behold, the Son of a Virgin, the Son of the most high God is sent, and commanded to be slain, that by the precious balm of his blood, he might heal all my wounds. Consider, O man, how great are these wounds, for the curing of which, the Lord Christ must needs be wounded. If these wounds had not been deadly, yea, and to eternal death,

the Son of God would never have died, that he might have cured them.

And that *Augustine*, meditating on the passion of Christ, saith, The Cross of Christ is to us the cause of all happiness; it hath delivered us from the blindness of error; it hath restored us from darkness to light; it hath conjoined us, being aliens, to God; we were far from him, it hath brought us to his presence; we were pilgrim Citizens, it shewed us to him; his Cross is the cutting off of discord, the foundation of peace, abundance and largeness of all gifts.

Quest. *What then is the passion of Christ?*

Ans. It is that all-sufficient sacrifice of the Son of God, whereby he offered himself to the Father, that he might merit for all that believe in him, *justification*, by his obedience; *sanctification*, by his Spirit; *redemption*, by his death; and *eternal life*, by his resurrection from the dead.

Quest. *What moved Christ thus to suffer?*

Ans. 1. The good will and pleasure of the Father.

2. The misery of mankind.

3. God's infinite and unspeakable love.

4. The voluntary obedience of Christ himself.

Quest. *Of what continuance was this passion of his?*

Ans. From the day of his birth, till the hour of his resurrection.

Quest. *Tell me what he suffered from his birth, till his death?*

Ans. He suffered in his body, *circumcision, hunger, weeping, and weariness*; in his soul, *temptation and heaviness*; in his estate, *poverty and neediness*; in his name, *ignominy and contemptuousness*; in person, *persecution and weakness*: and in his whole life, *misery and wretchedness*; and to this end only, that he thus freeing us from deserved ignominy, might bring us, in the end, unto eternal glory.

Quest. *But because his greatest suffering was about and at his death, shew me first what he suffered not long before he died.*

Ans. When *David* considered by the spirit of prophecy, of this point, he saith, *The sorrows of the grave have compassed me, the troubles of Hell have taken hold upon me.*

And when *Jeremiah* did consider it by the same Spirit, he crieth out in the person of Christ, *Have ye no regard, all ye that pass by this way? Behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith*

the Lord hath afflicted me in the day of his fierce wrath. From above he hath sent fire into my bones, which prevaileth against them: he hath spread a net for my feet, and turned me back; he hath made me desolate, and daily in heaviness. Lam. 1. 12.

He was in a Garden, where *Adam* transgressed, his soul was heavy unto death, he sweat drops, or rather *clods* of blood, trickling down unto the ground, and was constrained to cry, *Father, if it be possible, let this cup pass from me.* There he was *assaulted* by Satan, *betrayed* by *Judas*, *apprehended* by Soldiers, and *forsaken* of all his professed Disciples.

Quest. *And why, think you, was his soul thus perplexed?*

Ans. Not for the fear of a bodily death; for that he might, if he would, have avoided: But,

1. The meditation of sin's *tyranny*, death's *victory*, and Satan's *malice*, all which had made havoc of mankind.

2. The consideration of those cursed *contumelies*, and that damnable death, which he was to undergo in his blessed body.

3. The thoughts he had of man's *ingratitude*, who was not thankful nor mindful of so great a salvation.

4. The sense and feeling of God's

wrath, which he sustained and satisfied for our sins.

Quest. *When he was apprehended and brought unto Caiaphas, surely the high Priest would use him well?*

Ans. Nay, he is by him arraigned as a thief, *mocked* as a fool, *accused* as an incendiary, *stricken* as one contemptible, and *spit* upon, as an execrable person; and all this to free us from that shameful execration.

Quest. *Was he no better used when he came before Pilate?*

Ans. Not a whit: for,

1. He was accused as a *seducer* of the people, a *seditions* person, a *conspirator* against the State, a *subverter* of the Nation, an *enemy* to *Cæsar*, and that he said of himself, he was *Christ the King*. This he suffered, that he might derive and take to himself that rebellion against God's majesty, whereof we all were guilty in *Adam*; and by this humiliation, make satisfaction to God for us. If he had *defended* himself, we had been accused; or *acquitted* himself, we had perished; but as a Lamb before the Shearer, he opened not his mouth, that we might have liberty to call upon God.

2. He is *balanced* with *Barabbas*, and thought *lighter* than a murderer: he is *condemned* by a Judge in the name of the

whole Empire: and being thus condemned (though pronounced innocent) he is *scorned* by Soldiers, *attired* like a fool, *beaten* with rods, *spit* upon with reproach; and only because he bare the iniquities of us all. *Isa. 53.*

3. He is *cast out* of the City, to give us a City; he *carried* his Cross, to carry our sins: he is *brought* to *Golgotha*, to suffer our reproach: he is *crucified* on the Cross, to give us a crown, even a crown of glory reserved in heaven for us. *1 Pet. 1.*

4. He was *crucified* with thieves, that he might glorify us with Angels: with his hands *spread* abroad, that he might call all unto him: with his *naked body*, that we might not be ashamed of our nakedness in heaven: with a *feeling* of thirst, that he might shew his desire of our salvation: with *drinking* of gall, that he might satisfy for that deadly juice which *Adam* sucked out of the forbidden fruit; with his side *pierced* thoroughly, that the Church might be washed with the blood and water that came out: with *crying* in fear, that we might cry in faith: and with the loss of his life, that he might save ours.

Quest. *O cursed Caiaphas, who thus arraigned him! O cursed Pilate, who thus condemned! O thrice cursed, both*

Jews and Romans, which thus did execute the Son of God!

Ans. Nay rather, cursed be our sins, for which he was arraigned, condemned, and executed. He that knew no sin, was made sin for us, that we might be made the righteousness of God in him, *2 Cor.* 5. He was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid upon him the iniquities of us all. *Isa.* 53. 5, 6. He hath redeemed us from the curse of the Law, being made a curse for us, that we might be made the righteousness of God in him, *Gal.* 3. 14. And, We were not redeemed with corruptible things, as silver and gold, from our vain conversation, received by the tradition of the Fathers, but with the precious blood of Christ, as of a Lamb undefiled, and without spot.

Quest. *And at what time of the year did he suffer all this?*

Ans. At *Easter*, at the feast of the *Passover*, when the Jews were commanded to kill a Lamb, in remembrance of their deliverance out of *Egypt*, to shew that he was that *Lamb of God*, that taketh away the sins of the world; yea, and that

Lamb, which in God's counsel, and its own efficacy, was slain from the beginning of the world.

Quest. *You said before, that our Saviour was crucified: to what end did he undergo this punishment?*

Ans. 1. That he might *derive* the curse of the Law from us unto himself. *Gal. 3. 14.*

2. That the *corruption* of our nature, being crucified with him, our inherent vitiosity might be abolished, that henceforth we should not serve sin. *Rom. 6. 6.*

3. That having payed our debt, he might bring in, and cancel that handwriting, wherewith we were bounden, that so the memory of our sins being blotted out, they might not appear before God against us.

4. That his blood might be a Laver, to purge our souls from all their spots of sin.

5. That we might so have just cause ever to acknowledge and magnify the love of Christ towards us. *Eph. 5. 1.*

Quest. *I see by this why Christ was crucified: but why did he die upon the Cross?*

Ans. 1. That he might *ratify* the eternal covenant and testament of Grace. *Heb. 9. 15.*

2. That he might *abolish* sin. *Rom. 6. 10.*

3. That he might take away the *stipend* of sin, which is death. *Rom.* 6. 20; *2 Tim.* 1. 10.

4. That by death he might *overcome* him, who had the power of death, that is, the Devil. *Heb.* 2. 14.

5. That he might take from us the *fear* of death. *Heb.* 2. 15.

6. That we by it should die so unto sin, *Rom.* 6. 11, that it should no more reign in our mortal bodies.

7. That we might *belong* properly to Christ. *Rom.* 7. 4.

8. That they which live, should no more live unto themselves, but unto Christ, who died and rose again for us. *2 Cor.* 5. 15.

9. That we might *know* and *acknowledge* the great love of Christ towards us. *1 John* 3. 16.

10. That we might *live* with Christ. *1 Thes.* 5. 10.

11. That we might learn to *die courageously*, for his and our brethren's cause. *1 John* 3. 16.

12. That by this means, God's mercy and justice might both be glorified, in this redemption and salvation of mankind. *John* 3. 14.

Quest. *Is this death of Christ profitable to every singular man in the world?*

Ans. It was effectually profitable only to the Elect: for,

1. He gave his life for *his Sheep*.
John 10. 15.

2. He delivered *his People* from their sins. *Mat.* 1. 21.

3. For *them* he sanctified himself.
John 17.

He prayed only for them. *John* 17.

If he had died *intentionally* for all, and all had not been saved, he should have missed of his purpose.

4. Else the sin of man were of ability to *disannul* the intent of CHRIST.

Quest. *How is Christ's death thus meritorious?*

Ans. 1. In that he was both God and man. *Acts* 20.

2. In that it was a voluntary death.
Phil. 2. 7.

Quest. *Tell me now what benefit comes unto me, by this death of Christ?*

Ans. Great, every way: for by it,

1. There is such a *satisfaction* made fully for your sins, that they shall never rise up in judgment against you. *1 John* 1. 7.

2. God is *pacified*, and *reconciled* to man. *Rom.* 3. 24.

3. Satan is *overcome*. *Gen.* 3. 15.

4. Death is swallowed up in victory, and the *fear* thereof is so taken away, that to the faithful it is now nothing but a passage to eternal life. *Hos.* 13. 14.

5. You are *acquitted* and justified from your sins. *Rom.* 4. 25, and 5. 19.

6. The *Partition wall* betwixt *Jews* and *Gentiles* is broken down. *Eph.* 2. 14.

7. All the faithful, under both the Old and New Testament, are become *subject* unto one Head, from which they were fallen, and are gathered into one body. *Eph.* 1. 10; *Col.* 1. 21.

8. The prophecies are *accomplished*, the Truth is become *agreeable* to the figure; of *Sampson*, killing more at his death than in his life; the *brazen Serpent*, which cured such as looked up unto it: and the *Sacrifices* which were offered before for sins.

9. By the death of Christ, you ever *die* to sin, and *crucify* the flesh, with the affections and lusts. 1 *Peter* 24; *Rom.* 6. 6.

10. In a word, by it you have remission of sins, *sanctification* of spirit, and *everlasting life* after death.

Quest. *What must I here meditate of?*

Ans. You must meditate: 1. Of the fearful wrath of God against sins, which could not be appeased by any other means.

2. Of God's great *mercy*, who to save mankind, would have his Son killed.

3. Of Christ's great *humility*, who thus abased himself, to exalt us.

4. Of the *ugliness* of sin, which could by no other means be purged.

5. Of the estate of the *members* of Christ, who in this world must be conformable to his passion,

6. That we *hate* all sin and iniquity, for which Christ suffered, and by which we crucify him again. *Augustine's Meditation* is fit to be thought on. The life of Christ (saith he) is to me a rule of my life: his death is my redemption from death. That instructeth my life: this hath for me destroyed death.

And again: Look upon his wounds, when he hanged on the tree, his blood when he died, the price wherewith he redeemed us. He hath his body so placed on the Cross, as if he bowed it down to kiss thee: his arms spread out ready to embrace thee: and his whole body even to redeem thee. Consider how great things these are, weigh them in the balance of thine heart, that he may be wholly fastened in thine heart, who for thee wholly was fastened to the Cross.

And again, meditate thus with that holy Father in his Soliloquies, and say: O Christ, the salvation of my soul, I heartily thank thee for all thy benefits bestowed upon me from my youth till this mine old age. I pray thee by thyself, forsake me not. Thou didst create me when I was nothing, thou didst redeem me when I was worse than nothing; I was dead, and when I was dead thou camest down unto me, and tookest upon thee mortality for my sake. Thou a King camest to a sub-

ject, to redeem a subject. Thou didst die and overcome death, that I might live. I was exalted by thee; when thou wast humbled for me: such was thy love towards me, that thou gavest thy blood to be shed for me. O my Lord, thou didst love me more than thyself, because thou wouldst die for me. By such a means, by so dear a price thou hast restored me from exile, redeemed me from thralldom, preserved me from punishment, called me by thy name, signed me by thy blood, anointed me with that oil wherewith thyself wast anointed, that of thee, O Christ, I am named a Christian.

Thus thy mercy and grace hath ever prevented me.

Thus thou, my Deliverer, hast delivered me from many great and grievous dangers. Did I wander? thou broughtest me again into the way. Was I ignorant? thou instructedest me. Did I sin? thou correctedst me. Was I sorrowful? thou comfortedest me. Did I despair? thou strengthenedest me. Did I fall? thou didst help me up. Did I go? thou didst lead me. Did I come? thou didst receive me. Did I sleep? thou didst watch over me. Did I cry? thou heardest the voice of my complaints. Grant, good Lord, that it may be ever pleasant unto me, to think often of these thy benefits, to speak

often of them, often to give thee thanks for them, and to praise thee for ever and ever. *Amen.*

Quest. *But because I cannot thus meditate of Christ's passion, unless I be able to apply it to myself, how shall I make this application?*

Ans. First, by the Word: Secondly, by faith: Thirdly, by the Sacraments of Baptism and the Lord's Supper. By the *Word*, Christ is offered as by the hand of God; by *Faith*, he is received as by the hand of man: and by the *Sacraments*: he is sealed up unto us as the King's letters Patent are by his Broad Seal. For as by the *Word* of God his favour is signed unto us, so the same favour is by the *Sacraments* as a Broad Seal ratified unto us, and by the *Spirit*, as a Privy Seal confirmed unto us.

Quest. *Am I now bounden to follow Christ in his Cross?*

Ans. You are assuredly: For,

1. You are a *member* of his body, will you not be like to your head?

2. You are a *branch* of him that true vine, will you not follow the root?

3. You desire to have *Heaven*, do you not know, that by many tribulations you must go thither?

4. You are one of Christ's grapes; Christ was pressed in God's wine-press: and would you give out your sweet liquor

without the like pressing which he endured? *Augustine* said well: *When thou beginnest to live godly in Christ, thou art put into the wine-press, prepare thyself that thy wine may be pressed out.*

5. It is an argument that God loves you not, if you endure no afflictions: you are a bastard, and no son, *Heb. 12. 14.* An Heathen man could say thus much, *No man is more miserable, than he who endureth no misery: it is a sign that he is contemned of God as an idle and cowardly person. And if (saith Augustine) you will go to Canaan, you must go as it were by fire and water through the wilderness of this World.* No creature is more unhappy, than he that is happy in sinning.

6. You must follow him also in his death; and know that as he died, so you must also be willing to die; especially, since nothing can free you from it. If *Wisdom* could, *Solomon* had not died: if *strength*, *Sampson* had not died: if *riches*, *Dives* had not died: if *beauty*, *Absalom* had not died. Wheresoever we go, if we carry with us, not the ugly picture of death, as some *Romanists* do, but the true picture of *Christ's* death in our hearts, we shall never be too fearful of death.

Quest. *I trust I shall thus meditate of Christ's death and passion: but is it*

not my duty, at all times, especially in sickness, to think often of his resurrection?

Ans. The Apostle *Paul* did account all things but *loss* and *dung*, for this excellent knowledge of Christ's *death*, and the virtue of his *resurrection*. Phil. 3. 10.

Quest. *What is the virtue of his resurrection?*

Ans. It is nothing else but the *power* of his *Godhead* or the *power* of his *Spirit*, whereby he raised himself mightily from the dead, and that on our behalf.

For know this to your comfort, that he did rise again from the dead, not as a private, but as a public person, so that all the Elect have been and are, by his resurrection raised out of the grave of sin, by regeneration in this life, and shall one day by it be raised out of the grave of death, to eternal glory in the life to come.

Quest. *What use may I make of this?*

Ans. By it,

1. You may be comforted against the fear of all your spiritual enemies, and say thus to your sick soul: Christ is risen again from the dead, and so hath subdued all mine enemies under me, and will daily more and more subdue them in me. I may have afflictions in this world: but Christ bids me to *be of good comfort, for he hath overcome the world*, John

16. 33, and *This is the victory that overcometh the world, even my faith*, 1 John 5. 4. I will say with *David: Why art thou disquieted, O my soul, and why art thou troubled within me?* The Lord is on my side, I will not fear, what either *man or misery, or sin, or death, or Hell, or the Devil* can do against me. I have God to be my Father, and Christ to be my elder brother; I will not fear in the evil day. I am not alone, Christ is my companion. This shall be my study, to believe things *invisible*, to hope for that which is *deferred*, and to love God to the end, though he writeth *bitter things* against me, and maketh me to possess the sins of my youth. *Though he kill me, I will trust in him.* I am in Christ Jesus, and therefore freed by his *bonds*, healed by his *stripes*, crucified by his *death*, raised by his *resurrection*, justified by his *obedience*, sanctified by his *Spirit*, and glorified by his *glorious Ascension* into Heaven. Now my flesh, by the benefit of Christ, who rose again in my flesh, is not *spe*, but *re*, not in hope, but indeed saved. For in him mine head, it is already both risen and ascended up into Heaven. My flesh, being safe in this her head, shall be also saved in her members. Let them securely triumph, their head will never forsake them.

2. You must learn to rise from sin, to newness of life : to seek those things that are above, and not those things which are beneath : to set your affections on heaven, and heavenly things. If you be partaker of the *first resurrection, the second death shall take no hold of you*, Rev. 20. 6. If you do not this, Christ's death shall do you no good : For as he died and rose again : so must you rise from sin to righteousness, and from death to life. *Therefore awake thou that sleepest, and stand up from the dead, and Christ shall give thee life.* Eph. 5. 14.

Quest. *If I can thus meditate of Christ's death and resurrection, I doubt not but death will be better welcome : for if I wear his Crown of thorns, I shall one day wear his Crown of glory : If I can pledge him in his Cup of Gall, I shall drink of his sweet Wine : If I die with him in this World, I shall live with him in that which is to come. But you told me that I must meditate of the deceitfulness of this World : must I do so, that I may leave it more willingly ?*

Ans. You must needs do it ; the world is like *Laban*, it will give you *Leah* for *Rachel* : it will change your wages : it will send you with *Jacob* empty away. It is a *Syren* ; it will sing to you, to sink you. It is as *Jael*, *Heber's* wife, it will

offer you milk, and cover you with a mantle, and in the end strike a nail into the temples of your head. It will salute you as *Joab* did *Amasa*, and kill you as *Amasa* was by *Joab* killed. With *Judas* it will kiss you, and with *Judas* also it will betray you. For this cause,

Solomon cried, *Vanity of vanities : all is but vanity.*

John said, *Love not this World, nor the things of this World ; he that loveth this World, the love of the Father is not in him.* 1 John 2. 16.

To this purpose the Fathers have many notable Meditations. *Augustine* said :

This World is more dangerous fawning than fighting ; and more to be avoided when she inticeth to love, than when she compelleth to contempt.

Again : O ye lovers of this World, for what do you labour ? have you any greater hope, than to become friends of this world ? What is there which is not frail and full of peril ? and by how many perils do you come to a greater peril ? this life is miserable ; death uncertain, it comes unawares : and after all, the punishment of our negligence is eternal punishment.

Again : The world passeth away, and the lusts thereof. What wilt thou do ? whether wilt thou love temporal things,

and pass away with time, or love Christ, and live for ever and ever?

Again: Behold the world is troublesome, and we like it: what would we do, if it were calm? how would we cleave unto beauty, if we so affect deformity? how fast would we gather flowers, who fill our hands with thorns?

Again: The ruinous World is beloved of us: what would we do if the building were fair?

Again: The Lords of this World have true asperity, false jucundity, certain misery, and hopeless felicity.

Gregory said: Behold this World which we love so much, passeth away. These Saints at whose monuments we stand, did contemn the then flourishing World: they had long life, continual health, rich estate, many children, long peace: and yet when that World flourished in itself, it withered in their hearts. Behold now it withereth in itself, and flourisheth in our hearts: Every where death, sorrow, desolation is at hand. We are beaten on all sides, filled on all sides are we with bitterness, and yet being blinded with carnal concupiscence, we love the bitterness of this World: she flieth, we pursue her: she falleth, we lean upon her: and because we cannot keep her from falling, we fall with her whom we hold falling.

Bernard said: He that begins to think

Christ sweet, will esteem quickly the world as bitter.

Again: This world is full of thorns: they are in the earth: they stick in thy flesh. To be amongst them, and not to be hurt by them, proceeds from God's power, not our own.

Again: The world crieth, I will fail thee: the flesh crieth, I will infect thee: the Devil crieth, I will deceive thee: but Christ crieth, I will refresh thee.

Again: The danger of this World is seen in the paucity of such as pass well through it, and the multitude that perish in it. In the *Massilian* Sea, of four ships scant one is drowned: in the Sea of this World, of four souls scant one is saved.

Chrysostom said, The world is a Sea, the Church a ship, the sail repentance, the rudder the Cross, the Pilot Christ, and the Holy Ghost the Winds.

I would wish you therefore to bid this vain World Adieu, and to say with the blessed Apostle Saint *Paul*, *God forbid that I should rejoice in anything, save in the Cross of Christ, whereby the World is crucified to me, and I unto the World.*

Quest. *I shall do this the better, if you tell me what God hath prepared for me in Heaven; and of this I desire to be instructed from you.*

Ans. The Apostle *Paul*, thinking upon this, saith, *The Eye hath not seen, the Ear hath not heard, neither hath it entered into the heart of man, to conceive the good things which God hath prepared for them which love him.*

The *Eye*, saith *Augustine*, hath not seen it, because it is not *Colour*; the *Ear* hath not heard it, because it is not a *Sound*; the *Heart* cannot comprehend it, because it must *Comprehend* the heart; and this we shall more fully perceive, by how much we do more *Faithfully* believe, *Firmly* expect, and *Ardently* desire.

