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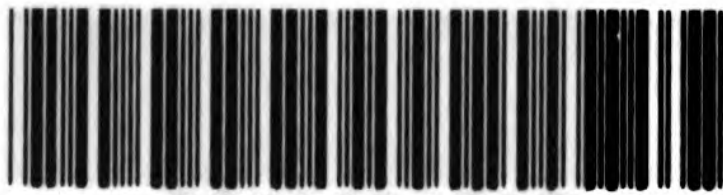
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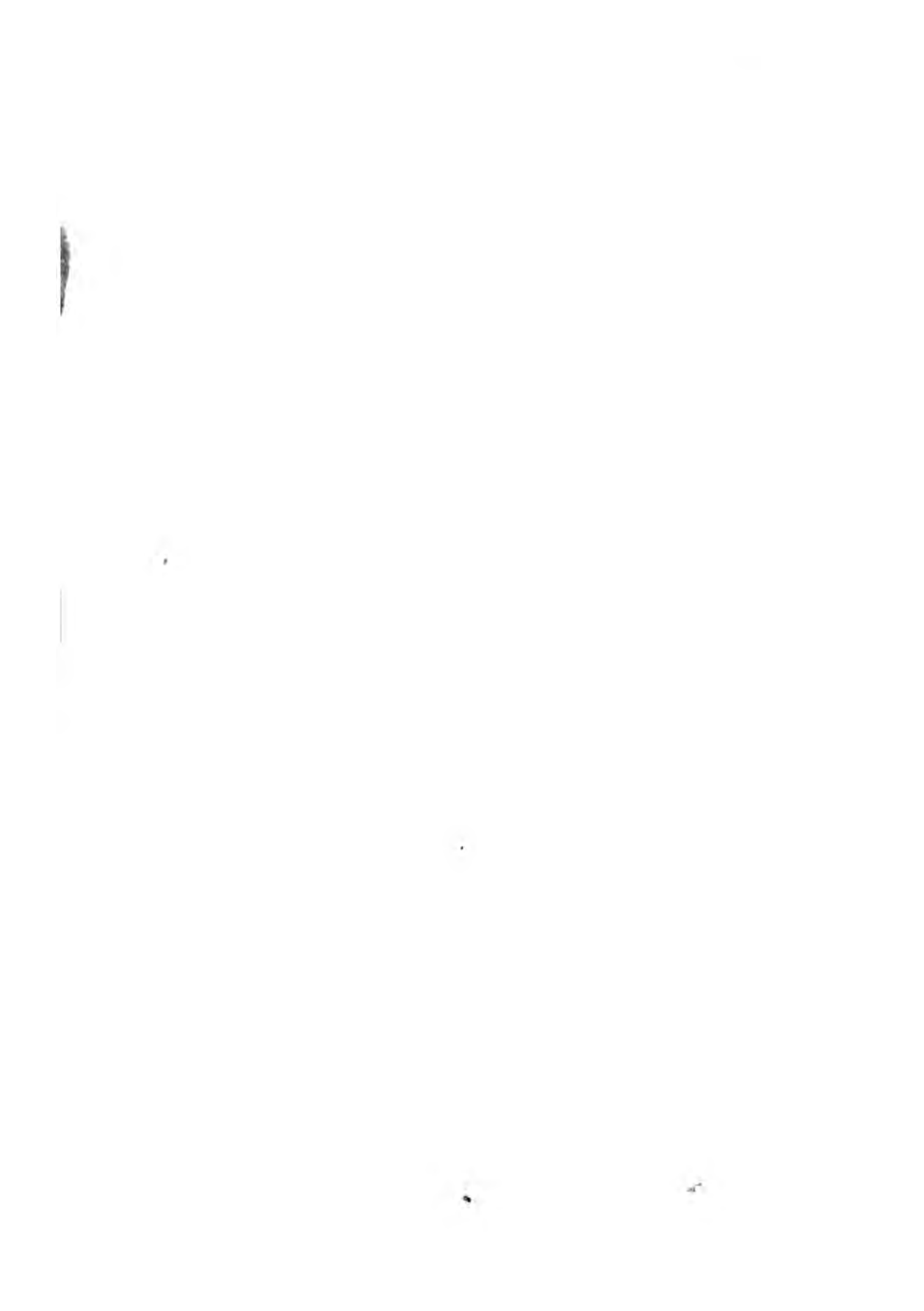
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A N  
ACCOUNT  
O F T H E  
L I F E  
A N D  
D E A T H  
O F

Lieutenant ILLIDGE,

Who was in the MILITIA  
Of the County of *Chester*, near  
Fifty Years.

Chiefly drawn out of his own  
P A P E R S,

By the late Reverend  
Mr. *MATTHEW HENRY*.

The SECOND EDITION Corrected.

L O N D O N,

Printed for J. Osborne, in Lombard-street:  
R. Ford, at the *Angel* in the *Passy*

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*[Handwritten initials]*



T H E  
P R E F A C E.

CHRISTIAN READER,

*I* *T* is well observed by the  
wise Man, Prov. XIV. 10.  
that the Heart knows its  
own Bitterness, and its own  
Fears, Cares, Desires, Joys, and  
Hopes and Expectations, that as there  
is Occasion, it is natural and easie to  
speak or write most feelingly concern-  
ing them: These are those Things of  
a Man, that no Man knoweth,  
save the Spirit of Man which is in  
him, 1 Cor. II. 11. which is there-  
fore called the Candle of the Lord,  
which searcheth all the inward



Parts of the Belly, i. e. of his own Heart, Prov. XX. 27. especially when this Candle is lighted by the Word and Spirit of God; And when a Person makes it his Business to accomplish a diligent Search, doubtless he may arrive at a certain Knowledge of his own State and Condition, with reference to God, and his Salvation: By observing the Complexion of his own Soul from Time to Time, and looking himself in the Glass of God's Law, he may come to know what manner of Man he is.

The World sees our Ways and Actions, and is apt to be either severe enough on the one Hand, or favourable enough on the other Hand, in their Remarks upon them: But as to this, which is the most hidden, and yet most excellent Part of Man, the Thoughts, the Designs, the various Workings of the Heart, and the secret and solemn Transactions between God and it; here a Man is best able to draw his own Picture, which this  
good

good Man had done for his own Use, in the Manuscripts he hath left behind him, that he might know (but not with any Design to make known to others) what manner of Man he was.

What he had done more at large, his Friend hath in this Extract done in Miniature, and taken the Liberty to shew it to the World: This we find done by some, who, for their Eminency in Gifts, and Learning, and Station, have made a much greater Figure in the Church, and in the World; and it hath met with good Acceptance, and been of use for the assisting, quickning, and warning of others. And we are not without Hopes, that this may have the like good Effects; that it will not be despised, but be the more acceptable to some, for its Plainness and Simplicity, as proceeding from an honest Farmer, who was a good Husband of his Time, and was instructed, by the Grace of God, how to cultivate his Soul, as well as his Ground, and suffer neither

to be overgrown with Briers and Thorns: These Thoughts, Expressions, Prayers, and Self-reflections, may suit the Case of many others as well as his; the Tradesmen, the Farmers, those that are in a publick Post, the aged and infirm, may here meet with Instruction; and especially it may be of Use to work in us such a Sense of Death and Eternity as he had, and, as I think, is not common.

I know it will be a Surprize to many of his Friends; because it represents him to be a better Man, than, it may be, they took him to be, tho', I hope, not a better Man than, by the Grace of God, he really was: They saw his Outside, this shews them his Inside; they saw some of his Failings, and remember some of his gross Sins; here they may see, what Bitterness they were to him in the Reflection. And I cannot but expect, that all good Men that loved him, will rejoice and glorify God in him, for the Grace given unto him, whereby he  
was

was victorious over those foolish and hurtful Lusts, to which too many (the more is the Pity) still continue in Bondage.

The Case minds me of the Apostle's Remarks on Mens Sins and good Works, 1 Tim. V. 24, 25. Some Mens Sins are open before hand, &c. that their Sins are some Way open, or they need not come under Censure; and their good Works must be some way manifest, or they can have no Right to Absolution: Of which the Learned Dr. Hammond understands the Text; then by good Works understand such as are the genuine Fruits of an unfeigned Faith, and sound Repentance; for God pardoneth and absolveth such, and only such as truly repent, and unfeignedly believe his holy Gospel.

But then, as to those his Friends and Acquaintance, that have gone a great Length with him in Sin, but yet are not conscious to themselves of such Reflexions on themselves, as they find in these Papers; It doth not become  
me

me to threaten or judge; but I would with the tenderest Compassion, warn and exhort them, that they would bethink themselves, as they are reading the following Lines; and assure themselves, that there is an eternal Difference between Good and Evil, how industrious soever some may be, to confound the Idea's of them; and that when they come to die, and enter on their eternal State, they must expect no true Peace on any other Terms, than those, on which, we trust, this good Man had both Hope and Peace; and on these Terms, Peace be with you. Amen.





T H E  
L I F E  
O F

*Lieutenant R. Illidge.*



H E was born in *Weston*, in the  
 Parish of *Wibunbury* in *Che-*  
*shire*; his Father was of  
*Cherlton*; his Grandmother  
 was of the *Pools* of *Blacken-*  
*hall*; his Grandfather, his Father, and  
 himself, had each four Sons and no  
 Daughter. His Mother was *Cecilia*,  
 Daughter to Mr. *Chesnis* of *Mickley* in  
*Wrenbury* Parish, who, besides four Sons,  
 had seven Daughters that were all mar-  
 ried, had Children, and dy'd Widows;  
 of which Family of the *Chesnis* he hath  
 B been

been often heard to relate this sad Providence. The Wife to the Heir of that Estate of *Mickley* earnestly desiring the Death of her Husband's Mother, who enjoy'd it for her Life as a Joyn-ture, when the Account of her Death came, the Daughter in Law hasted with great Joy to take Possession, and manage the Funeral: but as soon as she came into the House, she fell down dead; so they were both buried together. This Instance of the righteous Judgment of God was design'd sure for a Warning to those under the like Temptation, that they Sin not after the Similitude of her Transgression.

His Father once intended him for the Ministry, he having a very good Capacity for Learning; but neither his Father's Abilities, nor his own Inclination, would permit it. However, he made good Proficiency in School-Learning.

When he was about 15 Years of Age, being a younger Brother, he was put Apprentice to a *Shoemaker* in *Nantwich*, whom he serv'd faithfully; and it was a Comfort to him in the Reflection long after that he did so. When he was out of his Time, he went about to divers  
 Cities

Cities and Towns, to improve himself in his Trade. At last he came to *London*, where he staid about a Year; and it was a Satisfaction to him in his old Age, to be able to say, that in all that time he did not remember, that he had neglected the religious Observation of one Sabbath; and that he did not keep ill Company, or haunt ill Houses, but delighted in the manly Exercises of Wrestling, Leaping, &c. He was at *London* at the Time of the Return of King *Charles II.* And the Spring following came down to *Nantwich*, married *Mary* the Daughter of *Richard Price*, and Widow of *William Minshul*, and set up his Trade, which he followed 17 Years.

But his Genius led him more to that ancient, innocent, and honourable Employment of Husbandry, which, he saith, was his chief worldly delight; and therefore when he was about 40 Years of Age, he took a Rack Lease of a Farm near *Nantwich*, on which his Father and Mother liv'd and dy'd. It was look'd upon by some of his Friends as a hard Bargain. But, by the Blessing of God upon his great Ingenuity and Industry in improving the Land, he



liv'd very comfortably upon it for 30 Years, *rejoicing with Issachar in his Tents.* In the first Year of his Removal into the Country, he lost very considerably by Suretiship; he said, his Father on his Death-bed gave him much good Counsel to keep the Sabbath, to be obedient to his Mother and Master, and not to take *Tobacco*, (he himself having found great Inconveniencies by it) which he had carefully observ'd; and (said he) if he had given me the same charge against Suretiship, which his Father had given him, it might perhaps have prevented that loss.

His Father and Mother were religious, and brought him up in the Fear of God. He relates in some of his Papers, that when he was about 10 or 11 Years of Age, there was a solemn Fast kept in *Nantwich* Church, upon Occasion of a great Drought, where his Father and the Family attended, divers Ministers pray'd and preach'd; but he was particularly affected with a Sermon of Mr. *Burghal's* of *Acton*, (who was afterwards silenc'd by the Act of Uniformity) his opening the Evil of Sin, and Man's Misery because of it, brought many Tears from his Eyes. He had a

Book

Book written by Mr. *Burghal*, called, *The perfect Way to die in Peace*, which, when he was old, he delighted much in. After this, he betook himself to secret Prayer, and reading good Books, and took pleasure in hearing the Word, to which he all along continued a good Affection.

After he married and set up his Trade, he was taken into the Militia, and continued an Officer in it to his Death: At the last Muster, he observ'd there was only himself and one more left alive, of about nine Score that were in when he came in. He was of a lively, active Temper, very bold, and would turn his Back on no Man, but not abusive or quarrelsome; he lov'd the Soldiers, and they lov'd him; he took great Pleasure in military Affairs, and had good Judgment in them, which recommended him to the Esteem of his Superior Officers, who lov'd him.

But this prov'd a great Snare to him; for tho' he fell not into that Height of Profaneness that many do, yet he left off to watch and be sober, and for many Years lived a vain and careless Life, often sitting up till Midnight and Morning, drinking and mis-spending

ing his Time and Money ; excusing it to himself, that this was the way to oblige the Gentlemen, and get an Interest in them, for the promoting of his Trade, having but little to begin the World with. His Reflections upon this long after are : “ Happy, thrice  
 “ Happy are they, who not only re-  
 “ member their Creator in their Youth,  
 “ but continue to do so from their  
 “ Youth up ; which I humbly confess,  
 “ to my Sorrow and Shame, that my  
 “ Conversation hath been loose and  
 “ extravagant ; I often ventur’d wick-  
 “ edly upon Sin, against Knowledge  
 “ and Conscience, and quenched the  
 “ Spirit, and neglected the Day of  
 “ Visitation. But this I can truly say,  
 “ it was always with Regret and Re-  
 “ luctancy ; I have been a great Sin-  
 “ ner, but, through Grace, a penitent  
 “ Sinner ; both my own Sins, and the  
 “ Sins of others, were a Grief and  
 “ Trouble to me.

The chief Thing that induced him to leave off his Trade, and retire into the Country, was, because he was weary of this ill course of Life, and desirous to break off from that Company which he found to be a Snare to him ;  
 and

and he found the Benefit of it, and walk'd much more circumspectly afterwards, and kept a more strict Watch upon himself. "Such a Day, saith he, "I unhappily fell into ill Company, "and, contrary to my Inclinations, "Designs, and Resolutions, was overcome by their Enticements to drink to Excess. A Sin I have been often guilty of, and have cause to repent of all my Life long: I have of late Years set my self much against it, and not without Success, through Mercy. — He set down what were the Prayers which, with many Tears, he offer'd up to God on this sad Occasion. "Good Lord, in Mercy, give me Strength and Power to overcome this, and all the Enemies of my Salvation; and hereafter to resist all such wicked and evil Temptations, both from Men and Devils. Lord, Thou art merciful to all true Penitents, but a consuming Fire towards obstinate Sinners; In tender Mercy, look down upon me thy poor, unworthy, sinful Creature, even one of the worst of thy Creation, because I have known thy Will, but have not done it: Now, O Lord, if Thou

“ shouldest be severe and strict with  
 “ me, I were undone to all Eternity ;  
 “ strike this Rock, O Lord, that the  
 “ Waters may gush out, even Flouds  
 “ of Tears. O purge me with Hyssop,  
 “ and I shall be clean ; wash me in the  
 “ Blood of Christ, and I shall be  
 “ whiter than Snow. He said to one  
 that was no Company-keeper ; “ I wish  
 “ I had done as you have done ; If I  
 “ were to live my Life over again, I  
 “ would never keep Company with  
 “ those that are given to drinking. —  
 Being once at a Feast, where full Glas-  
 ses were press’d, his Parish Minister,  
 Mr. *Jencks*, being present, took him  
 aside, and beg’d of him not to humour  
 such Sots, to his own Damage and  
 Danger ; this good Caution confirm’d  
 his Resolution, and made him more a-  
 fraid than ever of such Company ; and,  
 through the Grace of God, by de-  
 grees, he got a Victory over Tempta-  
 tions to this Sin.

Let Drunkards that make a Mock at  
 this Sin, read this and tremble ; for it  
 will certainly be *Bitterness in the latter  
 End*, how light soever they make of it,  
 taking a Pleasure, and taking a Pride  
 in making themselves and others drunk,  
 and

and turning it off with a Jest. Let them know, that they must either weep for it, and bewail it with godly Sorrow, and by a holy Violence us'd with themselves, must break off from it, and become sober, as this good Man did, or they must drink of the Cup of the Lord's Wrath, which is pour'd out without Mixture, in a Lake of Fire and Brimstone, where there is weeping, and wailing, and gnashing of Teeth, and not a Drop of Water allow'd to cool the Tongue. For whatever they say,

the God of Truth hath said, *Drunkards shall not* 1 Cor. VI. 10.

*inherit the Kingdom of God:* They shall not Deut. XXIX.

*have Peace, who go on to* 19.

*add Drunkenness to Thirst.* Prov. XXIII.

The Wine that gives its Colour in the Cup, at the 31, 32.

*last bites like a Serpent.*

And let not those who are unhappily entangled in Temptations to this Sin, despair of getting a Victory over it, through the Grace of God, which shall not be wanting to those that desire it, and pray for it, as this good Man did, and are careful and faithful in the use of proper means, for the improving of

that Grace. Those that are acceptable to their Company, as he was; and upon that Account, are courted and respected in Company, have need to double their Guard, lest under Pretence of obliging their Friends, and entertaining them, and improving themselves and others by Conversation, they wrong and ruin their own Souls.

And let those who are out of the way of Temptations of this kind, keep themselves so, and bless God, that they are so happy as to be Strangers to this Sin, and hope the best concerning others, whom they see entangled in it, that they repent in secret of their Folly, and that they may yet, through the Help of divine Grace, recover themselves out of this Snare of the Devil, in which so many are led, and held captive by him.

When he had attain'd to the Age of 57, at which Age, both his Father and Mother dy'd, that Consideration with some others awakened him to a serious Concern about his great Change, and his everlasting State, and consequently to a closer Application to the Business of Religion; then he began to be more diligent and serious than before,

ore, in Prayer, Reading, and other devout Exercises; It was then about the Year 1694, that he set himself to write down his Reflections and Observations upon himself, his Meditations and pious Breathings towards God, Memorandums of the Sermons he heard, and very large Collections out of the Scripture, and other good Books he read, with some Account of remarkable Providences. This Practice he continued from that Time to his Death, which was about 15 Years; and has left behind him Seven Books, Three Quarto's, and Four Octavo's, fairly written; which shew him to be a Man, whose Heart was very much upon another World, and who made it his great Care to prepare for that World.

The Reasons he gives for employing himself thus are, because he had made it his chief End to honour the great God of Heaven and Earth, and his chief Business to endeavour the Salvation of his own precious and immortal Soul; because he would often meditate on Death, that he might prepare for his great Change; because he would thus employ his vacant Hours, that he might keep from Idleness, and keep out of



idle Company. He hoped likewise, that this Practice would increase his Knowledge, strengthen his Faith, and give him more Hopes of Salvation. He also hoped it might be beneficial to his Grand-children, whom he desired to take the same Method.

Much of what he wrote, being transcrib'd out of the Bible and other good Books, which might be thought needless, since the Passages might be better read in their proper Places, he thus excuseth for it; That he transcrib'd those Things which he was himself most affected with; and which, when they were collected and put together, would be the more ready for his Use and Meditation; that the writing of them over, would better settle them, and fix them in his Memory; that both the writing and reading of them, was pleasant and delightful to him: and that the Time he employed herein, would, if not thus spent, in all Probability, be worse spent. I wish others would be prevail'd with to use the same Expedient for the same good Purposes.

The Motto he wrote on his Books was, *Piety is the Way to Prosperity both now  
and*

*and hereafter.* And thus he writes,  
 “ Should I fill my Head with good  
 “ Thoughts, and this Book with good  
 “ Sayings and Sentences, yet unless my  
 “ Heart be filled with Sincerity and  
 “ holy Zeal, it is all as nothing. When  
 he stay’d at Home on the *Lord’s Day* in  
 the Afternoons, which he often did,  
 while he liv’d in the Country, that  
 his whole Family might go to Church,  
 he spent his Time in this pious and  
 profitable Exercise.

And we shall now have little more  
 to say of him, but what shall be ga-  
 ther’d out of his own Papers, and de-  
 livered in his own Words, which, it  
 is hoped, may be regarded by some  
 that had a Kindness for him, and may  
 make good Impressions upon them,  
 which may abide. We shall only glean  
 some Passages out of many of the same  
 Purport; and for more Clearness, re-  
 duce them to proper Heads.

