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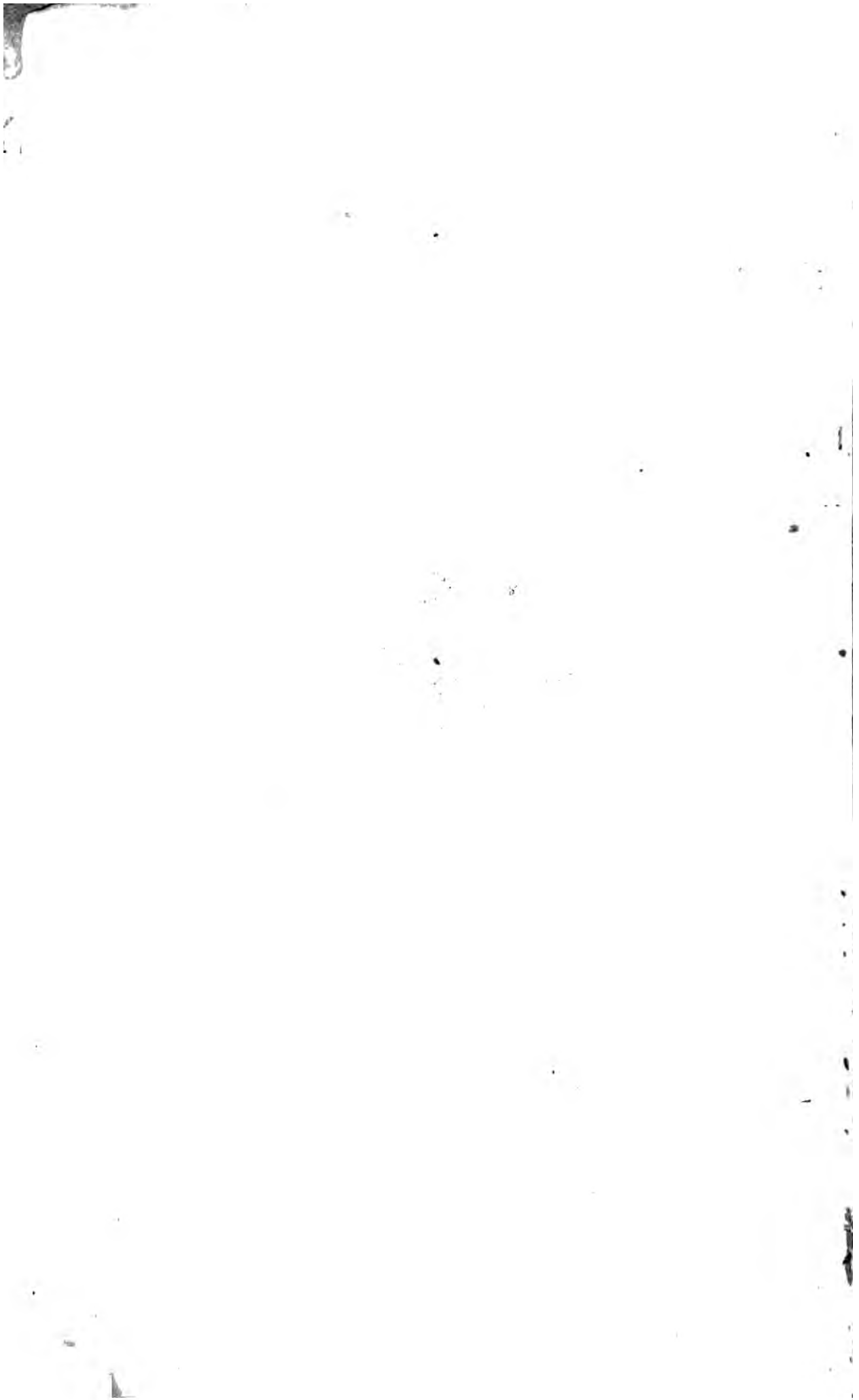


W. W. W. W. W.
Charles W. W. W.

+







Charles Wesley.



FAITH

HOPE

THE PRACTICE OF PIETY: Directing a Christian how to walke that he may please God. Amplified by the Author

PIETY hath the Promise 1. Tim: 4. 8.

REDEEME THE TIME Eph. 5.

WATCHE Mar. 25

RED SEA Baptisme

Exod. 17.



IOSUAH

AMALEK



Spirit

Flesh

LONDON Printed for Philip Chetwinde 1672.

1. N. 125



THE
BIBLIOTHECA
PUBLICA
MUSEI
HISTORICO-NATURALIS
MUSEI
HISTORICO-NATURALIS

REDEMPT THE
TIME SPENT

WATCH AND
THE 4.8.

A central section featuring a circular logo with a book and a skull. The text around the logo reads "THE BIBLIOTHECA PUBLICA MUSEI HISTORICO-NATURALIS". Below the logo, there is text including "REDEMPT THE TIME SPENT" and "WATCH AND THE 4.8".

RED SEA
MILK
HARBOUR

An illustration of a large, ornate building or structure, possibly a harbor or a city. The drawing is detailed and shows architectural features like arches and columns. The text "RED SEA", "MILK", and "HARBOUR" is visible in the upper part of this section.



T O T H E

High and Mighty Prince

C H A R L E S,

Prince of W A L E S.



H R I S T J E S U S, the

^a P R I N C E of Princes,

bles your Highness with

length of days, and an in-

crease of all Graces, which

may make you truly prof-

perous in this life, and eter-

nally happy in that which is to come.

a 1 Tim.

6. 15.

Apoc. 17.

14.

Jonathan *shot* ^b three Arrows, to drive

David further off from Sauls fury: and this

is the thrd Epistle which I have written, to

draw your Highness nearer to Gods favour,

by directing your heart to begin (like Josiah)

in your ^c youth, to seek after the God of Da-

vid, (and of Jacob) your Father. Not but

that I know, that your Highness doth this

b 1 Sam.

20. 20.

c 2 Chron.

34. 3.

The Epistle Dedicatory.

d Qui mo-
net, ut faci-
as, quod
jam facis,
in se monen-
do Laudat
& hortatu
comprobat
acta suo.
e 2 Cor.
8. 7.

without mine admonition; but because I^d would with the Apostle have you to abound in every Grace, in Faith and Knowledge; and in all diligence, and in your love to Gods Service and true Religion. Never was there more need of plain and unfeigned Admonition: for the Comick, in that saying, seems but to have prophesied of our times, Obsequium amicos, veritas odium parit. And no marvel, seeing that we are fallen into the dregs of Time, which being the last, must needs be the worst days. And how can there be worse, seeing Vanity knows not how to be vainer, nor wickedness how to be more wicked? And whereas heretofore those have been counted most holy, who have shewed themselves most zealous in their Religion; they are now reputed most discreet, who can make the least profession of their Faith. And that these are the last days, appears evidently; because the Security of mens eternal state hath so overwhelmed (as Christ foretold it should) all sorts: that most who now live, are become ^s lovers of pleasure, more than lovers of God: And of those who pretend to love GOD, O God! what sanctified heart can but bleed, to behold how seldom they come to Prayers? how irreverently they hear GODS Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-plays? where (being Christians) they can sport themselves to hear the Vassals of the Devil

scof-

f Mat.
25. 1. &c.
g 2 Tim.
2. 4.

The Epistle Dedicatory.

scorning Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-pipes in their Bibbing-houses. So that he who would now-a-days seek in most Christians for the power, shall scarce almost find the very shew of godliness. Never was there more fining, never less remorse for sin. Never was the Judge nearer to come, never was there so little preparation for his coming. And if the Bridegroom should now come, how many (who think themselves wise enough, and full of all knowledge) would be found foolish Virgins, without one drop of the Oyl of saving Faith in their Lamps? For the greatest wisdom of most men in this age, consists in being wise, first, to deceive others, and in the end, to deceive themselves.

And if sometimes some good Book haps into their hands; or some good motion cometh into their heads, whereby they are put in mind to consider the uncertainty of this life present; or how weak assurance they have of eternal life, if this were ended; and how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter. Security then forthwith whispers the Hypocrite in the Ear, that though it be fit to think of those things; yet, It is not yet time: And that he is yet young enough (though he cannot but know, that many millions as young as himself, are already

h Exem-
plum acci-
dit mulie-
ris, Domi-
no teste,
qua Thea-
trum adiit,
& inde
cum Dæ-
monio re-
diit. Ita-
que in ex-
orcismo
cum oera-
retur, im-
mundus
spiritus
quod ausus
est fidelem
aggredi:
constantè
& justissi-
mè quidem
(inquit.)
feci: In
meo eam
inveni.
Text. de
spect. lib.
cap. 26.
Therefore
Text in c. 6
calls the
Stage, Di-
abo'i Ec-
clesiam, &
Cath. dia-
pesti en: ia-
rum.
i Jame 5.
9
Apoc. 22.
2
h M 1. 20.
8.

The Epistle Dedicatory.

in Hell, for want of timely repentance.) Pre-
sumption *warranteth him in the other Ear ;*
that he may have time hereafter , at his
leisure to repent : and that howsoever others
die, yet he is far enough from death, and
therefore may boldly take yet a longer time
to enjoy his sweet pleasures, and to increase
his wealth and greatness. And hereupon
(like Solomons sluggard) he yields himself to
1 a little more sleep, a little more slumber,
10. a little more folding of the hands to sleep
in his former sins : till at last , Despair (Se-
curities ugly Hand-maid) comes in unlooked
for, and shews him his Hour-glass ; dolefully
telling him, that his time is past : and that
nothing now remains but to die, and be dam-
ned. Let not this seem strange to any, for
too many have found it too true : and more,
without more grace , are like to be thus
soothed to their end ; and in the end snared
to their endless perdition.

1 Prov. 6.
10.

m Jude,
verse 3.

In my desire therefore of the ^m common
Salvation , but especially of your Highness
everlasting welfare , I have endeavoured to
extract (out of the Chaos of endless contro-
versies) the old Practice of true Piety, which
flourished before these Controversies were
hatched : which my poor labours (in a short
while) come now forth again the 33. time,
under the gracious protection of your High-
ness favour : and by their entertainment
seem not to be altogether unwelcome to the
Church

The Epistle Dedicatory.

Church of Christ. *If to be pious, hath in all ages been held the truest honour: how much more honourable is it, in so impious an age, to be the true Patron and Pattern of Piety? Piety made David, Solomon, Jehosaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward the Sixth, Queen Elizabeth, Prince Henry, and other Religious Princes to be so honoured, that their names (since their death) smell in the Church of GOD like aⁿ precious Oyntment, and their remembrances, ° sweet as Honey in all mouths, and as Musick at a banquet of Wine; when as the lives of others, who have been godless and irreligious Princes, do rot and stink in the memory of Gods people. And what honour is it for great men to have great Titles on earth; when God counts their names unworthy to be^p written in his Book of life in Heaven.*

ⁿ Ecclef.
7. 3.

^o Ecclef.
49. 1.

^p Luke
10. 20.
Apoc. 17.
18.

It is Piety that embalms a Prince his good name, and makes his face to shine before men, and glorifies his soul among Angels. For as^q Moses his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with God) and hearing the Word (which is God's speaking unto us) ° we shall be changed from glory to glory, by the spirit of the Lord, to the Image of the Lord. And seeing this life is uncertain to all, (especially to Princes:)

^q Exod.
34. 29, 30.

^r 2 Cor.
3. 18.

The Epistle Dedicatory.

what argument is more fit, both for Princes and People to study, than that which teacheth sinful man to deny himself, by mortifying his corruption, that he may enjoy Christ, the Author of his salvation? to renounce these false and momentary pleasures of the world, that he may attain to the true and eternal joys of Heaven; and to make them truly Honourable before God in Piety, who are now only honourable before men in vanity. What charges soever we spend in earthly vanities, for the most part, they either die before us, or we shortly die after them: but what we spend like ^c Mary in the Practice of Piety, shall remain our true memorial for ever. For, ^c Piety hath the promise of this life, and of that which shall never end. But ^u without Piety, there is no internal comfort to be found in Conscience, nor external peace to be looked for in the World, nor any eternal happiness to be hoped for in Heaven. How can Piety but promise to her self a zealous Patron of your Highness? being the sole Son and Heir of so gracious and great a Monarch: who is not only the Defender of the Faith by Title; but also a Defender of the Faith in truth: as the Christian World hath taken notice, by his learned confuting of Bellarmine's overspreading Heresies; and his suppressing, in the blade of Vorstius, Athean blasphemies. And how easie is it for your Highness to

equal

f Mar.

26. 12.

t 1 Tim.

4. 8.

u Princi-

pibus ad

salutem

sola satis

vera est pi-

etas: abs-

que illis

verò nihil

est vel ex-

ercitus, vel

imperato-

ris fortitu-

do, vel ap-

paratus re-

liquus.

Sozom.

Ecclef.

Hist. 1. 9.

c. 1.

The Epistle Dedicatory.

equal (if not to exceed) all that went before you, in Grace and greatness? if you do but set your heart to seek, and to serve God, considering how religiously your Highness hath been educated by godly and vertuous Governours and Tutors: as also that you live in such a time, wherein Gods Providence and the Kings Religious care have placed over this Church (to the unspeakable comfort thereof) another venerable Jehoiada, that doth good in our Israel, both towards God, and towards his House: of whom your Highness at all times, in all doubts, may learn the sincerity of Religion, for the Salvation of your inward Soul; and the wisest counsel for the direction of your outward state. And to excite you the rather to the zealous Practice of Divine Piety, often suppose with your self, that your Highness hears your Religious Father JAMES speaking unto you, as sometimes holy David spake to his Son Solomon: And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

To help you the better to seek and serve this God Almighty, who must be your chief Protector in life, and only comfort in death:

x The Honourable
Sir Robert Cary,
Knight,
and the religious
Lady Cary his
Wife: Mr. Thomas
Murray:
Sir James Fullerton.
y 2 Chron.
24. 16.
The gracious Arch-
bishop of Cant. G. A.
z 1 Chro.
28. 9.

The Epistle Dedicatory.

I here once again, on my bended knees, offer my old Mite new stamp, into your Highness hands: daily for your Highness offering up unto the most High, my humblest Prayers: that as you grow in age and stature, so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease: In all other matters I will ever rest

*Your Highness humble Servant,
during life to be commanded,*

LEWES BAILY.

AD



A D

C A R O L U M
P R I N C I P E M.

*Tolle malos, extolle Pios, cognosce Teipsum :
Sacra tene, Paci confule, disce pati.*





To the Devout READER.

I Had not purposed to enlarge the last Edition, save that the importunity of many devoutly disposed, prevailed with me, to add some Points, and to amplify others. To satisfy whose Godly Requests, I have done my best endeavour: and withal finished all that I intend in this Argument. If thou shalt reap any more Profit, Give God the more Praise: And remember him in thy Prayers, who hath vowed both his Life and his Labours, to further thy Salvation as his own.

Farewel in the Lord
JESUS.



THE CHIEF
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THE

THE PRACTICE OF PIETY,

Directing a CHRISTIAN how to walk, that he may please GOD.

Who ever thou art that lookest into this *Book*, never undertake to read it; unless thou first *resolvest* to become from thy heart an unfained *Practitioner of Piety*. Yet read it, and that *speedily*, lest before thou hast read it over, *God* (by some unexpected death) cut thee off, for thine inveterate *Impiety*.

The Practice of Piety consists

1. In knowing

2. In glorifying God aright.

1. The Essence of God, and that in respect of

1. The divers manner of being therein, which are three Persons: 1. Father. 2. Son. 3. Holy Ghost.

2. The Attributes thereof, which are either

Nominal. or

Real,

1. Absolute,

2. Relative,

- 1. Simpleness.
- 2. Infiniteness.
- 1. Life.
- 2. Understanding.
- 3. Will.
- 4. Power.
- 5. Majesty.

2. Thy own self in respect of thy state of 1. Corruption. 2. Renovation.

1. By thy life, in dedicating thy self devoutly to serve him,

Ordinarily

- 1. Privately in thine own person.
- 2. Publicly
 - 1. With thy family every day.
 - 2. With the Church on the Sabbath day.

Extraordinarily, by Fasting. Feasting.

2. By thy death in dying 1. In the Lord. 2. For the Lord.

Unless that a man doth truly *know* God, he neither can nor will *worship* him aright: for how can a man

Tum Deum amare libet, cum persuasum habemus ipsum esse optimum maximum, ubique presentem, omnia in nobis efficientem, eum in quo vivimus, movemur, sumus, Bucer in Psal. 115.

love him *whom he knoweth not?* and who will *worship* him, whose *help* a man thinks he needeth not? and how shall a man seek remedy by *Grace*, who never understood his misery by *Nature*? Therefore (saith

the Apostle) *He that cometh to God, must believe that God is, and that he is a rewarder of them that seek him, Heb. 11. 6.*

And forasmuch as there can be no true *Piety*, with-

Danda in primis opera est, ut Deum norimus, quod quod salicis esse volumus. Quid noscitis, si te ipsum nescitis?

out the knowledge of God; nor any good *Practice* without the *knowledge* of a mans *own self*: we will therefore lay down the knowledge of *Gods Majesty*, and *Mans Misery*,

as the first and chiefest grounds of the *Practice of Piety*.

A plain Description of the Essence and Attributes of God, out of the Holy Scripture, so far forth as every Christian must competently know, and necessarily believe, that will be saved.

ALthough no creature can define what *God* is, because he is *incomprehensible*, Psal. 143. 3. and dwelling in *inaccessible light*, 1 Tim. 6. 16. yet it hath pleased his *Majesty* to reveal himself in his *Word* unto us, so far as our weak *capacity* can best conceive him.

Thus:

God is that ^a *one* ^b *spiritual and* ^c *infinitely* ^d *perfect* ^e *Essence, whose being is* ^f *of himself eternally.*

^a Deut. 1. 4. and 4. 35. and 32. ^b 39. and 6. 4. Isa. 45. 5, 6, 7, 8. 1 Cor. 8. 4. Ephes. 4. 5, 6. 1 Tim. 2. 5. ^c John 4. 24. 2 Cor. 3. 17. ^d 1 Kings 8. 17. Psal. 147. 5. ^e Deut. 32. 4. ^f Exod. 3. 14. ^g 1 Cor. 8. 6. Acts 17. 2. Rom. 11. 36.

In the *Divine Essence*, we are next to consider two things: First, the *divers* manner of being therein: Secondly, the *Attributes* thereof.

The *divers* manner of being therein, are called **Persons**.

A **Person** is a ^b distinct subsistence of ⁱ the whole God-head.

There are ^k three Divine Persons, the *Father*, the *Son*, and the *Holy Ghost*: These three *Persons* are not three several *substances*, but three distinct *subsistences*; or three *divers* manner of beings of ^l one and the same *substance*, and *Divine Essence*. So that a *Person* in the *God-head*, is an *Individual understanding*, and *Incommunicable Subsistence*, living of it *self*, and not sustained by another.

In the *unity* of the *God-head*, there is as a ^m *plurality*, which is not *accidental*, (for *God* is a most *pure act*, and admits no accidents:) nor *essential*, (for *God* is *one Essence* only) but ⁿ *personal*.

The persons in this one *Essence* are but *three*. In this ^o *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing, and another thing.

& omnia in singulis, & singula in omnibus, & unum omnia, Aug. lib. 6. De Trin. cap. ult. in Gen. 1. 26. and 3. 22. and 11. 7. Ita. 6. 8. n *Personae divinitatis distinguuntur personatiter, sive ἑκαστος, ὁ παρ᾽ ἑαυτοῦ.* o *Deus est indivise, unus in Trinitate, & inconfuse, trinus in unitate.* Justin. in *καθηκόν.*

The *Divine Essence* in it self, is neither *divided* nor *distinguished*. But the three *Persons* in the *Divine Essence* are distinguished among *themselves* three manner of ways.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

g Heb. 1.
 h John 1.
 i. and 5.
 j 1. 37.
 and 14.
 k 16.
 l 1. 2.
 m John
 n 14. 9.
 o Gen. 1.
 26. 3. 22.
 and 11. 7.
 p Exod. 20
 2. Hof. 1.
 4. 7. Isa.
 63. 9. 10.
 q Zech. 3. 2
 Hag. 2. 5.
 6. 1 John
 5. 7. Mat.
 3. 16, 17.
 and 28.
 r 19. John
 14. 26.
 s 2 Cor.
 13. 13.
 t 1 Singu-
 la sunt in
 singulis.

1. By their Names, thus.

THE first Person is named the *Father*; first, in respect of ^p his natural Son *Christ*: secondly, in respect of the *Elect*, his ^q adopted Sons, that is, those who being not his Sons by *Nature*, are made his Sons by *Grace*.

The second Person is named the *Son*, because he is begotten of his ^c Fathers substance or nature; and he is called the *Word*. 1. Because the ^u conception of a word in mans mind, is the nearest thing, that in some sort can shadow unto us the manner how he is eternally begotten of his Fathers substance; and in this respect he is also called the *Wisdom of his Father*, Prov. 8. 12. Secondly, because that by ^w him, the Father hath from the beginning declared his will for our salvation: hence he is called $\lambda\omicron\gamma\textcircled{\omega}$ *quasi λόγων*, the person speaking with, or by the Father. Thirdly, because he is the chief ^x argument of all the *Word of God*; or that *Word* whereof *God* spake when he promised the *blessed seed* to the *Fathers* under the Old Testament.

The third Person is named the *Holy Ghost*; first, because he is ^y spiritual without a body: Secondly, because he is *spired*, and as it were breathed from both the ^z Father and the *Son*, that is, proceedeth from them both. And he is *holy*, both because he is ^a holy in his own nature, and also the immediate ^b sanctifier of all *Gods Elect People*.

$\pi\upsilon\lambda\omicron\varsigma$ *eterni Patris imago est, & Majestatis character*, Heb. 1. 3. ^w John 11. 18. *Iren. l. 4. c. 14.* ^x Acts 10. 43. Heb. 11. Luke 24. 27. John 5. 45. Acts 3. 22. ^y Isa. 63. 10. 2 Cor. 13. 31. ^z John 4. 14. 2 Cor. 3. 17. John 20. 21, 22. Gal. 4. 6. John 25. 26. ^a 1 Pet. 1. 15, 16. ^b 1 Cor. 2. 18. 1 Thess. 5. 23. 1 Pet. 1. 2.

2. By their Order thus

THE Persons of the God-head are either the Father, or those which are ^d of the Father.

The Father is the ^e first Person in the glorious Trinity, ^f having neither his being nor beginning of any other, but of himself; begetting his Son, and together with his Son sending forth the Holy Ghost from everlasting. The persons which are of the Father, are those, who in respect of their personal Existence have the whole Divine Essence eternally communicated unto them from the Father, And those are either from the Father alone, as the Son; or from the Father and the Son, as the Holy Ghost.

^d Origo
essentie
in divinis
nulla est,
origo per-
sonarum
locum ha-
bet in fi-
lio &
Spiritu
san.

^e Matth.
28. 19.
^f John 5.
7. Ideo
dicitur
Pater

The Son is the second Person in that glorious Trinity, and the only begotten Son of his Father; not by Grace, but by nature; having his ^g being of the Father alone, and the whole being of his Father, by an eternal, and incomprehensible generation; and with the Father sendeth forth the Holy Ghost. In respect of his absolute Essence, he is of himself; but in respect of his Person, he is, by an eternal generation of his Father. For the Essence doth not beget an Essence, but the ^h person of the Father begetteth the person of the Son, and so he is God of God, and hath from his Father the beginning of his Person and Order, but not of Essence and Time.

^g ανα-
χός &
αγέννη-
τος.

^h Filius
dei ὁ
λόγος,
quo ad
essentiam
absolu-
tam, est
quidem
à seipso
αὐτο-
θεός,
sed ratio-
ne τῆς οὐσίας

ὁ παρ' ἑαυτοῦ, sive esse personalis per aeternam generationem à Patre existet: ideoque non est αὐτοῦσι Θεός, John 28. 27. John 5. 19. h Psal. 2. 7. Heb. 1. 5. Aliud est habere Essentiam divinam à seipso & habere Essentiam divinam à seipso existentem: remota enim relatione ad Patrem sola restat Essentia quæ est à seipso; hinc filius dicitur principiatu, non essentiatu: Th. Sum pag. 9. 33.

The Holy Ghost is the third Person in the blessed Trinity ⁱ proceeding, and sent forth equally from ^k both the

ⁱ John 5.
26. John

16. 15. therefore Rom. 8. 9. The Holy Ghost is called the Spirit of Christ. ^k Spiritus S. à Patre & à Filio procedit, tanquam ab uno & eodem principio, in duobus tantum personis subsistente, non autem tanquam à duobus ac diversis principiis.

Father and the *Son*, by an eternal incomprehensible *spiration*. For as the *Son* receiveth the whole Divine Essence by *generation*, so the *Holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *Persons* appears, in that the *Father* begetting, must in order be before the *Son* begotten; and the *Father* and *Son*, before the *Holy Ghost* proceeding from both.

This *Order* serves to set forth unto us two things: first the *manner* how the *Trinity* worketh in their *eternal actions*; as that the *Father* worketh of himself, by the *Son*, and the *Holy Ghost*; the *Son* from the *Father* by the *Holy Ghost*; the *Holy Ghost* from the *Father* and the *Son*. Secondly, to distinguish the first and *immediate beginning*, from which those external and common actions do flow. Hence it is that forasmuch as the *Father* is the *fountain* and *original* of the *Trinity*, the beginning of all *external* working, the *Name of God* in relation, and the title of *Creator* in the *Creed* are given in a special manner to the *Father*; our *Redemption* to the *Son*; and our *Sanctification* to the person of the *Holy Ghost*, as the *immediate* agents of those actions. And this also is the cause, why the *Son*, as he is *Mediator*, referreth all things to the *Father*, not to the *Holy Ghost*, and that the *Scripture* so often saith, that we are reconciled to the *Father*.

This divine *Order* or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority* among the three *Persons*, but for *Nature* they are co-essential, for *Dignity* co-equal, for *Time* co-eternal.

The *whole* Divine Essence is in every one of the three *Persons*; but it was incarnated only in the *second Person*.

1 Hinc
Dei no-
mer sepe
in Scri-
pturis Pa-
tri et
S. Spiritui
tribui ut.

Joh. 14.
1. Rom.
8. 3.
1 Cor. 2.
6. 1 Cor.
15. 24.
m Mat.
11. 25,
26, 27.
Joh. 5.
19, 20,
21, 22,
23. John
12, 41,
42. John
11. 49.
2 Cor. 2
18, &c.
n Incar-
natio ver-
bi proprie
non patri,
non Spi-
ritui San-
cto nisi

καὶ ἐνδοξίῳ καὶ δαυματογενίῳ compete. Damasc. de ortho. fid. c. 13. Implevit carnem Christi Pater & Spiritus S. sed majestate, non susceptione, Aug. serm. 3. de Temp. Joh. 3. 6. Rom. 8. 12. and 5. 8, 10. Hoc mirum factus semper mens cogitet; uno hoc ne dubita fœdore parata salus. Mel. Ut qui erat in divinitate dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret qui non esset æterna natura e filius.

son of the *Word*, and not in the Person of the *Father*, or of the *Holy Ghost* for three reasons.

First, that God the *Father* might the rather set forth the greatness of his love to *Mankind*; in giving his *first* and *only begotten Son*, to be incarnated, and to suffer death for mans salvation.

Secondly, that he who was in his *Divinity*, the Son of God, should be in his *Humanity* the Son of Man; lest the *name of Son* should pass unto another, who by his *eternal Nativity* was not the *Son*.

Thirdly, because it was ^o meetest, that that *Person* who is the *substantial Image* of his eternal Father, should restore in us the *Spiritual Image of God* which we had lost.

In the *Incarnation*, the *God-head* was not turned into the *Manhood*, nor the *Manhood* into the *God-head*, but the *God-head*, as it is the *second Person*, or *Word*, assumed unto it the *Manhood*, that is, the *whole nature of man*, body and soul; and all the natural *properties* and *infirmities* thereof, *sin* excepted.

The *second Person* took not upon him the *person* of man, but the *nature* of man. So that the humane nature hath no personal *subsistence* of its own (for then there should be two *Persons* in *Christ*) but it subsisteth in the *Word*, the *second Person*. For as the soul and body make but one *Person* of man; so the *God-head* and *Manhood* make but one *person* of *Christ*.

The two natures of the *God-head* and *Manhood* are so ^a really united by a *personal union*, that as they can never be separated asunder, so are they never ^r confounded, but remain still distinguished by their several and *Essential properties*, which they had before they were united. As for example, the *infiniteness* of the *Divine*, is not

o Congru-
ebat fili-
um assu-
mere hu-
manam
naturam,
ut hæc
persona,
quæ est
substanti-
alis imago
æterni pa-
tris, resti-
tueret
imaginem
Dei in
nobis cor-
ruptam.
Athan.
Heb. 2.
17, 18.
Heb. 4.
15.
p Infir-
mitates
meræ pri-
vationis
non præ-
væ dispo-
sitionis.
Humana
natura est
distinctum
individu-
um à na-
tura di-
vina, etsi

non distincta persona. Keck. Syst. Theol. 1. 3. q Uniri Hypostaticè Deum & hominem nihil est aliud, quam naturam humanam non habere propriam existentiam, sed assumptam esse à verbo æterno: ad ipsam verbi substantiam. Bellar. de Incarn. 1. 3. c. 8. r Salvis & distinctis manentibus proprietatibus nature tam assumptæ, quam assumptæ, A&S 10. 20. A&S 7. 31.

communicated to the *humane* nature, nor the *finiteness* of the *humane*, to the *divine nature*.

Yet by reason of this *personal union*, there is such a *communion* of the *properties* of both *natures*, that that which is proper to the one, is sometimes attributed to the other *nature*. As that God *purchased the Church, with his own Blood*: And that he will *judge the world by that Man whom he hath appointed*. Hence also it is, that though the *humanity* of *Christ* be a created, and therefore a *finite and limited* nature, and ^t cannot be every where present, by *actual possession*; or *local extension*, according to his ^r *natural being*; yet because it hath communicated unto it the *personal subsistence* of the *Son of God*, which is infinite, and without *limitation*, and is so united with God, that it is *no where severed* from God; the *Body of Christ*, in respect of his ^u *personal being*, may rightly be said to be *every where*.

f D. Field
of the
Church,
Book, 3.
Chap. 35.
t Secun-
dum esse
naturale
Christus
non est
ubique.
u Secun-
dum esse
persona e
Christus
est ubi-
que.

3. The actions by which the three persons be distinguished.

THE *actions* are of two sorts, either *External*, re-
specting the creatures; and those are after a sort
common to *every one* of the three *Persons*; or *Internal*,
respecting the *Persons only* amongst themselves, and are
altogether *incommunicable*.

The *External* and communicable *actions* of the ^w three
persons are these.

The *Creation* of the world peculiarly belongeth to
God the Father. The redemption of the Church, to *God*
the Son: and the *sanctification* of the *Elect* to *God the*
Holy Ghost. But because the ^x *Father* created, and still
governeth the World by the *Son in the Holy Ghost*, there-
fore these external actions are indifferently in ^y *Scripture*
oftentimes ascribed to *each* of the three *Persons*,

w In ope-
ribus ad
extra
tres per-
one ope-
vantur
simul,
servato
ordine
persona-
rum in
operando.
x Rom.

11. 36. y As Redemption, Acts 20. 28. and sanctification. 1 Pet. 1. 2. to the Father
Creation, 1 John 3. and Sanctification, 1 Cor. 1. 2. to the Son, Creation, Psal. 33. 6.
and Redemption, Eph. 4. 30. to the Holy Ghost, joyntly all to each, 1 Cor. 6. 11. Ope-
ra Trinitatis ad extra indivisa, ad intus divisa.

and

and therefore called *communicable*, and divided *Actions*.

The *Internal* and incommunicable *Actions*, or *properties* of the three *Persons* are these.

1. To *beget*, and that belongeth only to the *Father*; who is neither made, created, nor begotten of any.

2. To be *begotten*, and that belongeth only to the *Son*, who is of the *Father* alone, not made, nor created, but begotten.

3. To *proceed* from *both*, and that belongeth only to the *Holy Ghost*, who is of the *Father* and the *Son*; neither made, created, nor begotten, but *proceeding*.

So that when we say that the *Divine Essence* is in the *Father unbegotten*, in the *Son begotten*, and in the *Holy Ghost proceeding*, we make not three *Essences*; but only shew the divers manners of *subsisting*, by which the same most *simple*, ² *eternal and unbegotten Essence subsisteth* in each person, namely, that it is in the *Father* by *generation*, that it is in the *Son* *communicated* from the *Father* by *generation*; and in the *Holy Ghost* *communicated* from both the *Father* and the *Son*, by *proceeding*.

2. *Personae nomen, non est aliquid abstrahum ac separatum: Falsus The. dist. 2. persona est ipsa essentia divina contracta ad certum & peculiar. r. m. subsistendi modum. Zanchius, Persona gignitur, & gignitur: Essentia nec gignitur, nec gignitur,*

These are incommunicable *Actions*, and do make, not an *essential*, *accidental*, or *rational*, but a *real distinction* betwixt the three *Persons*. So that he who is the *Father* in the *Trinity*, is not the *Son*; he who is the *Son* in the *Trinity*, is not the *Father*; he who is the *Holy Ghost* in the *Trinity*, is neither the *Son*, nor the *Father*, but the *Spirit* proceeding from both; though there is but *one* and the same *Essence* common to ² all three. As therefore we believe, that the *Father* is *God*, the *Son* is *God*, and the *Holy Ghost* is *God*; so we likewise believe that *God* is the *Father*, *God* is the *Son*, and *God* is the *Holy Ghost*. But by reason of this *real distinction*, the *person* of the one is not, nor never can be the *Person* of the other. The three *Persons* therefore of the *God-head*, do

se & communicatur, Alsted. a Quum unum cogito, trium incomprehensibili luce involvor. Nazian.

b Quamvis persona cum Essentia non sit omnino idem, non tamen ab ea est omnino aliud differt enim numero quia si in divinis foret quaternitas, non re, quia essentia de personis predicatur sed formaliter, τὸ λόγῳ sive ratione ratiocinante: Essentia divina non differt à personis,

not differ from the *Essence*, but ^b *formally*; but they differ *really* one from another, and so are distinguished by their *hypostatical* properties. As the Father is *God, begetting* God the Son; the Son is *God, begotten* of God the Father; and the Holy Ghost is *God, proceeding* from both God the Father, and God the Son.

Hence it is, that the Scriptures use the Name of *God* two manner of ways: Either ^c *Essentially*, and then it signifieth the *three Persons* conjoynedly, or ^d *Personally*, and then by a *Synechdoche* it signifieth but one of the three Persons in the *God-head*. As the *Father*, 1 *Tim.* 2. 5. or the *Son*, *Acts* 20. 28. 1 *Tim.* 3. 16. or the *Holy Ghost*, *Acts* 5. 4. 2 *Cor.* 6. 16.

And because the *Divine Essence* (common to all the three persons) is but *one*, we call the same *Unity*. But because there be *three distinct Persons* in this one indivisible *Essence*, we call the same *Trinity*. ^e So that this *Unity in Trinity*, and *Trinity in Unity*, is a holy ^f *Mystery*, rather to be religiously adored by *Faith*, than ^g curiously searched by *reason*, further than God hath revealed in his word,

ut res à rebus, sed ut res à suis motis; nam in Deo non est res, & res, sed res & modus rei, ἕν ἰσὺς ἑὸς. c Nomen Dei essentialiter positum, non minus filium & spiritum sanctum, quam Patrem designat. d Ὑποστατικὸς sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate; scrutari hoc temeritas est, credere pietas, nosse vere vita eterna, Bern. e Neque ad loquendum dignè de Deo lingua sufficit, neque ad percipiendum intellectus prævalet: magis ergo glorificare nos convenit Deum, quod talis est, qui & intellectum transcendit, & cognitionis initium superat, Chrysost. Hom. 2. Heb. f De Deo loqui etiam vere periculosissimum est, Arnob. g Lingua, mente, & cogitatione horresco, quoties de Deo sermonem habeo, Naz.

Thus far of the divers manners of being in the Divine Essence: now of the Attributes thereof.

h Condescendit nobis Deus, ut nos consergamus ei, Aug. de spec. c. 11.

A *Attributes* are certain descriptions of the *Divine Essence*, delivered in the Scriptures, according to the *weakness* of our ^b *capacity*, to help us the better to understand the *nature* of *Gods Essence*, and to discern it from all other *Essences*.

The

The *Attributes* of God are of two sorts, either *nomi-
nal* or *real*.

The *Nominal* Attributes are of three sorts; first, those which signify Gods *Essence*. Secondly, the *Persons* in the *Essence*. Thirdly, those which signify *his essential works*.

Of the first sort is the name ⁱ *Jehovah*, or rather ^k *Ha-
jab*, which signifieth *eternal being of himself*, in whom being without all beginning and end, all other beings both begin and end, *Isa.* 42. 8. *Psal.* 83. 18.

God tells *Moses*, *Exod.* 6. 3. *That he was not known to Abraham, Isaac, and Jacob, by his name Jehovah.* Not but that they knew this to be the Name of God (for they used it in all their prayers) but because they lived not to see God effecting indeed that which he promised them, in graciously delivering their seed out of ^l *Egypt*, and in giving them the *real possession of Canaans Land*, and so to be not only *God Almighty*, by whom all things were made, but also *performing indeed* to the children, that which he promised in his Word to the *Fathers*, which this name *Jehovah* especially signifieth. And for this cause, *Moses* calls God *first Jehovah*, when the *universal* Creation had his absolute being, *Gen.* 2. 24. And this admirable name is engraven on the *Decalogues* forehead, which was pronounced upon the *Israelites* deliverance, to be the *Rule of Righteousness*, after which they should serve their Deliverer in the promised Land.

This ^m *Name* is so full of Divine Mysteries, that the *Jews* hold it a sin to pronounce it; but if it be no sin to write it, why should it be unlawful to pronounce it?

This holy Name of God teacheth us:

First, what God is in himself, namely, ⁿ *an eternal being of himself*.

i Exod. 15. 3.
Ab Ha-
vah vel
Hajab,
Esse:
nam ita
Deus est
à seipso,
ut sit su-
um esse &
αυτο
αυ. Om-
nes hujus
neminis
liera sunt
spiritales,
ut deno-
tetur De-
um esse
spiritum.
P. Mar.
loc. com.
cap. 11.
P. Mon-
tan. de
arc serm.
c. 1.
k Jeho-
vah non
habet
plurale,
& in
scripturis
soli vero
Deo tri-
buitur.
l Loc vi
Exod. 6.
3. in el-
ligendus
est de gra-
dibus di-

vinarum patefectionum, Ger. loc. 3. de Nat. Dei. Ex usu scripturae res tunc dicuntur fieri quando sunt manifestae. Sic dicitur Spiritus Sanctus nonnumquam erat, id est, nondum innotuerat. Alsted. Lex Theol. c. 2. m Quod licet scribere, effari cur non liceret? Theod. in Epir. n Ens aeternum, αὐτῷ. Fons est πηγῆς ὕδατος.

Secondly, how he is unto *others*, because that from him *all other* Creatures have received their *Being*.

Thirdly, that we may confidently believe his promises; for he is named *Jehovah*, not only in respect of *being*, and causing all things to *be*, but especially in respect of his ^o *gracious promises*, which without fail he will fulfil in his appointed time, and so cause that to be which was not before. And so this *name* is a *golden pledge* unto us, that because he hath *promised*, he will surely upon ^p our *Repentance* forgive us all our sins; at the time of death, ^q receive our *souls*, and in the *Resurrection*, ^r raise up our *bodies* in glory to life everlasting.

The second name denoting Gods Essence, is *Ehejeh*, but once read, *Exod.* 3. 14. of the same root that *JEHOVAH*, and signifieth *I AM*, or *I WILL BE*; for when *Moses* asked God by what name he should call him, God then named himself, *Ehejeh*, *Asher Ehejah*, *I am that I am*; or *I will be that I will be*: signifying that he is an *eternal*, unchangeable being: For seeing every creature is temporary and mutable, no creature can say, *Ero qui Ero*, *I will be that I will be*. This name in the New Testament is given to our *Lord Christ*, when he is called *Alpha and Omega*, the *beginning and the ending*, ^t *which is, was, and which is to come*, the *Almighty*, *Apoc.* 1. 8. For all time past, and to come, is aye present before God. And to this name, *Christ* himself alludeth, *John* 8. 58. *Before Abraham was, I AM*.

This name should teach us likewise to have always present in our minds our first *creation*, present *corruption*, and future *glorification*; and not content our selves with *I was good*, or *I will be good*, but to be good presently, that when ever God sends for us, he may find us prepared for him.

The third name is *Jah*, which as it comes of the same root, so is it the contract of *Jehovah*, and signifieth *Lord*, because he is the ^u *beginning and being* of things.

o In promissionibus Jehovah est.

p Isa. 55.

7.

q Rom.

12. 26.

John 14.

2, 3.

r Job 6.

40. John

11. 5.

t o'v,

x' o'lv,

x' o'ss-

2eub' os.

u Deus est

causa

causarum

& Ent

entium.

things. It is a name for the most part, ascribed unto God, when some notable deliverance or benefit comes to pass according to his former promise; and therefore all creatures in heaven and earth, are commanded to celebrate and praise God in this name

Jab.

The fourth is *weie* Lord, used often in the New Testament; for *weie* or *wpie* signifieth *I am*. Hence *weie* signifieth the first essence of a thing or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and is so translated by the seventy Interpreters; for God is so a Lord, that he is of himself Lord of all. This name should always put us in remembrance to obey his Commandments, and to fear his Judgments, and submit our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

The fifth is *oe* God, 600 times used in the New Testament, and of prophane Writers commonly. It is derived *and re de*, because he runs through, and compasseth all things; or *and re deiv*, which signifieth to burn and kindle; for God is Light, and the Author both of Heat, Light, and Life, in all creatures either immediately of himself, or mediately by secondary causes. This name is used either improperly, or properly. Improperly, when it is given either figuratively to Magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the Eternal Essence of God, being above all things, and through all things; giving life, and light to all creatures, and preserving and governing them in their wonderful frame and order. *God seeth all in all places*: Let us therefore every where take heed what we do in his sight.

Thus far of the names which signifie Gods Essence.

The name which signifieth the Persons in the Essence, is chiefly one, *Elohim*.

Elohim

Psal. 68. 19.
Pf. 101.
18. Psal.
111. 1.
&c. P.
115. 19.
Pf. 115.
17. 18.
Psal.
126. 19.
Psal. 113.
5. 14.
Psal. 25.
134.
* Junius
in Eire-
nico.
y aito
weie.
Polan.
Syn. The.
1. 2. c. 6.
z Mal 2.
6.

a Plato
in Crat.
Hinc il-
lud Vir-
gil. De-
um nem-
pe ire per
omnes
terrasque
tratusque
maris.
Zach.
b Dem est
lux.
a πει-
στει.

c Nomen
Elohim
est perso-
rum
Stareti-
TIKOV.
Alsted.
Quum
Elohim
de una
persona
dicitur,
Synecdo-
chicè di-
ctum est
propter ef-
sentie
unitatem.

Jun.
d The
like you
may read
Deut. 6.

4 Josh.
24. 61.

c Sic
Marcus
Arethu-
sius in
Smyrnen-
si Consili-
sanctè ex-
posuit.

Socrat.
Eccl. 1.1
Hist. 1.2
c. 30.

f This
place
well ur-
ged had
grinded
Arius in
pieces.
g Elohim
Kedof-
chim, Hi
Dii san-
cti ipse.

• *Elohim* signifieth the mighty Judges; it is a name of the plural number, to express the *Trinity* of Persons in *Unity* of *Essence*. And to this purpose the *Holy Ghost* beginneth the *holy Bible* with this plural name of God, joyned with a verb of the singular number, as *Elohim Bara, Dii creavit*, ^d *The mighty Gods, or all the three Persons in the God-head created*. The *Jews* also note in the verb *Bara*, consisting in the original of three Letters, the mystery of the *Trinity*. By *Beth, Ben* the *Son*; by *Resh, Ruach*, the *Spirit*; by *Aleph, Ab*, the *Father*; But this holy mystery is more clearly taught by *Moses* Gen. 3. 23. *And Jehovah Elohim said Behold the man is become as one of us*. And Gen. 9. 24. *Jehovah rained upon Sodom, and upon Gomorrah brimstone and fire from Jehovah out of heaven*; ^e that is, God the *Son* from God the *Father*, *who hath committed all things unto the Son*, Job 5. 22. See *Psal* 33. 6. *Isa.* 53. 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, *he swore*; because that in all weighty causes, when necessity requireth an Oath to decide the truth, we are only to swear by the name of God, which is the great and righteous Judge of Heaven and Earth.

This name *Eloah* is but seldom used, as *Hab.* 3. 3. *Job* 4. 9. *Job* 12. 4. and 15. 8. 36. 2. *Psalms* 18. 32. *Psalms* 114. 7. Once it hath a noun plural joyned to it, ^f *Job* 55. 10. *None saith, where is Eloah Gofai, the Almighty my-Maker*, to note the *Mystery* of the *eternal Trinity*. Many times also *Elohim* the plural number is joyned with a verb singular, to express more emphatically this mystery, *Gen.* 35. 7. *2 Sam.* 7. 13. ^g *Joshua* 24. 19. *Jer.* 10. 10. *Elohim* is also sometime *Tropically* given to Magistrates, because they are Gods *Vicegerents*, as to *Moses*, *Exod.* 7. 1. *Jehovah said unto Moses, I have made thee Elohim to Pharaoh*, that is, I have appointed thee an *Embassadour*, to represent the *Person* of the true *three one* God, and to deliver his message and will unto *Pharaoh*. As oft therefore as we read,

or hear this name *Elohim*, it should put us in mind to consider, that in one Divine Essence there are three distinct Persons, and that God is Jehovah *Elohim*.

Now followeth the names which signifie Gods Essential works, which are these five especially.

1. **E**L, which is as much as the strong God, ^h and teacheth us, that God is not only most strong and fortitude it self, in his own Essence, but also that it is he, that giveth all strength and power to all other Creatures. Therefore Christ is called, *Isa. 6. 9. El Gibbor, The strong, most mighty God.* Let not Gods children fear the power of enemies, for *El* our God is more strong than they.

^b Hence *Eli* in Hebrew, as *Mat. 27. 46.* and *Eloi*, in the *Syrack*, as *Mark 15. 31.* doth signifie my God,

² *Chron. 32. 8.* ⁱ The *70* turn it

מַלְאֲכֵי *נְעִי-וֹתָי*.

It is derived of *Dai*, sufficiency, and the relative, the same

that *אֲדֹנָי*

or of *Shal*, a dug, because God feeds his children with sufficiency of all grace, as

2. *Shaddai*, ⁱ That is, Omnipotent. By this Name, God usually stiled himself to the Patriarchs, *I am El Shaddai. The strong God; Almighty.* Because he is perfectly able to defend his Servants from evil; to bless them with all spiritual and temporal blessings, and to perform all his promises which he hath made unto them for this life, and that which is to come. This name belongeth only to the God-head, and to no creature, no, not to the humanity of Christ. This may teach us, with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. ^k *Adonai*, my Lord; this name, as the *Masserets* note, is found 134 times in the old Testament; and logically it is given to creatures, but properly it belongeth to God alone. It is used, *Mal. 1. 6.* in the plural number, to note the mystery of the holy Trinity: If I be *Adonim, Lords, where is my fear? Adoni*, the singu-

the loving Mother the Child, with the milk of her Breast. ^k A name compounded of *Ai*, My, & *Adon*, Lord. *Adon* derivatur ab *Eden*, basis, quia *Deus est Fundamentum*, & sustentator omnium creaturarum. Hinc *Adon*, Dominus, cui rei domesticæ cura incumbit, & ei tanquam columnæ innititur. Quando de Creaturis usurpatur *Adonai*, est *Joh* cum *patach*: sed de Creatore cum *cametz*. Ab *Adonai* manasse videtur *Eschnicornni*. *Adonai*.

lar; *Adonim*, the plural number. This name is given to *Christ*, *Daniel 9. 17. cause thy face to shine upon thy Sanctuary, that is desolate, for Adoni (the Lord Christ) his sake.*

The hearing of this holy name, may teach every man to obey *Gods Commandements*, to fear him alone, to suffer none besides him to reign in his conscience, to lay hold (by a particular hand of faith) upon his word and promise, and to challenge God in *Christ* to be his God, that he may say with *Thomas, thou art my Lord, and my God.*

4. Is *Helion*, that is, *most High*, *Psal. 9. 2. Psal. 91. 9. and 92. 9. Dan. 4. 17, 24, 25, 34. Acts 7. 48.* This name *Gabriel* giveth unto God, telling the *Virgin Mary*, that the Child which should be born of her, should be the Son of the *most High*, *Luke 1. 32.* This teacheth, that God in his *Essence* and glory exceedeth infinitely all *Creatures* in *Heaven* and *Earth*. Secondly, that no man should be proud of any earthly honour or greatness

Thirdly, if we desire true dignity, to labour to have communion with God in *grace* and *glory.*

5. *Abba*, a *Syriack* name, signifying *Father*, *Rom. 8. 15.* This is sometimes used *Essentially*, as in the *Lords Prayer*. Secondly, *Personally*, as *Matth. 11. 25.* For God is *Christ's* Father by *nature*, and *Christians* by *adoption* and *grace*. *Christ* is called the *everlasting Father*, *Isa. 96.* because he regenerates us under the *New Testament*. God is also called *the Father of lights*, *James 1. 17.* because God dwelleth in inaccessible light, *1 Tim. 6. 16.* and is the *Author*, not only of the *Suns* light, but also of all the light, both of natural reason, and supernatural grace, *Which lighteneth every man that cometh into the world.* This name teacheth us, that all the gifts which we receive from God, proceed from his meer *Fatherly* love. Secondly, that we should love him again, as dear children. Thirdly, that we may in all

1. *ὁ υἱὸς τοῦ θεοῦ*.
So the Devil stiled Christ the Son of God the most high, *Luke 8. 28.*
For what is earthly greatness compared to Gods Highness?
ὁ υἱὸς τοῦ θεοῦ
ὁ υἱὸς τοῦ θεοῦ
Of whose substance the light of the Sun is but a shadow.
John 1. 9.

all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in mind of his *goodness* unto us, and of our *duties* unto him. And then should we find how comfortable a thing it is, to do every thing in the Name of God. A phrase usual in every mans *tongue*: but the true comfort thereof (through ignorance) known to few mens hearts.

It is a great *wisdom*, and unspeakable matter for the strengthening of a Christians *Faith*, to know how in the mediation of *Christ*, to invoke God by *such a Name*, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The *ardent desire* of knowing God, is the surest testimony of our *love* to God, and of Gods *favour to us*. *Because he hath set* p Pf. 97
his love upon me, therefore will I deliver him; I will 14, 15.
set him on high, because he hath known my Name: he Intelli-
shall call upon me, and I will answer him, &c. gentia
habent
aliquid
simile for-
mæ: So-
lus Deus
simplex est

in quo nihil in potentia sed in actu omnia, imo ipse purus, primus, medius, ultimus actus, S. al
Exec. 6. Sect. 2. Just. Mar. qu. 129. ad Orthodoxos.