God (saith the same *Father*) hath prepared that for them that love him, which cannot be *Apprehended* by faith, *Attained* to by hope, or obtained by charity; it transcendeth our desires and wishes: it may be *Obtained*, it cannot be *Valued*.

Quest. *Yet that I may get such a glimpse of that glory, begin with mine estate after I am dead; what shall I, enjoy in the Kingdom of heaven?*

Ans. You shall be carried to the *Bosom* of *Abraham*; the *Celestial Paradise*; the *House* of your *Father*; the new, holy and durable *Jerusalem*; you shall then enter into your *Master's Joy*: you shall have an *inheritance* immortal, undefiled, which withereth not, reserved in the *Heavens*; you shall *rest* from your labours,

have *Peace* from your Enemies, and behold the *glory* of God in Christ Jesus; in which place shall be such and so many joys, as all the *Arithmeticians* in the world are not able to number them; all the *Geometricians* are not able to weigh them; all the *Grammarians*, *Rhetoricians*, and *Logicians* are not able to express them in fit terms. There shall be joy above us for the *Vision of God*, about us for the vision of the *Angels*, beneath us for the vision of the *Heavens*, and within us for the vision of *Happiness*. There *Solomon's* wisdom shall be reputed but folly; *Absalom's* beauty, but deformity; *Azazel's* swiftness, but slowness; *Sampson's* strength, but weakness; *Methuselah's* long age, but infancy; and the kingdom of *Augustus Cæsar*, but beggary.

Quest. *By what means shall I obtain this happiness?*

Ans. By God's *mercy* that giveth it; by Christ's *merit* that bought it; by the *Gospel* that offereth it; by *Faith* that receiveth it; and by the Spirit that sealeth it unto your soul.

Quest. *What is the object of it?*

Ans. The vision, knowledge and comprehension of God in Christ. We shall indeed behold the *Angels*, and enjoy their company; see the *Saints*, and have their society. But as the joy of a *Courtier* is

in the presence of his *Prince*: so the joy of a Christian shall be in the presence of his *Christ*. *Blessed are the pure in heart, for they shall see God, Mat. 5. 8. Blessed are they that dwell in thine house, for they shall ever praise thee, Ps. 84. We shall see him as he is, 1 John 3. 3.*

The Angels do this in the kingdom of heaven; and we shall do it in the same kingdom. Here we live by faith, there we shall live by sight.

Quest. *Is this felicity prepared for all?*

Ans. For all that *believe*, it is prepared. *The Elect have obtained it, the rest are hardened, Rom. 11. 7. In every nation, he that feareth God, and worketh righteousness, is accepted of him, Acts 10. There is neither Jew, nor Gentile, Grecian or Barbarian, male or female, bond or free, but we are all one in Christ Jesus. Gal. 3. 27.*

Quest. *Shall my body only, or my soul only, or both body and soul enjoy this felicity?*

Ans. Both body and soul: your soul shall be sanctified throughout, and your body made like unto the glorious body of Christ Jesus. *Phil. 3. 20.*

Quest. *Shall this very body of mine rise again to life after death?*

Ans. It shall assuredly: for,

1. *The Lord keepeth all the bones of*

his Saints, that not one of them shall be broken, Ps. 34. 21, and there shall not a hair of our head perish. Luke 21. 18.

2. *Every one shall receive in his body that which he hath done, be it good or evil. 2 Cor. 5. 10.*

3. *God hath consecrated this body of yours, to be a Temple of the Holy Ghost to dwell in. 1 Cor. 3. 16.*

4. *This corruptible shall put on incorruption, saith the Apostle, 1 Cor. 15. This, saith he, pointing as with the finger at the same substance; and could not speak more expressly, unless he should have taken his own skin, with his own hands, as Tertullian well observed.*

5. *Christ rose again in his own body; and you shall rise as he did.*

6. *In this body you have suffered for Christ, lived for Christ; and in it you shall reign with Christ.*

7. *You shall be happy; but how happy, if one part should perish? saith Tertullian, in his Book of the resurrection of the flesh.*

8. *I am sure, saith Job, that my Redeemer liveth, and though after my skin worms destroy this body, yet shall I see God in my flesh, whom I my self shall see, and mine eyes shall behold, and none other for me, though my reins are now consumed within me. Job 19. 25.*

Quest. O that you could teach me this by some such comparisons, as might confirm my faith concerning this Doctrine; for there are many Sadducees in the world at this day, who deny the resurrection of the body.

Ans. Indeed I remember that *Gregory* in his *Morals* hath a like saying of some in his time. "There are (saith he) a number of people, who (considering that the soul is dissolved from the body, that the body is turned into rottenness, that rottenness returneth to dust, and that this dust is resolved into the first Elements) cannot see how that by reason there should be any resurrection; and, beholding dry and dead bones, mistrust that they shall not again be clothed with their flesh, and so revive. Such men, though they cannot by faith believe, as they ought, the body's resurrection, yet let them be persuaded by this natural reason; What, I pray, then doth the whole world, but imitate our resurrection daily in her Elements? For we see, daily, that Trees in Winter want both leaves and fruit; and behold, suddenly in the Spring time, out of a dry Tree, as it were, by a new Resurrection, leaves bud out, fruits ripen, and the whole Tree is appareled with her revived beauty. Let them behold the dead kernel set into the earth, how a Tree

sprouteth out of it; and let them devise, if they can, where that great Tree was in so small a seed. Where was the body? where the bark? where the branches? where the green leaves? where the plenty of fruit? Do they not perceive that all these were in the kernel or seed, before it was cast into the ground? Why then should they wonder, how a little dust, resolved into Elements, should (when God will) become a living body again? seeing that so small a Seed, coming first out of a Tree, should (by the power of God) become an huge Tree again. For, all the Tree is in the kernel, so are our bodies in the glorified body of Christ.

In the man Christ (saith *Cassiodorus*) is the flesh of every one of us; yea, our very blood, and a portion of us. Therefore, I believe, that where my portion reigneth, there shall I reign: where mine own blood ruleth, there do I perceive that I shall rule; where my flesh is glorified, there know I that I shall be glorious. And why then shall it seem strange unto you, that God is able to raise your body again at the last day? A Tailor can rip a garment, and set it together again, though it be in a thousand pieces; a Clockmaker can take asunder every wheel of a watch, and join it together again; and shall not God be able to do the like for your body?

Why, my dear brother, did God create you of nothing, and can he not restore you from something? Doth not he hold all the Elements in his hands? Is not he more skilful than that *Alchymist* who can extract the quintessence of any substance? Or that Goldsmith, who though many metals be mingled together, yet can he sever each one to his first substance? Is not he *the Lord God of all flesh*? Is there any thing hard to him? *Jer. 32.* Can the *Phœnix* rise out of her own ashes, and shall not you rise out of your own dust? Can the Trees revive again in the Spring, and cannot you revive again at the last day? You see that many Birds and Flies are dead all Winter, and revive in Summer; you know that the Corn which at the Seed time is cast into the ground, groweth up in Harvest. “Shall God (saith *Augustine*) quicken the rotten and dead grains of Seed, whereby thou livest in this world, and shall he not much more raise thee up, that thou mayest live for ever?” Know then, that as every night hath its day, every Sun-setting its Sun-rising, every sleeping its awakening, every labour its rest, and every Winter its Spring-time; so, every death shall have its life. Say then, even when you are to die, *Post tenebras spero lucem: After darkness I hope for light,* *Job 17. 12.* For, *if the Spirit*

of him that raised up Jesus Christ from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal body, by his Spirit that dwelleth in you. Read, and read often, the 1 Cor. 15, and those two golden Chapters of the last Resurrection, and Eternal Life in Bucanus's Institutions, and you shall be much comforted and confirmed in this point.

Quest. I believe that I shall see the goodness of the Lord in the land of the living; but when I see him, what shall be the qualities wherewith my body shall be adorned?

Ans. It shall be, 1. Immortal: for this mortal shall put on immortality. 1 Cor. 15.

2. Incorruptible: for this corruptible shall put on incorruption. 1 Cor. 15.

3. Spiritual: it is sown a natural body, it shall rise a spiritual body. 1 Cor. 15.

4. Strong: it is sown in weakness, it shall rise in strength. 1 Cor. 15.

5. Perfect: for as Adam was in his first Creation, and Christ after his Resurrection, so shall you be at the Resurrection of the Just.

6. Beautiful: it shall shine like the Stars, be as bright as the Sun, and clear as crystal, Dan. 12; Mat. 22. The glory of the heavenly bodies is one, and the glory of the earthly bodies is another. 1 Cor. 15.

Quest. *Why saith the Apostle that our bodies shall be spiritual bodies?*

Ans. Not that the Essence shall be changed, but the qualities of that Essence: they are called Spiritual,

1. Because they shall give themselves wholly to be governed by the Spirit.

2. They shall be upheld by the power of the Spirit: so that they shall need no meat or drink; but, by the Spirit of Christ, shall be nourished to eternal life.

Quest. *And why say you they shall be perfect?*

Ans. Because, as there is no pollution in Heaven, so shall there be no imperfection. The young Infant shall not rise in his infancy, nor the aged person in his decrepit age, nor the blind person without his sight, nor he that is born lame and imperfect, with that imperfection; but seeing our resurrection is a new creation; we shall then be as in our first creation: *Aug. lib. 2, de Civit. Dei, cap. 13.* And in his *Enchiridion to Laurentius*, he saith: "The bodies of the Saints shall rise without any maim, without any deformity, without any corruption, without difficulty, in which there shall be as great facility as there is felicity. *Lyra ad Ephes. cap. 4. ver. 13.*

Look to the first *Adam*, created a perfect man: the second *Adam* rising a per-

fect man ; and God's promise, *Phil.* 3. 21 ; *1 Cor.* 15. 49, to make our bodies like Christ's body, and you will resolve with comfort of this truth.

Quest. *As my body shall be thus renewed, so shall not my soul be renewed?*

Ans. It shall : Then shall the glorious Image of God shine in it : for,

1. Your *understanding* shall be full of the knowledge of God, which he shall immediately reveal unto you.

2. Your *will* shall perfectly obey God.

3. All your affections shall be so purified and well ordered, that there shall be a sweet harmony betwixt all the faculties of your soul.

Quest. *Can you shew me this by any comparison?*

Ans. *Lactantius* will do it for me :
“ As a candle (saith he) while it is in the Lantern, it giveth a good light, and enlighteneth the Lantern itself : and if it be taken out, although the Lantern be left dark, yet the candle shines more clearly than it did before : so, while the soul is in the body, it is the light and governor thereof ; and when it forsakes the body, although the body be left dead and insensible, yet then the soul enjoys her proper vigour and brightness.” *Lib.* 7, *cap.* 12.
Divin. Institut.

Quest. *That I may the better think*

of this glorious eternity, and eternal glory, tell me what the ancient Fathers have thought of it?

Ans. They indeed (sequestering themselves from the mist and mud of this present world) saw more clearly than we, the happiness of Paradise, and therefore they have many divine meditations of this matter. I will repeat some: and read you to this purpose the last two Chapters of the *Revelation*.

Augustine said: Such is the beauty of eternal righteousness, such is the joy of that eternal light, that if we might stay there but for one day, even for that time alone, we should condemn the innumerable years of full delights, and circumfluence of all happiness.

Again: We can more easily tell what there is not in that eternal life, than what there is. There, there is no *death*, *sorrow*, *lassitude* or *infirmity*: There, there is no *hunger*, no *thirst*, no *heat*, no *corruption*, no *want*, no *mourning*, no *grief*.

Again: Haste, haste to that place, where you shall live for ever: for, if you so love this miserable and mutable life, where you live with such labour; and for all your running, riding, sweating, and sighing, you can hardly provide necessaries for yourselves: how much more ought you to love eternal life? where you shall

not labour, but enjoy all security, all felicity, happy liberty, and happy blessedness : where we shall be like Angels, the righteous shine like stars : where God shall be all in all unto them, who shall be seen without end, loved without weariness, praised without irksomeness.

Again : This inheritance, I mean this of Christ, by which we become fellow-heirs with him, is not lessened by the multitude of possessors, not straitened by the number of heirs : but it is as great to many as to few : to every one as to all.

Again : Do we love riches ? let us there keep them, where they cannot be lost. Do we love honour ? Let us there have it, where honour is given to none but the worthy. Do we desire dignity ? Let us there affect to get it, where being once gotten, we may not fear to lose it. Do we love life ? Let us there seek it, where it is not ended by death.

Again : Such shall be there the delight of beauty, that thou shalt ever have it, and never be gluttoned with it ; yea rather, thou shalt ever be satisfied, and never gluttoned. For if, I say, thou shalt not be satisfied, there shall be hunger : if satisfied, thou mayest fear satiety there ; where there is neither fulness nor famine. I know not what to say, but God hath what to give.

Again: Behold the Kingdom of Heaven is set to sale; if thou wilt, thou mayest buy it. Think not much of the greatness of the price: it is worth all that thou hast. Look not what thou hast, but what an one thou art. It is worth as much as thou art worth: give thyself, and thou shalt have it. Thou wilt say, I am evil, and perhaps he will not take me: by giving thyself to him, thou shalt become good.

Again: The poor Widow bought as much for two mites, as either *Peter* did by forsaking his nets, or *Zaccheus* by giving half his goods to the poor.

Again: In the City of God, the *King* is *Verity*; the *Law*, *Charity*; the *Dignity*, *Equity*; the *Peace*, *Felicity*; the *Life*, *Eternity*; But it is contrary in the Devil's City: there the *King* is *Falsity*; the *Law*, *Cupidity*; the *Dignity*, *Iniquity*; the *Happiness*, *Contention*; the *Life*, *Temporality*.

Again: Compare we this life temporal with that which is eternal, and it is but a death rather than a life. For, this continual decaying of our corrupt nature, what is it else but a prolixity of death? But what tongue can express, what mind can comprehend the joys of Heaven? to be amongst the Quire of Angels, to be with the blessed Spirits, to behold the presence

of God, to see that most clear light, to be affected with no grief, to rejoice in the gift of perpetual incorruption.

Again: There shall we enjoy whatsoever shall be lovely: nay, can we desire that which we shall not enjoy? There we shall rest, there we shall see, there we shall know, there we shall love, there we shall praise; we shall praise that Being, which shall be in the end, and without end. For what else is our end, but to come to that Kingdom which is without end?

Again: There this shall be the sole virtue, to see that thou lovest; and the sovereign felicity, to love that thou seest. There shall blessed life be drunk out of her own fountain, where the vision of verity shall be most clearly opened.

Gregory said: Let us run and follow Christ: here are no true joys; but there they are reposed, where there is true life.

Again: Because in the Elect, in this life, there is a diversity of works, there shall be without doubt, in the life to come, a distinction of dignities: that wherein here one excelleth another, there he may surpass his fellow in reward: yet, though all have not the like dignity, yet all shall have one and the same blessed life.

Bernard said: There are twelve Stars in the Crown of Christians in Heaven: The first is Memory, without forgetful-

ness: the second, Reason, without error: the third, Will, without perturbation: the fourth, Impassibility, in which the body shall rise: the fifth, Brightness, by which it shall be like Christ's glorious body: the sixth, Agility, to move according to the mobility of our minds: the seventh, Transparency, that albeit it be solid and thick, yet shall it be impenetrable: the eighth, to Love our neighbour as ourself, in truth: the ninth, to See clearly, that our neighbour loves us as himself: the tenth, to Love God perfectly, but more than ourselves: the eleventh, to Love ourselves, but for God: the twelfth, to See God loving us, more than he loved himself.

Again: O that blessed Region of Paradise! O that blessed Region of delights, for which I sigh in this valley of tears! where wisdom shall shine without ignorance; memory, without forgetfulness; understanding, without error: and reason without obscurity. Blessed are they that dwell there: they shall for ever and ever praise God. The Kingdom of God is granted, promised, shewed, received: Granted in predestination, promised in vocation, shewed in justification, received in glorification.

Prosper said: The life to come is that whereby we believe that it is blessedly sempiternal, and sempiternally blessed:

where there is certain *security*, secure *tranquillity*, safe *jucundity*, happy *eternity*, eternal *felicity*; where there is perfect *love*, no *fear*; an *everlasting* day, *swift* motion; and in all, one Spirit.

To conclude, think you of the goodliest *sights* that ever could be seen; the most melodious *music* that ever could be heard; the most delicate *diet* that ever could be tasted; the greatest *honour* that can be enjoyed; the best *company* that may be possessed; and all the comforts that you can have in this life; and in comparison of the joys of the *Kingdom of Heaven*, they are but a point, and less than a point; they are petty joys, Peacock joys, the joys of Prisoners and poor pilgrims.

Quest. *I shall like the better of this life eternal, if you give me such a taste here of eternal death, that I do not feel it in the life to come. Can this eternal death be described?*

Ans. It cannot, any more than eternal life; for as the heart cannot *comprehend* that one, so the tongue cannot express this other.

Quest. *But what saith the Scripture of it?*

Ans. Very terrible and fearful things: as, *Deut. 32. 22.* Fire is kindled in my wrath, and shall burn down to the bottom of Hell.

Ps. 11. 6. Upon the wicked he shall rain snares, fire, and brimstone, and stormy tempests : this is the portion of their cup.

Mat. 25. 41. Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels. These shall go into everlasting pain.

Rev. 20. 10. The Devil was cast into a lake of fire and brimstone, where the Beast and the false Prophet shall be tormented, even day and night for evermore.

Rev. 21. 8. The fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the Lake, which burneth with fire and brimstone, which is the second death.

2 Thes. 1. 7, 8, 9. The Lord Jesus shall shew himself from Heaven with his mighty Angels, in flaming fire, rendering vengeance unto them that do not know God, and which obey not the Gospel of our Lord Jesus Christ : which shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power.

2 Pet. 4. God spared not the Angels that had sinned, but cast them down into Hell, and delivered them into chains of darkness to be kept unto damnation.

Mat. 22. 13. Bind him hand and foot, take him away, cast him into utter dark-

ness, there shall be weeping and gnashing of teeth.

Isa. 30. 33. *Tophet* is prepared of old, it is even prepared for the King: he hath made it deep and large: the burning thereof is fire and much wood: the breath of the Lord, like a river of brimstone, doth kindle it.

Isa. 33. 14. The sinners in *Zion* are afraid; fear is come upon the hypocrites: Who shall dwell with the devouring fire? Who shall dwell with the consuming burnings?

Quest. *And what say the Fathers of it?*

Ans. Chrysostom wisheth that men in Taverns and all places would dispute of Hell: For the remembrance of Hell will not suffer a man to fall into Hell.

Augustine saith: *From Hell there is no redemption*: for he that is damned and drowned there, shall never come out. From Hell there is no redemption: because there neither can the father help the son, nor the son his father.

There can be found no friend, or kinsman, which can give a ransom of gold or silver, which now like covetous persons they heap up, suffering the poor to pine for poverty, and perish for hunger and cold. But these miserable men shall be constrained to cry, What hath our gold

profited us? &c. *Wisd.* 5. From Hell there is no redemption: there is weeping and wailing, and none to pity them: there is dolour, and horror, and crying out, and none to hear them.

Gregory saith: After a most fearful sort, the wicked have a death without death, an end without end, ceasing without ceasing; because, that death ever liveth; that end ever beginneth; and that ceasing knoweth not how to cease.

Again: In hell there is *intolerable* cold, *unquenchable* fire, the *worm* that never dieth: an *intolerable* savour, *palpable* darkness, and *scourgings* by whippers: the most fearful *vision* of devils, the *confusion* of sinners, and *desperation* of any good. There shall be a *double* hell; the one of intolerable *heat*, the other of surpassing *cold*.

Chrysostom saith: Let a man imagine ten thousand hells, all is nothing to this, Of being separated from Christ, to hear this voice: *Depart from me, ye workers of iniquity*: to be accused, that thou hast not *fed the hungry, clothed the naked, &c.*

Bernard saith: We have deserved hell, where there is no *meat*, no *comfort*, none *end*: where the rich Glutton begged but *a cup of cold water*, and could not obtain it.

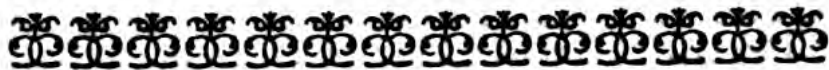
Quest. *Are all, think you, tormented there alike?*

Ans. The least torment shall be *endless, comfortless, and remediless*; yea, *Gregory* saith, That as the same Sun shineth upon all, but yet heateth not all alike: so the same fire of hell burneth all the wicked, yet it doth not burn all alike. As Heaven hath many mansions of *glory*: so hell hath many places of *horror*. According unto the manner of the sin, is the manner of the punishment.

The which, if it be true, ought to keep us from abominable sins, that at the least there might be a mitigation of torments. For, *mighty sinners shall be mightily punished*: and, *he that knows his Master's will, and doth it not, he shall be beaten with many stripes*.

These are the lessons, my good Auditor, which I have shortly given you as a direction to die: and the Lord so sanctify them unto your soul, that whether you live, you may live to him, or whether you die, you may die to him: so that whether you live or die, you may be his.

Amen.



CONFESSION of FAITH,

Penned by ANNE DOWNAM, Wife to
George Downam, D. D., and now
Bishop of Derry, in Ireland, in
the time of her sickness; in
which Faith she ended
this life, March 18,
1615.