I. His *deep Concern about his Soul and  
 Eternity.* His Soul was his Darling,  
 for thus he writes:

“ O my Soul, my precious Soul,  
 “ shall I hazard thee for all the Good  
 “ that is in the World? Surely there  
 “ is

“ is an immortal Spirit dwelling in  
 “ this fleshly Tabernacle, of more Va-  
 “ lue than all earthly Things ; for it  
 “ must live to all Eternity, either in  
 “ Blifs or Wo. This never-dying Soul  
 “ I value above all things here below ;  
 “ there is no greater Folly or Madnefs  
 “ practis’d in this World, than over-  
 “ caring for the Body, and neglecting  
 “ the immortal Soul : The Body hath  
 “ no Affurance of Life one Moment,  
 “ nor of that Dross and Dung which  
 “ most Men so inordinately covet,  
 “ which is transitory and fading, and  
 “ not to be compar’d with our eter-  
 “ nal Concern. Even Heathens, by the  
 “ Light of Nature, did set a great  
 “ Value upon the Soul of Man ; and  
 “ shall not I then, who own my self  
 “ to be a Christian, have the Light  
 “ of the Gospel, and the Knowledge  
 “ of Christ, and many other Benefits  
 “ which tend to the Advantage of my  
 “ Soul ; shall not I above all Things  
 “ prize and take care of my immortal  
 “ Soul ? Sad and miserable is their  
 “ Condition, who neglect their own  
 “ Souls, as the Generality of Men do.  
 “ O my Soul, let it be thy chief and  
 “ con-

“ continual Care to seek and secure  
 “ Heaven.

As he was walking in his Fields, and looking on his Improvements, he said to a Friend that was with him, *All prospers if the Soul prosper.* “ The most  
 “ precious and valuable Thing, that I  
 “ am concern’d for in this World, is  
 “ my immortal, never-dying Soul;  
 “ which must fare in the next World  
 “ according as I behave my self in this.  
 “ O! it is Rest for my precious and  
 “ immortal Soul, which I desire and  
 “ aim at above all Things whatsoever. He admir’d at those who spend their precious Time, so contrary to Reason and their own Interest, when their immortal Souls lie at Stake, and are in Danger to be lost to all Eternity.  
 “ All my Concerns here below (saith he) “ will shortly End in Death, and  
 “ therefore ’tis my Soul, that I set so  
 “ high a Value upon, as the most precious Jewel in the World, bought  
 “ with the precious Blood of the Son  
 “ of God.

He writes this Saying of Mr. *Mede’s*,  
 “ O take heed thou art not found o-  
 “ vervaluing other Things, and under-  
 “ valuing thy precious Soul; shall thy  
 “ Flesh,

“ Flesh, nay, thy Beast, be beloved,  
 “ and thy Soul slighted? as if a Man  
 “ should feed his Dog, and starve his  
 “ Child.

In a Letter to his Friend, who was concern'd for his spiritual State, there are these Passages: “ I have read over  
 “ and over your good Advice and seasonable Admonitions. I take them  
 “ very kindly, and give you great  
 “ Thanks, and do bless God, and shall  
 “ do upon my Knees, that any take  
 “ so much Care of my immortal Soul.  
 “ I may well take it as a Message from  
 “ God, whose Assistance I humbly beg  
 “ in the Performance thereof, with  
 “ your continued Prayers on my Be-  
 “ half, against all the Enemies of my  
 “ Salvation. With God's Assistance, I  
 “ shall endeavour to observe and keep  
 “ your Instructions, which are both  
 “ necessary and pious; your Reproofs  
 “ sharp, but just and real; should I  
 “ go about to vindicate my past Course  
 “ of Life, it is vain; had I done any  
 “ Thing that were well, I am but an  
 “ unprofitable Servant, but shall daily  
 “ beg for Repentance and Amendment  
 “ of Life. I desire Two Things of  
 “ you, 1<sup>st</sup>, A frequent Part in your  
 “ Pray-

“ Prayers. 2dly, When you see or  
“ hear of any Thing amiss in my Con-  
“ versation, that you would reprove  
“ me sharply, I shall take it kindly.  
So he writes, tho’ to an inferiour.

*Decr. 16. 1690.*

II. *His Exercise and Expressions of Re-  
pentance.*

“ It is my Heart’s Desire (saith he)  
“ to repent of all my Sins. And I  
“ humbly and earnestly beg of God,  
“ that he would herein assist me with  
“ his holy Spirit. ’Tis with Sorrow  
“ and Shame, that I call to mind my  
“ Sins, the Sins of my whole Life,  
“ humbly confessing them to Almighty  
“ God. Lord, I repent, help my Re-  
“ pentance, and make it sincere; Lord,  
“ I repent, accept my Repentance  
“ through my blessed Saviour; in  
“ whose Merits is my only Hope of  
“ Salvation. Lord, I repent, increase  
“ my Repentance, that I may mourn  
“ for my Sins all my Days. Lord, I  
“ heartily grieve for them, and sted-  
“ fastly purpose, by thy Grace, to lead  
“ a new Life. O seal my Pardon in  
“ the Blood of my Saviour, whom I  
“ stedfastly believe in. Lord, accept  
“ *Sig.*

“ Sighs for Tears; O that I could  
 “ weep a Flood of Tears for my Sins!  
 “ O wicked Wretch that I am, who  
 “ shall deliver me from this Body of  
 “ Sin and Death? I desire to continue  
 “ my Repentance to my last Moment,  
 “ and to die repenting.

He writes many Passages out of the  
 Books he read concerning Repentance:  
 As thus: “ True Repentance is a  
 “ Change of the whole Man, the Judg-  
 “ ment, Will, Affections, Conversati-  
 “ on; it turns a Man not only from  
 “ this or that particular Sin, but from  
 “ all Sin: He whose Mind and De-  
 “ sires was before to fulfil the Lusts  
 “ of the Flesh, and to prosper in the  
 “ World, and to enjoy the Pleasures  
 “ of it, now strives as hard to kill  
 “ those Desires; takes the World for  
 “ Vanity and Vexation, and turns it  
 “ out of his Heart. No Sin is right-  
 “ ly kill’d, till the Love of every Sin  
 “ is kill’d. True Repentance is turning  
 “ to God, and setting our Hearts and  
 “ Hopes on Heaven, so that we now  
 “ love Holiness, and seek God’s King-  
 “ dom above all Things in this  
 “ World. To say we repent, and not  
 “ to reform; to be sorry for Sin to  
 “ Day,

“ Day, and return to it to Morrow;  
“ is but counterfeit Repentance.

Many Confessions and Lamentations of Sin we find in his Papers, with Petitions for Mercy; such as these:

“ O God, when I call to mind the  
“ Sins of my Youth, the many and  
“ great Offences, which I ungratefully  
“ committed against Thee my God;  
“ and when I consider my present  
“ State, how subject I am to Failings  
“ and Infirmities, and how apt I am  
“ to come short of my good Designs  
“ and Resolutions, I am almost ready  
“ to despair, and am full of Doubts  
“ and Fears; but when I call to mind  
“ thy Goodness and Mercy, and the  
“ Sufferings of my blessed Redeemer  
“ for me, I conceive some Hopes.

“ Lord, I am a sinful, unworthy  
“ Creature, that have made no suitable  
“ Returns for the great and many  
“ Mercies I have received from Thee  
“ all the Days of my Life. Thou  
“ mightest justly have cut me off, and  
“ thrown me into utter Darknes long  
“ ago; but, good Lord, pardon my  
“ Sins, and be reconciled to me, through  
“ the Merits of my blessed Saviour.  
“ I have too much pamper'd this pe-  
“ rishing



“ rishing Body, and have taken too  
 “ much Delight in the Vanities of this  
 “ sinful World, little regarding the  
 “ Shortness and Uncertainty of my  
 “ Life, and the Greatness of that Ac-  
 “ count I have shortly to make. My  
 “ good Desires, Endeavours, and Reso-  
 “ lutions, are often frustrated and dis-  
 “ appointed, Temptations overcome  
 “ me; these are my daily Grief:  
 “ There is nothing in this World that  
 “ troubles me more than Sin; good  
 “ Lord, remedy and amend all that is  
 “ amiss in me, for Jesus’s sake.

“ O my Soul, seek thou the Lord,  
 “ humble thy self before him, beg for  
 “ his Grace, without which I can do  
 “ nothing. Lord, I repent, and am a-  
 “ shamed when I look back and confi-  
 “ der, how vile and wicked a Creature  
 “ I have been, the many and great  
 “ Sins I have committed, none of which  
 “ are hid from thine All-seeing Eye;  
 “ my Sins of Omission and Commission,  
 “ of Weakness and Wilfulness; many  
 “ in Number, heinous in Nature; Be  
 “ merciful to me, O God, be merciful  
 “ to me thy poor sinful Servant, who  
 “ am not worthy to breath in thine  
 “ Air,

“ Air, or to take thy holy Name into  
 “ my polluted Lips.

“ I cannot melt into Tears, as I  
 “ should, for my Sins; but when I  
 “ consider, what my dear Saviour suf-  
 “ fer'd for my Sake, I find my Mind  
 “ greatly troubled, and the Hardness  
 “ of my Heart is my Grief; where  
 “ must I seek for Succour, but from  
 “ Thee, my God; O help me, and  
 “ deliver me for thy Mercies sake.  
 “ Thou art the only Physician that  
 “ canst heal all Maladies, O heal this  
 “ hard distracted Heart of mine, com-  
 “ pose it, mollify it, make it such as  
 “ Thou wouldest have it, for Christ's  
 “ sake.

“ I have *known the Will* of my heaven-  
 “ ly Father, but have not done it;  
 “ therefore deserve to be *beaten with*  
 “ *many Stripes*. O let me with Regret  
 “ and Sorrow look back upon a loose  
 “ ill spent Life, which I must be af-  
 “ flicted in Soul for now, and must  
 “ amend, or suffer for to Eternity. O  
 “ let me cry out with the Jaylor,  
 “ *What shall I do to be saved!*

“ When I look back and consider the  
 “ Number and Greatness of my Sins;  
 “ I cannot but admire the Mercy of  
 “ God

“ God in sparing me so long : O how  
 “ often have I provoked his great Ma-  
 “ jesty to be angry with me, till he  
 “ had destroyed me, and cast me into  
 “ Hell; but he hath spared me, be-  
 “ cause his Mercy and Compassions  
 “ never fail; ever blessed, praised,  
 “ glorified, and magnified be thy great  
 “ and holy Name.

“ Lord, give me a hearty Sorrow for  
 “ all my Offences, and grant that I may  
 “ never be at Peace with my self, till  
 “ I am at Peace with thee.

“ I find a Law, that when I would  
 “ do Good, Evil is present with me;  
 “ when I address my self to any spi-  
 “ ritual or heavenly Employment,  
 “ when I design to draw nigh to God,  
 “ and promise my self Comfort in  
 “ Communion with him, then is Evil  
 “ present. Could I but enjoy a Free-  
 “ dom from it in the Season of my  
 “ Duty and the Time of my Commu-  
 “ nion with God, what a Comfort  
 “ would it be! But then am I mo-  
 “ lested with Wandrings and Distracti-  
 “ ons, then is Sin most busie. O this  
 “ is my great Misery and Burthen.  
 “ Good Lord, help me out of these  
 “ Troubles.

“ Two Things lie very heavy upon  
 “ me at this present, and greatly trou-  
 “ ble me ; Ingratitude under great  
 “ Mercies, and Impenitence under great  
 “ Sins ; Lord, help me under these  
 “ great Streights.

“ I strive against Sin, but am often  
 “ overcome ; fight, but am often foil'd ;  
 “ Lord, assist me in my spiritual  
 “ Warfare, and make me a Conqueror.

“ The longer I live, the more sen-  
 “ sible I am of my own Frailties and  
 “ Infirmities, Hardness of Heart, Di-  
 “ straction in Duty, want of Zeal in  
 “ the Service of God ; these are my  
 “ Grievances ; the *Spirit willing*, but the  
 “ *Flesh weak*. *O wretched Man that I am !*  
 “ *My Sin is ever before me*. But I am  
 “ resolv'd, by the Help of God, it  
 “ shall have no Rest or Quiet in my  
 “ Heart ; I will continue to fight a-  
 “ gainst Sin and Satan, and all the  
 “ Enemies of my Salvation ; and tho',  
 “ like the Sons of *Zeruiah*, they are  
 “ *too hard for me* ; yet I will daily beg  
 “ and pray for thy Help, O Lord,  
 “ and the Assistance of thy holy Spirit  
 “ against them, without which, I can  
 “ do nothing that is good.

“ *Mine*

“ *Mine Iniquities are gone over my Head,*  
“ *as a heavy Burden, they are too heavy for*  
“ *me: but I will declare mine Iniquity, I*  
“ *will be sorry for my Sin.*

III. *His particular Striving against the Sin  
of Passion, and Hastiness of Spirit.*

‘ Lord, Thou knowest my Frame,  
(saith he) ‘ I humbly confers, to my  
‘ Shame and Grief, that I have been  
‘ passionate, and impatient; ’tis a Mi-  
‘ fery that has too much attended me  
‘ in the whole Course of my Life;  
‘ The Lord in Mercy pardon me, and  
‘ change my corrupt, vile Nature;  
‘ Lord, give me Patience and Meek-  
‘ ness, and a humble Spirit, that I may  
‘ bear with Submission all the Afflicti-  
‘ ons that come from Thee, my God,  
‘ and all the Disturbances and Injuries  
‘ that are offer’d me by Men. —

Through the Grace of God, he got  
very much the Mastery of this Cor-  
ruption towards his latter End.

‘ I bless the Lord, (saith he) I do  
‘ what lies in me to live at Peace with  
‘ all Men; I am willing to bear many  
‘ Wrongs, and freely forgive all Men  
‘ that have done me Wrong; and were  
‘ I satisfied, that I had wrong’d any  
‘ Man

‘ Man I would freely make Restitution.  
 ‘ I wish Harm to no Man; if any do  
 ‘ to me, I pray God forgive them, for  
 ‘ I freely do, as I desire to be forgiven  
 ‘ my self. I confess, through Passion, I  
 ‘ may jar with a Neighbour, but I dare  
 ‘ not bear Malice, or harbour Re-  
 ‘ venge in my Heart, against any Man  
 ‘ living, nor ever had one Suit or  
 ‘ Trial with any Man in any Court  
 ‘ in all my Life.

‘ I have read (saith he) of a good  
 ‘ Man, who, when one wondred at  
 ‘ his exceeding great Patience in bear-  
 ‘ ing Injuries, answered, when my  
 ‘ Heart is ready to rise against those  
 ‘ that have done me Wrong, I present-  
 ‘ ly begin to think of the Indignities  
 ‘ and Injuries that were done to Christ,  
 ‘ which he bore patiently for me; If  
 ‘ my own Servant should pluck my  
 ‘ Beard, or smite me on the Face,  
 ‘ yet this were nothing to what my  
 ‘ Saviour suffered; and I never leave  
 ‘ off thinking on this, till my Mind is  
 ‘ still and quiet — Who am I, that  
 ‘ I should not be crossed?

He found great Advantage against  
 this Sin, by the frequent receiving of  
 the *Lord's-supper*; for (saith he) ‘ When

‘ I meet with Wrongs and Abuses, Af-  
 ‘ fronts and Injuries, they disturb and  
 ‘ vex my Mind, and often put me in-  
 ‘ to a Passion; and then in haſt. I  
 ‘ threaten to go to Law; but I pre-  
 ‘ ſently conſider that I am a Chriſtian;  
 ‘ that I was lately at the *Lord’s Table*,  
 ‘ and muſt appear there again ’ere long,  
 ‘ if not prevented by Sickneſs or Death,  
 ‘ and how dare I then harbour Malice  
 ‘ and Revenge? Then I ſoon alter  
 ‘ my Mind, for my great Creator hath  
 ‘ ſaid, *Vengeance is mine*, and my bleſſed  
 ‘ Saviour hath ſtrictly charged us to  
 ‘ *love our Enemies*, and *bleſs them that*  
 ‘ *curſe us*.

IV. His *Doubts and Fears about his ſpi-  
 ritual State, with his good Hopes and  
 Reſolutions.*

‘ When I inſpect the State of my  
 ‘ Soul, (ſaith he) Doubts and Fears  
 ‘ ariſe, eſpecially, when I recolleſt the  
 ‘ Number and Greatneſs of my Sins,  
 ‘ and obſerve the preſent Hardneſs of  
 ‘ my Heart, and Dryneſs of my Eyes,  
 ‘ I am ſubjeſt to a wandring Fancy  
 ‘ and Diſtraſtions in Duty, God ſeems  
 ‘ to frown and to withdraw himſelf  
 ‘ from me; ’tis Sin that is the only  
 ‘ Cause

' Cause of this my present Misery ;  
 ' but when I think of God's Mercies  
 ' and Christ's Merits, and the comfor-  
 ' table Promises of the Gospel, my  
 ' Hope revives. Lord, my Sins are  
 ' great, but thy Mercies are greater ;  
 ' therefore I will never despair ; if I  
 ' perish, it shall be at thy Feet. *In*  
 ' *thee, O Lord, do I put my Trust, let me*  
 ' *never be confounded.*

' I seldom miss any Opportunity of  
 ' coming to the *Lord's Table* ; but I want  
 ' that sensible Joy and Communion  
 ' with God, which many good Chri-  
 ' stians have, and that inward Com-  
 ' fort, which is of more Value than  
 ' all the Riches in the World. My  
 ' Heart is hard, my Affections dull,  
 ' I am often lukewarm, and unfit for  
 ' holy Duties ; Lord, it is Thou alone  
 ' that canst help me, and vain is any  
 ' other Help ; of my self I can do  
 ' nothing ; I have none to fly to but to  
 ' Thee ; Christ is the Rock on which  
 ' my Foundation shall be laid : O  
 ' pluck me as a Brand out of the  
 ' Fire. Thou hast said, *Come unto me*  
 ' *all ye that labour and are heavy laden,*  
 ' *and I will give you Rest.* These are  
 ' comfortable Words to a poor Sinner ;



' assist me by thy Spirit, good Lord,  
 ' that I may embrace them, and right-  
 ' ly apply them.

' O when will the happy Time come,  
 ' that I shall be set at Liberty from  
 ' Sin and Corruption, from the Body  
 ' and the World? When will the  
 ' Cares of this Life cease to trouble  
 ' me, that I may repose in God? His  
 ' Love and Favour is the greatest  
 ' Comfort in this World, that will  
 ' make a Death-bed easy, and dying  
 ' Hours comfortable.

' It is the great Mercy of God, that  
 ' hath supported me under many  
 ' Temptations; I have oft fallen, but  
 ' through the Goodness of God I have  
 ' risen again: I have been long trou-  
 ' bled with Doubts and Fears, yet  
 ' have not despair'd of God's Mercy.  
 ' Let not his Goodness encourage me  
 ' to Presumption or vain Hopes, or  
 ' to think my own Case better than  
 ' really it is; but put me upon striv-  
 ' ing to enter in at the strait Gate,  
 ' and working out my Salvation with  
 ' Fear and Trembling, that I may  
 ' make my Calling and Election sure,  
 ' while it is call'd to Day, because  
 ' the Night is very near, when I shall  
 ' work

‘ work no more. Lord, give me Grace,  
‘ tho’ I want Comfort.

It was some Encouragement to him when he read the Lives of good Men, to find that they had the same Exercises, particularly that of Mr. *Philip Henry*; ‘ If such an eminent holy Man, (said he) ‘ that liv’d a Life of Com-  
‘ munion with God, yet complain’d  
‘ of Wandrings and vain Thoughts in  
‘ Duty, &c. I will not despond, who  
‘ have the same Burdens to complain  
‘ of.

He also took Comfort from a Passage he transcrib’d from the late Lord Bishop of *Coventry and Litchfield*, which was this; ‘ The strongest En-  
‘ couragement of our Endeavours to-  
‘ wards Heaven is, that all our Defects  
‘ shall be supply’d by the infinite Me-  
‘ rits of our Lord and Saviour, who  
‘ knows the Infirmities of our Nature,  
‘ takes the Will for the Deed, and  
‘ admits honest Endeavours in lieu of  
‘ perfect Obedience. The Goodness of  
‘ God is infinite, and his Mercy is  
‘ over all his Works.

‘ I believe (saith he) that vain and  
‘ groundless Hope of Salvation is the  
‘ Ruin of many, who say, they hope

‘ in Christ, but keep not his Com-  
 ‘ mandments; whereas it is not saying,  
 ‘ Lord, Lord, that he will accept,  
 ‘ but doing the Will of our Father;  
 ‘ it is not my Prayers, nor my Read-  
 ‘ ing good Books, nor writing good  
 ‘ Things, that will bring me to Hea-  
 ‘ ven, without Faith and Repentance,  
 ‘ and serving God in Sincerity.