Thus far of the Nominal Attributes.

The *real Attributes* are of two sorts; either *absolute* or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to any *creature*, but to *God alone*.

These are two; *Simpleness* and *Infiniteness*.

Simpleness is that whereby God is void of all *composition*, *division*, *multiplication*, *accidents*, or parts *compounding*, either sensible or intelligible; so that whatever he is, he is the same essentially.

It hinders not Gods *simpleness* that he is three, be-
C cause

cause God is three, not by *composition of parts*, but by *existence of Persons*.

q Intelligentiæ, cum sint entia alia ab infinito Ente, Finita esse necesse est: nam duo infinita nequeunt esse, neque in natura, neque extrinsecus. Es- sent enim duo principia prima. Scal. Ex. 359. Sect. 3. 7 Act. 7. 48. Psal. 145. Job 11. 7, &c. 2 Chron. 2. 5, 6. Pl. 139. 5, &c. Jer. 23. 23, 24. Deus est ubique non ita ut in dimidia parte sit dimidius, aut tanquam in maiore parte maior Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est, Aug. Deus est intellectualis Sphæra, cujus centrum est ubique, circumferentia vero nusquam. Trism. s. Psal. 19. 1. Hof. 2. 21. 1 Cor. 3. 16, and 6. 19. 2 Cor. 6. 16. Col. 2. 8. Rom. 1. 23. Isa. 40. 28. Psal. 102. 27, &c. y Apoc. 1. 8. 1 Sam. 15. 20. Numb. 23. 19. Mal. 3. 6. Rom. 11. 39. James 1. 18. Penitentia cum de Deo enumeratur non affectum in Deo sed effectum Dei in hominibus significat, Alsted. 2 Isa. 44. 6. James 5. 19. Dan. 6. 26. Heb. 1. 12. Apoc. 4. 8. Creatura quedam æterna sunt à posteriore: à priori solum Deus est æternus. Alsted. Lex Theol. cap. 2.

⁹ *Infiniteſs* is that, whereby all things in God are void of all *measure, limitation, and bounds* above and beneath, before and after.

From these two do necessarily flow three other *absolute Attributes*.

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, * filling heaven and earth, containing all places, and not contained of any *space, place, or bounds*, and being no where absent, is every where present.

There are four degrees of *God's presence*: The first is *universal*, by which God is *repletively* every where, *inclusively* no where.

Secondly, *special* by which God is said to be in *Heaven*, because that ^r there his *power, wisdom, and goodness* is in a more excellent manner seen and enjoyed; as also because that usually he doth from thence pour forth his *blessings and judgments*.

Thirdly, *more special*, by which God ^o dwelleth in his *Saints*.

Fourthly, *most special*, and altogether singular, by which *the whole fulness of the God-head* ^u dwelleth in *Christ bodily*.

2. *Unchangeableness*, whereby God is void of all change; both in respect of his ^{*} *Essence*, and ⁷ *Will*.

3. *Eternity*, whereby God is without *beginning of days*, or *end of time*, and without all bounds of ^{*} *precession* or *succession*.

Thus far of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.

Those are five.

1. Life. 2. Understanding. 3. Will. 4. Power. 5. Majesty.

1. THE Life of God is that, by which, as by a most pure, and perpetual Act, he not only liveth of himself, but is also that ever and overflowing Fountain of Life, from which all creatures derive their lives; so as that in him they live, move, breath, and have their being. And because only his Life differs not from his Essence; therefore God is said only to have immortality, 1 Tim. 6. 16.

^a Acts 17. 25, 28. Acts 14. 15. Psal. 42. 2. Psal. 36. 16. Heb. 3. 12.

2. The understanding, or knowledge of GOD, is that whereby (by one pure Act) he most perfectly knoweth in himself all things that ever were, are, or shall be; yea, the thoughts and imaginations of mens hearts.

^b Hence it is that as God is called of the Hebrews, Echeje, so likewise Echeje; and as of the Grecians, ὁ οὐρανός, so also ὁ ζών; and as of the Latines primum ens, so also primum vivens; for to be, and to

This Knowledge of God is either general, by which God knoweth simply all things eternally, the good by himself, the evil by the good opposite to it, imposing to things contingent, the lot of contingency; and to things necessary the Law of necessity. And thus knowing all things in and of himself, he is the cause of all the knowledge that is in all; both Men and Angels. Secondly, special, called the knowledge of Approbation, by which he particularly knoweth, and graciously acknowledgeth only his Elect for his own.

Understanding also contains the Wisdom of God, by which he most wisely created all things of nothing in number, measure, and weight, and still ruleth and dis-

live, is all one and the same in God. c 1 Kings 8. 39. Psal. 44. 21. Psal. 139. 1. Jer. 17. 10. and 20. 12. Luke 16. 15. Acts 2. 24. Heb. 4. 12. Rom. 11. 33. and 16. 17. 1 Tim. 2. 19. Mark 7. 13. d Intellectus Scientia & sapientia in D. o non distinguuntur, Tilen. Nam sapientia in homine est habitus intellectum impressum cui de Deo dici non debet cuius intellectus est ipsa sapientia. Kecker. Πάρτα ἰδῶν δὲ ὁφθαλμοῦς καὶ πᾶντα νοήσας. Hes. lib. 32 γ. καὶ ἡμῖς. Hence the Platonicks term God, εἰσὸν ὄντων; all eyes, seeing all.

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1 Tim. 2. 5. Ro. 9. 19. Eph. 1. 5. *f* Dem voluntate sua cuncta constituit, Trif. in 4. Dial. Pim. Hinc Orpheus, Deum vocat necessitatem ratione sc. inferiorum, q. d. omnia ipsi parere coguntur. *g* Voluntatis Dei semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed tamen non implemus eam quando peccamus; à nobis impletur, quando bonum facimus. Aug. Each. c. 110. Ro. 9. 11. James 1. 21. *h* 1 John 3. 1. *i* Psal. 43. 7. *k* Gen. 4. 4. *l* Norma justitiae divinae est Dei voluntas, quod enim vult, ideo est justum; non quia justum, ideo vult, Eph. 1. 11. *m* Rom. 2. 5. 2 Theff. 1. 6, &c. 2 Tim. 4. 8. Deut. 7. 9. 10. *n* Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, è vestigio habet *divinae legis vindicem*, simul ut quicquam Senectuum ejus praetermissum est. Arist. lib. de mundo. *o* Rom. 9. 15, 16. Ezek. 16. 6. *p* Psal. 103. 8, &c. Tit. 2. 4. Semper invenies Deum benigniorem quam te culpabiliorem, Serm. 11. Bern. Vindicta gladium misericordiae oleo semper acuit. Niceph. lib. 17. c. 3. *q* Psal. 145. 7. 9, 16. Matth. 16. 17. In creaturis multa inveniuntur bona, ergo creator multo magis est bonus. Imo *αὐτῶν* ipsum bonum.

3. The *will of God* is that, whereby of necessity he willeth himself, as the *sovereign good*; and (by willing himself) willeth most freely all other good things which are out of himself.

The *will of God*, though in it self it be but one, as is his *Essence*, yet in respect of the diversity of objects, and effects, it is called in the Scripture by divers names: as,

1. *Love*, whereby is meant Gods eternal *good will*, whereby he ordained his Elect to be freely saved through Christ, and bestoweth on them all *necessary graces* for *this life*, and that *to come*, taking pleasure in their persons and services.
2. *Justice* is Gods constant *will*, whereby he recompenceth men and Angels according to their works; punishing the impenitent according to their *deserts*, called the justice of his *wrath*; and rewarding the faithful according to his promises, called the justice of his *grace*.
3. *Mercy*, which is Gods *meer good will*, and ready affection to forgive a penitent sinner, notwithstanding all his sins, and ill deserts.
4. *Goodness*, whereby God *willingly communicateth* his good with his Creatures; and because he communicates it *freely*, it is termed *grace*.

110. Ro. 9. 11. James 1. 21. *h* 1 John 3. 1. *i* Psal. 43. 7. *k* Gen. 4. 4. *l* Norma justitiae divinae est Dei voluntas, quod enim vult, ideo est justum; non quia justum, ideo vult, Eph. 1. 11. *m* Rom. 2. 5. 2 Theff. 1. 6, &c. 2 Tim. 4. 8. Deut. 7. 9. 10. *n* Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, è vestigio habet *divinae legis vindicem*, simul ut quicquam Senectuum ejus praetermissum est. Arist. lib. de mundo. *o* Rom. 9. 15, 16. Ezek. 16. 6. *p* Psal. 103. 8, &c. Tit. 2. 4. Semper invenies Deum benigniorem quam te culpabiliorem, Serm. 11. Bern. Vindicta gladium misericordiae oleo semper acuit. Niceph. lib. 17. c. 3. *q* Psal. 145. 7. 9, 16. Matth. 16. 17. In creaturis multa inveniuntur bona, ergo creator multo magis est bonus. Imo *αὐτῶν* ipsum bonum.

5. *Truth*, whereby God willeth constantly those things which he willeth; effecting and performing all things which he hath spoken in his appointed time.
6. *Patience*, whereby God willingly forbeareth to punish the wicked, so long as it may stand with his Justice, and until their sins be ripened.

*Ad pœnam tardus Deus est, ad præmia velox,
Sed pensare solet vi graviore moram.*

7. *Holiness*, whereby Gods nature is separated from all *prophaneness*, and abhorreth all filthiness; and so being wholly pure in himself, delighteth in the inward, and outward *purity* and *chastity* of his servants, which he infuseth into them.
8. *Anger*, whereby is meant Gods most certain and just *Will*, in *chastening the Elect*: and in revenging and *punishing the Reprobate*, for the injuries they offer to him and his chosen: and when God will punish with *rigour* and *severity*, then it is termed *wrath*, *temporal* to the *Elect*, *eternal* to the *Reprobates*.

4. The *Power* of God is that whereby he can simply and freely do *whatsoever he will*, that is agreeable to his nature; and whereby, as he hath *made*, so he still *ruleth* Heaven and Earth, and all things therein. This *Almighty power of God*, is either *absolute*, by which he can will, and do more than he willeth or doth,

Joshua 13. 14.
Pi. 146.
6. Num. 23. 19.
Veritas est harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipsarum cum Ideis in mente divina,
Keck.
Veritas Deum verbis fides Dei dicitur, quod certo fiant, quæ ab ipso dicta sunt. Item constantia, quia sententiam non mutat.
Pol. s. 2 Pet. 3. 9. Rom. 2. 9.
Gen. 5. 16.
1 Pet. 2. 5.
1 Thess. 4. 3. Heb. 12. 14.
Mark 15. 9. Quanta sanctitas

Dei, ad cujus aspectum sancti Angeli oculos, pro sua tenuitate alii velantes clamant: Sanctus Sanctus, Sanctus, Jehovah, Zabaoth? Isa. 6. 2. 3. Psal. 106. 23, 29, 40, 41. Num. 15. 11. Ira Deo est aliud quam voluntas puniendi, Aug. 15. de civit. Dei cap. 15. Ansel. lib. 7. cap. 6. Cur Deus Hom. Furor & ira in Deo non passionem mentis, sed ultionis acerbitatem notant. Carth. in Apoc. 19. 1 Cor. 11. 2. 2 Thess. 1. 10. 7 Gen. 17. Psalm 115. 3. Matth. 11. 26. Ephes. 1. 11. Matth. 8. 2. Deus potest omnia quæ contradictionem non implicant, Aqu. 1. qu. 25. ar. 3. 2. Omnipotentia excludit omnes defectus, qui sunt impotentia, seu p se memiri, mori, peccare, &c.

Mat. 3. 9. and 20. 53. Rom. 9. 18. *Oracul*, by which God doth indeed whatsoever he will, and hindereth whatsoever he will not have done, Psa. 115. 3.

5. *Majesty* is that by which God of his own *absolute*, and *free* authority ^a reigneth, and ruleth, as *Lord* and *King* over all *Creatures* visible and invisible: Having both the *right* and *propriety* in all things, as ^a *from* whom, and *for* whom are all things; as also such a *plenitude* of *power*, that he can pardon the offences of all whom he ^b will have *spared*, and *subdue* all his *enemies*, whom he will have ^c *plagued* and destroyed, without being bound to render any *Creature* a reason of his doing; but making his own most holy, and just *Will*, his only most perfect and eternal *Law*.

From all these *Attributes* ariseth one which is Gods *sovereign* blessedness or perfection.

Blessedness is that ^d perfect and unmeasurable possession of *joy* and *glory*, which God hath in himself for ever: and is the cause of all the blis and perfection that every creature enjoyeth in his measure.

There are ather *Attributes* figuratively and improperly ascribed unto God in the holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man, *eyes*, *ears*, *nostrils*, *mouth*, *hands*, *feet*, &c. or the senses and actions of a man, as *seeing*, *hearing*, *smelling*, *working*, *walking*, *striking*, &c. By an *Anthropopatheia*, the affections and passions of a man, as *gladness*, *grief*, *joy*, *sorrow*, *love*, *hatred*, &c. or by an *Analogy*, as when he is named a *Lion*, a *Rock*, a *Tower*, a *Buckler*, &c. whose signification every ^e *Commentary* will express.

z i Chro.
29. 11.
12. 2 Sa.
7. 22.

Apoc. 5.
12. 13.

a i Chro.

29. 14.

Hinc De-

us dici-

tur av-

tones-

nos.

b Rom.

9. 15.

John 4.

11.

c Luke

19. 27.

Psal. 2.

9. Psa.

110. 1.

d Dem est

Schad-

ca, five

av tag-

nos non

Jolum

quia ipse

nihil de-

siderat,

sed etiam

quod ni-

hil in eo

desiderari

potest

Creaturas

feci: per-

fectas in

suo quasque

genere, ergo ipse

perfectissimus est in se & per se.

Scal. Exer. 146. Sect. 2. Ma-k

14. 61. Act. 17. 25. Rom. 11. 35, 36. 1 Tim. 6. 15. Mat. 25. 34. James 1. 27.

e See Mr. Wilsons Dictionary of the Bible, most profitable to this purpose.

Of all these Attributes we must hold these general Rules.

NO Attribute can sufficiently express the Essence of God, because it is infinite and ineffable.

Whatsoever therefore is spoken of GOD, is not GOD, but serveth rather to help our weak understanding to conceive in our reason, and to utter in our speech, the Majesty of his Divine Nature, so far as he hath vouchsafed to reveal himself to us in his Word.

2. ^f All the Attributes of God belong to every of the three Persons, as well as to the Essence it self, with the limitation of a personal propriety. As the mercy of the Father, is mercy begetting; the mercy of the Son is mercy begotten; the mercy of the Holy Ghost, is mercy proceeding; and so of the rest.

f *Attributa omnia propria sunt personis divinis communitur.*

3. The Essential Attributes of God, differ not from his Essence, because they are so in the Essence, that they are the very Essence it self. ^s In God therefore there is nothing which is not either his Essence or person.

g *In Deo nihil est quod non sit ipse Deus.* Zanch.

4. The Essential Attributes of God, differ not essentially, or really one from another (because whatsoever is in God, is one most simple Essence; and one admits no division) but only in our reason and understanding, which being not able to know earthly things, by one simple Act, without the help of many distinct Acts, must of necessity have the help of many distinct Acts to know the Incomprehensible GOD. Therefore (to speak properly) there are not in God many Attributes: but ^h one only, which is nothing else but the Divine Essence it self, by what Attribute soever you call it. But in respect of our reason, they are said to be so many different Attributes: for our Understanding conceives

h *Omnia in divinis sunt unum, sibi non obviat relationis*

oppositio. i *Attributa Dei omnia ita in ipso sunt, ut sint ipsum: ita in se ut nihil antecedit, nil illi subsequatur, sed ex intellectu nostra (quae perquam umbratilis est) alia aliis primo animo comprehenduntur, Scal' Ex. 39. 5. Sect. 6.*

by the name of *mercy*, a thing differing from that which is called *Justice*. The *Essential Attributes* of God are not therefore *really inseparate*.

5. The *Essential Attributes* of God are not *parts* or *qualities* of the Divine *Essence*, nor *Accidents* in the *Essence*, nor a *Subject*; but the *very whole and entire Essence of God*, so that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in God, by which he may be said to be *so much and so much*; nor *Qualities*, by which he may be said to be *such and such*; but ^m whatsoever God is, ⁿ he is *such*, and the same by his *Essence*. By this *Essence* he is *wise*, and therefore *Wisdom* it self; by his *Essence* he is good, and therefore *Goodness* it self; by his *Essence* he is *merciful*, and therefore *Mercy* it self; by his *Essence* he is *just*, and therefore *Justice* it self, &c. In a word, God is *Great* without *Quantity*, *good*, *true*, and *just*, without *Quality*; *merciful* without *Passion*, an act without *Motion*; *every where* present, without *sight*; without *time*, the *first* and the *last*; the *Lord* of all *Creatures*, from whom all ⁿ receive themselves, and all the *good* they have; yet neither *needeth*, nor *receiveth* he any increase of *goodness* or *happiness* from any other.

This is the plain *description* of God, so far as he hath revealed himself to us in his *Word*.

This *Doctrine* (of all other) every true *Practitioner* of *Piety* must *competently know*, and *necessarily believe* for four *special uses*.

1. That we may discern our *true and only God*, from all *false Gods* and *Idols*; for the description of God is properly ^o known only to his *Church*, in whom he hath thus graciously manifested himself.

q. 5.

Exhibet omnia, accipit nihil, ipsum igitur bonum est Deus ipse semper. Trismeg. 2. Plin. 2. Psal. 147. 19, 28. Jer. 10. 23.

2. To possess our hearts with a greater awe of his Majesty, whilst we admire him for his *simpleness*, and *infiniteness*; adore him for his *unmeasurableness*, *unchangeableness*, and *eternity*; seek *wisdom* from his *understanding* and *knowledge*; submit our selves to his blessed *will* and *pleasure*; love him, and his *love*, *mercy*, *goodness*, and *patience*; trust to his *word*, because of his *truth*; fear him for his *power*, *justice*, and *anger*; reverence him for his *holiness*, and praise him for his *blessedness*, and to depend all our life on him, who is the only Author of our *life*, *being*, and all the *good things* we have.

3. To stir us up to imitate the *Divine Spirit* in his holy Attributes; and to bear (in some measure) the Image of his *Wisdom*, *Love*, *Goodness*, *Justice*, *Mercy*, *Truth*, *Patience*, *Zeal*, and *Anger* against sin, that we may be *wise*, *loving*, *just*, *merciful*, *true*, *patient*, and *zealous*, as our God is.

4. Lastly, that we may in our Prayers and Meditations conceive aright of his *Divine Majesty*, and not according to those gross and blasphemous *imaginations*, which naturally arise in mens brains; as when they conceive *God* to be like an *old Man sitting in a Chair*; and the blessed *Trinity* to be like that *Tripartite Idol* which Papists have painted in their Church-Windows.

When therefore thou art to pray unto God, let thine heart speak unto him, as that ^p eternal, ^q infinite, ^r al-
mighty, ^s holy, ^t wise, ^u just, ^v merciful, ^x Spirit, and
most ^y perfect, ^z indivisible Essence of three several Per-
sons, Father, Son, and Holy Ghost; who being ^a present
in all places, ^b ruleth Heaven and Earth, understandeth

^p Psal. 90. 3.
^q 1 King. 8. 27.
^r Gen. 17. 1.
^s J b 15. 25.
^t Isa. 6. 3.

^u Apoc. 4. 8. and 15. 4. ^v Rom. 11. 33. and 16. 17. ^w Ezek. 34. 6. 7. Psal. 103. 11. and 145. 8. 9. ^x Deut. 32. 4. Gen. 8. 15. Psal. 145. 17. ^y 1 John 4. 34. ^z Deut. 32. 4. ^a John 5. 7. Mat. 3. 16. Mat. 28. 10. 2 Cor. 13. 14. ^b 2 Kings 8. 17. Psal. 120. 2. Jer. 23. 13. ^c Isa. 48. 19, 28. Dan. 4. 32.

^c 1 King. 8. 30. ^c *all mens hearts,* ^d *knoweth all mens miseries, and is only able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithful hearts seek (for Christs sake) his help out of all their afflictions and troubles whatsoever.*

The ignorance of this true knowledge of God; makes many to make an Idol of the true God, and is the only cause, why so many do profess *all other parts* of Gods Worship and Religion, with so much *irreverence* and *hypocrisie*. Whereas if they did truly know God, they durst not but come to his holy service; and coming, serve him with *fear* and *reverence*; for so far doth a man fear G O D as he knoweth him; and then doth a man *truly know* GOD, when he joyns *practice* to *speculation*: and that is,

First, when a man doth so acknowledge and celebrate Gods *Majesty*, as he hath revealed himself in his Word.

Secondly, when from the true and lively sense of Gods *Attributes* there is bred in a mans heart a *love*, *awe*, and *confidence* in God: for saith God himself, ^e *If I be a Father, where is my honour? If I be a Lord, where is my fear? O taste and see that the Lord is good*, saith David. He that hath not by *experience* tasted his *goodness*, knows not how good he is. ^f *He (saith John) that saith he knoweth God, and keepeth not his Commandments, is a lyar, and the truth is not in him.* So far therefore as we *imitate* God in his *Goodness*, *Love*, *Justice*, *Mercy*, *Patience*, and other *Attributes*, *so far do we know him.*

Thirdly, when with inward *groans*, and the serious desires of our hearts, we *long* to attain to the perfect and plenary knowledge of his *Majesty*, in the life which is to come.

Lastly, this discovers how few there are, who do truly *know* God; for no man knoweth God but he that *loveth* him; and how can a man choose but *love* him, being

being the *Sovereign good*, if he know him? seeing the nature of *GOD* is to enamour with the love of his goodness: And whosoever loveth any thing more than *GOD*, is not worthy of *GOD*; and such is every one, who settles the love and rest of his heart upon any thing besides *GOD*. If therefore thou doest believe that *GOD* is *Almighty*, why doest thou fear *devils* and *enemies*, and not confidently trust in *GOD*, and crave his help in all thy troubles and dangers? If thou believest that *God* is *infinite*, how darest thou provoke him to anger? If thou believest that *GOD* is *simple*, with what heart canst thou *dissemble* and play the *Hypocrite*? If thou believest that *GOD* is the *Sovereign good*, why is not thy heart more settled upon him than on all *worldly good*? If thou doest indeed believe that *God* is a *just Judge*, how darest thou live so securely in sin without *Repentance*? If thou doest truly believe that *God* is *most wise*, why doest not thou refer the events of *crosses* and *disgraces* unto him, who knoweth how to ^g turn all things to the best, unto them that love him? If thou art perswaded, that *God* is true, why doest thou doubt of his promises? And if thou believest that *GOD* is *Beauty* and ^h perfection it self, why doest thou not make it alone the chief end of thine affections and desires? for if thou lovest *beauty*, he is most fair? if thou desirest *riches*, he is most *wealthy*; if thou seekest *wisdom*, he is most *Wise*. Whatsoever excellency thou hast seen in any creature, it is nothing but a *sparkle* of that, which is *infinite* perfection in *GOD*; and when in *Heaven* we shall have an *immediate Communion* with *GOD*, we shall have them all perfectly in him *communicated* unto us. Briefly, in all *goodness* he is *all in all*. ^k Love that one good *GOD*, and thou shalt love him, in whom all the good of good-

g Rom. 8. 28.

h Si te habeam solum sanè ruat arduus æther, Tellus rupta suo dissiliatque loco. i Creatura omnia perfectius in Deo quam in seipsis, Dion. de divin. cap. 8. k Ama

num illud bonum in quo omne bonum est, & sufficit, Ansel. in Pro. c. 25.

ness consisteth. He that would therefore attain to the saving knowledge of God, must learn to know him by love. For God is love, and the knowledge of the love of God passeth all knowledge. For all knowledge besides to know how to love God, and to serve him only, is nothing, upon Solomon's credit, but vanity of vanities, and vexation of Spirit.

Kindle therefore, O my ⁿ Lady, nay, rather, O my ^o Lord Charity, the love of thy self, in my soul, especially seeing it was thy good pleasure, that being ^p reconciled by the Blood of Christ, I should be brought to the knowledge of thy Grace, to the Communion of thy glory, wherein only consisteth my Sovereign good and happiness for ever.

Thus, by the light of his own Word, we have seen the back parts of J E H O V A H Elobim, the eternal Trinity, whom to believe, is saving faith and verity; and unto whom, from all Creatures in Heaven and Earth, be all praise, dominion, and glory for ever, Amen.

Thus far of the knowledge of God. Now of the knowledge of a Mans self: And first of the state of his misery and corruption without renovation by Christ.

Meditations of the misery of a man not reconciled unto God in Christ.

O Wretched man, where shall I begin to describe thine endless misery! who art ^q condemned as soon as conceived; and adjudged to eternal death, before thou wast born to a temporal life. A beginning indeed I find, but no end of thy miseries. For when Adam and Eve, being created after Gods own Image, and placed in Paradiſe, that they and their Posterity might live in a blessed state of life immortal, having domi-

1 Eph. 3.
19.
1 John 4.
m Kem.
de Im.
Christ. c.
1.

n Eccl. f.
12. 17.
o Domi.
na in mo
Domir in
Charit. n.
Bern.
p Rom.
5, 9, 10.
John 17.
3, 22.
1 C.
15. 8.

q Dam-
natus 17.
requam
natus,
Aug.

dominion of all earthly creatures, and only restrained from the fruit of *one tree*, as a sign of their subjection to the Almighty Creator; though God forbade them this one small thing, under the penalty of eternal death; yet they believed the *Devils word* before the *Word of God*; making God (as much as in them lay) a *liar*. And so being *unthankful* for all the benefits which God bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously*, or *niggardly* with them; and believed that the *Devil* would make them partakers of far more glorious things than *ever* God had bestowed upon them; and in their pride they fell into *high treason* against the *most High*; and disdain to be Gods subjects, they affected blasphemously to be *Gods themselves*, equals unto God. Hence, till they repented (losing *Gods Image*) they became like unto the *Devils*; and so all their posterity, as a *traiterous brood* (whilst they remain impenitent like thee) are subject in this life to all *curst miseries*, and in the life to come to the *everlasting fire* prepared for the *Devil* and his *Angels*.

Lay then aside for a while *doting vanities*, and take the view with me of thy *doleful miseries*; which duly surveyed, I doubt not, but that thou wilt conclude, that it is far better never to have *Natures being*, than not to be by *Grace* a *practitioner* of Religious Piety.

Consider therefore thy misery.

1. In thy *life*.

2. In thy *death*.

3. After *death*.

In thy *life*.

1. The miseries accompanying thy *body*.

2. The miseries which deform thy *soul*.

In thy *death*; miseries which shall oppress thy *body* and *soul*.

After

After death; the miseries which overwhelm both body and soul together in Hell.

And first let us take a view of those miseries which accompany thy body, according to the four ages of thy life.

1. *Infancy.*

2. *Youth.*

3. *Manhood.*

4. *Old age.*

Meditations of the miseries of Infancy.

WHat wast thou being an *Infant*, but a *brute*; having the shape of a man? was not thy body conceived in the heat of lust, the secret of shame, and stain of *original sin*? And thus wast thou cast naked upon the earth, all imbrewed in the *blood* of filthiness, (filthy indeed; when the Son of GOD, who disdain'd not to take on him mans *nature*, and the infirmities thereof: yet thought it unbeseeming his Holinesses to be conceived after the sinful manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy *birth*, which was a *curst* pain to thy Mother, and to thy self the *entrance* into a troublesome life? the greatness of which miseries, because thou couldest not utter in words, thou didest express (as well as thou couldest) in weeping tears.

Meditations of the miseries of Youth.

WHat is *Youth*, but an untamed *Beast*? all whose actions are *rash* and *rude*, not capable of good counsel, when it is given: and *Ape-like*, delighting in nothing but toys and babies? Therefore thou no sooner beganst to have a little strength and discretion, but
forth-

forthwith thou wast kept under the rod, and fear of Parents, and Masters: as if thou hadst been born to live under the *discipline of others* rather than at the *disposition of thine own will*. No *tired Horse* was ever more willing to be rid of his burthen, than thou wast to get out of the servile state of this bondage. A state not worthy the description.

Meditations of the misery of Manhood.

WHat is *mans estate*, but a Sea, wherein (as waves) *one trouble* ariseth in the neck of *another*; the latter *worse* than the former? No sooner didst thou enter into the *affairs* of this world, but thou wast inwrapped about *with a clond of miseries*; The *Flesh* provokes thee to *lust*, the *World* allures thee to *pleasures*, and the *Devil* tempts thee to all kind of *sin*; *fears of enemies* affright thee; *suits in Law* do vex thee, *wrongs of ill neighbours* do oppress thee; *cares for Wife and Children* do consume thee, and *disquietness* 'twixt *open foes* and *false friends*, do in a manner confound thee: *Sin* stings thee *within*; *Satan* layes snares before thee: *Conscience* of sins past, doggeth behind thee. Now *adversity* on the left hand frets thee, anon *prosperity* on thy right hand flatters thee: *over thy head* Gods vengeance due to thy sin, is ready to fall upon thee: And *under thy feet*, *Hells mouth* is ready to swallow thee up. And in this *miserable estate* whither wilt thou go for rest and comfort? the house is full of *cares*, the field full of *toil*, the *Country* of *rudeness*, the *City* of *factions*, the *Court* of *envy*, the *Church* of *sects*, the *Sea* of *Pirates*, the *Land* of *Robbers*. Or in what *state* wilt thou live, seeing *wealth* is envied, and *poverty* condemned; *Wit* is distrusted, and *simpli-city* is derided; *Superstition* is mocked, and *Religion* is suspected: *Vice* is advanced, and *Vertue* is disgraced?

O with what a *body of sin* art thou compassed about in a *world of wickedness*? what are thine *eyes*, but *windows*, to behold vanities? What are thine *ears*, but *flood-gates* to let in the streams of iniquity? what are thy *senses*, but matches to give fire to thy lults? what is thine *heart*, but the *Anvil*, whereon *Satan* hath forged the ugly shape of all lewd affections? Art thou *nobly descended*? thou must put thy self in peril of *Foreign Wars*, to get the reputation of *earthly honour*, oft times hazard thy *life* in a desperate combat, to avoid the aspersion of a coward. Art thou born in *mean estate*? Lord! what pains and drudgery must thou indure at *home* and *abroad*, to get maintenance? and all perhaps scarce sufficient to serve thy necessity; and when (after much service and labour) a man hath got something, how little *certainty* is there in that which is gotten? seeing thou seest by daily experience, that he who was *rich* yesterday, is to day a *beggar*: he that yesterday was in *health*, to day is *sick*: he that yesterday was *merry* and *laughed*, hath cause to day to mourn and weep: he that yesterday was in *favour*, to day is in *disgrace*; and he who yesterday was *alive*, to day is *dead*: and thou knowest not *how soon*, nor in *what manner* thou shalt die thy self. And who can enumerate the *losses*, *crosses*, *griefs*, *disgraces*, *sicknesses*, and *calamities* which are incident to sinful man? to speak nothing of the death of *friends* and *children*, which oft-times seems to be unto us far more bitter than present death it self.

Meditations of the misery of old Age.

WHat is *old Age*, but the *Receptacle* of all *maldies*? For if thy lot be to draw thy *days* to a long *date*, in comes old bald-headed *age*, stooping under *dotage*, with his *wrinkled Face*, *rotten Teeth*, and *stinking Breath*: *Testy* with *Choller*, *withered* with *driness*,

driness, dimmed with blindness, absurded with deafness, overwhelmed with sickness, and boxed together with weakness, having no use of any sense but of the sense of pain; which so racketh every member of his body, that it never easeth him of grief, till it hath thrown him down to his grave.

Thus far of the *miseries* which accompany the body. Now of the *miseries* which accompany chiefly the soul in this life.

Meditations of the misery of the soul in this life.

THE misery of thy soul will more evidently appear, if thou wilt consider,

1. The *Felicity* she hath lost.
2. The *Misery* which she hath pulled upon her self by sin.

1. The *Felicity* lost, was first the fruition of the *Image of God*, whereby the soul was like unto God in *knowledge*, Col. 3. 10. enabling her perfectly to understand *the revealed will of God*, Rom. 12. 2. Secondly, *true holiness*, by which she was free from all prophane error. Thirdly, *Righteousness*, whereby she was able to incline all her natural *powers*, and to frame uprightly all her *actions* proceeding from those *powers*. With the loss of this *divine Image* she lost the *Love of God*, and the blessed *communion* which she had with his *Majesty*: wherein consisteth her *life* and *happiness*. If the loss of *earthly* riches vex thee so much, how should not the loss of this *divine treasure* perplex thee much more?

2. The misery which she pulled upon her self consists in two things.

1. *Sinfulness*.
2. *Cursedness*.

1. *Sinfulness* is an universal corruption, both of ^a Eph. her *Nature* and *Actions*: for her *Nature* is infected ^{2. 3.} ^{GEN. 6. 5} with

b Rom. 12. 2. Ephes. 4. 17. c 1 Cor. 2. 14. d Phil. 2. 3. e Rom. 2. 12. Rom. 5. 10. with a *proneness* to every sin continually, the *mind* is stuffed with *vanity*, the *understanding* is darkned with *ignorance*, the *will* affecteth nothing but vile and *vain things*: All her *actions* are evil: Yea, this deformity is so *violent*, that oftentimes in the regenerate soul, the *Appetite* will not obey the government of *Reason*, and the *Will* wandreth after, and yields consent to sinful motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* soul, which still remains in her natural corruption: Hence it is, that thy wretched *Soul* is so deformed with *sin*, defiled with *lust*, polluted with *filthiness*, outraged with *passions*, overcarried with *affections*, pining with *envy*, overcharged with *gluttony*, surfeited with *drunkenness*, boiling with *revenge*, transported with *rage*, and the glorious *Image* of *God* transformed to the ugly shape of the *Devil*, so far as it once *repented the Lord*, that ever he made *man*.

f John 8. 44. g Gen. 6. 6.

From the former flows the other part of the *Souls* miseries, called *curshedness*, whereof there are two degrees.

h Deut. 27. 26. Gal. 3. 10. Psal. 119. 21.

1. *In part.*

2. *In the fulness thereof.*

1. *Curshedness in part* is that which is inflicted upon the soul in *life*, and *death*, and is *common* to her with the body.

The *Curshedness* of the soul in *life* is the *wrath* of *God*, which lieth upon such a creature so far, as that all things, not only *calamities*, but also very *blessings* and *graces* turn to ruine. *Terrors of Conscience* drives him from *God* and his *Service*, that he dares not come to his presence and *Ordinances*: but is *given up* to the *slavery* of *Satan*, and to his own *lusts*, and vile *affection*.

i Rom. 2. 4, 5. Jer. 28. 13. k Isa. 28. 13. l Gen. 3. 8, 10. and 14. Heb. 2. 15. m Rom. 1. 21, 24, 25. n Eph. 2. 2. Col. 3. 13.

This is the *curfedness* of the Soul in *life*: now follows the *curfedness* of the soul and body in *death*.

Meditations of the misery of the Body and Soul in Death.

After that the *aged Man* hath conflicted with long sickness, and having endured the brunt of *pain* should now expect some *ease*: In comes *Death* (natures *slaughter-man*, Gods *curse*, and Hells *purveyor*) and looks the *Old man* grim and black in the face: and neither pittying his *age*, nor regarding his long endured dolours, will not be hired to *forbear* either for silver or gold, nay he will not take to spare his life, *skin for skin*, and all that the *old man* hath; but *batters* all the principal parts of his body, and arrests him to appear before the terrible Judge. And as thinking that the *old man* will not dispatch to go with him fast enough, Lord! how many darts of *calamities* doth he shoot through him, *stitches*, *aches*, *cramps*, *fevers*, *obstructions*, *rheumes*, *flegm*, *collick*, *stone*, *wind*, &c.

O what a *ghastly sight* it is, to see him then in his bed, when *Death* hath given him his *mortal* wound! What a *cold sweat* over-runs all his body? What a *trembling* possesseth all his *members*? the *head* shooteth, the *face* waxeth pale, the *nose* black, the *neather jaw-bone* hangeth down, the *eye-strings* break, the *tongue* faltereth, the *breath* shortneth and smelleth earthly, the *throat* ratleth, and at every gasp the *bears-strings* are ready to break asunder.

Now the miserable soul *sensibly* perceiveth her earthly body to begin to *die*: For as towards the *dissolution* of the universal frame of the great world, the *Sun* shall be turned into *darkness*, the *Moon* into *blood*, and the *Stars* shall fall from *Heaven*, the *Air* shall be full of *storms*, and flashing *Meteors*: the *Earth*

shall tremble, and the *Sea* shall roar, and *mens hearts* shall fail for fear, expecting the end of such sorrowful *beginnings* : So towards the *dissolution of man* (which is the little world) his *Eyes* which are as the *Sun* and *Moon*, lose their light and see nothing but blood-guiltiness of sin ; the rest of the *Senses*, as *lesser stars*, do one after another fail and fall : his *Mind*, *Reason*, and *Memory*, as heavenly *powers* of his soul are shaken with fearful storms of *despair*, and fierce flashings of *Hell fire* ; his earthly body begins to shake and tremble, and the *humours* like an overflowing *Sea*, roar and rattle in his throat, still expecting the woful *end* of these dreadful *beginnings*.

While he is thus summoned to appear at the great *Affizes of Gods Judgment*, behold a *Quarter-Sessions*, and *Goal-delivery* is held within himself : Where *Reason* sits as Judge, the *Devil* puts in a *Bill of Indictment*, as large as that Book of *Zachary*, *Zach. 5. 2.* and *Ezek. 2. 10.* wherein is alledged all thy *evil deeds*, that ever thou hast *committed*, and all the *good deeds* that ever thou hast *omitted*, and all the *curSES* and *judgments* that are due to every sin. Thine own *conscience* shall accuse thee, *John 3. 20.* and thy *Memory* shall give better *evidence*, and *Death* stands at the *Bar* ready as a cruel *Executioner* to dispatch thee. If thou shalt thus condemn *thy self*, how shalt thou escape the just condemnation of *God*, who knows all thy misdeeds better than thy self ? Fain would'st thou *put out* of thy mind the *remembrance* of thy wicked deeds, that trouble thee : but they *flow faster* into thy *remembrance*, and they will not be *put away*, but cry unto thee, *We are thy works*, and *we will follow thee* : And whilst thy soul is thus *within*, out of *peace* and *order* ; thy children, wife and friends, trouble thee as fast, to have thee put thy *goods in order* ; some crying, some craving, some pitting, some chearing :
all

all like *Flesh-flies*, helping to make thy *sorrows* more *sorrowful*. Now the *Devils*, who are come from *Hell* to fetch away thy *soul*, Luke 12. 10. begin to appear to her, and wait, as soon as she comes forth to take her and carry her away. Stay she would within, but that she feels the body begin by *degrees* to *die*: and ready like a *ruinous house* to fall upon her head. *Fearful* she is to come forth, because of those *Hell-hounds* which wait for her coming. O, she that spent so many *days* and *nights* in vain and idle *pastimes*, would now give *the whole world*, if she had it, for *one hours* delay, that she might have space to *repent* and *reconcile her self* unto God: But it cannot be, because *her body* which joyned with her in the *actions* of sin, is altogether now unfit to joyn with her in the *exercise* of *Repentance*: and *Repentance* must be of the *whole man*.

Now she seeth that all her *pleasures* are gone, as if they had never been; And that but only *torments* remain, which *never* shall have end of *being*. Who can sufficiently *express* her *remorse* for her sins *past*, her *anguish* for her *present misery*, her *terror* for her *torments* to come.

In this extremity she looks every where for help, and she finds her self every way *helpless*. Thus in her *greatest misery* (desirous to hear the *least word* of comfort) she directs this or the like *speech* unto her *Eyes*: O *eyes*, who in time past were so *quick-sighted*, can ye *spy* no *comfort*, nor any way how I might escape this dreadful danger? But the *eye-strings* are *broken*, they cannot see the *candle* that burneth before them, nor discern whether it be day or night.

The soul (finding no comfort in the *Eyes*) speaks to the *Ears*: O *Ears*, who were wont to recreate your selves, with hearing new pleasant *discourses*, and *Musicks* sweetest *harmony*: can you hear any

news or *tidings* of the least comfort for me? The *Ears* are either so *deaf*, that they cannot hear *at all*, or the sense of *bearing* is grown so weak, that it cannot indure to hear his dearest friends to *speake*. And why should *those Ears* hear any *tidings* of joy in *Death*, who could never abide to hear the *glad tidings* of the *Gospel* in his *life*? The *Ear* can minister no *comfort*.

Then she intimates her grief unto the *Tongue*, *O Tongue*, who wast wont to *brag* it out with the *bravest*, where are now thy big and daring *words*? now (in my greatest need) canst thou *speake* nothing in my *defence*? Canst thou neither *daunt* these enemies with *threatning words*, nor *intreat* them with *fair speeches*? Alas, the *Tongue* two days ago lay *speechless*: it cannot in his greatest extremity, either *call* for a *little drink*, or desire a friend to take away with his finger the *flegm* that is ready to *choak* him.

Finding here no hope of help, she speaks unto the *Feet*. Where are ye, *O Feet*, which sometime were so nimble in *running*? can you *carry* me no where out of this dangerous place? The *feet* are *stone-dead* already: If they be not *stirred*, they cannot *stir*.

Then she directs her speech unto her *hands*: *O hands*, who have been so often approved for manhood, in *Peace* and *War*, and wherewith I have so often defended my *self*, and offended my *foes*; never had I more need than now. *Death* looks me grim in the face, and kills me: *Hellish fiends* wait about my bed to *devour* me: Help *now* or I perish for *ever*. Alas, the *hands* are so *weak*, and do so *tremble* that they cannot reach to the *mouth* a *spoonful* of supping to relieve languishing *nature*.

The *wretched* soul seeing her self thus *desolate*, and altogether destitute of friends, help, and comfort; and knowing that *within an hour* she must be in *ever-lasting*

lasting pains retires her self to the *heart* (which of all members is *primum vivens*, and *ultimum moriens*) from whence she makes this *doleful lamentation* with her self:

O miserable *Caitiffe* that I am! * *How do the sorrows of death compass me! How do the floods of Belial make me afraid!* Now have, indeed, the snares both of the *first* and *second* death overtaken me at *once*. O how *suddenly* hath *Death* soln upon me with insensible degrees! like the *Sun* which the *Eye* perceives not to move, though it be most swift of *motion*. How doth *Death* wreak on me his *spite* without *pity*! The *God of mercy* hath utterly forsaken me: and the *Devil* who *knows* no *mercy*, waits for to take me. How often have I been warned of this *doleful day*, by the faithful *Preachers of Gods Word*, and I made but a *jest* thereat? What profit have I now of all my *pride*, *fine house*, and *brave apparel*? What's become of the *sweet relish* of all my *delicious fare*? All the *worldly goods* which I so *carefully gathered*, would I now give for a good *Conscience*, which I so *carelessly neglected*. And what *joy* remains now of all my former *fleshy pleasure*, wherein I placed my *chief delight*? Those *foolish pleasures* were but *deceitful dreams*, and now they are past like *vanishing shadows*: but to think of those *eternal pains*, which I must indure for those *short pleasures*, *pains* me as *Hell* before I enter into *Hell*. Yet justly I *confess*, as I have *deserved*, I am *serv'd*, that being made after *Gods Image*, a *reasonable soul*, able to *judge* of mine own estate, and having *mercy* so often *offered*, and I *intreated* to receive it; I neglected *Gods grace*, and preferred the *pleasures of sin* before the religious care of *pleasing God*; lewdly spending my *short time* without considering what accounts I should make at my *last end*. And now all the *pleasures of my life* being put together, coun-

* The doleful lamentation of the Reprobate soul at point of death. 2 Sam. 22. 5.

tervail not the least part of my *present pain*: my joys were but *momentary* and gone before I could scarce enjoy them: my *miserics* are *eternal*, and never shall know end. O that I had spent the hours that I consumed in *carding, dicing, playing,* and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in *weeping* for my *sins*, in *fasting, watching, praying,* and in *preparing my soul*, that I might have now departed in the *assured hope* of everlasting salvation! O that I were now to begin my life again, how would I contemn the *world*, and the *vanities* thereof! How *religiously* and *purely* would I lead my life! How would I frequent the *Church*, and sanctifie the *Lords Day*! If *Satan* should offer me all the treasures, pleasures, and promotions of this world, he should never intice me to *forget these terrors* of this last dreadful *hour*. But, O corrupt *carcase*, and stinking *carrion*! How hath the Devil deluded us; and how have we *served* and *deceived* each other? and pulled *swift damnation* upon us both? Now is my case more miserable than the *beast* that perisheth in a ditch: For I must go to *answer* before the *Judgment Seat* of the righteous Judge of Heaven and Earth; where I shall have none to speak for me; and *these wicked fiends* who are privy to all my evil deeds, will accuse me, and I cannot excuse my self. *My own heart* already *condemns me*, I must needs therefore be *damned* before his *Judgment-seat*: and from thence be carried by these *infernal fiends*, into that *horrible prison* of endless torments, and utter *darkness*, where I shall *never* more see light, that *first most excellent* thing that God made. I who gloried heretofore in being a *Libertine*, am now *inclosed* in the very *claws* of Satan: as the trembling *Partridge* is within the griping *talons* of the ravenous *Faulcon*. Where shall I lodge to night?

And

And who shall be my companion? O horror to think! O grief to consider! O cursed be the day wherein I was born, and let not the day wherein my Mother bare me, be blessed. Cursed be the man that shewed my Father, saying, A Child is born unto thee, and comforted him. Cursed be that man, because he slew me not. O that my Mother might have been my grave, or her womb a perpetual conception! How is it that I came forth of the womb, to indure these bellish sorrows? and that my days should thus end with eternal shame! Cursed be the day that I was first united to so lewd a Body! O that I had but so much favour, as that I might never see thee more! Our parting is bitter and doleful: but our meeting again, to receive at that dreadful day, the fulness of our deserved vengeance, will be far more terrible and intolerable. But what mean I thus (by too late lamentation) to seek to prolong time? My last hour is come: I hear the heart-strings break: This filthy House of clay falls on my head: here is neither hope, help, nor place of any longer abiding. And must I needs be gone? thou filthy carcase, O filthy carcase, with fare ill, fare well, I leave thee: And so all trembling she cometh forth and forthwith is seized upon by infernal fiends who carry her with a violence, *torrenti similis*, to the bottomless lake that burneth with fire and brimstone: Where she is kept as a prisoner in torments, till the general Judgment of the great day.

Apoc.
21. 8.
Jude 6.
1 Pet.
5. 19.

The loathsome carcase is afterwards laid in the grave. In which action for the most part, *the dead bury the dead*; that is, they who are dead in sin, bury them who are dead for sin. And thus the godless and unregenerate worldling, who made Earth his Paradise, his Belly his God, his Lust his Law: as in his life he sowed vanity, so he is now dead and reapeth misery. In his prosperity he neglected to serve God,

in

in his *adversity* God refuseth to *serve him*. And the *Devil*, whom he *long served*, now at length pays him his wages. *Detestable* was his life, *damnable* his death. The *Devil* hath his *soul*, the *Grave* hath his *carcase*: in which pit of corruption, *den* of death, and *dungeon* of sorrow, let us leave the miserable *Caitiffe*, rotting with his mouth full of Earth, his belly full of worms, and his carcase full of stench; expecting a fearful *Resurrection* when it shall be reunited with the soul; that as they sinned together, so they may be eternally tormented together.

Thus far of the miseries of the *soul and body* in death, which is but *curshedness in part*: now follows the *fulness of curshedness*, which is the misery of the *soul and body* after death.

Meditations of the misery of a man after death, which is the fulness of curshedness.

THE *fulness of curshedness*, (when it falls upon a creature, not able to bear the brunt thereof) *presseth* him down to that bottomless *deep* of the endless *wrath* of *Almighty God*; which is called the *damnation of Hell*. This *fulness of curshedness* is either *particular* or *general*.

Particular, is that which in a less measure of *fulness*, lighteth upon the *soul* immediately as soon as she is separated from the body: For, in the very *instant* of dissolution, she is in the sight and presence of *GOD*. For when she ceaseth to see with the Organ of *fleshy eyes*, she seeth after a spiritual manner, like *Stephen*, who saw the *Glory of God*, and *Jesus standing at his right hand*: or, as a man, who being *blind born*, and *miraculously* restored to his sight, should see the *Sun*, which he never saw before. And there by the testimony of her own *Conscience*, *Christ* the

^a Luke 8.
28. and
10. 23.
^b Theff.
1. 10.
^c Mat.
23. 33.

^d Luke
16. 22,
23.
^e 1 Pet. 3.
19.
Jude 6, 7.

^e Act. 7.
5.

the righteous *Judge*, who knoweth all things, *maketh* her, by his *Omni-present Power*, to understand the doom and judgment that is due unto her sins, and what must be her *eternal* state. And in this manner standing in the *sight* of Heaven, not fit for her *uncleanness* to come into Heaven; she is said to stand before the *Throne of God*. And so forthwith she is carried by the evil *Angels*, who came to fetch her with violence, into *Hell*, where she is kept as in a *Prison*, in *everlasting pains*, and *chains*, under *darkness* unto the *Judgment of the great day*: But not in that *extremity* of torments which she shall finally receive at the last day.

The general *fulness of cursedness* is in a ^f *greater measure of fulness* which shall be inflicted upon both the ^g *Soul and Body*, when (by the mighty *power of Christ*, the *supreme Judge* of Heaven and Earth) the one shall be brought out of *Hell*, and the other out of the *Grave* as *Prisoners*, to receive their dreadful doom, according to their evil *deeds*. How shall the *Reprobate*, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of Heaven, and terrors of *Heavenly signs* be driven at the worlds end, to their wits end! Oh, what a woeful salutation will there be betwixt the *Damned Soul and Body*, at their re-uniting at that terrible day!

^f Postquam anima de corpore est egressa, subiit o judicium Christi de salute cognoscit. Aug. l. 1. r. de anim. & ejus orig. c. 4. Hier. ep. ad Pannat. ^g Anima damnata continuo invaditur a demonibus, qui crudelissime eam rapiunt ad infernum deducunt. Cyril. Ale. in Orat. de exit. ani.