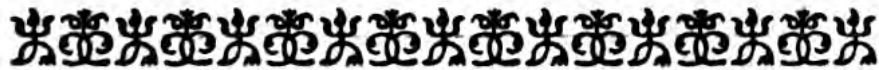
FORASMUCH as it hath pleased God
my most merciful and loving Father,
by his Messenger, Sickness and Infirmitie,
to summon me to appear before his divine
presence in short time; and seeing before
mine eyes daily, how they that are his
dearest children, in that last and final end,
are many times, through the extremity of
their pain, or the trouble of their minds,
or the malice of our grand enemy, or the
idleness of their brain, through want of
sleep, and divers other griefs, as some to
have their senses taken from them by Apo-
plexies and dead Palsies, and some it hath
pleased God to strike with sudden death;
in all which cases they have been unable
by speech to give an account of the hope
that is in them, to God's glory, their own
comfort, and the comfort of their friends

about them ; these things did move me, before I am come to the height of any of these infirmities, to let it appear unto my friends and children, howsoever it shall please God to deal with me, that this is the faith that I have lived in, and in this faith, God so assisting me, will die. And first, I do believe, and with my heart, and all the powers of my soul acknowledge, that there is a Deity, that is, one only Father and ever-living God, without beginning and without ending, the Fountain of truth, infinite in power, wisdom and goodness, without body, parts or passions ; the Maker and Preserver of all things visible and invisible. And in unity of this Godhead there be three persons, of one substance, power and eternity ; the Father, the Son, and the Holy Ghost. The Son, which is the Word of the Father, begotten from all eternity of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin *Mary* of her substance : so that two perfect and whole natures, the Godhead and the manhood, were joined in one person, never to be divided, whereof is one Christ, very God and very man ; who suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for all actual sins of the

faithful ; and not for the sins of the great and excellent servants of God alone, but even for me also his poor and unworthy servant, for whom I do believe he hath wrought the work of my redemption wholly and perfectly ; neither was there any thing done by myself, or any body else, but by himself, neither did any thing concur in, or to the justifying of me, or any other, but only the free mercies of God, and the merits of Christ Jesus, who having satisfied the Justice of God for us, and paid our ransom, hath freed us from the curse of the Law. I detest my own works, and do freely confess that I am not of myself, able to think a good thought, and therefore am far from doing any thing towards my justification. I do most constantly believe, that the blood of Christ hath purged all the faithful that do already rest in the Lord, and all others that do, or shall believe in him, and that there is no other way to come to the Kingdom of Heaven, but by him ; he being the way, the truth, and the life, who after he had finished the great and unspeakable work of our redemption, did truly arise from death to life, and took again his body, which before was crucified, and all things pertaining to the perfection of man's nature ; in which he most gloriously ascended up into Heaven, and there sitteth on the right

hand of the power and majesty of his Father, a continual Mediator for the faithful, and that he shall come again at the last day, to judge both the quick and the dead, of whose Kingdom there shall be no end. I do also believe in the Holy Ghost, the third person in Trinity, the Lord and Giver of life, proceeding from the Father and the Son, that he is of one substance, majesty and glory with the Father and the Son, very and eternal God, who spake by the Prophets, and by whose inspiration the holy and sacred Scriptures were penned, by the pens of holy men of God: And I do believe that therein is contained all things necessary to our salvation, and all that we are most necessarily to believe, and I do with my heart yield my consent to this truth, that they are the word of God, the rule of faith, truth, and righteousness; and that they are a token of the inestimable love of God unto his Church, in that he hath so graciously given them, and so wonderfully preserved them through so many ages, and kept them pure and unstained, from all errors and pollutions of wicked and profane heretics, and so I trust will do unto the end. I do believe that there is a visible Church of Christ, that is, a congregation of faithful people, in the which the Word of God is truly preached, and the two holy and sacred

Sacraments, rightly and duly administered according to Christ's Institution. The head of this Church is CHRIST JESUS; the preserver, enlightener, and guide is God the holy Ghost. And I do believe that this holy company, howsoever dispersed over the face of the whole earth, yet they do communicate and partake together, of all the mercies of God in Christ Jesus; and I do trust to find forgiveness of my sins at the hands of God the Father for Jesus Christ's sake, as all the faithful shall. And I do believe the resurrection of the body at the last day, when I and all others which do or shall sleep in the dust, shall arise again, and I shall see God with these eyes, and no other for me; and shall for that which Christ Jesus hath done for me, receive everlasting life, and an eternal inheritance in the Kingdom of Heaven. Into the hands of this blessed Trinity I do commend both my soul and body; come life, come death, come prosperity, come adversity, come what shall please God, in him I have set my hope, who I know is both willing and able to keep that which is committed unto him, and unto him I do ascribe all honour, power, praise, and dominion, from
the ground of my heart
for evermore.



CONSOLATORY EPISTLE

Against all Crosses.

CHRISTIAN Reader, as before I have armed thee against the fear of Death, so in the end of this Book, I would fain arm thee against the fear of all dangers. I cannot do it better than by recalling to thy mind the temptations of Christ, set down in that Epistle, which once I presented to an Honourable Person in this Kingdom. And the rather, because I fear that a new Dedication of that Book unto him, will put out mine from that worthy man's Works; who hath done more good by his one hand in this Church, than the most have done by both theirs. For thy comfort therefore understand with me, that as *John* the Baptist was in one Desert, so our Saviour Christ he was in another; but as these two differed in their being in the world; so did they not accord in their being in the wilderness. *John* was with some men, Christ with none; *John* was with wild men, Christ with wild beasts; *John* was preaching, Christ praying; *John* was baptizing, Christ fighting; *John* was feeding, Christ fasting; *John* was encountering with devils incarnate,

Christ did encounter with the prince of those devils. From *John* preaching in the Desert, learn we diligence in our calling ; from Christ tempted in the Desert, see we troubles in our calling. Many are the troubles of the righteous, but the Lord delivereth them out of all.

If it please you but to read the story of the Gospel, amongst many other things you shall see set down, that monomachy or single combat, which was, hand to hand, betwixt Christ and the Devil. And, as for Christ Jesus, you shall see him fasting, fighting, conquering. Fasting, and an hungry, to shew he was Man ; fighting, and encountering, to shew he was Messiah ; and conquering, and triumphing, to shew he was God. And as for the Devil, you shall see him objecting, answering, flying. Objecting, that Christ might despair ; answering, that he might presume ; and flying, when he could not overcome.

In Christ's temptations, we see the estate of the Church ; in Satan's assault, we see his malice to the Church. Is Christ tempted ? Think it not strange if we fall into temptations. For the grief of the head is the grief of the members ; and the temptation of Christ sheweth the temptations of Christians. It is true of Christ, that by many tribulations he did enter into the Kingdom of God ; that our

high Priest was consecrated by afflictions, that so he must suffer and enter into his glory.

He is no sooner born into the world, but he is hunted by *Herod*; baptized at Jordan, but Satan setteth on him; Preacher of repentance, but the Scribes proscribe him; to work miracles, but the Pharisees slander him. He is no sooner to suffer, but the Devil assaulteth him; apprehended, but the Jews deliver him; delivered, but *Herod* derides him; derided, but *Pilate* condemns him; condemned, but the Soldiers abuse him. Is he on the Cross? the people will not pity him: Is he risen? the high Priests will belie him. In a word, is he upon earth? he is tempted in his person; Is he in heaven? he is tempted in his members. Thus the life of Christ was a warfare upon earth, and the life of Christians must be a warfare upon earth. We live here in a Sea of troubles: the Sea is the world, the Waves are calamities, the Church is the ship, the Anchor is hope, the Sails are love, the Saints are passengers, the Haven is heaven, and Christ is our pilot. When the Sea can continue without Waves, the ship without tossings, and passengers not be sick upon the water, then shall the Church of God be without trials. We begin this voyage so soon as we are born, and we must sail on till our dying day.

We do read in God's Word of many kinds of temptations : *God, Satan, Man, the World, and the Flesh*, are said to tempt. *God* tempteth man, to try his obedience ; *Satan* tempteth man to make him disobedient ; *Men* do tempt men, to try what is in them ; and *Man* tempteth God, to try what is in him : the *World* is a tempter, to keep man from God ; and the *Flesh* is a tempter, to bring man to the Devil. So *God* tempted *Abraham* in the offering of his son : *Satan* tempted *Job* in the loss of his goods : a *Queen* tempted *Solomon*, in trying his wisdom ; *Men* tempted God, by distrust in the desert ; the *World* tempted *Demas*, when he forsook the Apostles ; and the *Flesh* tempted *David*, when he fell by adultery. Doth God tempt us ? take heed of hypocrisy ; doth Satan tempt us ? take heed of his subtlety : doth man tempt man ? take heed of dissembling ; doth man tempt God ? take heed of inquiring ; doth the world tempt man ? take heed of apostasy ; doth the flesh tempt man ? take heed of carnality. But do we so ? Are we wary of these tempters ? No, we are not, and therefore we fall. We fall on the right hand by temptation in prosperity, and we fall on the left by temptations in adversity ; of the one it may be said, it hath slain thousands ; of the other, that it hath slain ten thousands.

When we come and see cities dispeopled, houses defaced, and walls pulled down, we say, The Soldier hath been there: and when we see pride in the rich, discontent in the poor, and sin in all, we may justly say, The tempter hath been there.

Now, of all other temptations, it pleaseth God to suffer his Church to be tempted with afflictions. It is never free, either from the sword of *Ishmael*, which is a reviling tongue; or the sword of *Esau*, a persecuting hand. Neither was there yet ever Christian man found, who had not his part in the cup of affliction. We must drink of the same cup our Master did; the Disciple is not above his Master.

The reasons why God doth visit us thus with afflictions, are: 1. To humble us: 2. To wean us: 3. To winnow us: 4. To prevent us: 5. To teach us: 6. To enlighten us: 7. To honour us: 8. To cure us: 9. To crown us: 10. To comfort us: 11. To protect us: 12. To adopt us. And last of all, To teach and comfort others. To humble us, that we be not proud; to wean us, that we love not this world; to winnow us, that we be not chaff; to prevent us, that we do not sin; to teach us, that we be patient in adversity; to enlighten us, that we see our errors; to honour us, that our faith may be manifest; to cure us, that we surfeit not of security; to crown us, that we may live eternally;

to comfort us, that he may send his Spirit; to protect us, that he may guide us by his Angels; to adopt us, that we may be his sons; and to teach others, that they seeing how sin is punished in us, may take good heed it be not found in them; that they, seeing our comforts in troubles, may not be discouraged in the like trials.

Thus a Christian man's diet is more sour than sweet: his physic is more aloes than honey: his life is more a pilgrimage than a progress: and his death is more despised than honoured. This, if men would think of them before, afflictions would be as welcome to the soul of man, as afflicted *Ruth* was to the field of *Boaz*. But, because we look not for them before they come, think not on God's doing when they are come, and do desire to be happy, both here and hereafter: therefore we can away with the name of *Naomi*, but in no case would we be called *Mara*. We see the Sea, not the Whale: the *Egyptian*, not the salvation: the Lion's mouth, not him that stoppeth the Lion's mouth. If we could see God in our troubles, as *Elisha* did in his, then would we say: There are more with us, than there are against us. But because we do not, therefore at every assault of the Assyrians, we say, as the servant to *Elisha* did: Alas! Master, what shall

we do? and with the Disciples: Carest thou not, Master, that we perish? Yet it is good for us to suffer affliction. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. It is commanded by God, practised by Christ, yielded to by the Saints, assigned by God's providence, and good for us each way. We are God's trees, we shall grow better by pruning: God's pomander, smell better by rubbing: God's spice, be more profitable by bruising: and God's conduits, we are the better by running. Let us suffer afflictions, they are momentary in respect of time: favours, if we respect God's love, and a means to bring us to the kingdom of God. If they did consume us, we might wish them an end: but they do purge us, let us be content. They are God's fan, we are God's wheat: they are God's boulder, we are God's meal: they are God's flame, we are God's bush: they are God's cords, we are God's sacrifice: they are God's furnace, we are God's gold. The wheat will not be good without the fan, nor the meal without the boulder, nor the bush without the flame, nor the sacrifice without the cords, nor the gold without the furnace. They are trials, not punish-

ments, if we be sons : punishments, not trials, if we be slaves. Let us then bear them, they will have an end : joy will follow : they shew us our weakness : they move us to pray : they shew we are in the pathway to Heaven : and make us contemn this present world. By them we learn to repent us from sin past, to take heed of sin present, and to foresee sin to come. By them we receive God's Spirit, are like to Christ : are acquainted with God's power : have joy in deliverance : know the benefit of prosperity : are made more hardy to suffer : and have cause to practise many excellent virtues. They cause us (as one saith) to seek out God's promise : the promise, to seek faith : faith, to seek prayer : and prayer, to find God. Seek, and ye shall find : call, and he will answer ; wait, and he will come. I am to write an Epistle, I must not be long. *Job's* messengers came not so fast on him, but *Job's* afflictions may come as fast upon us. Hath *David* slain a Bear ? he shall encounter with a Lion : hath he killed a Lion ? he must fight with *Goliah* : hath he subdued *Goliah* ? he must make a road upon the *Philistines* : are the *Philistines* conquered ? *Saul* will assault him. Remember *David's* troubles, and foresee what may be our troubles. The more righteous we are, the

more manifold are our troubles : and the better we are, the better we may endure them.

But, as our troubles are many, so are our deliverances many : God will deliver us out of all. He that delivered *Noah* from the Flood, *Lot* from Sodom, *Jacob* from *Esau*, *Joseph* from *Potiphar*, *Moses* from *Pharaoh*, *Israel* from *Egypt*, *David* from *Saul*, *Elijah* from *Ahab*, *Elisha* from the *Syrians*, *Naaman* from his Leprosy, *Hezekiah* from the Plague, the three Children from the fire, *Daniel* from the Lions, *Joseph* from *Herod*, the Apostles from the *Jews*, and Christ from the Devil : he, even he, will either deliver us from trouble, or comfort us in trouble, or mitigate troubles when they come upon us.

He, he hath promised to do it, and he that hath promised, is able to do it. And this he doth sometimes by no means, sometimes by small means, sometimes by ordinary means, sometimes by extraordinary, sometimes contrary to all means. By no means, he cured a Cripple at *Bethesda* : by small means, he fed five thousand in the Desert : by ordinary means, he was brought from the Pinnacle : by means extraordinary, he was provided for in hunger : and contrary to all means, were the three Children preserved in the furnace of fire.

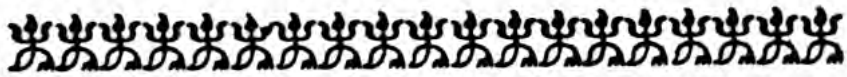
Let man therefore comfort himself in the Lord : after two days he will revive us, and the third day he will raise us up again : Heaviness may endure for a night, but joy will come in the morning. Doubtless there is a reward for the righteous ; verily, God retaineth not his wrath for ever. Could he overcome the world, and can he not overcome many troubles in the world ? Yea, let one plague follow another, as one Quail sings to another : yet, as the Viper leaped on *Paul's* hand, and forthwith leaped off again ; so one trouble shall leap upon the righteous, and anon leap off again : though he fall, he shall rise again, the righteous shall not be forsaken for ever.

If he hath delivered us from the guilt of our sins, he will deliver us from the punishment of our sins. Let us therefore be patient in trouble, constant in hope, rooted in love : let us wait, and he will come ; call, and he will hear ; believe, and he will perform ; repent us of our evil committed against him, and he will repent of his evils intended against us. He is over us by his providence ; about us by his Angels ; in us by his Spirit ; with us by his word ; under us by his power ; and upon us by his Son. In him is our help, from him is our comfort, by him is our victory, and for him

is our trouble. In thee have I trusted, saith a King: who ever was confounded that trusted in the Lord, said a friend? and as *Elcanah* was to *Hannah*, instead of many sons, so God is to his instead of many comforters. Of other comforters, we may say, as *Job* did of his friends: Silly comforters are you all. They will leave us, as Mice do a ruinous house: but the Lord, (like a *Ruth* to *Naomi*) will never leave us nor forsake us: especially in the hour of death; which is in remembrance bitter to great men: in that hour of death he will be with us, and command his Angels to take charge of our souls, the earth to be as a bed for our bodies: that so the one may go into glory, the other reserved in the hope of like glory, and be made one day like unto the glorious body of Christ Jesus. Thus (Christian Reader) you have seen the righteous in afflictions; as *Israel* was in *Babylon*: and that the Lord like *Zorobabel*, is ready to deliver them. Though in troubles CHRIST seems as in the ship to sleep, yet in deliverance he awakes as a man out of sleep, and as a Giant refreshed with wine. He will rebuke the waves and winds of troubles and persecution, and they shall fly before him, as *Sisera* did before *Debora*, and the *Philistines* before *Jonathan* and his servant.

And as Christ asking the woman of her accusers she answered: There was none: so in the end ask a Christian of his troubles, and he will say: There are none. He is a buckler for our left hand, and a sword in our right: he is an helmet on our head, and harness for our body. We shall look upon troubles, as *Israel* did upon the *Egyptians*, as the *Jews* did on *Goliah*, and as the *Grecians* did on *Hector*, to triumph over them: and as the Angel said to *Joseph*, They are dead that sought the Child's life; so the Spirit shall say to the afflicted, They are dead that do seek your life. A day of deliverance, a year of Jubilee will come, and then *Joseph* shall be out of prison, *Jacob* out of servitude, and *Job* shall lie no more in the dust of the earth. If our afflictions were plagues, as to the *Egyptians*: curses, as to *Cham*: destruction, as to *Sodom*: desolation, as to *Israel*: then had we cause to fly from them, as *Moses* did from that miraculous Serpent. But since they are but the trials of faith, corrections of a Father, visitations from the Bishop of our souls; since they are as Phlebotomy to a Pleurisy, and a purgation to a Plethora, they are to be endured with all patience.

Let us comfort ourselves with
these words.



A Godly Prayer to be used at all times : especially of such as delight in this exercise without weariness.

MOST high and mighty God, and in thy Son Christ Jesus our merciful, loving, and gracious Father, thou hast commanded us to come unto thee, and upon the knees of our hearts we do come unto thee, humbly intreating thee, before we begin, to remove far from us all such impediments as usually Satan casteth upon this exercise ; and so to quicken us up, by the spirit of supplication, that in fear and reverence of thy great Name, in faith and confidence of thy gracious assistance, and in a feeling desire of the supply of our wants, we may put up and pour out our Supplications unto thee : that as the messengers of our souls, they may signify our wants, as the Petitioners of mercy, they may sue for our pardon, and as Proclaimers of thy grace, they may declare our thankfulness for all those mercies which we have received, and all those judgments which we have escaped.

O Lord our God, we do here in thy presence (and blessed are we that we may come to thy presence) acknowledge and confess, that we are of ourselves most

woful, wicked and cursed creatures. The corruption of our natures, the iniquities of our lives, do generally bear witness against us. But more particularly we confess, that our hearts are full of infidelity: by reason whereof, we do not (as we ought) either depend upon thy providence for the things of this life, or believe thy promises for the life to come. Dost thou visit us? we are impatient: Dost thou deny us our desires in this world? we are never contented with our estate. We are full of doubt for the life to come, and full of distrust for the things of this life. We are glued too much to this wicked world: and as though we said in our hearts, There is no God, our minds are greatly estranged from thee. And, alas! miserable wretches that we are, we delight in doing our own wills: it is not meat and drink to us to do thy will. In the pride of our hearts we exalt ourselves above thee and our brethren, and boast ourselves as though we had received nothing from thee. We put away from us the evil day, and live as though we should never die. We walk on in the hardness of our hearts, and by reason of the abundance of vainglory, we rather seek praise of men than thy glory. Our souls are so filled with love to ourselves, that we prefer our own pleasure, peace,

and liberty, before thy Majesty, or the love of our brethren: yea, hypocrisy is so rooted in our souls, that we content ourselves with a profession of piety, and labour not for the power of godliness.