V. *His Self-examination and Evidences  
for Heaven.*

‘ Were I capable (saith he) I would  
 ‘ write something of the Hardneis and  
 ‘ Deceitfulness of Man’s Heart, since I  
 ‘ can say so much on that Subject by  
 ‘ woful Experience, for it hath been a  
 ‘ continual Trouble to me most of my  
 ‘ Days. The Heart (saith one) is that  
 ‘ which the Eye of God is, and  
 ‘ the Eye of a Christian ought to be  
 ‘ chiefly fix’d upon. Many an earnest  
 ‘ Prayer I have put up to God to  
 ‘ soften this stony Heart, and fix this  
 ‘ wandring Mind. O that at length  
 ‘ my Heart might be wrought into a  
 ‘ right Frame. Could I win my Heart  
 ‘ to God, and keep my Heart with  
 ‘ God, I should think my self a hap-  
 ‘ py Man. I pray daily that God  
 ‘ would

' would *create in me a clean Heart, and*  
 ' *renew a right Spirit within me.* O that  
 ' I could obtain the Favour of God,  
 ' and Communion with him, which I  
 ' value more than all the Riches of  
 ' this World. The Light of his Coun-  
 ' tenance, an Interest in Christ, and the  
 ' Assistance of his holy Spirit, I de-  
 ' sire above all worldly Treasures.

' Lord, Thou knowest all the Secrets  
 ' of my Heart, and all my Thoughts  
 ' afar off, all my present Designs  
 ' and Purposes, which, I hope, are  
 ' well intended; but I want thine As-  
 ' sistance: The Heart is deceitful,  
 ' and doubtless mine as bad as any;  
 ' how then shall I judge of my spiri-  
 ' tual State, which most judge too  
 ' favourably of their own Case! If  
 ' the Heart be fill'd with Sin, and so  
 ' continues with Delight, there is no  
 ' Room or Habitation for God and  
 ' Christ in it. O that I could put a-  
 ' way all the Evil of my Doings, and  
 ' repent with that Repentance, which  
 ' is not to be repented of. So far as  
 ' I know my own Heart, these are my  
 ' unfeigned Desires; help and assist me,  
 ' O God, for thy Mercies sake; let  
 ' thy Strength appear in my Weakr

‘ Let me not censure others (saith  
 he) ‘ but begin at Home, and examine  
 ‘ my own Conscience, and judge my  
 ‘ own Heart. I am in the Sight and  
 ‘ Presence of God, whose All-seeing  
 ‘ Eye beholds all my Thoughts,  
 ‘ Words and Actions, and it is dan-  
 ‘ gerous to dissemble with God, or  
 ‘ flatter my self.

Mr. Corbet’s *Enquiry into the State of his  
 Soul*, was of great Use to him in this  
 Part of his Work. ‘ Doubts and Fears  
 ‘ arise, (saith he) I feel many Con-  
 ‘ flicts between Flesh and Spirit, and  
 ‘ tho’ the Flesh often prevails in some  
 ‘ particular Instances, yet I trust,  
 ‘ through Grace, the Spirit hath the  
 ‘ predominant Power. Vain Thoughts,  
 ‘ unruly Passions, often intrude into  
 ‘ my Heart, but they are unwelcome  
 ‘ Guests there, and soon turn’d out.  
 ‘ I hope, I shall never offend my God  
 ‘ willingly, and that I do not delight  
 ‘ or allow my self in any known Sin.

‘ Some of my weak imperfect Evi-  
 ‘ dences for Heaven (saith he) are  
 ‘ these: (1.) My hope is built purely  
 ‘ upon the Mercy of God, and the  
 ‘ Merits of Christ. (2.) My Designs,  
 ‘ Endeavours, and Resolutions are fre-  
 ‘ quently

' quently good. (3.) It is my Desire,  
 ' Delight, and Practise, to hear the  
 ' Word of God preach'd. (4.) I have  
 ' a great Esteem for all that Love  
 ' and Fear God, of what Perswasion  
 ' soever. (5.) When I have done any  
 ' Action that I think is pleasing to  
 ' God, 'tis my great Joy and Heart's  
 ' Delight. (6.) When I have done  
 ' any ill Action, or committed any Sin,  
 ' it is the Grief of my Soul. (7.) It  
 ' is a very great Trouble to me, to  
 ' hear the Name of God profaned, or  
 ' his Word undervalued, or Evil spo-  
 ' ken of. (8.) I have been always a-  
 ' verse to Law-Suits, and to my Power  
 ' am a Peace-maker. (9.) I have been  
 ' always willing and desirous to keep  
 ' Holy the *Lord's-day*. (10.) There is  
 ' not that Person living that I envy  
 ' or hate, or seek to be reveng'd on;  
 ' if any hate me, I pray God forgive  
 ' them, for I forgive them freely. (11.)  
 ' Tho' I have been a vile Sinner, yet,  
 ' I hope, I can truly say, that I am  
 ' a penitent Sinner, and desire from the  
 ' Bottom of my Heart to sorrow for  
 ' all my Sins, and to amend my Life;  
 ' good Lord, help me so to do. (12.)  
 ' I had rather have a Heart to love

‘ God above all, to love him perfect-  
 ‘ ly, than have all the Riches, Ho-  
 ‘ nours, and Pleasures in this World.  
 ‘ I would rather lose all Things, than  
 ‘ the Grace and Favour of God, and  
 ‘ the Benefit of Christ, and the holy  
 ‘ Spirit. I hope, I can truly say with  
 ‘ Mr. *Corbet*, as far as I am able to dis-  
 ‘ cern my own Heart and Ways, I have  
 ‘ chosen the Lord for my Portion; I  
 ‘ take up my Rest in him, and not in  
 ‘ the Creature; to love, fear, and ad-  
 ‘ mire, and bless him, and to have  
 ‘ Communion with him, is my chief  
 ‘ Joy. I am heartily grieved for loving  
 ‘ God so little; yet I am certain, I  
 ‘ love nothing more than God; and  
 ‘ in my Esteem and Choice, I prefer a  
 ‘ spiritual heavenly Life above all  
 ‘ things upon Earth.

‘ Lord, I love Thee, for I am griev-  
 ‘ ed at thy Absence, and rejoice in thy  
 ‘ Presence; I love those that are like  
 ‘ Thee; I love the Place and Duties  
 ‘ where Thou art wont to meet thy  
 ‘ People; I am grieved when Thou art  
 ‘ dishonoured by my self or others; I  
 ‘ would have a Heart to love, and look,  
 ‘ and long for thy coming and appear-  
 ‘ ing in Glory.

His

His particular Actions he examined by the twelve Questions in Mr. *H's Communicants Companion*, Chap. 4. which he transcribed and enlarg'd upon, concluding: ' I have, to the best of my  
' Knowledge, examin'd my self upon  
' these Queries, and find that in many  
' Things I have fallen short, through  
' Negligence and humane Frailty; but  
' in some Things, Conscience witnesseth for me, that, according to my  
' Ability, I have kept my Integrity;  
' and I trust for the Time to come,  
' that, through the Assistance of Almighty God, I shall walk more circumspectly.

VI. *His Contentment with his Lot, and gracious Contempt of this World.*

Though he lived upon a Rack-rent, yet he was very well pleased with the little he had of this World. Thus he writes: ' It hath been my great Happiness, through the Goodness of God  
' to me, that my Passage through the  
' World thus far, hath been mostly  
' pleasant and plentiful; I have had  
' *Agur's* Desire, neither Poverty nor  
' Riches, being ever content with what  
' God appointed for me. I always had



a very grateful Esteem of my own  
 Condition, and have not been subject  
 to murmur and repine.

It is my Trouble (saith he) that  
 the Care and Business of the World  
 doth often take my Thoughts off from  
 better Things; but I am endeavour-  
 ing to bring my worldly Affairs into  
 less Compass, that I may hang the  
 World loose about me, may use it  
 as if I us'd it not; setting my Affe-  
 ctions on Things above, and seeking  
 first the Kingdom of God, not doubt-  
 ing, but that then other Things shall  
 be added.

There is not one Day of entire Peace  
 in these Things, but either something  
 troubles, or nothing satisfies; we may  
 be happy without Riches and Ho-  
 nours, but cannot be happy without  
 Grace: 'Tis Madness in Men to lose  
 their immortal Souls for the Dross  
 and Dung of this World. He that  
 sets his Heart upon this World, can  
 never seek the World to come as he  
 ought: Therefore, O my Soul, use  
 all the Care and Diligence imagina-  
 ble, to take thine Affections off from  
 the Vanities of this World. Thus  
 little do the Things of Time appear to  
 those,

those, to whom the great Things of Eternity are reveal'd by Faith.

Arch-Bishop *Tillotson* saith, ' Nothing doth so besot the Mind, and extinguish in it the Sense of divine Things, as sensual Pleasures do; if we fall in Love with them, they will steal away our Hearts from God. Let my Soul therefore despise the World, and devote itself wholly to the Fear and Service of God.

' Worldly Things often hinder the good Defigns of good Men, and as for bad Men, they carry them headlong to Ruine; for they swim down the Stream of Pleasure, not considering what Account they have to make, nor how it will be with them, when they lie gasping and groaning on their Death-beds.

He had but little (in Comparison) of the good Things of this present Time, yet he often said, ' I have enough of this World, and as much as I desire: And that he would not thank any one to give him 100 *l. per Annum*, for (said he) ' I have enough to maintain me, and am content with it; and if I had such an Addition to what I have, instead of doing me good, it might perhaps do me hurt. Thus *Godliness with Cor*

*Contentment is great Gain; 'tis all the Wealth in the World, they that think what they have enough, have enough, and who would desire more. Happy they who bring their Mind to their Condition.*

VII. *His private Devotions.*

It appears by his Papers, that he convers'd much with God in Solitude. Thus he writes in 1698. ' It is my Desire, my real Purpose and full Resolution, to do these two things for the future, as God shall enable me: (1.) To fall down upon my Knees three times a Day to pray and give Thanks to God; so *Daniel* did, and *David* Evening and Morning, and at Noon. (2.) That the first and last Thoughts of every Day shall be of God; and that as soon as I lie down to sleep, I will call to mind the Passages of the Day; and how can I spend my Time better when I lie awake in the Night, than in communing with God and my own Heart. I know the fittest Posture for Prayer is upon our Knees; yet, I believe, God will accept of Prayers and Ejaculations from his People at any Time in any Place, if they come from an upright Heart.

‘ I bless God (saith he) according to  
 ‘ my Abilities, I frequently make my  
 ‘ Addresses to my great Creator, tho’ I  
 ‘ am unworthy to take his holy Name  
 ‘ into my polluted Lips: I am sensible  
 ‘ of my Insufficiency for Prayer, yet, I  
 ‘ hope, my merciful Father will accept  
 ‘ me, for he regards not so much the  
 ‘ Words of Prayer, as the Heart and  
 ‘ the Spirit of Prayer; and he rejects no  
 ‘ humble, faithful Suppliant, whose  
 ‘ Speech never so weak; even broken  
 ‘ Words will serve, if they come from  
 ‘ a broken Heart. Prayer without Sin-  
 ‘ cerity is a Lie to God. Lord, give  
 ‘ me Wisdom from above, and teach  
 ‘ me to pray, so that my Prayers may  
 ‘ be acceptable to Thee, my God, that  
 ‘ every Prayer may come warm from  
 ‘ the Heart, may be an *effectual fervent*  
 ‘ *Prayer*, which *availeth much*. If we  
 ‘ employ both Head and Heart in the  
 ‘ Service of our Prayers, (saith he) then  
 ‘ we may pray at all Times, and in all  
 ‘ Places; whenever we have a Heart to  
 ‘ pray to God, he has an Ear to hear;  
 ‘ it is the Heart God requires in this  
 ‘ Duty, for a dead dull heartless Prayer  
 ‘ is an Abomination unto the Lord.

He much esteem'd the Book, call'd *The Liberty of Prayer*, written by Mr. *Jenks* of *Harley*, read it much, and wrote many excellent Passages out of it. He was for praying *always with all Prayer*, and despis'd neither Prayers by a Form, nor extempore Prayers, thinking each to have their Excellencies at several Times, and that he who truly loves Prayer, will truly love both.

In his Family he prayed daily, and usually read the Scriptures, or caus'd them to be read, and sung Psalms. There he us'd *mixt Prayer*, as Dr. *Fuller* calls it, partly a Form which he wrote down in his Book, containing the essential Parts of Prayer, which always remained unalter'd, but adding many moveable Petitions to it, as the Spirit of God enabled him, and as there was Occasion.

‘ A prayerless Family (saith he) is  
 ‘ no better than a Beast-house; and  
 ‘ indeed a Den of Thieves, where God  
 ‘ is rob'd of his Tribute, and their Souls  
 ‘ of the Benefit. He that will under-  
 ‘ take to prove that Prayer is needless  
 ‘ in Families, shall oblige them to be  
 ‘ his humble Servants, or any one's but  
 ‘ his that made them.

VIII. His *Worship of God in publick.*

He attended the publick *Worship of God* in his *Parish-Church* every *Lord's-day*, and was sure to come early; tho' he was near two Miles distant from it, yet he could say, he had never been absent from it any *Lord's-day* of seven Years, except twice, and then his Occasions called him to other *Parish-Churches*. In the *Afternoon*, when he liv'd in the *Country*, he often stay'd at Home, that he might send all his Family to Church, because he thought, he could spend his time better at Home, than any of them could; but when he came to live in the *Town*, he constantly went to Church both Parts of the Day, and, at Noon on the *Lord's-day*, a Chapter was read to his Family, a Psalm sung, and concluded with Prayer.

He wrote down, when he came home, the Text, and what he could remember of the Sermons he heard, that he might have the Benefit and Comfort of reviewing them afterwards.

But he was in a special manner exemplary, for his diligent and serious Attendance on the Ordinance of the *Lord's-Supper*; which he rarely omitted whenever there was an Opportunity for

it in his Parish-Church, which usually was Eight Times a Year, and he made very solemn Preparation for it. Much of what he has left behind him in Writing, is Sacramental Meditations, partly his own, and partly gathered out of good Books; Mr. *Gouge's*, Mr. *Flavel's*, Mr. *Shower's*, and others.

‘ According to the dying Charge of  
 ‘ my Lord and Saviour Jesus Christ,  
 (faith he) ‘ I do frequently attend at the  
 ‘ Lord’s Table, and do that *in Remem-*  
 ‘ *brance of him*, as he hath required.  
 ‘ Lord, I dislike none of thy Commands,  
 ‘ they are all good and reasonable; but  
 ‘ I find fault with my own wicked  
 ‘ Heart, that I do not more heartily  
 ‘ love, and more readily obey them. I  
 ‘ bless the Lord, I have been seldom  
 ‘ absent from his Table these many  
 ‘ Years, and have found great Benefit  
 ‘ by frequent Communion. I am sorry  
 ‘ when I see but a small Appearance at  
 ‘ the *Lord’s-Supper*. Some are absent,  
 ‘ because they love their Sins, and will  
 ‘ not part with them, and so slight  
 ‘ their Souls; others, because they  
 ‘ over-charge their Hearts with the  
 ‘ Cares of this World. Mr. *Jenks* our  
 ‘ Minister told us, all worldly Business  
 ‘ is

' is either lawful or unlawful; That  
 ' which is unlawful, in the Name of  
 ' God renounce it; that which is law-  
 ' ful and used with Moderation, rather  
 ' fits a Man for the *Sacrament*, than o-  
 ' therwise: Others are absent upon  
 ' a Mistake, that they can never be  
 ' well prepared to receive.

He usually spent one Day in Fasting  
 and Prayer in secret before the *Lord's-  
 Supper*; and sometimes two. ' These  
 ' two Days (saith he) I desire to set  
 ' apart for the Worship and Service  
 ' of God, with a full Purpose to make  
 ' what Preparation I can, by the Grace  
 ' of God, for receiving the holy Sacra-  
 ' ment of the *Lord's-Supper*. To that  
 ' End, I will, as God shall enable me,  
 ' humble my self, and with Sorrow and  
 ' Shame, confess my manifold Sins to  
 ' my merciful Father, who is a Sin-  
 ' pardoning God; I am ashamed, and  
 ' do repent of all my Sins; and it is  
 ' my Heart's Desire not only to confess  
 ' them, but to forsake, detest, and ab-  
 ' hor all manner of Sin whatever.  
 ' Lord, grant that I may not bring one  
 ' beloved Sin to thy Table. Thou  
 ' hast promised Pardon to all that truly  
 ' repent, and eternal Life to all that



' believe in thy Son ; behold, O Lord,  
 ' I heartily repent of my Sin, and sted-  
 ' fastly believe in the Lord Jesus Christ,  
 ' putting my whole Trust in him alone  
 ' for Salvation. Enable me, O Lord,  
 ' by thy Grace, to persevere to the  
 ' End, that I may be blessed for ever,  
 ' through Jesus Christ. *Amen.*

Thus he writes ; ' To Morrow is a  
 ' Day of great Concern, not for our  
 ' Bodies, but our Souls, for we are to  
 ' meet the Lord at his own Table. O  
 ' with what Humility, Reverence, Re-  
 ' pentance, Faith, Charity, ought we  
 ' to appear there ? I have endeavoured  
 ' to prepare my self, setting this Day  
 ' apart for Prayer and Meditation, es-  
 ' pecially on the Sufferings of my dear  
 ' Saviour for my Sins, both in his Life  
 ' and at his Death. I hope that my  
 ' Striving and Struggling is a Sign that I  
 ' am not dead in Trespasses and Sins ;  
 ' for a dead Man strives not. I beg of  
 ' God often and heartily, that I may  
 ' be upright in all my Duties. —

But he afterwards writes. ' At this  
 ' Sacrament, my Heart was but dull  
 ' and sluggish, which is my great Trou-  
 ' ble ; I thought, I took some Pains  
 ' with my hard Heart in my Prepara-  
 ' tions,

' tions, yet my Endeavours proved in-  
 ' effectual at this Time. God be mer-  
 ' ciful to me a Sinner, for the Heart  
 ' is deceitful above all things, and  
 ' desperately wicked.

Another Time he writes; ' I did  
 ' appear at the Lord's Table, and re-  
 ' ceive the holy Sacrament of the  
 ' *Lord's-Supper*, I hope, to the Benefit  
 ' and Advantage of my precious and  
 ' immortal Soul; I found much Joy  
 ' and Comfort in the Ordinance, and  
 ' it was very delightful to my Soul.  
 ' Lord, bless and sanctify it to me, and  
 ' grant, O God, that I may ever bear  
 ' upon my Heart those Promises and  
 ' Resolutions, which I make at thy  
 ' holy Table.

And thus: ' O Lord, I dare not ap-  
 ' proach thy holy Table in my own  
 ' Strength or Merits, but in the  
 ' Strength and Merits of my dear Sa-  
 ' viour Jesus Christ; for I know when  
 ' I have done all that I can, to fit and  
 ' prepare my self for thy Table, my  
 ' Endeavours will be found imperfect:  
 ' yet I will hope and trust in Thee, my  
 ' God, for thy Help and Assistance,  
 ' and the free Pardon and Forgiveness  
 ' of all my Sins, through the Media-  
 ' tion

‘ tion of my dear Saviour ; and this I  
 ‘ beg for Jesus sake, and for thy Mer-  
 ‘ cy sake. *Amen, Amen.*

And thus: ‘ I often call to mind that  
 ‘ memorable Saying of Mr. *Flavel* ; the  
 ‘ *Lord’s-Supper* and the Point of *Death*  
 ‘ require equal Seriousness ; we should  
 ‘ go to that Ordinance, as if we were  
 ‘ going into another World. O what  
 ‘ need is there of an awful composed  
 ‘ Spirit, when we approach the Lord  
 ‘ in this Ordinance. O that I could  
 ‘ humble my self at this Time, and  
 ‘ examine my self, and search and try  
 ‘ my Heart and Ways, that I may find  
 ‘ out my Errors, and where my Un-  
 ‘ fitness lies, that I may repent and  
 ‘ amend ; O how unsuitable is a dry  
 ‘ Eye and a hard Heart to such an Or-  
 ‘ dinance as this ! now would I free my  
 ‘ self from all the Cares of this World,  
 ‘ be in perfect Charity with all, and  
 ‘ be affected in Prayer and Meditation.  
 ‘ The chief Things this vain World  
 ‘ affords, are Honours, Riches, and  
 ‘ Pleasures ; I desire no greater Ho-  
 ‘ nour, than the Love and Favour of  
 ‘ God : no Riches but an Interest in  
 ‘ the unsearchable Riches, of Christ,  
 ‘ and Benefit by him ; nor value any  
 ‘ Plea-

‘ Pleasure like Communion with God :  
 ‘ Lord, grant me these, and I desire no  
 ‘ more.