Oh sink of *Sin*, O lump of *Filthiness* (will the *Soul* say unto her *Body*) how am I compelled to re-enter into thee, not as into an *Habitation* to rest, but as a *Prison* to be tormented together! How dost thou appear in my sight like *Jephthah's Daughter*, to my greater torment! Would God thou hadst perpetually rotted in the *Grave*, that I might never have seen thee again! How shall we be confounded toge-

Mar. 5. 34. and 23. 31. Luke 12. 30. and 16. 12. 1 Pet. 3. 10. Jude 7. Luke 16. 14. Luke 1. 31. ^b The damned souls Apostrophe to the body at their second meeting.

ther, to hear before *God, Angels, and Men*, laid open all those *secret sins* which we committed together! Have I lost *Heaven* for the love of such a stinking *car- rion*? Art thou the *Flesh*, for whose pleasures I have yielded to commit so many *Fornications*? O filthy *Belly*, how became I such a *fool* as to make *thee* my *God*? How mad was I for *momentary* joys to incur these torments of eternal pains! *Ye Rocks and Moun- tains, why skip ye so like Rams*, Psal. 144. 4. and *will not fall upon me to hide me from the face of him that comes to sit on yonder Throne; for the great day of his wrath is come, and who shall be able to stand*, Apoc. 6. 16, 17. *Why tremblest thou thus, O Earth, at the pre- sence of the Lord, and wilt not open thy mouth, and swallow me up, as thou didst Korah, that I be seen no more.*

O damned furies! I would ye might without de- lay, tear me in *pieces*, on condition that you would tear me unto nothing! But whilst thou art thus in vain bewailing thy misery, the *Angels* hale thee vio- lently away from the brink of thy grave to some place near the Tribunal Seat of *Christ*: where being as a cursed Goat, separated to stand beneath on earth, as on the *left hand* of the Judge; *Christ* shall rip up all the *benefits* he bestowed on thee, and the *torments* he suffered for thee, and all the *good deeds* which thou hast *omitted*, and all the *ungrateful villanies* which thou didst *commit* against him, and his holy *Laws*.

Within thee thine own *conscience* (more than a thousand witnesses) shall *accuse thee*; the *Devils* who tempted thee to all thy lewdness, shall on the *one side* testify with thy *Conscience* against thee; and on the other side, shall stand the *Holy Saints* and *Angels* approving *Christ's Justice*, and detesting so *filthy* a Creature: *Behind thee* an hideous noise of innumera- ble fellow-damned *Reprobates* tarrying for thy

company. Before thee all the world ^k burning in flaming fire. Above thee, an ireful Judge of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fiery and sulphurous mouth of the bottomless pit, gaping to receive thee. In this woful estate, to hide thy self, will be impossible (for on that condition, thou wouldst^l wish, that the greatest Rock might fall upon thee) to appear will be intolerable, and yet thou must stand forth, to receive with other Reprobates this thy sentence, *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.*

^k Ansel.
^{l.} Medit.

^l Apoc.
^{6.} 16, 17.

Depart from me] There is a separation from all joy and happiness.

^m Bona-
vent. post.
Dom. 3.
post. Part.
Serm. 2.

Ye cursed] There is a black and direful Excommunication.

Into fire] There is the cruelty of pain.

Everlasting] There is the perpetuity of punishment.

Prepared for the Devil and his Angels.] Here are thy infernal torments, and tormenting companions.

O terrible sentence! from which the condemned cannot escape; which being pronounced, cannot possibly be withstood; against which a man cannot except, and from which a man can no where appeal. So that to the damned nothing remains but hellish torments, which knows neither ease of pain, nor end of time. From the Judgment Seat thou must be thrust by Angels (together with all the damned Devils and Reprobates) into the ⁿ bottomless Lake of utter darkness, that perpetually burns with fire and brimstone. Whereinto, as soon as thou shalt be thrust, there shall be such weeping woes, and wailing, that the cry of the company of Corah, Dathan, and Abiram, when the earth swallowed them up, was nothing comparable to this howling; nay, it shall seem unto thee a Hell, before thou goest into Hell, but to hear it.

ⁿ Apoc.
^{21.} 8.

Into which bottomless Lake after that thou art
once

once *plunged*, thou shalt ever be falling down, and never meet a *bottom*, and in it, thou shalt ever *lament*, and none shall *pitty* thee: thou shalt always *weep*, for pain of the *fire*, and yet *gnash* thy teeth for the extremity of *cold*: thou shalt *weep* to think that thy miseries are past remedy; thou shalt *weep* to think that to repent is to no purpose; thou shalt *weep* to think how for the shadows of short *pleasure*, thou hast incurred these sorrows of eternal *pains*: thou shalt *weep*, to see how that *weeping* it self can *nothing* prevail: yea in *weeping* thou shalt *weep* more tears than there is *water* in the *Sea*; for the water of the *Sea* is *finite*, but the *weeping* of a Reprobate shall be *infinite*.

There thy *lascivious eyes* shall be afflicted with sights of *ghastly spirits*; thy *curious Ears* shall be affrighted with hideous noise of *howling Devils*, and the gnashing teeth of *damned Reprobates*; thy *dainty Nose* shall be cloyed with noisom stench of *Sulphur*; thy *delicate Taste* shall be pained with intollerable *hunger*; thy *drunken Throat* shall be parched with unquenchable thirst; thy *Mind* shall be tormented to think how for the love of *abortive pleasures*, which perished ere they budded, thou so foolishly lost *Heavens joyes*, and incurredst *Hellish pains*, which last beyond *eternity*. Thy *Conscience* shall ever sting thee like an *Adder*, when thou thinkest how often *Christ* by his Preachers offered thee *remission of sins*, and the *Kingdom of Heaven* freely unto thee, if thou wouldest but *believe and repent*; and how easily thou mightest have obtained mercy in those days; how near thou wast many times to have *repented*, and yet didst suffer the *Devil*, and the world to keep thee still in *impenitency*, and how the day of mercy is now past, and will never *damn* again.

How shall thy understanding be racked to consider, how for *Momentary Riches*; thou hast lost the
eternal

eternal treasure; and changed Heavens felicity for Hells fury! where every part of thy body, without intermission of pain, shall be continually tormented *eternally*.

3. these *hellish* torments thou shalt be for ever de-
 a Bed of the *Beatifical* sight of God, wherein con-
 vers the *Sovereign good*, and life of the soul. Thou
 shalt never see *light*, nor the least *sight* of joy, but
 lie in a perpetual *Prison of utter darkness*: where shall
 be no *order*, but *horror*; no voice, but of *blasphemers*
 and *howlers*; no noise, but of *tortures* and *tortured*;
 no *society*, but of the *Devil* and his *Angels*, who be-
 ing tormented themselves, shall have no other *ease*,
 but to wreak their fury in *tormenting* thee. Where
 shall be *punishment* without *pitty*; *misery*, without
mercy; *sorrow*, without *succour*; *crying*, without
comfort; *mischiefe*, without *measure*; *torment*, with-
 out *ease*; where the *worm dieth not*, and the *fire is ne-*
ver quenched, Mark 9. 43. where the *wrath* of God
 shall seize upon the Soul and Body, as the *flame of*
fire doth on the lump of *Pitch* or *Brimstone*. In which
flame thou shalt ever be *burning*, and never *consumed*;
 ever *dying*, and never *dead*; ever *roaring* in the pangs
 of death, and never rid of those *pangs*, nor know-
 ing end of thy *pains*. So that after thou hast endured
 them so many thousand years, as there are *grasses* on
 the *Earth*, or *sands* on the *Sea-shore*, thou art no
nearer to have an end of thy torments than thou wast
 the *first* day that thou wast cast into them; yea, so
 far are they from ending, that they are ever but be-
 ginning. But if after a *thousand* times so many *thou-*
sand years, thy damned soul could but conceive a
 hope, that those her torments should have an end,
 this would be *some comfort*, to think, that at length an
 end will come. But as oft as the *Mind* thinketh of
 this word *Never*, it is *another Hell*, in the midst of
 Hell.

This

This thought shall force the damned down, ^{to cry,} *Woe*, as much as if they should say, ⁱⁿ *It ever lan-*
 Lord *not ever, not ever* torment us thus. *Bur's weep,* ^{their Con-}
 science shall answer them as an *Eccho*, *aei, aei, hee*
ever. Hence shall arise their doleful *woai*, *wo* any mi-
 for evermore. ^{that}

This is that *second death*, the *general perfect junk-*
ness of all cursedness and misery; which every damned
 Reprobate must *suffer*, so long as God and his Saints
 shall enjoy *bliss* and *felicity* in Heaven for evermore.

Thus far of the *misery* of man in his state of *corru-*
ption, unless that he be renewed by Grace in Christ.

Now follows the *knowledge* of *Mans self*, in re-
 spect of his state of regeneration by Christ.

*Meditations of the state of a Christian reconciled to
 God in Christ.*

NOW let us see, how happy a godly man is, in
 his state of *renovation*, being reconciled to God
 in Christ.

The godly man, whose corrupt nature is renewed
 by grace in Christ, and become a *new creature*, is bles-
 sed in a three-fold respect. First, in his life. Secondly,
 in his death. Thirdly, after death.

^a John 3. 5. ^b Gal. 4. 16. ^c John 1. 23. ^d Gal. 4. 6, 7. ^e Cor. 9. 8. ^f Eph. 4. 2, 3. 13. ^g Col. 3. 10. ^h Rom. 4. 8. 25. ⁱ Rom. 8. 1, 2. ^j Pct. 2. 24.

1. His *blestness* during this life, is but in part,
 and that consists in seven things.

1. Because he is *conceived* of the ^a *Spirit* in the
 womb of his ^b *Mother* the *Church*; and is ^c *born not*
^d *of blood, nor of the will of the flesh, nor of the will of*
^e *man, but of God*, who in Christ is his ^f *Father*: So
 that the ^g *Image* of God his *Father* is renewed in him
 every day more and more.

2. He hath, for the *merits* of *Christs sufferings*, all
 his *sins, original* and *actual*, with the *guilt* and *punish-*
ment belonging to them, ^h *freely* and *fully forgiven*
 unto

eternal measure. And all the ^g righteousness of Christ as ^g Rom. 4. 5. 9. ^h 2 Cor. 5. 19. ⁱ Rom. 8. 33, 34. ^k Acts 16. 18. ^l Eph. 1. 2. ^m Joh. 10. 17. ⁿ Rom. 8. 20. ^o Rom. 8. 17. ^p Apoc. 1. 6. ^q 1 Pet. 2. 5. ^r Mal. 3. 17.

and fully imputed unto him; and so God is reconciled unto him; and approveth him as righteous in his sight and account.

3. He is freed from Satans ^k bondage, and is made a ^a Brother of CHRIST, a fellow ⁿ heir of his heavenly Kingdom; and a ⁿ spiritual King and Priest, to offer up ^o spiritual sacrifices to God by Jesus Christ.

4. God spareth him, as a man spareth his own Son, that serveth him. And this sparing consists,

1. Not taking notice of every fault, but bearing with his infirmities, Exod. 34. ver. 6, 7. A loving Father will not cast his Child out of doors in his sickness.

2. Not making his punishment when he is chastened, as great as his deserts, Psal. 103. 10.

3. Chastening him moderately, when he seeth that he will not by any other means be reclaimed, 2 Samuel 7. ver. 14, 15. 1 Cor. 11. ver. 32.

4. Graciously accepting his endeavours, notwithstanding the imperfection of his obedience; and so preferring the willingness of his mind, before the worthiness of his work, 2 Cor. 8. 12,

5. Turning the curses which he deserved, to crosses, and fatherly corrections; yea, all ^a things, ^b calamities of this life, ^c death itself: ^d yea, his very sins unto his good.

5. God giveth him his Holy Spirit.

which { 1. Sanctifieth him by degrees throughout; ^f so that he doth more and more dye to sin, and live to righteousness.

^g 1 Cor. 3. 21. and 15. 54, 55. ^h Heb. 2. 14, 15. ⁱ Luke 22. 31, 32. ^j Pl. 51. 13, 14. ^k Rom. 5. 20, 21. ^l 1 Theff. 5. 23. ^m Rom. 8. 5, 10.

g Rom.
8. 16.

f Heb.

4. 16.

Ephes.

3. 12.

Gal. 4. 6.

Rom. 8.

15, 16.

Zach. 12.

12. Rom.

8. 16, 17.

which

2. Assures him of his *Adoption*, and that he is by *Grace* the Child of *God*.

3. Encourageth him to come with *boldness* and *confidence* into the presence of *God*.

4. Moveth him without *fear* to say unto him *Abba Father*.

5. Powereth into his heart the gift of *sanctified Prayer*.

6. Perswadeth him, that both he and his *Prayers* are accepted and heard of *God* for *Christ* his *Mediator's* sake.

i Rom.

5. 1. and

14. 17.

Rom. 5.

3. and

14. 27.

k Psal. 8.

5, &c.

Heb. 2.

7 8.

l 1 Cor.

5. 1.

Ro 1.

14. 14.

m 1 Tim.

4. 2. &c.

n 1 Cor.

9. 19, 20.

o 1 Cor.

3. 22, 23.

Heb. 1. 7.

p 1 Cor.

8. 22.

q Mat.

25. 34.

r 1 Pet. 1. 4.

s Acts 1.

25.

t Mat. 6.

32.

u 2 Cor.

12. 14.

v Psal. 23.

w Psal. 34.

9, 10.

x Heb. 1.

14.

7. Fills him with {
1. *Peace* of *Conscience*.
2. *Joy* in the *Holy Ghost*; in comparison whereof all *earthly joys* seem *vile* and *vain* unto him.

6. He hath a *recovery* of his *sovereignty* over the creatures, which he lost by *Adam's* fall, and from thence *free liberty* of using all things which *God* hath not *restrained*, so that he may use them with a *good Conscience*. For to all things in *Heaven* and *Earth*, he hath a *sure title* in this life; and he shall have the *Plenary* and *peaceable possession* of them in the life to come. Hence it is that all *Reprobates* are but *usurpers* of all that they possess, and have no *place* of their own, but *Hell*.

7. He hath the *assurance* of *God's Fatherly care* and *protection*, day and night over him; which care consists in three things:

{ 1. In *providing* all things necessary for his *soul* and *body* concerning this life, and that which is to come; so that he shall be *sure* ever, either to have *enough*, or *patience* to be content with that he hath.

{ 2. In that *God* gives his holy *Angels as Ministers*, a charge to attend upon him always for his

In his good; yea, in danger, to pitch their Tents about him for his safety, wherever he be; yea, GODS protection shall defend him as a cloud by day, and as a pillar of fire by night; and his providence shall hedge him from the power of the Devil.

3. In that the Eyes of the Lord are upon him, and his Ears continually open, to see his state, and to hear his complaint: and in his good time to deliver him out of all his troubles.

Thus far of the blessed estate of the godly, and regenerate man in this life. Now of his blessed estate in death.

2. Meditations of the blessed estate of a Regenerate Man in his Death.

When Gods sends Death, as his messenger, for the Regenerate man, he meets him half the way to Heaven; for his conversation and affections is there before him. Death is neither strange nor fearful unto him. Not strange, because he died daily; not fearful, because whilst he lived he was dead; and his life was hid with Christ in God. To die unto him therefore, is nothing else in effect, but to rest from his labour in this world, to go home to his Fathers house, unto the City of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly and Church of the first-born, to God the Judge of all, and to the Spirits of just men made perfect, and to JESUS the Mediator of the New Testament. Whilst his Body is sick, his Mind is sound; for, God maketh all his bed in his sickness, and strengtheneth him with faith and patience upon his bed of sorrow. And when he begins to enter into the way of all the world, he giveth

k Ge. 49. k *Jacob, Moses, and Joshua*) to his Children and friends, godly exhortations and counsels, to serve the true God, to worship him truly all the days of their life. His blessed soul breatheth nothing but blessings, and such speeches as savour a sanctified Spirit. As his outward man decayeth, so his inward man increaseth, and waxeth stronger. When the speech of his tongue faltereth, the sighs of his heart speak louder unto God; when the sight of the Eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual light. His soul feareth not, ¹ but is bold to go out of the body, and to dwell with her LORD. He sigheth out with Paul ^m *Cupio dissolvi*, I desire to be dissolved and to be with CHRIST. And with David, As the ⁿ Hart panteth after the water-brooks, so panteth my soul after thee O GOD. My soul thirsteth for GOD; for the living GOD: when shall I come and appear before GOD? He prayeth with the Saints, ^o How long, O LORD, which art holy and true? ^p Come LORD JESUS, come quickly. And when the ^q appointed time of his dissolution is come, knowing that he goeth to his ^r Father, and Redeemer in the peace of a good conscience, and the assured perswasion of the forgiveness of all his sins, in the Blood of the Lamb, he sings with blessed old Simeon his ^s *Nunc dimittis*; Lord, now lettest thou thy servant depart in peace, &c. And surrenders up his soul, as it were with his own hands, into the hands of his heavenly Father, saying with David, ^t Into thy hands, O Father, I commend my soul; for thou hast redeemed me, O Lord, thou God of truth. And saying with Stephen, ^u Lord Jesu receive my spirit. He no sooner yields up his sacred Ghost, but immediately the ^x Holy Angels, who attended upon him from his Birth, unto his Death, ^y carry and accompany his Soul into Heaven, as they did the Soul of Lazarus into Abraham's

12 Cor. 5. 6.

m Phil. 1. 23.

n Psal. 42. 2.

o Apoc. 6. 10.

p Apoc. 22. 10.

q Job 14. 5.

r P. 1m 31. 5.

s Luke 2. 22.

t Psal. 37. 37.

u Acts 7. 59.

x Mat. 18. 10.

y Luke 15. and 27. 23.

z Luke 16. 22.

ham's

ham's bosom, ^z which is the Kingdom of Heaven, whither only good Angels, and good Works do accompany the Soul; the one to deliver their ^a charge, the other to receive their ^b reward.

The Body in convenient time, as the sanctified Temple of the HOLY GHOST, the ^d Members of CHRIST, nourished by his Body, the ^e price of the blood of the Son of GOD, is by his fellow brethren reverently laid to ^f sleep in his Grave, as in the bed of Christ: in an assured hope to ^g awake in the resurrection of the Just, at the last day to be partaker with the soul, of life and glory everlasting. And in this respect, not only the souls, but the very bodies of the faithful also are termed blessed.

Thus far the blessedness of the soul and body of the regenerate man in death. Now let us see the blessedness of his soul and body after death.

6. 20. 1 Pet. 1. 19. f 1 Thess. 4. 14. g Dan. 12. 2. 1 John 5. 28, 29. Luke 14. 14. 1 Thess. 4. 16, 17. Apoc. 14. 13.

3. Meditations of the blessed Estate of the Regenerate Man after Death.

THIS state hath three degrees.

1. From the Day of Death, to the Resurrection.

2. From the Resurrection, to the pronouncing of the Sentence.

3. After the Sentence, which lasts eternally.

As soon as ever the regenerate man hath yielded up his Soul unto Christ, the Holy Angels take her into their custody, and immediately ^a carry her into Heaven, and there present her ^b before Christ, where she is crowned with a ^c crown of righteousness and glory; not which she hath deserved by her good works, but which God hath promised of his free goodness to all those

z Mt. 8. 11. Luke 3. 10. Eph. 1. 10. Heb. 11. 9, 10, 16. and 12. 22, 23. Luke 13. 9. and 9. 31. a Pl. 1. 91. 11. Heb. 1. 14. b Apoc. 14. 13. and 12. 12. c 1 Cor. 15. 51. d 1 Cor. 6. 15. Math. 26. 20. e 1 Cor. 14. 14.

those who of love, have in this life unfeignedly served him, and sought his glory.

Oh, what joy will it be to thy *Soul*! which was wont to see but *misery* and *sinners*, now to behold the *face of the God of glory*? yea, to see *Christ* welcoming thee, as soon as thou art presented before him by the *holy Angels*, with an *Euge bone serve! well done, and welcome good and faithful servant, &c.* enter into thy *Masters joy*. And what joy will this be, to behold *a thousand thousands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers.* All the *holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professors*, and all the *souls of thy Friends, Parents, Husbands, Wives, Children*, and the rest of *Gods Saints* who departed before thee in the true *Faith* of *Christ* standing before *Gods Throne* in bliss and glory? If the *Queen of Sheba*, beholding the *glory* and attendance given to *Solomon*, as it were ravished therewith, brake out and said, *Happy are thy men, happy are these thy servants, which stand ever before thee, and hear thy wisdom: How shall thy soul be ravished to see her self by grace admitted to stand with this glorious Company? to behold the blessed Face of Christ, and to hear all the treasures of his Divine Wisdom! How shalt thou rejoyce to see so many thousand thousands welcoming thee into their Heavenly Society! for as they all^e rejoyced at thy conversion, so will they now be much more joyful to behold thy Coronation; and to see thee receive thy Crown which was laid up for thee against thy coming.* For there the *Crown of Martyrdom* shall be put on the head of a *Martyr*, who for *Christ*s Gospels sake indured torments: the *Crown of Virginity* on the head of a *Virgin*, which subdued *Concupiscence*: the *Crown of Piety and Chastity* on the head of them, who sincerely professed *Christ*, and kept their

d Col. 1.
6. Ephes.
1. 2.

e 1 Kings
10. 8.

f Luke
15. 7.

g 2 Tim.
4. 8.

their *Wedlock-bed* undefiled; the *Crown of good works* on the good *Alms-givers* head, who liberally relieved the *poor*; the *Crown of incorruptible glory* on the head of those *Pastors*, who by their preaching and good example, have converted souls from the corruption of sin, to *glorifie* God in holiness of life. Who can *sufficiently* express the rejoicing of this ^b Heavenly ^{b Ap c.} company, to see thee thus *crowned* with glory, array-^{7. v.} ed with the shining *Robe of Righteousness*, and to behold the *Palm of Victory* put into thy hand? Oh, what *gratulation* will there be, that thou hast *escaped* all the miseries of the world, the *snares* of the *De- vil*, the *pains* of *Hell*, and obtained with them thy eternal *rest* and *happiness*? for there every one *joyeth* as much in anothers happiness, as in his own, be- cause he shall see him as much loved of God, as him- self. Yea, they have as many distinct *joys* as they have *partners* of their joy. And in this joyful and and blessed state, the *Soul* resteth with *Christ* in *Hea- ven* till the *Resurrection*; when as the ⁱ number of ^{i Apo.} her fellow-servants and brethren be fulfilled, which ^{7. 9.} the Lord termeth but a *little season*.

The *second degree* of mans blessedness after death, is from the *Resurrection* to the *pronouncing* of the *final Sentence*. For at the last day,

1. The *Elementary Heavens*, Earth, and all ^{k 2 Pet.} things therein, shall be ^{2. 10, 12,} dissolved, and *purified with* ^{13.} *fire*. ^{1 i Cor.}

2. At the ¹ sound of the last *Trumpet*, or *voice* of ^{1 Thess.} *Christ* the *Archangel*, the *very same bodies*, which the ^{4. John} *Elect* had *before* (though turned to dust and earth) ^{5. 28.} shall arise again. And in the same *instant*, every mans ^{Ezek. 37.} *Soul* shall *re-enter* into his *own body* by *virtue* of the ^{m Rom. 8.} *Resurrection* of *Christ* their head, and be made ^{11. Rom.} alive, and *rise* out of their *Graves*, as if they did ^{5. 17.} but awake out of their *beds*. And howsoever *Tyrants* ^{1 Cor.} ^{16. 22.} ^{Phil. 3.} ^{50, 51.} ^{1 Thess.} ^{4. 14.}

bemangled their bodies *in pieces*, or consumed them to *ashes*; yet shall the *Elect* find it true at that day, that *not an hair of their head is perished*.

Mat. 19. 30.
Dan. 4. 12.
1 Theff. 4. 14.
Par est potestas Dei ad i. st. u. n. aus & resti uendos homines. Athena. Isa. 65. 20.
o Tertu. de Resur. reit. c. 6.
Hier. Ep. 27. & 61. Aug. l. 12. de Civ. Dei, c. 17.
& omnes Theolog. in 4. Sent. dist. 144. Eph. 4. 13. Ita communiter credunt Theol. gi in 4. Sent. dist. 4. Vide Aug. de Civit. Dei. lib. 22. c. 15. & 16. p Psal. 105. 37. Ha. 33. 6.

3. They shall come forth out of their *Graves*, like so many *Josephs* out of *Prison*, or *Daniels* out of the *Lions Dens*, or *Jonahs* out of the *Whales Belly*.

4. All the bodies of the *Elect* being thus made *alive*, shall rise in that *perfection of nature*, whereunto they should have attained by their *natural temperament*, if no *impediment* had hindered; and in that *vigor of age* that a perfect man is at about three and thirty years old, each in their *proper sex*. Whereunto *Divines* think the *Apostle* alludeth, when he saith, *till we all come unto a perfect man, unto the measure of the age* (or stature) *of the fulness of Christ*.

Whatsoever *imperfection* was before in the body (as *blindness*, *lameness*, *crookedness*) shall then be done away. *Jacob* shall not *halt*, nor *Isaac* be *blind*, nor *Leah* *blear-eyed*, nor *Mephibosheth* be *lame*; for if *David* would not have the *blind* and *lame* to come into his *house*; much less will *Christ* have *blindness* and *lameness* to dwell in his heavenly habitation. *Christ* made all the *Blind* to see, the *Dumb* to speak, the *Deaf* to hear, the *Lame* to walk, &c. that came to him, to seek his grace on earth; much more will he heal all their *Imperfections*, whom he will admit to his glory in *Heaven*. Among those *Tribes* there is not one *feeble*; but the *lame man* shall leap as an *Hart*, and the *dumb mans tongue* shall sing. And it is very probable, that seeing God created our first *Parents*, not *Infants*, or *Old men*, but of a *perfect age*, or *stature*, the ἀνάπλασις, or *new creation* from death, shall every way be more *perfect* than the παλάσις, or *first frame* of man, from which he fell into the state of the dead. Neither is it like, that *Infancy*, being *imperfection*, and *old age corruption*, can well stand

stand with the state of a perfect glorified body.

5. The bodies of the Elect being thus raised, shall have four most excellent and supernatural qualities:

For,

1. They shall be raised in ^a power, whereby they shall for ever be freed from all wants and weaknesses, and enabled to continue without the use of meat, drink, sleep, and other former helps. q 1 Cor. 15. 43.
2. In ^r incorruption, whereby they shall never be subject to any manner of imperfections, blemish, sickness, or death. r 1 Cor. 15. 41. f Isa. 65. 20. Aug. Euct. b. 90.
3. In ^t glory, whereby their bodies shall shine as bright as the Sun in the firmament; and which being made transparent, their souls shall ^u shine through, far more glorious than their bodies. Three glimpses of which glory was seen: first, ^w in Moses face: Secondly, in the ^v Transfiguration: Thirdly, in ^x Stephens countenance. Three instances and assurances of the glorification of our bodies, at that glorious day. Then shall ^y David lay aside his Shepherds weed, and put on the robe of the Kings Son Jesus, not Jonathans. Then every true Mordecai (who mourned under the Sackcloth of this corrupt flesh) shall be arrayed with the Kings Royal apparel, and have the Crown Royal set upon his head, that all the world may see ^z how it shall be done to him whom the King of Kings delighteth to honour. t Mat. 13. 43. Dan. 2. 13. Luke 9. 31. Zach. 9. 10. u 1 Thes. 4. 17. w Exod. 34. 27. x Mat. 17. 2. y Acts 6. 15. z 2 Sam. 18. 4. a H. ft. 6. 4. If now the rising of one Sun makes the morning so glorious; how glorious shall that day be, when innumerable millions of millions of bodies of Saints and Angels shall appear more glorious than the brightness of the Sun! the body of Christ in glory surpassing all.

4. In

^b Ubivo-
let spiri-
tus, ibi
erit &
corpus,
Aug.

Mat. 24.
28.

^c He. 40.
21.

Wild. 3.
7. 1 Cor.

15. 46.

Spiritu-
alia post

resur-
rectionem

erunt cor-
pora non

quia cor-
pora esse

desistant,
sed quia

spiritu
v. vifican-
te subsist-

ent. Aug.

lib. 13.
de civit.

Dei. c. 22
Psal. 8 3.

^d Phil. 3.
21.

^e Heb. 2.
16.

^f Heb. 1.
14. Psal.

91. 11.

^g Jude 6.
² Pet. 2.
4.

4. In ^b *Agility*, whereby our bodies shall be able to ascend, and meet the Lord at his glorious coming in the air, as Eagles flying unto their blessed carcass. To this agility of the Saints glorious bodies, the Prophet alludes, saying; ^c *They shall renew their strength, they shall mount up with wings as Eagles; they shall run, and not be weary, they shall walk, and not faint.* And to this state may that saying of *Wisdom* be referred: *In the time of their vision they shall shine, and run to and fro, as sparks among the stubble.*

And in respect of these four qualities, Paul calleth the raised bodies of the *Elect*, *Spiritual*; for they shall be spiritual in *qualities*, but the same still in *substance*.

And howsoever *sin* and *corruption* make a man in this state of *mortality* lower than *Angels*; yet surely when God shall thus crown him with *glory* and *honour*, I cannot see, how man shall be any thing inferiour to *Angels*: For are they *Spirits*? So is *Man* also in respect of his *Soul*; yea, more than this, they shall have also a *Spiritual* body, ^d *fashioned like unto the glorious body* of the Lord *Jesus Christ*, in whom mans *nature* is exalted by a *personal union*, into the *glory* of the *God-head*, and individual *Society* of the blessed *Trinity*: An honour which he never vouchsafed *Angels*. And in this respect man hath a prerogative above them. Nay, they are but *Spirits*, appointed to be ^f *Ministers* unto the *Elect*; and as many of them, who at the first ^g *disdained* this office, and would not keep their first standing, were for their pride hurled into *Hell*. This lesseneth not the *dignity* of *Angels*, but extols the greatness of Gods love to *Mankind*.

But as for all the *Elect*, who at that second and sudden

den coming of Christ, shall be found *quick* and *living*:

The ^h fire that shall burn up the corruption of the world, and the works therein, shall in a ⁱ *moment*, in the *twinkling of an eye*, overtake them as it ^k finds them, either *grinding* in the *mill* of provision, or walking in the *fields* of pleasure, or lying in the *bed* of ease; and so (burning up their dross and corruption) of *mortal*, make them *immortal* bodies; and this *change* shall be unto them instead of *death*.

Then shall the *Soul* with joyfulness greet her body, saying, 'Oh, well met again, my *dear sister*! How sweet is thy voice! how comely is thy countenance having lien hid so long in the ^m cliffs of the *rocks*, and in the secret places of the *Grave*! thou art indeed an *habitation fit*, not only for me to dwell in, but such as the Holy Ghost thinks meet to reside in, as his *Temple* for ever. The *Winter* of our *affliction* is now past; the *storm* of our *misery* is blown over and gone. The *Bodies* of our *Elect* Brethren appear more glorious than the *Lilly-flowers* on the earth; the time of singing *Hallelujah* is come, and and the voice of the *Trumpet* is heard in the Land. Thou hast been my *Yoke-fellow* in the Lords labours, and *companion* in persecutions and wrongs, for *Christ* and his *Gospels* sake; now shall we enter together into our *Masters* joy. As thou hast born with me the *Cross*, so shalt thou now wear with me the *Crown*. As thou hast with me *sowed* plenteously in tears, so shalt thou *reap* with me abundantly in joy. O *blessed*, aye *blessed* be that God! who (when yonder *Reprobates* spent their whole time in *pride*, *fleshly lusts*, *eating*, *drinking*, and *prophane vanities*) gave us *grace* to joyn together in *watching*, *fasting*, *praying*, reading the *Scriptures*, keeping his *Sabbaths*, hearing *Sermons*, receiving the *Holy Communion*, relieving the *Poor*, exercising (in all humility) the works of *Piety*

^h 2 Pet. 3. 11, 12.
ⁱ Luke 17. 34.
^k 1 Cor. 15. 51.

^l The Elect Souls Addressed to her body at her first meeting in the Resurrection. Cant. 2. 14.

to God, and walking conscionably in the duties of our calling towards men. Thou shalt anon hear *no mention* of thy *sins*; for they are ⁿ *remitted* and *covered*: but every *good work*, which thou hast done for the *Lords* sake, shall be rehearsed, and rewarded.

n Psal.
32. 1.

Chear up thy heart, for thy *Judge* is *flesh* of thy *flesh*, and *bone* of thy *bone*. Lift up thy head, behold these glorious *Angels*, like so many ^o *Gabriels* flying towards us, to tell us, ^p *that the day of our Redemption is come*, and to convey us in the *Clouds*, to meet our Redeemer in the *Air*. Lo, they are at hand,

o Dan.
9. 21, &
p Luke
21. 28.

^q *Arise therefore my Dove, my Love, my fair one, and come away* And so like ^r *Roes*, or young *Harts*, they run with *Angels* towards *Christ* over the trembling mountains of *Bether*.

q Can. 2.
1, 3.
r Ver. 17.

6. Both *quick* and *dead* being thus *revived* and *glorified*, shall forthwith (by the *Ministry* of Gods holy *Angels*) be ^t gathered from all the *quarters* and parts of the world, and ^u *caught up together in the Clouds* to meet the *Lord* in the *Air*, and so shall come with him, as a part of his glorious train, ^v *to judge the Reprobates* and evil *Angels*. The *twelve Apostles* shall sit upon *twelve Thrones* (next *Christ*) to judge the *twelve Tribes*, who refused to hear the *Gospel* preached by their *Ministry*,) and all the *Saints* (in *honour* and *order*) shall stand, next unto them, as ^w *Judges* also, to judge the evil *Angels*, and *earthly-minded men*. And as every of them received ^x *grace* in this life, to be more *zealous* of his *glory*, and more *faithful* in his *service* than others; so shall their ^y *glory* and *reward* be greater than others in that day.

f Luke
17. 34,
35, 36.
g 1 Th. f.
4. 17.
h 1 Cor.
6. 2, 3.

w 1 Cor.
6. 2. 3.

x Anoc.
22. 12.

y Rom.
26. 9.

z 1 Cor. 9.
6. John
14. 1.

z 1 Thes.
4. 17.

The place whither they shall be gathered unto *Christ*, and where *Christ* shall sit in *Judgment*; shall be in the ^z *Air*, over the valley of *Jehosaphat*, by *Mount Olivet*, near unto *Jerusalem*, *Eastward* from the *Temple* as it is probable for four reasons.

1. Because the holy *Scripture* seems to intimate so much in plain words: ^a *I will gather all Nations into the Valley of Jehosaphat, and plead with them there. Cause thy mighty One to come down, O Lord; Let the Heathen be weakened, and come up to the valley of Jehosaphat; for there will I sit to judge all the Heathen round about. Jehosaphat signifieth the Lord will judge.* And this Valley was so called, from the great victory which the Lord gave ^b *Jehosaphat*, and his people, over the *Ammonites*, *Moabites*, and inhabitants of *Mount Seir*. Which Victory was a Type of the final victory which *Christ*, the supreme *Judge*, shall give his Elect over all their enemies in that place, at the last day, as all the *Jews* interpret it. See *Zach.* 14. 4, 5. *Psalms* 51. 1, 2, &c. all agreeing, that the place shall be thereabouts.

^a Joel 3. 1, 2, &c. Ver. 11. 12. ² Chron. 20. 29.

^b Near this Valley was Mount Moriah, where Abraham sacrificed Isaac, Gen. 22. Jacob

law Angels ascending and descending on a ladder, Gen. 28. The Angel put up his sword, and fire from heaven burnt the sacrifice in Aruanabs floor, 2 Sam. 24. Solomon builded the Temple, 2 Chron.

2. Because that as *Christ* was thereabouts crucified, and put to open shame, so over that place his glorious Throne shall be erected in the *Air*, when he shall appear in *Judgment*, to manifest his *Majesty* and *Glory*: For it is meet that *Christ* should in that place judge the World with righteous judgment, where he himself was unjustly judged and condemned.

3. Because, that seeing the *Angels* shall be sent to gather together the Elect from the four *Winds*, from one end of *Heaven* to the other: It is most probable that the place whither they shall be gathered to, shall be near *Jerusalem*, and the *Valley of Jehosaphat*; which ^c *Cosmographers* describe to be in the midst of the superficies of the earth; if the *termini à quibus*, be the four parts of the World, the *terminus ad quem*, must be about the Centre.

^{3. 1.} *Christ* preached the Gospel, suffered his Passion, and entered into his glory. *Carth.* in *Gen.* 28. ^c The Sea beyond *Jordan* towards *Tyrus* cutteth the midst of the World. And *Ezekiel* saith of *Jerusalem*, *In mediogentium posui eam*: That from *Sion*, as from a Centre, the Law should be published to all Nations, and there all Nations shall be judged according to the Law, *Rom.* 2. 12. *Acts* 1. 11. *Richard. de villa nova.* *Thom.* in 1 *Sent.* Dist. 47. 48.

4. Because the *Angels* told the *Disciples*, that as they saw *Christ* ascend from *Mount Olivet*, which is over the *Valley of Jehosaphat*, so he shall in like manner come down from *Heaven*. This is the opinion of *Aquinas*, and all the *Schoolmen*, except *Lombard* and *Alexander Hales*.

5. Lastly, when *Christ* is set in his glorious *Throne*, and all the *many thousands* of his *Saints* and *Angels*, shining more bright than so many *Suns* in glory, sitting about him, and the body of *Christ* in glory and brightness surpassing them all: The *Reprobates* being separate, and remaining *beneath* upon the earth (for the *d* right hand signifieth a *blessed*, the *left hand* a *curst* Estate.) *Christ* will first pronounce the sentence of *Absolution* and *Bliss* upon the *Elect*; First, because he will thereby *e* increase the grief of the *Reprobate* that shall hear it. Secondly, to shew himself more prone to *Mercy* than to *Judgment*. And thus from his *Throne* of *Majesty* in the *Air*, he shall (in the sight and hearing of all the world) pronounce unto his *Elect*, *f* *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world, &c.*

d Mat.
19. 28.
Hilar. in
Cant. 21.
Ansel. in
M. t. c.
25.
e Psal.
145. 9.
I. a. 28. 21
Ad parna
tardus
Dens est,
ad prae-
mia ve-
lox.
f Mat.
25. 34.

Come ye] Here is our blessed *union* with *Christ*, and by him with the whole *Trinity*.

Blessed] Here is our *absolution* from all *sins*, and our *plenary* endowments with all *grace* and *happiness*.

Of my Father] Here is the *Author*, from whom, by *Christ*, proceeds our *felicity*.

Inherit] Here is our *Adoption*.

The Kingdom] Behold our *Birth-right* in possession.

Prepared] See *Gods* Fatherly care for his chosen.

From the Foundation of the world] O the free, eternal, unchangeable *Election* of *God*!

How much are those souls bound to love *God*, who
of

of his meer good will and pleasure, chose and ^g loved them, before they had done either good or evil. g Rom. 9. 3.

For I was hungry, &c.] O the Goodness of Christ, who takes notice of all the good works of his Children, to reward them! How great is his love to poor Christians, who takes every work of mercy done to them for his sake as if it had been done to himself!

Come ye to me, in whom ye have ^b believed, before ye saw me; and whom ye have loved and sought for with so much devotion, and through so many tribulations; b John 20. 29. 1 Pet. 1. 8.

Come now from labour, to rest; from disgrace, to glory; from the jaws of Death, to the joys of eternal Life. For my sake ye have been railed upon, ⁱ reviled, and cursed; but now it shall appear to all those cursed Esaus, that you are the true Jacobs, that i Mat. 5. 11.

shall receive your Heavenly Fathers blessing; and blessed shall you be. Your ^k Fathers, Mothers, and nearest Kindred forsook, and cast you off, for my Truths sake, which you maintained; but now my Father k Psal. 27. 10. Mat. 9. 29.

will be unto you a Father, and you shall be his Sons and Daughters for ever. You were cast out of your Lands and Livings, and ^l forsook all for my sake and the Gospels. But that it may appear that you have not lost your gain, but gained by your loss; instead of l John 20. 17. 2 Cor. 6. 18.

an Earthly inheritance and possessions, you shall possess with me the inheritance of my Heavenly Kingdom; where you shall be for love, Sons; for birth-right, Heirs, for dignity, Kings, for holiness, Priests, and you may be bold to enter into the possession thereof now, because my Father prepared, and kept it for you ever since the first foundation of the world was laid.

Immediately after this sentence of Absolution and Benediction every one receiveth his Crown, which ^m Christ the righteous Judge puts upon their heads, as the reward which he hath promised of his Grace and Mercy unto the Faith and Good Works of all them that m 2 Tim. 4. 8. 1 Pet. 5. 4. Apo 4

that loved that his appearing. Then every one taking his ⁿ Crown from his Head, shall lay it down (as it were) at the Feet of Christ, and prostrating themselves, shall, with one heart and voice, in an heavenly sort and consort, say, Praise, and Honour, and Glory, and Power, and Thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and Nation, and hast made us unto our God, Kings, and Priests, to reign with thee in thy Kingdom for evermore. Amen.

ⁿ Apo.
4. 10.

Then shall they sit in their Thrones and Order, as
 ° Judges of the Reprobates, and evil Angels, by approving, and giving testimony to the righteous sentence and judgment of Christ the Supreme Judge.

o 1 Cor.
6. 1, 2,
&c. Mat.
13. 13.

After the pronouncing of the Reprobates sentence of condemnation, Christ will perform two solemn Actions.

1. The presenting of all the Ele^ct unto his Father.
 ¶ Behold, O righteous Father, those are they whom thou gavest me. I have kept them, and none of them is lost. I gave them thy word, and they believed it, and the world hated them, because they were not of the world, even as I was not of the world. ^a And now, Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, and that I may be in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

p John
17. 12,
14, 23,
24.

q John
12. 16.

2. Christ shall ^r deliver up the Kingdom to God, even the Father, that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and Supreme Head of the Church, he suppressed his enemies, and ruled his faithful people by his Spirit, Word, and Sacraments. So that this Kingdom of
 Grace

r 1 Cor.
15. 24.

Grace over his Church in this world ceasing, he shall rule immediately as he is God, equal with the Father, and the Holy Ghost in his Kingdom of Glory for evermore. Not that the dignity of his Manhood shall be any thing diminished, but that the glory of his Godhead shall be more manifested; so that as he is God, he shall from thenceforth in all fulness, without all external means, rule all in all.

From this Tribunal Seat, Christ shall arise, and with all his glorious company of Elect Angels and Saints he shall go up triumphantly in order and array unto the heaven of heavens, with such an heavenly noise and musick, that now may that Song of David be truly verified; God is gone up with a triumph, the Lord with the sound of the trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises; for God is the King of all the earth, he is greatly to be exalted, Psal. 47. 5, 7, 8, 9. And that Marriage-song of John, Let us be glad, and rejoyce, and give honour to him; for the Marriage of the Lamb is come, and his Wife hath made her self ready. Allelujab: for the Lord God omnipotent reigneth.

The third and last degree of the blessed estate of a Regenerated man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of a Regenerate man in Heaven after he hath received his sentence of Absolution before the Tribunal seat of Christ at the last day of Judgment.

HERE my Meditation dazeleth, and my pen falleth out of my hand; the one being not able to conceive, nor the other to describe, that most excellent bliss, and eternal weight of glory (whereof all the

2 Cor.

4. 17.

Ro. 8.

18.

f

afflict-

afflictions of this present life are not worthy) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ as joynt-heirs, into that everlasting Kingdom of joy.

Notwithstanding, we may take a scantling thereof, thus:

The holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects;

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of the Elect there.
4. Of the *Effects* of those Prerogatives.

1. Of the Place.

THE place is the *heaven of heavens*, or the *third Heaven* called *Paradise*; whither *Christ* (in his humane nature) ascended *far above all visible heavens*. The *Bridegroom's Chamber*, which by the firmament, as by an *azured curtain* spangled with glittering *stars* and glorious *Planets*, is hid, that we cannot behold it with these corruptible eyes of flesh. The *Holy Ghost* (framing himself to our weakness) describes the glory of that place (which no man can estimate) by such things as are most precious in the estimation of man. And therefore likeneth it to a great and a holy City, named the *Heavenly Jerusalem*. Where only *God and his people* (who are saved and written in the *Lamb's Book*) do inhabit; all built of pure *Gold*, like unto clear *glass* or *Chrystal*: the walls of *Jasper stone*: the foundations of the walls, with twelve manner of precious stones, having twelve gates, each built of one pearl: three gates towards each of the four corners of the world: and at each gate an *Angel* (as so many *Porters*) that no unclean thing should enter
into

† 1 Kings
8.
|| 2 Cor.
12. 24.

* Psalm
19. 5.
M. 11h.
25. 10.

y Apoc.
21. 2, 11,
12, 13, 16,
18, 19,
20, 21,
24, 27.

into it. It is four-square, therefore perfect: the length, the breadth, and height of it are equal, 12000 Furlongs every way; therefore glorious and spacious. Through the midst of her streets ever runneth the pure River of the water of Life, as clear as Crystal; therefore wholesom. And of either side the River is the Tree of Life, ever growing; which beareth twelve manner of fruits, and gives fruit every month; therefore fruitful. And the leaves of the Tree is health to the Nations; therefore healthy. There is therefore no place so glorious by creation, so glorious with delectation, so rich in possession, so comfortable for habitation: For there the King is Christ, the Law is love; the honour, verity; the peace, felicity; the life, eternity. There is light without darkness; mirth without sadness; health without sickness; wealth without want; credit without disgrace; beauty without blemish; ease without labour; riches without rust; blessedness without misery, and consolation that never knows end. How truly may we cry out (with David) of this City, ^a *glorious things are spoken of thee, O thou* ^{1 Ps. 136} *City of God,* and yet all these things are spoken but ^{87. 3.} according to the weakness of our capacity. For Heaven exceedeth all this in glory, so far, as that ^b *no* ^{2 Cor.} *tongue is able to express, nor heart of man to conceive the* ^{12. 4.} *glory thereof,* as witnesseth St. ^c *Paul,* who was in it, ^{1 Cor.} and saw it. O let us not then *doat* ^{2. 5.} so much upon these *wooden cottages,* and houses of *mouldring clay,* which are but tents of ungodliness, and habitations of sinners; but let us look rather, and long for this ^d *heav-* ^{d Heb.} *enly City,* whose builder and maker is God; ^e *which* ^{11. 10.} *he* ^{e Heb.} *(who is not ashamed to be called our God)* hath ^{11. 6.} *pre-* *pared for us.*

2. Of the Object.

THE blissful and glorious object of all *intellectual* and *reasonable creatures* in Heaven is the *Godhead in Trinity of Persons*; without which, there is neither *joy*, nor *felicity*; but the very *fulness of joy* consisteth in *enjoying* the same.

This *Object* we shall enjoy two ways.

1. By a *Beatifical vision of God*.

2. By possessing an *immediate communion* with his Divine nature.

^a *Visio Dei beatifica sola est summum bonum nostrum.*
Aug. l. de Trin.

c. 13.
^b *Fecisti nos domine ad te: inquietum est cor nostrum donec requiescat in te.* Au.

Conf. l. 1. c. 11, &c.
Ex. 33. 13.
Psal. 67. 1. & 80. 1.
Phil. 3. 8.
II. Phil. 1. 23.

^c John 17. 14.
^a Exod. 34. 29.
Ex. 33. 31.
^e I Cor.

13. 12.
2 Cor. 3. 18.
I Ioid 3. 2.

The ^a *beatifical vision* of God, is that only that can content the infinite mind of man. ^b For every thing tendeth to his center. God is the center of the soul; therefore (like *Noah's Dove*) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his mind unless he might *see the face of God*. Therefore the *whole Church* prayeth so earnestly, *God be merciful unto us, and cause his face to shine upon us*.

When *Paul* once had seen this blessed sight, he (ever after) counted all the riches, and glory of the world (in respect of it) to be but *dung*; and all his life after was but sighing out, *cupio dissolvi, I desire to be dissolved, and to be with Christ*. And *Christ* prayed for all his *Elect* in his last Prayer, that they might obtain this blessed Vision; ^c *Father, I will that they which thou hast given me be (where?) even where I am:*

(to what end?) *that they may behold that my glory, &c.* ^d If *Moses* face did so shine when he had been with God but forty days, and seen but his *back-parts*, how shall we shine when we shall see him ^e *face to face for ever?* and *know him as we are known, and as he is?* Then shall the soul no longer be termed *Marah*, *bitterness*, but *Naomi*, *beautifulness*; for the Lord shall

shall turn her short bitterness to eternal beauty and blessedness, *Ruth*. 1. 12.

The second means to enjoy this object, is, by having an *immediate* and an *eternal communion* with God in Heaven. This we have, first by being (as members of Christ) united to his *Manhood*, and by the *manhood* (personally united to the Word) we are united to him, as he is God; and (by his God-head) to the whole *Trinity*. Reprobates at the last day shall see God (as a just *Judge*) to punish them; but (for lack of this Communion) they shall have neither *grace* with him, nor *glory* from him. For want of this Communion, the Devils (when they saw Christ) cried out, *Quid nobis tecum?* * *What have we to do with thee, O Son of the most high God?* but (by virtue of this Communion) the *penitent soul* may boldly go and say unto Christ (as *Ruth* unto *Boaz*) ^b *Spread, O Christ, the wing of the garment of thy mercy over thine handmaid; for thou art my Kinsman.* This Communion God promised *Abraham* when he gave himself for his *great reward*: And ^c Christ prayeth for his whole Church to obtain it. This communion *Saint Paul* expresseth in one word, saying, ^d *That God shall be all in all unto us.* Indeed God is *now* all in all unto us; but by means, and in a small measure. But in Heaven, God himself immediately (in fulness of measure, without all means) will be unto us *all the good things*, that our souls and bodies can wish or desire. He himself will be *salvation* and *joy* to our souls, *life* and *health* to our bodies; *beauty* to our eyes: *music* to our ears; *honey* to our mouths; *perfume* to our nostrils; *meat* to our bodies; *light* to our understanding; *contentment* to our wills, and *delight* to our hearts: and what can be lacking, where God himself will be the ^e *soul of our souls?* Yea, all the strength, wit, pleasures, virtues, colours, beauties, harmony,

^a Mat. 8. 19.

^b Ruth 3. 29.

^c Joh. 17. 21.

^d 1 Cor. 15. 18.

^e Anima anime erit Deus, Ber. Non potest summus rerum conditor in se non habere que rebus a se conditis de dicit; quem admodum sol astris. Hugo 1. 4 de anima, c. 15.

and goodness that are in men, beasts, fishes, fowls, trees, herbs, and all creatures, are nothing but sparkles of those things which are in *infinite perfection* in God. And *in him* we shall enjoy them in a far more perfect and blessed manner. *He himself* will then supply their use; nay, the *best* creatures (which serve us now) shall not have the honour to serve us then. There will be ^f *no need of the Sun, nor of the Moon to shine in that City; for the glory of God doth light it.* No more will there be any need, or use of any creature, when we shall enjoy the Creator himself.

f Anoc.
2. 23.