And as for our lives, they abound with actual transgression against every one of thy ten Commandments; having broken the same ten thousand times. We, Lord, have lived in contempt of thy providence, committing idolatry with thy creatures, taking thy glorious name in vain, and profaning of thy most holy Sabbaths. We, even we, who should have been upright, have not regarded our betters, but envied our brethren, defiled our souls with unchaste desires, laboured to be rich by unlawful means, disgraced our neighbours, and longed after that which was none of ours. We have heard thy Word, O Lord, but we have not believed it: we have known thy Word, but have not practised it. We have come to thine house without reverence, approached to thy Table without repentance, and practised many sins without remorse. Do we any good? we please ourselves too much. Do we any evil? we fear thee too little. We are weary of praying, when we talk with thee: we are careless in hearing, when thou speakest to us. If we read thy sacred and holy Word, it is not sweet unto us as

the honeycomb, but we delight more even in ungodly books. Yea, O Lord, the pampering of our bellies, the pride of our apparel, the negligence in our calling, the mispending of our time, our vain conference at table, our wandering eyes, our wanton lusts, our ambitious minds, our covetous desires, our ungodly speeches, our lascivious ears, our censuring of our brethren, our sin in recreations, our unwillingness to labour, our unfaithfulness in life, our forgetfulness of death, and our abuse of thy mercies, especially in Christ, do testify against us, that we have sinned against Heaven and against thee, and are no more worthy to be called thy children. Are we ashamed at this, and reclaimed from it; no, Lord, we are not ashamed, but howsoever it hath pleased thee to use many means, as partly by thy Word, and partly by thy Spirit, and partly by thy mercies, and partly by thy judgments, to the end we might be reclaimed from our crooked ways; yet we have contemned thy Word the ministry of salvation, grieved thy spirit the earnest of our inheritance, abused thy mercies the pledges of thy love, and forgotten thy judgments the messengers of thy wrath. Enter not into judgment with us thy servants, O Lord, for then shall no flesh living be justified in thysight. Be merciful unto us in forgiving

sins past, and be gracious unto us in preventing sins to come. Correct us, O Lord, but with mercy, not in thy judgment; for then shall we be consumed, and brought to nought. Open our blind eyes, that we may come to a particular knowledge of our particular sins, especially such as we are most given unto. Soften our hard and stony hearts, that we may sigh and groan under the burden of them; make us, good God, displeased with ourselves, because by sin we have dishonoured thy Majesty. Stir up our dead and dull hearts, that we may hunger after Christ and his righteousness, and after every drop of his precious blood. In that Son of thine look on us thy servants: and for his merits and righteousness, vouchsafe, good God, mercifully and freely to do away all our offences. Wash them away in his blood; and by the purity of his Spirit, cleanse our hearts from the pollution and impurity of them all: say unto our souls, thou art our salvation; let thy Spirit in our hearts cry *Abba* Father. Teach us, O Lord, thy way and we shall walk in thy truth: O, knit our hearts unto thee, that we may fear thy Name. And because, through corruption in our hearts, and sin in our lives, our faith is feeble, and our confidence small, we do humbly beseech thee to strengthen our faith, by the daily meditation and par-

particular application of thy merciful promises, made unto us in thy Son Christ, that neither in the dangers of this world, nor in the troubles of conscience, nor in the hour of death, we may fall from thee. Gracious Father, expel out of our hearts all carnal confidence, the underminer of our faith; and teach us, in the spirit of true humility, to deny ourselves, and to rely only upon thee and the merit of Christ in the matter of our salvation. And because it is not enough to come unto thee by prayer, and to sue unto thee for pardon, but all that are in Christ must be new creatures; therefore we call upon thee for the spirit of regeneration; mortify thereby the corruptions of our flesh, and quicken us thereby in the inner man. By the power of Christ's death, let us die unto sin; and by the power of his resurrection, let us rise to righteousness and newness of life; let the one as a corrosive eat up the dead flesh of ungodliness; and the other as a spur, stir us up to holiness. Illuminate our minds, that we may know thy will: give us spiritual understanding to discern good and evil. Sanctify our memories, to treasure up good things: purify our consciences, to have peace in thee: reform our wills to do thy will, and let all our affections be ordered aright. Teach us to fear thee continually where-

soever we are, to neglect all things in regard of Christ, to love thee and our brethren for thy sake, to be zealous of thy glory, to be grieved at our own and others' sins, and joyful when we can please thee. Let our bodies, the instruments of sin, be ever hereafter cleansed by thy Spirit, that they may be temples for that Spirit to dwell in : keep our eyes from beholding vanity, our ears from hearkening to variety, our mouths from speaking blasphemy, our hands from committing of iniquity, and our bodies from the action of adultery. Let our light so shine before men, that they seeing our good works, may glorify thee our heavenly Father. Make us to remember, that as we are sons, we must depend upon thee : as we are servants, we must obey thee : and as we are Christians, we ought to walk worthy of our vocation and calling. And because we have all some particular calling, either of rule, or service, or trust, or favour ; make us, from the highest to the lowest, faithful in our callings, and to remember that a day will come, in which we must give an account unto thee of all our actions done in this flesh, whether they be good or evil. Take away from us all opportunity of sinning, and make us ever thankful that we live so, as we want allurements to many sins. Cause us to see how de-

formed sin is in itself, and to what confusion it is like to bring us. Lord, make us to fly the very occasions of sin, and to resist the beginnings of all temptation; let not a night pass over our heads, in which we examine not how we have spent the day; never let us come into any company, wherein we may not do or receive some good. Keep us, that we fashion not ourselves to this world, but rather imitate the fashion of the most godly in our callings. Let us never count any sin to be a little one, because that our Saviour died for the least. And because we live in dangerous times, wherein many are withdrawn from the profession of thy truth, Lord, give us hearts never to entertain any such doctrine, which cannot be warranted out of thy word; nor to admit of any such Teachers, as go about to withdraw us from obedience to our Governors; and if any one fall into any sin, let us restore such a one with the spirit of meekness, considering ourselves, that we also may be tempted.

We further acknowledge, most gracious God, that our life is a warfare upon earth, our Enemies are Sin, Satan, and the World. Lord, help us in this spiritual combat. Are we weak? be thou strong: are we tempted? with the temptation give an issue: may we be overcome? teach us to watch over our own hearts and ways:

is there any one sin which we are weak to resist? In the act of temptation give us power to resist it: that by this means we may have as just cause to praise thee in our conquests, as we have many reasons to humble ourselves in our foils. We see also, most all-seeing God, that none can live godly in this world, but they must suffer persecutions: either *Ishmael* will revile them with a reproachful tongue, or *Esau* will pursue them with a bloody sword: what now must we do in these days of trial? whither shall we come for help, but to thee? To thee therefore must we come, O Lord our God, craving wisdom to foresee, providence to prevent, patience to bear, and hearts to be prepared for this fiery trial: that by the denial of ourselves, distasting the world, and liking of heaven and heavenly things, we may make a good use even of the least affliction.

Confound in every one of us the cursed works of the devil: increase in us daily the gifts of thy Spirit. Fit us for such callings in which thou hast or wilt place us; and make us to refer the strength of our bodies, the gifts of our mind, our credit in this world, and whatsoever grace thou hast already, or wilt hereafter bestow upon us, to the glory of thy Name, the good of thy Church, and the eternal salvation of our own souls. And how-

soever we live here in this *Babylon* of the World, Lord, let our conversation be ever in Heaven; that whether we eat, or drink, or whatsoever we do else, we may hear always this voice sounding in our ears: Arise you dead, and come unto Judgment. Many other things have we to beg for ourselves, that our ignorance knoweth not to ask, or forgetfulness remembers not to ask: hear us for them in thy beloved Son, and give us leave now, good God, to pray to thee for others. There are no Christian people at any time assembled, but they are ready to pray for us, and therefore it is our duty to pray for them. We therefore commend to thee thy whole Church, and each member of the same: be good and gracious to those Churches of *England, Scotland, France, and Ireland*: give the Gospel a free passage everywhere: and put on the means by which it may be published where it is not, or maintained where it is. Divide not, O thou indivisible God, divide not *Ephraim* against *Manasses*, nor *Manasses* against *Ephraim*, nor both of them against *Judah*. The coat of thy Son was without seam: let the Church of thy Son be without seam. Our Adversaries get ground, and work upon our division; knit us so together, that their work may be as the confusion of *Babel*.

Are there any means to hinder the current of thy gospel? stop them in the head, poison them in the stream, stay them in the River, and let their labour be like his that would repair *Jericho*. To this end be good to the light of our eyes, the breath of our nostrils, the procurer of our happiness, thy *Solomon*, our King: preserve his body in health, his soul in soundness, his heart in thy truth: his life in honour, his honour from underminers, and his ears from Flatterers, the bane of each Kingdom. Keep him, that he may ever maintain thy truth: Defend him against the insinuation of practising Papists, who will never wish well unto him, unless they see he do withall unto thee. Let thy good Spirit be with *Josiah* our Prince: season his young years with the knowledge of thy will; that as he groweth in years, so he may grow in stature and favour both with God and men. Be good unto them that have the tuition of him, and make them instruments of much good that may be done by him. Preserve, with these, our gracious Queen: let us see her as a fruitful Vine about the King's house, and her children like to Olive plants, round about his Table. And because, where many Councillors are, there is Peace, O Lord, bless his Honourable Council: in all

things let them take counsel at thy Word, and in every consultation aim at thy glory. The Peers of our Land, the pillars of our Kingdom, we commend unto thee: make them contented with their present honours, and to continue loyal to their undoubted Sovereign. And, because the Preachers of thy Word are the pillars of thy Church, bless them all from the highest to the lowest, that both by life and doctrine they may set out thy most Holy Word. Take from the Great, the spirit of ambition, and from the mean, the spirit of contention; that both may labour as much as they may, to oppose themselves against the common adversary, and not to advantage him by intestine division. Bless the people of this Land: such as are called, confirm them; such as are not, convert them: and to that purpose send a faithful Pastor into each Congregation, who may speak a word in due season unto them. Touch all our hearts, from the highest to the lowest, with true repentance, that thy judgments present and imminent may be prevented and removed, thy mercies still continue to us and our posterity after us, especially in the true Ministry of the Word and Sacraments, that such as survive us may praise thy name. Be merciful to all thine afflicted ones, be they

sick in bed, distressed in conscience, pinched with poverty, disgraced for thy Truth, or kept in Prison, and delivered to death: relieve them in their necessity, strengthen them in their weakness, comfort them in their distress, mitigate their sorrows, and turn all their troubles to thy glory, and their good. To this end, give thy servants comfort by thy Word, sufficiency of things needful for them, bless the fruits of the Earth, disappoint both *Turk* and *Pope*, from encroaching upon thine inheritance: let all such prosper as fight thy Battles: and let thy Gospel be preached from the one end of the World unto the other. In thy good time let the Sun of the Gospel shine upon *Jews*, *Turks*, *Infidels*, *Atheists*, and *Papists* belonging to thee.

Be good to our Kinsfolks in the flesh, our friends in the spirit, and them to whom we are any wise bounden, or desired to be commended unto thee in these our Prayers and Supplications. Have mercy upon us now calling upon thy name, forgive our sins and manifold defects in this holy duty, accepting at our hands this our obedience in Christ.

And because thou hast been good unto us many ways, make us thankful unto thee for all thy mercies: as our Election in thy love, our Redemption by thy Son,

our Sanctification through thy Spirit, our preservation by thy providence, our health in body, peace of conscience, our life in thy Church, our gracious Governors, our painful Preachers, our Christian friends, our desire to please thee, and that we have the ministration of thy Word and Sacraments, and can shew love even to our enemies. We thank thee, O Lord, for all graces of thy Spirit : as, faith in thy promises, hope of eternal life, fear of thy Name, love of thy Majesty, zeal to thy glory, affection to our brethren, patience under the cross, strength against our several temptations, humility, gentleness, meekness, forbearing, with many other gifts and graces of thy Spirit : all which, we acknowledge, have proceeded from thy mere mercy. O let us not be negligent in the use of all good means, by which thy grace may daily grow up in us. We do also with all thankfulness, remember all the blessings of this life, our deliverance from our enemies in 1588, our preservation from the pestilence in 1603, our protection from Gunpowder in 1605, as all other favours which we do enjoy under the blessed government of our gracious Prince, and for all thy goodness under our late noble Queen, Queen *Elizabeth*, of happy memory. We thank thee, that thou hast sustained us in great

weakness, relieved us in much necessity, comforted us in much distress, resolved us in many doubts, delivered us from many dangers, preserved us from many fears, made us willing to desire to do thy will, and bestowed upon us such a largess of thy good creatures, that we are more fit to give, than receive. Bless us now and ever hereafter, keep us and all ours, and all that are near about us, from fire, water, pestilence, robbing, and all dangers whatsoever: and grant us all such a portion of thy grace, that whether we stay at home, or go abroad, watch or sleep, eat or drink, buy or sell, be in labour or recreation, we may ever labour to glorify thy high and great Name, in the works of such callings, as thou shalt call us unto, and fit us for, through Jesus Christ our Lord and Saviour; in whose Name, and in whose words we further call upon thee, saying:

Our Father which art, &c.

O LORD, bless us and keep us. O Lord, make thy face shine upon us. O Lord, grant unto us thy sweet and everlasting peace, especially that peace of conscience which the world cannot give, with the pardon and forgiveness of all our sins, this day, at this time, and heretofore committed against thee; with a

blessing upon thy Church and children everywhere, as well as though we had named them, through Christ our Lord and only Saviour, *Amen.*

A Morning Prayer for private Families.

MOST glorious and gracious Lord God, giver of all good things, forgiver of all our sins, and the only comforter of such as fly to thee for succour; we thine unprofitable, and unfaithful servants, do here present ourselves before thee this morning to offer up a *living Sacrifice* to thee, who didst offer up thy Son to death for us. Lord, let this lifting up of our hands and hearts unto thee, be as a morning Sacrifice, acceptable in thy sight. All thy mercies call upon us, that we should be thankful to thee for such mercies; and all our miseries call upon us, that we should call upon thee for the continuance of thy mercies. We have tasted of thy favours this night past; and even since we awaked, we might have had a feeling of thy goodness: thou hast begun to serve us, before we begin to serve thee. And now, that we begin to offer thee this service, we must needs acknowledge and confess, that we prostrate ourselves before thee, before we

know how to worship thee as we ought : we consider not the excellency of thy *Majesty*, the multitude of thy *mercies*, the all-seeing eye of thy *presence*, nor that danger we are in by reason of our *sins*. Why shouldst thou be so careful for us, since that we are so careless of thee? Surely, O Lord, in that thou affordest *health* to our bodies, *wealth* to our estate, *liberty* to our persons, and *prosperity* to this family in which we live, we can give no reason, but because thou art *merciful*. And if thou shouldst take all these from us again, and leave us in as great misery, as was the *Prodigal son*, we must needs acknowledge it a *just recompence* for our sins. All which are so many in *number*, and so grievous in *transgression*, that as we cannot reckon them, but only say, *we have sinned*; so we cannot bear them, but only say, that *we are not able to look up*. And whilst all other creatures serve thee in their nature, we men and women are the *sinner*s of the world.

Our lives are full of *infidelity*, eyes of *vanity*, ears of *novelty*, mouths of *subtlety*, hands of *iniquity*: and though we desire that all our members should by thee be glorified in heaven, yet by them all do we dishonour thee upon earth. Thou hast given us *understanding* to learn virtue,

by it we apprehend nothing but sin ; thou hast given us a *will* to effect righteousness, by it we delight in nothing but wickedness. Thou hast given us a *memory* to be a storehouse of thy Word, we make it a warehouse to treasure up evil. In a word, we confess against ourselves, that in this *flesh* of ours there dwelleth no good thing, it is a *world* of wickedness ; and by reason of the manifold corruptions that are in us, there is small difference between us and the wicked ; yea, and many Heathen people who have not known thee, go beyond us in the practice of *righteousness* towards men. If we should go about to excuse ourselves, the sins that we have done this week will testify against us, that they are more than all the good we have done all the days of our lives ; we have transgressed thy Commandments by ourselves alone, and have communicated with the sins of others. In doing of good we have rejoiced but a little, in the practice of evil we have gloried too much. We sue unto thee often for the pardon of our sins, and when we have so done, we commit them again. And in this very act of calling on thy name, our thoughts are so *wandering*, our bodies *wavering*, our knees *wearied* in kneeling for awhile, that even now when we come to pray, we had need to desire thee to forgive us our prayers ; because we think not of thee, when we pray unto thee.

We have nothing to say for ourselves, O Lord, but that *shame and confusion belongeth unto us, mercy and forgiveness belongeth unto thee.* Have mercy therefore upon us, most merciful Father, and according to the multitude of thy mercies do away all our offences. We confess, indeed, that we are miserable sinners, yet by thy Spirit thou hast taught us that we be *thine.* And therefore, we beseech thee to separate our sins from us, which otherwise will separate us from thee: If we *remember* our sins, thou wilt *forget* them; teach us therefore to remember them in the bitterness of our souls. If we sorrow for them in this life, we shall not sorrow for them in the life to come; make us truly sorrowful, that we have offended thee our gracious Father. To this end, give unto us the *comfort* of thy Spirit, to assure us of thy favour, by which we may be as ready to every good work, as we are prone to all that is evil. Thou hast renewed in us, O Lord, the Image of *thy Son.* O let us not turn it into the image of *Satan*; neither let thy enemy take us away from thee; we desire (good God) to war against him and his champions, the *flesh* and the *world*; we cannot overcome without thee; we pray thee therefore to arm us with the shield of Faith, and the sword of thy Spirit against all other assaults, and to put upon us thy complete armour; and wherein we

are most weak, there make thou us most strong, that in the end we may be more than *Conquerors*.

Keep us now and ever in the fear of thy Majesty. And because we go now forth to fight against all the enemies of our salvation, the weakest whereof are stronger than we ; therefore we come unto thee for the *assistance* of thy Spirit, and do humbly intreat thee to aid us by thy *providence*, arm us by thy *power*, guard us by thine *Angels*, instruct us by thy *Word*, and govern us by thy *Spirit* in all our actions. Let thy blessing be upon us thy servants, in our going out and coming in, and in every action we undertake, from this time forth, and for evermore. Let all our thoughts, words and works this day, tend to the glory of thy Name, the good of thy Church, and the everlasting salvation of our souls.

Let us make conscience of all that we do, neither let us account any sin little, because thy Son died for the least. Let us cast away the *works of darkness*, and put upon us the *armour of light*. And howsoever heretofore, by *lying*, and *swearing*, and *sporting*, and *spending*, and *inordinate living*, we have offended thee, yet grant that we may leave them all, lest they leave not us till they have brought us to destruction.

Make us to discern betwixt *right* and *wrong*, *good* and *evil*, *truth*, and *error*, and to learn some good thing every day; make us skilful in the profession of *piety*, that we may know how to serve thee; and let us not be ignorant in the mysteries of our *callings*, that we may learn how to live thereby. Settle our affections in the *love* of thy Majesty, *zeal* of thy glory, and unfeigned *good will* one towards another; so as we may as much joy at the prosperity of others, as in our own. Are we *merry*? let it be in thee: are we *sorrowful*? let it be for our sins: have we *peace*? make it in us all the peace of a good conscience. Are we *afraid*? let it be of sin: that we with as great delight may run the ways of thy Commandments, as ever we have overrun them in the ways of wickedness.

Thou hast been good unto us many ways, O Lord; as in our *creation*, when we were nothing; and in our *redemption*, when we were worse than nothing; in our *vocation*, when we thought not of thee; and in our *sanctification*, when we were defiled before thee. Thou, thou alone hast preserved us by thy *providence*, prevented us by thy goodness, instructed us by thy *Word*, acquainted us with thy *Majesty*, and delivered us from many *dangers*: And all to this end, that we

should go as far before others in thankfulness towards thee, as far as thou goest in mercy towards us before them. We do acknowledge, O Lord, this favour of thine, and we desire from our hearts to acknowledge it more, taking all that we have as a gift from thee. And in a thankful remembrance of these thy mercies, we desire thee, O Lord, to settle every one of us in such a constant course of obedience to thee, that we may serve thee from this hour, with all those duties which the *World*, the *Flesh*, and the *Devil*, would have us to defer till the day of *death*. O, let us think always of our *last hour*, the *last judgment*, the *joys of Heaven*, the *torments of Hell*, and what a *bitter death* thy Son Jesus did suffer, to redeem our souls out of the hands of the Devil. Let us spend the rest of our uncertain life, in a renewed repentance for our sins past, and make us to leave the pleasures of this world, before that they do leave us.

And now, O Lord, albeit we are unworthy to ask any thing for ourselves, yet because thou hast commanded us, we do intreat thee for others; not as *Abraham* did for the *Sodomites*, but as *Samuel* did for the *Israelites*. Be favourable to *Sion*, build up the walls of *Jerusalem*. Behold with the eye of pity and compassion, the great ruins and desolations of the Church.

Feed it as thy flock, foster it as thy Family, dress it as thy Vineyard, deck it as thy house, and ever rule in it as in thine own Kingdom. Many are the enemies that cry, Down with it, down with it, even to the ground. Abate their pride, assuage their malice, confound their devices; and let their counsel in the end, be as the counsel of Achitophel; so that peace may be within her walls, and prosperity in all her palaces, so long as the Sun and Moon endureth. To this end, give unto our Prince, the wisdom of Solomon; to his Counsellors, the providence of Hushai; to our Judges, the conscience of Samuel; to our Ministers, the diligence of Paul; and to our people, the obedience of those Subjects, who with one consent, cried out unto their Governor, Whatsoever God shall command us by him, that will we do. Thus we (O Lord) and our posterity after us, shall enjoy a spiritual Communion of Saints in this life, and a blessed Communion in the life to come.

Many of thy servants suffer for thy cause; let all such see the *truth* of their cause, thy *comfort* in their calamity, and a happy *deliverance*, if it be thy will. Are any now lying in the anguish of their conscience? disburden them of the *fear* of thy judgment, and refresh them right soon with the *Conduit* of thy comfort.

And as thou hast made them *examples* for us, to teach us to take *example* by them; that we may look upon thy *Promises*, to preserve us from *despair*, and upon thy *threatenings* that we do not *presume*. Bless them that fight thy battles by land or sea, whether they encounter with *Mahomet* or *Antichrist*; and bless them, thou *God of Hosts*, in such a sort, that the *Heathen*, in the end, may be constrained to say: *Doubtless, there is a reward for the Righteous: verily, there is a God that judgeth the Earth.*

And seeing only, we hear of *rumours* of wars, and live in such *liberty*, as never any nation hath done so long; make us thankful unto thee, that we are in such a case, that we are not led into *captivity*; neither is there *complaining* in our streets. And teach us to build thy Church in our *rest*, as *Solomon* built the Temple in his *peace*. We have, O Lord, been long in prosperity; be merciful to this sinful Nation, which hath surfeited, and is sick of too much ease. Let not thy blessings rise up against us, but make us as rich in *goodness* as in *goods*, in *piety* as in *plenty*; that as we go before all Nations in *prosperity*, so we may labour to exceed them in *sincerity*.

Bless this *Family* from the greatest to the least, bless it, O Lord, with thy grace

and peace : so that *Superiors* may rule it according to thy word, *Servants* may obey, as the servants of Christ, and that every one in the same may be loved of thee.