‘ Lord, (saith he) I stretch out the  
 ‘ weak Arms of my Faith towards  
 ‘ Thee; O stretch out the mighty  
 ‘ Arms of thy Power and Mercy, and  
 ‘ come and save me. I am fearful  
 ‘ (saith he) that I am not rightly pre-  
 ‘ pared, but, I hope, that is an Error  
 ‘ on the better Hand; then are we  
 ‘ most fit when we are most humbled  
 ‘ and ashamed in the Sense of our own  
 ‘ Unfitness. I will, by the Grace of  
 ‘ God, use my best Endeavours, ac-  
 ‘ knowledging my own Insufficiency,  
 ‘ the Spirit is willing, but the Flesh  
 ‘ weak; therefore will I beg of my hea-  
 ‘ venly Father, that he will direct,  
 ‘ assist, and accept of me, through  
 ‘ Christ my Saviour; let this unspeak-  
 ‘ able Love of Thine, constrain me to  
 ‘ Obedience.

Once when he was prevented from  
 this Ordinance, by an unexpected  
 Throng of worldly Business, which, he  
 thought, did for the present unfit him  
 for it, he writes, ‘ It was a great Trou-  
 ‘ ble to me, that I lost such an Op-  
 ‘ portunity; Lord, pardon this great

‘ Neglect, this Sin of Omission, and  
 ‘ prepare me, by thy Grace, to em-  
 ‘ brace the next Opportunity.

His Prayer sometimes after receiving  
 was; ‘ O most glorious Lord God, let  
 ‘ me now sing Praise to thy great  
 ‘ Name; for blessed are they that  
 ‘ dwell in thy House, and are fed,  
 ‘ tho’ it be with the Crumbs that fall  
 ‘ from thy Table; and now I have  
 ‘ tasted, and seen how good Thou art,  
 ‘ and that Thou hast heard my Pray-  
 ‘ ers, and granted my Request; O that  
 ‘ I might never depart from Thee, or  
 ‘ be weary of thy Service; strengthen  
 ‘ me, O Lord, against all manner of  
 ‘ Sin, that I may say with the princely  
 ‘ Prophet, *I have sworn, and I will per-  
 ‘ form it, that I will keep thy righteous  
 ‘ Judgments:* direct me, O Lord, by  
 ‘ thy holy Spirit, and carry me thro’  
 ‘ this Vale of Tears, this Valley of  
 ‘ the Shadow of Death, for Jesus  
 ‘ sake. *Amen.*

When he receiv’d the *Lord’s-Supper*  
 upon the Account of his Office, he  
 writes, ‘ I doubt there are many who  
 ‘ come upon this Occasion, and neg-  
 ‘ lect the Duty at other Times, which  
 ‘ is a sad Thing; but let me begin at  
 ‘ Home,

‘ Home, and not judge other Men,  
‘ but examine my self.

IX. *His Thankfulness to God for the Mercies he had received.*

He often expresseth himself much affected with the Goodness of God to him, the *Memory* of which he abundantly utters. In *August* 1697, he thus writes: ‘ This being the 60th Year of  
‘ my Age, I thank my God, who  
‘ hath spun out my Days to this  
‘ Length. I praise the Lord, that he  
‘ hath made me a reasonable Creature,  
‘ a Man, and not a Beast; a Christian,  
‘ and not a Heathen; that he hath  
‘ planted me in a *Protestant* Nation,  
‘ bless’d me with the Light of the  
‘ Gospel, which I value above all  
‘ Things. *Come, behold the Works of the*  
‘ *Lord, what he has done for my Soul!*  
‘ I have a Competency to live upon;  
‘ tho’ it seems but little in the Eyes  
‘ of some, yet, I bless my God, I  
‘ think it sufficient, and am therewith  
‘ very well content. I have enough  
‘ to keep me while I live, and bury  
‘ me when I am dead, and that’s suf-  
‘ ficient. Naked came I into the  
‘ World, and brought nothing with  
‘ me,

‘ Lord, Thou hast given me Abundance  
 ‘ of temporal good Things, give me  
 ‘ spiritual Grace, and I ask no more.  
 ‘ Yet he adds, the present Pleasant-  
 ‘ ness of my Life, shall never extin-  
 ‘ guish in me the Thoughts of Death;  
 ‘ because the one is certain, the other  
 ‘ uncertain.

He often expressed his Thankfulness  
 to God for publick Mercies; for Peace,  
 and Plenty, and Health in the Nation,  
 especially our happy Enjoyment of  
 the Gospel; that not only our civil  
 Rights and Liberties, but our Religion  
 is secured to us by Law. That our  
 Land is not a Seat of War; and he  
 writes with great Compassion concern-  
 ing those Countries that are so. ‘ Sure  
 (saith he) ‘ no Nation under the Sun  
 ‘ enjoys more Mercies than we in  
 ‘ *England* do at this Time. I am ob-  
 ‘ liged to praise God, not only for  
 ‘ particular Mercies to me and mine,  
 ‘ but for his common Mercies to the  
 ‘ Land wherein we live. Blessed be  
 ‘ the God of Heaven for them; and  
 ‘ again, I say, blessed be his great  
 ‘ and holy Name for evermore. How  
 ‘ great is the Patience and Forbear-  
 ‘ ance of God towards us, tho’ our  
 ‘ Sins

‘ Sins cry aloud for Vengeance ; and  
 ‘ we are very ungrateful for the Mer-  
 ‘ cies we receive. Some do not like  
 ‘ the present Government, others  
 ‘ grudge at the Taxes, others are  
 ‘ highly offended at the Toleration,  
 ‘ and some are scarce content with any  
 ‘ thing ; not considering the Calamities  
 ‘ of other Nations, how barbarously  
 ‘ the poor Protestants of *France* have  
 ‘ been used by their tyrannical Prince,  
 ‘ and what Desolations he has made  
 ‘ with Fire and Sword in many of his  
 ‘ neighbouring Countries, tho’ of his  
 ‘ own Religion.

X. *The Sense he had of his Afflictions.*

Undertaking in his old Age to give  
 an Account of his Troubles, thus he  
 begins: ‘ My greatest Trouble is for  
 ‘ the *Sins that I have committed* ; which  
 ‘ he took all Occasions to reflect upon  
 ‘ with godly Sorrow, abhorring him-  
 ‘ self, groaning under the Burden of  
 ‘ Corruption, longing for Deliverance,  
 ‘ and crying to Heaven for Help. His  
 ‘ Books are full of Passages to this  
 ‘ Purpose ; wondring at those Fools,  
 ‘ that can make a Mock at Sin, that  
 ‘ plead for it, laugh at it, turn it  
 D 3 ‘ into



' into a Jest, and glory in it, forget-  
 ' ting the Nature of God, the Worth  
 ' of their Souls, and the awful Eter-  
 ' nity they are so near. Though such  
 ' may have the Name of Christians,  
 ' 'tis but the Name. O what Heart-  
 ' piercing Thoughts will such have of  
 ' Eternity shortly! and they will be  
 ' themselves astonished to think, how  
 ' they could possibly make so very  
 ' light of these great Things.

His next Trouble was, *Worldly Care*  
*and Business*, ' which (saith he) is of-  
 ' ten a great Hindrance to my Devo-  
 ' tion, distracts my Head, disturbs  
 ' my Mind, and makes me unfit for  
 ' holy Duties. An affable Temper  
 (saith he) ' hath been injurious to  
 ' me; I have been always ready to  
 ' serve my Neighbour or Friend, in  
 ' any Business that I was capable of,  
 ' whereby I have lost much Time;  
 ' but I have therein endeavoured to  
 ' do Good, and to shew, that I love  
 ' my Neighbour as my self. But I  
 ' earnestly desire, that I may desist  
 ' from worldly Business one Year or  
 ' two before my Death, that I may  
 ' have the more time to prepare for  
 ' it.

' His

His next Trouble was, the *painful Infirmities of old Age*: Stone or Gravel in the Kidneys, Sciatica, and the like. ' Though I live (saith he) with much ' Content, yet not without a *Thorn in the Flesh*; scarce a Night passeth ' without smarting Pain; it is God's ' Goodness that it is not worse; I ' have reason to bear it patiently, for ' it is less than my Sins have deserv- ' ed. Tho' the outward Man grows ' weaker, I hope, the inward Man ' grows stronger; Lord, cast me not ' off in the Time of old Age. A Book written by Mr. *Corbet of Chichester*, when he was grievously afflicted with the Stone, was of great Use to him, and he collected much out of it; concluding, ' Lord, put thy Spi- ' rit of Grace and Meekness into my ' Heart, that I may bear with Patience ' whatever Thou art pleased to lay ' upon me, and help me to follow ' this good Example. I can truly say, ' my Pains and Distempers have very ' much drawn my Mind off this ' World. 'Tis good for me I have ' been afflicted. He wrote down di- vers Passages of Scripture, to comfort him-

himself with under his Pains; *Happy is the Man whom God correcteth, for he maketh sore, and bindeth up; whom the Lord loveth he chasteneth; blessed is the Man whom thou chastenest, O Lord, and teachest.* And many the like.

Being once wonderfully delivered from Hurt by a dangerous fall from his Horse, his Foot hanging in the Stirrup, so that he had been in all Likelihood kill'd, if his Shoe had not happily come off, he writes thus of it: 'In my Distress, I said, Lord, 'have Mercy on my Soul, for I see 'that my Life is gone; my Hope 'was in God, to whom I cried for 'Deliverance, and he heard me according to his Word. *Call upon me in the Time of Trouble, I will deliver thee, and thou shalt glorify me.* God granted me Deliverance, and shall not I now endeavour to glorifie Thee, O thou Preserver of Men. O let this for ever engage me to keep close to Christ my Refuge, and make me say with *Ezra*, since Thou, Lord, hast given me such a Deliverance as this, should I again break thy Commandments? Lord, grant that I may never forget thy Goodness!

ness! He failed not to give Thanks to God for that Mercy upon the yearly Return of the Day.

XI. *His Zeal for the Suppression of Vice and Prophaneness.*

When the Minister of his Parish, and others of his Neighbours, well affected to Religion and Virtue, joined in a Society to promote the Design of Her Majesty's pious Proclamation, *for the preventing and punishing of Vice, Prophaneness, and Immorality, by informing against Offenders, in order to the putting of the Laws in Execution;* he was an active Man among them; tho' many opposed this good Work, and reproached them that acted in it, yet he knew, he had the Law of God and the Land on his Side, and was not discouraged in it. This good Design was countenanced and encouraged by the Arch-bishop of *Canterbury's* Circular Letter to the Bishops of his Province, dated *April 4, 1699.* The printed Sermons of the Bishops of *Ely, Salisbury, Chester, Chichester, Dr. Stanhope, Dr. Willis, Dr. Kennet,* and other Dignitaries of the Church. The Lord Bishop of *Oxford* thus addresseth himself to those Societies: 'Ye brave

‘ and truly heroick Souls, who have  
 ‘ entered into a holy Confederacy,  
 ‘ not only against Flesh and Blood,  
 ‘ but against Principalities and Powers,  
 ‘ &c. Your Adversaries are numerous  
 ‘ and powerful, the Prince of the  
 ‘ Power of the Air, with his Rulers  
 ‘ and Companies, and the Children  
 ‘ of Disobedience upon Earth, in  
 ‘ whom he worketh, all evil Spirits,  
 ‘ and all wicked Men, and from these  
 ‘ you must expect the most vigorous  
 ‘ and obstinate Opposition. But be  
 ‘ not afraid of their Terrors, remem-  
 ‘ ber that the Battle is not yours, but  
 ‘ God’s, &c. Much to the same Pur-  
 ‘ pose is collected in the Account of  
 ‘ the Progress of the Reformation of  
 ‘ Manners, the 13<sup>th</sup> Edition. It is  
 ‘ therefore a great Surprize and Grief  
 ‘ to all good Men, to find those Socie-  
 ‘ ties represented quite otherwise by  
 ‘ Dr. Sacheverell, in his Assize Sermon  
 ‘ at Derby, Aug. 15, 1709. where he  
 ‘ saith, P. 8. ‘ That under the *sanctified*  
 ‘ Pretence of Reformation of Manners,  
 ‘ they turn Informers, assume an  
 ‘ odious and factious Office, arrogant-  
 ‘ ly intrench upon others Christian  
 ‘ Liberty and Innocence, and under  
 ‘ the

‘ the Shew of more Zeal and Purity,  
 ‘ the most infallible Token of a dex-  
 ‘ trous and refined Hypocrite and  
 ‘ Knave, turn the World upside down.  
 And p. 10. that ‘ these troublesome  
 ‘ Wasps erect themselves into illegal  
 ‘ Inquisitions; and whatever godly and  
 ‘ fallacious Glosses they may cast up-  
 ‘ on their Actions, they are doubtless,  
 ‘ the unwarrantable Effects of an idle,  
 ‘ incroaching, impertinent, and med-  
 ‘ dling Curiosity, — the base Pro-  
 ‘ duct of ill Nature, spiritual Pride,  
 ‘ Censoriousness, and sanctified Spleen,  
 ‘ pretending to carry on the blessed  
 ‘ Work of Reformation, by lying,  
 ‘ slandering, whispering, back-biting,  
 ‘ and tale-bearing, the most express  
 ‘ Characters of the Devil, who is em-  
 ‘ phatically styled, the grand Accuser  
 ‘ of the Brethren; no Wonder then  
 ‘ that *St. Paul* hath so severely stig-  
 ‘ matized these Busie-bodies in other  
 ‘ Mens Matters, by ranking them with  
 ‘ *Murtherers* and *Thieves*, as the most  
 ‘ proper Persons to keep one another  
 ‘ Company.

When this good Man was told, he  
 would be accounted a Busie-body for  
 joining to this Society; he said, he  
 valued

valued it not, so that he was doing good, and were honouring God. He gives this Account of it, ' We met  
 ' about 20 of us at our Minister's  
 ' House, the last Lord's Day in the  
 ' Month, after Evening Prayer, to  
 ' consult about carrying on the good  
 ' Work of the Reformation of Man-  
 ' ners in the Parish; and we had  
 ' pretty good Success, many were re-  
 ' strained from open Profaneness, and  
 ' the Poor relieved; but we met with  
 ' Discouragement from some, who we  
 ' hoped, would have encouraged us.

Once coming into a publick House, and hearing a Gentleman most profanely swearing, tho' a Stranger to him, he desired him to forbear; said he, Thou art some *Presbyterian* I warrant thee; said the Lieutenant, pray Sir, what Church are you of? Of the Church of *England*, said he; then said the Lieutenant, I am sorry you are of the same Church that I am of; for you are a Disgrace to it.

' I once (saith he) heard a Friend  
 ' of mine talk Atheist-like, very pro-  
 ' fanely; I reprov'd him saying, Sir,  
 ' Why do you talk so wickedly? Do  
 ' you think there is neither God nor  
 ' Devil,

' Devil, Heaven nor Hell? He an-  
 ' swered, it may be there is such  
 ' things, but I know not where they  
 ' are. I answered, Sir, in Time you  
 ' may know, to your own Sorrow and  
 ' Amazement. By this Time he doth,  
 for he died lately.

XII. *His Charity, especially for the Teaching of poor Children.*

He was very liberal to the Poor, according to his Ability. A worthy Knight giving many of Mr. Gouge's *Surest and Safest Way of Thriving*: One of them came into his Hand; after he had read it, he wrote down his Resolution, which was from that Time forward to *double his Charity*. He loved to employ poor Workmen, and was kind to them, saying they worked hard for a little Money.

He wrote down such Passages as these, to stir up himself to Charity;

' It is not he that possesseth Wealth,  
 ' and keeps it by him, that is rich;  
 ' but he that distributes it in Char-  
 ' ty, which will make Men rich for  
 ' ever. When thou givest to the  
 ' Poor, thou securest to thy self, and  
 ' what thou with-holdest another shall  
 ' poss-



' possess. Give to the Poor, and it  
 ' shall be given thee ; It is lent to  
 ' the Lord ; and God twice repays it ;  
 ' in this World, by a Blessing on thy  
 ' Wealth, and in Heaven he repays  
 ' it over again. Thou shalt have in  
 ' Grace, what thou partest with in  
 ' Money.

He contributed very cheerfully to the  
 teaching of poor Children, and bought  
 divers of that little Book, call'd, *The  
 Guide to Heaven*, to give away, and  
 had a great Esteem for that Book, and  
 generally carried one about him to  
 read at his Leisure. He much re-  
 joiced in the Increase of the *Charity-  
 Schools*, and was pleased to see the  
 Children, taught at those Schools,  
 carry themselves reverently at Church,  
 and hear them say their Catechism.  
 When he dy'd, out of his little, he  
 left Ten Pounds to the Charity-School  
 in *Wibunbury* Parish.

XIII. His *Respect to good Ministers,*  
*and his Grief concerning those that were*  
*otherwise, and his lamenting our un-*  
*happy Divisions.*

As he had a Reverence and Love  
 for good, so he had for all his ; his  
 Day,

Day, his People, his Ordinances, his Ministers: He was, in Judgment and Practice, for the Church of *England*, as by Law established, ‘ for (saith he) ‘ it is my Belief that a Man may, by ‘ the Grace of God, live as holy a ‘ Life in this Church as in any. He doth in his Books bless God, for the learned and pious Clergy of the Church of *England*; it rejoiced him to hear (a few Days before he dy’d) the present Lord Bishop of *Chester* preach so excellent a Sermon at *Nantwich*, that had the Marrow and Substance of the Gospel in it, on 1 *Tim.* I. 15. and to hear of that excellent Charge he gave his Clergy, to teach their People, the Necessity of divine Revelation, the divine Authority of the Scripture, the Divinity of our Saviour, and to press Holiness of Life; and that they should set a good Example, and deny themselves in lawful Things for the good of their People; and refrain publick Houses: And as to those Protestant Dissenters, that carried it humbly, and as they ought, they should not be behind hand with them in Love and Kindness. He rejoiced

joiced that the Church had many such.

He had a great Value for Mr. *Jenks*, who was Minister of *Wibunbury*, and died *July 19. 1700.* ‘ I got much Benefit  
 ‘ to my Soul (saith he) by his good  
 ‘ Preaching and exemplary Living.  
 ‘ He was a Man (saith he) of a good  
 ‘ natural Temper, an ingenious Preach-  
 ‘ er, sober and temperate, and very  
 ‘ charitable, of a publick Spirit; he  
 ‘ used his best Endeavours to promote  
 ‘ Religion in the Parish. I have heard  
 ‘ him reprove Sin and idle Talk very  
 ‘ boldly; he was diligent in the Du-  
 ‘ ties of a Minister; he was a con-  
 ‘ stant Reader of the Prayers, and  
 ‘ frequently administred the *Lord’s-*  
 ‘ *Supper*; carefully catechiz’d the Chil-  
 ‘ dren and Servants in the Summer-  
 ‘ time; visited the Sick in all Quarters  
 ‘ of his Parish, both Poor and Rich;  
 ‘ would go to any Part of the Parish  
 ‘ to baptize Children that were sick,  
 ‘ and not fit to be brought to  
 ‘ Church; took a deal of Pains to get  
 ‘ Subscriptions for the maintaining of  
 ‘ petty Schools, to teach Children to  
 ‘ read; he did his utmost towards  
 ‘ the Suppression of Vice; particular-  
 ‘ ly the punishing of the filthy Sin  
 ‘ of

' of Fornication in his Parish ; but  
 ' herein he was opposed by some, to  
 ' his great Grief, which made him  
 ' often say, that Christianity was come  
 ' to a very low Ebb among us, when  
 ' Men that profess Christianity, hin-  
 ' der the Punishment of Vice and  
 ' Debauchery. I asked him once to  
 ' spend his two Pence with me ; saith  
 ' he, I never went to an Ale-house on  
 ' purpose to spend two Pence in all  
 ' my Life. For repairing the Vica-  
 ' ridge-house, and improving the Glebe,  
 ' he exceeded most Men, and endea-  
 ' voured all that in him lay, to  
 ' promote all the Concerns of the  
 ' Church. Mr. *Lancaster* preached his  
 ' Funeral Sermon, on *Acts* XX. 20.  
 ' *I have taught you publickly, and from*  
 ' *House to House* ; and gave him a ve-  
 ' ry high Character, which he well  
 ' deserved. After the Funeral, Mr.  
*Lancaster* came to Lieutenant *Illidge*, took  
 him by the Hand, and said, You were  
 none of those that grieved your Mi-  
 nister.