When therefore we behold any thing that is *excellent* in any Creatures, let us say to our selves, how much more excellent is he, who gave them this excellency? When we behold the wisdom of men, who over-rule creatures *stronger* than themselves; out-run the *Sun* and *Moon* in discourse; prescribing many years before, in what courses they shall be *eclipsed*; let us say to our selves, *how admirable is the Wisdom of God*, who made men so wise! When we consider the strength of Whales and Elephants, the Tempest of Winds, and terror of Thunder, let us say to our selves, *how strong, how mighty, how terrible is that God*, that makes these mighty and fearful creatures! When we taste things that are delicately sweet, let us say to our selves, O how sweet is that God, from whom all these Creatures have received this *sweetness*! When we behold the admirable colours which are in *Flowers* and *Birds*, and the lovely beauty of *Women*, let us say, how *fair* is that God that made these so fair?

g Seneca
de benefi-
ciis, l. 2.
c. 9.

And if our loving God hath thus provided us so many *excellent* delights, for our passage through this *Bochim*, or valley of tears, what are those pleasures which he hath prepared for us, when we shall enter into the *Palace* of our *Masters joy*? How shall our
souls

h Judge.
2. 5.

souls be there ravished with the love of so lovely a God? so glorious is the object of heavenly Saints: so amiable is the sight of our gracious Saviour.

3. Of the Prerogatives which the Elect shall enjoy in Heaven.

BY reason of this Communion with God, the Elect in Heaven shall have four super-excellent Prerogatives.

1. They shall have the Kingdom of heaven for their inheritance; and they shall be free Denizens of the heavenly Jerusalem. Saint ^k Paul (by being a free Citizen of Rome) escaped whipping; but they, who are once free Citizens of the heavenly Jerusalem, shall ever be freed from the whips of eternal torments. For this freedom was bought for us, not with a ^l great summe of money, but with the ^m precious Blood of the Son of God.

ⁱ Mat. 25.
^r 1 Pet. 1.
4. Eph.
2. 19.
Heb. 12.
22.
^k Acts
22. 26.

2. They shall be all ⁿ Kings and Priests; spiritual Kings to reign with CHRIST, and to triumph over Satan, the World, and Reprobates; and spiritual Priests to offer unto God the ^o spiritual Sacrifice of praise and thanksgiving for evermore. And therefore they are said to wear both Crowns and Robes. O what a comfort is this to poor Parents, that have many Children! If they breed them up in the fear of God, to be true Christians, then are they Parents to so many Kings and Priests.

^l Acts
22. 28.
^m 1 Pet.
1. 18.
ⁿ Apoc.
5. 10.
1 Pet. 2.
9. Rom.
16. 10.
^o 1 Pet.
2. 5.
Heb. 13.
15.

3. Their bodies shall ^p shine as the brightness of the Sun in the firmament, like the ^q glorious Body of Christ, which shined brighter than the ^r Sun at noon, when it appeared to Saint Paul. A glimpse of which ^s glorious brightness appeared in the Bodies of Moses and Elias, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a

^p Mat.
13. 43.
^q Phil. 3.
21.
^r Acts
12. 6.
^s Luke
9. 31.
Mat. 9. 3.

1 Cor. 15. 43, 44 glorious body; yea, a *spiritual body*; not in *substance*, but in *quality*; preserved by *spiritual means*, and having (as an Angel) agility to *ascend*, or *descend*. Oh what an honour is it, that our bodies (falling more *vile* than a *carrion*) should thus arise in *glory*, like unto the body of the *Son of God*!

4. Lastly, they, (together with all the holy Angels) *there*, keep (without any labour to distract them) a *perpetual Sabbath*, to the glory, honour, and praise of the eye-blessed *Trinity*, for the *creating*, *redeeming*, and *sanctifying*, of the Church: And for his power, wisdom, justice, mercy, and goodness in the *government* of Heaven and Earth. When thou hearest a sweet consort of *Musick*, meditate how happy thou shalt be, when (with the *Quire* of Heavenly *Angels and Saints*) thou shalt sing a part in that spiritual *Hallelujah*, on that *eternal blessed Sabbath*, where there shall be such *variety* of pleasures, and *satiety* of joys, as neither know *tediousness* in doing, nor *end* in delighting.

4. Of the effects of those Prerogatives.

From these Prerogatives there will arise to the Elect in Heaven, five notable effects.

1 Cor. 13. 10. Aug. soliloq. c. 36. Nihil notum in terra, nihil ignotum in celo.

1. They shall *know* God, with a *perfect knowledge* so far as Creatures can possibly comprehend the *Creator*. For there we shall see, the *Word* the *Creator*; and in the *Word*, all creatures that by the *Word* were *created*; so that we shall not need to learn (of the things which were made) the knowledge of *him* by *whom* all things were made. The *excellenteſt* creatures in this life are but as a *dark veil* drawn betwixt God and us; but when this *veil* shall be

1 Cor. 13. 12.

be ^x drawn aside, then shall we see God *face to face*, ^{x 2 Cor. 3. 16.} and *know him as we are known.* ^{Res vera}

We shall know the power of the *Father*, the wisdom of the *Son*, the grace of the *Holy Ghost*, and the indivisible nature of the blessed Trinity. And in him we shall know, not only all our friends, (who died in the Faith of Christ) but also *all* the faithful that ever were, or shall be. For, ^{sunt in mundo in visibili in mundo visibili umbræ rerum. Hærn.}

1. Christ tells the Jews, that they shall see ^{y Luke 13. 28.} *Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God*: therefore we shall know them.

2. *Adam* in his innocency knew *Eve* to be ^{z Gen. 2. 23.} *bone of his bone, and flesh of his flesh*, as soon as he awaked. Much more then shall we know our Kindred, when we shall awake *perfected and glorified* in the Resurrection.

3. The Apostles knew *Christ* after his Resurrection, and the ^{a Mat. 27. 13.} *Saints which rose with him, and appeared in the holy City.*

4. ^{b Mat. 17. 4.} *Peter, James, and John* knew *Moses and Elias* in the Transfiguration; how much more shall we know one another when we shall be all glorified?

5. ^{c Luke 16. 28.} *Dives* knew *Lazarus* in *Abraham's bosom*; much more shall the Elect know one another in Heaven.

6. Christ saith, that the ^{d Mat. 19. 28.} *twelve Apostles* shall sit upon *twelve Thrones*, to judge (at that day) the *twelve Tribes*; therefore they shall be ^{e 2 Cor. 6. 2, 3.} known, and consequently the rest of the Saints.

7. Saint Paul saith, that at that day ^{f 1 Cor. 13. 12.} *we shall know as we are known of God*; and ^{g Aug. ad italicam viduam. Ep. 6.} *Augustine* (out of this place) comforteth a Widow, assuring her that as in this life, she saw her Husband with external eyes; so in the life to come, she should know *his heart, and what were all his thoughts and imaginations*. Then Husbands and Wives look to your actions and thoughts:

For

For all shall be made manifest one day. See 1 Cor. 4. 5.

8. The faithful in the Old Testament are said to be ^h gathered to their Fathers; therefore the knowledge of our friends remains.

9. ⁱ Love never falleth away; therefore knowledge, the ground thereof, remains in another life.

10. Because the last day shall be ^k a declaration of the just judgments of God, when he shall ^l reward every man according to his works, and if every mans works be brought to light, much more the worker. And if wicked men shall account for every ^m idle word, much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the works made manifest. Therefore (saith the Apostle) ⁿ Every man shall appear, to account for the work that he hath done in his body, &c. See Wisdom, chap. 5. ver. 1. Though the respect of diversities of degrees and callings in Magistracy, Ministry, and Oeconomy shall cease; yea Christ shall then ^o cease to rule, as he is Mediator, and rule all in all, as he is God equal with the Father, and the Holy Ghost.

The greatest knowledge that men can attain unto in this life, comes as far short of the knowledge which we shall have in heaven, as the knowledge of ^p a child that cannot yet speak plain, is to the knowledge of the greatest Philosopher in the World. They who thirst for knowledge, let them long to be Students of this University: For all the light by which we know any thing in this world, is nothing but the very ^q shadow of God. But when we shall know God in Heaven, we shall (in him) know the manner of the work of the Creation, the mysteries of the work of our Redemption: yea, so much knowledge as a Creature can possibly conceive and comprehend of the Creator and his works. But whilst we are in this life, we may say with ^r Job, how little

q Lumen est umbra Dei, & Deus est lumen luminis, Plato. Poli. 6.

r Job 26. 14.

little a portion bear we of him? And assure our selves with Syracides, ' that there are greater things than ^{Ecclus.} these be, and that we have seen but a few of Gods works. ^{42. 32.}

2. They shall love God with a perfect and absolute love, as possibly a creature can do. The manner of loving God, is to love him for himself; the *measure* is to love him *without measure*: For in this life (^{knowing God but in part}) we love him but in part: ^{1 Cor. 13. 12.} but when the *Elect* in heaven shall fully know God, then they will perfectly love God. And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

3. They shall be filled with all manner of *divine pleasures* " At thy right hand (saith David) there are ^{Psal. 16. 11.} pleasures for evermore: Yea, " they shall drink (saith he) ^{Psal. 36. 8.} out of the Rivers of pleasures: For as soon as the soul is admitted into the *actual fruition* of the beautiful Essence of God; she hath all the goodness, beauty, glory, and perfection of all creatures (in all the world) united together, and at *once* presented unto her in the sight of God. If any be in love, there they shall enjoy that which is *more amiable*: If any delight in *fairness*, the fairest beauty is but a *dusty shadow* to that: he that delights in pleasures shall there find *infinite varieties*, without either interruption of *grief*, or distraction of *pain*: He that loveth *honour*, shall there enjoy it without the disgrace of *cankered envy*; he that loveth *treasure* shall there possess it, and never be beguiled of it. There they shall have *knowledge* void of all *ignorance*; *health*, that no *sickness* shall *impair*; and *life*, that no *death* can *determine*. In a word, look how far this *wide world* surpasseth, for *light pleasures* and *comforts*, the dark and narrow womb wherein thou wast conceived a *Child*, so much doth the *world to come* exceed in *joys*, *solace*, and *consolation*

solation, this present world. How happy then shall we be, when this life is *changed*, and we thither *translated*.

4. They shall be replenished with an *unspeakable joy*. * *In thy presence* (saith David) *is the fulness of joy*. And this joy shall arise chiefly from the *vision of God*, and partly from the sight of all the holy *Angels* and blessed *souls* of just and perfect men, who are in blis and glory with him.

But especially from the blisful sight of **J E S U S**, the * *Mediator of the New Testament*, our *Emmanuel*, God made man. His sight will be the chief cause of our blis and joy. If the *Israelites* in *Jerusalem* so *shouted for joy, that the earth rang again*, to see *Solomon crown'd*, how shall the *Elect* rejoyce in Heaven, to see *Christ* (the true *Solomon*) adorned with glory? If *John Baptist* at his presence *did* * *leap in his Mothers womb for joy*, how shall we exult for joy, when he will be, not only *with us*, but * *in us* in *Heaven*? If the *Wise men* rejoyced so greatly to find him a *Babe lying in a Manger*: how great shall the joy of the *Elect* be, to see him sit (as a King) in his *celestial Throne*? If * *Simeon* was glad to see him an *Infant* in the *Temple*; presented by the hands of the *Priests*; how great shall our joy be, to see him a King, ruling all things at the right hand of his *Father*? If * *Joseph* and *Mary* were so joyful to find him in the midst of the *Doctors* in the *Temple*, how glad shall our souls be, to see him sitting as *Lord* among *Angels* in *Heaven*? This is that joy of our *Master*, which (as the *Apostle* saith) * *the eye hath not seen, ear hath not heard, nor the heart of man can not conceive*; which because it cannot enter into us, we shall enter into it.

5. Lastly, they shall enjoy this blisful and glorious estate for *evermore*. Therefore it is termed, *everlasting*

* Psal.
16. 1.

* Heb.
12. 24.

y 1 Reg.
1. 40.

x Luke
1. 44.

a John
17. 12.

b Mat.
2. 16.

c Luke
2. 16.

d Luke
2. 40.
Facilius
dicere
possim
quid ibi
non sit,
quam
quid ibi
sit. Aug.
de Sym.
1. 7.

e 1 Cor.
2. 9.
Mat. 25
21.

lasting life: and Christ saith, that ^f our joy shall no ^f man take from us. All other joys (be they never so great) have an end. & *Abasuerus* Feast lasted an hundred and eighty days. But he, and it, and all his joys are gone. For mortal man to be assumed to heavenly glory, to be associated to Angels, to be satiated with all delights and joys (but for a time) were much; but to enjoy them for ever without intermission or end, who can bear it, and not admire it? Who can muse of it, and not be amazed at it! All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the riches and pleasures of this life to be but ^b loss and dung in respect of that. And therefore (with uncessant prayers, fasting, alms-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternal life; and (for the love thereof) they willingly either ⁱ sold, or parted with all their earthly goods and possessions.

^f Joh 1
16. 22.

^f Hest. 1.

³.

^b Phil. 3.
8.

ⁱ Acts 2.
45.

Christ calleth all Christians, Merchants, Luke 19. And eternal life, a precious pearl, which a wise Merchant will purchase, though it cost him all that he hath, Matth. 13.

^k Alexander hearing the report of the great riches of the Eastern Countrey, divided forthwith among his Captains and Souldiers, all his Kingdom of Macedonia, Hephæstion asking him what he meant in so doing; Alexander answered, that he preferred the riches of India (whereof he hoped shortly to be Master) before all that his Father Philip left him in Macedonia. And should not Christians then prefer the eternal riches of Heaven so greatly renowned (which they shall enjoy e're long) before the corruptible trash of the earth, which lasts but for a season?

^k P'utar.
Apoth.
Regum.

Abraham and Sarah left their own Country and possession, to look for a City, whose builder and maker is God; and therefore bought no land, but only a place

ⁱ Heb. 11.
10, 15,
16.

place of burial. *David* preferreth *one day* in this place before a thousand elsewhere; yea ^m *to be a Door keeper in the house of God, rather than to dwell in the richest Tabernacles of wickedness.* *Elias* earnestly besought the Lord to receive his soul into his Kingdom, and went willingly (though in a ° *fiery Chariot*) thither. *Saint Paul* (having once seen Heaven) continually ^v *desired to be dissolved, that he might be with Christ.* *St. Peter* (having espied but a glimpse of that eternal glory in the Mount) wished that he might dwell there all the days of his life; saying, ^q *Master, it is good for us to be here.* How much better doth *Peter* now think it to be in *Heaven* it self? *Christ* (a little before his death) prayeth his *Father* ^r *to receive him into that excellent glory.* And the *Apostle* witnesseth, that ^f *for the joy which was set before him* he *indured the cross, and despised the shame.* If a man did but once see those joys (if it were possible) he would indure an hundred deaths to enjoy that happiness but *one day.*

Saint ^t *Augustine* saith, that he would be content to *endure the torments of Hell, to gain this joy, rather than to lose it.* *Ignatius* (*St. Pauls* Scholar) being threatned (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith; ^u *Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devil together, let them come upon me, so I may enjoy my Lord Jesus and his Kingdom.* The like constancy shewed ^w *Policarp*, who would not by any terrors of any kind of death, be moved to *deny Christ in the least measure.* With the like resolution answered ^x *Basil* his persecutors, when they would terrifie him with death; *I will never* (said he) *fear death, which can do no more than restore me to him that made me.* If ^y *Ruth* left her own Countrey, and followed *Naomi* her Mother-in-law, to go and dwell with her in the Land of *Canaan*

m Psal.
84. 10.

n 1 Reg.
19. 4.

o 2 Reg.
2. 15.

p Phil.
1. 23.

q Mat.
17. 4.

r John
17. 5.

f Heb. 12.
2.

t Serm.
31. de
Sanctis.

u Hi. r.
in Cata.
lg. Iren.
1. 3.
cont. Va-
lent.

w Euseb.
1. 4. c. 16.

x Naz. de
vita Ba-
sil.

y Ruth 1.
16.

Canaan (which was but a type of Heaven) only upon that fame which she heard of the *God of Israel* (though she had no promise of any portion therein) how should'st thou follow thy *holy Mother the Church*, to go unto *Christ* into the heavenly *Canaan*, wherein God hath given thee an *eternal inheritance*, assured by an holy *Covenant*, made in the Word of God, signed with the blood of his Son, and sealed with his Spirit and Sacraments? This shall be thine eternal *happiness* in the Kingdom of Heaven, where thy life shall be a communion with the blessed Trinity; thy joy, the presence of the Lamb; thy exercises, singing; thy ditty, *Hallelujah*; thy consorts, Saints and Angels; where youth flourisheth, that never waxeth old; beauty lasteth, that never fadeth; love aboundeth, that never *cooleth*; health continueth, that never *slacketh*; and life remaineth, that never *endeth*.

Meditations directing a Christian how to apply to himself without delay, the foresaid knowledge of God and himself.

THOU seest therefore, *O man*, how *wretched*, and *curst* thy state is, by corruption of Nature, without Christ; inasmuch, that whereas the Scriptures do liken wicked men unto *Lions, Bears, Bulls, Horses, Dogs*, and such like savage creatures in their lives; it is certain, that the condition of an unregenerated man, is in his death more vile than a *Dog*, or the filthiest creature in the world. For the Beast (being made but for mans use) when he dieth, endeth all his miseries with his death. But man (indued with a *reasonable*, and an *immortal* soul, made after Gods *Image* to serve God) when he ends the miseries of this life, must account for all his misdeeds, and begin to endure those miseries that *never shall know end*. No creature
but

but *man* is liable to yield at his death an account for his life. The brute creatures not having reason, shall not be required to make any *account* for their *deeds*; and good *Angels*, though they have *reason*, yet shall they *yield no account*, because they have no sin. And as for evil *Angels*, they are without *all hope*, already *condemned*, so that they need not make any further accounts; *Man* only in his death, must be *Gods accountant* for his life.

On the other side, thou seest (O *Man*) how *happy* and *blessed* thy estate is being truly *reconciled* unto God in Christ; in that (through the restoration of *Gods Image*, and thy restitution into thy *Sovereignty* over other creatures) thou art in this life *little inferiour* to the *Angels*; and shalt be in the life to come equal to the *Angels*. Yea, in respect of thy Nature, exalted by a *personal Union* to the *Son of God*, and by him to the glory of the *Trinity* (*superiour* to the *Angels*;) a *fellow-brother* with *Angels* in spiritual *grace*, and everlasting *glory*.

Thou hast seen how glorious and perfect God is, and how that all thy chief blifs and happiness consisteth in having an eternal *communion* with his Majesty.

Now therefore (O impenitent sinner) in the bowels of *Christ Jesus* I intreat thee, nay, I conjure thee as thou tenderest thy own salvation, seriously to consider with me, how false, how vain, how vile are those things which still retain, and chain thee in this wretched and cursed estate, wherein thou livest; and do hinder thee from the favour of God, and the hope of eternal life and happiness.

Meditations on the hinderances which keep back a sinner from the Practice of Piety.

THose hinderances are chiefly seven.

I. *An ignorant mistaking of the true meaning of cer-*

certain places of the holy Scripture, and some other chief grounds of Christian Religion.

The Scriptures mistaken are these.

1. Ezek. 33. 14, 16. *At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnal Christian gathereth, *That he may repent when he will.* It is true, whensoever a sinner doth repent, God will forgive; but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have ^a *repented, were rejected, and could not repent, though they sought it carefully with tears.* What comfort yields this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter.

^a Heb. 12. 17.
Like 13.
² 1. 27.

2. Mat. 11. 26. *Come unto me, all you that labour, and are heavy laden, and I will give you rest.* Hence the lewdest man collects, that *he may come unto Christ when he list.* But he must know, That no man ever comes to Christ, but he who (as Peter saith) ^b *Having known the way of righteousness, hath escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ.* To ^c *come unto Christ, is to repent and believe.* And this no man can do, except his heavenly Father draweth him by his grace.

^b 2 Pet. 2. 20, 2.
^c 1a. 1.
18. John 6. 35.
John 6.
44.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Jesus.* True, but they are such, who walk not after the flesh (as thou doest) but after the spirit, which thou didst never yet resolve to do.

4. 1 Tim. 1. 15. *Christ Jesus came into the world to save sinners, &c.* True, but such sinners, who like St. Paul, are converted from their wicked life; not like thee, who still continuest in thy lewdness. For that ^d *grace of God which bringeth salvation unto all men, teacheth us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world.*

^d Tit. 2. 11, 12.

5. Prov. 24. 16. *A just man falleth seven times in a day and riseth, &c. In a day, is not in the Text: which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the just, and from which God delivers him. And though it meant falling in, and rising out of sin, what is this to thee, whose falls all men may see every day; but neither God, nor man, can at any time see thy rising again by Repentance.*

6. Isa. 64. 6. *All our righteousnesses are as filthy rags.* Hence the carnal Christian gathers, that seeing the best works of the best Saints are no better, then his are good enough, and therefore he needs not much grieve, that his devotions are so imperfect. But *Isaiab* means not in this place, the righteous works of the Regenerate; as fervent Prayers in the name of God; charitable Alms from the bowels of Mercy; suffering in the Gospels defence, the Spoil of goods, and spilling of blood, and such works which *St. Paul* calls the *fruits of the Spirit*. But the Prophet making an humble confession in the name of the Jewish Church, when she had fallen from God to Idolatry, acknowledgeth, that whilst they were by their filthy sins separated from God, as Lepers are by their infected sores, and polluted cloths from men; their chiefest Righteousness could not but be abominable in his sight. And though our best works, compared with Christs Righteousness, are no better than unclean rags; yet in Gods acceptation, for Christs sake, they are called *white rayment*; yea, *pure fine linnen and shining*; far unlike the *Leopards spots*, and *filthy garments*.

7. James 3. 2. *In many things we sin all; true, but Gods children sin not in all things, as thou doest, without either bridling their lusts, or mortifying their corruptions: and though the relicks of sin remain in the dearest children of God, that they had need daily to cry,*

e Gal. 5.
22.

f Apoc.
3. 8.
g Apoc.
19. 8.
h Jer. 13.
22.
i Zach.
3. 4.

ery, *Our Father, which art in Heaven; forgive us our trespasses*: yet in the ^b *New Testament*, none are properly called *sinners* but the unregenerate; but the *Regenerate*, in respect of their zealous endeavour to serve God in unfeigned holiness, are every where called *Saints*. Inasmuch that *St. John* saith, that ¹ *Whosoever is born of God sinneth not*, that is, liveth not in *wilful filthiness*, suffering sin to reign in him, as thou doest. Deceive not thy self with the name of a *Christian*; whosoever liveth in any customary gross sin, he liveth not in the state of *Grace*. ^m *Let therefore* (saith *St. Paul*) *everyone that nameth the name of Christ, depart from iniquity*. The regenerate sin, but upon frailty; they repent, and God doth pardon; therefore they sin not to death. The reprobate sin maliciously, sinfully, and ⁿ delight therein: so that by their good will, sin shall leave them before they will leave it. They will not repent, and God will not pardon. Therefore their sins are mortal (saith *St. John*) or rather immortal, as saith *St. Paul*, *Rom. 2. 5*. It is no excuse therefore to say, we are all sinners. True *Christians*, thou seest, are all *Saints*.

8. *Luke 23. 43*, The Thief converted at the last gasp, was received to *Paradise*: What then? If I may have but time to say, when I am dying, *Lord have mercy upon me*, I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, ^o *Lord, Lord*, and the Lord will not know them. The Thief was saved, for he repented; but his fellow had no grace to repent, and was damned. Beware therefore, lest trusting to *late* repentance at thy *last end* on earth, thou be not driven to repent too late without end in *Hell*.

9. *1 John 1*. *The blood of Jesus Christ cleanseth us from all sin*. And *1 John 2. 1*. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous,*

&c. O comfortable ! But hear what St. *John* saith in the same place, *My little Children, these things write I unto you, that you sin not.* If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. *Where sin abounded, Grace did abound much more.* Oh sweet ! but hear what St. *Paul* addeth? *What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we that are dead in sin live any longer therein?* Rom. 6. 1, 2. This place teacheth us not to *presume*, but that we should not *despair*. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are,

I. From the doctrine of *Justification* by faith only, a carnal Christian gathereth, *That good works are not necessary.* He commends others that do good works, but he perswades himself that he shall be saved by his faith, without doing any such matter. But he should know, that though good ^p works are not necessary to *Justification*, yet they are necessary to *Salvation*; for, *we are Gods workmanship, created in Christ Jesus unto good works, which God hath predestinated that we should walk in them.* Whosoever therefore in ^q years of *discretion*, bringeth not forth good works after he is called, he cannot be saved; neither was he ever predestinated to *life eternal*. Therefore the *Scripture* saith, that ^r *Christ will reward every man according to his works.* ^s *Christ respects in the Angels of the seven Churches nothing but their works, and at the last day he will give the heavenly inheritance only to them who have done good works* ^t in feeding the hungry, clothing the naked, &c. At that day ^u *righteousness shall wear the Crown: No righteousness, no Crown: no good works (according to a mans talent) no reward from God, unless it be* ^v *vengeance.* To be rich in good works,

^p Eph. 2
10.

^q Fulk
Rkem.
Test. An
notat. in
Ej. b. 22.

^r Rom.
2. 7.

^s 2 Cor. 9.

^t 6 Apoc.
22- 12.

^u Apoc.
2. 3.

^v Mat 25
Tim.

works, is the surest foundation of our assurance, ^y to obtain eternal life. For good works are the true fruits of a true faith, which apprehendeth Christ, and his obedience, unto salvation. And no other faith ^z availeth in Christ, but that which worketh by love; and (but in the act of justification) that faith which only justifieth is ^a never only, but ever accompanied with good works; as the tree with his fruits, the Sun with his light, the fire with his heat, and water with his moisture. And the faith which doth not justify her self by good works before men, is but a dead faith, which will never justify a mans soul before God. But a justifying faith ^b purifieth the heart, and ^c sanctifieth the whole man throughout.

II. From the doctrine of Gods eternal ^d Predestination, and unchangeable decree, he gathereth, that if he be predestinated to be saved he cannot but be saved; if to be damned, no means can do any good. Therefore all works of Piety are but vain. But he should learn, that God hath predestinated to the means, as well as to the end. Whom therefore God hath predestinated to be saved, which is the ^e end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is the ^f means. And they (saith St. ^g Peter) who are elect unto salvation, are also elect into the sanctification of the Spirit. If therefore upon thy calling, thou conformest thy self to the Word and Example of Christ thy Master, and obeyest the good motions of the holy Spirit, in leaving sin, and living a godly life; then assure thy self, that thou art one of those, who are infallibly predestinated to everlasting salvation. If otherwise, blame not Gods predestination, but thine own sin and Rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the Prodigal Son; and by thy conversion it shall appear, both to ^h Angels, and ⁱ men,

^y 2 Tim. 6. 19.

^z Gal. 5. 9.

^a Fides sola non est sola: Fides sola justificat, ut oculus solus videt. Jam. 2. 26.

^b Acts 15. 9.

^c Acts 16. 18.

^d 1 Thess. 5. 23.

^e Mat. 25. 31.

^f Eph. 1. 4.

^g Eccles. 3. 24.

^e 1 Pet. 1. 16.

^f Rom. 8. 29. 30.

^g John 15. 16.

^h 1 Pet. 1. 2.

ⁱ N. lite in Deo primum

querere, sed in Christo, in quo si te per fidem inveneris, certus

est, te esse electum.

^h Luke 15. 17.

ⁱ men,

that

that thou didst belong to his Election. If thou wilt not, why should God save thee?

III. When a carnal Christian hears, *that man hath not free-will unto good*, he losoeth the reins to his own corrupt will, as though it lay not in him to bridle, or to subdue it. *Implicitely* making God the Author of sin in *suffering* man to run into this necessity. But he should know, that God gave *Adam free-will* to stand in his ^k integrity if he would; but *man* abusing his free-will, lost both himself and it. Since the fall, *Man* in his *state* of *corruption* hath free-will to *evil*, but not to *good*; for in this state, ^a *we are not* (saith the Apostle) *sufficient to think a good thought*. And God is not bound to restore us, what we lost so wretchedly, and make no more care to recover again. But as soon as a man is regenerated, the *grace of God freeth his will unto good*, so that he doth all the good things he doth, with a free-will; for so the Apostle saith, that ^b *God of his own good pleasure, worketh both the will and the deed in us, who* (as the Apostle expoundeth) ^c *cleanseth our selves from all filthiness of the flesh and spirit, and finisheth our sanctification in the fear of God*. And in this state every true Christian hath free-will, and as he increaseth in *grace*, so doth his will in *freedom*; for ^d *when the Son shall make us free, then shall we be free indeed*; and ^e *where the spirit of the Lord is, there is liberty*; for the holy Spirit draws their minds, not by *coaction*, but by the *Cords of Love*, Cant. 1. 4. by *illuminating* their minds to know the truth, by *changing* their hearts to ^f *love* the known truth; and by *enabling* every one of them (according to the measure of Grace which he hath received) to do the good which he lo-

k Magnas
homolib
ri arbitrii
vires, cum
condere-
tur acce-
pit: sed
eas pic
cando a-
misi.

Aug. de
spirit. &
li. ap. 5.
Ecclesi. 7.
20. Eccle.
15. 14.

Homo
male u-
tens libe-
ro suo ar-
bitrio, &
se, & li-
berum si-
u n arbi-
trium
perdidit.

Aug. En.
ad Laur.
c. 13.

a 2 Cor.
3. 5. Per
laxum
arbitrii

libertas in
naturalibus man-
ca, in su-
pernatu-

ralibus amissa est, donec gratia restituatur. b Phil. 2. 12, 13. c Acti agimus, The will is passive in receiving the first grace, afterward active in all goodness; 2 Cor. 7. 1. d John 8. 36. liberum arbitrium, non nisi gratia Dei efficiatur liberum, Aug. ad Col. c. 17. e 2 Cor. 3. 17. f Voluntas humana non libertate gratiam consequitur, sed gratia libertatem, Aug. de grat.

ueth. But thou wilt not use the *freedom* of thy will so far as God hath freed it; for thou doest many times wilfully (against Gods Law, to the hazzard of thy soul) that, which (if the Kings Law forbade under the penalty of *death*, or loss of thy *worldly estate*) thou wouldest not do. Make not therefore thy want of Free-will unto good to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

IV. When the natural man hears, *that no man (since the fall) is able to fulfil the Law of God, and to keep all his Commandements*, he boldly presumes to sin as others do; he contents himself with a few good thoughts; and if he be not altogether as bad as the *worst*, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing *good*, or withstanding *evil*, he counts the *impossibility* of the Law. But he should learn, that though (since the *Fall*) no man but Christ, who was both *God* and *Man*, did, or can perfectly fulfil the whole *Law*; yet every true Christian, as soon as he is regenerated, begins to keep all Gods Commandements *in truth*, though he cannot in absolute *perfection*. Thus, with *David*, they *ap-* g Psal. 119. 112.
ply their hearts to fulfil Gods Commandements always unto the end: and then the *h* Spirit of Grace, which b Joel 2. 28, 29. Zach 12. 1. Quod iubet iu- va. Aug. 12 Cor. 5. 12.
 was promised to be *more abundantly poured forth under the Gospel*, helpeth them in their good endeavours, and assisteth them to do what he commands them to do. And in so doing, God accepteth their *good will and endeavour*, instead of perfect fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience; and in this respect St. *John* saith, that *k* Gods Commandements are not burthenous: And St. *Paul* saith, *l* I am able to do all things through the help of him that strengtheneth me. And *Zachary* and *Elizabeth* are said k 1 John 5. 3. l Phil. 4. 14.

m Luke
1. 16.

n John
15. 10.

to^m walk in all the Commandments of the Lord without reproof. Hereupon Christ commends to his Disciples, the careⁿ of keeping his Commandments as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes Conscience to walk in his Commandments; and the more unto Christ is our love, the less will our pains seem in keeping his Law. The Law's curse (which under the Old Testament was so terrible) is under the New (by the death of Christ) abolished to the regenerate; the rigour which made it so impossible to our nature before, is now to the new-born, so mollified by the spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law, by ability of nature corrupted. But when they have to do with regenerated Christians, they require to the law (which is the rule of righteousness) true^o obedience in word and deed: the^p mortifying of their members; the^q crucifying of the flesh, with the affections and lusts thereof, ^r resurrection to newness of life: ^s walking in the spirit, ^t overcoming of the world by faith: so that though no Man can say as Christ

o Rom.
15. 18.

p Col. 3.

5.

q Gal. 5.

24. Rom.

6. 12, 13.

r Rom.

6. 4, 5.

Rom. 8.

1.

s Gal. 5.

25.

t I John

5. 4.

u John 8.

46.

v Rom.

1. 24, 28.

x Rom.

8. 9, &c.

Au. of

ut Pela.

g us ag-

noscat,

posse legem

per se fieri per gratiam Christi, & pacem fore eam in.

then God^v gives him over to be led by his own lusts, the surest sign of a reprobate sense. Thus the Law, which since the fall, no man by his own natural ability can fulfil, is fulfilled in truth of every regenerated Christian, through the gracious assistance of^x Christs

holy Spirit. And this *Spirit* God will ⁷ give to every y Luke 11. 12. James 1. 5 Christian that will *pray* for it; and *incline* his heart to keep his *Laws*.

V. When the unregenerated man hears, that ² God z Deus magis delectatur affectu quam effectu, Amb. delighteth more in the *inward man*, than in the *outward man*; Then he feigneth with himself, that all *outward reverence and profession*, is but either *superstitious* or *superfluous*. Hence it is that he seldom kneeleth in the Church; that he puts on his Hat at singing of *Psalms*, and the publick *Prayers*: which the prophane Varlet would not offer to do in the presence of a Prince, or a Nobleman. And so that he keep his mind unto GOD, he thinks he may *fashion* himself (in other things) to the *world*. He divides his thoughts, and gives so much to God, and so much to his own *lusts*; yea, he will *divide* with God the *Sabbath*, and will give him almost the *one half*, and spend the other wholly in his own *pleasures*. But know, O carnal man, that Almighty God will not be served by *halves*, because he hath created and redeemed the *whole man*. And as God detests the service of the *outward Man*, without the *inward heart*, as ² *Hypocrisie*, so he counts a Mar. 6. 1. the inward service, without all *external* reverence to be meer *prophaneness*: he requireth *both* in his *Worship*. In *Prayer* therefore bow thy *knees*, in witness of thy *humiliation*; lift up thine eyes, and thy hands in testimony of thy *confidence*; hang down thy *head*, and smite thy *breast*, in token of thy *contrition*; but especially call upon God with a *sincere heart*, serve him *holly*, serve him *wholly*, and him *only*; for God, and the Prince of this world, are two contrary *Masters*, and therefore no man can possibly serve both.

VI. The unregenerated Christian holds the *bearing of the Gospel preached*, to be but an *indifferent matter*, which he may use, or not use, at his pleasure; but whosoever thou art, that wilt be assured in thy heart, that

that thou art one of Christs *Elect sheep*; thou must have a special care and conscience (if possibly thou canst) to hear Gods Word preached: For first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the souls of all that he hath ^b *predestinated to be saved*; therefore it is called, ^c *the power of God unto salvation to every one that believeth*. And where this Divine Ordinance is not, ^d *the people perish*: and whosoever shall *refuse it*, ^e *it shall be more tolerable for the Land of Sodom and Gomorrah in the day of Judgment than for those people*. Secondly, the preaching of the Gospel is the ^f *Standard or Ensign* of Christ, to which all Souldiers and *Elect* people must assemble themselves, when this *Ensign* is displayed, as upon the *Lords days*, he is none of *Christs* people, that ^g *flows* not unto it: neither shall any drop of the ^h *rain* of his grace light on their souls. Thirdly, it is the *ordinary means* by which the Holy Ghost ⁱ *begetteth faith* in our hearts, without ^k which we cannot please God. If the *hearing of Christs voice* be the chief mark of *Christs Elect* ^l *sheep*, and of the ^m *Bridegrooms* friend; then must it be a fearful *mark* of a *Reprobate* ⁿ *Goat*, either to *neglect* or *contemn* to hear the preaching of the Gospel. Let no man think this position foolish, for ^o *by this foolishness of preaching it pleaseth God to save them which believe*. Their estate is therefore fearful who live in peace without caring for the preaching of the Gospel. Can men look for Gods *mercy*, and despise his *means*? ^p *He* (saith Christ of the Preacher of his Gospel) *that despiseth you, despiseth me*. ^q *He that is of God heareth Gods words; ye therefore hear them not, because ye are not of God*. Had not the ^r *Israelites* heard *Phineas* message, they had never *wept*. Had not the *Baptist* preached, the *Jews* had never ^s *mourned*. Had not they who *crucified Christ*, heard *Peters* ^t *Sermon*,

b Acts
13. 48.
c Rom.
1. 16.

d Prov.
29. 18.
e Mat.
10. 22.

f Isa. 11. 1

g Isa. 2. 2

h Zach.
14. 17.

i Rom.
10. 14.
k Heb.
11. 6.

l John
10. 27.

m John
3. 29.
n Heb.
2. 3.

o John 8.
47.
p 1 Co.
1. 21.

q Luke
10. 10.

r John
8. 47.

s Judges
2. 1, &c.
t Luke 7
32, 33
u Act. 2.
36.

men, their hearts had never been pricked. Had not the Niniivites heard ^u *Jonas* preaching, they had never repented; and if thou wilt not ^w bear, and ^x repent, thou shalt never be saved.

^u Jonas
3. 5.
^w Prov.
28. 9.
^x Luke
3. 7.

VII. The opinion that the Sacraments are but bare signs and seals of Gods promise and grace to us, doth not a little hinder Piety; whereas indeed, they are seals, as well of our Service and Obedience unto God; which Service if we perform not unto him, the Sacraments seal no grace unto us. But if we receive them upon the resolution to be his faithful and penitent servants, then the Sacraments do not only signify and offer, but also seal and exhibit indeed the inward spiritual grace, which they outwardly promise and represent: and to this end *Baptism* is called the washing of Regeneration, and renewing of the Holy Ghost, and the Lords Supper, Titus 3. 5. The Communion of the Body and Blood of Christ, 1 Cor. 10. 16. Were this truth believed, the holy Sacrament of the Lords Supper would be oftner, and with greather reverence received.

VIII. The last, and not the least block, whereat Piety stumbleth in the course of Religion, is by adoring vices with the names of virtues; as to call drunken carousing, drinking of Healths; spilling innocent blood, Valour; Gluttony, Hospitality; Covetousness, thriftiness; whoredom, loving a Mistress; Simony, Gratitude; Pride, Gracefulness; Dissembling, Complement; children of Belial, Good-fellows; Wrath, Hastiness; Ribaldry, Mirth. So on the other side, to call Sobriety in words and actions, Hypocrisie; Alms-deeds, Vain-glory; Devotion, Superstition; Zeal in Religion, Puritanism; Humility, Crouching; scruple of Conscience, Preciseness, &c. And whilst thus we call evil, good; and good, evil; true Piety is much hindered in her Progress. And thus much of the first hinderance

derance of Piety, by mistaking the true sense of some special places of Scripture, and grounds of Christian Religion.

The second hinderance of Piety.

2. *The evil example of great persons.* The practice of whose prophane lives they prefer for their imitation, before the precepts of Gods holy Word. So that when they see the greatest men in the State, and many chief Gentlemen in their Country to make neither care nor conscience to hear Sermons, to receive the Communion, nor to sanctifie the Lords Sabbath, &c. But to be Swearers, Adulterers, Carousers, Oppressors, &c. Then they think that the using of these holy Ordinances are not matters of so great moment; for if they were, such great and wise men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of impiety towards Heaven; they suffer themselves to be carried with the multitude, down right to Hell, thinking it impossible that God will suffer so many to be damned. Whereas if the God of this world had not blinded the eyes of their minds; the holy Scriptures would teach them, that ^v Not many wise men after the flesh, not many mighty, not many noble are called, &c. but that for the most part, the ^z poor receive the Gospel, and that ^a few rich men shall be saved. And, that howsoever many are called, yet the chosen are but few. Neither did the ^b multitude ever save any from damnation. As God hath advanced men in ^c greatness above others: so doth God expect that they in Religion and Piety should go before others: otherwise, ^d greatness abused (in the time of their Stewardship) shall turn to their ^d greater condemnation in the day of their accounts.

y 1 Cor.

1. 26.

z John

11. 5.

a Mat.

19. 23.

24.

b Mat.

22.

c Apoc. 6

15, 16,

&c.

d Potentes

potentes

cruc-

ialibus

At

At what time *sinful great and mighty men*, as well as the *poorest slaves and bondmen*, shall wish, that the *rocks and mountains shall fall upon them*, and *bide them from the presence of the Judge*, and from his just *deserved wrath*: It will prove but a miserable solace, to have a *great company of great men* partakers with thee, of thine eternal torments. The multitude of sinners doth not extenuate, but aggravate sin, as in *Sodom*. Better it is therefore with a few to be saved in the *Ark*, than with the *whole world*, to be *drowned* in the flood. Walk with the few *godly*, in the Scriptures ^c *narrow path* to heaven: but *crowd* not with the ^e *godless multitude*, in the *broad way* to hell. Let not the examples of *irreligious great men* hinder thy ^f *repentance*: for their *greatness* cannot ^g that day exempt themselves from their own most grievous punishment. ^h

The third hinderance of Piety.

3. The long escaping of deserved punishment in this life. ⁱ Because sentence (saith Solomon) is not speedily executed against an evil worker; therefore the hearts of the children of men are fully set in them to do evil, not knowing that the bountifulness of God ^j leadeth them to repentance. But when his patience is abused, and mans sins are ripened: his Justice will at once both ^k begin and make an end of the sinner: and he will recompence the *slowness* of his delay, with the *grievousness* of his punishment. Though they were suffered to run on the score all the days of their life: yet they shall be sure to pay the *utmost farthing*, at the day of their *death*. And whilst they suppose themselves to be *free* from judgment; they are *already* smitten with the heaviest of Gods Judgments; ^l a heart that cannot repent. The *stone in the Reins or Bladder*, is a *grievous*

^e Mat. 7
^f Exod. 23. 2.
^g 13.

^g Ecclef. 8. 11.

^h Rom. 2. 4.
ⁱ 2 Pet. 3. 10.
^j 1 Sam. 3. 12.
^k Ezek. 39. 8.

^l Rom. 2. 5.
*αμετα-
νοητων
αγγελων.*
^m Cor 1. ani-
tere nes-
cium.

VOUS

vous pain that kills many a mans body : but there is no disease to the stone in the heart, whereof *Nabal* died, and killeth millions of souls. They refuse the trial of *Christ* and his *Cross* : but they are stoned by Hells executioner, to eternal death.

1 r Sam.
25. 17.

Because many Nobles and Gentlemen are not smitten with present Judgment, for their outrageous Swearing, Adultery, Drunkenness, Oppression, prophane-ness of the Sabbath, and disgraceful neglect of Gods Worship and Service : they begin to doubt of Divine providence and Justice. Both which two eyes, they would as willingly put out in God, as the *Philistines* boared out the eyes of *Sampson*. It is greatly therefore to be feared, lest they will provoke the LORD to cry out against them, as *Sampson* against the *Philistines* : By neglecting the Law, and walking after their own hearts, they put out (as much as in them lieth) the eyes of my providence and justice. Lead me therefore to these chief *pillars*, whereupon the *Realm* standeth : that I may pull the *Realm* upon their heads, and be at once avenged of them for my two eyes ! Let not Gods patience hinder thy repentance ; but because he is so patient, therefore do thou the rather repent.

m Judges
16. 21.

n Judges
16, 26,
&c.

The fourth hinderance of Piety.

4. *The presumption of Gods mercy.* For when men are justly convinced of their sins, forthwith they be- take themselves to this shield, *Christ is merciful* : so that every sinner makes *Christ* the Patron of his sin ; as though he had come into the world, to bolster sin ; and not to destroy the *works of the Devil*. Hereupon the carnal Christian presumeth, that though he continueth a while longer in his sin : GOD will not shorten his days. But what is this but to be an implicate Atheist ? Doubting that either God seeth not his sins,

o 1 John
3. 3.

or

or if he doth, that he is not just; for if he believeth that God is just, how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is, Christ is merciful. But to whom? only to them that repent and ^p *turn from iniquity in Jacob*, But ^q *if any man bless himself in his heart, saying, I shall have peace, although I walk according to the stubbornness of mine own heart; thus adding drunkenness to thirst: the Lord will not be merciful to him, &c.* O mad men! who dare bless themselves, when GOD pronounceth them accursed? Look therefore how far thou art from finding ^r *repentance* in thy self; so far art thou from any assurance of finding mercy in Christ. ^s *Let therefore the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord; and he will have mercy upon him: and to our God, for he is very ready to forgive.*

p Isa. 59.
20.
q Deut.
19. 19.

r Non delinquenti,
s el peccata relinquenti
condonat Deus.
a Isa.
55. 7.

Despair is nothing so dangerous as presumption. For we read not in all the Scriptures of above three or four, whom roaring despair overthrew: But secure presumption hath sent millions to perdition without any noise, As therefore the Damsels of Israel sang in their dances, ^b *Saul hath kill'd his thousands, and David his ten thousands*: so may I say, that despair of Gods mercy hath damned thousands, but the ^c *presumption* of Gods mercy hath damned ten thousands, and sent them quick to hell, where now they remain in eternal torments without all help of ease, or hope of redemption. God spared the ^d *Thief*, but ^e *not his fellow*. God spared *one*, that no man might despair; God spared but *one*, that no man should presume. Joyful assurance to a sinner that repents: no comfort to him that remains *impenitent*. God is infinite in mercy, but to them only, who turn from their sins, to serve him

b 1 Sam.
18. 7.
c Metuendum est ne te occidat spes & cum multum speres de misericordia, incidas in iudicium, Aug.
d Luke
23. 43.
e Latronis exemplum, non

est exemplum imitationis, sed consolationis.

in holiness: without which no man shall see the Lord. Heb. 12. 14. To keep thee therefore from the hinderance of *presumption*, remember, that as *Christ is a Saviour*, so *Moses is an accuser*. Live therefore, as though there were no *Gospel*: die as though there were no *Law*. Pass thy life, as though thou wert under the conduct of *Moses*: depart this life, as if thou knewest none but *Christ*, and him crucified. *Presume not*, if thou wilt not perish: * *Repent if thou wilt be saved.*

f John
5. 45.

g Qui dat
penitentiam,
veniam,
non dabit
peccanti
penitentiam,
Aug.

The fifth hinderance of Piety.

5. *Evil company*, commonly termed *good fellows*: but indeed the Devils chief instruments, to hinder a wretched sinner from repentance and piety. The first sign of Gods favour to a sinner, is, to give him grace to forsake evil companions: such who wilfully continue in sin, contemn the means of their calling, gi-
bing at the sincerity of profession in others, and shaming Christian Religion by their own profane lives. These sit in the seat of the scorners. For as soon as GOD admits a sinner to be one of his people; he bids him *Come out of Babylon*. Every lewd company is a *Babylon*. Out of which, let every child of God either keep himself; or if he be in; think that he hears his *Fathers voice* sounding in his ear, *Come out of Babylon, my Child*. As soon as Christ looked in mercy upon *Peter*, he went out of the company that was in the High-Priests Hall, and *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said, *away from me, all ye workers of iniquity, &c.* As if it were impossible to become a *new man*, till he had shaken off all *old ill-companions*. The truest proof of a mans Religion is the quality of his *companions*. *Profane companions* are the chief enemies of Piety, and quellers of holy motions. Many a time is a *poor Christ* (of-
fering

h Psal.
1. 1.

i Apoc.
18. 4.

k Luke
22. 62.

l Psal.
6. 6.

fering to be new-born in thee) thrust into the ^m *Stable*: when these lewd companions by their *drinking, plays, and jests*, take up all the best rooms in the *Inne* of thy heart. Oh, let not the company of earthly *sinners*, hinder thee from the society of heavenly *Saints* and *Angels*. ^{m Luke 2. 7.}

The sixth hinderance of Piety.

6. A conceited fear, lest the practice of Piety should make a man (especially a young man) to wax too sad and pensive: whereas indeed, none can better joy, nor have more cause to rejoyce, than the pious and Religious Christians. For as soon as they are ⁿ justified by faith, they have peace with God, than which there can be no greater joy. Besides, they have already the *Kingdom* of grace descended into their hearts: as an assurance that (in Gods good time) they shall ascend into his *Kingdom of glory*. This *Kingdom of grace* consists in three things: First, ^o Righteousness for having Christs Righteousness to justify them before God, they endeavour to live *righteously* before men. Secondly, *Peace*, for the peace of Conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*; which joy is only left in the peace of a good conscience: and is so great, that it ^p passeth all understanding. No tongue can express it, no heart can conceive it, but only he that feels it. This is that *fulness of joy*, which ^q Christ promised his Disciples, in the midst of their troubles, *a joy that no man could take from them*. The feeling of this joy, David upon his repentance begged so earnestly at the hands of God: ^r Restore me to the joy of thy salvation. And if the Angels in heaven ^s rejoyce so much at the conversion of a sinner: the joy of a sinner converted must needs be exceeding great in his own heart. It is ^t worldly sorrow, that snows so timely upon mens heads, and fills the furrows of their hearts, with the sorrows of death. ^{n Rom. 5. 2.} ^{o Rom. 14. 17.} ^{p Phil. 4. 7.} ^{q John 16. 24. Ver. 22.} ^{r Psal. 51. 12.} ^{s Luke 15. 7, 10.} ^{t 2 Cor. 7. 10.}

u John
14. 16,
17.
r 2 Cor.
1. 5.
x Isa.
57. 21.
y Eccl. 2.
z Hab.
2. 7.
a Phil.
3. 8.
Luke 6.
25.

The *godly sorrow* of the godly (when God thinks it meet to try them) causeth in them *repentance not to be repented of*: for it doth but further their salvation. And in all such tribulation, they shall be sure to have the *Holy Ghost* to be their ^u *comforter*: who will ^w *make our consolations to abound through Christ, as the sufferings of Christ shall abound in us*. But whilst a man lieth in impiety, he hath ^x *no peace*, saith *Isaiah*: his ^y *laughter* is but *madness*, saith *Solomon*; his *riches* are but ^z *clay*, saith *Habakkuk*: nay, the *Apostle* esteems them no better than ^a *dung* in comparison of the pious mans treasure: all his *joys* shall end in *woes*, saith *Christ*. Let not therefore this false fear hinder thee from the practice of Piety. Better it is to go sickly (with *Lazarus*) to *Heaven*, than full of mirth and pleasure with *Dives*, to *Hell*. Better it is to mourn for a time with *men*, than to be tormented for ever with *Devils*.

The seventh hinderance of Piety.

b *Fleres,*
si scires,
unum tu a
temp va-
mensem :
Rides,
quum
non sit
forstian
una dies.
Th. Mor.