Thou seest, O Lord, how bold we are, we have called upon thee for ourselves and others ; but many other things should we have begged of thee, because we want them ; and thanked thee for, because we have received them. Our *understanding* is shallow, our *memory* short, and we are unworthy to pray unto thee, and most unworthy to receive the things which we have prayed for : therefore we commend our *persons, prayers, actions, and endeavours*, this day, to thy most gracious and merciful protection, and that in the name of *Christ* thy Son and our Saviour : in whose name, and in whose words, we further call upon thee, and thank thee, saying, *Our Father, &c.*

LET thy mighty hand and outstretched arm, O Lord, be still our defence ; thy mercy and lovingkindness in Jesus Christ, our salvation ; thy true and holy Word, our instruction ; thy grace and holy Spirit, our comfort and consolation, unto the end, and in the end ; and let
all here present say,
Amen.



An Evening Prayer for private Families.

O Lord, prepare our hearts to Prayer.

MOST *High and Mighty* God, Father of *Eternity*, and fountain of *Mercy*, we acknowledge and confess this favour of thine, that thou givest unto us these blessed opportunities, publicly in thy *Temple* to meet together, and privately in our *Families* to meet together; especially, we acknowledge now this work of thy grace, that we dare not commit our bodies to rest, before we have commended ourselves to thee. Thou hast not dealt so with every *Family*, neither have the *Wicked* a desire to praise thee; we are now *present* before thee, O Lord, be thou *president* amongst us; and grant unto us all, such a *portion* of thy Spirit, that in *fear* of thy Majesty, *reverence* of thy Name, a *sense* of our miseries, and an *assurance* of thy mercy, we may come now before thee, as before that God, who seest our *behaviour*, searchest our *hearts*, knowest our *wants*, and art able to grant more than we can *desire*. We acknowledge and confess before thy great Majesty, that in the loins of our first *Parents* thou didst make us to thine Image: but

in them we fell away from that blessed estate, and are plunged into a most woful and desperate condition, being able to do nothing but displease thee. Our Forefathers have eaten sour Grapes, and their children's teeth are set on edge. By the transgression of one, we all have sinned, and are deprived of thy glorious Image; and as an hereditary disease it hath infected all the powers of our souls and bodies. Our *understandings* are filled with *blindness* and *darkness*, not savouring the things of salvation; our *consciencences* are *wounded*, *seared*, and *defiled*, and never soundly at peace in themselves; our *memories* are fit to retain *evil*, and to forget every thing that is *good*; our *wills* run headlong to all *iniquity*; but are averse to all *goodness*; our *affections* are with *violence* carried after the sway of our *wills*; our *thoughts* are *insatiable*, and *infinite* in evil; our best *actions* are great *abominations*; and our whole *conversation* is loathsome to God and man. By this means (O Lord) we are *odious* to thy *Majesty*, *execrable* to thine *Angels*, *detestable* to thy *Saints*, *slaves* to *Satan*, and worthy to be *accursed* in this life, and for ever. By this means our *bodies* are subject in each member to *diseases*; and our *souls* are subject in each faculty to *disorder*; we by this means have *lost* thy

favour, are cast out of *Paradise*, have sold our *birthright*, and exchanged *heaven* for the pit of *hell*. And herein we are most miserable, that we *feel* not our *misery*, *fear* not thy *wrath*, *desire* not thy *favour*, and *consider* not what we *lost* when we fell from thee. Yet thou art our *Father*, and we thy *Children*, thou art our *God*, and we thy *people*, thou art our *Shepherd*, and we the *Sheep* of thy pasture. And when no creature in heaven or in earth was able to reconcile us unto thy Majesty, thou in thy love didst send thy *Son*, to be the *propitiation* for our *sins*. In him therefore we come unto thee, in whom alone thou art well *pleased* with us; and since he is that *Lamb* that taketh away our *sins*, in him we beseech thee to look upon us. Let the *purity* of his *nature* answer the *impurity* of ours; the *perfection* of his *obedience* satisfy for our *imperfection*; and the *sufficiency* of his *sufferings* free us from all *torments* which we deserved to suffer for our *sins*. He hath conquered *Satan*, by his glorious *Resurrection* from the dead, and by it hath triumphed over sin and death. And now we are restored into thy grace again, grant that we may feel the fruits of that grace, especially such *faith* in thy *promises*, *peace* of conscience, joy in the *Holy Ghost*, zeal to good works in this

life present, and *assurance* of happiness in the life to come, that we never hereafter do fall from thee.

But because we cannot either *stand* unless thou uphold us, nor *walk* unless thou *lead us*, nor *live* unless thou *quicken us*, nor *reign* unless thou *crown us*: therefore we entreat thee to *uphold us* by thy *hand*, that we *fall* not; *direct us* by thy *Word* that we *err* not; *quicken us* by thy *Spirit*, that we *die* not; and *crown us* with thy *glory*, that we *lose* not our inheritance. Sanctify us all in thy *truth*, thy *Word* is that truth: *Sanctify us by thy Law*, that by it we may see our *misery*, feel the *want* of Christ, be *sorrowful* for our sins, *advise* what to do, *desire* pardon, *resolve* to come to thee, *confess* our iniquities, and *renounce* all things in the world to get salvation in thy Son. *Sanctify us by thy Gospel*, that we may have spiritual *contentation* in the possession of Christ, extraordinary *sweetness* in the fruits of thy Spirit, an holy *admiration* of these works of mercy, *tenderness* of *conscience* in all our actions, *boldness* to approach to the throne of grace, a *mind* estranged from the love of this world, *readiness* and *patience* to endure the cross, and a *desire* to be dissolved, and to be with thee.

We must one day, O Lord, leave this

world; yet it is thy pleasure that we should serve thee in it so long as we live, and why should we not serve thee all the days of our life? Thou *requirest* it at our hands; we have thy *Spirit* to that purpose; it was the *practice* of thy Saints; we were *redeemed* to this end; and Christ *prayeth* that we may do it. Doth Satan daily *tempt* us? we must daily resist him. Is our life *uncertain*? we must ever be ready: Are we *strangers* in this world? we must each day set one foot forward towards our Country. O therefore grant unto us thy grace, that we may know we have no time allotted to *sin*, but all must be spent in thy *service*; and this service of ours ever to be *heartly*, without *hypocrisy*; *general*, without *partiality*; *continual*, without *uncertainty*; *conscionable*, without *indifferency*; *cheerful*, without *difficulty*; and *spiritual*, without *carnality*; that by this way of obedience we may be assured of our salvation, get the *mastery* of *Inconstancy*, *perform* holy duties more *easily*, have *sweeter* fellowship with thy *Spirit*, and prevent many *noisome lusts*, which otherwise would *fasten* upon us. We confess, O Lord, that unless we, as *watchmen*, do look unto ourselves, and seek to please thee in all things, we cannot be *freed* from many temporal judgments; our score will be the *greater* in

the day of account; our conversation *cannot* be in Heaven: we cannot be *armed* against temptation: nor *weaned* from the love of this wretched World. We must ever be ready to *meet* our Saviour, let us ever have this *oil* in our Lamps; we must see our *insufficiency* to serve thee, let us labour to *please* thee, that we may see it; we must *win* others to the knowledge of thee, let our light of *good life* ever shine before them; we must *grow forward* toward perfection, lead us forward in a *constant* course, that we may obtain the end of our faith, which is the salvation of our souls.

Now, because our best service must be sanctified by *repentance*, give us true and unfeigned repentance for all our sins: make us to *see them* in the *glass* of thy Law, to *mourn* for them in the *closets* of our hearts, and to *confess* them in the *bitterness* of our souls. We have, O Lord, we have sinned against thee; yea, our *Forefathers* did, our *people* have, and *we all* do transgress thy Commandments. We have *omitted* much good, and *committed* much *evil*, partly of *ignorance*, partly of *infirmity*, and partly of *knowledge*; and if we did but know our *unknown sins*, we should be *ashamed* of ourselves. When we consider the *excellency* of thy Majesty whom we have of-

fended, the *vileness* of ourselves, who durst offend, the *danger* we are in by reason of our offence, and the *greatness* of the price which was paid for our offences; we begin, O Lord, to abhor ourselves, for our *unthankfulness* against the blood of thy covenant, that we have *grieved* thy good Spirit, *quenched* thy graces, and *done* as much as we could to make the blood of Christ of none effect.

Give us, O Lord, what wilt thou give us? Give us a true and a lively faith, to *apprehend* and *apply* all the promises of salvation to our sinful souls; give us *hope* of pardon by thy mercies in Christ; and an *hungering* and *thirsting* after him and his merits: let us *prize* it above all *treasure*: *joy* in it above all other *comfort*: *sue* for it, as our best *acquittance*: and *take hold* on it, against the *curse* of the Law.

And because that lively faith hath her life in the heart, give unto us, we beseech thee, a *pure heart*, which is the *delight* of thy *Majesty*, and the *fountain* of all *actions*. Awaken it, O Lord, that it sleep not in death; so that neither by *ignorance* of itself, *neglect* of the means, *ceasing* of thy Spirit, *committing* of sin, or *security* in prosperity and sin, or *presumption* of thy mercies, or *stupidity* after judgments, or spiritual *blindness* and hardness there-

of, it be at any time in a *dead* sleep. Make us ever to *watch* over it, that neither the *terrors* of conscience, nor *loathing* of holy duties, nor *love* of any one sin, nor *unwillingness* to depart this life, do cast our hearts into a *spiritual* slumber.

We do know, good God, and oftentimes by woful experience do know, that our hearts lie open to all *temptations*, and many are our enemies who do *assault* us: teach us therefore to put on thine appointed *armour*. Give unto us a *rectified* judgment, to *know* soundly thy truth, not *obstinate* in error, but desirous to be *reformed* in what it mistaketh. Sanctify our *consciencs*, that they may *witness* our adoption, *check* us for sin, *approve* our uprightness, *procure* our *peace*, make us ever *content*, *cheerful* in service, *courageous* in the truth, *victorious* in troubles, and *willing* to die. Rectify our *wills*, that they may be *cheerful* in well doing, *resisting* of all the occasions of sin, *yielding* to no sin without grief, and *rising* by repentance out of the same. Order in such sort every one of our *affections*, that by the benefit thereof, we may *subdue* our most unruly thoughts, be *comforted* and *contented* in our Christian callings, more *ready prest* to all good actions, *delivered* from many noisome temptations, and better *enabled* for the conversion of our brethren.

And because thou hast afforded us the benefit of *speech*, which thou hast denied to all other creatures, we desire that we may ever speak as in thy *presence*; considering that we have no *liberty* given us for idle talk, but that all our speech must be to *edification*: and that one day we must give an *account* of our words. Are we to take thy Name into our mouths? Let it only be upon *weighty* occasions, and in all *reverence* and *love* to thy Majesty. Are we to speak at any time of our neighbour's good? make us to do it *cheerfully* without *repining*, *wisely* without *dissembling*, *indifferently* without *partaking*, *constantly* without *recalling*, *truly* without *deluding*, and *charitably* to the *preserving* of his good name. Is he *fallen*? let us *restore* him: doth he *stand*? let us *comfort* him: and make thou our speeches ever *gracious* to others. We desire also to please thee in all our actions. O let them ever *proceed* from a good ground, be performed in an holy manner, and *aim* at the best end, which is the *glory* of thy great Name. Principally let us aim at the duties of the *first* Table, and consequently at the duties of the second: let us have a respect to all thy Commandments, not so much in *outward* conformity, as in *soundness* of heart. And when we have done thee the best

service we can, teach us to say in humility, *We are unprofitable servants.*

And seeing it is not sufficient to do good, but it is also our duties to avoid evil, make us to abhor all appearance of evil, knowing out of thy word that it *defileth* the soul; may be *committed* in thought, is of *omission* as well as *commission*: and if we commit but the *least* sin, we *offend* the purity of thine *excellency*, and are *guilty* of the whole Law. Make us, therefore, ever to remember that sin is filthy and loathsome, even in the *greatest pleasure*, and act thereof; that the *end* thereof is *bitter*, and the *inward parts* most abominable. Teach us (O thou Master of *Israel*) to keep a continual watch over our inner and outward man: to fear ourselves even *then*, when thou art most merciful to us: to *walk* always as in thy presence, to *meditate* of thy judgments inflicted upon thy dearest children for sin, and in *faith*, *patience*, *diligence*, and *humility*, to be ever labouring in our *vocation*. Make us to *mourn* for our delight in sin: to *know* that we carry this *Traitor* about us: and that we can never subdue him, but by prayer to thee, and practising virtues contrary to his assaults. But because all is in vain without *perseverance*, we intreat thee that we may continue in the practice of all holy

duties to thee, even unto our lives' end. We thank thee, O Lord, for all thy benefits this day past, and in our whole life: thou hast given thy *Son* for a *ransom*, thy *Spirit* for a *pledge*, thy *Word* for a *guide*, and reservest a *Kingdom* for our *perpetual* inheritance. Thou mightst have said, before we were formed, let them be *monsters*, let them be *Infidels*, or let them be *beggars*, or *cripples*, or *bond slaves*, as long as they live. But thou hast made us in the best *likeness*, and nursed us in the best *religion*, and *placed* us in the best *Land*, so that thousands would think themselves happy if they had but a piece of our happiness. We want nothing but thankfulness to thee, make us more thankful than ever we have been heretofore: and because we know not how long we shall enjoy these blessings of thine, by reason of our sins, fit and prepare us for harder times, that we may be contented with whatsoever thou shalt send.

Bless thy Church and children this night and for ever; according to their several necessities be merciful unto them. Bless this *Land* wherein we do live, the *government* and *Governors* of the same, from the highest to the lowest. And because we are now to rest in our beds, watch over us in this rest of ours, give unto us comfortable and sweet sleep; fit

us for all services of the day following; make our souls to watch for the coming of Christ; let our beds put us in mind of our graves; and our rising from thence, of the last resurrection: so that, whether we wake or sleep, we being thine, may wait for thee. Forgive us the sins of this day past, this hour present, and our whole life before; not for our merits, but for CHRIST'S mercies, in whom alone thou art well pleased, and in whose Name, and whose words we further call upon thee, and thank thee, saying: *Our Father which art in Heaven, &c.*

NOW the very God of peace sanctify us throughout, and he grant that our whole spirit, and soul, and body, may be kept blameless unto the coming of our Lord Jesus Christ: and the love of God the Father, the blessing of God the Son, and the comfort of God the Holy Ghost be with us, and all the servants of Christ Jesus, to preserve our bodies from sickness, our souls from sin, and our estates from ruin, this night and for evermore,
Amen.

*A Prayer to be used by a Man's self,
or with others, changing
the number.*

O LORD my God, merciful and loving to all thy servants, pitiful and patient to me thy child; I, with that poor *Publican*, cast myself down at the footstool of thy Majesty: and with an unfeigned sorrow for all my sins, do, as he did, cry unto thee for favour, saying, *Lord, be merciful unto me a sinner.* One deep calleth to another, the depth of misery to the depth of mercy. Have mercy upon me, O Lord, according to thy great goodness, and, in the multitude of thy mercies, do away all mine offences.

Lord, I acknowledge and confess my sins, and mine iniquities are not hid from thee. By creation, I confess, thou didst make me good; in righteousness and true holiness, I was like unto thee: and if my first Parents had not defaced that Image, I should have served thee in truth all the days of my life. But they falling from thee, I fell with them: and they sinning against thee, I sinned with them. And as when a great man is a Traitor, his blood is stained: so by *Adam's* transgression, his posterity is tainted.

Thus, O Lord, I was conceived in sin,

and brought forth in iniquity : and now I know that in me, that is, in my flesh, there dwelleth no good thing : yea, I am by nature the child of wrath : if I have no other sin but my first birth, I may curse the day that ever I was born. I feel, O Lord, (but it is thy Spirit that giveth me this feeling) that mine understanding is darkened, conscience seared, memory decayed, will bewitched, heart hardened, affections disordered, conversation corrupted : my thoughts, desires, and best actions are abominable sins in thy sight. Mine eyes cannot see thee in thy creatures ; mine ears cannot hear thee in thy Word ; my mouth cannot praise thee in thy works ; mine hands and feet cannot serve thee in my calling : destruction and calamity are in all my ways, and the way of peace I have not known.

For these sins of mine, I am subject to the curse : for cursed are they that err from thy statutes : cursed is the earth with briars and barrenness : and cursed is the Heaven with often droughts and moistness.

And for myself, what am I not subject to by reason of sin ? My body is subject to all diseases, my soul to all her sicknesses, my name to all reproaches, my estate to all casualties, and I deserve justly to be delivered over to the illusions of

Satan, allurements of the world, corruptions of my flesh, hardness of heart, desperation of thy goodness, calamities in my calling, and to eternal destruction after I am dead.

Unto whom now shall I come for comfort? unto whom shall I now sue for succour? I am stung with a Serpent, I will look up to the brazen Serpent: I am sick of sin, I will go to the Physician of my soul: I lie dead in the grave of corruption, who shall raise me up, but he that is the resurrection and the life?

O bountiful Jesu, O sweet Saviour, O thou Lamb of God that takest away the sins of the world, have mercy upon me. Lord, give unto me a true and lively faith, to apprehend and apply all the promises of salvation to my sinful soul: and to this purpose illuminate mine understanding confirm my memory, purify my conscience, enlarge mine heart, rectify my will, order all the members of my body, and so sanctify me throughout, that my whole body, soul, and spirit may be kept blameless till the glorious appearance of my Saviour Christ.

Grant me, I beseech thee, knowledge of thy truth, faith in thy promises, fear of thy Majesty, zeal of thy glory, obedience to thy statutes, faithfulness in my calling, patience in troubles, hungering

after righteousness, and a tender affection towards all my brethren. Grant me, I beseech thee, the gift of Regeneration, to become thy child : of faith, to believe thy promises : of obedience, to do thy will : of prayer, to seek thy presence : of comfort, to endure thy trials : and of strength, to continue thy servant to my life's end.

Grant me again, and grant it, I entreat thee, the saving knowledge of thy Word, let it be in my mind by understanding, memory by remembering, thought by meditating, heart by affecting, tongue by speaking, and mine actions by performing it to my dying day.

Mine heart, O Lord, is deceitful, let me watch over it : my will is unwilling to all goodness, let it run the way of thy Commandments : many behold my life and conversation, let it, I beseech thee, be ordered aright.

To this end, teach me to sanctify thy Name, advance thy Kingdom, do thy Will. Thou hast placed me in a calling, make me painful in it, that thereby from thee I may have my daily bread : if I have it, keep me from pride : if not, keep me from despair. And forgive me the abuse of all thy good blessings.

And howsoever I must needs live in this world, yet let me use it as though I used

it not : let my conversation be in Heaven, mine eyes on thy presence, my trust in thy providence, my delight in thy Word, and the communion of Saints. Make me think often of Heaven, that I may love it; of Hell, that I may fear it; of death, that I may expect it; of judgment, that I may escape it; and of the vanity of this present World, that thereby I may learn to contemn it.

I live by thy providence a life of nature, I desire by thy Spirit to live the life of grace : put on this desire, O my God, by thy Spirit, and draw me from good desires to delights, from delights to actions, from actions to continuance in doing that which is good.

And because Satan, the Adversary of thine Elect, goeth about as a roaring Lion, seeking whom he may devour, let me not be ignorant of all his enterprizes. Make me wise to foresee his stratagems, vigilant to beware his pitfalls, circumspect to prevent his practices, courageous to resist his temptations, and constant to overcome his suggestions. He is strong, be thou stronger in me : he is wise, be thou wiser for me : he is watchful, be thou more watchful about me : he is malicious, be thou merciful unto me. Let him never find me idle, for then he will allure : nor careless, for then he will surprize : nor sinning, for then he will subdue.

O Jesu, be thou Jesus unto me : save me, O Lord, from this enemy of mine, that this Dragon never infect me with his poison, this Serpent never kill me with his sting, this Lion never tear me with his teeth, and this Adversary never have power to overthrow me.

O Christ, be thou Christ unto me, and anoint me so with the oil of thy Spirit, that of thy fulness I may be filled with grace, even that grace which may further my salvation. By it, I acknowledge my misery, by it let me feel thy mercy ; give me by it a broken heart, a contrite spirit, a sorrowful soul, an humble mind, a lively faith, that by humbling myself, I may be lifted up by thee ; and by believing thy promises, I may come unto thee ; and that as by the one I may mourn for my sins, so by the other I may believe they are pardoned.

I durst not be so bold as crave this thy favour, but that I am encouraged by confidence of thy mercy. Do the simple beg wisdom ? thou givest it : Do the afflicted beg deliverance ? thou grantest it : doth he that is troubled with his sins come unto thee ? Thou seest him afar off, thou embracest him in thine arms, receivest him into thy grace again. Thou commandest, why should I not obey ? Thou promisest, why should I not believe ? Thou hearest,

why should I not speak? I speak unto thee in the language of *Canaan*, keep not silent at these my Prayers.

Thou, O my Saviour, hast died for my sins, let the power of thy death make me die unto sin, especially to my beloved sins, and such as I can hardly get the mastery of. Thou, O Lord Christ, art risen from the dead, let the power of thy Resurrection make me to rise unto newness of life. And that which is impossible to flesh and blood, make it possible by the virtue of thy blood.

Thou hast redeemed me, suffer me not to be in sin's captivity: thou hast triumphed over Satan for me, suffer me not to be under his tyranny. Thou hast covered me with the robes of righteousness, teach me to cast off the rags of iniquity. Thou hast washed me, and I am clean: keep me that I return not with the swine to my wallow. Thou hast begun thy good work in me; perform the work that thou hast begun, and strengthen me in the works which I do, have, or shall take in hand.