' In the Time of our Vacancy,  
 (saith he) ' it was my frequent Pray-  
 ' er to Almighty God, that he would  
 ' be pleased to send us a Minister  
 th

‘ that truly feared God and loved  
 ‘ Religion. He also took the Boldness,  
 in his great Zeal, to write a Letter to  
 my Lord Bishop of *Litchfield* and *Coven-*  
*try*, who is Patron, beseeching him,  
 for Christ’s sake, the great Shepherd  
 and Bishop of Souls, to provide for  
 this great Parish (being 18 Townships)  
 such a Minister, as may answer the  
 great Charge and Trust he undertakes ;  
 one truly religious, laborious, and an  
 able Preacher, that may bring Honour  
 to God and our holy Religion, &c.  
 praying God to direct his Lordship  
 in the Choice. And when his Lord-  
 ship had presented Mr. *Bromfield*, the  
 present Incumbent, and he had had  
 some Trial of him, he writes, ‘ What  
 ‘ great Cause have I to thank and  
 ‘ praise the Lord, who hath heard  
 ‘ my Prayers, and sent us such a good  
 ‘ Minister. Some Time after he wrote  
 to Mr. *Bromfield*, expressing his great  
 Satisfaction in him as his spiritual  
 Guide, and begging his pious Advice  
 and Instruction in his spiritual Con-  
 cerns ; ‘ For it is from your Mouth  
 (saith he) ‘ that I receive the good  
 ‘ Word of God, and from your Hand,  
 ‘ I receive the holy Sacrament of the  
 ‘ Lord’s-

‘ *Lord’s-Supper*, and, according to your  
 ‘ Counsel, I purpose to proceed, as  
 ‘ God shall enable me. He prayed  
 earnestly for his Minister, that he  
 might live long, to the Glory of God,  
 and might be an Instrument of the  
 Conversion and Salvation of many  
 Souls.

Concerning the Divisions among us,  
 he thus writes; I own my self to be  
 ‘ a Member of the established Church  
 ‘ of *England*, which, I think, is not  
 ‘ exceeded by any other in Purity; I  
 ‘ was baptized, and have continued  
 ‘ in that Communion all my Days;  
 ‘ yet have great Charity for Prote-  
 ‘ stant Dissenters, that truly fear God,  
 ‘ and love Religion; I am much trou-  
 ‘ bled, when I hear such abused, and  
 ‘ reproached, and scorned by wicked  
 ‘ and profane Wretches, that will  
 ‘ swear, and curse, and be drunk,  
 ‘ and stick at no Manner of Debau-  
 ‘ chery, and yet boast, that they are  
 ‘ Church of *England* Men; God  
 ‘ knows, these are a Disgrace to our  
 ‘ Church, and a great Scandal to  
 ‘ Religion. These are the Men that  
 ‘ undermine the Church, and are draw-  
 ‘ ing down Judgments on themselves.

‘ and the whole Nation. And some  
 ‘ of our high Clergymen will preach  
 ‘ against Profaneness in the Pulpit,  
 ‘ but allow it, and laugh at it in the  
 ‘ Ale-house; and will rather reproach  
 ‘ and persecute an honest Dissenter,  
 ‘ for truly serving God, than make  
 ‘ Complaint of, or endeavour to pu-  
 ‘ nish a profane Swearer, a Drunkard,  
 ‘ or a debauched Wretch, that blas-  
 ‘ phemes the great God; we have  
 ‘ good Laws against Profaneness, but  
 ‘ not put in Execution; ’tis as the  
 ‘ Prophet *Hosea* saith, *like People, like*  
 ‘ *Priest*. ‘ I once (saith he) reprov’d  
 ‘ a Minister for sitting in idle Com-  
 ‘ pany, and hearing a deal of obscene  
 ‘ and wicked Talk; he answered, I  
 ‘ am not to reprove such Things out  
 ‘ of the Pulpit. ‘ So careless and luke-  
 ‘ warm in Religion (saith he) are ma-  
 ‘ ny of them; they live loose Lives  
 ‘ themselves, and grow envious at  
 ‘ those, who serve God after a more  
 ‘ serious Manner, tho’ of their own  
 ‘ Communion, and true Sons of the  
 ‘ Church. Doubtless (saith he) it will  
 ‘ be more tolerable for *Tyre* and *Sidon*  
 ‘ in the Day of Judgment, than for  
 ‘ such Men; especially those that  
 ‘ per-

‘ persecute and reproach the Servants  
‘ of God ; whoſo offends one of theſe,  
‘ better he were thrown into the  
‘ Sea with a Millſtone about his Neck.  
‘ Good Lord, in Mercy turn the Hearts  
‘ of theſe blind Guides, (ſo he goes  
on) ‘ who call themſelves the Miniſters  
‘ of Chriſt, but diſcover the contrary,  
‘ by their Ambition and Pride, and  
‘ ſeeking Revenge upon their poor  
‘ diſſenting Brethren, rather promoting  
‘ Animofities, than uſing Means for  
‘ Peace.

‘ Another Time (ſaith he) I was  
‘ in Company at Dinner, where there  
‘ were many that count themſelves of  
‘ the high Church, and Abundance  
‘ of Curſing and Swearing there was  
‘ among them ; and tho’ there were  
‘ ſome Clergy-men at Table, they  
‘ ſhewed no Diſlike of it, nor gave  
‘ one Word of Reproof to the Swear-  
‘ ers. I very much ſuſpect, that ſuch  
‘ Men are no Miniſters of Chriſt,  
‘ who can ſtand by, and hear their  
‘ Maſter abuſed, and have nothing to  
‘ ſay on his Behalf. Indeed of late  
(ſaith he) ‘ there is a Generation of  
‘ young Clergy-men among us, who  
‘ are proud, and idle, and looſe, and  
‘ fitter



‘ fitter to go to School, than to the  
‘ Pulpit.

Let none blame him for his Zeal in this Matter, since he himself knew, by sad Experience, what Influence their ill Examples have upon others; for he remembered with Grief, that above 20 Years ago, when he himself lived a careless Life, he sat up one *Lord's-day* Night, drinking till the next Morning, and two Clergy-men were in Company with him all that Time; one that had preached that Day, and the other the Minister of the Parish; when he came Home, his Wife asked him, how he could answer his mispending the Evening of the *Lord's-Day* so; he reply'd, he had been with two Ministers, and he did but as they did.

Then when he lived at large himself, he was very severe against the Dissenters; but when he saw the Errors of his Ways, he was troubled for it, and became very moderate towards them; hearing them often reviled by those, who themselves led ill Lives, he set himself to enquire concerning them, acquainted himself with some of them, and look'd into their Books, and found they were not the Men  
they

they were represented to be, but Men worthy to be lov'd; and then, tho' he continued in full and constant Communion with the Church to his dying Day, he was himself reproach'd as a Presbyterian; which very much confirmed him in his good Opinion of them; ' for (saith he) our high-  
 ' Church-men will scarce admit of one  
 ' serious Christian among us; for if  
 ' a Man begin to have that Chara-  
 ' cter, he is branded with the Title  
 ' of a Presbyterian. Certainly they cannot do the Presbyterians a greater Kindness, nor the Church of *England* a greater Diskindness.

It grieved him to hear some make such a Noise against those, whom he knew to be good Christians, calling them Schismatics, when they themselves who made that Noise, he thought unfit for so great a Charge of Souls, by Reason of their Immoralities, their small Qualifications, or their envious, unchristian, malicious Tempers; he wondered how Men could make so light a Matter of Souls, as by their unnecessary Impositions, to force Men either to a *sinful Compliance*, or (as they call it) a *dar*

*nable Schism.* Upon his reading the Conference at the *Savoy*, between the Bishops and the Ministers commissioned by King *Charles II.* he told his Minister his Judgment was, that the Fault of our Divisions lay at those Persons Door, who had Power, and might have prevented them.

He pray'd often for the healing of our Divisions, and comforted himself with those Words of the learned Bishop *Stillingfleet*, ' God will one Day  
' convince Men, that the Union of  
' the Church lies more in the Unity  
' of Faith and Affection, than in U-  
' niformity of doubtful Rites and Ce-  
' remonies.

#### XIV. His *spiritual improving common Occurrences.*

Some of the many occasional good Thoughts, which we meet with in his Papers, we shall set down.

' *November 1st, 1699.* This, I under-  
' stand, is my Birth-day; I now enter  
' upon my climacterical Year 63, a  
' Year in which it has been observ'd  
' that many die; I have found in  
' reading Lives, that *Tertulian*, *St. Bern-*  
' *nard*, *Luther*, *Melancthon*, *Justus*, *Janas*,  
' and

‘ and many others, died in that Year  
 ‘ of their Lives; Death is a Debt I  
 ‘ owe, and must pay ere long, when-  
 ‘ ever the great God demands it;  
 ‘ Lord, I am willing to submit to thy  
 ‘ holy Will; do with me what Thou  
 ‘ pleasest; my Time is short, my  
 ‘ Work is great, my Strength is small;  
 ‘ Lord, help me to improve that short  
 ‘ Minute of Time which yet remains.

‘ I have lately set my House in  
 ‘ Order, and, I hope, have made an  
 ‘ honest and equal Distribution of that  
 ‘ worldly Estate, my good God hath  
 ‘ given me, endeavouring in all Things  
 ‘ to die with a good Conscience, which  
 ‘ will be comfortable in a dying Hour.

‘ I have now past one Month of the  
 ‘ doubtful Year, and am so much  
 ‘ nearer my End; I endeavour to stand  
 ‘ upon my Guard, and to watch, be-  
 ‘ cause I am uncertain when my Lord  
 ‘ cometh.

At the latter End of the following  
 Summer, he writes; ‘ Now the Days  
 ‘ begin to shorten, an Emblem of my  
 ‘ Estate; my Days decline; Winter  
 ‘ and Death are coming on; wise Men  
 ‘ provide for both. Most Men take  
 ‘ care of their Bodies and earthly Con-

cerns; but most wise and happy is that  
 Man, that takes due Care of his Soul,  
 and his eternal Concerns; that in  
 Health prepares for Sicknefs & Death.

At the Return of the Year he  
 writes: " I have now out-liv'd the  
 doubtful Year; and I praise God,  
 have meditated more of Death this  
 Year than formerly, and, I hope,  
 shall continue to do so all the Days  
 of my Life. Death will come, and  
 that ere long; the young may die,  
 but the old must die. A Friend of  
 mine, not long since, said rejoicingly  
 now I have out-liv'd my climacterical  
 Year, I hope I may live a great while;  
 but he dy'd the Year following:  
 " And I know Death hath the same  
 " Power over me this Year, that he  
 " had the last, only waits for a Com-  
 " mission from him, in whose Hand are  
 " all Mens Lives; nay, I cannot assure  
 " my self of one Day, so uncertain is  
 " Life, and the Day of the Lord  
 " comes, as a Thief in the Night; I  
 " hope, I shall never live out of the  
 " Expectation of Death, while I con-  
 " tinue on Earth. Lord, help me to  
 " watch and pray, my Glass is still  
 " running, my Dissolution draws near;  
 " but

but the Time is uncertain ; therefore I must wait the Lord's Leisure, whose Creature I am, and to whom I owe all possible Obedience, his Time is the best Time.

When he enter'd upon his 70th Year, he writes ; ' I may very well expect Death may seize before this Year be ended ; I find great Decays in my self of late, so that the Time of my Dissolution must of Necessity draw near ; should I out-live this Year, and God should add more Days and Years to my Life, I am sensible they would be but Labour and Sorrow, as *Moses* speaks ; but I will refer all to my merciful Father, and resign my self wholly to his Will and Pleasure. It is high Time to bestir my self ; for the Day is far spent, and the Night is coming, when I must work no more. I am now arrived near the End of my Journey. I have almost done with the World, and the World with me. I have hitherto passed without any signal Troubles, and if now, in the Close of my Days, God gently lays his afflicting Hand upon me, I have no Reason to complain, '

' must own 'tis what I have deserved,  
 ' and it is good for me, that I have  
 ' been afflicted; no Man more mi-  
 ' serable, than he that has no Adversity.

' Such a Time there was great  
 ' Cock-fighting and Horse-races about  
 ' the Town, but I saw none of them,  
 ' having a more serious Concern in  
 ' Hand, to prepare for my great  
 ' Change; what will all the Pleasures  
 ' and Gains of this World avail us,  
 ' when we come to lie upon a Death-  
 ' bed?

When he had compleated his 70th  
 Year. ' Lord (saith he) make me  
 ' wise to Salvation; teach me so to  
 ' number the few Minutes of my Time  
 ' that yet remain, that they may be  
 ' spent to thy Glory, and the Benefit  
 ' of my own immortal Soul. I have  
 ' lived much longer than ever I ex-  
 ' pected; Lord, as Thou hast given  
 ' me Length of Days, with much  
 ' Comfort and Contentment; grant  
 ' me the Joys and Comforts of thine  
 ' everlasting Kingdom, for Christ's  
 ' sake.

' *January 1st.* Lord, as Thou hast  
 ' given me Life and Health to enter  
 ' upon a new Year; so I pray Thee  
 ' give

' give me a new Heart, and renew a  
 ' right Spirit within me; order all my  
 ' Affections according to thy Will,  
 ' that I may love what thou lovest,  
 ' and hate what Thou hatest; that I  
 ' may abominate all my old Sins, and  
 ' may become a new Creature in Jesus  
 ' Christ; that I may spend the ensu-  
 ' ing Year to thy Glory and the Good  
 ' of my own Soul; one Year passeth  
 ' away, and another comes, and still  
 ' I am nearer the Time of my Disso-  
 ' lution; as the old Year is expired,  
 ' Lord, grant that all my Sins may  
 ' expire; as the new Year is begun,  
 ' Lord, give me a new Heart, and  
 ' new and earnest Desires to persevere  
 ' in Godliness all the Days of my Life.

' Old Mr. *Henry* desired, that if it  
 ' were the Will of God, he might live  
 ' no longer than he was useful; and  
 ' my Desire is, that I may not live so  
 ' long as to be troublesome.

' Now Autumn is come; the Days  
 ' grow short, so doth my Life; it  
 ' declines every Day, and is near ex-  
 ' piring. It is the greatest Wisdom  
 ' in Time of Health and Strength, to  
 ' prepare for Sicknes and Death; he  
 ' that really doth so, his Business of  
 dying



' dying is half done. A diseas'd pained  
 ' Body will unfit the Mind for holy  
 ' Duties; therefore 'tis good to la-  
 ' bour in Health, and make our Peace  
 ' with God then. Gray Hairs tell  
 ' us, as the golden Leaves on the  
 ' Trees in Autumn, that our Fall is  
 ' near; and it is highly dangerous to  
 ' defer our Repentance to the last:  
 ' Many on their Death-bed are sorely  
 ' handled; some seized in their Heads,  
 ' and render'd insensible; and how  
 ' can the great Work be done then?  
 ' but a virtuous Life never thought  
 ' ill of Death: A good Conscience  
 ' and a well-grounded Hope of Salva-  
 ' tion, will encourage a dying Man;  
 ' yet good Men may be oppress'd  
 ' with Doubts and Fears upon a  
 ' Death-bed, and go to Heaven even  
 ' by Hell Gates.

One Year he writes; ' There is a  
 ' great Shew of a plentiful Crop this  
 ' Year, which yet, our God, if he  
 ' pleaseth, can deprive us of. The  
 ' famous Mr. *Hooker*, (as I have read  
 ' in his Life) when he was offer'd a  
 ' Benefice in *London*, desired rather to  
 ' have a Country Parsonage, where  
 ' he might see the Blessings of God  
 ' spring

‘ Spring out of the Earth. And a  
 ‘ pleasant Thing it is to see the Fruits  
 ‘ of the Earth spring up, grow, and in  
 ‘ a little Time come to Maturity. O  
 ‘ that we may not set our Hearts too  
 ‘ much upon those Things, so as to  
 ‘ neglect the main Business.

Another Year he writes; ‘ We have  
 ‘ had a plentiful Crop, and good Har-  
 ‘ vest Weather; what shall we render  
 ‘ to the Lord for his Mercies? Lord,  
 ‘ with these, give us thy Grace, and  
 ‘ Peace, and Truth, in our Days.

He records an awakening Providence,  
 which fell out to his great Grief;  
 ‘ This Day a dear Friend of mine  
 ‘ was suddenly kill’d by a Fall from  
 ‘ his Horse; he was well, and dead  
 ‘ in a Moment. O how uncertain  
 ‘ (saith he, on this Occasion) is the  
 ‘ Life of Man! Lord, imprint this  
 ‘ upon my Heart, that I may bear it  
 ‘ in Mind, while I have a Day to  
 ‘ live, and may watch and pray, be-  
 ‘ cause I know not at what Hour my  
 ‘ Lord comes. O that I may from  
 ‘ henceforward be more diligent than  
 ‘ ever in making Preparation for  
 ‘ Death, that whether it be natural

‘ or violent, sudden or slow, it may  
‘ be happy.

About the same Time, a young Man wickedly set himself to drink Brandy to that Excess, that he died upon the Spot; a Self-murderer: And another lusty young Man, suddenly fell down dead in his Master’s Shop, and never spoke a Word more; these three sad Accidents happen’d in and about *Nantwich*, in less than three Weeks Time; on which he writes:

‘ How foolish are they that set their  
‘ Hearts upon this World, which we  
‘ are to look upon as an Enemy, that  
‘ will flatter us with its Pleasures, but  
‘ will deceive us, will kiss and kill.  
‘ We have heard of many that have  
‘ spent their Time very ill, yet at  
‘ their Death, have had their Eyes  
‘ open’d, and their Consciences a-  
‘ waken’d; one crying out, *Call Time*  
‘ *again!* Another, *Alas! My Life is*  
‘ *done, and my Work is undone!* Another,  
‘ *O that God would try me once again!* O  
‘ that Men were of the same Mind  
‘ now, that they will be of then!  
‘ And do that which they will wish  
‘ they had done when it is too late!

‘ Such

‘ Such a Time Mr. *Bromfield* preach-  
 ‘ ed excellently of Repentance, and  
 ‘ the Danger of delaying it; at the  
 ‘ Funeral of a young Man, struck dead  
 ‘ with Lightning in a Moment, in  
 ‘ his full Strength. It was indeed a  
 ‘ Thunder-clap for warning to us all  
 ‘ that are left behind, to watch al-  
 ‘ ways; for who knows what a Day,  
 ‘ what an Hour, what a Minute may  
 ‘ bring forth.

‘ Though Death doth not come  
 ‘ suddenly to all, yet it comes un-  
 ‘ expected to many, and unwelcome  
 ‘ to most: But as Arch-Bishop *Tillotson*  
 ‘ saith of Mr. *Gouge*’s sudden Death;  
 ‘ To him no Death could be sudden;  
 ‘ because the constant Employment of  
 ‘ his Life, was the best Preparation  
 ‘ for Death; so that it was rather a  
 ‘ Favour and Blessing, the more sud-  
 ‘ den, the more easy.

‘ Such a Day, my Mother in Law  
 ‘ died (in 1708.) the only Person, save  
 ‘ one, that has died in my Family  
 ‘ of 36 Years; and now it has pleased  
 ‘ God by Death to make a Breach  
 ‘ in my Family, how it may proceed,  
 ‘ the only wife God knows, who  
 ‘ doth all Things well, to whom I

‘ humbly submit my self, trusting in  
 ‘ him, that he will give me Strength  
 ‘ and Patience, to bear whatever he  
 ‘ is pleased to inflict upon me, living or  
 ‘ dying; for he is my merciful Father.

‘ ☉ let me not lose one Moment of  
 ‘ this precious Time, let me not wast it  
 ‘ in idle Trifles and Folly; but em-  
 ‘ ploy every Moment of it in doing  
 ‘ that Work, which my Father hath  
 ‘ sent me to do: If I do this, my  
 ‘ Time, how short soever, will be long  
 ‘ enough; but if I squander it away  
 ‘ in doing nothing, or nothing to the  
 ‘ Purpose, I shall find the Want of it,  
 ‘ when it is too late.

As he thus improved the Occurren-  
 ces of his own Time, so he delight-  
 ed very much in reading Church-  
 History, especially the Lives of good  
 Men, both Ancients and Moderns, and  
 made large Collections out of them:

‘ It is my Delight to read the Lives  
 ‘ of good Men, and my earnest De-  
 ‘ sire to imitate their good Examples;  
 ‘ the Lord enable me so to do.

He read with much Affection, the  
 Lives of the Martyrs, admiring what  
 they suffered for their dear Lord and  
 Master; ‘ Methinks (saith he) I that  
 ‘ have

' have lived to a sufficient Age, (then  
 ' near 62) should embrace a natural  
 ' Death willingly, when so many, in  
 ' the midst of their Days, have with  
 ' great Joy and Satisfaction suffer'd  
 ' cruel and violent Deaths, and have  
 ' declar'd they would rather die than  
 ' live: A well grounded Hope of  
 ' Salvation will make a Death-bed  
 ' easy. He gathered many Things  
 that were very helpful to him, out  
 of the Life of Mr. *Philip Henry*.