7. And lastly, *The hope of long life*: for, were it possible that a wicked Liver thought *this year* to be his *last year*; this ^b *month* his *last month*; this *week*, his *last week*; but that he would change and amend his wicked life? No verily, he would use the best means to repent, and to become a new man. But as the rich man in the ^c *Gospel* promised himself *many years to live in ease, mirth, and fulness*; when he had not *one night* to live longer: so, many wicked Epicures falsely promise themselves, the age of *many years*, when the thred of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the Jews sins and calamities to this, that ^d *she remembered not her last end*.

d Lam.
1. 9.

e Job 14.
1.

The longest space betwixt a mans coming by the *womb*, and going by the *grave*, is but *short*, for ^e *man that is born of a woman, hath but a short time to live*: He hath but a *few days*, and those *full of nothing* but

but troubles. And, except the practice of piety; how much better is the state of the child that yesterday was baptized, and to day is buried, than Methusalem's, who lived nine hundred sixty nine years, and then died; of the two, happier the Babe; because he had less sin, and fewer sorrows. And what now remains of both, but a bare remembrance? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingering death: so that as the Apostle protests, ^f a man dieth daily.

f Quotidie moritur: quod: i. i. e. enim demitur pars vite, & tunc queque cum crescit, vita decrescit, Vives. I Cor. 15. 31. g Isa. 22. b Job 17. 14.

Hark in thine ear, O secure fellow; thy life is but a puff of breath in thy nostrils, trust not to it. Thy Soul dwells in a house of clay, that will fall ere it be long; as may appear by the dimness of thy eyes, the deafness of thy ears, the wrinkles in thy cheeks, the rottenness of thy teeth, the weakness of thy sinews, the trembling of thy hands, the Kalendar in thy bones, the shortness of thy sleep, and every gray hair, as so many Summoners, bids thee prepare for thy long home. Come, let us in the mean while walk to thy fathers Coffin: break open the lid; see here, how that ^a Corruption is thy Father, and the Worm thy Mother and Sister: see'st thou how these are? so must thou be ere long: fool! thou knowest not how soon. Thy Hour-glass runneth apace, and in all places; death in the mean while waiteth for thee.

The whole life of man (save what is spent in Gods service) is but a foolery: for a man lives ⁱ forty years, before he knows himself to be a fool; and by that time he seeth his folly, his life is finished.

i Homo est fa:uus usque ad 40 annum, deinde ubi agnovit se esse fatuum, vita consumpta est. Luth.

Hark (*Husbandman*) before thou seest many more crops of harvest, thy self shall be ripe, and Death will cut thee down with his Sickle. Hark (*Tradesman*) ere many six months go over, thy last month will come on: after which thou shalt trace away and trade no longer. Hark (*most grave Judge*) within a few terms, the term of thy life approacheth: wherein thou shalt cease to

judge others, and go thy self to be judged. Hark (*O man of God*) that goest to the Pulpit; preach this Sermon, as it were the *last* that thou shouldest make to thy people. Hark (*Nobleman*) lay aside the *high* conceit of thy *Honour*; *Death*, e're it be long, ^k will lay thy *honour* in the dust, and make thee as base as the earth, that thou treadest under thy feet. Hark (*thou, that now readest this book*) assure thy self e're it be long, there will be but two *holes*, where now thy two *eyes* are placed: and others shall read the truth of this lesson upon thy *bare skull*, which now thou readest in this *little book*. How soon I know not, but this I am sure of, that ^l *thy time is appointed*, ^m *thy months are determined*, ⁿ *thy days are numbered*, and thy very ^o *last hour is limited*, beyond which thou shalt not pass. For then, the ^p *first-born of death*, mounted on his ^q *pale horse*, shall alight at thy door; and (notwithstanding all thy *Wealth*, thy *Honour*, and the *tears* of thy *dearest friends*) will carry thee away *bound hand and foot*, as his *prisoner*, and keep thy body under a *load of earth*, until that day come, wherein thou must be brought forth to ^r *receive according to the things which thou hast done in that body, whether it be good or evil*. Oh, let not then the *false hope* of an *uncertain* long life hinder thee from becoming a *present practiser* of Religious Piety. God ^s offereth grace to *day*; but who promiseth to *tomorrow*? There are now in Hell many *young men*, who had purposed to repent in their *old age*: but *Death* cut them off in their *impenitency* e're ever they could attain to the time they set for their repentance. The longer a man runs in a *disease*, the *harder* it is to be cured: for *custom* of sin breeds *hardness* of heart: and the *impediments* which hinder thee from repenting now, will hinder thee *more*, when thou art more *aged*.

A *wise man* being to go a far and foul journey, will not lay the *heaviest burden* upon the *weakest horse*. And with what conscience canst thou lay the great load of *repent-*

k Mors
Sceptra
l gonibus
equat.

l Job 14.
14.

m Job

14. 5.

n Psal.

90. 12.

o Dan. 5.

26.

S: at sua

cuique

dies, Vir.

o 11. 9.

aud John

13. 2.

p Job 17.

13.

q Apo.

6. 8.

r 2 Cor.

5. 10.

s Psal.

95.

Heb. 3.

Tenitenti

veniam

spessendit

sed vi-

venat in

crastinum

non spof-

pondit,

Chryf.

Nemo tam

divos la-

buit fa-

venes,

crastinum

ut possit

sibi polli-

ceri. Sen.

Heb. 3. 13

repentance, on thy feeble and tyred old age? whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it. Is it wisdom for him that is to sail a long and dangerous voyage, to lie playing and sleeping whilst the *Wind* serveth, and the *Sea* is calm, the *Ship* sound, the *Pilot* well, *Mariners* strong; and then set forth when the winds are *contrary*, the weather *tempestuous*, the *Sea* *raging*, the *Ship* *rotten*, the *Pilot* *sick*, and the *Sailers* *languishing*? Therefore O *sinful soul*, begin now thy conversion to *G O D*; whilst *life*, *health*, *strength*, and *youth* lasteth: before those ^c *years* draw nigh, when as thou shalt say, *I have no pleasure in them*. God ever required in his service, the ^u *first-born*; and the ^w *first-fruits*; and those to be offered unto him without delay. So just ^x *Abel* offered unto God his *firstlings*, and *fatteft Lambs*: and reason good, that the *best Lord* should be *first*, and *best served*. All Gods servants should therefore ^y *remember to serve the Creator in the days of their youth*, and ^z *early in the morning*, like *Abraham*, to sacrifice unto God the *young Isaac* of their age. ^a *Ye shall not see my face* (saith *Joseph* to his Brethren) *except you bring your younger brother with you*. And how shalt thou look in the face of *Jesus*, if thou givest thy *younger years* to the Devil, and bringest him nothing but thy *blind*, *lame*, and *decrepit old age*? Offer it unto thy ^b *Prince*, saith *Malachy*. If he will not accept such a one to serve him, how shall the *Prince of Princes* admit such a one to be his servant? If the ^c *King of Babel* would have *young men* (*well favoured, and such as had ability in them*) to stand in his *palace*, shall the *King of Heaven* have none to stand in his *Courts*, but the *blind* and *lame*, such as the *soul of David* hated? Thinkest thou, when thou hast served Satan with thy *prime years*, to satisfy God with thy *dotage*? Take heed lest God turn thee over to thy *old master* again: That as thou hast all the days of thy life done *his work*: so he may in

t Ecclef.
12. 1.

u Exod.

13. 2.

w Exo. 1.

22. 29.

x Gen.

4. 4.

y Ecclef.

2. 12.

Gen. 22.

2.

z Gen.

27. 3.

a Gen.

43. 3.

b Mal.

1. 8.

c Dan.

1. 4.

2 Sam.

5. 8.

end pay thee thy wages. Is that time fit, to undertake the *serious* exercises of repentance (which is the *work of works*) to turn thy sinful *soul* to God; when thou art not able with all thy strength to turn thy *wearied bones* on thy soft bed? If thou findest it so hard a matter *now*; thou shalt find it far harder *then*. For thy *sin* will wax stronger, thy *strength* will grow weaker, thy *conscience* will clog thee, *pain* will distract thee, the *fear of death* will amaze thee, and the *visitation* of friends will so disturb thee, that if thou be not furnished aforehand with store of *faith, patience, and consolation*, thou shalt not be able either to *meditate thy self*, or to hear the word of *comfort* from others: not to pray *alone*, nor to joyn with others to pray for thee. It may be thou shalt be taken with a *dumb palsy*, or such a *deadly senselessness*, that thou shalt neither *remember God*, nor think upon *thine own estate*; and dost thou not well deserve, that God should forget to save thee in thy *death*, who art so unmindful now to serve him in thy *life*? The *fear of death* will drive many at that time, to cry, *Lord, Lord*; but Christ protesteth that *he will not then know them for his*. Yea, many shall then (like *Esau*) ^b *with tears, seek to repent, and yet find no place to repentance*. For man hath not *free-will* to repent when he will, but when *God* will give him grace. And if mercy shewed her self so inexorable, that she would not open her gates to so tender suiters as *Virgins*, to so earnest suiters as *knockers*, because they knocked too *late*: How thinkest thou, that she will ever suffer thee to enter her gates, being so impure a wretch that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with thine own *fists* upon the *breasts* of a penitent heart? And justly doth her *Grace* deny to open the *gates of Heaven*, when thou knockest in thine *adversity*; who in thy *prosperity* wouldest not suffer *CHRIST*, whilst he knocked, to enter in at the *door* of thy heart. Trust

^a Mat.
7. 22.

^b Heb.
12. 17.

^c Mat.
25. 14.

^d Apoc.
3. 10.

not either late repentance, or long life; *not late repentance*, because it is much to be feared, lest that the repentance, which the *fear of death* enforceth, dies with a man *dying*. And the Hypocrite, who deceived *others* in his life, may deceive himself in his death. God accepteth none but *Free-will-offerings*, and the repentance that pleaseth him, must be voluntary, and not of constraint. Not *long life*, for ^e *old age* will fall upon the neck of *youth*; and as nothing is more sure than death, so nothing is more uncertain than the time of *dying*. Yea, oftentimes when ripeness of sin is hastened by outragiousness of sinning, God suddenly cutteth off such *vicious livers*, either with the *sword*, *intemperateness*, *luxury*, *surfeit*, or some other *fearful manner of sickness*. Mayest thou not see, that it is the *evil spirit* that perswades thee to defer thy Repentance till *old age*; when *Experience* tells thee, that not ^f *one of a thousand* that takes thy course, doth ever attain unto it? Let *Gods Holy Spirit* move thee not to give thy self any longer ^g *to eat and drink with the drunken*, lest thy *Master* send death for thee in a day, when thou lookest not for him, and in an hour that thou art not aware of, and so suddenly cut thee off, and appoint thee thy portion with the *Hypocrites*, where shall be weeping and gnashing of teeth. But if thou lovest ^h *long life*, fear God, and long for *life everlasting*. The longest life here, when it is come to the period, will appear to have been but as a ⁱ *tale that is told*, a ^k *vanishing vapour*, a ^l *flitting shadow*, a ^m *seeming dream*, a *glorious flower*, growing, and ⁿ *flourishing in the morning*, but in the evening cut down and withered; or like a ^p *Weavers shuttle*, which by winding here and there swiftly unwindeth it self to an end. It is but a ^q *moment*, saith *St. Paul*. Oh then the *madness of man*! that for a *moment of sinful pleasure* will hazard the loss of an ^r *eternal weight of glory*.

e Nascentes movimur, fini, que ab origine pendet; Et pubescentes juncta se. e. ita premit. Mani.

f Nequities vite non finit esse Jenem. g Mat. 27. 49.

h Deut. 30. 16.

i Prov. 32. Psal. 34. 11. &c. k Psal. 90. 9.

l James 4. 14. m Psal. 109. 23. n Psal. 76. 5. & 90. 5.

o 1 Pet. 1. 24. p Psal. 90. 6. q Isa. 38. 12. r 2 Cor. 4. 17. s Heb. 11. 25. 2 Cor. 4. 17.

Mark
16. 9.
Luke 8. 2

These are the *seven* chief hinderers of *Piety*, which must be cast out like *Mary Magdalens seven Devils*, before ever thou canst become a *true practiser of Piety*, or have any sound hope to enjoy either *favour from Christ by grace*, or *fellowship with him in glory*.

The Conclusion.

TO conclude all; forasmuch as thou seest, that *without Christ* thou art but a *slave of sin*, *Deaths vassal*, and *Worms meat*, whose *thoughts* are vain, whose *deeds* are vile, whose *pleasures* have scarce beginnings, whose *miseries* never know end: What wise man would incur these *hellish torments*, though he might by living in sin, purchase to himself for a time, the *Empire of Augustus*, the *riches of Cræsus*, the *pleasures of Solomon*, the *policy of Achitophel*, the *voluptuous fare*, and *fine apparel of Dives*? for what should it avail a man (as our *Saviour* saith) *to win the whole world for a time*, and then to *lose his soul in Hell for ever*?

And seeing that likewise thou seest how *great* is thy *happiness* in *Christ*, and how *vain* are the *hinderances* that debar thee from the same: *beware* (as the *Apostle* exhorteth) *of the deceitfulness of sin*, Heb. 3. 13. For that *sin* which seems now to be so *pleasing* to thy *corrupt nature*, will one day prove the *bitterest* enemy to thy *distressed soul*: and in the mean while *harden* (unawares) thine *impenitent heart*.

Sin (as a *Serpent*) seems beautiful to the *eye*: but take heed of the *sting* behind: whose *venomous* effects if thou knewest, thou wouldest as carefully *flie* from *sin*, as from a *Serpent*: for,

1. *Sin* did never any man *good*: and the more *sin* a man hath committed, the more *odious* he hath made himself to *God*, the more *hateful* to all good men.

2. *Sin* brought upon thee all the *evil*, *crosses*, *losses*, *disgraces*, and *sicknesses*, that ever befel thee: *Fools* (saith

(saith David) by reason of their transgressions, and because of their iniquities, ore afflicted, Psal. 107. 17. Jeremy in lamenting manner asketh the question, ^u *Wherefore is the living man sorrowful?* The Holy Ghost answereth him, *Man suffereth for his sin.* Hereupon the Prophet takes up that *doleful out-cry* against sin as the cause of all their miseries, ^w *We now unto us that ever we have sinned.*

^u Lam. 3. 20.

^w Lam. 5. 16.

3. If thou doest not *speedily* repent thee of thy sins, they will bring upon thee yet far greater *plagues, losses, crosses, shame and Judgments*, than ever hitherto befel thee. Read *Levit, 26. 18, &c. Deut. 20. 15, &c.*

4. And lastly, if thou wilt not *cast off thy sin*, God (when ^x *the measure of thine iniquity is full*) will cast thee off for thy sin; for as he is just, so he hath power to *kill and cast into Hell, all hardened and impenitent sinners.* If therefore thou wilt avoid the *curst effects* of sin in this life, and the *eternal wrath* due thereto in the world to come, and be assured that thou art not one of those who are given over to a *reprobate sense*; ^y *Let then (O sinner) my counsel be acceptable unto thee: break off thy sins by righteousness, and thine iniquities by shewing mercy towards the poor: O let there (at length) be an healing of thine error.* Nathan used but one parable, and ^z *David* was converted; ^a *Jonas* preached but once to *Ninive*, and the whole City repented; Christ looked but once on *Peter*, and ^b *he went out and wept bitterly.* And now, that thou art *oft* and so lovingly intreated, not by a Prophet, but by *Christ* the Lord of Prophets: yea, that God himself by his *Embassador* doth ^c *pray thee to be reconciled unto him*: leave off thine adultery with *David*: repent of thy sins like a true *Ninivite*; and whilst *Christ* looketh in mercy upon thee, leave thy *wicked companions*, and weep bitterly for thine offences.

^y Dan. 4. 24^s

^z 2 Sam. 12. 13.

^a Jonas

3. 5, &c.

^b Luke

22. 62.

^c 2 Cor.

5. 20.

Content not thy self with that *formal Religion*, which *unregenerate* men have framed to themselves
in-

instead of *sincere devotion*: for, in the *multitude of opinions*, most men have almost lost the *practice of true Religion*. Think not that thou art a Christian good enough, because thou doest as the most, and art not so *bad* as the most. No man is so wicked, that he is addicted to all kind of vices (for there is an *Antipathy* 'twixt some vices :) But remember that *Christ* saith, ^d *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven*. Consider with thy self, how far thou comest short of the *Pharisees*, in *fasting, praying, frequenting the Church, and in giving of Alms*. Think with thy self how many *Pagans*, who never knew *Baptism*, yet in *moral virtues, and honesty of life*, do go far beyond thee. Where is then the life of *Christ thy Master*? and how far art thou from being a *true Christian*? If thou dost willingly yield to live in any one *gross sin*, thou canst not have a *regenerated soul*; though thou reformest thy self like ^e *Herod*, from many other *vices*. A true Christian must have respect to walk in the *truth* of his heart, in all the *Commandments of God* alike: for (saith *St. James*) ^f *He that shall offend in one point of the Law (wilfully) is guilty of all*. And *Peter* bids us ^g *lay aside* (not some but) *all malice, guile, and hypocrisies, &c.* One sin is enough to damn a mans soul, without *Repentance*: dream not to go to heaven, by any *nearer, or easier way* than *Christ* hath trained to us in his word. The way to heaven is not easie, or common, but ^h *strait and narrow*: yea so *narrow*, that *Christ* protesteth that a ⁱ *Rich man shall hardly enter into the Kingdom of Heaven*, and that those who enter, are but a ^k *few*: and that those *few* cannot get in, but by *striving*: and that some of those who *strive* to enter in, shall *not be able*. This all *God Saints* (whilst they here lived) knew well: when with so often *fastings, so earnest prayers, so frequent hearing the Word, and receiving the Sacraments, and*

with

^d Mat.
5. 20.

^e Mark
6. 20.

^f James
2. 10.

^g 1 Pet.
2. 1.

^h Mat.
7. 14.

ⁱ Mat.
19. 23.

^k Mat.
7. 14. &
22. 14.
Luke 13.
24.

with such abundance of *tears*, they devoutly begged at the hands of God for Christs sake to be received into his Kingdom.

If thou wilt not believe this truth, I assure thee that the Devil, which perswades thee now, that it is easie to attain Heaven, will tell thee *hereafter*, that it is the hardest business in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soul; and to go the right and safe way to Heaven: get forthwith (like a *wise Virgin*) the *Oyl* of Piety in the *Lamp* of thy *Conversation*; that thou mayest be in a *continual readiness* to meet the *Bridegroom*, whether he cometh by Death, or by Judgment. Which that thou mayest the better do, let this be thy *daily practice*.

Mat.
25. 1.

How a private man must begin the Morning with Piety.

AS soon as ever thou *awakest* in the *morning*, keep the *door* of thy heart fast shut, that no *earthly thoughts* may enter, before that God be come in first: and let *him* (before all others) have the *first place* therein. So all evil thoughts, either will not *dare* to come in, or shall the easier be *kept out*, and the heart will more favour of *piety* and *godliness* all the day after. But if thy heart be not (at the first waking) *filled* with some meditations of *GOD*, and his *Word*; and dressed like the *Lamp* in the *Tabernacle* every morning and evening, with the *Oyl Olive* of *Gods Word*; and perfumed with the *sweet incense* of *Prayer*: *Satan* will attempt to fill it with worldly cares, or *fleshly desires*, so that it will grow unfit for the *service* of *God* all the day after, sending forth nothing, but the stench of corrupt and lying words, and of rash and *blasphemous Oaths*.

m Primitia oris & cordis Deo offerenda. Amb. in Psal. 119.

n Exod. 27. 20, 21.

o Exod. 30. 6, 7.

Begin therefore every days work, with *Gods Word* and *Prayer*; and offer up unto God upon the *Altar* of

p Psal. 5.
q Rom. 8.
r Hof.
13. 2.

of a ^v contrite heart, the ^a groans of thy Spirit, and the ^r calves of thy lips, as thy morning sacrifice, and the first-fruits of the day: and as soon as thou awakest, say unto him thus:

A short Soliloquy, when one first wakes in the Morning.

f Psal.
120. 6.
t Psal.
67. 1.

MY ^r soul waiteth upon thee, O Lord, more then the morning Watch watcheth for the Morning. ^o O God, therefore be merciful unto me, and bless me, and cause thy face to shine upon me: fill me with thy mercy this morning, so shall I rejoyce and be glad all my days.

Meditations for the Morning.

Then Meditate.

u Psal.
90. 14.
2. 1. h. ff.
3. 10.
Jude 14.
Phil. 3.
21. Mat.
13. 6. &
17. 2.
w Luke
9. 31.

1. **H**OW Almighty God can (in the Resurrection) as easily raise up thy body out of the grave, from the sleep of death, as he hath this morning wakened thee in thy bed, out of the sleep of nature. At the dawning of which Resurrection-day, ^u Christ shall come to be glorified in his Saints: and every one of the bodies of the thousands of his Saints (being fashioned like unto his glorious body) shall ^w shine as bright as the Sun. All the Angels shining likewise in their glory: the body of Christ surpassing them all in splendor and glory: and the God-head excelling it. If the rising of one Sun make the morning Sky so glorious, what a bright shining and glorious morning will that be, when so many thousand thousands of bodies, far brighter than the Sun, shall appear and accompany Christ, as his glorious train, coming to keep his general Session of Righteousness, and to ^x judge the wicked Angels, and all ^y ungodly Men: and let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the eternal bliss and glory of that day, which is properly termed the

x Acts
17. 31.
1 Cor.
6. 3.
y Jude 15.

^z Resur-

² *Resurrection of the just.* Beasts have bodily eyes, to see the *ordinary* light of the day: but endeavour thou with the *eyes of faith*, to foresee the *glorious* light of that *day*.

^z Luke 14. 14.

2. That thou knowest not how *near* the evil spirit (which *night and day like a roaring Lion, walketh about seeking to devour thee*) was unto thee whilst thou sleepest, and wast not able to help thy *self*: and that thou knowest not what *mischief* he would have done to thee, had not ^b *God hedged thee and thine*, with his ever-waking *providence*, and guarded thee with his holy and blessed *Angels*.

^a 1 Pet. 5. 8.
 ^b 1. 7.

3. If thou hearest the ^c *Cock crow*, remember *Peter* to *imitate* him; and call to mind that *Cock-crowing* sound of the *last Trumpet*, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such, as thou wouldest wish to be then: lest at that day thou wilt wish, that thou hadst never seen this: yea, ^d curse the day of thy natural *birth*, for want of being new born by *spiritual* grace. ^e When the *Cock* crows, the *Thief* despairs of his hope, and gives over his nights enterprise: So the *Devil* ceaseth to tempt or attempt any further, when he hears the devout soul wakening her self with Morning-prayer.

^b Job 1. 10.
 Psal. 121. 4.
 Psal. 34. 7. & 19. 11.
 Gen. 32. 1, 2.
 2 Reg. 7. 6, 16.
 ^c Luke 22. 61.
 62.
 ^d Jer. 2. 14.
 Job 3. 1.
 Tit. 3. 5.
 ^e Gallo canente,
 sicut Lat.
 to relinquit insidias, &c.
 Amb.
 Hexam.
 1. 5. c. 24.

4. Remember that Almighty God is about thy bed, and seeth thy ^f down-lying, and thy up-rising: understandeth thy thoughts, and is acquainted with all thy ways. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, do also behold how thou ^g *wakest and risest*. Do all things therefore as in the awful *presence of God*, and in the *sight of his holy Angels*.

^f Psal. 137. 2, 3.

^g Gen. 31. 55. and 32. 1, 2.
 Psal. 91. 5, 11.

5. As thou art putting on thine *apparel*, remember that they were first given as covering of shame, being the filthy effects of sin: and that they are made but of the *offals* and *excrements* of dead beasts. Therefore,

Acts 12. 11.

whe-

b Mat.
 22. 31.
 i Rom.
 13. 14.
 1 Cor.
 1. 30.
 Phil. 3. 9.
 Apo. 19.
 18. 1 p. 3.
 4. 21.
 Apo.
 16. 15.
 k Matth.
 22. 13.

l Luke
 12. 48.
 m Lam.
 3. 23.
 n Psa.
 19. 5.

whether thou respect the *stuff*, or the first *institution*, thou hast so little cause to be *proud* of them that thou hast great cause to be *humbled* at the sight and wearing of them: seeing the *richest apparel* are but *fine covers* of the *foulest shame*. Meditate rather, that as thine apparel serves to *cover* thy shame, and to *fence* thy body from cold: so thou shouldest be as careful to cover thy soul with that ^b *wedding-garment*, which is the ⁱ *righteousness* of Christ, and (because apprehended by our faith) called the *righteousness of the Saints*: Lest whilst we are richly apparelled in the sight of men, we be not found to walk *naked*, (so that all our *filthiness* be seen) in the sight of God. But that with his *righteousness* (as with a *Robe*) we may cover our selves from perpetual *shame*: and shield our souls from that fiery cold that will procure internal ^k *weeping and gnashing of teeth*. And withal consider how blessed a people were our *Nation*, if every *silken suit* did cover a sanctified soul. And yet a man would think, that on whom God bestowed most of these *outward blessings*, of them he should receive greatest inward *thanks*: But if it prove otherwise, their reckoning will prove the heavier in the day of their ^l *accounts*.

6. Consider how Gods mercy is ^m renewed unto thee *every morning*, in giving thee (as it were) a new life: and in causing the ⁿ *Sun*, after his uncessant race, to rise again to give thee *light*. Let not then his *glorious* light burn in vain; but prevent rather (as often as thou canst) the *Sun rising*, to give God *thanks*, and kneeling down at thy bed side salute him at the *day spring* with some devout *Antelucanum*, or Morning *Soliloquy*: containing an humble confession of thy sins, a begging pardon of all thy faults, a thanksgiving for all his benefits, and ^a craving of his gracious protection to his *Church*, thy *self*, and all that do belong unto thee.

Brief directions how to read the holy Scriptures once every year over, with ease, profit, and reverence.

BUT for as much that as faith is *the soul*, so reading and meditating of the *Word of God*, are the *Parents of Prayer*: Therefore before thou prayest in the *morning*, first, read a Chapter in the *Word of God*: then meditate a while with thy self how many *excellent things* thou canst remember out of it.

As first, what good counsels or exhortations to good works, and to a holy life.

Secondly, what threatnings of judgments against such and such a sin: and what fearful examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to *Patience, Chastity, Mercy, Alms-deeds, Zeal* in his service, *Charity, Faith*, and *trust* in God, and such like Christian virtues.

Fourthly, what gracious deliverances God hath wrought: and what special blessings he hath bestowed upon them, who were his true and zealous servants.

Fifthly, apply these things to thine own heart, and read not these *Chapters* as matters of *Historical* discourse: but as if they were so many *Letters* or *Epistles* sent down from God out of Heaven unto thee: *for whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, read them therefore with that reverence, as if God himself stood by, and spake these words unto thee, to excite thee to those *vertues*, to dissuade thee from those *vices*: assuring thy self, that if *such sins* (as thou readest there) be found in thee without repentance, the *like plagues* will fall upon thee: but if thou dost practice the like *piety and vertuous deeds*, the *like blessings* shall come unto thee and thine.

In a word; apply all that thou readest in holy Scripture, to one of these two heads chiefly; either to con-

o Epiſt.
ti diſt.

confirm thy *faith*, or to increase thy *repentance*; for as ° *Suſtine & Abſtine, Bear and forbear* was the Epitome of a good Philoſophers life, ſo *Crede & Reſipifce, Believe and repent*, is the whole ſum of a true Chriſtians profeſſion. One Chapter thus read with *underſtanding*, and meditated with *application*, will better feed and comfort thy ſoul, than *five* read and run over without marking their *ſcope*, or *ſenſe*, or making any uſe thereof to thine own ſelf. If in this manner thou ſhalt read three Chapters every day, *one in the morning, another at noon, and the third at night* (reading ſo many *Pſalms* inſtead of a Chapter, as our *Church-Liturgie* appoints for Morning or Evening Prayer) thou ſhalt read over all the *Canonical* ^p Scripture in a year, except ſix Chapters, which thou mayeſt add to the *taſk* of the laſt day of the year. The reading of the Bible in *order*, will help thee the better to underſtand both the *Hiſtory* and *ſcope* of the holy Scripture. And as for the ^q *Apocrypha*, being but penned by *mans ſpirit*, thou mayeſt read them at thy pleaſure; but believe them ſo far as they agree with the *Canonical* Scripture, which is endited by the *Holy Ghoſt*.

p In the
Cano-
nical
Books of
the Old
Teſta-
ment
there are
931 Cha-
pters; but di-
ſtribu-
ting the
150.
Pſalms
into 90
par. s,
thou ſhalt find
but 841.
which
being
added to
260, the
number
of the
Chapters
in the
New Te-
ſtament,

But it may be thou wilt ſay, that thy buſineſs will not admit thee ſo much time, as to *read every morning a Chapter, &c.* O man, remember that thy life is but ſhort, and that *all this buſineſs* is but for the uſe of this *ſhort life: but ſalvation or damnation is everlaſting!* Riſe up therefore every morning by ſo much time the earlier: defraud thy *foggy fleſh* of ſo much ſleep, but *rob* not thy *ſoul* of her *food*, nor God of his ſervice: and ſerve the *Almighty* duly whiſt thou haſt *time and health*.

will amount to 1101. dividing which by three into 365 (the number of the days of the year) there will remain but ſix, which thou mayeſt diſpoſe of as is preſcribed. q *Hos viginti duos libros lege; cum Apocryphis ver. nihil habeas negotii, has tantum ſtudioſe meditare Scripturas, quas in Eccleſia confidentur legimus; Multo prudentiores te & Reſipioſiores fuerunt Apoſtoli & primi Epifcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum filiis Eccleſie non tranſgrediaris illius terminos. Ac veteris Teſtamenti (ut dictum eſt) viginti duos meditare libros.* Cyrillus, Hieroſolymitan. Catechiſ. 4.

Having

Having thus read thy Chapter, as thou art about to pray, remember, that *God* is a *God of holiness*, whereof he warneth us by repeating so often, *Be ye holy, for I am holy*. And when he devoured with a sudden fire, *Nadab* and *Abihu* for offering unto him *Incense with strange fire*, (like those *now-a-days*, who offer Prayers from hearts fraught with the fire of *lust* and *malice*;) the *Lord* would give no other reason of his Judgment but this, *I will be sanctified in them that come near me*. As if he should have said, if I cannot be sanctified by them, who are my servants, in serving me with that holiness that they should, I will be sanctified on them, by confounding them with my just judgments, which their lewdness doth deserve: God therefore cannot abide any wilful uncleanness, or filthiness in them, who serve him: insomuch that he commanded the *Israelites*, that when they were in *Camp* against their enemies, they should dig a *hole* with a *paddle*, and cover their excrements: his reason is, *For the Lord thy God walketh in midst of thy Camp, to deliver thee, and to give thee thine enemies before thee; therefore thy Host shall be holy, that he see no filthy thing in thee, and turn away from thee*.

q Exod. 26. 36.
r Lev. 21. 44. & 19. 2. and 20. 7.
s 1 Pct. 2. 5.
f Lev. 10. 2.
t Ver. 3.

u Dan. 23. 13, 14

If he will have men to be so holy in time of *War* in the *Field*: how much more holiness expecteth he at our hands in time of peace, in our houses? therefore saith *Zopbar* in *Job*; *If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquity be in thy hand, put it far away, and let no wickedness dwell in thy Tabernacle*. For as *Esay* saith; *If there be any uncleanness in our hands, (that is, any sin whereof we have not repented) though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers*. Therefore before thou prayest, let God see that thy heart is *sorrowful* for thy *sin*: and that thy mind is resolved (through the assistance of his grace) to amend thy

w Job 11. 13, 14.

x 1. a. 17. 15.

thy faults. And then having *washed* thy self, and adorned thy body with *apparel* which becometh thy calling, and the *Image* of God, which thou bearest; shut thy Chamber door, and kneel down at thy bedside, or some other convenient place, and in reverent manner lifting up thy *heart*, together with thy *hands* and *eyes*, as in the presence of God, who seeth the *inward intention* of thy *soul*, offer up unto God from the Altar of a contrite heart, thy Prayer as a morning Sacrifice, through the mediation of Christ, in these or the like words.

A Prayer for the Morning.

O Most mighty and glorious God, full of incomprehensible Power, and Majesty, whose glory the very ^e *Heaven of Heavens* is not able to contain, look down from Heaven, upon me thine unworthy *servant*, who here *prostrate* my self at the ^z *Footstool* of thy ^a *Throne of Grace*. But look upon me, O Father, through the *Merits and Mediation* of *Jesus Christ*, thy *beloved Son*, in whom only thou art well pleased. For of my self I am not worthy to stand in thy presence, or to speak with mine ^c *unclean lips* to so holy a God as thou art. For thou knowest that in ^d *sin* I was conceived and born, and that I have lived ever since in iniquity: so that I have broken all thy holy *Commandments*, by sinful *motions*, unclean ^f *thoughts*, evil *words*, and wicked *works*: ^e *omitting* many of those duties of Piety which thou requirest for thy service, and committing many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

[Here thou must confess unto God thy secret sins, which do most burden thy Conscience: with the circumstances of the time, place, person, and manner, how it was committed, saying, *But more especially, O Lord, I do here with grief of heart unto thee, &c.*]

And

e 1 Kings
8. 27.

z Psalm
132. 7.
d Heb. 4.
16. Dan.
9. 18.
b Mat.
3. 17.

c Isa. 6 5.
d psal.
51. 5.

f Gen, 6.
5. Mat.
15. 19.
Mat. 12.
34. Psal.
140. 1, 2.
g Dan. c.
10. Dan.
9. 11.
Lev. 26.
14, &c.

And for these my sins, O Lord, I stand here guilty of the *curse*, with ^b all the miseries of this life, and everlasting torments in ⁱ hell fire, when this wretched life is ended, if thou shouldest deal with me according to my deserts. Yea Lord, I confess that it is ^k thy mercy which endureth for ever, and thy compassion which never fails: that is the cause that I have not been long ago consumed. ^l But with thee, O Lord, there is mercy and plenteous redemption. In the ^m multitude therefore of thy mercies, and confidence in Christs merits, I entreat thy divine Majesty, that thou wouldest ⁿ not enter into judgment with thy servant, neither be extream to mark what I have hitherto done amiss: for if thou dost, then no flesh can be justified in thy sight; nor any living stand in thy presence. But be thou merciful unto me, and ^o wash away all the uncleanness of my sin; with the merits of that precious Blood which Jesus Christ hath shed for me. And seeing that he hath born the burden of that ^p curse, which was due for my transgressions: O Lord, deliver me from my sins, and from all those judgments which hang over my head, as due unto me for them: and separate them ^q as far from thy presence, as the East is from the West: bury them in the burial of Christ, that they may never have power to ^r rise up against me, to shame me in this life, or to condemn me in the world which is to come. And I beseech thee, O Lord, not only to wash away my sins with the Blood of thine immaculate ^s Lamb, but also to ^t purge my heart by thy holy Spirit, from the dross of my natural corruptions; that I may feel thy ^u Spirit more and more killing my sin, in the power and practice thereof: so that I may with more freedom of mind, and liberty of will ^v serve thee the everlasting God in righteousness and holiness this day. And give me grace, that by the direction and assistance of the same thy holy Spirit, I may persevere, to be thy faithful and unfeigned servant unto my lives ^x end: that when this mortal life is ended,

b Deut. 27. 26.
 Dan. 9. 11. Gal. 3. 10.
 i Efd. 6. 13.
 k Lam. 3. 22.
 l Psalm 130. 4.
 m Psalm 5. 7.
 n Psalm 13. 5.
 o Ezek. 36. 25.
 p Ga. 3. 13.
 q Psalm 103. 10.
 r Col. 2. 13, 15.
 Ephes. 2. 5, 6.
 s John 1. 29.
 t Psalm 51. 7, 10.
 u Gal. 4. 24, 25.
 v Luke 1. 75, 75.
 x Mat. 24. 13.

•Psal.
90. 11.

1 Rom.
14. 17.

a Eph. 1.
1. 4.
Mat. 23.
34.
b Gen. 9.
6. Epher.
4. 24.
C . 3.
17.

c Rom.
8. 23.
d Matth.
22. 3.
Rom. 1.
16. Rom.
16 25, 26
e 1 Pet. 2. 13, 19. Apoc. 5. 9.

ded, I maybe made a partaker of *immortality*, and everlasting *happinefs* in thy heavenly Kingdom. In the mean time, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend and end that *small number* and remnant of days, which thou hast appointed for me to live in this *vale* of misery; ¹ *Teach me so to number my days, that I may apply my heart unto wisdom*; and as thou dost add days unto my life, so, good Lord, I beseech thee, add *repentance and amendment* to my days; that as I grow in *years*, so I may increase in *grace*, and favour with thee, and all thy people. And to this end, give unto me a supply of all those graces, which thou knowest to be *wanting* in me, and *necessary* for me, with an increase of all those good gifts, wherewith thou hast already endowed me: that so I may be the better *inabled* to lead such a *godly life, and honest conversation*: as that thy Name may thereby be glorified, *others* may take good example by me, and my soul may more chearfully feed on the ² *peace* of a good *Conscience*, and be more replenished with the *joy* of the *Holy Ghost*, And here, O Lord, according to my bounden duty, I give thee most humble and hearty *thanks* for all those blessings, which of thy goodness thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine eternal ^a *purpose* *elec*t*ed* me before the *foundation* of the *world* was laid, unto *salvation* in *Jesus Christ*: for that thou hast created me after thine ^b *own image*, and hast begun to restore that in me which was lost in our first Parents: for that thou hast effectually called me by the ^c *working* of thy Spirit, in the ^d *Preaching* of thy Gospel, and the receiving of the *Sacraments*, to the knowledge of thy saving grace and ^e *obedience* of thy blessed will: for that thou hast bought and *redeemed* me with the blood of thine *only begotten Son*, from

the torments of *Hell*, and thrall of *Satan*: for that thou hast by ^f *faith* in *Christ*, *freely justified me*, who am by nature the child of *wrath*: for that thou hast in good measure ^g *sanctified me* by thy holy Spirit, and given me so large a time to repent, together with the means of repentance? I thank thee likewise, good Lord, for my *life, health, wealth, food, rayment, peace, prosperity, and plenty*, and for that thou hast *preserved me this night* from all perils and dangers of *body and soul*, and hast brought me safe to the beginning of this day. And as thou hast now wakened my *body* from *sleep*, so I beseech thee waken my *soul* from *sin*, and carnal security: and as thou hast caused the ^h *light* of the *day* to *shine* in my bodily eyes, so, good Lord cause the light of thy *Word*, and holy Spirit to *illuminate my heart*, and give me grace as one of thy ⁱ *children of light*, to walk in all holy obedience before thy face this day; and that I may ^k *endeavour to keep faith and a clear conscience towards thee, and towards all men*, in all my thoughts, words, and dealings. And so good Lord, bless all my *studies* and *actions*, which I shall take in hand this day, as that they may tend to *thy glory*, the *good* of others, and the *comfort* of mine own soul and conscience, in that day when I shall make my final *accounts* unto thee for them. O my God, keep thy servant that I do no evil unto any man this day; and let it be thy blessed will, not to suffer the ^l *Devil*, nor his wicked *angels*, nor any of his evil *members*, or my malicious *enemies* to have any power to do me any hurt or violence: But let the eye of thy holy *providence* watch over me for *good*, and not for *evil*; and command thy ^m *holy Angels* to *pitch their Tents round about me*, for my defence and safety in my going out, and coming in, as thou hast ⁿ *promised* they should do about them that fear thy name. For, ^o *into thy hands, O Father, I do here commend my soul and body, my actions*, and all that ever I have, to be guided, defended,

f Rom. 3. 28.
G. i. 2.
16. Eph. 1. 3.
g 1 Cor. 6s 18.
1 Pet. 1. 2. 2 Pet. 3. 9.

h Ephes. 5. 13.

i Luke 16. 8.
Phil. 2. 11.
k Acts 24. 16.

l Zach. 3. 2.

m Psal. 34 7.

n Psal. 91. 11.
o Ps. 31. 5
Luke 23. 46.

and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harm. And if I at any time this day, shall through *frailty forget thee*, yet Lord, I beseech thee do thou ^p *in mercy remember me*. And I pray not unto thee, O Father, for my self alone, but I beseech thee also be merciful unto thy whole *Church*, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the *Devil*, the *World*, and *Antichrist*: Give thy Gospel a free and joyful passage through the world, for the conversion of those who belong to thine *Election* and *Kingdom*.

p Neh.
13. 31.

q Psal.

51. 18. 19

r Isa. 39.

8.

s Psal.

72 1. 5.

2 Tim.

2. 2.

H. ft. 6.

10.

1 Tim.

2. 2.

t James

5. 15.

u H. b.

11. 36.

v 1 Cor.

10. 13.

2 Tim.

2. 9.

2 Cor. 1.

6, &c.

y Mat. 25

1, 2. &c.

^a Bless the *Churches* and *Kingdoms* (wherein we live) with the continuance of ^r Peace, Justice, and true Religion: ^c Defend the *Kings Majesty* from all his enemies, and grant him a long life, in health and all happiness, to reign over us. Bless our gracious *Queen Mary*, *Prince Charles*, the *Lady Mary*, the *Lady Elizabeth*, and her Princely issue. Increase in them all *heroical gifts* and *spiritual graces*, which may make them fit for those places, for which thou hast *ordained* them, direct all the *Nobility*, *Bishops*, *Ministers*, and *Magistrates* of this Church and Commonwealth, to govern the Commons in *true Religion*, *Justice*, *Obedience*, and *Tranquility*. Be merciful unto all the *Brethren* which fear thee, and call upon thy *name*. And comfort as many among them as are ^t *sick*, and comfortless in *body* or *mind*: especially be favourable to all such as suffer any trouble or ^u *persecution* for the testimony of thy truth and holy *Gospel*: And give them a gracious ^w *deliverance* out of all their troubles, which way it shall seem best to thy wisdom, for the glory of thy ^x *name*, the further enlarging of the *truth*, and the more ample increase of their own comfort and consolation. Hasten thy coming, O blessed *Saviour*, and end these sinful days. And give me grace, that like a ^y *wise Virgin*, I may be prepared with *Oyl* in my *Lamp*,

to meet thee the sweet *Bridegroom* of my soul at thy coming, whether it be by the day of *death* or of *Judgment*: and then, Lord Jesus come when thou wilt, even Lord Jesus come quickly. These and all other graces which thou knowest needful and necessary for me this day and evermore, I humbly beg and crave at thy hands, O Father, giving thee thy glory, in that form of Prayer which Christ himself hath taught me to say unto thee; *Our Father which art in Heaven, hallowed be thy Name, &c.*

Meditations to stir us up to Morning Prayer.

IF when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were better either to omit Prayers, or else to cut them shorter: meditate that prayer is thy *spiritual sacrifice*, wherewith God is well pleased, and therefore it is so displeasing to the Devil, and so irksome to thy flesh. Bend therefore thy *Affections* (will they, nill they) to so holy an exercise; assuring thy self that it doth by so much the more please God, by how much the more it is displeasing to thy flesh.

z Heb. 13. 15. 16.

2. Forget not how the *Holy Ghost* puts it down as a special note of Reprobates, ^a they call not upon the Lord; ^b they call not upon God. And when ^c Eliphaz supposed that Job had cast off the fear of God, and that God had cast Job out of his favour, he charged him that he restrained prayer before God; making that a sure note of the one, and a sufficient cause of the other. On the other side, that God hath promised, that ^d whosoever shall call on his name shall be saved. It is certain, that he who maketh no conscience of the duty of Prayer, hath no grace of the *Holy Spirit* in him. For the ^e Spirit of Grace, and of Prayer, are one; and therefore Grace and Prayer go together. But he that can from a penitent heart (morning and evening) pray unto God,

a Psal. 14. 4.

b Psal. 53. 3.

c Job 15. 4.

d Rom. 10. 13.

e 7a h. 12. 10.

it is sure that he hath his *measure* of *grace* in this *world*, and he shall have his *portion* of *glory* in the life which is to come.

3. Remember, that as *loathing* of *meat*, and *painfulness* of *speaking* are two *Symptomes* of a *sick* body, so *irksomness* of *praying* when thou talkest with God, and *carelessness* of *hearing* when God by his *Word* speaks unto thee, are two sure signs of a *sick* soul.

4. Call to mind the *zealous Devotions* of the *Christians* in the *Primitive Churches*, who spent many whole nights and vigils in *watching* and *praying* for the forgiveness of their *sins*, and that they might be found ready at the coming of *Christ*: And how that

f Psal.
5. 16, 17.
g. sal.
119. 62.
h Mat. 26
49.

David was not content to pray at ^f *Morning*, at *Evening*, and at *Noon*, but he would also ^g *rise up at midnight* to pray unto God, And if *Christ* did chide his *Disciples*, because they would not ^h watch with him one hour in *praying*, what chiding dost thou deserve who thinkest it too long to continue in prayer but one quarter of an hour? If thou hatt spent divers hours in seeing a vain *Masque* or *Play*, yea whole days and nights in *carding* and *dicing*, to please the *flesh*, be ashamed to think a Prayer of a quarter of an hour long, to be too long an exercise for the service of God.

i 1 Cor.
14. 15.
and 10.
26, 17.
k Gen.
11. 7, 9.
l Apo. 17. 5
m A superstiti-
on.
n Qui filii
inferis
numerant
sua mur-
mura
vaccis.
Oant.
Alph. 1. 4.

5. Consider, that if the *Papists* in their blind *superstition*, do in an *unknown*, and therefore ⁱ *unedifying* *Tongue* (fit only for the *Children* of ^k *mystical Babylon*) *mutter* over upon their ^l *Beads*, every *Morning* and *Evening* so many scores of *Ave-Maries*, *Pater-Nosters*, and *idolatrous Prayers*; how shall they in their *superstitious* *Devotion*, rise up in judgment against thee, professing thy self to be a true worshipper of *Christ*? If that thou thinkest these Prayers to be too long a task, being shorter for quantity than theirs, but far more profitable for quality, tending only to *Gods* glory, and thy good; and so compiled of *Scripture-phrase*, as that thou mayest speak to God, as well in

his

his own holy words, as in thine own native language. Be ashamed that Papists in their *superstitious* worshipping of *creatures*, should shew themselves more devout than thou, in the *sincere* worshipping of the true^m and only God. And indeed, a Prayer in private devotion should be *oneⁿ continued speech*, rather than many broken fragments.

m John
17. 3.

n *Vox
continua-
ta, non
conclisa,
& rupta,
ut batto-
logia vi-
tetur.*

Perkins
de unic.
ration.
conci. c.

10.

o Mat.

13. 4. 19.

p Gen.
25. 11.

q Mat.

26. 41.

2 Cor.

8. 12.

6. Lastly, when such thoughts come into thy head, either to keep thee from *prayer*, or to *distract* thee in praying: remember that those are the *° Fowls* which the *evil one* sends to devour the *good seed*, and the carcases of thy *Spiritual Sacrifices*; but endeavour with *P Abraham* to drive them away. Yet notwithstanding, if thou perceivest at some times that thy spirits are *dull*, and thy mind not apt for *Prayer*, and holy Devotion, strive not too much for that time, but *humbling* thy self at the sense of thine infirmity and dulness, knowing that God accepteth the *⁹* willing mind, (though it be oppressed with the *heaviness of the flesh*) endeavour the next time to recompence this dulness by *redoubling* thy zeal, and for the time present commend thy soul to God, in this, or the like short Prayer.

Another short Morning Prayer.

O Most gracious GOD, and merciful FATHER, I thine unworthy Servant, do here acknowledge, that as I have been *born in sin*, so I have lived in *iniquity*, and broken every one of thy Commandments, in thought, word, and deed, following the desires of mine own will, and *lusts* of my flesh, not caring to be governed by thy holy Word and Spirit; and therefore I have justly deserved all *shame* and *misery* in this life, and everlasting *condemnation* in *Hell fire*, if thou shouldest but deal with me according to thy *Justice* and my *deserts*. Wherefore, O heavenly Father, I be-
seech

beseech thee (for thy Son *Jesus Christ* his sake, and for the merits of that bitter *death* and *bloody* Passion, which I believe that *he* hath suffered for *me*) that thou wouldest pardon and forgive unto me all my *sins*, and deliver me from the *shame* and *vengeance* which is due to me for them. And send thy holy *Spirit* into my heart, which may assure me that thou art my *Father*, and that I am thy *child*, and that thou lovest me with an unchangeable love; and let the same thy *good Spirit* lead me in thy *truth*, and *crucifie* in me more and more all worldly and carnal *lusts*, that my *sins* may more and more *die* in me, and that I may serve thee in *unfeigned* righteousness and holiness this day, and all the days of my life: that when this mortal life is ended, I may (through thy mercy in *Christ*) be made a partaker of everlasting *glory* in thy heavenly Kingdom. And here, *O Lord*, from the bottom of my heart, I thank thee for all thy blessings which thou hast bestowed upon my soul and body: for *electing* me in thy *love*, *redeeming* me by thy *Son*, *sanctifying* me by thy *Spirit*, and *preserving* me from my *youth up*, until this *present day* and hour, by thy most gracious *providence*.

I thank thee more especially for that thou hast defended me this night from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evil that may hurt me, and from falling to any *gross* sin that should offend thee. Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall *think*, *do*, or *speak* this day, may tend to thy glory, the good of others, and the peace of mine own conscience. And to this end, I commend my *self*, and all my ways and actions, together with all that do belong unto me, unto thy *gracious direction* and *protection*; praying thee to keep both them and me from all *evil*, and to give a blessing to all our honest labours and

and endeavours. Defend thy whole Church from the tyranny of the whole world, and Antichrist. Preserve our gracious King from all conspiracies and treasons; grant him a long and prosperous Reign over us. Bless our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth, and her Princely Issue: endue them with thy grace, and defend them from all evil. Bless all our Ministers and Magistrates with those graces and gifts which thou know'st necessary for their places. Be favourable to all that fear thee, and tremble at thy Judgments: comfort all those that are sick and comfortless. Lord keep me in a continual readiness, by faith and repentance, for my last end; that whether I live or die, I may be found thine own, to thine eternal glory, and mine everlasting salvation: through Jesus Christ my only Saviour. In whose blessed name I beg these mercies at thy hand, and give unto thee thy praise and glory, in that Prayer which he hath sanctified with his own lips, saying, *Our Father,* &c.

*Further Meditations to stir us up to Prayer
in the Morning.*

Think not any *business* or *haste* (though never so great) a sufficient excuse to omit Prayer in the Morning, but meditate,

1. That the greater thy business is, by so much the more need thou hast to pray for *Gods good speed* and *blessing* thereon; seeing it is certain that *nothing can prosper without his blessing*.

2. That many a man when he thought himself *surest*, hath been *soonest* crossed, so mayest thou.

3. That many a man hath gone *out* of his door, and never come in again. Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befall thee; and if thou be so careful

*r. Quem
dies vidit
veniens
super
bum,*

Hinc dies vidit fugiens jacentem. Senec. *Nescis quid vesper serm. velit.*

(before

(before thou goest abroad) to drink, to fence thy body from ill *airs*, how much more careful shouldest thou be to *pray*, to preserve thy soul from evil temptations?