Keep me, good Lord, in my old age, forsake me not when I am grey-headed. And when it shall please thee to cast me upon my sick bed (as what man liveth who shall not see death?) grant that I may take my sickness patiently; and at the last gasp, let not either sin or Satan take such hold

upon me, that I depart this life, with crying, and screechings, and words of despair; but that believing thy Word, and yielding to thine Ordinance, my last hour may be my best hour, and I may say with the Psalmist; *Lord, into thine hands I commend my spirit: for thou hast redeemed me, O Lord God of Truth.*

Thus I still cry unto thee for mercy, because my sins cry against me for Justice. Preserve me, O Lord, for I trust in thee, and let me in all things see that I am preserved by thee; let me see it in the health of my body, the peace of my conscience, the gift of my mind, the credit of my name, the works of my calling, and upon all such as are near and dear unto me.

Thou hast been good unto me in times past, O that I could depend upon thee for the time to come. Thou hast by thy mercy kept me from gross sins, cleanse me, I pray thee, from my secret sins, especially such as put forth their heads when I am but a little moved. Am I provoked? stay mine anger: Is mine enemy advanced? assuage mine envy: Have I abundance? temper mine intemperance: Am I in want? mitigate my fears: Dost thou exalt me? keep me from pride: Dost thou humble me? keep me from impatience: Dost thou withdraw thyself from me? let me ever

say, Up, Lord, why sleepest thou? doth Satan assault me, because I am rich in grace? preserve me, O Lord, that I lose not thy grace. For woe is me if I fall from thee. I have promised that I will not fall, thou hast promised I shall not fall, lead me by thy hand that I do not fall.

Finally, because thou hast been good unto me many ways, Lord, make me thankful for all thy favours. Thou hast made me a man, not a beast; a Christian, not a Heathen: a Protestant, not a Papist. Whilst many are ignorant, I have knowledge: whilst many are profane, I have been obedient to thy will: whilst many want the ordinary means of salvation, thou affordest me means for salvation of my soul. Many are bound, I am free: in prison, I have liberty: in want, I have sufficiency. They live in wars, I in peace: they in persecution, I in free possession of the truth: they in sickness, I in health. And although by my sins I deserve to be consumed, yet thou hast spared me a great while, and given me a long time of repentance. What shall I give unto thee for all these mercies and favours of thine? I will take the cup of salvation, and praise thy great and glorious Name; and most humbly intreat thee, that as thou never ceaseest to be good unto me, so I may never

cease to be thankful unto thee. Pardon, good God, my loss of time, my abuse of thy creatures, my negligence in my calling, my unthankfulness for thy kindness: and whatsoever is wanting in my person, practice, prayer, or thanksgiving, make a supply of it in the merit of Christ Jesus: to whom, with thee and the blessed Spirit, be all praise, and glory, now and for evermore, *Amen.*

A Prayer to be said by a sick person, or for him, changing my unto us, &c.

ALMIGHTY God, and in Jesus Christ my most merciful and all-sufficient Saviour, I, thy sick and sinful servant, *diseased* in my *body*, and *distressed* in my *soul*, do fly unto thee, yea to thee *alone* for succour. I have lived heretofore in the health of my body, I acknowledge that thou wast the *Author* of my health. I am cast down upon my *sick* bed, thou hast by thy providence sent this *Herald* to arrest *me*. It is, O Lord, the messenger of death, preaching unto me that undoubted doctrine, which I have been learning ever since I was born, namely: *That it is appointed that all must die, and after death cometh judgment.* My spirit is willing, and would fain say, *Come, Lord Jesus, come quickly*; my *flesh* is frail,

and in weakness doth say, *Father, if it be possible, let this cup pass from me.* And as in mine *health* I did nothing but *sin*, when I was not assisted by thy good Spirit, so now in my *sickness* I shall do nothing but *sorrow*, unless I be comforted by the same Spirit. O Lord, comfort me in this agony of mine, and say unto my soul, *I am thy salvation.* Thou art the *Physician*, heal me: thou art that *Samaritan*, pity me: thou art the *resurrection* and the *life*, quicken me: and quicken me so in the inner man, that neither the *love* of this *world*, nor the *loss* of this *light*, nor the *consideration* of thy *justice*, nor the *fear* of *death*, nor the *terror* of *hell*, may make we unwilling to depart this life. Thou alone knowest the *sorrows* of mine heart, take them away: thou beholdest my *fear* of death, deliver me out of all my *fears*: cover my sores with the *righteousness* of thy Son, heal them with the *blood* of thy Son: and though thou lance them with the *knife* of the *Law*, yet bind them up again with the *bands* of the *Gospel*. I know that my *Physician* dwelleth in heaven, yet he sendeth his medicines down upon the earth. Besides thee, none in heaven can help me, and there is none in earth, in comparison of thee, to do me any good. I am *weak*, strengthen me: I am *sick*,

cure me : I am *faint*, comfort me : I must *die*, quicken me : I am *assaulted*, defend me : I am *full* of fear, encourage me : I have *desired* to live the life of the *righteous*, O let me *die* the death of the *righteous*, and let my last hour be like unto his. *Into thine hands do I commend my soul, for thou hast redeemed it, O Lord God of truth.*

My conscience doth tell me that I have *sinned* against thee, and whatsoever I now suffer, it is for my *sins* : they are like a heavy burden upon my soul, they press me down to the grave of death, and Satan doth lay them now especially before me, to make me despair of thy mercies in Christ. Lord, assure me of the pardon of them all, persuade my soul by the Spirit of my Saviour that they are *nailed* to his *cross*, *washed* in his *blood*, *covered* in his *righteousness*, *acquitted* by his *death*, *buried* in his *grave*, and fully *discharged* by his *alone* satisfaction. Now, now I stand in need of thy Spirit, let it cry in mine heart, *Abba, Father* : I desire no *Angel* from heaven to comfort me. I desire the *Spirit* of adoption to assure me ; to assure me, O Lord, that thou art my *Father*, and I thy *son* ; thou my *Shepherd*, and I thy *Sheep* ; thou my *King*, and I one of thy *subjects*, who shall shortly *wait* upon thee in the kingdom of

Heaven, to which I must pass by the gates of death. O though I have now a sick body, yet grant me, I pray thee, a sound soul. In thy hands are *life* and *death*: thou hast the *keys* of the grave and death, thou bringest to the *grave*, and pullest back again: my *mother* bare me a mortal man, I came into this world to leave it at thy pleasure: it pleaseth thee now to forewarn me of mine end, which might have come upon me before this time: I might have perished either in the *womb*, or in my *cradle*, or in my *childhood*, or before I had *known* thee, or suddenly might I have been taken away; and I deserved to die so soon as I was born: I owe thee a death, as Christ Jesus died for me. I have been sailing to this haven ever since I was born, be thou my Pilot, that I sink not in the haven's mouth, but that I may land at the *port* of Paradise. I have done, I confess, little service unto thee, and if thou shouldst now take me away, I should die before I have begun to live. Thou knowest what is best for me: *Convert me, O Lord, and I shall be converted*: O Lord, *turn me*, and in a moment *I shall be turned unto thee*. Therefore, dear Father, give me that mind which a sick man should have, *faith* in thy *promises*, *hope* of eternal *life*, *patience* with my *pain*, a desire to be loosed,

and to be with *Christ*, and a *loathing* of the vanities of this present evil *world*. Call to my remembrance all those things which I have *heard*, or *read*, or *felt*, or *meditated* of, to strengthen me in this hour of trial, that I who have been negligent in teaching others by my life, may now teach them how to die, and to bear patiently the like visitation. Lord, grant that my last *hour* may be my best *hour*, my last *thoughts* the best *thoughts*, and my last words the best *words* that ever I did speak: so that with my sweet Saviour I may then say, *Father, into thine hands I commend my spirit*: or with old *Simeon* say, *Lord, now lettest thou thy servant depart in peace, according to thy word*. Take away from me in that hour all *terror of conscience*, all *screeching* and *howling*, all *sottishness* and *senselessness*, which doth often accompany the wicked at their ends; and since thou hast lent me for a while my life, grant that I may willingly restore it again when thou callest for it to Heaven. Let not the *grave* make me afraid, because it is *perfumed* by the burial of *Christ*, and made as a bed for my body to rest in against that day in which thou shalt clothe me again with mine own flesh, and make it like to the *glorious* body of *Christ*, when he will say unto me, *Come, thou blessed of my Fa-*

ther, inherit the Kingdom which was prepared for thee, before the foundations of the world were laid.

Lord, I thank thee for all thy mercies in the time of my *health*, and in this of *sickness*; especially that thou hast taught me out of thy World, which also by thy Spirit I believe, that howsoever I am by *nature* mortal, yet by *grace* thou hast made me immortal; and that I am *translated* from death to life. I thank thee, O Lord, for all the good means of health offered to me in this visitation of mine, as my *Christian* friends, their *holy* prayers and *godly* comforts; for the means of *Physick*, and all other favours which I now taste of in this sick bed of mine, which thou hast denied unto many of thy servants and dear children, who have deserved thy favour more than myself. I thank thee also, that as I have lived in a *Christian* Church, so if I die, I shall die in thy *Church*, and be buried in the sepulchres of thy servants, who wait all for the *consolation* of *Irael*, and the *Redemption* of their bodies in the *Resurrection* of the just. Bless all good means unto me, so far forth as it may be for thy glory and my good: and as I have ever prayed, *Thy will be done*: so now let me not be offended that thy will is done. *Teach* me that all things, even both sickness and

death, turn to the best to them that love thee: *teach* me to see my *happiness* through troubles: that every *pain* is a prevention to the godly of the *pains* of hell: and that *this light affliction, which is but for a moment, causeth unto us a far more excellent and eternal weight of glory*. Teach me again by thy holy Spirit, that there is *none hurt* by going to heaven: that I shall lose nothing but the *sense of evil*: and that anon I shall have greater *joys* than I feel *pain*. O Death, where is thy *sting*? O hell, where is thy *victory*? I thank thee, O Lord, who hast given me *victory by Jesus Christ*: in the confidence of this conquest I come unto thee, and am assured that if I *live*, I shall live unto thee, and if I *die*, I shall die unto thee. I desire to be *dissolved, and to be with Christ, for he unto me is both in life and in death advantage*. I shall by death put off *corruption*, and put on *incorruption*; shake off *sin*, and be covered with *righteousness*; cast off *mortality*, and be attired with *immortality*: I shall lose my life in *Earth*, and find it again in *Heaven*. Thou my *Father*, Christ my *brother*, the *Saints* my *kindred*, *happiness* mine *inheritance*, are in heaven already; why should I fear to go thither, whither all the godly dead are gone *before* me, and all the faithful living shall follow

after me? Why art thou troubled, O my soul, and why art thou so disquieted within me? Lord, I know I cannot escape death, why should I fear it? My chiefest happiness is behind, and I cannot have it, unless I go unto it. I could be content to go through hell to heaven: O make me to go through death to heaven. My pains, I confess, O Lord, are great, but since I travail to bring forth eternity, make me patient to endure all pains. I see my sins: make me now to see my Redeemer. I fear the Judge: persuade me that his Son is become my intercessor. Satan would affright me: I hope thine Angels pitch their tents about me: the grave will gape on me: out of thy Word I know it was the bed of my Saviour. What though I leave many alive behind me? yet they shall all follow after; if I get mine inheritance before my brethren, I must be more thankful to my Father for it. Grant therefore, most merciful God, that if I live, I may live to sacrifice, and if I die, I may die a Sacrifice: I am thy Servant, and the Son of thine Handmaiden, do with me what thou wilt. Bless, O Lord, the surviving generation, make them wise to salvation, to number their days aright, and to apply their hearts to wisdom. And though thou kill me, yet let me now trust in thee. Grant this, O

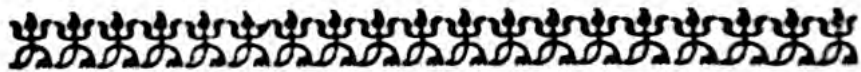
Lord, for thy *Son's* sake, in whom alone thou art well pleased, for my *comforts'* sake, which by this means shall be increased, and for the *beholders'* sakes, who shall see mine end, that they all may say, Grant that we may die, as this our brother did, so that our ends may be like unto his, and our souls follow his. *Amen.*
Even so, come, Lord Jesus, come quickly: and the grace of our Lord Jesus Christ, the love of God the Father, and the comfort of the Holy Ghost be with me now and for evermore, Amen.

Blessed are the dead that die in the Lord, *Rev. 14.*

The eye hath not seen, the ear hath not heard, neither hath it entered into the heart of man to conceive, the good things which God hath prepared for them that love him. 1 Cor. 2.

We know, that if this earthly house of this tabernacle be destroyed, we have a building given of God, that is, an house not made with hands, but eternal in the Heavens. 2 Cor. 5. 1.

Farewell, my friends, but you shall follow: for it is appointed that all must die.



*A Thanksgiving after Deliverance
from any Cross or Sickness.*

O ETERNAL God, Almighty and most merciful *Father*, the *life* of them that *die*, the *health* of them that are *sick*, and the only *recoverer* of them that are *cast down*: I thy late *sick* and *sorrowful* Servant do, with *bended* knees, and a *thankful* heart, prostrate myself before thee at this time; and do thankfully acknowledge all those benefits which from my cradle thou hast heaped upon me till this present hour. When I was *nothing*, I was *created* by thee: when I was *worse* than nothing, I was *redeemed* by thee: When I was *worthy* nothing, I was *sanctified* by thee: and when I shall *return* to nothing, I shall be *glorified* by thee. And though I never *knew* thee as I *ought*, *loved* thee as I *should*, *obeyed* thee as thou *commandest*, nor *thanked* thee as thou *deservest*, for all thy favours, yet hast thou loaded me so with thine abundant favours, as if I had ever done thy will. Experience have I had of thy goodness *many* times, but never more than in my *late* and *last* visitation. I acknowledge, O Lord, that at that time I *chattered* like a *swallow*, I *mourned* like a *dove*, I *panted* like a *hart*,

and all joy and gladness was parted from my soul. I looked upon my friends, they could not relieve me; I sent to the Physicians, they could not recover me; I used all means, no means would help me: I sought unto thee, yea to thee alone in my trouble, and thou hast delivered me from all my distress. My mourning is turned into mirth, my sorrow into solace, my sickness into health, and my death into life. O thou, that art the well-spring of life, the fountain of health, and the alone preserver of all mankind, what shall I render unto thee for all those mercies that I have received, and for all those judgments that I have escaped? Ask of me, and I will give it: command me, and I will perform it; tell me, and I will do it. A thankful heart is a sacrifice to thee; a grateful mind is well-pleasing unto thee; and therefore in the sight of thy sacred Majesty, and in the eyes of all thy people, I will take the cup of salvation, and magnify and praise thy holy Name, that thou hast dealt so favourably with me.

The pangs of death had seized upon me, thou hast restored me from death to life; the sorrows of the grave had taken hold upon me, thou hast delivered my soul from the grave. Thou didst hide the face of thy loving-kindness from me, now the light of thy countenance hath shined upon me.

And I who heard of late this message with *Hezekiah*, *Set thy soul in order, for thou shalt die and not live*, do now see and feel this joyful promise, *I have added to thy life yet a number of days. Teach me so to number these my days aright, that I may apply mine heart unto wisdom*: and that howsoever I live here for a *while*, yet that thou hast appointed, that I shall *once* die. And because this *meditation* ought to be the *meditation* of all Christians, and will teach us to contemn this present evil world, grant me that I ever may *think* of mine *end*, and that *exact* account which I must give unto thee, of every action I do in this flesh, whether it be *good* or *evil*. To this purpose grant me the assistance of thy Spirit, that I may so live *hereafter* before thee in this *life*, that I may live with thee eternally in the *life to come*. *Teach me, O Lord, thy way, and I will walk in thy truth; knit mine heart unto thee, that I may fear thy Name: teach me to do thy will, for thou art my God, let thy good Spirit lead me into the Land of righteousness. Create in me a new heart, renew a right spirit within me, and establish me with thy free Spirit. I asked of thee life, and thou gavest it me, I called for thy salvation, and thou heardest me.*

I will praise thee, O Lord, with all

mine heart, and I will magnify thy Name for ever. For many are thy mercies towards me, and thou hast delivered my soul from the lowest grave. If thou desiredst burnt offerings, I would give it thee; if all that I have, I would bestow it on thee; but a thankful heart, an obedient life, a zealous profession, a godly conversation, is the only Sacrifice thou delightest in; make me therefore ever hereafter, to deny ungodliness and worldly lusts, and to live soberly and godly, and righteously in this world; that others seeing my godly behaviour, may glorify thee in the day of visitation. Make me to repent of my sins, the causes of my sickness, to believe in Christ the author of my health, and to depend upon thee the doer and giver of all good things. And now I am whole, give me thy grace not to sin again; lest a worse thing happen unto me. To this end, rectify my judgment, strengthen my memory, purify my conscience, whet on mine affections, order my will, and put on all the faculties of my soul and body, that I may love thee for thy mercies unfeignedly, fear thee for thy judgments incessantly, praise thee for thy favours continually, pray unto thee for thy goodness daily, and obey thee according to thy will, dutifully. Make me to know thee, as thou hast revealed thy-

self in thy *Word*, to *acknowledge* thee as thou hast *opened* thyself in thy *Son*: to *think* on thee, as the *solace* of my soul, to *cleave* unto thee, as the *Author* of salvation, and to *speak* of thee as thou art, *wonderful* in all thy works. *My* soul, *praise* thou the *Lord*, and *all* that is *within* me *praise* his *holy* Name: *my* soul, *praise* thou the *Lord*, and *forget* not *all* his *benefits*, which *forgiveth* *all* thy *sins*, and *healeth* *all* thine *infirmities*, which *redeemeth* thy *life* from the *grave*, and *crowne*th thee with *mercy* and *loving-kindness*: which *satisfieth* thy *mouth* with *good* things, and *reneweth* thy *youth* like the *Eagle's*. Thou art *full* of *compassion* and *mercy*, *slow* to *anger*, and of *great* *kindness*. Thou wilt not *always* *chide*, neither *keepest* thou thine *anger* for *ever*. Thou hast not *dealt* with me according to *my* *sins*, nor *rewarded* me according to *mine* *iniquities*. For as *high* as the *Heaven* is above the *Earth*, so *great* is thy *mercy* towards them that *fear* thee. As *far* as the *East* is from the *West*, so *far* thou *removest* *my* *sins* from me. As a *father* hath *compassion* on his *children*: so hast thou *compassion* on them that *fear* thee. Thou *knowest* *whereof* we be *made*, thou *rememberest* that we are *but* *dust*. *I* will *praise* thee, *O* *Lord*, among the *people*, *I* will *sing*

unto thee in the Congregation of the Saints. For thy mercy is great above the heavens, and thy truth above the clouds. Let my soul live, and it shall praise thee, and thy judgments shall help me: Help me they shall to love thee more zealously, to fear thee more reverently, and to obey thee more carefully all the days of my life. I confess, O Lord, that before I was afflicted, I went astray; but now I have learned thy precepts. It is good for me that I was afflicted, for I sought unto thee in my troubles; I was in mine health an untamed Heifer, it was thy goodness to lay thy yoke upon me, and to give me courage to bear it patiently. Thou hast taken it from me before I shook it off, but it will come again: make me in prosperity to think on adversity, in health to think on sickness, in sickness to think on death, and at all times to think so on Judgment, that whether I wake or sleep, eat or drink, or whatsoever I do else, I may ever have this voice sounding in mine ears, Arise, ye dead, and come unto Judgment. I will sing unto the Lord all my life, as long as I have any being, I will sing praises unto my God. O my soul, praise thou the Lord. Praise ye the Lord. Praised be the Lord God of Israel from this time forth, and for evermore, and let all the people say, Amen.

Are there not ten cleansed? where are the nine? there is none returned to give thanks, but this one, and he is a Samaritan, *Luke 17. 17, 18.*

Behold, thou art now whole, sin no more, lest a worse thing happen unto thee.

A Prayer for a sick Person, man or woman, changing the sex.

O ALMIGHTY, ever-living, and ever-loving God, and in Christ Jesus our most gracious and merciful Father: thou hast taught us out of thine holy word, that *Man which is born of a Woman, hath but a short time to live, and is full of misery: his life is a shadow; his days are vanity; his years are nothing in comparison of thee, and in the end he fadeth as a flower of the field, and never continueth in one stay.* Experience we have of the *frailty* of our life, in beholding this diseased and distressed *Servant* of thine, whom thou hast cast down upon the bed of sickness: He was, as we thought, of late in good health, and now we see him at the point of death. In him let us behold our frail estate, and truly consider that all *flesh* is grass. And because we are now in this *house* of mourning, let us be admonished of our *latter* end, and be-

hold what afterward shall *become* of us. Make us truly to *mourn* with them that *mourn*, and to *weep* with them that *weep*. And grant unto us all the *forgiveness* of our *sins*, the *assistance* of thy *Spirit*, *assurance* to be *heard*, and a fellow *feeling* of our brother's *miseries*; that we may the better call upon thy name, and pray to thee for him, who standeth in need to be prayed for.

Thou art, O Lord, the *Conduit* of comfort, be a God of *comfort* and consolation unto him: thou art the *forgiver* of all our sins, *blot* all his sins out of thy remembrance: thou art the *Physician* to cure all sores, look *favourably* upon him in this sickness of his. And as thou art the God of *Patience*, mitigate his pains: of *hope*, assure his heart: of *mercy*, confirm his faith: of *justice*, look upon thy *Son*: and as thou art the *resurrection* and the *life*, be unto him both *life* and *resurrection*.