Having collected many excellent  
 Passages out of Mr. *Burghal's* Book,  
 called, *The perfect Way to die in Peace*;  
 he adds, ' I knew Mr. *Burghal* of  
 ' *Acton* very well; he was a serious  
 ' godly Divine, was cast out of his  
 ' Living at *Acton* on black *Bartholomew*  
 ' Day 1662. among a great Number of  
 ' his pious Brethren all *England* over,  
 ' the more was the Pity; I have  
 ' heard him preach often, once in  
 ' *Nantwich* Church, a Soul-searching  
 ' Sermon, that did much affect me.

XV. His *Desire of retiring from the  
 Hurry of worldly Business.*

When he grew near 70 Years  
 Age, he grew very weary of the H

of the World. ' It has been my De-  
 ' fire (saith he) several Years, to de-  
 ' sist from Business, and retire into  
 ' Privacy, that I might give my self  
 ' wholly to the great Work of pre-  
 ' paring for the World that is to  
 ' come. I have often wished, and am  
 ' still of the same Mind, that I were  
 ' in some private Place, where I  
 ' knew none, and none knew me,  
 ' provided it were a Place where Piety  
 ' was practised. I would fain make  
 ' an End with the World, before  
 ' Death thrusts me out of it.

He had designed it several Years before, but it was not till little more than a Year before his Death, that he removed from his Dwelling in the Country, into the Town of *Nantwich*, that he might be free from the Encumbrance of the World, which he found had been a Hindrance to him in his Soul-Concerns, and that he might be near the Church. He was sensible, the Town had more Temptations of another kind, which had formerly been sometimes too hard for him; but he put his Trust in the Grace of God, to deliver him from them, and armed himself with these Considerati-

ons; ' If I should now relapse, and  
 ' return with the Dog to his Vomit,  
 ' how miserable would my Condition  
 ' be? I should account my self a  
 ' Cast-away, and undone to all Eter-  
 ' nity; and it had been better, I  
 ' had never known the Way of Right-  
 ' teousness; *If any Man draw back, my*  
 ' *Soul shall have no Pleasure in him. The*  
 ' *Backslider in Heart shall be filled with*  
 ' *his own Ways.* I must daily watch  
 ' and pray, lest I enter into Tempta-  
 ' tion. And happy they, whose last  
 ' Days are their best Days, and their  
 ' *last good Works more than the first.*

He reserv'd but very little to main-  
 tain himself, but said; ' I have enough  
 ' of this World, and as much as I  
 ' desire. And now, I hope not to  
 ' remove again, till I am removed by  
 ' Death; which I suppose will be in  
 ' a very short Time. Lord, thy Will  
 ' be done in all Things, whether  
 ' Life or Death.

Some Time after his Removal into  
 the Town, he wrote thus; ' I praise  
 ' the Lord, I find much Comfort and  
 ' Satisfaction in my late Removal; I  
 ' am quit from a great deal of world-  
 ' ly Care and Trouble, which I have  
 ' been



' been a long Time cumber'd with ; O:  
 ' then (my Soul) since I am retired  
 ' into Privacy, according to my De-  
 ' fire, let me strive and endeavour all  
 ' that in me lies, to make the best  
 ' Use of it; that I may more and  
 ' more contemn the Things of this  
 ' vain World, and set my Affections  
 ' on Things above.

Yet still he found his true Rest was  
 not in this World ; ' All our Removes,  
 ' while we are on this Side *Canaan*,  
 ' are but from one Wilderness to a-  
 ' nother. It is in the future State,  
 ' not in this, that there is a true and  
 ' everlasting Rest, remaining for the  
 ' People of God.

XVI. His *Advice to his Grand-Children.*

He directs one of his little Books  
 to his three Grand-Daughters : ' My  
 ' Blessing (saith he) I freely give you,  
 ' and my earnest Prayers are to Al-  
 ' mighty God, that he will bestow his  
 ' Blessing and Grace upon you, that  
 ' you may live holy, and die happy ;  
 ' this is the earnest Desire of your  
 ' poor aged Grand-Father. I am not  
 ' capable to give you that Advice  
 ' that I fain would ; however, I will  
 ' do

‘ do my best, and hope you will all  
 ‘ take Notice of it, and observe it,  
 ‘ when I lie rotting in the Dust.

‘ In the first Place, and above all  
 ‘ Things, serve the Lord in Spirit  
 ‘ and in Truth; love him with all  
 ‘ your Heart; count all Things here  
 ‘ below of no Value, in Comparison  
 ‘ of God and Christ; be careful to  
 ‘ keep God’s holy Laws and Com-  
 ‘ mandments; be frequent in Prayer,  
 ‘ and hearing the Word. - He that  
 ‘ will taste the Love of God, must be  
 ‘ no Stranger to Meditation and Pray-  
 ‘ er; and must not be cold or incon-  
 ‘ stant in them; but dwell and walk  
 ‘ above with God; he must be wholly  
 ‘ addicted to improve the Talent he  
 ‘ is entrusted with. His Design and  
 ‘ Trade on Earth must be to do all  
 ‘ the Good he can, and to keep his  
 ‘ Soul clean from the Flesh and  
 ‘ worldly Vanities, and to such a  
 ‘ Soul, God will make known his  
 ‘ Love. Good Children, I entreat you  
 ‘ again and again to serve God, and  
 ‘ then he will bless you; live reli-  
 ‘ gious Lives, you will be happy  
 ‘ here and hereafter. Remember your  
 ‘ Creator in the Days of your Youth,  
 ‘ for

' for Godliness is great Gain; as you  
 ' sow, you will be sure to reap.  
 ' Think not to do ill, and hope well:  
 ' I love both your Bodies and Souls,  
 ' and would have you do well for  
 ' both, by living in the Fear of God.  
 ' Have a special Care of your Repu-  
 ' tation; 'tis better than precious  
 ' Ointment, and rather to be chosen  
 ' than great Riches; remember the  
 ' Verse you learn'd,

*Thy Credit wary keep, it's quickly gone,  
 By many Actions got, but lost by one.*

' The Way to get and keep a good  
 ' Name, is to live in the Fear of  
 ' God; to be modest, and chaste, and  
 ' virtuous, which will please your  
 ' God, rejoice your Friends, and turn  
 ' to your own Comfort. I charge  
 ' you all, in the Name of God, to  
 ' take heed of the Society of vain,  
 ' loose, young Fellows; let not such  
 ' come into your Company, nor scarce  
 ' into your Sight, or Thoughts; but  
 ' flee from them as from a Lion or  
 ' a Bear.

' Earnest-

‘ Earnestly implore divine Grace to  
‘ guide, counsel, and establish you;  
‘ for without that we can do nothing.  
‘ Remember God’s Eye is ever and  
‘ every where upon you. Endeavour  
‘ to live in godly Families, dwell  
‘ where God dwells, and be in such  
‘ Company, as you hope to be with  
‘ in Heaven; then at Death you will  
‘ only change your Place, not your  
‘ Company. As Death leaves us,  
‘ Judgment will find us: Nothing  
‘ flies so swiftly, as the Soul out of  
‘ the Body. Eternity hangs on a Mo-  
‘ ment, for such is our Life. Ask  
‘ your Hearts every Night, what you  
‘ have done this Day, because any  
‘ Night may be your last; watch and  
‘ pray, believe, repent, get Assurance  
‘ of Heaven, and be happy for ever.  
‘ Earthly Comforts are short liv’d,  
‘ Riches have Wings, Beauty but Skin  
‘ deep: All is but Vanity. A frothy  
‘ Wit and a vicious Life will carry  
‘ directly to Atheism, which is the  
‘ Master-mischief of this Age. Thoughts  
‘ are not free, nor Words wind, they  
‘ will both judge us another Day.  
‘ Get ready for Death, it’s a great  
‘ Word to say upon good Grounds, I

' dare die; redeem Time, for how  
 ' cutting will the Remembrance of  
 ' good Hours ill spent be!

' Be obedient, loving and dutiful to  
 ' your Father, take his Advice in all  
 ' your Concerns both spiritual and  
 ' temporal. O that you would all of  
 ' you be as great a Comfort to your  
 ' Father, as he hath been to me. He  
 ' is now above 40 Years of Age, and  
 ' I can truly say, he never vex'd or  
 ' griev'd me in all his Life; but *was*  
 ' *always dutiful, loving, and obedient to me;*  
 ' I must own it, that he hath been a  
 ' great Assistance to me in my spiri-  
 ' tual Warfare: Be sure that you all  
 ' strive to rejoice and comfort your  
 ' Father's Heart, as he hath rejoiced  
 ' and comforted mine.

' As to your Mother, you had but  
 ' little Knowledge of her; it pleas'd  
 ' God to take her out of a trouble-  
 ' some World, when you were but  
 ' Infants; she was a pious, modest,  
 ' good Woman; I pray God you may  
 ' be like her, and that her Virtues  
 ' may, by the Grace of God, be  
 ' stamped upon all your Hearts; she was  
 ' a Pattern of Piety and Patience;  
 ' from a Child she was discreet and  
 ' serious,

' serious, not in the least given to  
 ' Pride or Vanity; in disposing of  
 ' her self, she took the Advice of her  
 ' pious and judicious Parents; she was  
 ' of a solid, serious Disposition, and  
 ' mighty cautious what company she  
 ' entertained, or came into.

' Good Children, as you tender  
 ' your own Good, or expect the Bless-  
 ' ing of God, and Comfort here, and  
 ' eternal Happiness hereafter, do  
 ' not slight or despise the Advice or  
 ' Counsel of a poor, dying Grand-  
 ' father; tho' I yet live, it cannot  
 ' be long, this being the 67<sup>th</sup> Year  
 ' of my Age, therefore I am daily  
 ' expecting and preparing for my  
 ' great Change, which you may ob-  
 ' serve, if you will take the Pains to  
 ' read over the following weak Medi-  
 ' tations; and as I wrote them for  
 ' my private Use, I desire they may  
 ' not be expos'd to the Scorn of ill  
 ' People.

Dear Children, I shall conclude my  
 weak Advice, with some few profita-  
 ble Texts of Scripture, *Rom. VIII. 13.*  
*If ye live after the Flesh, ye shall die: but*  
*if ye through the Spirit mortify the Deeds*  
*of the Body, ye shall live. Heb. XIII.*

16. *To do Good, and to communicate, forget not. Psal. L. 22. Now consider this, ye that forget God. Deut. XXXII. 29. O that they were wise, that they understood this, that they would consider their latter End.*

Now the God of all Mercy, Power, and Love, bless you all, and keep you in his true Faith and Fear; in the Knowledge of God, and of his Son Jesus Christ, for evermore. *Amen.*

XVII. *His Expectation of, and Preparation for Death.*

This was indeed the chief Subject of the Papers he wrote; one might recollect a little Volume of his serious Thoughts about Death, and the Passages he wrote referring to this. It was the Sense he had of Death approaching, that put him upon all this Concern about his Soul, and he had the Comfort of it in his dying Hours.

‘ Sept. 6. 1698. It is my serious  
 ‘ Thought, and my Heart’s Desire,  
 ‘ to note down or compose something,  
 ‘ in way of Preparation, for my ap-  
 ‘ proaching Dissolution. I am now  
 ‘ above 60, my Head hoary, my Eyes  
 ‘ dim, my Strength fails, the Chips  
 ‘ fly

Fly off, and the Tree must fall: It  
 is great Wisdom in all to prepare  
 for Death, especially the aged; the  
 young *may*, the old *must* die; 'tis  
 an unwelcome Messenger to most  
 Men. But 'tis great Folly to strive  
 against such a Stream, and neglect a  
 Work that must be done. Death  
 is most certain, and nothing more  
 necessary than a due caring for the  
 Soul, and a serious Preparation for  
 the Hour of Death and the Day of  
 Judgment, which is my real Pur-  
 pose. Good Lord, for thy Mercy's  
 sake, direct and assist me in this  
 most great and necessary Work, by  
 thy holy Spirit, that I may persevere  
 in this my Duty, all the Days of  
 my Life, till my Change come.

To this End, it is my Design to  
 collect some Texts of Scripture that  
 Treat of Death and Judgment; also  
 the Sayings of some good Men, and  
 my own weak Sentiments adapted  
 to my own Condition. *If I regard  
 Iniquity in my Heart, the Lord will not  
 hear my Prayers: Cast me not off in the  
 Time of old Age. Be not far from me,  
 O my God, make haste to help me. Now  
 when I am Old and Gray-headed, forsa'*



me not. *Whom have I in Heaven but thee?*  
 Job XIV. 14. *If a Man die, shall he live again, &c?* Rev. XIII. 14. *Blessed are the Dead that die in the Lord, &c.* Psal. LXXXIX. 48. *What Man is he that lives, and shall not see Death?* Gen. III. 9. *Dust thou art, and to Dust thou shalt return.* Isa. XL. 6. *All Flesh is Grass.* Jam. IV. 14. *What is your Life, but a Vapour.* Psal. XXXIX. 5. *Every Man at his best Estate is Vanity.* Matt. XXIV. 44. *Watch therefore. Few Days and full of Trouble. Lord, make me to know my End.* Heb. IX. 27. *After Death, the Judgment.* Eccles. XII. 14. *God shall bring every Work into Judgment.* 2 Cor. V. 10. *We must all appear before the Judgment Seat of Christ.*

‘ It has been my earnest Desire and  
 ‘ Endeavour to leave Sin, before it  
 ‘ leave me. Who will not arm him-  
 ‘ self against an Enemy that threat-  
 ‘ ens every Hour? Our Breath is in  
 ‘ the Hand of God; we may be well  
 ‘ one Moment, and dead the next.  
 ‘ Many have gone well to Bed, and  
 ‘ been dead before Morning. The  
 ‘ Time when, the Place where, the  
 ‘ Manner how, are all uncertain.  
 ‘ Many are taken away, not only in  
 ‘ the

' the midst of their Days, but in the  
 ' midst of their Sins. It is my ear-  
 ' nest Desire to make my Peace with  
 ' God in Time of Health, that I may  
 ' not have Oil to buy, when I should  
 ' burn it. It's dangerous deferring  
 ' Repentance; that makes a Death-  
 ' bed uneasy, and dying Hours un-  
 ' comfortable.

' Mr. *George Herbert* on his Death-  
 ' bed said, I am sorry, I have no-  
 ' thing to present to my merciful  
 ' God, but Sin and Misery: But the  
 ' first is pardoned, and a few Hours  
 ' will put a Period to the latter.

' He that lives well, cannot die  
 ' ill; but he that lives without Fear,  
 ' shall die without Hope; he that  
 ' hath no Grace in his Life, can  
 ' have no true Peace in his Death.  
 ' The longest Day has its Night,  
 ' and the longest Life, has its Death;  
 ' that Man's Soul is in no good Case,  
 ' that's loth to think of dying.

' When Death calls, I believe, I  
 ' shall be as willing to go, as Flesh  
 ' and Blood will allow; for I am  
 ' willing to part with every Thing  
 ' in this World. I desire to live in  
 ' continual Expectation of Death; for  
 ' that

‘ that will make a Man more careful  
 ‘ to serve God, and will make a pious  
 ‘ Life the more pleasant; it will  
 ‘ check inordinate Desires of the  
 ‘ World; and it is our Saviour’s  
 ‘ exprefs Command, that we *watch*  
 ‘ *always*.

‘ ’Tis a ferious Thing to die; ’tis  
 ‘ a Work by it felf. A dying Friend  
 ‘ once faid to me, *It’s a hard Thing to*  
 ‘ *die*. ’Twas the Saying of one; if  
 ‘ thy Youth has been faulty, ’tis a  
 ‘ Comfort if thy Age be otherwise;  
 ‘ ’tis had to be wicked, but worfe to  
 ‘ continue fo.

‘ What Thoughts haft thou of thy  
 ‘ dying Hour, and thy departing Soul,  
 ‘ it muft ’erelong be required of  
 ‘ Thee; will Chrift receive it? Haft  
 ‘ thou made fure of that? If not,  
 ‘ thou haft done nothing, but art  
 ‘ undone to all Eternity! If Life  
 ‘ be of fuch Value, as we think it  
 ‘ is, what are our Souls worth? but  
 ‘ we are earnest in purfuing Shadows,  
 ‘ and let go the Substance; we bufie  
 ‘ our felves about Trifles, and neglect  
 ‘ the moft weighty Matters.

' July 15th, 1700. I desire, it may  
 ' be may be my daily Practice while  
 ' I live, and am capable, to meditate  
 ' something of Death, and of my dy-  
 ' ing Hours. Mr. B. in his Treatise  
 of *Self-denial*, gives many Reasons, why  
 we should submit to Death, and be  
 willing to die. Our Lives are not  
 our own, but his that doth require  
 them, and he is Lord of them. The  
 greatest Potentates must undergo the  
 Stroke of Death: All Things in Hea-  
 ven and Earth are at God's Disposal:  
 He gives and takes Life at Pleasure.  
 How many Beasts, Birds, and Fishes  
 die, to feed us! The best Saints  
 have trodden this Path before us:  
 Our Lord Jesus drunk of this bitter  
 Cup, to conquer Death, and unfasting it  
 for us: The best may be afraid, but  
 Death puts an End to all their Fears;  
 'tis Joy when it is over: We should  
 be willing to leave this wicked World,  
 to go to the glorious Society above.  
 One would think these Considerations  
 sufficient, to make any Christian wil-  
 ling to part with Life freely.

And afterwards he writes; ' It is  
 ' the greatest Wisdom in Time of  
 ' Health and Strength, to prepare for  
 F ' Sickneſs

Sickness and Death; he that really  
 doth so, his dying Work is half  
 done. I ought to do so more espe-  
 cially now: for my Parents both di-  
 ed before my Age; I had Three  
 Brothers, and all dead. And this is  
 my climat<sup>er</sup>ical Year. I desire, that  
 Thoughts of Death may fill me dai-  
 ly, that I may make it familiar to me.

— One saith; O foolish Soul, I  
 wish thou wert as covetous after E-  
 ternity, as thou art after a fading,  
 perishing Life; and after the blessed  
 Presence of God, as thou art for  
 Continuance with Earth and Sin.  
 Did we but love God, as strongly  
 as the Worldling doth his Wealth,  
 or the ambitious Man his Honours,  
 we should not be so loth to leave  
 the World, and go to God. Turn  
 thy Thoughts from the Vanities of  
 this World, set thy self to study  
 Eternity, and busie thy self about  
 the Life to come; labour to get  
 your Hearts into Heaven, and doubt-  
 less your selves will follow after  
 shortly.

— I have here no abiding City,  
 let me not set my Affections on  
 the Things of this World; let me  
 the often

' often consider, that this poor Body  
 ' of mine, shall become as noisom as  
 ' the vilest Carrion, must be laid in  
 ' the Earth, and become a Prey to  
 ' Worms; but my Soul shall still live  
 ' to all Eternity. Death hath no  
 ' Power over that immortal Part; I  
 ' praise the Lord, and it doth rejoice  
 ' my Heart, that I have of late fal-  
 ' len into this Method, of considering  
 ' and meditating much on my latter End.

— ' I often see younger and stron-  
 ' ger than I, go before me; yet it  
 ' must be my Lot 'ere long; Forbear-  
 ' ance is no Acquittance; Death will  
 ' not be put off or brib'd.

— ' It is the greatest Concern of  
 ' Life to prepare for Death; but alas!  
 ' it is too much neglected by most  
 ' Men, who put the evil Day afar  
 ' off, and promise themselves long  
 ' Life, when they know not what a  
 ' Day may bring forth; they that  
 ' will not remember Death, Death  
 ' will be sure to remember them; and  
 ' they that put off the Thoughts of  
 ' Death, will certainly be surprized  
 ' at last, and seized unawares, to  
 ' their everlasting Amazement. O de-  
 ' ceitful Hopes! How many have

' you deluded? And while you pro-  
 ' mise Men old Age, you have cut  
 ' them off in their Youth: Then all  
 ' the Treasures, Pleasures, and Ho-  
 ' nours of the World will avail no-  
 ' thing; then to have the Favour of  
 ' God, an Interest in Christ, and a  
 ' good Conscience, are the Things that  
 ' will stand us in stead, and make a  
 ' Death-bed easie. Good Lord, in  
 ' Mercy help me, that I may not only  
 ' write these good Things in my Book,  
 ' but may practise them.

— ' I doubt too many never think  
 ' of dying, till their dying Day  
 ' comes; and then, what would they  
 ' give to escape it? Then, what  
 ' Promises of new Obedience, which  
 ' yet prove abortive, like *Pharaoh's*?  
 ' Many are like Seamen, they never  
 ' seek God for Help, as long as they  
 ' are able to help themselves. O my  
 ' Soul remember Death, remember that  
 ' Eternity, which thou may'st begin  
 ' to Day or to Morrow; but never end.