4. That the time spent in prayer never *hindereth*, but *furthereth* and *prospereth* a mans journey and business.

5. That in going abroad into the *world* thou goest into a *Forest* full of unknown dangers; where thou shalt meet many *bryars* to tear thy *good name*; many *snare*s to trap thy *life*, and many *Hunters* to devour thy soul. It is a field of pleasant *grass*, but full of poisonous *Serpents*. Adventure not *therefore* to go *naked* amongst these *bryars*, till thou hast prayed *Christ* to *cloath* thee with his *righteousness*, nor to pass through these *snare*s and *ambushments*, till thou hast prayed for Gods *providence* to be thy guide; nor to walk *bare-foot* thorow this *snaky* field, till having thy *feet shod with the preparation of the Gospel of peace*, thou hast prayed to have still the *brazen Serpent* in the eyes of thy *faith*, that so if thou comest not home *holier*, thou mayest be sure not to return *worse* than when thou wentest out of door.

Therefore though thy haste be never so much, or thy *business* never so great, yet go not about it, nor out of thy doors, till thou hast at least used this or that short Prayer.

A Brief Prayer for the Morning.

O Merciful Father, for Jesus Christ his sake, I beseech thee forgive me all my known and secret sins, which in thought, word, or deed, I have committed against thy Divine Majesty, and deliver me from all those *judgments* which are due unto me for them; and *sanctifie* my heart with thy holy *Spirit*, that I may henceforth lead a more godly and Religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest.

rest. I beseech thee likewise defend me this day from all perils and dangers of body and soul. And to this end I commend my self and all my actions, unto thy blessed protection and government : beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my *going out*, and *coming in*; and grant that whatsoever I shall *think, speak, or take in hand* this day, may tend to the *glory* of thy name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for *Jesus Christ* thy Sons sake : In whose blessed Name I give thee thy *glory*, and beg at thy hands all other graces, which thou seest to be needful for me this day and ever, in that Prayer which *Christ* himself hath taught me, saying, *Our Father which art in heaven, &c.*

Meditations, directing a Christian how he may walk all the day with God, like Enoch.

HAVING thus begun, keep *all the day after* as diligent a *watch* as thou canst, over all thy *thoughts, words, and actions*, which thou mayest easily do by craving the assistance of Gods *Holy Spirit*, and observing these few rules.

First for thy Thoughts.

1. **B**E careful to suppress every sin in the first motion. Dash *Babylons Children* (whilst they are *young*) against the *stones*. Tread (betimes) the *Cockatrice Egge*, lest it break out into a *Serpent*. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, lest the *custom of sinning* take away the conscience of sin, and then

tie curam abjiciunt, nec homines reverentur nec Deum.

† Rom. 16. 18.
Phil. 2. 3.
Prov. 27. 2.

† Ephes. 4. 23.
‡ Matth. 5. 18, 19.
‡ Isa. 59. 5.
1 Sam. 12. 4.

‡ Quia conscientia

Shalt

shalt thou, *wax so impudently wicked*, that thou wilt neither fear God, nor reverence man.

y Zach.
8. 17.

2. Suffer not thy mind to feed it self upon any *Imagination* which is either *unpossible* for thee to do, or *unprofitable* if it be done, but rather think of the worlds *vainity*, to contemn it; of *death*, to expect it; of *judgment*, to avoid it; of *hell* to escape it; and of *heaven* to desire it.

3. Desire not to *fulfil* thy mind in all things, but learn to deny thy self *those* desires (though never so pleasing to thy nature) which being attained, will draw either *scandal* on thy Religion, or *hatred* to thy Person. Consider in every thing the *end*, before thou attempt the *Action*.

4. Labour daily more and more to see thine own *miserie* through *unbelief*, *self-love*, and *wilful breaches* of Gods Law; and the *necessity* of Gods mercy, through the merits of *Christs Passion*, to be such; that if thou wert demanded, *What is the vilest creature upon earth?* thy conscience may answer, *mine own self by reason of my great sins*: and that if on the other side thou wert asked, *What thou esteamest to be the most precious thing in the world?* thy heart might answer, *one drop of Christs blood to wash away my sins*. And as thou tenderest the *salvation* of thy soul, live not in any *wilful filthiness*: For true *faith*, and the *purpose* of *sinning* can never stand together.

5. Approve thy self to be a true seryant of Christ, not only in thy *general* calling, as in the frequent use of the *Word* and *Sacraments*; but also in thy *particular*, in making conscience to eschew every *known sin*, and to obey God in every one of his *Commandments*, like *Jofias*, who turned to God with all his heart, according to all the Law of *Moses*: and *Zachary* and *Elizabeth* who walked in all the *Commandments* of God without reproof. But if at any time through frailty thou slippest into any sin, lie not in it, but speedily rise out of it by

2. 1 Kin: s
13. 25.
Luke
1. 6.

unfeigned repentance; praying for pardon till thy conscience be pacified, thy hatred of sin encreased, and thy purpose of amendment confirmed.

6. Beware of affecting popularity by adulation; the end never proves good. And though attained by due desert, yet manage it wisely lest it prove more dangerous than contempt. For States desire but to keep down whom they contemn for their unworthiness; but to cut off whom they envy for their greatness. He therefore is truly prudent who (considering the premises) neither affecteth, nor neglecteth popularity. But in any wise take heed of harbouring a ^b discontented mind; for it may work thee more woe than thou art aware of. It is a special mercy, in the multitude of so many blessings as thou dost enjoy, to have some crosses. God gives thee many blessings, lest through want (being his child) thou shouldest despair: And he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with meaner, had they known their great dangers: affect therefore competency rather than eminency. And in all thy will have ever an eye to Gods will, lest thy self-action turn to thine own destruction. Happy the man who in this short life is least known of the world, so that he doth truly know God and himself! Whatsoever cross therefore thou hast to discontent thee, remember, that it is less than thy sins have deserved. Count therefore Christ thy chiefest joy, and sin thy greatest grief: Esteem no want to the want of Grace, nor any loss to the loss of Gods favour: and then the discontentment for outward means shall the less perplex thine inward mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember St. Paul's admonition, ^c We brought nothing

b So-
ra-
tes in fo-
rum e-
gressus
quam
multis
ego (in-
quit) non
egeo. Non
est ergo
pauper,
qui caret,
sed qui
eget.

c Dimi-
dium plm
toib, Heli.
4 Ferium
summos
fulmina
montes,
Hic it
Tangunt
magnos
tristia sa-
ta Deos.
Ovid.
De

Beatus.
Qui notus
viniis em-
nibus, ig-
notus mo-
ritur sibi.
Senec.

e 1 Tim.
6. 7,8,9.

Insonic damnandi sunt qui tam multa tam anxie congerunt, quam si tantis paucis opus
Vivere

into the world, and it is certain that we can carry nothing out. And having food and rayment, let us be therewith content; but they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Pray therefore with wise Agur, ^f O Lord, give me neither poverty nor riches; feed me with food convenient for me, lest I be too full and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

f Prov.
30. 8, 9.
Vivitur
exiguo
melius.
Claud.

g 1 Tim.
6. 8, 9.
Gen. 28.
20.
h Col. 3.
2, 3.
Phil. 3.
20.
i Josh.
7. 9.
Pl. 131.
21, &c.
k Nobite
vincendi
genus est
patientia:
vincit qui
patitur:
si vis vin-
cere, discere
pati. Op-
tima in-
juria ul-
tatio est ob-
livio, ef-
ficat enim
ut ani-
mum le-
vet, nec
magis le-
det quam
si facta
non esset.

l Jer. 11.
20.

7. Bestow no more thought upon worldly things than thou needs must, for the discharge of thy place, and the maintenance of thy estate; but still let thy care be greater for ^h heavenly than earthly things, and be more grieved for a ⁱ dishonour done to God, than for an injury offered to thy self; but if any private injury be offered unto thee, bear it as a Christian, with patience. Never was an innocent man wronged, but if he patiently bore his cross he ^k overcame in the end. But thy good name in the mean while is wounded; bear that also with patience. For he that at the last day will give thy body a resurrection, will as sure, in his good time, grant a resurrection to thy good name. If impatiently thou frettest and vexest at thy wrongs, the hurt which thou dost thyself, is more than that which thine enemy can do unto thee. Neither canst thou more rejoyce him, than to hear, that it thoroughly vexeth thee. But if thou canst shew patience on earth, God will shew himself just from heaven. Pray for him; for if thou be a good man thy self, thou canst not but rejoyce if thou shouldest see thy worst enemy to become a good man too. But if he still continueth in his malice, and increaseth in his mischief, give thou thy self unto prayer, committing thy self, and commending thy cause unto the righteous Judge of heaven and earth, saying with ^l Jeremy, O Lord of hosts that judgeth righteously, and tries the reins and the heart: vengeance is thine, and unto thee I opened my cause. In the mean while wait
(with

(with David) on the Lord: be of good courage, and he shall comfort thine heart.

8. The more ^m others commend thee for an excellent act, be thou the more *humble* in thine *own thoughts*. Affect not the vain praises of men; the blessed Virgin was troubled when she was truly praised of an *Angel*. They shall be praised of *Angels in Heaven*, who have eschew'd the praises of *men on earth*: neither need'st thou praise thy *self*. Deal but uprightly, ⁿ others will do that for thee. Be not thou *curious* to know *other mens doings*, but rather be careful that no man know any *ill dealing by thee*.

m Ne verbis quod
jcis exten-
tes, sed
rebus et
offic: de
scirc.

n Psal.
40. 18.

9. Esteem no sin *little*, for the *curse* of God is due to the least, and the least would have damned thee, had not the Son of God *died* for thee. Bewail therefore the *misery* of thine own estate; and as occasion is ministred, ^o *mourn* for the *iniquity of the time*. Pray to God to *amend it*, and be not thou one o. them that make it worse.

o Ezek.
9. 4.
Psal. 69.

10. Lastly, think often of the ^p *shortness* of *thy life*, and certainty of *death*; and wish rather a *good life*, than a long. For as one day of *mans life* is to be preferred before the *longest age* of a *Stag* or a *Raven*, so one day spent *religiously*, is to be higher valued, than a mans ^q *whole life* that is consumed in *prophaneness*.

q M r. 3. 5.
p Hen
tugiunt
fr. no non
remoran-
te dies.
Psal. 90.
9, 10, 11.

Cast over therefore, once every day, the number of thy days, by subtracting those that are past (as being vanished like yester-nights dream) *contracting* them that are to come (sith the one half must be slept out, the rest made uncomfortable, by the troubles of the *World*, thine own sickness, and the death of friends) counting ^r only the *present day* thine, which spend as if thou wert to spend no more.

Non
quam
diu, sed
quam be-
ne.
q Fuit,
non vixit,
Sen.
Non refert
quanta sit
vite diu-
turnitas,
sed qualis
sit admi-
nistratio.

Vives. Tota vita dies unus, nemirum sit homines non exsatiari iisdem toties redeuntibus.
r Non potest presentem vitam recte vivere; qui se non eam quasi ultimam vitam esse cogitat.

Secondly for thy Words.

1. **R**emember that thou must answer for every *idle word*; that in *multiloquy*, the wisest man shall overshoot himself. Avoid therefore all *tedious and idle talk*, whereof seldom ariseth *comfort*, many times *repentance*; especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilst thou keptst it in; it is *another's* as soon as it is out. O the shame, when a mans own tongue shall be produced in witness, to the confusion of his own face.

f Mat. 12. 16.
 † Prov. 17. 17.
 and 10. 19. Dix-
 isse sape
 penituit,
 tacuisse
 vero nun-
 quam.
 u Nescit
 vox missa
 reverti.
 Quam
 pericul-
 sum illud
 lingua
 quo va-
 dis.
 w Nescit
 peniten-
 da loqui,
 qui profe-
 renda
 prius suo
 tradidit
 examini,
 Calliod.
 1. 10.
 Ep. 4.
 † James
 1. 19.
 consil. ius
 est tacere,
 quam in-
 epte loqui
 † 1 Pet.
 2. 1.
 Psal. 3. 2.
 Si men-
 dacem te
 norint,
 nemo ti-
 bi credet,
 etiamsi
 affirmes
 verissima,
 Arist. 2 Odi tanquam amaturu. † Prov. 6. 30. Acts 3. 17. 1 Tim. 1. 13. † Psal. 59.
 3. 5. Psal. 101. 7.

Let then thy words be few, but advised: fore-
 think whether that which thou art to speak, be *fit*
 to be spoken: affirm no more, than what thou know-
 est to be true; and be rather *silent*, than to speak to
 an ill, or to no purpose.

2. Let thy heart and tongue ever go together in
 honesty and truth: hate *and* dissembling and lying in
another, detest it in thy self, or God will detest thee for
 it; for he *hateth a liar*, and his father the Devil alike.
 And if once thou be discovered to make *no conscience*
 of lying, no man will believe thee when thou speak-
 est a truth: but if thou lovest truth, more credit will
 be given to thy *word* than to a *lyars oath*. Great is the
 possession which *Satan* hath in those, who are so accu-
 stomed to *lying*, that they will lye though they get
 nothing by it themselves, nor are not compelled to it
 by others. Let not thine anger remain, when thou seeest
 the cause removed; and ever distinguish *twixt* him
 that offendeth of *infirmity* (or against his will) and
 him who *offendeth maliciously*, and of set purpose;
 let the one have pity, the other justice.

3. Keep thy speech as clean from all *obscenity*, as

thou wouldest thy meat from *poyson*; and let thy talk be *gracious*, that he that hears thee may grow better by thee; and be ever more *earnest* when thou *speakest of Religion*, than when thou speakest of *worldly matters*.

b Eph. 4. 29.
Psal. 1. 2.
P. ov. 31.
26. *Pi est alios redere pios.*
c Psal. 139. 21.
Psal. 69. 9.

If thou perceivest that thou hast erred, *persevere* not in thine error: rejoyce to find the truth, and magnifie it. Study therefore three *things* especially; to *understand well*, to *say well*, and to *do well*.

And when thou meetest with *Gods children*, be sure to make some holy advantage *d* by them; learn of them all the good that thou canst, and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still *e* minister unto thee. For, as the *gifts of men*, by much using, do *perish* and *decrease*, so the *gifts of God*, by much using, do the more *grow* and *increase*; *f* like the *Widows* pitcher of oyl, which the more it poured to fill other vessels, the more it was still replenish'd in it self.

d *Si verum audias, silentio proximum revere, illique tanquam divina rei assurgito.*
e M t. 4. 24, 25.
f 2 Reg. 4. 2.

4. Beware that thou believe not all that is told you, and that you tell not *g* all that you hear; for if you do, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations be first assured of the truth, then censure. And as thou tenderest the reputation of an honest heart, never let malice in hatred make thee to reveal that which love in friendship bound thee a long time to conceal. But for fear of such after-claps observe two things.

g E c'el. 3. 7.
Luke 2. 19. *Arca num tibi creditum fidelius custodi quam depositam pecuniam*

First, though thou hast many acquaintance, yet make not any thy familiar friend, but he that truly *h* fears God: such a one thou never needest to fear: for though you should in some particulars fall out, yet *Christian-love*, the main ground of your *friendship* will never fall away, and the fear of God will never suffer him to do thee any villany.

h *Vera amicitia tantummodo est inter bonos. Mala nec inter se amici*

sunt, nec cum bonis.

*Civilem
amicum
sic habeat
ut putes
posse ini-
micum
fieri.*

*Secund
raceris,
pri r ipso
iaceas.*

*Belium
non est ho-
minum,
sed quod
verbum
sonat bel-
luarum,
& cum
vitiis, non
h. mini-
bus gerc-
eum.
Eph. 5. 4.
Ps. 15. 2.
m Irride-
dere pium
nefas, im-
pium im-
mane, ho-
minem
inhuma-
num.*

*Nemo
videtur
sibi tam
vili, ut
iri. eri
m ca. ur.
P 1. 4. 4
1. 0. v. 23.
13.
o Valen-
tinianus,
Imp.
Cum sup*

*plisio mortis aliquis efficiendus esse, dicebat se male ad vitam revocare. Crudelis animi a-
lienis est malis gaudere & non misereri communem naturam. Rom. 5. 8. 10. Eph. 2. 4.*

Secondly,ⁱ do nothing in the sight of a civil friend, for which thou canst not be safe, unless it be conceal- ed : nor any thing for which (if *just cause* be offered) thou needest fear him, if he prove thine *unjust enemy*. If thou hast done any thing amiss, ask God forgive- ness, and perswade ^k thy self, rather than thy *friend*, to keep thine *own* counsel : for be assured, that what *friendship* soever is grounded upon any other *cause* than *true Religion*, if ever that *cause* fail, the *friendship* falleth off : and the rather, because that as God breeds among men, truth, peace, and amity, that we should live to do one another *good*, so the Devil daily sow- eth falshood,ⁱ discord, and enmity, to cause (if he can) dearest friends to devour one another.

5. Make not a ^m jest of another mans infirmity; re- member thine own; abhor the frothy wit of a filthy nature, whose brains having once conceived an odd scoff, his mind travels (as a woman with child) till he be delivered of it. Yea, he had rather lose his best friend, than his worst jests. But if thou be disposed to be ⁿ merry, have a special care of three things.

First, that thy mirth be not against *Religion*.

Secondly, that it be not against *Charity*.

Thirdly, that it be not against *Chastity* : and then be as merry as thou canst, only in the Lord.

6. Rejoyce not at the fall of thy enemy; for thou knowest not what shall be the manner of thine own end. But be more ^o glad to see the *worst mans amend- ment* than his *punishment*. Hate no man, for fear lest *Christ* love him; who will not take it well that thou shouldest hate *whom he loveth*. *Christ loved thee*, when thou wast his enemy : by the merits therefore of his blood, he requireth thee, for his sake, to love thy ene- my. Deny him (being a Christian) if thou darest. He

asketh but forgiveness, for forgiveness. The forgiveness of an *hundred pence*, for the forgiveness of *ten thousand Talents*: The *60 hundred thousand Crowns* for ten Crowns: Petty forgiveness of man, for the infinite forgiveness of Almighty GOD. Though thou thinkest thine enemy unworthy to be forgiven, yet Christ is worthy to be obeyed.

p Mar.
28.24,25

7. When the glory of God, or good of thy neighbour doth require it, speak the truth, and fear not the face of man. The frown of a Prince may sometimes be the favour of God. Neither shall *flattery* still hold in credit, nor truth alway continue in disgrace.

q Nec mendacii utilitas est diuturna nec veritatis damnum diu nocet.

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault, either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. *Reprehension*, be it just, be it unjust, come it from the mouth of a friend, or of a foe, it never doth a wise man harm. For if it be true, thou hast a warning to amend: if it be false, thou hast a caveat what to avoid. So every way it makes a man better or wariier. But if thou canst not endure to be reprehended, do then nothing worthy of thy reprehension.

r Reprehensio semper vel meliores vel cautiores nos reddit.

s Si reprehendi fers egre, reprehendenda ne feceris, Lev. 19.

9. Speak not of God, but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy Name in our mouths, much less ought we to abuse it vainly in our talk. But ordinarily to use it in *vain, rash, or false oaths*, is an undoubted sign of a soul that never truly feared God. Pray therefore with David, when thou art to speak in any matter that may move passion, *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

t Qui facile in seriis jurat, in jocis jurabit, qui in jocis & in mendacio Viv. Pia. 141. 3.

3. Lastly, in *praising* be discreet; in *saluting*,

u 1 Pet. 5
w Rom.

12. Affabilitas & comitas sunt nullius impendii, amici. ias tamen magnas conglutinant exhibita, dissolvunt pratermissa.

* 1 Thef. 5. 25, 27. y 1 Thef. 2. 5. z Pfal. 15. 4. a Deut. 15. courteous; in ^x *admonishing*, friendly; in ^y *forgiving*, merciful; in ^z *promising*, faithful, and bountiful in ^a *recompensing* good service; making not the rewards of *virtue* the gifts of favour.

Thirdly for thy Actions.

1. **D**O not evil, though thou mightest; for God will not suffer the least sin (without bitter Repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a ^b calling, nor any thing in thy calling, till thou hast first ^c taken counsel at Gods word, of the *lawfulness* thereof, and prayed for his blessings upon thy endeavour, and then do it in the name of God with chearfulness of heart, committing the success unto him, in whose power it is to bless with his grace, whatsoever business is intended to his glory.

2. When thou art tempted to do an evil work, remember that ^d Satan is where his business is. Let not the child of God be the instrument of so base a slave: hate the *work*, if thou abhorrest the *Author*. Ask thy *conscience* these two questions: *Would I have another to do this unto me? What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickedness, and sin against him?* And remember with ^e *Joseph*, that though no man seeth, yet God seeth all. Fly therefore (with *Joseph*) from all sins, as well those that are secret in the sight of God, as those that are manifest in the eyes of men. For God as he is just, without speedy repentance, will bring thy secret sins as he did *Dauids*, ^f *to the open light, before all Israel, and before the Sun*. Be therefore as much afraid of ^h secret sins, as open shame. And so avoid all in general, as that thou dost not allow to thy self any one particular or ⁱ *darling* sin, which the corruption of thy nature could best agree withal: For the crafty Devil

b Pfal. 119 101.
1 Cor. 7. 5.
c 1 Sam. 30. 8.

d Immi-
net sem-
per occa-
sioni sue
diabolus,
Greg.
Mat. 7.
e Luke.
16. 2.
2 Cor.
6. 2.
2 Cor. 5.
10.
f Gen.
39. 9, 11,
&c.

g 2 Sam.
12. 12.

h Luke 8.
17 and
12. 2.
i Pro. 5. 8
& 6. 27.

Devil can hold a mans soul as *fast by one*, as by many *sin*s; and faster by that *one* which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin, so be careful to shun the * occasion.

3. In effecting good actions, which are within the compass of thy calling, distrust not Gods providence, though thou see the *means* either *wanting* or *weak*. And if means do offer themselves, be sure that they be lawful; and having gotten lawful means, take heed that thou rely not more upon them, than upon God himself. Labour in a lawful calling, is Gods ordinary means by which he bleffeth his children with outward things. Pray therefore for Gods blessing upon his own means. In earthly business, bear an heavenly mind; do thou thy best endeavour, and commit the whole success to the *fore-ordained wisdom* of Almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the ¹ loss of thy soul. In all therefore both *actions* and *means*, endeavour with *Paul*, to have ^m *alway a clean conscience towards God, and toward men.*

Look to your selves what conscience ye have,

For conscience shall damn, and conscience shall save.

4. Love all good things for Gods sake, but God for his own sake. Whilst thou holdest God thy friend, thou needest not ⁿ fear who is thine enemy: for either God will make thine enemy to become thy friend, or will bridle him, that he cannot hurt thee. No man is overthrown by his enemy, unless that first his *sin* have prevailed over him, and God hath left him to himself; He that would therefore be safe from the fear of his enemies, and live still in the favour of his God, let him redeem the folly of the time past with serious repentance, look to the time present with religious diligence, and take heed of the time to come with careful providence.

k Omnis
peccandi
occafio
vitanda
est, nam
qui amat
se icu-
tum peri-
bit in i o,
Eccl. 1. 3.

Mat.
16. 26.
Hic mu-
rus ahe-
nus est
nil con-
scire sibi,
nulla pal-
lescere
culpa.
Hor.
m. Actis
24. 19.
n Psal.
118. 6, 7.
Rom. 8.
31. Pro.
16. 7.
Gen. 31.
4, &c.
Gen. 31.
7. 20, 22.
Exod.
32. 25.
Numb.
14. 42,
43, &c.

o Psal.
27. 11,
32, 33.

5. Give every man the honour due to his place; but honour a man more for his *goodness* than for his *greatness*. And of whomsoever thou hast received a benefit, unto him (as God shall inable thee) remember to be thankful. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God as a *pledge* of his eternal love, and a *spur* to a *godly life*.

6. But be not proud for any external worldly goods, nor for any internal spiritual *gifts*. *Not for external goods*, because that as they came *lately*, so they will shortly be gone again; their loss therefore is the less to be grieved at. *Not for any internal gifts*; for as God gave them, so will he likewise take them away if (forgetting the giver) thou shalt abuse his gifts, to puff up thine heart with a pride of thine own worth, and contemn others for whose good Almighty God bestowed those gifts upon thee. Hast thou any one virtue that moves thee to be self-conceited? thou hast twenty vices that may better vilifie thee in thine own eye.

¶ Tu re-
ste vires,
st curas
esse quod
audis.
Hor. Ep.
ad Q. iiii.
q Nil ju-
vat bo-
num no-
men, re-
clamante
conscien-
tia.

¶ Be the same in the sight of God who beholds thy *heart*, that thou *seemest* to be in the eyes of men that see thy face. Content not thy self with *an outward good name*, when thy conscience shall inwardly tell thee it is undeserved, and therefore none of thine. A *deserved good name*; for any thing, but for *goodness*, lasts little, and is least worth. In all the holy Scriptures I never read of an Hypocrites repentance; and no wonder; for whereas after sin, *conversion* is left as a means to cure all other sinners; what means remains to *recover* him, who hath converted *conversion* it self into sin? Woe therefore unto the soul that is not, and yet still seemeth Religious.

¶ Numb
23. 10.
Psal. 37.
35, 36,
37.

7. Mark the fearful ends of notorious evil men, to abhor their wicked actions; mark the *life* of the *godly*, that thou mayest imitate it; and his *blessed end*,
that

that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the Religious. And seeing the corrupt nature of man is prone to hypocrisie, beware that thou use not the exercise of Religion, as matters of course and custom, without care and conscience, to grow more holy and devout thereby. Observe therefore, how by the continual use of Gods means, thou feelest thy special corruptions weakened, and thy sanctification more and more increased; and make no more shew of holiness outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

8. Endeavour to rule those who live under thine authority, rather by love than by fear; for to rule by love is easie and safe; by tyranny, is ever accompanied with care and terror. Oppression will force the oppressed to take any advantage to shake off the yoke that they are not able to bear; neither will Gods justice suffer the sway that is grounded on tyranny, long to continue. Remember, that though by humane ordinance they serve thee, yet by a more peculiar right, they are Gods servants. Yea, now being Christians, not as thy servants, but above servants, brethren, beloved in the Lord. Rule therefore over Christians (being a Christian) in love, and mercy, like Christ thy Master.

9. Remember that in all actions none makes a Magistrate more like God, whose Vice-gerent he is, than in doing Justice justly. For the due execution whereof,

First, have ever an open ear to the just complaints of unjust dealings.

Secondly, so lend one ear to the accuser, as that thou keep the other for the accused: for he that decreeth

dicere co'seuit. Attende Pericles, quod gestaturus es imperium in liberos Athenienses. Plu. in Apo. Quanto magis tu quoties auctoritatem exercitaturus es apud teipsum, dicere deberet. Memento, homo, quod imperium geris in liberos Christianos. 2. Qui statuit aliquid parte inaudita altera, equum licet statuerit, haud equus fuit. Sen.

1 Cor. 1. 23.
Ira. 58.
5. 6.
Mat. 23.
27, 28.
Pl. 51. 56.
t Ama et impera. Blando nis la et imperio. Aug. u Qui terret, plus ille time. s. foy illa Tyranni convenit. Claud. de instit. Prin. w 1 Pet. 2. 12. x Lev. 25. 55. Phil. 5. 46.
1 Cor. 9. 6.
y Si Pericles, quoties oblamydem indueret, apud se

for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, in hearing both parts, incline not to the right hand for affection, or the left for hatred; as to believe arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, deny not justice, which is *Regia mensura*, to the meanest Subject; but let the cause of the poor and needy come in equal balance with the rich and mighty. If thou perceivest on the one side in a cause ^a *the high hills of cunning advantage, powerful combination, and violent persecution*; and on the other side, *the low vallies of poverty, simplicity, and desolation*, prepare the way (as God doth) to judgment, by ^b *raising Vallies, and taking down Hills*, equalling in equity; that so thou ma'st lay the foundation of thy sentence upon an even ground. In matters of right and wrong ^c *twixt patty and party*, let thy conscience be careful, rather *Jus dicere*, to pronounce the law that is made, *Secundum allegata & probata*, rather than *Jus dare*, to make a law of thy own, upon the authority of *sic volo, sic jubeo*, fearing that fearful malediction, ^d *Cursed be he that removes his neighbours land-mark*. In tryals of life and death, let Judges, like *Elohim*, *in justice remember mercy*, and so cast the severe eye of Justice upon the *fact*, as that they look with the pitiful eye of mercy upon the *malefactor*, wresting the favour of *law* to the favour of *life*, where *Grace* promiseth amendment; but if *Justice* requireth, that ^e *one* rather than *unity* must perish, and that a rotten member must be ^f cut off to save the whole body from putrifying, *fiat Justitia*. But whilst thou art pronouncing the sentence of judgment on another, remember that thine *own* judgment hangs over thy head. In all causes therefore judge aright, for thou shalt be sure to find a righteous Judge, before whom thou must shortly appear to be judged thy self; at what time thou mayest leave

^a Judicious Sir
Fr. Bacon's
Essays of
Judicature.
^b Luke 5.
43. 5.

III. 43. 3.

^c Chr.
9. 16.

^d Deut.
27. 17.
Hab. 5. 1.

^e Melius
percat
unus,
quam ut
percat u-
nitas.
^f Ense re-
scindendum,
ne pars sin-
cera tra-
hatur.

leave to thy Friend this for thine Epitaph?

Nuper eram Judex, jam Judicis ante Tribunal

Subsistens pavor; judicor ipse modo.

Many (I know not upon what grounds) seem to be much grieved with the *Laws* of the Land; but wiser men may answer them with the Apostle, *Non scimus bonam esse Legem, modo Judex ea legitime utatur: We know that the Law is good, if a man use it lawfully.* And he shall be unto me a righteous Judge, whose heart neither corruption of bribes, fear of foes, nor favour of friends can withdraw from the conscientious practice of these precepts. And to that rare and venerable Judge, I say with *Jehosaphat*, *Be of courage, and do justice, and the Lord will be with the good.*

2^d Tim. 1. 8.

2^d Chro. 19. 11.

10. Lastly, make not an *occupation* of any recreation.

The longest use of pleasure is but short; but the pains of pleasure abused are eternal. Use therefore lawful recreation, so far forth as it makes thee the fitter in body and mind, to do more cheerfully the service of God, and the duties of thy calling. Thy *work* is great, thy *time* is but short; and *he who will recompence every man according to his works, standeth at the door.* Think how much work is behind, how slow thou hast wrought in the time which is past, and what a reckoning thou shouldest make, if the *Master* should call thee this day to thy accounts. Be therefore careful henceforth to make the most advantage of thy short time that remains, as a man would of an *old Lease* that were near expiring, and when thou disposhest to *recreate* thy self, remember how small a time is allotted for thy life; and that therefore much of that is not to be consumed in *idleness, sports, plays, and toyish vanities*, seeing the *whole* is but a *short while*, though it be spent in doing the best good that thou canst; for a Man was not created for *sports, plays, and recreation*; but *zealously* to serve God in *Religion, and conscientiously*

2 Prov. 21. 17.
Phil. 4. 8.
*Vita brevis opusque multum, operarii perigrini, & urge: Paterfamilias. Ra^l. Apoth. Apo. 22. 12.
k James 5. 9.*

*I Nihil
est aliud
tempus
quam vi-
ta, quam
unusquis-
que tan-
tum se
amare
prohibetur,
quam rei
nullius
magis sit prodigus quam temporis,* Eph. 5. 16. Luke 16. 2. Mark 10. 2.

to serve his neighbour in his *vocation*, and by both to ascertain himself of eternal salvation. Esteem therefore the loss of *time* one of the greatest losses. Redeem it carefully, to spend it wisely, that when that time cometh, that thou mayest be no longer a *Steward* on earth, thy Master may welcome thee with an *Engage bone serve*, and give thee a better in heaven, where thou shalt joyfully enjoy thy Masters joys for evermore.

Meditations for the Evening.

At Evening when thou preparest thy self to take thy rest, meditate on these few points.

*m Psal.
50. Job
14. 5.
Vive me-
mor
quam sis
brevis
e v. Hor.*

THat seeing thy ^m days are numbred, there is one more of thy number spent; and thou art now the nearer thy end by a *day*.

2. Sit down a while before thou goest to bed, and consider with thyself what memorable thing thou hast seen, heard, or read that day, more than thou sawest, heardest, or knewest before, and make thy best use of them; but especially call to mind what sin thou hast committed that day against God or man; and what good thou hast omitted, and humble thy self for both; if thou findest that thou hast done any goodness, acknowledge it to be Gods grace, and give him the glory, and count that day ⁿ lost, wherein thou hast not done some good.

*n Heu
perdidi
diem.
Tit. Vef.
Apoth.
Nullus si-
ne linea
dies.*

3. If by frailty or strong temptation, thou shalt perceive that thou hast committed any grievous sin or fault, presume not to sleep, till thou hast upon thy knees made a particular reconciliation with God in Christ for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus
making

making the score even with Christ every night, thou shalt have the less to account for, when thou art to make thy final reckoning before his Majesty in the Judgment day.

4. If thou have fallen out with any in the day, let not the Sun ° go down in thy anger that night. If thy conscience tells thee that thou hast wronged him, acknowledge thine offence, and p intreat him to forgive thee. If he have wronged thee, offer him reconciliation; and if he will not be reconciled, yet do thou from thy heart forgive him, *Mat. 5. 23.* But in any case presume not to be thine own avenger. For in so doing thou dost God a double injury: first, in offering to take the *sword of Justice* out of his hand, as though he were not just; having reserved the execution of ⁹ vengeance to himself. Secondly, in *usurping authority* over his servant, without referring the cause to his hearing, and censure, being his, and thy Master. Besides, thou art too partial to be a Revenger: For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy Enemy, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

And in testimony that thou hast freely r forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life; and the next time that occasion is offered (and it lies in thy power) do him good, and rejoyce in doing it; for he that doth good to his ^r Enemies shews himself the Child of God, and his reward is with GOD his Father.

5. Use not sleep as a means to satiate the foggy *lubberness* of thy flesh, but as a ^r medicine to refresh thy tired senses and members: sufficient sleep quickneth the mind, and reviveth the body; but immoderate sleep dulleth the one, and fatneth the other.

6. Remember that many go to bed, and never rise

° Eph. 4. 26.

p Non turpe est veniam precari; turpe est Deum aut hominem habere inimicum

q Mihi vindicta dicit dominus, Rom. 12. 19. Non est tibi jus in servum alienum, imò in conservum tuum.

r Cui semel ignoveris, cur ut ille sentiat bonam fidem esse adum, et si qua in re illum juvare poteris, experiatur te amicum, Vives, Mat. 3. 29. f Rom. 12. 20. t In vita tempus

quod somno impenditur, non est vita, vita enim vigilia est.

again

again, till they be *wakened* and *raised up* by the fearful sound of the *last Trumpet*: But he that sleepeth and wakeneth with *Prayer*, sleepeth and wakeneth with *Christ*. If therefore thou desirest to sleep *securely* and *safely*; yield up thy self into the hands of God, whilst thou art waking: and so go to bed with a reverence of *Gods Majesty*, and consideration of thine own *misery*, which thou mayest imprint in thy heart in some measure, by these means, and the like meditations.

Read a Chapter in the same order as was prescribed in the morning, and when thou hast done, kneel down on both thy knees at thy bed-side, or some other convenient place in thy Chamber; and lifting up thy heart, thine eyes and hands, to thy *Heavenly Father*, in the name and mediation of his *holy Son Jesus*; pray unto him, if thou hast the gift of *Prayer*.

1. *Confessing* thy sins, especially those which thou hast committed *that day*.

2. *Craving* most earnestly (for Christ his sake) *pardon*, and *forgiveness* for them.

3. Requesting the assistance of his *Holy Spirit*, for amendment of life.

4. In *giving thanks* for benefits received; especially for thy *preservation* that day,

5. Praying for *rest* and *protection* that night.

6. Remembring the state of the *Church*, the *King*, and the *Royal Posterity*, our *Ministers* and *Magistrates*, and all our *Brethren* visited or persecuted.

7. Lastly, commending thy *self*, and *all thine*, to his gracious *custody*.

All which thou mayest do in these, or the like words.

A Prayer for the Evening.

○ Most gracious God, and loving Father ^{who art} about my bed, and knowest my *doren-lying*, and mine

mine uprising, and art near unto all that call upon thee, in truth and sincerity, I wretched sinner do beseech thee to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: for then thou shalt see but an unclean and defiled creature, ^w conceived in sin, and living in iniquity, so that I am ashamed to lift up mine eyes to Heaven; knowing how grievously I have ^z sinned against Heaven, and before thee: For, O Lord, ^y I have transgressed all thy Commandments and righteous Laws, not only through negligence and infirmity, but oftentimes through wilful presumption, contrary to my knowledge, yea contrary to the motions of thy Holy Spirit reclaiming me from them; so that I have wounded my conscience, and grieved thy Holy Spirit, by whom thou hast ^z sealed me to the day of Redemption. Thou hast consecrated my soul and body, to be the Temple of the Holy Ghost. I wretched sinner have defiled both, with all manner of pollution and uncleanness. My eyes in taking pleasure to ^a behold vanity, mine ears in hearing impure and unchaste speeches, my ^b tongue in leasing and evil speaking: my ^c hands are so full of impurity, that I am ashamed to lift them up unto thee; and my ^d feet have carried me after mine own ways: my understanding and reasoning which are so quick in all earthly matters, are only blind and stupid, when I come to meditate or discourse of spiritual and heavenly things; my memory, which should be the treasury of all goodness, is not so apt to remember any thing, as those things which are vile and vain. Yea, Lord, by woful experience I find, that naturally, ^e all the imaginations of the thoughts of mine heart are only evil continually. And these my sins are more in number than the hairs which grow upon mine head, and they have grown over me like a loathsome Leprosie, that ^f from the crown of my head to the sole of my feet, there remains no part which they have not infected; they make me seem ^g vile in my own eyes, how

^w Psal.
51. 9.
Heb. 9. 6.

^x Luke
15. 18.
^y Dar.
9. 11.

^z Eph.
4. 30.

^a Psal.

119. 57.
^b Isa. 5.
^c Isa. 1.
15.

^d Rom.
3. 15, 16.

^e Gen. 6.
5. Psal.
40. 12.

^f Isa. 1. 6.
^g 2 Sam.
5. 21.
1 Joh.
3. 20.

how much more abominable must I then appear in thy sight? and the *custom* of sinning hath almost taken away the *conscience* of sin, and pulled upon me such dulness of sense, and hardness of heart, that thy judgments denounced against my sins, by the faithful *Preachers* of thy word, do not terrifie me to return unto thee by unfeigned repentance for them. And if thou Lord shouldst but deal with me according to thy justice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite mercy, thou hast spared me so long, and still *waitest* for my Repentance, I humbly beseech thee, for the *bitter Death* and *bloody Passion* sake, which *Jesus Christ* hath suffered for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that *ever-streaming* ^b *Fountain* of the *Blood* of *Christ*, which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*, that all my *sins* and uncleanness may be so bathed in his *Blood*, buried in his *death*, and hid in his *wounds*, that they never be more seen, to shame me in this life, or to condemn me before thy judgment-seat, in the world which is to come. And forasmuch, O Lord, as thou knowest, that ⁱ *it is not in man to turn his own heart, unless thou dost first give him grace to convert*; and seeing that it is as easie with thee to make me *righteous* and *holy*, as to bid me to be such. O my God, give me grace to ^k *do what thou commandest*, and then *command what thou wilt*, and thou shalt find me willing to do thy blessed will. And to this end, give unto me thine ^l *holy Spirit*, which thou hast *promised* to give (*to the worlds end*) unto all thy *Elect* people. And let the same thy ^m *holy Spirit* purge my heart, *heal* my corruption, *sanctifie* my nature, and *consecrate* my soul and body, that they may become the ⁿ *Temples* of the *Holy Ghost*, to ^o *serve* thee in *righteousness* and *holiness* all the *days* of my life; that when (by the direction and assistance

l Zach.
13. 1.

i Jer. 10.
23.

k Da Do-
mine
quod ju-
bes, &
jube quod
vis, Aug.
l Mat.
28. 20.
m John
16. 13.
n 1 Cor.
3. 16, 17.
o Luke 1.
74. Acts
13. 65.

assistance of thy *holy Spirit*) I shall ^p finish my course
 in this short and transitory life, I may chearfully leave
 this world, and ^q resign my soul into thy fatherly hands,
 in assured confidence of enjoying everlasting life with
 thee in thine heavenly ^r Kingdom, which thou hast
 prepared for thine *Elect Saints* who love the Lord
Jesus, ^s and expect his appearing.

v 2. 1. 111.
4. 7.
q Psal.
31. 5.
r Mat.
25. 24.
s 2 Time
4. 8.

In the mean while, O Father, I beseech thee, let
 thy *holy Spirit* work in me such a serious repentance,
 as that I may with tears lament my sins past, with
 grief of heart be humbled for my sins present, and
 with all mine *endeavour* resist the like filthy sins in
 time to come. And let the same thy holy Spirit like-
 wise keep me in the *Unity* of thy Church, lead me in
 the *truth* of thy *Word*, and preserve me that I never
 swerve from the same to *Popery*, nor any other error
 of false Worship. And let thy *Spirit* open mine eyes
 more and more, to see the *wondrous things* of thy *Law*;
 and ^t open my lips, that my mouth may daily defend
 thy truth, and ^u set forth thy praise. Increase in me
 those *good gifts* which of thy *mercy* thou hast already
 bestowed upon me, and give unto me a *patient* spirit,
 a *chaste* heart, a *contented* mind, *pure* affections, *wise*
 behaviour, and all other graces which thou seest to
 be necessary for me, to govern my ^v heart in thy fear,
 and to guide all my life in thy *favour*; that whether I
 live or die, I may live and die unto thee, who art my
 God and my Redeemer.

t Psal.
119. 13.
u Psal.
51. 15.
v Psal.
19. 14.

And here (O Lord) according as I am bound, I ren-
 der unto thee from the *Altar* of my humblest heart all
 possible thanks, for all those blessings and benefits
 which so graciously and plentifully thou hast bestow-
 ed upon my soul and body, for this life, and for that
 which is to come, namely, for my *Election*, *Creation*,
Redemption, *Vocation*, *Justification*, *Sanctification*, and
Preservation from my childhood until this present day
 and hour; and for the firm hope which thou hast

L

given:

given me of my *Glorification*. Likewise for my *health, wealth, food, rayment and profferity*, and more specially for that thou hast defended me this day now past, from all perils and dangers both of body and soul, furnishing me with all necessary good things that I stand in need of. And as thou hast *ordained the day for man to travel in, and the night for him to take his rest*: So I beseech thee sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit. That so this *dull and wearied body* of mine, being refreshed with moderate sleep and rest, I may be the better enabled to walk before thee, doing all such *good works*, as thou hast appointed, when it shall please thee by thy *divine power* to waken me the next morning. And whilst I sleep, do thou, O Lord,

x Psal. 112. 5. *Who art the keeper of Israel, that never slumberest, nor sleepest*, watch over me in thy holy providence, to protect me from all dangers, so that neither the evil *angels* of *Satan*, nor any wicked *enemy*, may have any power to do me any harm or evil. And to this end give a charge unto thy *holy Angels*, that they (at thy appointment) *may pitch their tents* round about me, for my defence and safety; as thou hast promised that they should do *about them that fear thy Name*. And knowing that thy *Name* is a *strong tower of defence* unto all that trust therein, I here recommend *my self* (and *all that do belong to me*) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep, O Lord, for *Christ his sake*, have mercy upon me, and receive my soul into thy heavenly Kingdom. And if it be thy blessed pleasure to add more days unto my life, O Lord, add more *amendment* unto my *days*, and wean my mind from the love of the *world, and worldly vanities*; and cause me more and more to settle my conversation *on heaven and heavenly things*, and perfect daily in me that *good work* which thou hast begun, to the glory of thy *Name*, and the salvation of my sinful soul.

O

O Lord, I beseech thee likewise, save and defend from all evil and danger, thy whole *Church*, our King *Charles*, *Queen Mary*, the noble and hopeful Prince *Charles*, with the rest of the Royal Progeny, the Religious Lady *Elizabeth* the Kings only Sister, and her Princely Issue: keep them all in the sincerity of thy truth, and prosper them in all grace and happiness. Bless the *Nobility*, *Ministers*, and *Magistrates* of these Churches and Kingdoms, each of them with those graces which are *expedient* for their place and calling. And be thou, O Lord, a comfort and consolation to all the people whom thou hast thought meet to visit with any kind of *sickness*, *cross*, or *calamity*. ^b Hasten, O Father, the coming of our Lord *Jesus Christ*; make me ever mindful of my last end, and of the reckoning that I am to make unto thee therein; and in the meanwhile, careful so to ^c follow *Christ* in the regeneration ^c *during this life*, as that with *Christ* I may have a portion in the ^d *resurrection of the just*, when this mortal life is ended. These graces and all other blessings which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the *name* and *mediation* of *Jesus Christ* thy Son, and in that form of Prayer, which he himself hath taught me to say, *Our Father*, &c.

^b Apoc.
6. 10. &
22. 20.

^c Mat.
19. 28.

^d Luke
14. 24.

Another short Evening Prayer.

O Eternal God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of ^e *Peter*, ^f *Mary Magdalen*, the ^g *Publican*, the ^h *Prodigal Child*, and many other ⁱ *penitent sinners*, that thou art so full of ^k *compassion*, and so ready to forgive the greatest sinners, who are ^l *heaviest laden* with sin, at what time soever they ^m return unto thee with penitent hearts, lamenting their sins,

^e Luke
22. 61.
^f Luke 7.
47.
^g Luke
18. 14.
^h Luke
15. 20.
ⁱ Psal.
103. 8.

^k Mat. 21. 28. / ^l Ezek. 18. 27, 28. &c.

and imploring thy grace : I should *despair* for my own sins, and be utterly discouraged from presuming to come into thy presence ; considering the hardness of my heart, the unruliness of my affections, and the uncleanness of my conversation , by means whereof I have transgressed *all thy Laws* , and deserved thy ^m *curse*, which might cause my *body* to be *smitten* with some *fearful disease* , my soul to languish with the *death of sin*, my good name to be traduced with scandalous reproaches , and make mine *estate* liable to all manner of *crosses* and *casualties*. And I confess, Lord, that thy *mercy* is the cause that I have not been *long ago* ⁿ *confounded*. But, O my God, as thy mercy only stayed thy judgment from falling upon me hitherto, so I humbly beseech thee, in the ^o *bowels* of thy *mercy* in *Jesus Christ*, (*in whom only thou art well pleased*) that thou wilt not deal with me *according to my* ^p *deserts*, but that thou wouldest freely and fully remit unto me all my sins and transgressions , and that thou wouldest ^a wash them clean from me with the virtue of that *most precious blood*, which thy Son *Jesus Christ* hath shed for me ; for he *alone* is the ^t *Physician*, and his *blood* only is the ^t *medicine* that can heal my *sickness* ; and he is the *true* ^t *brazen Serpent*, that can cure that poison, where the *fiery Serpents* of my *sins* have stung and poisoned my sick and wounded soul. And give me, I beseech thee, thine *holy Spirit*, which may assure me of my ⁿ *adoption*, and that may confirm my *Faith*, increase my *Repentance* , enlighten my *understanding*, purifie my *heart*, rectifie my *will* and *affections*, and so *sanctifie me throughout*, that my ^w *whole body, soul, and spirit*, may be kept *unblameable until the glorious coming of my Lord Jesus Christ*. And now, O Lord, I give thee hearty *thanks* and *praise*, for that thou hast this *day* preserved me from all harms and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from *the roaring*

Lion

m Deut.
17. 26.
Gal. 3.
10.

n Lam.
3. 22.
Mal. 3. 6.
o Col. 3.
12. Mat.
3. 7.

p Psalm
15. 7.
Psalm
2. 84.

q Hosea
13. 5.
Isa. 1.
16, 18.
r Matth.
9. 12.

s i John
1. 7.
t John 3.
14.

u Gal. 4.
5. 7.

w 2 Thef.
5. 23.

Lion which night and day seeketh to devour me, 1 Pet. 5. 8, Watch thou, O Lord, over me this night, to keep me from his tentations and tyranny, and let thy mercy shield me from his unappeasable rage and malice. And to this end, I commend my self into thy hands and protection, Psal. 31. 5. beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evil members, to have power to do unto me any hurt or violence this night. And grant, good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live, and die unto thee, and to the glory of thy name, and the salvation of my soul. Lord bless and defend all thy chosen people every where. Grant our King a long and happy reign over us. Bless our gracious Queen Mary, with their Princely Progeny, the Lady Elizabeth the Kings only Sister, and her Princely Issue; together with all our Magistrates and Ministers: comfort them who are in misery, need, or sickness. Good Lord give me grace to be one of those Wise Virgins which may have my heart prepared like a Lamp furnished with the Oyl of Faith, and light of good works, to meet the Lord Jesus, the sweet Bridegroom of my soul, at his second and sudden coming in Glory. Grant this good Father, for Christ Jesus sake, my only Saviour and Mediator, in whose blessed name, and in whose own words, I call upon thee, as he hath taught me, Our Father, &c.

Afterwards say,

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night, and evermore, Amen.

Then rising in an holy reverence, meditate as thou art putting off thy cloaths.

*Things to be meditated upon as thou art putting of
thy Cloaths.*

1. **T**Hat the day is coming when thou must be as
barely ^{*} *unstript* of all that thou hast in the
world, as thou art now of thy *cloaths*. thou hast there-
fore here, but the use of all things, as a [†] *Steward* for
a time, and that upon accounts. Whilst therefore thou
art trusted with this *stewardship*, be [‡] *wise* and *faithful*.

2. When thou see'st thy [§] *bed*, let it put thee in mind
of thy *grave*, which is now the *bed of Christ*; for
Christ (by laying his holy *body* to rest three days, and
three nights in the *Grave*) hath *sanctified*, and (as it
were) ^{||} *warmed* it for the bodies of his *Saints* to rest
and sleep in, [¶] till the morning of the *resurrection*: so
that now unto the *faithful*, *death* is but a *sweet sleep*,
and the *grave* but *Christ's bed*, where their bodies rest
and sleep in *peace*, until the joyful ^{¶¶} *morning* of the *Re-
surrection-day* shall dawn unto them.

Let therefore thy *bed-cloaths* represent unto thee
the mold of the earth that shall cover thee; thy *sheets*,
thy *winding-sheet*; thy *sleep*, thy *death*; thy *waking*,
thy *resurrection*. And being laid down in thy *bed*, when
thou perceivest sleep to approach, say, ^{¶¶¶} *I will lay me
down, and sleep in peace, for thou Lord only makest me
dwell in safety.*

Thus *religiously opening* every morning thy *heart*,
and *shutting* it up again every *Evening*, with the
Word of God, and *Prayer*, as it were with a *lock* and
key, and so *beginning* the day with *Gods* *Worship*,
continuing in his fear, and *ending* it in his favour, thou
shalt be *sure* to find the *blessing of God* upon all thy
days labours, and good endeavours; and at night
thou mayest *assure* thy self thou shalt *sleep safely* and
sweetly in the *arms* of thy heavenly *Fathers providence*.