It is true, O Lord, that he hath deserved a far greater punishment, and that thou shouldst *scourge* him with all thy *rods*: he *feeleth* his sin, he *feareth* thy justice, he is *affrighted* at death, he *trembleth* at thy judgments, and unless thy *Law* were his *delight*, he should have *perished* in this his trouble. He appealeth from thy *justice* unto thy *mercy*, and in considera-

tion of thine *abundant* goodness, doth say unto thee in the bitterness of his soul, *Lord, be merciful unto me a sinner. Have mercy upon him, O Lord, have mercy upon him: and according to the multitude of thy mercies do away all his offences.* Grant him thy grace to bear *willingly* this cross, the cross of sickness, to drink *heartily* of this cup, the cup of affliction, to endure *patiently* this yoke, the yoke of tribulation, and to suffer *meekly* this rod, the rod of correction. *Naked he came out of his mother's womb, and naked shall he return again: O let him now say with thy Servant Job; the Lord hath given, and the Lord hath taken away, blessed be the name of the Lord.* He hath received *good things* of thee, make him to receive evil also: and as heretofore he rejoiced in his *health*, so teach him now to rejoice in *sickness*: and as he was not *ashamed* to live, so let him not be *afraid* to die, because his *life* is *hid* with *Christ* in heaven.

Teach him, O Lord, by thy holy Spirit, that he *cannot suffer* more for thee, than *Christ his Saviour suffered* for him: and though thou hast now *poured* into the *wounds* of his corruption the *sharp* wine of grievous tribulation, yet after the example of the good *Samaritan*, instil also the *suppling* oil of comfort, whereby he

may be able to endure these *troubles*, which otherwise would be intolerable unto him. As his *pain increaseth*, so increase his *patience* : and as it *decreaseth*, so increase his *thankfulness*. Turn this visitation to the good of his soul : lay no more upon him than he is able to bear : and as he feeleth thy *justice*, in suffering for his *sins* ; so let him feel thy *mercy*, in *correcting* him for them : and as thou now triest whether he *will love* thee or no, so make him now *most to love thee*, when thou correctest him as thy son. Let his *heart* be glad, his *tongue* rejoice, and his *flesh* also rest in hope, because thou wilt not suffer his *soul* in the grave, nor his *flesh* (through thine Holy one,) to see corruption.

Remember not, Lord, his, or our iniquities, *spare* him, good Lord, *spare* thy servant, whom Christ hath redeemed with his most *precious* blood, and be not angry with us for ever. Lord, *save* thy servant, which putteth his *trust* in thee : send him *help* from thy holy place, and evermore mightily *defend* him : let the enemy have no *advantage* against him, nor the wicked *approach* near unto him : be unto him a *strong* tower against the *face* of his Enemy. O Lord, hear our prayers, and let our cry come unto thee. We cry and call unto thee alone for him : *visit* him,

as thou didst visit *Peter's* wife's mother: *comfort* him, as thou didst comfort the *sick* of the palsy; and cheer him, as thou didst cheer that godly man *Simeon*, that he now seeing his Saviour in heaven, may joyfully say, *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.* In the meantime *strengthen* him against all *temptations*; *defend* him against all *assaults*; *relieve* him in all his *weakness*; and *deliver* him from all his *fears*.

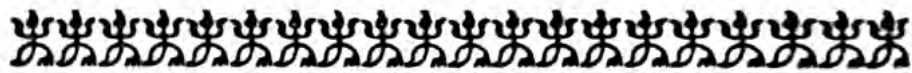
O Lord *Jesu Christ*, who for his and our sakes *camest* into the *world*, *obeyedst* the *Law*, *sufferedst reproach*, *baredst* our *sins*, and *gavest* over for us thy *precious* life to death; look thou upon this thy *patient*: let thy blood *wash* away the *spots* of his *sins*: let thy *righteousness* cover his *unrighteousness*: and let thy *satisfaction* be his *merit*.

O Holy Ghost, the *Comforter* of all that want comfort, send down thy *grace* into the heart of thy servant, call to his *mind* whatsoever consolation he hath before learned out of thy *Word*; especially, that by *Christ* he shall *inherit heaven*: give him now such a portion of thy grace, that he neither *waver* in his *faith*, nor *stagger* in his *hope*, nor *faint* in his *patience*, nor *cool* in his *love*, nor *sorrow* at his *dissolution*, nor look *back* to the *world*,

NOR be over much *cast down* with the *bread of death*.

Grant that when death shall have closed up the *eyes* of his *body*, the *eyes* of his *soul* may be fixed upon thee; that when his *speech* shall be *taken* from him, then his heart may cry unto thee, and say: *Come, Lord Jesu, come quickly*. Hear us, good Lord, praying for him: hear him praying for himself; and hear us all for *Christ Jesus* his sake, in whom alone thou art well pleased, and in whose name, and in whose words, we conclude our unperfect praise, saying, *Our Father, &c.*

LORD, bless us and keep us; Lord, make the light of thy countenance shine upon us, and grant us thy peace. O God the *Father*, look upon thy Son; O God the *Son*, look upon thy servant; O God the *Holy Ghost*, enter into thy Temple: O *holy Father*, O *righteous Son*, O *comforting Holy Ghost*, O *blessed and glorious Trinity*, one in *essence*, three in *person*, be with this thy servant; comfort him with that comfort which we would desire in the like visitation: let thine *Angels* pitch their tents about him: let his last hour be his best hour: make his life *victorious*, his death *precious*, and his and our resurrection *glorious*, through Jesus Christ our Lord, *Amen*. Lord Jesu, be with his spirit, *Amen, Amen*.



A Thanksgiving for the faithful departure of one, after he or she is dead, changing us before.

O LORD God, the only *health* of them that *live*, and the alone *life* of them that *die* : according to thy commandment we *called* upon thee, and in desire of thy goodness we cried unto thee, that thou wouldst be gracious unto this servant of thine, whose body lieth dead before our eyes. We asked his *life*, thou gavest it not ; because thou sawest what was best for him : we desired his *patience* to endure this cross : thou heardest our prayers, and hast not denied us the request of our lips, because that alone was fittest for him.

He died not as a *fool* dieth, neither was his dissolution *bitter* unto him. He is now, O Lord, a *tree*, planted in thine *Orchard* : a *stone*, settled in thy *building* : a *Priest*, *sacrificing* at thine *Altar* : a *star*, fixed in thy *heaven* : and an *heir*, reigning in thy *kingdom*. If he had died like *Absalom*, we might have taken upon us *David's* lamentation : or like *Saul*, we might have taken upon us *Samuel's* lamentation : or as the *malefactor* on the left hand of Christ, we might have lamented and mourned for him, as doubt-

ing that he *died* not the *death* of the righteous. But *precious* in thy sight was this *death* of his: and *comfortable* in our sight was this *departure* of his. He like a *Lion* triumphed over *death*, and like a *Lamb* resigned up his *life*: he knew that his *Redeemer* lived, and that *Blessed are the dead that die in the Lord*. His *faith* was in thy *promises*, his *hope* was in thy *mercies*, his *love* was on thy *joys*, his *zeal* was on thy *glory*, and his *desire* was to be in *heaven*.

For this thy favour toward our *Christian* brother, we yield unto thy Majesty all possible thanks, and that thou *taking* him out of this *vale* of misery, hast, by thine *Angels*, *carried* his soul to the *throne* of thy glory. We are, O Lord, we confess, full of sorrow, in that we have lost the *comfort* of his *presence*, and we could have been contented to have enjoyed him longer, if it might have stood with the good *pleasure* of thy will. But we need not to *mourn* as men without *hope*, because we are *persuaded* he so died in thy favour; that as his soul is partaker of eternal *glory*, so in that *great* day of Assize and *general* Judgment, this *body* of his which shall return to *dust*, must be *raised* up again to live for ever, and then de mabe like the *glorious* body of *Christ Jesu* in heaven. *He, O Lord, is gone*

before us, and we must one day follow after him.

O how can we render unto thee sufficient thanks for thy great favour to us *Christian* people above all the *Nations* of the world, whom when thou callest out of this *wretched* life, thou vouchsafest to place us with thine *Angels* in thy *Kingdom*! In the sight of the *unwise* they appear to die: but in the eyes of the *godly* they are *translated* from death to life. They are *arrayed* with *white*, have *Crowns* on their *heads*, and *Palms* in their *hands*: they shall not *die*, but *live*, and do behold thy *goodness* in the Land of the *living*. They *serve* thee at thy *Table*, *eat* in thy *Kingdom*, *sing* of thy *praises*, are *freed* from all *miseries*, and they *follow* the *Lamb* whithersoever he goeth: and enjoy such pleasures as the *eye* hath not *seen*, because they are not *visible*, yet the *heart* doth *believe*, because they are most *comfortable*.

We beseech thee, O Lord, that since we must for a while go on in our *pilgrimage*, we may ever have our eyes bent towards our *country*: raise us out of the *grave* of sin, renew in us the *life* of righteousness: *estrangle* us from the *love* of this *world*: *possess* us with a *love* of *heaven*: take from our feet the *fetters* of pleasure, that *we* may run as fast to

heaven as the wicked do to hell: take from our backs the burden of worldliness, that we may look as steadfastly upon things that are above, as worldlings do upon things that are below. Guide us ever so by the direction of thy Spirit, that both in sickness and in health, in prosperity and adversity, in life and at death, we may so behave ourselves in this present world, that whensoever it shall please thee to call us hence, we may by faith in thy promises, and hope of thy mercies, commend our bodies and souls into thy merciful hands.

In the meantime *hasten* the coming of thy Son: *shorten* these days of sin: *confound* the enemies of salvation: *dissolve* in every one of us the cursed works of Satan: *sanctify* thy name: *advance* thy Kingdom: *accomplish* thy will: *give* us our daily bread: *forgive* us all our sins: *give* us not over into any temptation: but *deliver* us from all evil, both of *sin* in this *life*, and of *punishment* in the *life* to come; so that we with this our brother, and all other departed in the faith of Christ, may have our *perfect* consummation and bliss in thy eternal and everlasting *Kingdom*, through *Jesu Christ* our Lord, to whom with thee our *Father*, and the Holy Ghost our *Sanctifier*, (our *Sanctifier* in this life, and our *Glorifier* in the

life to come) be all *Praise, Power, Majesty, Might and Dominion*, ascribed of us and thy whole *Church*, from this time forth, and for evermore, *Amen*.

A Prayer for a Woman in travail.

O LORD our God, *Creator* of all things, *preserver* of all mankind, *comforter* of all thine afflicted, and the only *deliverer* of such as are in danger; we the children of *Eve* by our in-born transgression, yet the daughters of *Sarah* by sanctification of thy Spirit, do seek and sue unto thee for a blessing at this time. We are, O Lord, assembled for the comfort of this Woman, who travaileth in pain, to be delivered of a child: her *sin* is great, her *danger* is not small, her *pains* will be grievous, and the hour of *life* is now at hand. If we were *Heathens*, we would call upon *Juno*: if *Idolaters*, we would call upon the *Virgin Mary*: but seeing thou hast vouchsafed us to become true *Christians*, we call upon thee *alone* to help her. We therefore beseech thee (O Lord our God) to be good and gracious unto this servant of thine, and howsoever (through the transgression of our *first mother*) she cannot be delivered but with great pain, (for thou hast laid this curse upon us sinful women, *that*

in much sorrow shall we bring forth children) yet since thou hast given her *faith* in thy *Son*, mitigate, we intreat thee, this sorrow of hers: *assure* her of the forgiveness of her sins: *strengthen* her with the comfort of thy Spirit: *confirm* her in the faith of her Saviour, and *bless* all good means here present for her comfort.

Lay no more upon her than she is able to bear: make haste to deliver her out of her pains; and teach us all that are about her to avoid at this time *effeminate* speeches, *wanton* behaviour, and *unseasonable* mirth, which often do accompany such meetings as this. Bless us in our *comforts* to her soul, and *labour* for her deliverance: bless the work of the *Midwife*, whose help she must use for her better deliverance: and though she be now in great pain, bless her, O Lord, in such a sort, that anon she may forget her pain, because a child is born into the world. Yea, and we pray unto thee for this child in her womb; thou hast *enrolled* it in thy *Book*, thou hast *made* it in thy *frame*, the *bones* thereof are not *hid* from thee, all the *members* of it are written in thy *volume*. Thou didst visit it at the *time* of life, visit it now at the *hour* of life.

Give unto this woman, thy Handmaid, neither a *monstrous*, a *maimed*, or a *dead-*

birth: but as thou hast blessed the *conception* of this infant, so let thy blessing be upon it, that eftsoon it may be brought with perfection into the world.

Thou hast appointed *Marriage* for this purpose, thou hast promised a *blessing* to thine own ordinance, thou hast performed thy *promise* to many in this case, and according to thy commandment we intreat a like performance of thy promise at this time. Hear us, O Lord, for *Christ Jesus* his sake. *Visit* thy Servant, as thou didst *Sarah*, *comfort* her, as thou didst *Rebecca*, *cheer* her, as thou didst *Leah*, and if it be thy good pleasure, make her quickly a joyful mother of a child. Let her say, O Lord, help me, and deliver me right soon: and let us say, Be unto her a present help in this needful time of trouble. O Lord, hear our prayers, and let our cry come unto thee, and that for *Christ Jesu* his sake, in whose name we call upon thee, saying, *Our Father which art, &c.*

A Thanksgiving after her Deliverance.

MOST gracious God, and in Jesus Christ our most *patient*, *pitiful*, and *powerful* Father, as thou hast commanded us to call upon thee in troubles,

and hast promised to hear us and deliver us in our troubles; so thou hast enjoined us in thy holy Word, that after our *deliverance* out of any of our troubles, we should be thankful unto thee for the same. We therefore *sinner*s by *nature*, but thy *children* by *grace*, do cheerfully acknowledge thy goodness to us, and thy special favour to this woman thy servant. We *called* upon thee, and thou *heardst* us: we sued unto thee, and thine ears were opened to *grant* our requests. We *asked* thy favour to thine handmaiden, thou gavest it; we *begged* a blessing for this child, thou hast blessed it; and now thou hast made her a joyful Mother.

Her *Soul* may *magnify* thy Name, and her *spirit* may *rejoice* in God her Saviour. Thou hast given her her *heart's* desire, and hast not denied her the request of her *lips*. Thou hast taken away her *reproach*, and thou hast blessed the *undefiled* bed. Thou hast given her and her husband this *pledge* of love, and thou hast made her an instrument to increase thy Kingdom. Glory be to thee in the highest heavens, in earth praise, and let all Generations call thee blessed. We *bless* thee, we *praise* thee, we *adore* thee, we *give thanks* unto thee (O Lord God) for this blessing of thine, and desire to praise thee for ever and ever.

Continue thy goodness to this thy Servant, give her *strength* to recover her weakness, *joy* to forget her late sorrow, and *thankfulness* that such a child is come out of her loins as one day shall inherit the kingdom of heaven. And as we do privately praise thee in this Family, so will we do the like in the public Congregation. *Bless* this young Infant with thy blessing from above, *Baptize* it with *water*, and the *Holy Ghost*, *endow* it with all *heavenly* graces, *defend* it against all *dangers*, *provide* for it in this *mortal* life, and *crown* it, in the end, with *life* everlasting. Make the father to delight in the love of his wife, let her breasts satisfy him, and let him *keep* to her continually. Make her a fruitful *Vine* round about his House, and her children like to *Olive plants* round about his Table.

Lord, thou mightest have dealt with this woman, as heretofore thou hast dealt with many in thy wrath. She might either have brought forth the *wind*, or been delivered of a *deformed* or *dead* birth ; she might either have *died* in travail herself, or *continued* longer in these grievous pains. But thou has looked upon her with the eyes of compassion, and hast given this blessing to the fruit of her womb. Continue thy favour to her and hers ; and let thy blessing be upon all thy children from

this time forth, and for evermore. Hear us, O Lord, for Christ Jesus' sake, [in whose name, and in whose words, we further call upon thee, and thank thee, saying, *Our Father, &c.*

*A Prayer before the receiving of
the Communion.*

MOST gracious Father, thou hast taken me now to thine holy Table, thou hast set out a part of consecrated bread and wine for me; I acknowledge mine ignorance, that I must be instructed by so many means; and I acknowledge thy goodness, that thou vouchsafest to teach me by so many means. I do hear thy word, and then is thy Son offered to mine ear; I receive this Sacrament, and now he is offered unto mine eye. In the testimony of these two witnesses, this truth is established in mine heart, that my Saviour suffered death for my sins.

As it pleaseth thee thus to offer me thy favour, so give me grace to accept this favour.

Am I thus invited to this blessed banquet? Give me grace to put on my wedding garment, that the Bridegroom of this Feast never say unto me: Friend, how camest thou in hither, not having on thy wedding garment?

Hast thou now commanded me to examine myself? Let me now try and examine mine heart, and look how I stand in thy sight. The *Jews* would not eat with unwashed hands, dare I eat with an unwashed heart? They would not drink, but their vessels must be purified, and dare I now drink, and my soul not purified? Before the Passover they sanctified themselves, and before this Sacrament shall not I now sanctify myself? I desire to do it; Lord, help my desire, lest eating and drinking unworthily I eat and drink my own damnation. I therefore, being now ready to come to thy Table, do acknowledge and confess mine own unworthiness; I have sinned against thee many ways, and that since I last received this Sacrament; I have not known thee in thy Word, beheld thee in thy works, apprehended thee in thy Son, served thee in the spirit, applied thee by faith, feared thee for thy justice, nor admired thee, as I ought, for thy great mercies. I have not frequented thine house, heard thy Word, laid it up in mine heart, nor practised it in my life as I should. I, even I, by the lusts of mine eyes, the lusts of my flesh, and the pride of life, have dishonoured thy great and glorious name. And when thou hast forgiven me ten thousand talents, I would not forgive my brother an hundred pence.

What shall I say unto myself? I have sinned; I will do so no more. I have sinned, Lord, forgive me all my sins; and grant that in the whole course of my life hereafter I may live to the honour of thy great name.

Give unto me now a broken heart, a contrite spirit, a sorrowful soul, and a mind hungering and thirsting after Christ, and his righteousness. Give me now grace to know thee the only true God, the Creator and preserver of mankind. Give me grace now to feel the burden of my sins, and that I am eased of them by the blood of Christ Jesus.

I do believe in him, help my unbelief. I am sorry for my sins, make me to be heartily and unfeignedly sorrowful. I promise now to live nearer to thee than ever I have done, give me power to perform my promise. I forgive all that have wronged me, even as thou, for Christ's sake, hast forgiven me. Let this forgiveness of mine be without dissimulation.

And because I am now to taste of Bread and Wine, make me to consider the use of them. I know, O Lord, that this sacramental bread is not the body of thy Son; this sacramental wine, is not the blood of thy Son; but this I know out of thy holy Word, that they are seals of his body and blood.

Teach me therefore now, most gracious God, that I, seeing bread and wine on the Table, may behold Christ upon the Cross; and observing the bread broken to me, may consider of Christ's body crucified for me; and looking upon the wine poured out of the vessel, may think how Christ's blood was poured out for my sins. And as I receive this bread and wine into my stomach, for bodily sustenance; so cause me to feed on the body and blood of our Saviour Christ, that it may be nourishment for my soul.

Grant, O Lord, that I may so now come to thy holy Table, that hereafter I may be partaker of thy heavenly Table, through Christ my Lord and only Saviour, *Amen.*

Our Father, &c.

A Thanksgiving after the Communion.

ALL Glory, Honour, and Praise be given to thee, most glorious God, for all thy mercies bestowed upon me; for mine election in thy love, my redemption by thy Son, my sanctification by thy Spirit in this life, and hope of glorification in the life to come. I thank thee for thy word, in which I hear of thy goodness; and I thank thee for this Sacrament, in which I behold thy favour.

I have now been partaker of bread and

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wine ; Lord, make me partaker of Christ's body and blood. Those they will turn to the nourishment of my body ; let these turn to the nourishment of my soul : By those I feel some refreshing for awhile, by these let me feel refreshing for ever. O let not Christ's blood be shed in vain for me, but by it cleanse me from all my sins.

I have now cast up all the poison of impiety ; suffer me not hereafter to lick it up again : I have now disgorged myself of revenge ; let me never return to my vomit again : I am now washed from all my pollution ; make me to remember that it is the part of a swine to wallow again in mud or mire. I have promised now to live better than before ; make the latter part of my life better than the former.

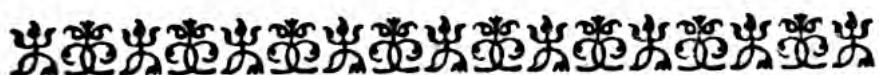
I am a living stone in thy building, knit me fast to the corner stone. I am a branch of the Vine, set me fast in that root. I am a member of Christ's body, keep me that I never be cut off. I have renewed this day my covenant with thee, grant that I may keep it to my life's end. I have this day been put in mind of the benefit by Christ's death, let me every day think often of his death ; that thereby I may learn to die unto sin. And grant that ever hereafter I may so walk before thee, that all such as know that I have been at thy

table, may see that I am become a new creature.

As for the rest of this day, in which thou hast thus shewed thyself unto me, grant that I may spend the same, not in surfeiting and drunkenness, not in chambering and wantonness, not in sporting and idleness, but in hearing of thy Word, calling on thy Name, meditation of thy mercies, and in holy conference about heavenly things. Unto thee, O Father, my Creator and Preserver; unto thee, O Christ, my Redeemer and Justifier; unto thee, O Holy Ghost, my Sanctifier and Instructor, be ascribed of me and thy whole Church, all praise and power, might and Majesty, glory and dominion, both now whilst we do live, and for ever whilst we shall live. *Amen.*

Our Father, which art, &c.