— One saith: ' I must be at  
 ' God's Dispose, whether I will or  
 ' no; there is no Rest for Souls, but  
 ' in the Will of God; our own Wills  
 ' have undone us, they have mis-

' go-  
 '

' governed us, they are our greatest  
 ' Enemies, our Disease, our Prison,  
 ' our Death, till they are brought  
 ' over to the Will of God; there is  
 ' no true Peace or Felicity, but in  
 ' the Conformity of our Wills to the  
 ' Will of God.

— ' To prepare for my great  
 ' Change, is my chief Concern in this  
 ' World; 'tis an important Business  
 ' of a high Nature, it is the Con-  
 ' cern of my Soul, which is of more  
 ' Value than all the World. Mr.  
 ' *Showers* has many excellent Sayings suit-  
 ' ed to my present Purpose: ' The Life of  
 ' Man is short and fleeting; our Days  
 ' on Earth, few and uncertain; how  
 ' careful then should I be, to manage  
 ' every Hour well? All the Time  
 ' that is past is irrecoverable, and  
 ' the little that remains, flies apace:  
 ' How quickly will it be gone, how  
 ' suddenly may an unexpected Stroke  
 ' of Death conclude it? And this is  
 ' all the Opportunity I have, of ma-  
 ' king my Peace with God, and pre-  
 ' paring for an everlasting World. I  
 ' can have no Business of greater Mo-  
 ' ment, than to secure the Happiness  
 ' of my Soul in another World;



' what will all other Business signify  
 ' in the End, if this be neglected?  
 ' But how have I trifled away my  
 ' precious Time in Sloth and Idleness,  
 ' in foolish Mirth and hurtful Com-  
 ' pany, in vain Thoughts and imper-  
 ' tinent Discourses? Lord, make these  
 ' Meditations effectual, to prevent my  
 ' Loss of Time for the future, which,  
 ' sooner or later, will be esteemed  
 ' precious. O how swift, how short  
 ' is my Time of Trial, in order to  
 ' Eternity? How difficult, how im-  
 ' portant a Work is it, to prepare  
 ' for an everlasting State? What is  
 ' all this World, how little, what a  
 ' meer nothing, to a departing Soul?  
 ' And shall I continue to pursue Sha-  
 ' dows, and please my self with empty  
 ' Dreams, being so near my final  
 ' Judgment.

' Let me therefore endeavour to im-  
 ' press the Consideration of Death  
 ' and Eternity, as at Hand, more  
 ' deeply on my Heart; that I may  
 ' walk and live, may discourse and  
 ' pray, and demean my self in every  
 ' Thing, as near an unchangeable  
 ' State! my Time is near an End, I  
 ' must shortly take Death by the cold  
 ' Hand,

‘ Hand, Lord, direct and assist me  
 ‘ in this great Concern.

— ‘ Remember this (O Man) that  
 ‘ *Dust thou art, and to Dust thou shalt*  
 ‘ *return*; this is a mourning Verse,  
 ‘ which God himself delivered to  
 ‘ *Adam*; thou art but a Bubble, thy  
 ‘ Life as the passing of a Shadow;  
 ‘ why dost thou heap up Riches, O  
 ‘ thou covetous Wretch, when as  
 ‘ this Night, thy Wealth may be  
 ‘ taken from thee, or thou from it!

— ‘ I praise God, the Thoughts  
 ‘ of Death are often in my Mind,  
 ‘ and my great Change still before  
 ‘ mine Eyes; my Time is short, my  
 ‘ Days that remain are but few; yet  
 ‘ I fear, I do not make that Pre-  
 ‘ paration for Death that I ought.  
 ‘ In me, that is, in my Flesh, there  
 ‘ dwells no good Thing. To will is  
 ‘ present, but how to perform that  
 ‘ which is good, I know not.

— ‘ I may well expect the Sum-  
 ‘ mons of Death every Day; the most  
 ‘ earnest Business I can set about, is  
 ‘ to prepare for it, and in order to  
 ‘ that, to consider often how it will  
 ‘ be with me, when I lie gasping and  
 ‘ groaning upon my Death-bed.

— ‘ Therefore I often think of  
 ‘ Death, because it is my earnest  
 ‘ Desire that when it comes, it may  
 ‘ not be terrible to me. Death hath  
 ‘ some Terror in it, therefore I would  
 ‘ learn how not to fear it; the way  
 ‘ never to fear Death, is always to  
 ‘ think of it.

‘ To meditate on Mortality is ne-  
 ‘ cessary for all, especially the aged;  
 ‘ our Glass is always running, and  
 ‘ now almost run out; our Time al-  
 ‘ ways going, and now almost gone;  
 ‘ we have one Foot in the Grave;  
 ‘ Death stands daily over our Heads,  
 ‘ ready to strike; I ought therefore  
 ‘ to say, this Day I stand at the  
 ‘ Door of Eternity, because we die  
 ‘ daily, still think of thine Hourglass.

— ‘ I often think of Death, but  
 ‘ cannot live up to what those  
 ‘ Thoughts require, as I would and  
 ‘ should; nor perform my Duty to  
 ‘ God with such Life and Zeal as I  
 ‘ ought. O my Soul, think what will  
 ‘ all the World avail a dying Man!  
 ‘ The Peace with God, and Peace of  
 ‘ Conscience, are of more Value than  
 ‘ all the World.

— The learned *Salmasius* said up-  
 on

on his Death-bed; ' O! I have lost  
 ' a World of Time; Time, that  
 ' most precious Thing in the World,  
 ' whereof had I but one Year more,  
 ' it should be spent in *David's* Psalms,  
 ' and *Paul's* Epistles: O Sirs! mind  
 ' the World less, and God more.  
 ' The Fear of God is true Wisdom.

— ' I see or hear every Day of  
 ' the Death of one or other, younger  
 ' than my self, they go to the Grave  
 ' before me; I survive, but am in  
 ' Expectation: I know the Lot will  
 ' fall on me, whenever it pleaseth  
 ' God. I hope, I shall with Meekness  
 ' and Patience, submit to the Will  
 ' of my heavenly Father, and freely  
 ' resign my Soul to him that gave it.

— One saith; ' To thee, O my  
 ' Saviour, I commit my Soul; it is  
 ' thy own by Redemption, thy own  
 ' by Covenant, seal'd by thy Spirit;  
 ' thou hast promised not to lose it,  
 ' hast promised Rest to weary Souls;  
 ' Lord, I am not only weary of Suf-  
 ' fering, but weary of Sin, weary of  
 ' the Flesh, weary of my Darkness,  
 ' Dulness, Distance, weary of this  
 ' wicked, blind, unrighteous World;  
 ' and whither should I look for Rest,

' but homewards to my heavenly Fa-  
 ' ther? To Thee I am but a bruised  
 ' Reed, but thou wilt not break me;  
 ' I am but smoaking Flax, but  
 ' Thou wilt not quench what thy  
 ' Grace has kindled.

— ' O let me not be surprized  
 ' and think it strange, when Death  
 ' seizeth me, and throws me upon  
 ' a sick and dying Bed; then let  
 ' me submit to my Father's good  
 ' Pleasure, and resign my self up to  
 ' him. I have fair Warning given me  
 ' by the Deaths of others, Day after  
 ' Day, Time after Time, to prepare  
 ' for my great Change, Lord, direct  
 ' and assist me in this great Concern.  
 ' I have here no abiding City, and  
 ' therefore seek one to come; for  
 ' how can I be in love with this  
 ' World, which is so vain, sinful,  
 ' and uncertain?

— ' Have not we seen and known  
 ' some, that have been suddenly struck,  
 ' found and sick, quick and dead, in  
 ' the Space of one Hour and less;  
 ' how dare we then to defer our Re-  
 ' pentance? Death may seize us in  
 ' our Delays, and deliver us up into  
 ' Eternity. Lord, grant that every  
 ' Day

‘ Day I may remember my last Day,  
 ‘ may every Day take a Turn or  
 ‘ two with Death, so shall I be ac-  
 ‘ quainted with its Fare, and not feel  
 ‘ its Sting. To trust to a Death-bed  
 ‘ Repentance, is a very high Affront  
 ‘ to Almighty God: What do those  
 ‘ make of him, who think to live  
 ‘ in Sin all their Days, and then ex-  
 ‘ pect Pardon when they can sin no  
 ‘ longer!

— Dr. *Taylor* saith; ‘ We com-  
 ‘ plain our Life is short, yet we  
 ‘ throw away much of it; we want  
 ‘ Company, seek out Arts to drive  
 ‘ the Time away, and then weep,  
 ‘ because the Time is gone too soon;  
 ‘ he that desires to die well, must  
 ‘ not live a soft, voluptuous Life.

— ‘ An idle Man is never ready  
 ‘ to die, and is glad of any Excuse;  
 ‘ a busie Man hath always something  
 ‘ unfinish’d, and is ready for every  
 ‘ Thing, but Death: But remember  
 ‘ thou must carry no more out of the  
 ‘ World than thou broughtest in;  
 ‘ therefore be satisfied with a little,  
 ‘ thou must be gone shortly, Eternity  
 ‘ is always at Hand.

— ‘ I often resolve to observe  
 ‘ these

these good Instructions which I read  
 and write, but am too often disap-  
 pointed, and taken off by worldly  
 Business; such are my present Con-  
 cerns, being born to no Estate, that  
 I must pay my Rent, and make ne-  
 cessary Provision for my Family,  
 and this will not be done without  
 Care and Pains in worldly Business;  
 yet I count all Things here below  
 but Dross and Dung, in Comparison  
 with God and Christ; there I desire  
 to set my Heart and Affection.

— One saith; ‘ The raising up  
 of the Soul to God, is indeed the  
 greatest Work; but the mortifying  
 of the Flesh, and denying Self, is  
 surely the next to it; for Selfishness  
 is the most treacherous, deceitful  
 Enemy in the World, and of all  
 Vices the hardest both to find out,  
 and cast out. The World is so  
 great with some Men, that God and  
 everlasting Life are as nothing;  
 they are so full of the Creature,  
 that they have no Room for the  
 Creator; so busie about Earth, that  
 they have but little Time for Heaven.  
 Lord, let my Meditations of Death  
 prove effectual, to wean me from  
 the

the World, and to make me live  
 a holy Life, without which, my  
 meditating, speaking, and writing of  
 Death, will avail me little. Lord,  
 work in me both to will and to  
 do of thy good Pleasure.

— I am told, That if I be heartily  
 concerned about my Soul and Eternity,  
 and carefully seek the Favour of God through  
 Christ. If I strive against Sin, make Con-  
 science of my Words and Ways, and have  
 Respect to all God's Commandments; I have  
 Reason to hope, that notwithstanding my daily  
 Infirmities, my spiritual State is good; I  
 think, I can truly say, that I nei-  
 ther love nor delight in any Sin,  
 and desire always to be found in  
 the Way of my Duty; Lord, grant  
 I may not deceive my Self.

— One faith; It is my certain  
 Duty, to seek Heaven with all the  
 Fervour of my Soul, and Diligence  
 of my Life: Everlasting Glory  
 should be preferred before perishing  
 Vanity; I am sure this World will  
 shortly be nothing to me, and there-  
 fore it is next to nothing now.  
 Either Joy or Misery is near at  
 Hand to every Man; this should  
 awaken us to cry, to search, to  
 beg.



' beg, to strive, to watch, to spare  
 ' no Care, or Cost, or Labour, to  
 ' make all sure in a Matter of such  
 ' Weight. This should be done with  
 ' Speed, with Zeal and Earnestness,  
 ' and a full Resolution of Soul. Who  
 ' can stand dallying, as most Men do,  
 ' at the Door of Eternity, when  
 ' they believe their immortal Souls  
 ' must be there shortly !

' I cannot say, that I am prepared  
 ' for Death as I ought to be, but  
 ' am endeavouring it the best I can.  
 ' I am sensible that my Time on Earth  
 ' is short and uncertain. Mr. Fox  
 ' saith; ' You gray-headed Sinners, a-  
 ' gainst whom Death hath raised his  
 ' Batteries, you have but a few  
 ' Sands in your Glass, your departing  
 ' Hour cannot be far off, your Can-  
 ' dle is in the Socket, and will be  
 ' a stinking Stuff shortly, the next  
 ' Blast the House may fall. You that  
 ' lean on your Staves, and look through  
 ' your Spectacles, you are just ready  
 ' to enter into Eternity; if you do  
 ' not mind your great Work imme-  
 ' diately, wo, wo be to you for ever !  
 ' Poor Mortal, since you cannot pre-  
 ' vent Death, make all the Preparation  
 ' you

‘ you can for it; for it is the grand  
 ‘ Business of your Life. These good  
 ‘ Sayings of Mr. Fox I often consult,  
 ‘ and am much affected with them;  
 ‘ I take them to be spoken to my  
 ‘ self; for I am under those Symp-  
 ‘ toms of old Age he mentions; On  
 this Occasion he writes these Verses;  
 which we will insert, tho’ divers  
 such Pieces of his plain Poetry we  
 have omitted.

*My Head is gray, my Time is almost spent;  
 Prepare for Death, O wicked Heart repent.  
 When Death doth call away, then go I must,  
 My Soul to God, my Body to the Dust.  
 Christ dy’d for me, my Hope is fixed there;  
 I hope in Mercy, yet I live in Fear.  
 I fear my God, yet other Fears I have;  
 I’ve broke his Laws, why should he own & save  
 A wicked One, that spent his Days in Sin,  
 That knew his Word, & what’s contain’d  
 (therein?  
 In Mercy pardon all I’ve done amiss, (Bliss.  
 Through Christ my Lord, my Happiness and*

— ‘ I am now at the last Stage of  
 ‘ my Life; I may well expect the  
 ‘ Summons of Death every Day; my  
 ‘ Time is even at an End; O let  
 ‘ not me be one of those, that desire  
 ‘ to

' to die the Death of the righteous,  
 ' but will not live the Life of the  
 ' righteous; but let it be my chief  
 ' Care, my earnest Endeavour to serve  
 ' God, and please him, lest Death  
 ' should come upon me, like a Thief  
 ' in the Night, or surprize me at  
 ' Midnight, as the Bridegroom did  
 ' the sleeping Virgins that had no  
 ' Oil.

Mr. *Gouge* saith, ' O Sinner, it had  
 ' been better for thee never to have  
 ' been born, than not to be born a-  
 ' gain; 'tis as necessary as Heaven  
 ' and Happiness. I beseech Thee,  
 ' for thy precious Soul's sake, stir  
 ' up thy self to work out thy Salva-  
 ' tion. This is excellent Advice,  
 ' Lord, give me Grace to take it.

— ' I will not for a few merry  
 ' Hours hazard my eternal Safety; I  
 ' desire not to flatter my self, or  
 ' think better of my State than it is;  
 ' but would judge my self, that I may  
 ' not be judged of the Lord; for as  
 ' old Mr. *Henry* us'd to say, when  
 ' we set our Sins before our Faces in  
 ' Repentance and Confession, God casts  
 ' them behind his Back in Pardon  
 ' and Remission; but if we carelessly  
 ' cast

‘ cast them behind our Back, God  
 ‘ justly sets them before his Face.

— ‘ Whether we are ready or  
 ‘ unready, Death will not stay; ’tis  
 ‘ the greatest Change that can pass  
 ‘ upon us; it carries us from all  
 ‘ present Enjoyments, turns the Body  
 ‘ to Dust, brings the Soul into the  
 ‘ Presence of God, removes us from  
 ‘ Time to Eternity; the Awfulness  
 ‘ of the Change, should make us  
 ‘ careful to get ready, and it’s no  
 ‘ easy Thing to prepare as we should  
 ‘ for Death. The whole Time of  
 ‘ our Life, is not more than suffici-  
 ‘ ent; we have no Time to lose or  
 ‘ squander away; we have many Sins  
 ‘ to repent of, many Graces to ob-  
 ‘ tain; Temptations to resist, Diffi-  
 ‘ culties to break through, Duties to  
 ‘ perform; we must get our Guilt  
 ‘ removed, our Hearts purified, our  
 ‘ Natures refined, the Image of God  
 ‘ impress’d on us, and all our Cor-  
 ‘ ruptions mortified. Strive to live  
 ‘ much in a little Time. *Live apace*  
 ‘ in this Sense, dispatch the great  
 ‘ Business of Life out of Hand. This  
 Paragraph he glean’d out of Mr.  
*Calamy’s* Sermon on the Death of Mr.  
*Sylvester.* — ‘ Medi-

— ‘ Meditation of Death hath  
 ‘ been my frequent Practice many  
 ‘ Years; but (as Mr. *Burghal* saith) it  
 ‘ is but lost Labour, unless that Me-  
 ‘ ditation draw us to a serious Pre-  
 ‘ paration for it. Bishop *Patrick* saith;  
 ‘ O let it please my God to strength-  
 ‘ en me in my holy Resolutions, till  
 ‘ I arrive at his heavenly Court; O  
 ‘ let his Spirit breath upon me, and  
 ‘ carry away my Soul in holy De-  
 ‘ sires towards him; let him guide  
 ‘ my Course through this troublesome  
 ‘ Sea, on which I am tofs’d, and  
 ‘ bring me safe to a quiet Haven of  
 ‘ eternal Rest and Peace.

— ‘ Death, and Preparation for  
 ‘ it, I desire to make the chief Sub-  
 ‘ jects of my Meditation, according  
 ‘ to my weak and mean Capacity. I  
 ‘ hope, my merciful Father will ac-  
 ‘ cept me, who knows my Frame,  
 ‘ and remembers I am but Dust. A  
 ‘ religious Life is certainly the hap-  
 ‘ piest Life we can live in this World,  
 ‘ ’tis pleasant while we live, and  
 ‘ comfortable when we die, it makes  
 ‘ a Death-bed easy.

— ‘ God

— ‘ God in his great Wisdom  
 ‘ hath left us all at Uncertainties,  
 ‘ as to the Time of our Death, that  
 ‘ we may be always on our Guard,  
 ‘ and improve our Time. Let us  
 ‘ frequently put this Question to our  
 ‘ selves, where must I be for ever?  
 ‘ I have lived so long, what have I  
 ‘ done all this while? Do I find my  
 ‘ self better than I was some Years  
 ‘ ago? Am I more heavenly-minded?  
 ‘ Do I prepare for another World  
 ‘ before I am called out of this?

About two Months before he died,  
 he began to read Monsieur *Drelincourt's*  
*Consolation against the Fear of Death.* ‘ I  
 ‘ purpose (saith he) to transcribe se-  
 ‘ veral Things out of it, since it is  
 ‘ a Book which treats much of Death;  
 ‘ for such Books I have much studied  
 ‘ of late Years. The last Thing he  
 wrote in his Book, and we suppose  
 the last he ever wrote was, a Prayer  
 proper for one dying, out of *Drelin-*  
*court.*

June 1st, 1709. (which was about  
 ten Days before he died) he thus  
 wrote; ‘ It hath been my Desire these  
 ‘ many Years, to prepare for my  
 ‘ Death; to that End, I have used  
 ‘ m

‘ my best Endeavours to make my  
 ‘ Peace with God; it is my great  
 ‘ Comfort that I have taken this  
 ‘ Method for 8 or 10 Years, to be  
 ‘ always expecting Death’s Approach.  
 ‘ These Endeavours I have used with  
 ‘ much Weakness and Imperfection,  
 ‘ so that I may well say, I am but  
 ‘ an unprofitable Servant; if my  
 ‘ Heart doth not much deceive me,  
 ‘ I desire to renounce all Things, and  
 ‘ to rest only upon Christ; Lord,  
 ‘ what need have I of thy Grace  
 ‘ and Favour, and the Assistance of  
 ‘ thy holy Spirit; which I humbly  
 ‘ beg for the Sake of my blessed  
 ‘ Lord and Saviour.

Almost every Page of his Books,  
 hath some Passage or other concern-  
 ing Death: Over his Chamber-door  
 was written, *Memento mori*; many of  
 those Scriptures, which speak of  
 Death, he got fairly written, and  
 hung up in a Frame, with a Death’s  
 Head under them.

XVIII. *The Meditations and Prayers;  
 which he prepared for the Use of his  
 Death-bed.*

He began these about 1700, and continued them at Times after. He called to his Son to read them to him, a few Hours before he died.

‘ I am going the Way of all Flesh,  
 ‘ and find that Death is very near  
 ‘ me ; and I am now launching into  
 ‘ Eternity. What may be the Issue  
 ‘ of this Illness, God knows, who is  
 ‘ only wise ; I am often assaulted  
 ‘ with Doubts and Fears, concerning  
 ‘ the State of my precious Soul,  
 ‘ which is my chief Concern ; yet I  
 ‘ hope, I shall never despair of the  
 ‘ Mercies of God, for they are infi-  
 ‘ nite, and the Sufferings of Christ  
 ‘ are meritorious ; here is my main  
 ‘ Stay and Strength ; here is the  
 ‘ Hope of my Salvation.