*Thus far of the Piety which every Christian in private
ought*

se Nudus
in hunc
mundum
veni, ni-
dis quo-
que abibe.
y Luke
16. 2.
z Mat.
25. 2.

a Job 17.
13. Ut
sonnus
in vis sic
lectus
in igo se-
pultus r.
b M. trib.
12. 40.
c t. 1. h. f.
4. 14.
d If. 57.
2.
e Ifa. 2.
20.

f Ps. 1.
4. 3.

ought to practice every day. Now followeth that which he (being a Householder) must practise publickly with his Family.

Meditations for Household Piety.

1. IF thou be called to the government of a Family, thou must not hold it sufficient to serve God, and live uprightly in thine own person, unless thou cause all under thy charge to do the same with thee. For the performance of this duty, God was so well pleased with Abraham, that he would not hide from him his counsel. For (saith God) ^g I know him, that he will command his sons, and his household after him, that they keep the way of the Lord, to do righteousness and judgment, that the Lord may bring upon Abraham that he hath spoken unto him. And ^h Abraham had 318 men servants which were thus born and catechised in his house. With whose help he rescued also his Nephew Lot from the captivity of his enemies. And religiously valiant ⁱ Joshua protesteth before all the people, that if that they all would fall away from the true Worship of God, yet that he and his house would serve the Lord. And God himself gives a special charge to all Householders, that they do instruct their Family in his Word, and train them up in his fear and service. ^k These words which I command thee this day, shall be in thy heart, and thou shalt whet them continually upon thy children, and shalt talk of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God and serve him. David according to his Law, had so ordered his Family, that ^l no deceitful person should dwell in his house, but such as would serve God and walk in his way: And religious ^m Hester had taught her Maids to serve God in fasting and Prayer. And (the more to further thy Family in the

^g Gen. 17. 18, 19

^h Gen. 14. 4.

ⁱ J. Sh. 24. 5.

^k Deut. 6. 7.

^l Psal. 101. 6.

^m Hest. 4. 16.

zeal of Religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true Religion. This also will turn to thine own advantage in a double respect. First, God will the rather bless and prosper the labour and handy works of such godly servants. For ⁿ Laban perceived, that God blessed him for Jacobs sake: And Potiphar saw that the Lord ^o made all that Joseph did to prosper in his hand; yea, when innocent Joseph was cast into Prison, ^p his keeper saw that whatsoever he did the Lord made it to prosper: And therefore the Keeper committed all the charge of the Prisoners into Josephs hand. Secondly, the trulier a man doth serve God, the faithfuller he will serve thee.

ⁿ Gen. 30. 27.

^o Gen. 3. 3.

^p Gen. 39. 22, 23.

2. If every household were thus careful, according to his duty, to bring up his Children and Family in the service and fear of God in his own house, then the house of God should be better filled, and the Lords Table more frequented every Sabbath day; and the Pastors publick preaching and labour would take more effect than it doth. The streets of Towns and Cities would not abound with so many Drunkards, Swearers, Whoremongers, and prophane scorers of true Piety and Religion. Westminster-Hall would not be so full of contentions, wrangling suits, and unchristian debates; and the Prisons would not be every Sessions so full of Thieves, Robbers, Traytors, and Murtherers. But (alas) most Housholders make no other use of their Servants than they do of their beasts. Whilst they may have their bodies to do their service they care not if their souls serve the Devil. Yet the common complaint is, that faithful and good servants are scarce to be found. True, but the reason is, because there are so many prophane and irreligious Masters: For the example and instruction of a godly and religious Master, will make a good and a faithful servant, as may witness the examples of Abraham, Joshua, David, Cornelius,

Cornelius, &c. who had good servants, because they were religious Masters, such as were careful to make their servants *Gods* servants.

It is the chief labour and care of most men, to raise, and to *advance* their *house*; yet let them ⁹ *rise early, and lie down late, and eat the bread of carefulness*, all will be but in vain; for, *except the Lord build the house* (that is, raise up a family) *they labour in vain*. For God hath sealed this, as an *irrevocable decree*, that he will ² *pour his wrath upon the families that call not upon his name*: yea, *God will take the wicked and ¹ pluck him out of his tabernacle, and root him out of the land, &c.* Yea, when his ³ *iniquities are full*, he will make the ⁴ *Land to spue out every Canaanite*. Religion then, and the *Service of God* in a family, is the *best building, and surest entailing of House and Land, to a man and his posterity*; for the *righteous man shall inherit the land, and dwell therein for ever*.

And therefore if thou desirest to have the blessing of God upon thy *self*, and upon thy *family*, either before or after thy own private devotions, call every morning all thy *family* to some *convenient* room; and first, either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou mayest ^w *admonish* them of some remarkable notes, and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

Christian Houſes, Hom. 9. Lev. Augustine saith, that what the Preacher is in the Pulpit, the same the Householder is in the house.

Morning Prayer for a Family.

O Lord our God, and heavenly Father, who art the only Creator and Governour of Heaven and Earth, and all things therein contained, we confess, that we are *unworthy* to appear in thy sight, and pre-

7 Psal. 127. 1, 2.

1 Jer. 18. 25
1 Psal. 52. 5.

1 Gen. 15. 16.
11 Lev. 18. 25.

w Origen would have the word expounded in Christi-

presence, considering our manifold sins which we have committed against Heaven and before thee: and how that we have been born in sin, and do daily break thy holy Laws and Commandments, contrary to our knowledge and Consciences; albeit that we know that thou art our Creator, who hast *made* us; our Redeemer, who hast *bought* us with the blood of thine only begotten Son; and our Comforter, who bestowest upon us all the good and holy *graces*, which we enjoy in our souls and bodies. And if thou should'st but deal with us, as our wickedness and unthankfulness have deserved, what other thing might we (O Lord) expect from thee, but *shame* and *confusion* in this life, and in the world to come, *wrath*, and everlasting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandment, and in the confidence which we have in thy unspeakable, and endless mercy in thy Son, our Saviour *Jesus Christ*, we thy poor servants appealing from thy Throne of *Justice* (where we are justly lost and condemned) to thy Throne of *Grace* (where mercy *reigneth* to pardon *abounding* sin) do from the bottom of our hearts, most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds; that, by the virtue of the precious blood of Jesus Christ thy innocent *Lamb*, which he so abundantly shed (*to take away the sins of the world*) all our sins, both *original* and *actual*, may be so cleansed and washed from us, that they may never be laid to our charge, nor ever have power to rise up in judgment against us. And we beseech thee, good *Father*, for *Christ* his death and passion sake, that thou wilt not suffer to fall upon us that fearful curse and vengeance, which thy law hath *threatned*, and our sins have justly deserved. And forasmuch, O Lord, as we are taught by thy *word*, that *Idolaters, Adulterers, Covetous men, Contentions persons, Drunkards, Gluttons*, and such like inordinate livers, *shall not inherit the Kingdom* of

of God: pour the grace of thy *Holy Spirit* into our hearts, whereby we may be *enlightened* to see the *filthiness* of our *sins*, to abhor them; and may be more and more *stirred up* to live in *newness of life*, and love of thy *Majesty*; so that we may *daily increase* in the obedience of thy *Word*, and in a conscionable care of keeping thy *Commandments*.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in *this life*, and given us an assured hope that thou wilt glorify us in thy heavenly Kingdom, when this mortal *life* is ended. Likewise we thank thee for our *life, health, wealth, liberty, prosperity, and peace*; especially, O Lord, for the *continuance* of thy *holy Gospel* among us, and for *sparing* us so long, and granting us so gracious a time of *repentance*. Also we praise thee, for all other thy mercies bestowed upon us, more specially, for preserving us this night past, from all dangers that might have befallen our souls or bodies. And seeing thou hast now brought us safe to the *beginning* of this day, we beseech thee *protect*, and *direct* us in the same. Bless and defend us in our *going out*, and *coming in*, this day and evermore. Shield us, O Lord, from the tentations of the Devil, and grant us the custody of thy holy *Angels*, to defend and direct us in all our *ways*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into *thy hands*, and *Almighty tuition*; Lord, defend them from all evil, prosper them in all graces, and fill them with thy goodness. Preserve us likewise this day from falling into any gross sin, especially those whereunto our *natures* are most prone. *Set a watch before the door of our lips*, that we offend not thy Majesty by any rash or false oaths, or by any lewd or lying speeches: give unto us *patient minds, pure and chaste hearts*, and
all

all other graces of thy Spirit, which thou knowest to be needful for us, that we may be the better enabled to serve thee in holiness and righteousness. And seeing that all *mans* labour without thy blessing is in vain, bless every one of us in our several places and callings, *direct thou the work of our hands upon us; even prosper thou our handy work;* (for, except thou *guide* us with thy *grace*, our endeavours can have no good success.) And provide for us all things which thou, O Father, knowest to be needful for every one of us, in our souls and bodies this day. And grant that we may so pass through the *pilgrimage* of this short life, that our hearts being not *setled* upon any transitory things, which we meet with in the way, our souls may every day be more and more *ravished* with the love of our *home*, and thine everlasting *Kingdom*.

Defend likewise, O Lord, thy Universal *Church*, and every particular *member* thereof; especially we beseech thee to continue the *peace* and *prosperity* of these *Churches*, and *Kingdoms* wherein we live. Preserve and defend from all *evils* and *dangers*, our gracious King *Charles*, Queen *Mary*, our hopeful Prince *Charles*, with the rest of the Royal Progeny; the Religious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue: Multiply their *days* in *bliss* and *felicity*; and afterwards crown them with everlasting joy and glory. Bless all our *Ministers* and *Magistrates*, with all graces *needful* for their *places*, and govern thou them that they may govern us in *peace* and *godliness*: and of thy mercy, O Lord, *comfort* all our brethren that are *distressed*, *sick*, or any way *comfortless*; especially those who are afflicted, either with an *evil conscience*, because they have sinned against thy *Word*; or for a *good conscience*, because they will not sin against thy truth. Make the *first* to know, that not one drop of the blood of *Christ*, was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon upon re-
pen-

penitance, for the greatest *sins* of the chiefest sinner in the world. And for the other, let not, O Lord, thy long-sufferance either too much *discourage* them, or too much *encourage* their enemies; but grant them *patience* in suffering, and a gracious and speedy *deliverance*, which way may best stand with thy glory and their comfort. Give every one of us grace to be always mindful of his last end, and to be prepared with *faith* and *repentance*, as with a *wedding Garment*, against the time that thou shalt call for us out of this sinful world. And that in the mean while we may so in all things, and above all things, *seek thy Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious *Kingdom*.

These, and all other graces, which thou, O Father, seeest to be necessary for us and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer, in that absolute form of Prayer which *Christ* himself hath taught us, saying, *Our Father, &c.*

After Prayers, let every one of thy Household (taking in the fear of God such a breakfast or refreshing as is fit) depart; the Children to School, the Servants to their work, every one to his office, the Master and Mistis of the Family to their Calling, or to some honest exercises for recreation, as they think fit.

The Practice of Piety at meals, and the manner of feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy self upon these *Meditations*, to work a deeper impression in thy heart of Gods *fatherly providence* and *goodness* towards thee.

Medita-

Meditations before Dinner and Supper.

in Hoc me
docuisti
ut quem-
asmodum
medica-
men: a sic
alimenta
sumptu-
ris acce-
dam.
Aug. 1.
10. Conf.

in Major
sim & ad
majora
genitus,
quam ut
man i-
pium sim
mei cor-
poris, Sen.
o Of Ga-
lal, which
signifieth
mans
dung, as
Ezek. 4.
17, 18.
p, Heb.
11. 3.

9 Pfal.
145. 15,
16. Mat.
5. 44,
45, &c.
Acts 14.
17.

1. **M**editate, that *hunger* is like the sickness cal-
led a *Wolf*, which if thou dost not feed, will
devour thee, and eat thee up? and that ^m *meat* and
drink are but as *Physick*, or means which God hath or-
dained, to relieve and cure this *natural infirmity*, and
necessity of man. Use therefore to eat and drink, ra-
ther to sustain and *refresh* the *weakness* of nature, than
to satisfy the sensuality and delights of the flesh. Eat
therefore to live, but live not to eat. A Scavenger,
whose living is to empty, is to be preferred before him
that liveth but to fill Privies. There is no service so
ⁿ *base*, as for a man to be a slave to his belly. The Apo-
stle termeth such, *Belly-gods*, Phil. 3. 19. Therefore we
may *boldly* term them as the Scriptures do their Idols,
° *Gallulim*, *Dungy-gods*, Hab. 2. 18, 19. 2 Kings 17.
12. And as no one action (*Gods ordinance* excepted)
makes a man more to resemble a *beast*, than eating and
drinking: so the *abuse* of eating and drinking to *sur-
feiting*, *drunkenness*, and *spewing*, makes a man more
vile than a *beast*.

2. Meditate on the *omnipotency* of God, who ^p made
all these creatures of *nothing*; of his *wisdom*, who
feedeth so many *infinite creatures* through the *universal
world*, maintaining all their lives, which he hath given
them; which surpasseth the wisdom of all the Angels
in heaven; and of his *clemency* and *goodness*, in ^a *feed-
ing* also his very *enemies*,

3. Meditate how many sorts of creatures, as *beasts*,
fish, and *fowl*, have left their lives, to become food to
nourish thee; and how *Gods providence* from remote
places hath brought all these portions together on thy
table for thy nourishment; and how by these dead
creatures he maintains thee in *health* and *life*.

4. Meditate, that seeing thou hast so many
° *pledges*

* pledges of Gods Fatherly bounty, goodness, and mercy towards thee, as there are dishes of meat on the Table: O suffer not in such a place, so gracious a God to be abused by *scurrility, ribauldry, or swearing*; or thy fellow-brother, by disgraceful *back-biting, taunting, or slandering*.

r Hanc ob
causam
Gentiles
mensas
sacra &
festa no-
minatant
f. 3. Au-
gust. had
written
over his
Table,
Quisquis
amat di-
uis absen-
tem rode-
re ami-
cum, hanc
mensam
veritam
n. verit.
esse sibi.
Pottil. de
vita Aug.
t Luke 9.
16. Mat.
14. 19.
& 15. 36.
Mark 1.
41. and
8. 6.
Luke 24.
John 5.
11. Mat.
26. 3.
Deut. 8.
10.
1 Sam.
19. 18.
Joel. 1.
26. Acts
17. 35.
u John 6.
9. and
21. 6.

5. Meditate, how that thy Master *Jesus Christ* did never eat any Food, but *first* he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his *last Supper*, we read that he *sung a Psalm*. For this was the Commandment of God; *When thou hast eaten and filled thy self, thou shalt bless the Lord thy God, &c.* This was the practice of the Prophets: For, *the people would not eat at their Feast till Samuel came to bless their meat.* And saith *Joel* to Gods people: *You shall eat and be satisfied, and praise the name of the Lord your God.* This also was the practice of the Apostles. For *St. Paul* in the Ship gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy Presidents that have followed him, and gone before thee. It may be because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Son of God* gave his Father such great thanks for a dinner of *Barley-bread* and *broiled fish*, what thanks should such a *sinful man* as thou art, render unto God, for such variety of good, and dainty cheer? how many a true Christian would be glad to fill his belly with the morsels which thou *refusest*, and do *lack* that which thou *leavest*? How *hardly* do others *labour* for that which they eat, and thou hast thy food provided for thee, without either *care* or *labour*? To conclude, if *Pagan Idolaters* at their Feasts were accustomed to *praise their false Gods*, what a shame is

10. Dan.
5. 1, 4.

it for a Christian (at his dinners and suppers) not to praise the true God, ^x *in whom we live, move, and have our being?*

x Acts
17. 28.

6. Meditate, that thy *body* which thou dost now so daintily feed, must be (thou knowest not how soon) *meat for worms*, when thou shalt say ^y *to corruption, thou art my Father, and to the Worm, thou art my Mother, and my Sister.*

y Job 17.
14.

7. Meditate, how that many a ^z *mans table is made his snare*; so that through his intemperancy and unthankfulness, the meat which should nourish his body, *kills* him with a surfeit; infomuch, that more are killed with this ^a *snare* than with the sword. And seeing, that since the *curse*, the use (as of all creatures, so likewise) of *meat* and *drink* is unto us unclean, till the same be *sanctified* by the *Word* of God and *Prayer*; and that man liveth not by ^b *bread only*, but by the *Word* of *Gods Ordinance*, and his *blessing*, which is called the *staff of bread*. Sit not therefore ^c *down to eat* before you *pray*, and rise not before you give God *thanks*. Feed to suffice nature, yet rise with an *appetite*, and remember thy poor Christian *Brethren*, who suffer hunger, and want those good things wherewith thou dost abound.

z Psalm
9 2.

a Gen. 3.
17.
1 Tim. 4.
5.

b Mat.
4. 4.
Lev. 26.
26. Ezek.
4. 16. and
5. 16.
1 Sam. 9.
13. Mat.
14. 6.
Like 24.
30.
c 1 Cor.

These things, or some of them premeditated (if there be not a ^d Samuel present) lift up with all comely reverence thy heart with thy hands and eyes, unto the great Creator and Feeder of all Creatures, and before Meat pray unto him thus.

10. 7.
Rom.
14. 6.
1 Thess.
5. 18.
Eccle. 1.
10. 17.
Luke 21.
34. Eccle.
31. 30.

Nehem. 6. 10. Amos 6. 6. d 1 Sam. 9. 13. Matth. 14. 19.

Grace before Meat.

e Psalm
104. 22.
Joel 1. 19
Psalm
147. 9.

O Most gracious God, and loving Father, who feedest ^e *all creatures living*, which depend upon thy *Divine providence*; we beseech thee *sanctifie* these
these

these creatures which thou hast ordained for us: give them virtue to nourish our bodies, in *life and health*; and give us grace to receive them *soberly and thankfully*, as from thy hands; that so in the *strength* of these, and other thy *blessings*, we may walk in the *uprightness* of our hearts, before thy face this day, and all the days of our lives, through *Jesus Christ* our Lord and only Saviour. *Amen.*

f Job 39.
3. 1 Tim.
4. 5.

g 1 Reg.
19. 8.

Or thus.

Most gracious God, and merciful Father, we beseech thee *sanctifie* these creatures for our use: make them healthful for our nourishment, and us *thankful* for all thy blessings, through Christ our Lord and only Saviour, *Amen.*

Another Grace before Meat.

O Eternal God, *in whom we live, move, and have our being*, we beseech thee to bless unto thy Servants these Creatures, that in the *strength* of them we may *live*, to the setting forth of thy praise and glory; through Jesus Christ our Lord and only Saviour. *Amen.*

After every meal be careful of thy self and Family, as Job was for himself and his Children, Job 1, 4. lest that in the cheerfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.

Blessed be thy holy name, O Lord our God, for these thy good benefits wherewith thou hast so *plentifully* at this time refreshed our bodies. O Lord, vouchsafe likewise to *feed* our souls with the *spiritual food* of thy holy *Word and Spirit* unto life everlasting. Lord defend and save thy whole Church, our gracious King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, and all the Royal Progeny; the reli-
M
gious

gious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue: Forgive us our sins, and unthankfulness; pass by our manifold infirmities, make us mindful of our last end, and of the reckoning that we are to make to thee therein; and in the mean while grant unto us health, peace, and truth, in Jesus Christ our Lord and only Saviour, *Amen.*

Or thus.

Blessed be thy holy name (O Lord) for these thy good benefits wherewith thou hast refreshed us at this time. Lord, forgive us all our sins and frailties, save and defend thy whole Church, our *King* and his Royal posterity; and grant us health, peace, and truth in Christ our only Saviour, *Amen.*

Or thus.

WE give thee thanks (O heavenly Father) for feeding our bodies so graciously with thy good creatures to this temporal life; beseeching thee likewise to feed our souls with thy holy word unto life everlasting. Defend (O Lord) thine universal Church, the *King*, and *Royal Posterity*, and grant us continuance of thy grace and mercy, in Christ our only Saviour, *Amen.*

The Practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner that was prescribed in the morning. Then (in holy imitation of our Lord and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these Rules.

Rules to be observed in singing of Psalms.

1. **B**Eware of singing Divine Psalms for an ordinary recreation, as do men of impure spirits, who

who sing holy *Psalms* intermingled with prophane *Ballads*.

They are *Gods Word*, take them not in thy mouth in vain.

2. Remember to sing *Dauids Psalms* with ^h *Dauid's spirit*. b Matth. 22. 43.

3. Practise *St. Paul's rule*, *I will sing with the spirit, but I will sing with the* ⁱ *understanding also*. i I Cor. 14. 15. k I Cor. 11. 4.

4. As you sing, ^k uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own words: but be sure that the *matter* make more ^l *melody* in your heart, than the *Musick* in your ears; for the singing with a grace in our hearts, is that which the Lord is delighted withal, according to that old Verse;

Non vox, sed votum; non musica cordula sed cor;

Non clamans, sed amans, psallit in aure Dei.

'Tis not the voice, but vow,

Sound heart, not sounding string;

True zeal, not outward shew,

That in Gods ear doth ring.

5. Thou mayest (if thou think good) sing all the *Psalms* over in order; for all are most divine and comfortable; but if thou wilt chuse some *special Psalms*, as more fit for some *times* and *purposes*, and such as by the oft usage, thy people may the *easier commit* to memory.

Then sing,

In the morning, *Psalms* 3. 5. 16. 22. 144.

In the evening, *Psalms* 4. 127. 141.

For mercy after a sin committed, *Psalms* 51. 103.

In sickness, or heaviness, *Psalms* 6. 13. 88. 90. 91. 137. 146.

When thou art recovered, *Psalms* 32. 33.

On the Sabbath day, *Psalms* 19. 92. 65.

In the time of joy, *Psalms* 80. 98. 107. 136. 145.

Before Sermon, *Psalms* 1. 12. 147. the 1 and 5 part of the 119. M 2 After

After Sermon any Psalm which concerneth the chief argument of the Sermon.

At the Communion, *Psalm* 22. 23. 103. 111. 116.

For spiritual solace, *Psalm* 15. 19. 25. 46. 47. 112.

116.

After wrong and disgrace received, *Psalm* 42. 69. 70. 140. 144.

After the Psalm, all kneeling down in reverend manner (as is before described) let the Father of the Family (or the chiefest in his absence) pray thus.

Evening Prayer for a Family.

O Eternal God, and most gracious Father, we thine unworthy Servants here assembled, do cast down our selves at the *foot-stool* of thy grace, acknowledging that we have inherited our Fathers corruption, and actually in thought, word, and deed, transgressed all thy holy Commandments, so that in us naturally, there dwelleth nothing that is good; for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophaneness, distrust, *too much* love of our selves, and the world, too little love of thee, and thy Kingdom, but empty and void of *faith, love, patience,* and every spiritual grace. If thou therefore shouldest but enter into judgment with us, and search out our natural *corruption*, and observe all the *curst fruits* and *effects* that we have derived from thence, *Satan* might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy *wrath*, and our *condemnation*, which we have long ago deserved. But good Father, for *Jesus Christ* thy dear Sons sake, ^m *in whom only thou art well pleased*; and for the merits of that bitter Death, and bloody Passion, which we believe that he hath suffered for us, have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion

confusion which is due unto us for them, that they may never seize upon us to our *confusion* in *this life*, nor to our *condemnation* in the world which is *to come*. And forasmuch as thou hast created *us* to serve *thee* as all other creatures to serve *us*: so we beseech thee inspire thy *holy Spirit* into our hearts, that by his illumination and effectual working we may have the inward sight and feeling of our sins, and natural corruptions, and that we may not be blinded in them through *custom*, as the reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all *good means*, to overcome, and get out of them. O let us feel the power of ⁿ *Christs* death, killing sin in our mortal bodies; ^{n Rom. 6. 6.} and the virtue of his ^{*} *Resurrection*, raising up our souls ^{* Phil. 3. 10.} to newness of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer us not to be drown'd in the streams of those filthy vices, and sinful pleasures of this time, wherewith thousands are carried headlong to *eternal destruction*; but daily frame us more and more to the ^{o Rom. 8. 29.} *likeness* of thy *Son Jesus Christ*, that in righteousness and true holiness we may so serve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, ^{Ephes. 4. 24.} we may in thine appointed time, attain to the blessed Resurrection of the Just, unto eternal life. In the meanwhile, O Lord, increase our *Faith* in the sweet promises of the Gospel, and our *Repentance* from dead works, the assurance of our hope in thy promises, our *fear* of thy name, the *hatred* of all our sins, and our love unto thy children; especially those whom we shall see to stand in need of our help and comfort, that so, by the fruits of Piety, and a righteous life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, and maintenance, and all other outward things,

so far forth as thy Divine wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden duty, we confess that thou hast been exceeding merciful unto us in all things of this life; but infinitely more merciful in the things of a better life; and therefore we do here from our very souls, render unto thee all humble and hearty thanks for all thy blessings and benefits bestowed upon our souls and bodies; acknowledging thee to be that *ⁱ* *Father of light from whom we have received all those good and perfect gifts;* and unto thee alone for them, we ascribe to be due all glory, honour, and praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us this day from all perils and dangers, so that none of those judgments (which our sins have deserved) have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy Divine Majesty, and our brethren; and for *Christ* his sake be reconciled unto us for them.

ⁱ Psal. 78. 49.

ⁱ Psal. 9. 5.

ⁱ Gen. 32. 2.
² Kings 6. 16, 17.
 Psal. 91. 11, 12.
 Heb. 1. 14.

And we beseech thee likewise of the samethine infinite goodness and mercy to defend and protect us, and all that belong unto us, this night, from all dangers of fire, robbery, terrors of *ⁱ* evil Angels, or any other fear or peril which for our sins might justly fall upon us: And that we may be safe *²* *under the shadow of thy wings;* we here commend our bodies and souls, and all that we have, unto thy Almighty protection. Lord, bless and defend both us and them from all evil, And whilst we sleep, do thou *O Father* (who never slumberest nor sleepest) watch over thy children, and give charge to thy *³* *Holy Angels to pitch their Tents round about our houses and dwellings,* to guard us from all dangers, that sleeping with thee, we may the next morning be wakened by thee; and so being refreshed with moderate sleep, we may
 be

be the fitter to set forth thy glory in the conscionable duties of our callings.

And we beseech thee, O Lord, to be merciful likewise to thy whole Church, and to continue the tranquillity of these Kingdoms; wherein we live, turning from us those plagues which the *crying sins* of this Nation do cry for.

Preserve our Religious King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, with the rest of the Royal Progeny, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue; all our Magistrates and Ministers, all that fear thee, and call upon thy name; all our Christian Brethren and Sisters that suffer *sickness*, or any other *affliction* or *miser*y: especially those, who any where do suffer persecution for the testimony of thy holy *Gospel*; grant them patience to bear thy Cross, and deliverance, when, and which way it shall seem best to thy Divine Wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health and prosperity make us *mindful* of *sickness*, and of the *evil day* that is behind, that these things may not overtake us as a *snare*, but that we may in good measure, like *wise Virgins* be found prepared for the coming of *Christ* the sweet *Bridegroom* of our souls. And now, O Lord, most holy and just, we confess that there is no cause, why thou (who art so much displeas'd with sin) shouldst hear the Prayer of sinners, but for his sake only who suffered for sin, and sinned not. In the only mediation therefore of thine *eternal Son Jesus* our Lord and Saviour, we humbly beg these, and all other graces which thou knowest to be needful for us, shutting up these our imperfect requests in that most holy Prayer which *Christ* himself hath taught us to say unto thee, *Our Father*, &c.

Thy grace, O Lord *Jesus Christ*, thy love, O heavenly

† Luke
21. 35.
‡ Mat.
15. 3.
&c.

Father, thy comfort and consolation, O holy and blessed Spirit be with us, and remain with us this night, and for evermore, Amen.

Then saluting one another as becometh Christians, who are the vessels of Grace, and Temples of the Holy Ghost, let them in the fear of God depart every one to his rest, using some of the former private meditations for Evening.

Thus far of the Housholders publick practice of Piety, with his Family every day. Now followeth his Practice of Piety with the Church on the Sabbath day.

Meditations of the true manner of practising Piety on the Sabbath day.

ALmighty God will have himself worshipped, not only in a *private* manner, by private persons and Families; but also in a more *publick* sort of all the godly joyn'd together in a visible Church, that by this means he may be known not only to be the God and Lord of every *singular* person, but also of the creatures of the *whole universal* world.

Quest. But why do not we *Christians* under the *New*, keep the Sabbath on the same seventh day, whereon it was kept under the *Old Testament*.

I answer; because that our Lord *Jesus* (who is the ^w Lord of the *Sabbath*, and whom the ^x Law it self commandeth us to hear) did alter it from the *seventh day* to the *first day* of the Week, whereupon we keep the Sabbath: For the holy Evangelist notes, that our Lord came into the midst of the holy Assembly, on the two first days of the two weeks immediately following his Resurrection, and then *blessed* the Church, ^y *breathed* on the Apostles the *Holy Ghost*, and gave them the *ministerial Keys*, and power of binding, and remitting sins. And so it is most probable he did in a *solemn* manner every *first day* of the Week, during

^w Mat.
12. 1.
^x Deut.
18. 18,
19.

^y John
20. 22.

ring the forty days he continued on earth, between the *Resurrection* and *Ascension* (for the fiftieth day after being the first day of the Week, the Apostles were assembled) during which time he gave Commandments unto the Apostles, and ² *spake unto them those things which appertain to the Kingdom of God, that is, instructed them how they should throughout the Churches, (which were to be converted) change the Sabbath to the Lords day; the bodily sacrifices of beasts, to the spiritual sacrifices of praise, Prayer, and contrite hearts; the ^a Levitical Priesthood of the Law to the Christian Ministry of the Gospel; the Jewish Temples and Synagogues to Churches and Oratories; the old Sacraments of Circumcision and Passover to Baptism, and the Lords Supper, &c. as may appear by the like phrase, Acts 19. 8. and Acts 28. 23. Col. 4. 11. put for the whole sum of Pauls Doctrine, by which was wrought all these changes, where it took effect. So that as Christ was forty days instructing Moses in Sinai, what he should teach, and how he should rule the Church under the Law; so he continued forty days teaching his Disciples in Sion, what they should preach, and how they should govern the Church under the Gospel. And seeing it is manifest, that within those forty days ^b Christ appointed what Ministers should teach, and how they should govern his Church to the worlds end, it is not to be doubted, but that within those forty days he likewise ordained on what day they should keep their Sabbath, and ordinarily do the works of their Ministry, especially seeing that under the old Testament God shewed himself as careful both by his Moral, and Ceremonial Law, to prescribe the time as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord ^c who hath times and seasons in his own power, appointed the first day of the week to be the very day, ^d wherein he sent down from Heaven, the Holy Ghost upon*

z Acts 1.
2, 3.
Cyril
bids us
note,
that St.
John
doth not
simply
set down
the man-
ner of
Christs
appear-
ing unto
Thomas,
but also
the cir-
cum-
stance of
the time
(post dies
octo;)
whence
he con-
cludes
thus, Di-
em igitur
octavum
Domi-
cum diem
esse neces-
se est Cyr.
in Joh an.
l. 2. c. 58
a Heb.
7. 11, 12.
Eph. 4. 7,
11, 12,
13.
b Eph 4.
10, 11, 12

c Acts 1.
7.

d Acts 1.
1, &c.

upon the Apostles, so that upon that day they first began, and ever after continued the publick exercising of their Ministry in the ^e preaching of the *Word*, the ^f administration of the *Sacraments*, and the ^g loosing of the sins of penitent sinners. Upon these, and the like grounds, ^h *Athanasius* plainly affirmeth, that the *Sabbath day* was changed by the Lord himself.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the *Lord*, for the remembrance of his Death, so the Christian Sabbath is called the *Lords day*, because it was ordained of the *Lord*, for the memorial of his *Resurrection*. And as the Name of the ⁱ *Lord* honoureth the one, so doth it the other; and as the Lord of the *Sabbath* by his royal prerogative and transcendent authority could, so he had also reason to change the holy *Sabbath* from the seventh day to this whereon we keep it. For as concerning the *seventh day* which followed the six days wherein God finished the Creation, there was no such precise institution, or necessity of sanctifying it perpetually, but such as by the same authority, or upon greater reason, and occasion, it might very well be changed and altered unto some other *seventh day*: For the Commandment doth ^k not say, Remember to keep holy the *seventh day next following the sixth day of the Creation*, or this, or that *seventh day*; but indefinitely, remember that thou keep holy a ^l *seventh day*. And to speak properly, as we take a *day* for the distinction of time, called either a *day natural*, consisting of 24 hours, or a *day artificial*, consisting of 12 hours, from *Sun-rising* to *Sun-setting*; and withal consider the ^m *Sun standing still at noon*, in *Joshua's* time, the space of a whole day; and the ⁿ *Sun going back ten degrees* (viz. five hours, almost half an artificial day) in *Hezekiah's* time, the Jews themselves could not keep their *Sabbath* up-

e Acts 2.

1, 4.

f Acts 2.

33, 40,

42.

g Acts 31

39.

h *Athan**in frontif.**tom. de**sen. Apo.*

1. 20.

The scri-

pture of

the New

Testa-

ment

gives not

this ho-

nourable

title to

anything

but only

to the

blessed

Sabbath,

and holy

Supper.

For as he

substitu-

ted the

*Lords**Supper*

instead

of the

*Pass-**over*, so

did he

the *Lords**day* in

the Jew-

ish *Sab-**baths*

room.

i 1 Cor.

11. 20.

k *Wol. h.**Chronol.**de Tem.*

1. 2. c. 2.

l *Legis**substantia**est, sex diebus terrenis negotiis incumbere, septima divino cultui dare operam.* m *Joshua*

10. 12, 13. n 2 Kings 20. 11.

on that *precise, and just distinction of time*, called at the first, the seventh day from the Creation.

Add hereunto, that in respect of the *diversity of Meridians*, and the *unequal rising, and setting of the Sun*, every day varieth in some places a *quarter*, in some *half*, in others a *whole day*: Therefore the *Jewish seventh day* cannot *precisely* be kept at the *same instant* of time every where in the world.

Now, our Lord Jesus having *authority as Lord over the Sabbath*, had likewise now far greater reason, and occasion to translate the Sabbath from the *Jewish seventh day*, unto the *seventh day* whereon Christians do keep the Sabbath.

1. Because that by his *Resurrection* from the dead, there is wrought *a new spiritual creation of the world*, without which all the Sons of *Adam* had been turned to everlasting *destruction*, and all the works of the first creation had ministred no *consolation* unto us.

And in respect of this new spiritual creation, the Scripture saith that *Old things are passed away, and all things are become new*: *new Creatures, new People, new Men, new Knowledge, new Testament, new Commandment, new names, new way, new song, new garment, new wine, new vessels, new Jerusalem, new Heaven, and a new Earth*. And therefore of necessity there must be instead of the *old*, a *new Sabbath day* to honour and praise our Redeemer, and to meditate upon the works of our Redemption, and to shew the new change of the old Testament.

3. Because that on this day *Christ* rested from all the sufferings of his *Passion*, and finished the glorious work of our Redemption. If therefore the *finishing* of the work of the *first Creation*, whereby God mightily manifested himself unto his creatures, deserv'd a Sabbath for to *solemnize* the *memorial* of so great a work, to the honour of the worker, and therefore calls it mine

o *Christ.*
Helvic.
Syst. cont.
Theol.
cum *Ju-*
daeis, cap.
de Sab.

p *Matth.*
12. 8.

q *Isa* 65.
17, &c.
Isa. 66.
22. *Psal.*
90. 3.

r *2 Cor.*
5. 17.
s *Gal.* 6.
6.
t *1 Pet.*
2. 10.
u *Eph.* 4.
24.
w *Co.* 3.
10.
x *Matth.*
26. 28.
y *John*
12. 14.
z *Apoc.*
2. 17.
a *Heb.*

10. 10.
b *Apoc.*
3. 9.
c *Apoc.*
21.
d *2 Pt.*
3. 13.
e *Isa.* 66.
21.
f *Heb.*
4. 9.

z Iſa. 58.
 13.
 h Rom.
 1. 4.
 i Apoc.
 1. 10.
 k Jer. 23.
 7. 8.
 l Gen.
 2. 3.
 Lev. 23.
 52. Neh.
 13. 19.
 m Mat.
 28. 1.
 Acts 20.
 7. 11.

mine & *holy day*; much more doth the *new Creation* of the world effected by the Resurrection of *Christ* (*whereby he mightily declared himself to be the ⁿ Son of God*) deserve a Sabbath, for the perpetual commemoration thereof, to the honour of *Christ*; and therefore worthily called the ⁱ *Lords day*. For, as the deliverance out of the Captivity of *Babylon* being greater, took away the *name* from the deliverance out of the ^k *bondage of Egypt*, so the day whereon *Christ* finished the *Redemption* of the world, did more justly deserve to have the *Sabbath* kept on it, than on that day wherein God ceased from *creating* the world. As therefore in the *Creation*, the first day wherein it was finished, was consecrated for a *Sabbath*, so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest; but still a seventh day kept according to Gods *moral Commandment*. The *Jews* kept the last *day* of the week, beginning the *Sabbath* with the *night*, when ^l God rested: but *Christians* honour the Lord better on the ^m first day of the week, beginning the *Sabbath* with the *day* when the Lord arose. They kept the *Sabbath* in remembrance of the worlds *Creation*; but *Christians* celebrate it in *memorial* of the Worlds *Redemption*: yea the *Lords day* being the first of the *Creation* and *Redemption*, puts us in mind, both of the making of the *old*, and redeeming of the *new* world.

n Exod.
 25. 31.

As therefore under the *Old Testament*, God, by the glory consisting of ⁿ *seven Lamps*, *seven Branches*, &c. put them in remembrance of the *Creation*, *Light*, and *Sabbath rest*: So under the *New Testament*, *Christ*, the *true light of the world*, approacheth in the *midst* of the *seven Lamps*, and *seven golden Candlesticks*, to put us in mind to honour our Redeemer in the *light of the Gospel of the Lords seventh day of rest*. And seeing the *Redemption*, both for *might and mercy* so far exceedeth the *Creation*, it stood with *great reason* that the *greater*

ter work should carry the honour of the day. Neither doth the *honourable* title of the *Lords day* diminish the glory of the *Sabbath*; but rather, being added, *augments* the *dignity* thereof; as the *name* of *Israel* added unto *Jacob* made a *° Patriarch* the more *renowned*.

o Gen.
32. 28.

The reason taken from the example of *Gods resting* from the work of the *Creation of the world*, continued in force till the *Son of God ceased* from the work of the *Redemption of the world*, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the *first day* of the week,

For, first, in the *110^p Psalm*, which is a Prophecie of *Christ* and his *Kingdom*, it is plainly foretold, that there should be a *solemn day of assembling*, wherein all *Christs people* should willingly come together in the beauty of holiness. In somuch that *no rain* (of peace) shall be upon those families, that in that feast will not go up to *Jerusalem* (the Church) to worship the *King, the Lord of Hosts*. Now on what day this holy Feast and Assembly should be kept, *David* shewed plainly, in *Psal. 118*. which was a Prophecie of *Christ*, as appears, *Mat. 21. 42. Acts 4. 11. Eph. 2. 20.* as also by the consent of all the *Jews*, as *Jerome* witnesseth. For, shewing how *Christ*, by his ignominious death should be as a stone rejected of the *Builders, or chief Rulers of Judea*, and yet by his glorious *Resurrection* should become the chief stone of the *Corner*; he wisheth the whole Church to keep holy that day whereupon *Christ* should effect this wonderful work, saying, *° This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that which *Peter* saith of *Christ* appeareth to be true, *That God made him both Lord and Christ*, *Acts 2. 36.* And therefore the whole Church under the *New Testament*, must celebrate the day of *Christs Resurrection*. *° Rabbi Bacchay* also saw by the

p Psalm
110. 3.

q Zach.
14. 17.

r Isa.
118. 24.
[Zohar
upon
Gen. fol.
21. H.
Bro. g: on
require
of Con-
sent, p.
50, 51.

fall

fall of *Adam* on the sixth day, that on the same day *Messias* should finish the work of *mans redemption*. And alluding to the speech of *Boaz* to *Ruth*, *sleep unto the morning*, that *Messias* should rest in his grave all their Sabbath day; and he gathereth from that speech, *Gen. 1.* on the first day, *Let there be light*, that the *Messias* should rise on the first day of the week, from death to life, and cause the spiritual light of the Gospel to enlighten the World that lay in the shadow of darkness and death. The Hebrew Author of the book called, *Sedar Olam Rabbi, cap. 7.* recordeth many memorable things which were done upon the first day of the week, as so many Types that the chief Worship of God should (under the *New Testament*) be celebrated upon this day. As, *that on this day the cloud of Gods Majesty first sate upon his people. Aaron, and his Children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publickly unto God. The first day wherein fire descended from Heaven, The first day of the World, of the Year, of Months, of the Week, &c.* All shadowing, that it should be the first, and chief holy day of the *New Testament*. * *St. Augustine* proveth by divers places and reasons out of the holy Scripture, *that the Fathers and all the holy Prophets under the Old Testament did foresee and know, that our Lords day was shadowed by their eighth day of Circumcision.* And that the Sabbath should be changed from the seventh day to the eighth, or first day of the week. And *Junius* out of *Cyprian* saith, that * *Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should rise from the dead.* The Council *Foro-Julienne* affirms, that *Isaiah* prophesied of the keeping of the Sabbath upon the first day of the week. If this Mystery was so clearly seen by the Fathers under the shadows of the *Old Testament*, sure the God of this world hath deeply blinded

Ex H.
Wolph.
Chron. de
Temp.
l. 2. c. 2.

u Aug.
Ep. ad
Januar.
119. c.
13.

w Sacra-
mentum
hoc fuit
diei illius
oſavi, quo
Domi-
nus resur-
rexit ad
justifica-
tionem
noſtram,
&c. ut ſcribit ad Fidum. Cyp. l. 5. Ep. 10. Jun. in Gen. 17. 12.

their

6. That he will have the *Collection* (though necessary) removed, against his coming, lest it should hinder his preaching, but not their holy meeting on the Lords day; for it was a time ordained for the *publick Worship* of the Lord, which argueth a necessity.

And in the same Epistle St. Paul protesteth, that he delivered them none other Ordinance, or Doctrine, but ^d *what he had received of the Lord*. Infomuch that he chargeth them, that ^e *if any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you are the Commandments of the Lord*. But he wrote unto them, and ordained among them, to keep their *Sabbath* on the *first day* of the week; therefore to keep the *Sabbath* that day, is the very *Commandment* of the Lord. And how can he be either a true Prophet, or have any grace of Gods spirit in his heart, who seeing so clearly the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping holy of the *Lords day* to be a *Commandment* of the Lord? The Jews confess this *change* of the *Sabbath* to have been made by the Apostles, *Peter Alphonsus in Dialog. contra Judæos, tit. 12.* they are therefore more blind and sottish than the Jews, who prophanely deny it.

At *Troas* likewise St. Paul, together with seven of the *chief Evangelists* of the Church; ^f *Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus*, and all the Christians that were there, kept the holy *Sabbath* on the *first day* of the week, in praying, preaching, and receiving the *Lords Supper*?

And it is a thing to be noted, that *Luke* saith not, that the Disciples were sent to hear *Paul* preach, but *the Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was by the preaching of the Word shewed, *1 Cor. 16. 26. Paul preached unto them, &c.* And that none kept those meetings

d 1 Cor.
1. 13.
and 15.
12.
e 1 Cor.
14. 37.

f Acts
20. 4, 5,
6, &c.

meetings but *Christians*, who only are called *Disciples*, *Acts* 11. 26. But at *Philippi*, whereas yet there were no *Disciples*, *Paul* is said to go on *their Sabbath day*, to the place where the *Jews* and their *Profelytes* were wont to pray, and there preached unto them, *Acts* 16. 12, 13. So that it is as clear as the *Sun*, that it was the *Christians* usual manner, to pass over the *Jewish* *seventh day*, and to keep the *Sabbath* and their holy meeting on the *first day* of the week. And why doth *St. John* call this the *Lords day*, but because it was a day known to be generally kept holy to the honour of the *Lord Jesus* (who rose from death to life upon that day) througout all the *Churches* which the *Apostles* planted? which *St. John* called the *Lords day*, the rather to stir up *Christians* to a *thankful* remembrance of their *Redemption*, by *Christ* his *Resurrection* from the dead. And with the day, the *blessing* of the *Sabbath* is likewise *translated* to the *Lords day*, because that all the *sanctification* belonging to this *new world* is in *Christ*, and from him conveyed to *Christians*. And because there cannot come a greater authority than that of *Christ* and his *Apostles*, nor the like cause as the *new creation* of the world, therefore the *Sabbath* can never be altered from this day to any other whilst this world lasteth. Add hereunto how the *Scripture* noteth, that in the *first planting* and *setling* of the *Church*, nothing was done but by the *special order* and *direction* of the *Apostles*, *1 Cor.* 11. 34. *1 Cor.* 14. 36, 37. *Tit.* 1. 5. *Acts* 15. 6. 24. And the *Apostles* did nothing but what they had warrant for from *Christ*, *1 Cor.* 11. 23.

To sanctifie then the *Sabbath* on the seventh day, is not a ceremonial *Law* abrogated, but the moral and perpetual *Law* of *God* perfected. So that the same perpetual *Commandment* which bound the *Jews* to keep the *Sabbath* on that seventh day, to celebrate the *worlds Creation*, binds *Christians* to solemnize the *Sabbath*

g *Acts*
21. 4,
&c.
h *Apoc.*
1. 10.
Mos Christi-
anism,
&c. It is
the man-
ner of
Christi-
ans to
call it
the *Lords*
day. *Bede*
in Luc.
c. 41.
i *Heb.* 2.
5. *Heb.*
2. 11 and
5. 9.

on this *seventh* day in memorial of the *Worlds Redemption*: for the *fourth Commandment*, being a *Moral Law*, requireth a *seventh day*, to be kept holy for ever. And the *Morality* of this, as of the rest of the *Commandments*, is more religiously to be kept of us under the *Gospel*, than of the *Jews* under the *Law*: by how much we (in *Baptism*) have made a more *special Covenant* with God, to keep his *Commandments*: and God hath covenanted with us, to free us from the *curse*, and to assist us with his *Spirit* to keep his *Laws*. And that this *Commandment* of the *Sabbath* (as well as the other nine) is *moral* and *perpetual*, may plainly appear by these reasons.

*Ten Reasons demonstrating the Commandment of
the Sabbath to be Moral.*

1. **B**ECAUSE all the reasons of this *Commandment*, are moral and perpetual: And God hath bound to the obedience of this *Commandment*, with more forcible reasons than to any of the rest. First, because he did foresee, that irreligious men would either more carelessly neglect, or more boldly break this *Commandment* than any other. Secondly, because that in the *practice* of this *Commandment*, the *keeping* of all the other consisteth: which makes God so often complain, that all his *worship* is neglected, or overthrown, when the *Sabbath* is either neglected or transgressed. It would make a man amazed (saith Mr. Calvin) to consider how oft, and with what zeal and protestation God requireth all (that will be his people) to sanctifie the seventh day. Yea, how the God of mercy, mercilessly punisheth the breach of this *Commandment* with cruel death; as though it were the sum of his whole honour and service.

Jer. 15.
2. Ezek.
20. 19.
20, 21,
24. Ezek.
23, 38.
Nehem.
9. 4.
1 Ex. Bod.
de Repul.
l. 4. c. 2.

And it is certain, that he who makes no conscience to break the *Sabbath*, will not (to serve his turn) make

make any conscience to break any of the other Commandments; so he may do it without *discredit* of his reputation, or *danger* of mans Law. Therefore God placed this Commandment in the *midst* of the two Tables: because the keeping of it, is the *best* help to the keeping of the *rest*. The *conscionable* keeping of the *Sabbath*, is the *Mother* of all Religion, and good discipline in the Church. Take away the *Sabbath*, and let every man serve God *when* he listeth; and what will shortly become of *Religion*, and that *peace* m I Cor. 14. 33. 40. and *order* which God will have to be kept in his *Church*? the *Sabbath day* is Gods *Market day*, for the weeks provision, wherein *He* will have us to come unto *him*, and *buy* of him *without silver or mony*, the *bread* of Angels, and *water* of life, the *wine* of the Sacrament, and *Milk* of the Word to feed our souls: *tried Gold*, to enrich our faith: precious *Eye-salve* to heal our spiritual blindness: and the *white rayment* of Christs righteousness, to cover our filthy nakedness. He is not *far* from true *Piety*, who makes Conscience to keep the *Sabbath day*: but he who can *dispen*ce with his Conscience to *break* the *Sabbath* for his own profit or pleasure, his *heart* never yet felt, what either the *fear* of God, or *true* Religion meaneth. For of this Commandment may that speech of St. James be verified; *He that faileth in one is guilty of all*. See p James 2. 9. therefore, that God hath *fenced* this Commandment with so many *moral* reasons, it is evident that the Commandment it self is *moral*.

2. Because it was commanded of God to *Adam* in his *Innocency*; whilst (holding his happiness, not by faith in *Christs Merits*, but by obedience to *Gods Law*;) he *needed* no ceremony, shadowing the Redemption of Christ. A *Sabbath* therefore of a seventh day cannot be simply a Ceremony, but an *Essential* part of Gods worship, enjoyned unto Man, when there was but one condition of all men. And if it was necessary for our

first Parents to have a Sabbath day, to serve God in their perfection; much more need their Posterity to keep the Sabbath in the state of their corruptions. And seeing God himself kept this day holy, how can that man be holy, that doth wilfully prophane it?

3. Because it is one of the Commandments which God spake with his own mouth, and twice^q wrote with his own fingers in Tables of Stone, to signifie their authority and perpetuity. All that God wrote were Moral and Perpetual Commandments, and those are reckoned^r ten in number. If this were now but an abrogated Ceremony, then there were but nine Commandments. The Ceremonial that were to be abrogated by Christ, were written all by Moses. But this of the Sabbath, with the other nine, written by God himself, were put into the Ark,^s where no ceremonial Law was put, to shew that they should be the perpetual Rules of the Church, yet such as none could perfectly fulfil and keep, but only Christ.

4. Because Christ professeth^t that he came not to destroy the Moral Law: and that the least of them should not be abrogated in his Kingdom of the New Testament. Insomuch that^u whosoever breaketh one of the least of these ten Cominandments, and teacheth men so, he should be called the least in the Kingdom of Heaven: that is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians at the destruction of Jerusalem, about 42 years after his Resurrection. By which time, all the Mosaical ceremonies (except eating of blood, and things strangled) were by a publick Decree of all the Apostles quite abolished, and abrogated in^v Christian Churches. And therefore Christ admonished his Disciples,^x to pray that their flight be not in Winter, nor on the Sabbath day, Not in the Winter: for that (by reason

^q Exod.
34, 1.
&c.