NOW the very God of Peace sanctify me throughout; and I pray God, that my whole spirit, and soul, and body may be kept blameless unto the coming of our Lord and Saviour Jesus Christ. *Amen, Amen.*



*A Thanksgiving for our Deliverance
from that unnatural Conspiracy
against our King and State.*

ALMIGHTY Lord God, Father of our Lord Jesus Christ, and in him our most gracious and merciful Father, many are thy mercies towards us: and that our souls know right well. And as we cannot be ignorant of them unless we be senseless: so, we may not be forgetful, unless we be thankless. By thee our lot is fallen into a good soil; and by thee we have a goodly inheritance; by thee are our bodies delivered from sickness, and by thee are our souls delivered from sin; by thee our names are not a reproach unto our enemies; and by thee our estates are not a prey unto the idolatrous. Thou, even thou hast done great things in our Land, and thy right hand (amongst us) hath brought mighty things to pass. What is it (O Lord) thou hast not done unto this Vine of thine English *Israel*? and what couldst thou do more for it than thou hast? Thou hast planted it by thy hand, placed it in thy vineyard, hedged it by thy providence, guarded it by thine Angels, watered it by thy Spirit, pruned it by thy rods, supported it by thy power,

committed it to thine husbandmen, beautified it by thy mercies, and fructified it by thine abundance, not of sour but sweet grapes. The wild Boar of the woods can never root it up, the beasts of the forest shall never devour it. Lord, continue still to visit this Vine, which without thy visitation must be fruitless and strengthless. Thou hast cast out the Heathen, and planted us in : thou hast subdued our enemies, and made us the mirror of the whole world : Thou hast given us thy Son to be our Saviour ; thy word to be our instructor ; thy Spirit to be our sanctifier ; thy Preachers to be our monitors, thy Sacraments to be our seals, and Kings to be our nursing Fathers, and Queens to be our nursing Mothers [1588]. When our enemies came against us, thou subduedst them ; when our light was extinguished [*Queen Elizabeth*], thou didst set up a greater [*K. James*] ; when the Plague [1603] was amongst us, thou calmedst it ; and when our Country was to be betrayed, thou wast our deliverer. What shall we render unto thee for all these favours ? or what can we render for all these mercies ? O our souls, praise the Lord : and all that is within us, praise his holy Name. O our souls, praise the Lord ; and let us never forget his benefits. We (Lord) had been blown up with the powder of rebellion, had not

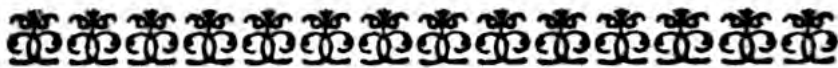
the power of thy providence watched over us. We therefore, our Princes, Nobles, Clergy, Commons, our Wives, Children, Servants and all, are here before thy Majesty this day, and now render unto thee (for more we cannot, and more thou desirest not) the sacrifice of praise, the calves of our lips, for this wonderful deliverance, shewed unto our gracious King and Country. Lord, teach us thereby to be thankful unto thee, obedient to our Governors, frequent in prayer, fervent in the spirit, and zealous in good works, lest a worse thing hereafter happen unto us.] Make us to detest Popery, the poison of Authority; Jesuits, the bellows of Sedition; Papists, the plotters of Rebellion: and to think better of our Christian brethren, and this, not new, but most ancient Religion of ours, by which we are taught Piety to God, Loyalty to Governors, Peace to the Church, Reverence of Superiority, Charity to our Inferiors, Amity to our Equals, Love to our Enemies, Patience in Tribulation, Thankfulness in Prosperity, Faithfulness in our Calling, and Honesty to all. And seeing of late thou has delivered our backs from whipping, our liberty from serving, our souls from dying, our Country from consuming, and our King and State from a sudden blowing up; Lord, we pray thee, that the meditation of this mercy may never depart

out of our minds, but that we may be thankful unto thee for mercies received, and fearful of thee for judgments escaped. Teach us to pray unto thee alone, who canst hear, and grant our requests, to keep our Country from invasion, our Church from dissension, our houses from infection, our State from alteration, and people from the cruel mercies of the *Italian* Popedom, whose faith is fancy, whose force is fraud, whose trust is treason, whose obedience is hypocrisy, whose Laws are Traditions, whose pardoners are Priests, whose saviour is the Pope, whose god is an Idol, whose service is ceremonies, whose glory is their shame, and whose end is damnation (except they repent). Let the Sun of the Gospel be never eclipsed, the light of thine *Israel* never be extinguished, the hope of our happiness never be subverted, nor the branches of our Vine ever cut off. Thus, we thy people, and sheep of thy pasture, shall have just occasion to praise thy great Name, in the face of thy Congregation, from this time forth for evermore. Lord, keep in our King the spirit of Majesty, in our Queen the spirit of Chastity, in our Prince the spirit of Piety, in our Nobles the spirit of Loyalty, in our Counsellors the spirit of Prudence, in our Clergy the spirit of Vigilance, and in us all, the spirit of Fidelity. And as for such

as wish evil to this *Sion* of ours, the honour of thy Name, the palace of thy pleasure, the place of thy protection, and the wonder of the world, if they belong to thee, give them hearts to repent, and to return to us; if not, or ever their pots be hot with thorns, let indignation vex them, as a thing that is raw. Even so, let all thine enemies perish, O Lord. And unless their children be better than the parents, as the Prophet prayeth, deliver them up to famine, let them drop by the force of the sword, let their wives be robbed of their children, and be widows, and let their husbands be put to death; let their confederate young men be slain by the sword, let them be overthrown in the day of thine anger, and let none be left to make lamentation for them, and to say, O my brother, O my sister. Lord, root all *Canaanites* out of this Land of the living, that such as fear thee may dwell safely. Blessed be the Lord God of our salvation, for ever and ever, and let all the people say, *Amen*.

Now, therefore, fear ye the Lord, and serve him in the truth, with all your hearts, and consider how great things the Lord hath done for you.

But if you do wickedly, ye shall perish, both ye and your King. 1 *Sam.* 12. 24, 25.



The
Protestation of John White, D.D.

Which he caused to be written the day before his death, to the end the Papists might understand he departed out of this world of the same opinion and judgment he maintained both by preaching and writing whilst he lived.

IN the name of God, Amen. I, *John White*, Doctor in Divinity, weak of body, but of perfect remembrance, being fully persuaded of God's love and mercy to me, do briefly make this my last Will and Testament in manner following: First, I bequeath my soul into the hands of Almighty God, who infused it when I was born, and all the days of my life hath enriched it with such graces and habits, as have enabled me unto the service whereto he hath called me, of what nature soever they have been: And my body to be interred at the pleasure of my dear and loving brother, Master *Edward White*, where, and in what manner he shall think good.

And touching Religion, and the state

and disposition of my conscience therein, I profess that I depart in peace, believing with a Christian faith all things contained in the Apostles' Creed, and other Creeds received in the Church of *England*: To whose judgment I perfectly adhere, in the articles of the Deity, Trinity, Creation, the Fall, and Reparation of mankind; Redemption by Christ alone, Justification, Faith, and necessity of good works, &c. Touching the nature and institution of the Church, authority of the Scriptures, use and number of Sacraments, and doctrine concerning death, and the resurrection of the dead, and the state of the world to come: And all that which our Church doth uniformly teach against the Church of *Rome*.

And whereas I have these twenty years past, by preaching and writing, published in two books, engaged myself against Papistry; I profess I have done nothing therein against my conscience, but desire all men to assure themselves, that if any error have escaped me, it hath passed me through oversight, for I always bended myself to that work of writing with much humility to God, and such diligence as I was able to use; and having the books always by me, I writ nothing but what I found in antiquity, and in the writings

publicly received in the Church of Rome itself. And I do constantly avouch, that what I have written is the truth, and have been the more confirmed therein by the unconscionable dealing of my adversaries against me, when no learned man amongst them hath encountered me, but only such as use base courses of railing and scurrilities, unbefitting Christian Religion. The which my writings I commend to my children, praying God they may live and die therein, without opening their ears unto seducers: and to all my people to whom I have preached; and generally to all people that have been acquainted therewith. And this my Protestation I was desirous to insert in my Will, wishing it were also printed in my Books; nothing doubting but Romish Priests and their followers, when they shall hear of my death (according to a common practice of theirs) will be ready enough to divulge some tales or other touching my uncertainty in Religion.

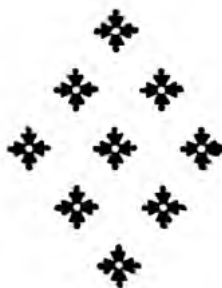
And having finished his Will and Testament, seeing himself almost spent, he used these words following:

I am scarce able to say any more, greater occasion calls me off, my own weakness and more necessary meditation with God

Protestation of Dr. John White. 181

breaks me off, and have taken me by the hand; with whom I hope to be shortly, having a stedfast persuasion, that through faith in Christ, I shall see him and enjoy him, and live with him for ever. Which he grant of his abundant mercy, who will have mercy on whom he will have mercy; and will shew compassion on whom he will shew compassion.

Amen.





The Words following are a Postscript of a Letter which Dr. WHITE wrote to a Friend of his, who having found comfort thereby, is desirous it should be printed among his Works, for the comfort and good of others also.

LET him that will live reposedly, and die cheerfully, hear, pray, meditate, do. First, hear God's word in the Scriptures, and in the Pulpit; in the Scripture daily, in the Pulpit make choice of a fit teacher, and stick to him; for the practice of God's word gives knowledge, works holiness, breaks down natural corruption, and fills with strength and comfort against all assaults. Secondly, Prayer hath three rules; daily, without intermission, free, that the mind be unladen. Go to prayer as you go into the water to swim, go not hot in, but take a time, and first cool yourself, feeling that the words touch your soul. The day I neglect, either God's word, or prayer, is unhappy. That God being so near, and within me, I should neither speak to him, nor he to me, that were too much between a man and his wife. Thirdly, meditation is the most sovereign

cure of the soul that is. My course is this, I miss no day, but I retire myself (if I be at home) to my study, or the field, and there first I pray to God, to give me a recollected mind; secondly, I enter into consideration of my sinful state, and examine myself, I call for help to God; thirdly, I take notice of my passion, disposition and inclination, and so I come to the knowledge of myself; fourthly, I arm myself by vows, resolutions and prayer, to conquer myself as a city; fifthly, I call to mind, if any thing that is passed between my neighbour (any other) and me; if I remember any unkindness offered, or received, I wash it out, I clear the score, I suffer no man's infirmity to possess me with conceit; sixthly, I enquire after the day of my death in this sort: first, I set it before my eye; next, I examine whether I be fit, prepared, ready, willing to die; thirdly, my cowardly soul I encourage, and teach it to look Death in the face; lastly, I end this point with flying to my Saviour for help till I become more than a conqueror, I will with great and tender passion, in this point pour out myself and weakness to him; seventhly, I think also (in the next place) of my worldly state; and if it prosper, I give thanks, and lay humility and compassion in my mind; if

it be poor, I pray for supply, and bethink me of some honest and lawful means (here I remember wife, children, servants, and purpose to bring them towards God). Fourthly, doing is the life of all; for it is nothing to be religious in ceremonies. Here are four principal points. First, beware of doing against your conscience. Secondly, omit no occasion, place, or time or person, if you can do good. Thirdly, follow the good of your own calling; too many meddle with the good that belongeth to others to do, as *Uzzah*. Fourthly, the best good in the world is compassion, and alms, and comforting in distress, as sickness, &c.

Life is short, the days are evil, our company is small, the account is certain, the comfort unutterable.

*Witnesses, Mr. Thomas Welles, Secretary to the Bishop of Bath and Wells
Edward Rilands, and others.*



GRACES.

He that eateth and drinketh, and letteth Grace
pass,
Sitteth down like an Ox, and riseth like an Ass.

Grace before Meat.

WE acknowledge and confess this
favour of thine, eternal God and
gracious Father, that it pleaseth thy Ma-
jesty to give unto us so many opportuni-
ties to meet together; we beseech thee
to bless us, and our meeting at this time,
and all thy good creatures provided for
us; and grant that we may use them so-
berly as in thy presence, and receive them
thankfully, as from thine hand, to the
glory of thy Name, the good of our bo-
dies, and the future salvation of our souls,
through Christ our Lord, and alone blessed
Saviour. *Amen.*

Grace before Meat.

ALmighty Lord God and our mer-
ciful Father, we beseech thy Majesty
to be good unto us, in the pardon and for-
giveness of our sin past; and by the as-

sistance of thy good and holy Spirit to prevent all them that are to come : to watch over us as thou hast done by thy special providence ; to direct us continually by thy holy Word ; to bless us in the use of all thy good creatures that now we shall receive from thy bountiful hand, giving strength to them to nourish us, and giving hearts unto us to be thankful unto thee for the same. And grant, that whether we eat or drink, or whatsoever we do else, we may do all to the glory of thy most holy name, through Christ thy Son, and our only Saviour. *Amen.*

Grace after Supper.

WE beseech thy Majesty, eternal God and gracious Father, to make us truly and unfeignedly thankful unto thee, for all those mercies that we have received, and for all those judgments that we have escaped, both temporal concerning this life, and eternal concerning that life to come : for thy gracious providence this day past, for our comfortable, peaceable, and cheerful meeting together in thy fear at this time, and for all thy good creatures bestowed upon us, for the comforting and refreshing of these feeble and weak bodies of ours. Now, we humbly intreat thee,

hat as thou hast fed them with that food, which is convenient and necessary for the same, so it would please thee to feed our souls with that food which perisheth not, but endureth to eternal and everlasting salvation; so as we may seek so to pass through these things temporally, that finally we lose not things eternal.

Bless with us thine universal Church, our King's and Queen's Majesty, the Prince, and their Realms. O Lord, continue thy Truth and Peace amongst us, with the pardon and forgiveness of all our sins, this day, at this time, and heretofore committed against thee, through Christ our Lord and blessed Saviour. *Amen.*

Another after Meat.

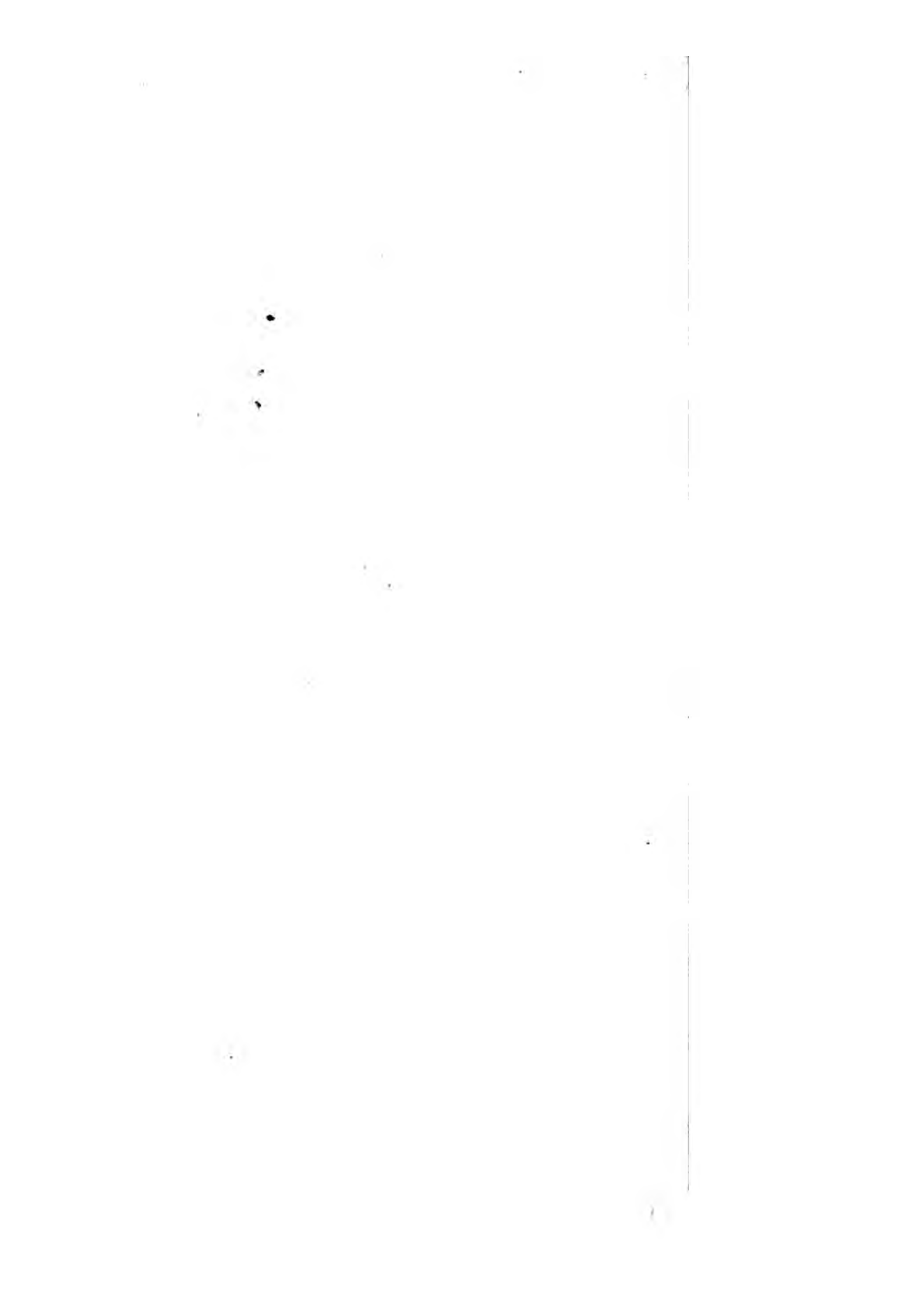
O LORD of eternal glory, who hast elected us in the love of a Father, redeemed us by the obedience of thy Son, sanctified us by the operation of thy Spirit, preserved us hitherto by thy gracious providence, instructed us many times by thy good and holy Word, and now at this present, and often heretofore, most graciously and bountifully refreshed and comforted us with thy good creatures, and with the mutual society and comfort one of another, and hast bestowed many other good bless-

ings and benefits upon us, as health of body, peace of conscience, and abundance of thy good creatures, which thou hast denied to many of thy servants and dear children, which deserve the same as well as ourselves; thy Majesty's Name be blessed and praised of us, and thy whole Church, both now and for evermore.

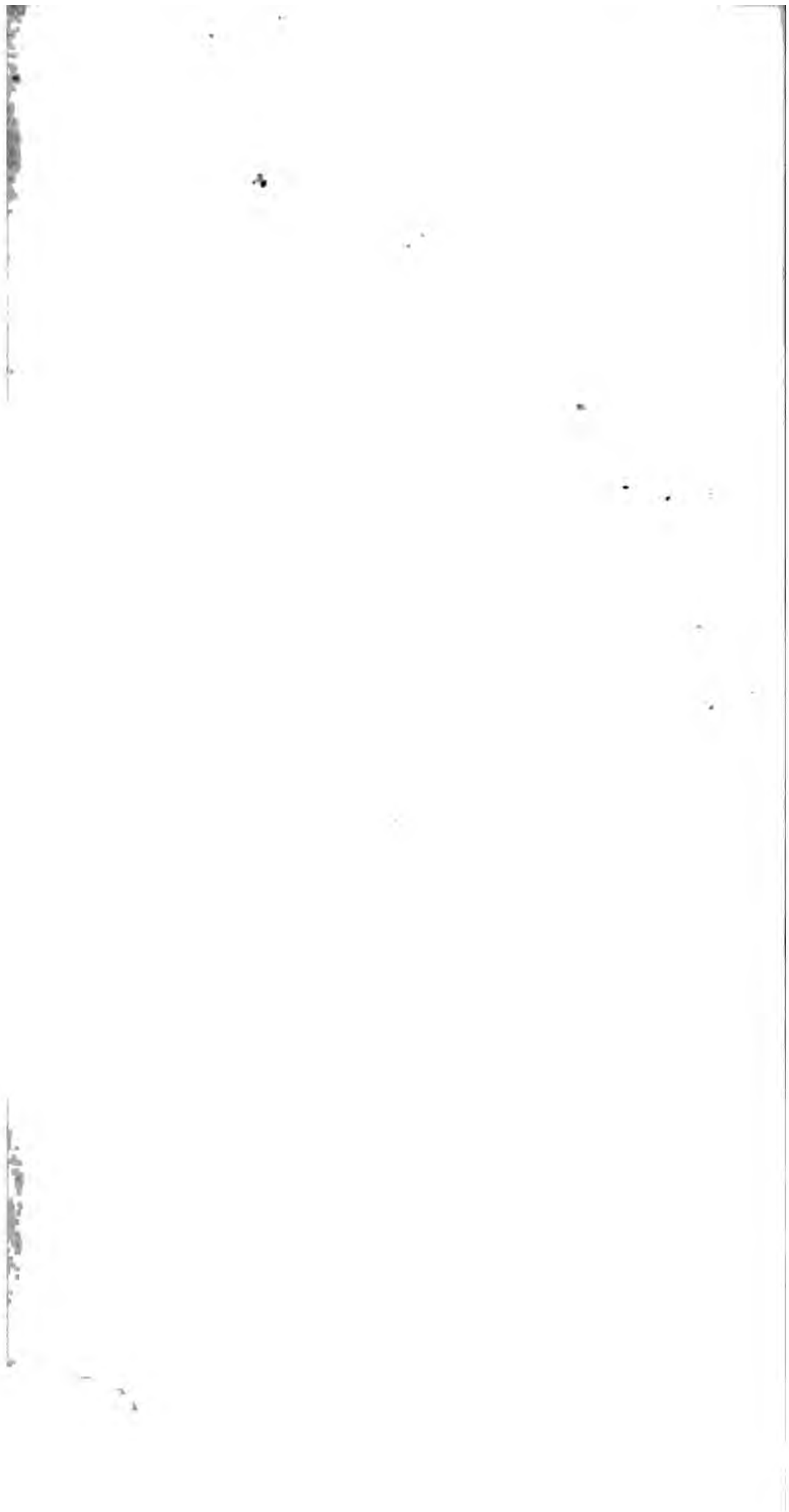
Amen.

F I N I S.

J. WHITTINGHAM, TOOKS COURT.







1944