‘ I humbly confess, to my Shame  
 ‘ and Sorrow, that my Sins have  
 ‘ been many and great ; I cannot  
 ‘ plead Innocency of Life, no, nor  
 ‘ justify the best of my Actions, but  
 ‘ acknowledge my self sinful, and  
 ‘ an unprofitable Servant ; O wretched  
 ‘ Man that I am, who shall deliver  
 ‘ me from this Body of Sin and  
 ‘ Death ! None but Christ, none but  
 ‘ Christ.

‘ My



' My only Hope and Comfort is, I  
 ' have to do with a merciful God,  
 ' who will abundantly pardon all pe-  
 ' nitent Sinners ; and a blessed Saviour,  
 ' who hath redeemed me with his  
 ' precious Blood, and is now inter-  
 ' ceeding with his Father in my Be-  
 ' half: O what a Comfort is this to  
 ' a poor doubting Sinner.

' I will say with Mr. *Gearing* ; ' O  
 ' Lord, thy Son hath offered Satis-  
 ' faction, and Thou hast accepted it ;  
 ' Thou, O my Saviour, hast laid  
 ' down thy Life for mine: And thy  
 ' Father and my Father is well plea-  
 ' sed with it ; Blood is paid, Justice  
 ' is satisfied, Heaven Doors are wi-  
 ' den'd, thy Arms open to receive  
 ' me, nothing wanting but my Heart ;  
 ' make it such as Thou wouldest have  
 ' it (good Lord,) then take it to thy  
 ' self. I have sinned against Mercy,  
 ' but not above Mercy ; for Thou  
 ' art a God of infinite Mercy to all  
 ' that repent.

' Lord, I owe Thee a Death, O let  
 ' it not be terrible, then take thy  
 ' own Time ! What shall I say  
 ' or do, to make my Peace with  
 ' God, whom I have so much of-  
 ' fended ;

' fended; Lord, I repent of all my  
 ' Sins from the very Bottom of my  
 ' Heart; I will with Sorrow and Shame  
 ' confess them, and will beg pardon  
 ' and Forgiveness of my merciful Fa-  
 ' ther; I will cast my self on the  
 ' Rock Christ Jesus, my only Savi-  
 ' our, who laid down his Life to  
 ' save my precious Soul; blessed  
 ' be God for Jesus Christ, the inesti-  
 ' mable Gift. Lord, increase my  
 ' Faith, without which it is impossi-  
 ' ble to please Thee.

' Why should I be loth to part  
 ' from this troublesome World, or  
 ' unwilling to die, and enter into  
 ' those Joys which my blessed Savi-  
 ' our hath purchased for me; all  
 ' this is for want of Assurance: Doubts  
 ' and Fears are apt to arise; yet *in*  
 ' *Thee, O Lord, do I put my Trust.*

' O merciful Lord God, whenever  
 ' Thou pleasest to cast me upon my  
 ' sick Bed, and bring the bitter Pangs  
 ' of Death upon me; then be with  
 ' me, support and comfort me in that  
 ' Time of my Distress; strengthen  
 ' me and help me, that I may have  
 ' Power to resist my Enemy, who  
 ' may strongly assault me when I am

' weakest; O bring me through that  
 ' great Trial with some Ease and  
 ' Comfort, and for thy Mercy's sake,  
 ' lay no more upon me than I am  
 ' able to bear, for Thou knowest my  
 ' Frame. When Thou requirest my  
 ' Soul, embrace it in the Arms of  
 ' thy tender Mercy; let thy good  
 ' Angels guard it into its everlasting  
 ' Rest, for Christ's sake.

' Lord, give me Wisdom from a-  
 ' bove, that I may duly consider the  
 ' Shortness and Uncertainty of Life.  
 ' Give me Grace to make Preparation  
 ' for the Hour of Death, which  
 ' Time draws very near. It is my  
 ' Resolution, by divine Assistance, to  
 ' submit to the Will and Pleasure of  
 ' my merciful Father; it is the Lord,  
 ' let him do what seemeth him good:  
 ' If he lay his Hand heavy upon  
 ' me, I confess, it is my Deserts; if  
 ' he be favourable, it is his Mercy  
 ' and Goodness; therefore I hope I  
 ' shall never repine at the Lord's  
 ' Dealing, nor Despair of his Mercies.  
 ' When Pain, and Sicknes, and  
 ' Anguish beset me on every Side, and  
 ' Death seizeth me, then let me call  
 ' to mind the Sufferings of my dear  
 Saviour

‘ Saviour for my Sins, tho’ he com-  
 ‘ mitted no Sin; how his precious  
 ‘ Body was torn, and his precious  
 ‘ Blood spilt, yet he patiently bore  
 ‘ all with Submission to his Father’s  
 ‘ Will; and shall not I, a poor, sinful,  
 ‘ vile, wretched Creature, patiently  
 ‘ suffer whatever the only wise God  
 ‘ pleaseth to lay upon me? then let  
 ‘ me call to mind the Folly and  
 ‘ Wickedness of my younger Days,  
 ‘ even the Sins of my whole Life.  
 ‘ Sins bring all Miseries upon us; *I*  
 ‘ *will bear the Indignation of the Lord,*  
 ‘ *because I have sinned against him: Cor-*  
 ‘ *rect me, O Lord, but with Judgment,*  
 ‘ *not in thine Anger, lest thou bring me to*  
 ‘ *nothing.* I have deserved thy hot  
 ‘ Displeasure, but, Lord, in Judgment  
 ‘ remember Mercy, and comfort thy  
 ‘ poor Servant in Distress.

‘ Truly my Soul waits upon God,  
 ‘ from him comes my Salvation.  
 ‘ Thy loving Kindness is better than  
 ‘ Life; Lord, help me in this Trou-  
 ‘ ble, be merciful to me, for my Soul  
 ‘ trusteth in thee; in the Shadow of  
 ‘ thy Wings will I make my Refuge,  
 ‘ &c.

*Have Mercy upon me, O God, according to thy loving Kindness, &c. Psal. LI. 1, 2, 3. ' It is my greatest Trouble, ' that I have sinned against so good ' a God; yet this comforts me, that a troubled Spirit, a broken, contrite Heart, O God, thou wilt not despise. Enter not into Judgment with thy Servant, O Lord. Remember, O Lord, thy tender Mercies. Turn thee unto me, and have Mercy upon me, Psal. XXV. 16, 17, 18.*

*' When the Pains of Death get hold ' of me; then, good Lord, give me ' Sense to pray, and Patience to bear ' what thou layest upon me; then be ' Thou with me, and comfort me for ' thy Mercies sake. Prayer and Pa- ' tience are the best Remedies for a ' dying Man; then let thy Strength ' appear in my Weakness, and enable ' me to overcome all the Enemies of ' my Salvation.*

*' Let the Promises of the Gospel ' be comfortable then to my distressed ' Soul; As that, John III. 16, 17. 1 Tim. I. 15. Lord, preserve my Soul, for I desire to be holy, Psal. LXXXVI. 2, 3, 4, 5, 6. ' When the Pains of ' Death beset me, where then shall I ' seek for Help, Ease, and Comfort, ' but*

' but with Thee, my God? Then,  
 ' good Lord, be thou with me, sup-  
 ' port and comfort me, smile upon me,  
 ' for thy Benignity is better than Life.

' Christ is the only Phyfician that  
 ' can give Ease to a poor, dying Sin-  
 ' ner; remember me then, O Lord,  
 ' with the Favour Thou bearest to  
 ' thy chofen, vifit me with Salvation.

' Upon my fick Bed I defire to re-  
 ' member, *Prov. III. 11, 12. Despife*  
 ' *not the Chafening of the Lord, neither faint.*

' O let me have fuch a perfect Sub-  
 ' jection to the Father of Spirits, that  
 ' this Chafifement may be for my  
 ' Profit, that I may be a Partaker of  
 ' thy Holinefs. O Thou Captain of  
 ' my Salvation, who wast made per-  
 ' fect through Suffering, fanctify to  
 ' me all my Pains and Terrors, make  
 ' me to bear them cheerfully and  
 ' thankfully; chaften me as Thou  
 ' pleafeft here, fo that I may not be  
 ' condemn'd in the World to come.

' Our Afflictions, tho' fometimes fe-  
 ' vere and painful, are but for a *Mo-*  
 ' *ment*, and they are nothing in com-  
 ' parifon with the Torments of Hell,  
 ' which are eternal and intolerable;

our God is gracious, and *will not always chide.*

‘ If in Health I have made Preparation for Death, when it comes I have not a new Work to begin, but an old Work to renew.

‘ Stay thy self, O my Soul, upon the Rock Christ Jesus, who is a merciful and faithful Priest, a sweet Shepherd, his Rod and Staff shall comfort thee. In the Agonies of Death, cast thy self into the Arms of thy blessed Saviour. If Satan assault thee, by setting before thee the Greatness and Multitude of thy Sins, remember that sweet Place, *Mic. VII. 18. Who is a God like unto thee, pardoning Iniquity?* And that, *Ifai. I. 18. Though your Sins have been as Scarlet, they shall be white as Snow.*

Out of Dr. *Andrew Rivet's* last Hours;  
 ‘ Lord, let not this Trial exceed my Strength; O how light is this Chastisement if compar’d with my Fault! and this temporal Pain, if compared with eternal Torments, from which I am redeemed by him that poured out his Soul unto Death for me! Lord, let not thy good Spirit depart from me, that  
 ‘ in

' in this Conflict I may be more than  
 ' a Conquerour. Lord, let nothing  
 ' separate me from Thee, or cause  
 ' me to doubt of thy Love and Fa-  
 ' vour.

' Lord, make my Pains tolerable,  
 ' or furnish me with Fortitude to bear  
 ' them, that I may not offend with  
 ' my Tongue. Crucify, O Lord, the  
 ' old Man, that the Body of Sin may  
 ' be destroyed, and I may rise again  
 ' to a new Life.

' Help me to wait with Patience,  
 ' till my Change comes; continue thy  
 ' wonted Mercy to thy poor Servant.  
 ' Make Thou my Bed in my Distress  
 ' and Misery, that I faint not under  
 ' thy Hand.

' I have cast the Care of me, of  
 ' mine, of all my Affairs, upon God;  
 ' let him do with my Body as plea-  
 ' seth him, so it be but well with  
 ' my Soul; I lament not my leaving  
 ' the World. I have liv'd long e-  
 ' nough in it, have made Trial of  
 ' it, and find it is all Vanity and Vex-  
 ' ation of Spirit.

' To whom shall I go for Help, O  
 ' Lord? In whom is my Hope, tru-  
 ' ly in Thee? I desire to depart, and



‘ *to be with Christ*; it is enough, Lord,  
 ‘ receive now my Soul. When I leave  
 ‘ my Body to the Earth, I commit  
 ‘ my Spirit into the Hands of God  
 ‘ who gave it. I know this Taberna-  
 ‘ cle cannot be dissolved without Pain:  
 ‘ The Flesh must suffer and fall; but  
 ‘ it matters not, provided the Soul  
 ‘ obtain new Strength, and I arrive at  
 ‘ a better Place. Lord, strengthen me,  
 ‘ and help my Infirmities; be not far  
 ‘ from me in the Day of my Sor-  
 ‘ row; say unto my Soul, I am thy  
 ‘ Salvation. Have pity on me, O  
 ‘ God, and deal graciously with me;  
 ‘ let Death be my Passage to Life  
 ‘ eternal; I hope the Combat will  
 ‘ not continue long; bring to pass,  
 ‘ O Lord, that the End may crown  
 ‘ the Work. Receive my Soul to thy  
 ‘ self; O Lord, I yield it into thy  
 ‘ Hands, Thou hast redeemed it, O  
 ‘ God of Truth. The Lord shall per-  
 ‘ fe&th that which concerns his Glory,  
 ‘ and my eternal Salvation.

‘ I desire and hope, that I shall sub-  
 ‘ mit to God’s good Will and Plea-  
 ‘ sure, and not wish to live any lon-  
 ‘ ger; when God calls, and my ap-  
 ‘ pointed Time is come, then will I  
 ‘ call

' call on the Lord, and say, I have  
 ' waited for thy Salvation, leave me  
 ' not. When my Heart fails, Lord,  
 ' be Thou my Helper. Deliver my  
 ' Soul from Hell, my Darling from  
 ' the Power of the Lion. Let my  
 ' Soul live, and it shall praise Thee.

' Lord, loose these Bands; how long,  
 ' Lord Jesus, how long! Jesus, thou  
 ' Son of David, have Mercy on me;  
 ' and receive my Soul! O happy  
 ' Day, when I shall depart out of this  
 ' sinful World, and go to Heaven!  
 ' Lord, I feel my Strength failing me,  
 ' this earthly Tabernacle; I am rea-  
 ' dy to depart, Breath fails, and  
 ' Death appears ready to strike the  
 ' last Stroke; but I know I shall rise  
 ' again to behold thy Glory.

' It is my Thoughts, that these  
 ' poor Meditations may be useful and  
 ' comfortable to me, when I lie up-  
 ' on my sick and dying Bed; then I  
 ' hope the Lord will in Mercy re-  
 ' member me, and take Pity on me,  
 ' and accept of me and my poor Ser-  
 ' vices, thro' Christ my Saviour.  
 ' Lord, if it please Thee, grant me  
 ' that Favour, that when I lie a dy-  
 ' ing, I may have the Use of my  
 ' Reason.

## Of his DEATH and BURIAL.

**I**N these his Meditations of Death, and Preparations for it, there appears something extraordinary; and one cannot but wish now to know, what was the End, the Exit of such a Conversation, and how he finish'd his Course at last; of which, take this short Account.

On *Friday June 10. 1709.* he rode to *Cheerbrook*, where he had liv'd about 30 Years, walked with his Son in the Gardens and Orchards; there he was taken with the Gripes, a Distemper he had been afflicted with some time before; but he rode near two Miles after, designed to have given his old Minister at *Wibunbury* a Visit; but his Pain increasing, he hasten'd home, had a bad Night: In the Morning, when his Son came to him, he said; 'I am very bad, but 'I am willing to die, having liv'd 'above the Age of Man; he expressed his Hopes of Salvation through Christ; he said his House was in order, and he hoped, his Soul also.

He

He would by no Means have any Physician sent for, but said, it was Time for him to leave the World, and it did not become him at that Age to use a Physician. About Noon on *Saturday*, he was perswaded to take some Drops to ease his violent Pain, and had for a few Hours great Ease; but at Night his Pain return'd again. On the Morning of the Lord's-Day, he spoke to his Wife and Son about his Burial, which he would have to be private, and ordered Matters, as if he had known that that must be his dying Day, as it proved, tho' they about him thought he might recover, or at least have continued many Days, being of a strong Body, and considering his Age, of a healthy Constitution, and because he bore his Pains with such Patience, without Groan or Complaint; but when he was ask'd how he did, he said, *worse and worse*, I cannot live long in these Pains.

At Noon, being the Lord's-day, he desired to be prayed for publickly, and called to his Son, to read to him the foregoing Meditations of Death, which he did at several Times; and  
 he

he said, they refreshed and comforted him; and it was for such a Time as this, that he had drawn them up; they were also very affecting to those about him; he also repeated divers of them himself.

He said to his Son, *I would not for all the World, that I had my Work of Preparation for Death to do now.* About two a Clock, he called to his Son to pray by him; which he did; and at the Close of his Prayer, added some of the Petitions, which the good Man had prepared in his Book for such a Time. --- He then bid him go to the publick Worship, which he did, not thinking his Father's End had been so near as it prov'd. In about an Hour and an half, he returned, and found a great Change. His Voice was gone, and it appear'd he was dying; but he did not groan, or make any Complaint. His Son knelt down to speak some comfortable Words to him in his dying Conflict; to which he answered, *I shall be well presently,* and scarce spoke a Word more: The Minister of the Parish came in and prayed with him, and commended his Soul into the Hands  
of

of the Almighty: He had just before put out his Hand to a Friend that came in to see him, by which it appeared he was sensible; but quickly after, while the Minister was with him, about six of the Clock, he breathed his last, *June 12th, 1709.*

On *Tuesday* following, his Corps was carried on a mourning Carriage to *Wibunbury*, attended by a great Number of People. The Captain of his Company, who was Major of the Train-bands of the County, attended the Funeral with his Company, put the Drum in Mourning, march'd with their Arms, and gave him several Vollies of Shot over his Grave.

Mr. *Bromfield* preached his Funeral-Sermon on the Text which he himself chose, *Psal. CIII. 13, 14. Like as a Father pitieth his Children, so the Lord pitieth them that fear him: for he knoweth our Frame: he remembers we are but Dust.* The Reason he gives for chusing that Text was, because he had chosen that choice and excellent Psalm (as he calls it) for the Subject of his Morning Meditations for a great while; and usually repeated it all to himself as soon as he wak'd, before he rose;

And these Words particularly, he thought very comfortable to a doubting, drooping Soul. He had himself drawn up Meditations upon those Words, to the Length of a Sermon.

The Minister, in the Close of his Discourse, spoke of him thus: A good Name hath this our deceased Brother left behind him; and a good Character do all those deserve, that are so diligent in the Discharge of their Duty, both to God and Man, as he was. He gave Proof of his Love to God by his constant Resort to his House and Ordinances, his Affection to the Prayers of the Church, and devout joining in them; his attentive hearing the Word read, and preached; and his frequent and devout communicating. And he kept a constant Course of religious Exercise in his Family; a Thing too much neglected among us. I doubt not, but his Worshipping of God in secret, was daily and devout, agreeable to his Care of Family-Worship. He took great Care, that the Lord's-Day was kept holy, both by himself and by his Family; and further evidenced his Love to God, by his bold and  
ready

ready appearing against Profaneness and Immorality.

He was a very useful Man in his Neighbourhood, being ready to do good to all, both rich and poor, according to his Ability and Opportunity. He was very happy in the Love of his Neighbours; was active and successful in the blessed Work of Peace-making among them; was just in his Dealings; a faithful Friend, a careful Father, and a very affectionate Husband; in a Word, his Conversation shewed him to be a true Lover of Virtue and Goodness, and a very serious Christian.

Upon his Death-bed he was patient, and wholly resign'd to the Will of God, in a humble Hope of his Mercy in Christ; and at his Departure, had the Prayers of his Minister, by whom his Soul was commended into the Hands of the Almighty; and into the State of blessed Souls, I question not but that of our deceased Brother is receiv'd; for, *like as a Father pitieth his Children; so the Lord pitieth them that fear him; for he knoweth our Frame: he remembers we are but Dust.*

He



He was generally lamented at his Death, as he had been universally beloved and respected by all that knew him while he liv'd. The Members of Parliament for the County, and other Gentlemen of the first Rank, would visit him at his House. When the Troubles were in *Ireland*, Col. *Coot*'s Family lodg'd at his House for some Time, and always after express'd a great Kindness for him; and he retained a mighty Respect for that worthy Colonel, and his Family and Friends. He made some Verses to be added to the Inscription on his Grave-stone, if his Son thought fit; but this, saith he, or any other, or none at all, I leave to your Discretion.

Lieutenant *Richard Illidge* died *June* 12th, 1709. aged 72. In his Lifetime he had served four Sovereigns, three Kings and one Queen, as a Sub-Officer in the Militia of this County, for the Space of near 50 Years.

*Now slain by Death, who spareth none,  
 And lies full low under this Stone:  
 Take heed and read, and thou shalt see,  
 As I am now, so shalt thou be,  
 Rotting in dark and silent Dust;  
 Prepare for Death; for die thou must.  
 Life is uncertain, Death is sure;  
 Sin is the Wound, Christ is the Cure.*

### M E M E N T O M O R I.

He was of a middle Stature, strong  
 and well-set; of a healthy Constitu-  
 tion, comely Visage, inclining to  
 feed, which made him spare in his  
 Diet, eating little but at Dinner.

When his Friends told him, that  
 if he should leave off worldly Business,  
 and retire into Privacy, he would  
 find it a melancholy Sort of Life:  
 He answered; 'I thank God, my  
 ' Time never lies upon my Hand; I  
 ' can cultivate the little Garden of  
 ' my Soul, when I have no other  
 ' Business; and I have good Books for  
 ' my Companions. --- I may with  
 ' Shame and Sorrow (saith he) look  
 ' back upon an ill spent Life;  
 ' Childhood and Youth, were

‘ and Vanity; my riper Years  
‘ mostly spent in carking and ca  
‘ and seeking after the Profits  
‘ Pleasures of this World; an  
‘ have too much neglected the n  
‘ Business, my Duty to God; Lo  
‘ I repent; Lord, I believe, h  
‘ thou my Unbelief; free me fr  
‘ every Weight, and the Sin t  
‘ doth most easily beset me.

**F I N I S.**



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