^r Deut.
4. 13.

^s 1 Reg.
8. 9.
Heb. 9. 3.

^t Rom.
5. 17.

^u Mark
5. 19.

^v Acts
15. 10.
21, 24, 28
^x Mat.
24. 20.

reason of the foulness of the ways and weather) their flight should be more *painful* and *troublesome* unto them: not upon the Sabbath, because it would be more *grievous* to their hearts, to spend that day in toiling to save their *lives*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *souls*. Now if the sanctifying of the Sabbath on this day had been but *ceremonial*, it had been no grief to have fled on this day no more than on any other day of the week. But in that Christ doth render so much this fear and grief of being driven to *fly on the Sabbath day*: and therefore wisheth his to pray unto *God*, to prevent such an occasion: he plainly demonstrates, that the *observation* of the *Sabbath* is no abrogated ceremony, but a Moral Commandment, confirmed and established by *Christ* among *Christians*. If you would know the day whereupon Christ appointed Christians to keep the *Sabbath*, *St. John* will tell you, that it was on the *Lords day*, *Apoc. 1. 10*. If you will know on what day of the week that was, *St. Paul* will tell you, that it was on every *first day* of the week, *1 Cor. 16. 1*.

As *Christ* admonished, so *Christians* pray, and according to their prayers, *God* (a little before the wars began) ¹ *warned by an Oracle*, all the *Christians* in *Jerusalem*, to depart thence, and to go to *Pella*, a little Town beyond *Jordan*: and so to escape the wrath of *God* that should fall upon that City and Nation. If then a *Christian* should not, without *grief of heart*, flee for the *safety* of his life on the *Lords day*, with what joy or *comfort* can a true *Christian* neglect the *holy exercises* of *Gods* worship in the *Church*, to spend the greatest part of the *Lords day* in prophane and carnal sports, or servile labour? And seeing the destruction of ² *Jerusalem* was both a *Type*, and an assurance of the destruction of the *World*, who seeth not, but that

^y *Euseb. hist. Eccl. l. 3. c. 5.*
It is probable, that this Oracle was that voice, (*Mipremus hinc*) which, with an Earthquake was heard by night in *Matthew*

the Temple, mentioned by *Josephus*, *de bello Judaico*, lib. 7. cap. 12. ^z *Matthew 24. 35.*

the holy Sabbath must continue till the very end of the world ?

5. Because that all the *Ceremonial Law* was enjoined to the *Jews* only, and not to the *Gentiles* : but this Commandment of the holy Sabbath (as Matrimony) was instituted of *God*, in the state of *Innocency*, when there was but one state of all men : and therefore adjoined to the *Gentiles*, as well as to the *Jews* : So that all Magistrates and Householders were commanded to ^a *constrain all strangers* (as well as their own *Subjects* and *Family*) to observe the holy Sabbath, as appears by the fourth Commandment; and practice of ^b *Nehemiah*. All the *Ceremonies* were a ^c *partition wall* to separate *Jews* and *Gentiles*. But seeing the *Gentiles* are bound to keep this Commandment as well as the *Jews*, it is evident that it is no *Jewish Ceremony*. And seeing the same authority is for the Sabbath, that is for Marriage : a man may as well say, that Marriage is but a ceremonial Law, as the Sabbath. And remember, that where *Marriage* is termed but once the ^d *Covenant of God*, because instituted by *God* in the *beginning* : so the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by *God* in the *same beginning* both of *time*, *state*, and *perpetuity* : therefore not *Ceremonial*.

The *Corruption* of our nature found in the manifest opposition of wicked men, and in the *secret unwillingness* of good men to sanctifie *sincerely* the Sabbath, sufficiently demonstrateth that the Commandment of the Sabbath is *spiritual* and *moral*.

7. Because that as *God* by a *perpetual* decree, made the Sun, the Moon, and other lights in the *Firmament* of Heaven, not only to divide the *day* from the *night*, but also to be for ^e *signs* and for ^f *seasons*, and for ^g *days*,

^e To distinguish
between

^f Spring and Harvest, Summer and Winter, and to foreshew Judgments to come.
^g *Moisim sig.* Sacred times appointed for Gods holy worship having special significations and promises. ^g One of the seven days of the week from the other.

and

and for ^h years, so he ordained in the Church on earth, the holy Sabbath to be, not only the appointed season, for his solemn worship, but also the perpetual rule and measure of time. So that as seven days make a Week, four Weeks a Month, 12 Months a Year: so seven Years make a Sabbath of Years, seven Sabbaths of Years a Jubile: or 80 Jubiles, or 4000 years, or after Ezekiel 4000 cubits, the whole time of the Old Testament, till Christ by his Baptism and preaching, began the state of the New Testament. Neither can I here pass over without admiration, how the Sacrament of circumcision continued in the Church 39 Jubilees from Abraham, to whom it was first given, unto the Baptism of Christ in Jordan: which was just so many Jubilees (after ⁱ Bucholcerus account) as the world had continued before from Adam, to the birth of Abraham. Moses began his Ministry, in the 80 year of his Age; Christ enters upon his Office in the 80 Jubilee of the Worlds Age. Joseph was thirty years old, when he began to rule over Egypt, Gen. 41. 46. and the Levites began to serve in the Tabernacle at thirty years old; so Christ likewise, to answer these figures, began his Ministry in the thirtieth Jubilee of Moses, and when he began to be thirty years of age, Luke 3. 23. in the midst of Daniel's last week, and so (continuing his Ministry on earth three years and an half) finished our redemption, and Daniel's period, by his innocent death upon the Cross. The most of all the great alterations, and strange accidents which fell out on the Church, came to pass either in a Sabbatical year, or in a year of Jubilee. For example:

ⁿ Solar. Sabbata-
vis na
Jubilee.
Exod.
23. 11, 12.

ⁱ In lex.
Chr. apud
Ann.
Mun. i
1998.

^k The seventy weeks of Daniel, beginning the first year of Cyrus, and the 3439 year of the world contain so many years as the world did weeks of years unto that time, and so many weeks of years, as the world had la-

^k After
Mr. Rob.
Pont his
compu-
ration.
Treatise
of the

last decaying age of the World, Anno Dom. 1600. Rob. Pont Treatise of the last age, p. 117.

1 Jer. 29,
11, 12.

m Apoc.
5. 1.
n Apoc.
8. 2. and
9. 7.
Napier on
the Ap.
Proposi-
tion 6. 8.
9. and
his reso-
lution.
o Pent of
the last
age of
the
world,
page 12.
Buck. 7.
Index Lt.
p. Brougk-
ton's co-
sent, An.
Mundi
1430.
Dei. 34.
Pont ib.
Scal.
Volc.

sted *Jubilees*. *Daniel's* seventy weeks of years, contain four hundred and ninety single years: the world before that time, 490 weeks, or Sabbaths of years, *Daniel's* period 70 Weeks, the worlds 70 *Jubilees*: so that to comfort the Church for their 70 years Captivity, which they had now according to ¹ *Jeremiah's* Prophecie, endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of 70 Weeks, or Sabbaths of years, that is 70 times seven years, or 490 years, their eternal redemption from Hell, should be effected by the death of *Christ*, as sure as they were now redeemed from the captivity of *Babylon*. This period of *Daniel* containing 70 Sabbaths, or 10 *Jubilees* of years, began at the first liberty, granted the *Jews* by *Cyrus*, in the first year of his Reign over the *Babylonians*, mentioned, *Ezra* 1. 1. and ends justly at the time that *Christ* died upon the Cross. From the death of *Christ*, or the last end of *Daniel's* Weeks, to the seventy and one year of *Christ*, the world is measured by seven seals, or seven Sabbaths of years, making one compleat *Jubilee*. From the end of those seven ^m seals, the world is measured to her end by ⁿ seven Trumpets, each containing 245 years (as some conjecture, about 440 years, hence, the truth will appear) *Enoch*, the seventh from *Adam*, having lived so many years, as there are days in the year, 365, was translated of God in a *Sabbatical* year. ^o *Moses* the seventh from *Abraham*, as another *Enoch*, is buried of God, but born in a *Sabbatical* year of the world, 2373 and in the 777 year since the Flood (after ^p *Broughton's* Computation) is saved, as a new *Noah* in a Reed *Ark*, and liveth a *Builder* of the Church so long as *Noah* was building the *Ark*, 120 years. The promise was made to *Abraham* in a *Sabbatical* year, being the 2023 of the World. The sixth year of *Joshua* being 2500 years from the Creation of the World, wherein the land was possessed, and divided among the Children of *Israel*, was a *Sabbatical* year, and

and the 50 Jubilee from the Creation of the world. At this year Moses begins his Jubile, by which (as with a chain of thirty links) he tieth the parting of Canaans possession to the Israelites by Joshua, to the opening of the Kingdom of Heaven to all Believers by Jesus. And so carrieth the Church of the Jews, by a joyful stream of Jubilees from the Type to the substance, from Canaan to Heaven, from Joshua to Jesus: for Christ at the end of Moses thirty Jubilees, and the beginning of the 30 year of his age, at his Baptism openeth heaven and gives the clearest Vision of the blessed Trinity that was seen since the world began. And by the silver Trumpet of his Gospel proclaims, according to the Prophetic of Esay, eternal redemption to all that repent and believe in him.

And the year of our Saviour Christs Birth, being the 3948. of the world, was at the end of a Sabbatical year, and the 564. Septenary of the World. Moses maketh the common age of all men, to be ten times seven, Psal. 90. and every seventh year commonly produceth some notable change or accident in mans life: and no wonder, for as Hippocrates affirmeth, that a Child in his Mothers Womb, on the seventh day of his Conception, hath all his members finished; and from that day groweth to the perfection of birth: which is always either the ninth, or seventh month. At seven years old, the Child casts his teeth, and receives new. And every seventh year after, there is some alteration or change in Mans life; especially at nine times seven, the Clymaclerick year, which by experience is found to have been fatal to many of those learned men, who have been the chiefest lights of the world. And if they scape that year, yet most of them have de-

q Pont
p. 21.
Buch.
Chron.
apud An.
Mundi
2300.

r Jubilee
some de-
rive of
Trum-
pets or
Rams
horns
where-
with the
Jubilee
was
founded:
others
from Ju-
bal a
stream,

because
they car-
ry us to
the death
of Christ,
the Au-
thor of
our eter-
nal rest
and joy.
Isa. 61.

Luke 4.
[Pont. of
the last
decaying
age of
the
world,
p. 12, 13,
21.

t Exper-
tum est
in plerif-
que omni-
bus 63.
annum
cum peri-

culo & clade a qua venire, aut corporis morbi que gravioris aut vite interitus, aut animi
egritudinis, Au. Gelli l. 1. 15. c. 7. Augustus in Ep. ad Caium nepotem exultat se Cli-
maclera communem sanorum omnium 63. evasisse Bodin de Repub. l. 4. c. 2. u Ari-
stotle, Cicero, Bernardo, Bocace, Erasmus, Luther, Melançon, Sturmus.

parted this life, in a *septenary* year, *Lamech* died in the year of his life, 777. *Methusalem*, the longest liver of the Sons of men, died when he began to enter his 900 and 70 year. *Abraham* died, when he had lived 25 times seven years. *Jacob* when he had lived 21 times seven years. *David*, after he had lived ten times seven years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the year that he was

born: so did the Maiden Queen * *E L I Z A B E T H*, of

born: so did the Maiden Queen * *E L I Z A B E T H*, of

blessed and never dying memory, who came into the world, the *Eve of the Nativity of the blessed Virgin MARY*: and went out of this world, on the *Eve of the Annuntiation of the Virgin MARY*; *Hippocrates* died in the 5 *septenary*; *Hierome*, and *Isocrates* in their 13. *Pliny*, *Bartolus*, and *Cæsar* in their 8 *septenary*. And * *Johannes de Temporibus*, who lived 361 years, died in the 53. *septenary* of his life. The like may be observed of innumerable others. And indeed the whole life of man is measured by the Sabbath: for how many years soever a man liveth here; yet his life is but a * *life of seven days*, multiplied, so that in the number of 7. there is yet a mystical perfection, which our understanding cannot attain unto.

* *Bodin buchol.*

* *Climax vitæ virorum fere septenariis aut novenariis; Faminarum vero senariis definitur; Bodin. de Rep. l. 4. cap. 2.*

All which *Divine* disposition of admirable things, so oft by *sevens*, call upon us to a continual meditation of the blessed *seventh* day, Sabbath, in knowing and worshipping God in this life; that so from Sabbath to Sabbath, we may be translated to the eternal glorious Sabbath of rest and bliss, in the life to come.

y *Wisd. 11. 17. Wolph.*

By the consideration whereof, any man that looketh to the holy History, may easily perceive, that the whole *course* of the world is drawn, and guided by a certain chain of Gods providence, ^y disposing all things in *number, measure, and weight*. ^z All times are

Troxm. Chron. Apo. 10. 6. z Tempus est rerum mundanarum duratio extrinsecus observata.
there

therefore measured by the Sabbath : so that time and the Sabbath can never be separated. And the *Angel* swears, that *this measuring of time* shall continue, till *that time* shall be no more. And as the Sabbath had its ^a *first institution* in the *first Book* of the Scriptures, so it hath its *confirmation* in the *last* ; and as this Book doth authorize this day, so this day graceth the Book ; in that the matter thereof was revealed upon so holy a day ; the *Lords* revelation upon the *Lords* day. As well therefore they may pull the Sun, Moon, and Stars out of the Heavens, as abolish the Holy Sabbath (times meet-rod) out of the Church, seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

a H. Wolph. Chron. c. 1. *Tempus c. m. mundo cepit, & una desu- rum est.* ibid. Gen. 2. 3. Apco. 1. 13.

8. Because that the whole Church by an ^b *Universal* consent ever since the *Apostles* time, have still held the Commandment of the Sabbath, to be the moral and perpetual Law of God, and the keeping of the Sabbath on the first day of the week, to be the institution of *Christ* and *his Apostles*.

b *Si quid horum tota die per orbem frequentat Ecclesia. Nam hoc quin ita faciendum sit disputare insolentissime insanie est.* Aug. Ep. 118. ad Jan. c. Synod. Col. part 9. c. 9. d. Ignat. ad Mag. e. Apol. 2. f. Origen. hem. 7. sup. Ex. 1. g. Epist. ad Jan. 119. c. 13. de ad Cassul. Epist. 86. Aug. de temp. ser. 251.

The Synod, called ^c *Synodus Coloniensis*, saith, that the *Lords* day hath been famous in the Church ever since the *Apostles* time. ^d *Ignatius* Bishop of *Antioch* living in *St. Johns* time, saith, *Let every one that loveth Christ keep holy the Lords day, renowned by his Resurrection, which is the Queen of days, in which death is overcome, and life is sprung up in Christ.* ^e *Justin* Martyr, who lived not long after him, sheweth how the Christians kept their Sabbath on the *Lords* day, as we do. ^f *Origen* who lived about 180 years after Christ, shews the reason why the Sabbath is translated to the *Lords* day. *Augustine* saith, ^g *That the Lords day was declared unto the Church by the Resurrection of the Lord upon that day. Et ex illo cepit habere festivitatem suam.* and by Christ it was first ordained to be kept holy. And in another place, *That the Apostles appointed the Lords day to be kept with all religious solemnity, because*

that

that upon that day our Redeemer rose from the dead, which also is therefore called the Lords day.

As therefore David said of the City of God, so may I say of the Lords day, ^h *Glorious things are spoken of the day of the Lord*: for it was the *birth day* of the world, the *first day* wherein all creatures began to have being. In it *Light* was drawn out of *darkness*. In it the *Law* was given on *Mount Sinai*. In it the *Lord* rose from death to life. In it the *Saints* came out of their graves, assuring that on it *Christians* should rise to newness of life. In it the *Holy Ghost* descended upon the *Apostles*. And it is very probable that on the seventh day, when the ⁱ seven *Trumpets* have blown, the cursed *Jericho* of this world shall fall, and our true *Jesus* shall give us the *promised* possession of the *heavenly Canaan*.

He that would see the uniform consent of Antiquity, and practice of the Primitive Church in this point, let him read *Eusebius Ecclesiastical History*, *Lib. 4. cap. 23.* ^k *Tertullian, lib de Idolatria, cap. 14.* *Chrys. Serm, 5. de Resurrectione. Constitut.* ^l *Apol, cap. 37.* *Cyrl. in Johan. l, 12. c. 58.* Of this Judgment are all the sound new writers: see *Fox on the Apoc. 1.10.* *Bucer in Mat. 12. 11.* *Gualt. in Malach. 3. hom. 23.* *Fulk on the Rhemish Test. Apoc. 110.* *Chem. Exam. Con. Irid, par. 4. de diebus festis, Wolph. Chron. l. 2. c. 1.* ^m *Armin, Thes. in 4. precept. and innumerable others, Learned Junius shall speak for all. Quamobrem cum dies dominicus, &c. Wherefore seeing the Lords day is both by the fact of Christ (viz. his resurrection, and often appearing to his Disciples upon that day) by the example and institution of the Apostles, and by the continual practice of the antient Church, and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath; inepte faciunt, they do foolishly, who say that the observation of the Lords day is a Tradition, and not from the Scripture, that by this means they might establish the Traditions of men. And again, the cause of this*

h Psal.
87. 3.
Aug. de
temp. ser.
251. &
154. Con.
Const.
Can. 8.
Wolph.
Chr. lib.
1. c. 10.
Muff.
Bipont.
post Dom.
Pas. Mat.
27. 25.
Codom.
Annal.
Anno
Mundi
2515.
i Josh. 6.
13. Apo.
10. 7.
k Aug. ad
Causulan.
Ep. 86. &
ad Janua.
119. c. 19
l Aug.
Ser. de
temp. 251
& 254.
& Conc.
6. Const.
ca. 1. 8.
m Non
dubita-
nim quin
varie a-
pud Chri-
stianos
Sabbat-
thum vio-
letur, non
abstinen-
o
ab iis que
aliis die-
bus licita
sunt. Ar.
Junius,
Prælect. in
Gen. 2. 3.

this change is the Resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed into the place of the memory of the creation. *Non humana traditione, sed Christi ipsius observatione & instituto, Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his Resurrection, and on every eighth day after, unto his ascension into heaven, did appear unto his Disciples, and came unto their Assemblies.*

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a ⁿ sign and document for ever, betwixt him and his people, that he is Jehovah, ^o by whom they are sanctified; and therefore must only of them be ^p worshipped: and upon the pain of death, charge his people for ever to keep this ^q memorial unviolated. But this end is moral and perpetual. Therefore the Sabbath is moral and perpetual, ^r What God hath perpetually sanctified, let no man ever presume to make common or profane. Upon this ground it is, that the Commandment terms this day, the Sabbath of the Lord thy God, and God himself calls it, ^t his holy day. And upon the same ground likewise, the Old Testament consecrated all their Sabbaths and holy days, to the Worship and Honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is gross Idolatry. For the first Table makes it a part of Gods Worship, to have a Sabbath to his honour, so doth Levit. 23. 3. 37, 38, &c. and Ezek. 20. 20. Nehem. 9. 14. the Sabbath is put for the whole Worship of God. And our Saviour teacheth, that we must worship the Lord God only, Mat. 4. and therefore keep a Sabbath to the only honour of God. The holy Ghost notes it as one of Jeroboam's greatest sins: that he ordained a Feast from the device of his own heart, 1 Kings 12. 23. and God threatneth to visit Israel for keeping the days of Balaam: That is, of Lords, as Papists do of Saints, Hos. 2. 13. but saith, that such forget him. And so indeed

n Exod. 31. 13, 14, &c.
o Ezek. 20. 12, 20.
p Ezek. 46. 1, 2, 3, &c.
q Exod. 35. 2.
Armin. dissent. Theolog. in precept. 4.
Thes. 14.
r Acts 10. 13.
s Isa. 58. 13.

1 Read.
H Wolph.
Chron. de
Temp 1.2.
c. 4. p.
118. &
c. 7. p.
140. &c.

deed, none are less careful in keeping the Lords Sabbath, than they who are most *superstitious* observers of *mens holy-days*. The Church of Rome therefore commits gross *Idolatry*.

First, in taking upon her to ordain Sabbaths, which belongs only unto the *Lord* of the Sabbath to do.

Secondly, in *dedicating* those holy-days to the *honour of Creatures*, which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to those days, *Gods Worship, Prayers, Fasting, and Merit*.

Fourthly, in exacting on those days of *mans invention*, a greater measure of solemnity and sanctification than upon the *Lords day*, which is Gods Commandment, which in effect is to prefer *Antichrist* before *Christ*. Our Church hath justly abolished all superstitious and idolatrous feasts; and only retains a few holy days, to the honour of *God alone*, and easing of servants, *Deut. 5. 14.* though long custom forceth to use the *old names* for *civil distinction*; as *Luke* used the prophane names of *Castor and Pollux, Acts 21. 11.* and *Christians*, of *Fortunatus, 1 Cor. 16. 17. Mercurius, Rom. 16. 14.* and *Jews of Mordocheus day, 2 Mac. 15. 37.*

10. Lastly, the examples of Gods Judgments on Sabbath-breakers, may sufficiently seal unto them whose hearts are not seared, how wrathfully Almighty God is displeased with them who are wilful prophaners of the *Lords day*.

The Lord (who is otherwise the God of mercy) commanded ^u *Moses* to stone to death the man who (of a *presumptuous mind*) would *openly* go to gather sticks on the Sabbath day. The fact was small; true, but his sin was the greater, that (for so *small* an occasion) would presume to *break so great a Commandment*.

^u Num. b.
5. 32.

^w 2 Mac.
27. 28.

^w *Nicanor* offering to fight against the *Jews* on the Sabbath day, was slain himself, and 35000 of his men.

A * Husbandman grinding Corn upon the *Lords day*, had his meal burned to ashes.

x Cant. Mag. del. 10. c. 6.

Another carrying Corn on ^y *this day*, had his Barn, and all his Corn therein burnt with fire from *Heaven* the next night after.

y Disp. de tempore, Sermon. 114.

Also a certain Nobleman (^z prophaning the Sabbath usual, in hunting) had a Child by his Wife with a head like a dog, and with ears and chaps, crying like a hound.

z Tho. Cantipra. lib. 2. de apib. Temp. admirand. vindict. diu. Thea. hist.

A covetous * Flax-wife at *Kinstat* in *France*, Anno 1559. using with her Maids to work at her Trade on the *Lords day*, it seemed unto them that fire issued out of the Flax, but did no harm: the next Sabbath it took fire *indeed*, but was quickly quenched; but not taking warning by this, the third Sunday after it took fire again, burnt the house, and so scorched the *wretched woman* with two of her Children, that they died the next day; but (through Gods mercy) a Child in the Cradle was taken out of the fire alive and unhurt.

a Johan. Finc lib. 3. de miraculis.

On the 13. of *January*, Anno Dom. 1582. being the *Lords day*, the Scaffolds fell in ^b *Paris-Garden*, under the people at a *Bear-baiting*, so that eight were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords day*, to be in a *Theatre* beholding *carnal* sports, than to be in the *Church* serving God with the *spiritual* works of *Piety*.

b Stevus Abridg. ment, An. 1582 Discie jam muniti Dominum non temere Christum

Many fearful examples of Gods judgments by fire have in our days been shewed upon divers *Towns*, where the prophanation of the *Lords day* hath been openly countenanced.

Stratford upon Avon was twice on the same day twelvemonth (being the *Lords day*) almost consumed with fire, chiefly for prophaning the *Lords Sabbaths*, and for contemning his word in the mouth of his faithful *Ministers*.

Teverton in *Devonshire* (whose remembrance makes my

c Whilst
the Prea-
chers
cried in
the
Church,
pro-
phane-
ness, pro-
phan-
ness, Gain
would
not suf-
fer them
to hear:
therefore
when
they cri-
ed fire,
fire, in
the street
God
would
not suf-
fer any
to help.

my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy judgment on the Town for their horrible ° prophanation of the *Lords day*, occasioned chiefly by their Market on the day following. Not long after his death on the third of *April, Anno Dom. 1598*. God (in less than half an hour) consumed with a sudden and fearful fire, the whole Town, except only the *Church*, the *Court-house*, and the *Alms-houses*, or a few poor peoples dwellings; where a man might have seen 400 dwelling *houses* all at once on fire, and above fifty persons consumed with the flame. And now again since the former Edition of this Book, on the fifth of *August* last, 1612. (14 years since the former fire) the whole Town was again fired and consumed, except some thirty *houses of poor people*, with the *School-house*, and *Alms-houses*. They are blind who see not in this the finger of God: God grant them grace when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords day*. Let other Towns remember the *Tower of Silo*, Luke 13.2. And take warning by their neighbours chastisements, fear Gods threatnings, *Jer. 17. 27.* and believe Gods Prophets, if they will prosper, *1 Chron. 20. 20.*

Many other examples of Gods Judgments might be alledged; but if these are not sufficient to terrify thy heart from the wilful prophanation of the *Lords day*, proceed in thy prophanation, it may be the *Lord* will make thee the next *example*, to teach others to keep his *Sabbaths* better.

He punisheth some in this life, to signify how he will plague all wilful transgressors of his Sabbath at the last day.

Thus we have proved, that the Commandment of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the Week was instituted by the authority of *Christ*, and of his *Apostles*. But as
in

in promulgation of the Law, divers Ceremonies peculiar to the Jews, were annexed, the rather to bind the people to the more careful performance thereof; as to the first Commandment, *their deliverance from Egypt*, shadowing *their Redemption from Hell*; to the fifth Commandment, *length of days in Canaan*, typing *eternal life in heaven*; to the sixth Commandment, *abstinence from blood, and things strangled*, figuring the care to *abstain* from all kind of *murder*; and to the whole Law, the Ceremony of ^d *Parchment lace*, putting them in mind to keep within the limits of the Law: So likewise to the fourth Commandment were added *some Ceremonies* which peculiarly belonged to the *Jews*, and to no other people; as first, the double ^e *Sacrifices* appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath with greater obedience than on the week days. Secondly, the ^f *rigid and strict ceasing from making of fire*, ^g *dressing of meat*, and all bodily labour, both ^h remembering them of their full deliverance by *Moses* conduct from the fiery Furnaces, and slavery of *Egypt* upon ⁱ that day; as also shadowing unto them *the eternal redemption of their souls from Hell* by the death of *Christ*. Thirdly, the keeping of the Sabbath upon the *precise seventh day in order of the Creation*, shadowing to the Jews, that *Christ* by his death and resting on their Sabbath in the *Grave*, should bring them rest and ease from the burthen and yoke of the legal Ceremonies, *which neither they nor their Fathers were able to bear*, Acts 15. 10. Col. 2. 16, 17.

And however in *Paradise* before mans fall, the keeping of the Sabbath on the seventh day of the *Creation*, was not a *Ceremony*, but an *Argument of Perfection*; yet after the *Fall*, it became *Ceremonial*, and subject to change in respect of the *restoration* by *Christ*. As *mans life* before the *Fall* being *immortal*, became afterwards *mortal*; and *nakedness* being an

^d Numb. 15. 18.

^e Numb. 28. 9, 10.

^f Exod. 35. 2, 3.

^g Exod. 16. 23.

^h Deut. 5. 5.

ⁱ It was the Sabbath day on which *Moses* and the *Children of Israel* sang to *God*, when *Pharaoh* and his host were drowned in the *Sea*, Ex. 15. See *Trem. and Juno* Notes on Deut. 5. 15. and on Exod. 12. 15.

ornament before, became afterwards a shame; and *Marriage* became a type of the *Mystical Union* betwixt Christ and his *Church*, Ephes. 6. And to fulfil the Ceremonies (added for the Jews sake unto the Sabbath) *Christ* at his death rested in the Grave all the *Jews* Sabbath day; and by that rest fulfilled all those *ceremonial accessaries*. Now as the ceasing of the Ceremonies annexed to the 1, 5, and 6. Commandments, and to *Marriage*, did not abolish those Commandments and *Marriage*; nor cause them to cease from being the perpetual Rules of Gods Worship, and mans Righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath abolish the morality of the Commandment of the Sabbath; so that though the *Ceremonies* be abolished by the access of the *Substance*, and the *Shadow* overshadowed by the *Body* (which is *Christ*) yet the holy *rest* (which was commanded and kept, before either the Jews were a people, or those Ceremonies annexed to the Sabbath) still continueth as Gods perpetual Law, whereby *all the posterity of Adam* are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn Worship, and only Service of God their Creator and Redeemer; but in the substance of the fourth Commandment, there is not found one word of any Ceremony.

Object. 1. The chief Objections against the morality of the *Sabbath* are three.

Gal. 4.
10.

1. That of *Paul* to the *Galatians*, *Ye observe days, and months, and times, and years, &c.* But there the Apostle condemns not the *moral Sabbath* (which we call the *Lords day*, and which he himself *ordained* according to *Christs Commandment*, in the same *Churches* of *Galatia* and *Corinth*, and kept himself in other Churches) but he speaks of the Jewish days, and times, and years, and the keeping of the Sabbath on the seventh day from the Creation, which he termeth *shadows*

11 Cor.
16. 1. &
14. 37.
Acts 20.
7.

doms of things to come, abolished now by ^m Christ the body; and in the Law are called ⁿ Sabbaths, but distinguished from the Moral Sabbaths.

m Col. 2. 11.
n Lev. 23. 37, 38.

Object. 2. That of Paul to the Colossians, ° Let no man therefore condemn you in meat and drink, or in respect of an holy day, or of the new Moon, or of the Sabbath days. But here the Apostle meaneth the Jewish Ceremonial Sabbaths, not the Christian Lords day, as before.

o Col. 2. 6

Object. 3. That of the same Apostle to the Romans, ° This man esteemeth one day above another day, and another counteth every day alike, &c. But St. Paul makes no such account. For the question there is not between Jews and Gentiles, but between the ^q stronger and weaker Christians. The stronger esteemed one day above another, as appears, in that there was a day both commanded and received in the Church, every where known and honoured by the name of the Lords day. And therefore Paul saith here, that he that observed this day, observed it unto the Lord. The observation whereof, because of the change of the Jewish seventh day, some weak Christians (as many now-a-days) thought not so necessary, so that if men (because the Jewish day is abrogated) will not honour and keep holy the Lords day, but count it like other days; it is an argument, saith the Apostle, of their weakness, whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous and not worth the answering.

p Rom. 12. 5.

q Rom. 15. 1.

The true manner of keeping holy the Lords Day.

NOW the sanctifying of the Sabbath consists in two things, First, In resting from all servile and common business pertaining to our natural life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spiritual life.

For the first.

1. *The servile and common works, from which we are to cease, are generally all civil works from the least to the greatest. More particularly;*

† Exod. 31. 29,
30. Exo.
31. 12, 13
First, from all the works of our calling, though it were reaping in the time of Harvest.

‡ Exod. 31. 15,
&c. Exo.
34. 21.
Neh. 13.
15. Jer.
17. 21.
22, 27.
‡ Deut.
5. 14.
¶ Rom.
8. 22.
Deut.
25. 4.
‡ Cor. 9. 9
Secondly, from carrying [†] burthens, as Carriers do; or riding abroad for profit, or for pleasure: GOD hath commanded that the Beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them should be cut off from man. God gives them that day a [†] rest, and he that without necessity deprives them of their rest on the Lords day, the [¶] groans of the poor tyred Beasts shall in the day of the Lord rise up in judgment against him. Likewise such as spend the greatest part of this day in trimming, painting, and pampering of themselves like *Jesabels*, doing the Devils work upon Gods day.

¶ Neh. 13. 15,
16, 19.
Thirdly, from keeping of [¶] Fairs or Markets, which for the most part God punisheth with Pestilence, Fire, and strange Floods.

‡ Apoc. 1. 19.
Fourthly, from studying any Books or Science, but the holy Scriptures, and Divinity. For our study must be to be ^{*} ravished in spirit upon the Lords day. In a word, thou must on that day cease in thy calling to do thy work, that the Lord by his calling may do his work in thee. For whatsoever is gotten by common working on this day, shall never be blessed of the Lord, but it will prove like *Achans* gold, which being got contrary to the Lords Commandment, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if Christ scourged them out as *thieves*, who bought and sold in his Temple, (which was but a Ceremony shortly to be abrogated) is it to be thought that he will ever suffer those to escape unpunished, who (contrary to his Commandment) buy and sell on the Sabbath day, which is his perpetual

tual Law? *Christ* calleth such sacrilegious Thieves; and as well may they steal the *Communion Cup* from the *Lords Table*, as steal from God the chiefest part of the *Lords day*, to consume it in their own *lusts*: Such shall one day find the *Judgments* of God heavier than the opinions of *men*.

Fifthly, from all *recreations* and *sports*, which at other times are lawful; for if lawful works be forbidden on this day, much more lawful sports, which do more ^y steal away our affections from the contemplation of heavenly things, than any bodily work or labour. Neither can there be unto a man (that ^z delighteth in the Lord) any greater delight or recreation, than the *sanctifying* of the *Lords day*. For can there be any greater joy for a *person condemned*, than to come to his *Prince his house* to have his *pardon* sealed? for one that is deadly sick, to come to a *Physician* that can *cure* him? or for a *Prodigal Child* that fed on the *busks* of *Swine*, to be admitted to eat the *bread of life*, at his *Fathers Table*? or for him who fears for *sin* the *tidings* of death, to come to *hear* from God the *assurance* of eternal life? If thou wilt allow thy self or thy servant recreation, allow it in the six days which are thine, not on the *Lords day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this day; but so far as it may help the *soul* to do more chearfully the *service* of God.

y Isa. 58.
13. 14.
z Psal.
37. 4.

Sixthly, from ^a *gross feeding*, *liberal drinking* of Wine, or strong drink, which may make us either ^b *drowsie* or *unapt* to serve God with our hearts and minds.

a Ephes.
5. 18, 19.
b Rom.
12. 11.
Deut. 28.
47. Isa.
58. 13.

Seventhly, from all talking about worldly things, which hindereth the sanctifying of the *Sabbath*, more than working; seeing one may *work alone*, but cannot *talk* but with others.

He that keeps the *Sabbath*, only by resting from his *ordinary* work, keeps it but as a *Beast*. But rest on this

day, is so far commanded to Christians, as it is an help to *sanctification*, and labour so far forbidden as it is an *impediment* to the *outward* and *inward* *Worship* of God.

If then those recreations which are lawful at other times, are on the *Sabbath* not allowed, much more *those* that are altogether at all times unlawful. Who without *mourning* can endure to see Christians keep the Lords day, as if they celebrated a feast rather to *Bacchus*, than to the honour of the *Lord Jesus* the Saviour and Redeemer of the world? for having served God but an *hour* in outward shew, they spend the rest of the Lords day, in *sitting down to eat and drink, and rising up to play*: First, *balasting* their bellies with *eating and drinking*; and then *feeding* their lusts with *d playing and dancing*. Against which prophanation, all holy Divines, both *old* and *new*, have in their times most *bitterly* inveighed; insomuch, that St. *Augustin* affirmeth, *that it was better to plough than to dance upon the Sabbath day*;

c 1 Cor.
10. 7.

d Exod. 1
31. 6.
18, 19.

e Melius
enim ar.
re quam
salare in
Sabbato,
Aug. in
tit. Psal.
91.

f Acts 17
31. Rom.
2. 12, &c.
2 Thess.
2. 8, &c.

Now in the name of *Almighty God* (who rested, having created heaven and earth) and of his *eternal* Son *Jesus* the *Redeemer* of his Church, who shall shortly come on the dreadful *day of doom*, to judge all men according to the obedience which they have shewed to his Commandments; I require thee, who readest these words, as thou wilt answer before the face of *Christ*, and his holy *Angels* at that day, that thou better weigh and consider, whether *Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chest-playing, Bowling, Shooting, Bear-baiting, Carousing, Tipling, and such other fooleries of Robin-hood, Morrice-dancers, Wakes, and Maygames* be exercises that God will bless and allow on the *Sabbath day*. And seeing that no action ought to be done that day, but such as whereby we either *bless* God, or look to receive a *blessing* from God, how darest thou do those things on that *blessed day* on which thou darest not to
pray

pray to God to bestow a blessing on it to thy use? hear this, and tremble at this, O prophane youth of a prophane age!

O heart all frozen, and void of the feeling of the grace of God! that having every day in six, every hour in every day, every minute in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment! Yet canst not find in thy corrupt and irreligious heart to spend in thy Masters service that one day of the week which he hath reserved for his own praise and worship. Let men in defence of their prophaneness, object what they will, and answer what the Devil puts into their mouths, yet I would wish them to remember, that seeing it is an antient Tradition in the Church, that the Lords second coming shall be upon the Lords day, how little joy they should have to be overtaken in those carnal sports to please themselves; when their Master should find them in spiritual exercise, serving him. The prophane wretch would then wish rather to be taken kneeling at prayers in the Church, than skipping like a Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilst they thus dance on the Lords day (contrary to the Lords Commandments) they do but dance about the pits brink; and they know not which of them shall first fall therein. Whereinto being once fallen without repentance, no greatness can exempt them from the vengeance of that great God, whose Commandment (contrary to their knowledge and conscience) they do thus presumptuously transgress. If then Gods Commandment cannot better thee, nor Gods Word advise thee, I say no more but what St. John said before me, *He which is filthy, let him be filthy still.*

g Laſtan.
l. 7. c. 1.

h Apoc.
10. 11
This was
the laſt
and hea-
vieſt
curſe
that St.
John wi-
ſhed ſpi-
ritual
Babylon.

For the second.

2. The consecration of this Sabbaths rest consists in performance of three sorts of duties. First, before. Secondly,

at. Thirdly, after the publick exercises of the Church.
The duties to be performed before the publick exercises are:

1. *To give over working betimes, on the Eve, that thy Body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self, and thy servants being tired with labour and watching the night before, are so heavy, that when you should be serving God, and ⁱ hearing what his Spirit saith to the Church for your souls instruction; you cannot hold up your heads for sleeping; to the dishonour of God, the offence of the Church, and the shame of your selves: therefore the Lord commands us, not only to keep ^{holy} *holly*, but also to remember aforehand the Sabbath day to keep it holy, by preparing our hearts, and removing all busines that might hinder us to ^k consecrate it, as a glorious day unto the Lord.* Therefore whereas the Lord in the other Commandments doth but either *bid* or *forbid*; he doth both in this Commandment, and that with a special memorandum, as if a Master should charge his servants to look *well* unto *ten things* of great trust; but to have a more *special* care to remember *one* of those *ten*, for divers weighty reasons; should not a faithful servant that loves his Master shew a more *special* care unto that thing above all other busineses?

Thus *Moses taught* the people over night to remember the ^l Sabbath, and it was a holy custom among our *forefathers*, when at the ringing to Prayer on the Eve before, the *Husbandman* would give over his labour in the Field, and the *Tradesman* his work in the Shop, and go to Evening Prayer in the Church, to prepare their souls, that their minds might more cheerfully attend *Gods Worship* on the Sabbath day.

2. *To possess that night ^m thy vessel in holiness and*

i Apoc.
2. & 3.

k Isa. 56.
7. &c.
& 51. 13.
&c.

l Exod.
16. 23.
&c.

m Exod.
9. 15.
1 Cor.

7. 5. Gen. 35. 2. 1 The. 4. 4. 1 Sam. 21. 5. Exod. 19. 16. Psal. 9. 22. Eccl. 4. 17.
honour,

honour; that thou mayst present thy soul *more purely* in the sight of God the next morning.

3. To rise up early in the *morning* on the *Sabbath day*. Be careful therefore to rise sooner on this day than on other days, by how much the service of God is to be preferred before all earthly business. For there is no *Master* to serve so *good* as *God*; and in the end, no *work* shall be better rewarded than his *service*.

4. When thou art up, consider with thy self what an impure sinner thou art, and into what an holy place thou goest to appear, before the most holy God, who seeth thy heart, and hateth all impurity and *hypocrie*. Examine thy self therefore before thou goest to Church, what *grievous* sins thou hast committed the week past; *confess* them unto God, and earnestly pray for the pardon and forgiveness of them, and so *reconcile* thy self with God in Christ. *Renew thy vows* to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray that thou mayst have *Grace* to hear the *Word of God* read and preached with *profit*; and that thou mayst receive the holy *Sacrament* with comfort (if it be Communion-day) that God by his *holy Spirit* would assist the Preacher to speak something that may ⁿ *kill thy sin*, and ⁿ *Col. 4.* *comfort thy soul*, which thou mayst do in this or the like ^{3.} sort.

A Morning Prayer for the Sabbath day.

° **O** Lord most high, O God eternal, all whose works ^{o Psalm} are glorious, and whose thoughts are very deep: ^{91. 1, 2,} there can be no better thing than to praise thy Name, and ^{3.} to declare thy loving kindness in the morning, on thy holy and blessed Sabbath day. For it is thy Will and Commandment, that we should sanctifie this day in thy service and praise; and in the thankful remembrance

p 1 Chro.
29. 11,
&c.

brance, as of the *creation* of the World by the power of thy *Word*; so of the *redemption* of Mankind by the death of thy *Son*. ^p *Thine* (O Lord) I confess, is greatness, and power, and glory, and victory, and praise, for all that is in heaven and earth is thine: Thine is the Kingdom, O Lord, and thou excellest as head over all. Both riches, and honour come of thee, and thou reignest over all, and in thy hand is power, and strength; and in thine hand it is to make great, and to give grace unto all. Now therefore, O my God, I praise thy glorious Name, that whereas I a wretched sinner, having so many ways provoked thy Majesty to anger and displeasure, thou notwithstanding of thy favour and goodness (passing by my prophaneness and infirmities) hast vouchsafed to add this Sabbath again unto the number of my days. And vouchsafe, O heavenly Father, for the merits of *Jesus Christ* thy *Son* (whose glorious Resurrection thy whole Church celebrates this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, ^a cleanse my soul from those filthy sins, with the blood of thy most pure, and undefiled *Lamb* which *taketh away the sins of the world*; and let thy *Holy Spirit* more and more subdue my corruptions, that I may be renewed after thine *own Image*, to serve thee in *newness of life*, and *holiness of conversation*. And as of thy mercy, thou hast brought me to the beginning of this blessed day; so I beseech thee, make it a day of *Reconciliation*, betwixt my sinful soul, and thy Divine Majesty. Give me grace to make it a day of *Repentance* unto thee, that thy goodness may seal it to be a day of *pardon* unto me; and that I may remember that the keeping holy of this day, is a Commandment which thine *own finger* hath written; that on this day, I might meditate on thy glorious works of our *Creation*, and *Redemption*, and learn how to *know* and to *keep* all the rest of thy holy Laws and Commandments. And when anon, I shall with the rest of the
holy

^a Here thou mayest confess whatsoever of the last week clogs thy conscience,
 John 1.
29.

holy Assembly, appear before thy presence in thy house, to offer unto thee our *Morning Sacrifice of Praise, and Prayers, and to hear what thy Spirit, by the preaching of thy Word shall speak unto thy Servant*; O let not my sins stand as a *cloud*, to stop my Prayers from ascending unto thee, or to keep back thy Grace from descending by thy Word into my heart. I know, O Lord, and tremble to think, that three parts of the good seed falls upou bad ground. O let not my heart be like the *high way*, which through hardness, and want of true understanding, receives not the *Seed*, till the evil one cometh and catcheth it away; nor like to the *stony ground*, which heareth with joy for a time, but falleth away as soon as persecution ariseth for thy *Gossels* sake; nor like the *thorny ground*, which by the cares of this world, and the deceitfulness of riches, choaketh the word which it heareth, and makes altogether unfruitful: but that like unto the good ground, I may hear thy word, with an honest and good heart, understand it, and keep it and bring forth fruit with patience in that measure that thy wisdom shall think meet for thy glory and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the *door of utterance* unto thy faithful servant, whom thou hast sent unto us *to open our eyes that we may turn from darkness to light, and from the power of Satan unto God: that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ*: And give me grace to submit my self unto his Ministry, as well when he terrifieth me with judgments, as when he comforteth me with mercies. And that I may have him in *singular love for his works sake*; because he watcheth for my soul, as he that must give an account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comeliness and reverence as in thy presence, and in the sight of thy holy Angels: Keep me from drowsiness and sleep

r Matth.
 13. 1, &c.
 Luke 8.
 25.

s Co'. 4. 3

t Acts
 26. 18.

u 1 Thef.
 5. 13.
 Heb. 13.
 17. 1 Cor.
 11. 10.
 Ephes. 3.
 10.
 1 Pet. 1.
 12.

sleeping, and from all *wandering thoughts*, and worldly imaginations; sanctifie my memory; that it may be apt to receive, and firm to remember those good and profitable Doctrines which shall be taught unto us out of thy word. And that through the assistance of thy Holy Spirit, I may put the same lessons in practice for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy name. And that this day, which godless and prophane persons spend in their own lusts and pleasures, I (as one of thy obedient servants) may make my *chief delight to consecrate it to thy glory and honour, not doing mine own ways, not seeking mine own will, nor speaking a vain word*, Isa. 58. 13. but that ceasing from the works of sin, as well as from the works of mine ordinary calling, I may, through thy blessing, feel in my heart the beginning of that eternal Sabbath, which in unspeakable joy, and glory, I shall celebrate with thy *Saints and Angels*, to thy praise and worship, in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my *Lord Jesus*, in that form of Prayer which he hath taught me, *Our Father, &c.*

Having thus in private prepared thine own soul, if thou hast the charge of a Family, call all thy household together, read a Chapter, and pray as in the week days; but remember so to dispatch these *private preparations*, and duties, as that thou and thy Family may be in the Church, before the beginning of Prayers. Else your private Exercises are rather an *hinderance* than a *preparation*. And as thou (and thy household) do go in all *reverence* towards the Church, let every one meditate thus with himself.

Things to be meditated as thou goest to the Church.

Psalm
10. 4.

I. **T**hat thou art going to the *Court* of the Lord, and to speak with the great God *by Prayer*, and

and to hear his Majesty speak unto thee by his word, and to receive his blessing on thy soul, and thy honest labour, in the six days last past.

2. Say with thy self by the way, * *As the Hart* x Psal. 42. 1, 2.
brayeth for the rivers of water, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God: When shall I come and appear before the presence of God? For a day in thy Court is better than a thousand elsewhere. I had rather be a door-keeper in the house of my God, than to dwell in the Tabernacles of wickedness. y Psal. 84. 10.
Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship toward thine holy Temple. z Psal. 5. 7.

3. As thou enterest into the Church, say, *How* a Gen. 28 16. 17. 1 Cor. 14. 25.
fearful is this place? this is none other but the house of God, this is the gate of Heaven. Surely the Lord is in this place: God is in this people indeed. And prostrating with thy face downwards, being come to thy place, say, *O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth.* b Psal. 26. 8. c Psal. 27. 4.
One thing therefore have I desired of thee, that I will require, even that I may dwell in thy House all the days of my life, to behold thy beauty, and to visit thy Temple; therefore will I offer in thy Tabernacle sacrifices of joy; d I will d Psal. 13. 6.
sing and praise the LORD. Hearken unto my voice, O Lord, when I cry; have mercy also upon me, and hear me. Doubtless kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the House of the Lord. And this is that preparation, or looking to our feet, whereto *Solomon* e Eccl. 4. 27.
adviseeth us, before we enter into the House of God.

The second sort of duties, which are to be performed at the time of the Holy Assembly.

When Prayers begin, lay aside thine own private Meditations, and let thine heart joyn with the Minister, and the whole Church, as being one body

f 2 Cor.
13. 12.
Acts 7.
2, 46. &
4. 32.

g Eccles.
5. 1.

h Ezek.
46. 10.
Psal.
110. 3.

i Cum
Romam
venio, je-
juno Sab-
bato; cum
hic sum,
non jeju-
no: Sic
es tu ad
quam for-
te Ecclesi-
am vena-
ris ejus
morem
serua, si
cuiquam
non vis
esse scan-
dalo; nec
quem-
quam ti-
bi. Amb.
confi.
Aug. Ep.
ad Janu.
k Luke
4. 20.
l Luke
10. 48.

dy of Christ; and because that God is the *God of Order*, he will have all things to be done in the *Church* with *one heart and accord*; and the exercises of the *Church* are *common* and *publick*. It is therefore an ignorant pride for a man to think his own private Prayers more effectual than the publick Prayers of the whole Church. *Solomon* therefore adviseth a man not to be rash to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of *kneeling*, *standing*, *sitting*, and such like indifferent Ceremonies (for the avoiding of *scandal*, the continuance of *charity*, and in testimony of thine *obedience*) conform thy self to the manner of the Church wherein thou livest.

Whilst the Preacher is expounding and applying the word of the Lord, look upon him; for it is a great help to stir up thy attention, and to keep thee from wandring thoughts; so *the eyes of all that were in the Synagogues, are said to be fastned on Christ* while he preached; and that *all the people hanged upon him when they heard him*. Remember that thou art there as one of *Christs Disciples, to learn the knowledge of salvation, by the remission of sins, through the tender mercy of God, Luke 7. 7.*

Be not therefore in the *School* of Christ like to an idle Boy in a *Grammar-School*, that *often heareth*, but *never learneth* his lesson; and still goeth to School, but profiteth nothing. Thou hatest it in a Child, Christ detesteth it in thee. To the end therefore, that thou mayst the better profit by hearing: mark,

1. *The coherence and explication of the Text.*
2. *The chief sum, or scope of the Holy Ghost in that Text.*
3. *The division or parts of the Text.*
4. *The Doctrines; and in every Doctrine, the proofs, the reasons, and uses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the

Ser-

Sermon, and therefore much wished to be put in practice of all faithful Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method be too *curious*, or *confused*, then labour to remember,

1. *How many things he taught, which thou knewest not before, and be thankful.*

2. *What sins he reprov'd, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.*

3. *What virtues he exhorted unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeal and diligence.*

But in hearing, apply every speech as spoken to thy self, rather by God than by Man; and labour not so much to hear the ^m word of the Preacher sounding in thine ear, as to feel the operation of the Spirit working in thy heart. Therefore it is said so often, ⁿ *Let him that hath an ear, hear what the Spirit speaks to the Church.* And, *Did not our hearts burn within us, whilst he opened unto us the Scriptures?* And thus to hear the Word, hath a ^o blessing promised thereto. It is the acceptable^p sacrificing of our selves unto God. It is the ^q surest note of Christs Saints; the ^r truest mark of Christs Sheep; the ^s apparentest sign of Gods Elect; the very blood, as it were, which uniteth us to be the ^t spiritual Kindred, Brethren, and Sisters of the Son of God. This is the best Art of Memory for a good hearer.

^m Isa 2. 3
ⁿ Acts 10.
 33. 1 Cor.
 17. 15.
^o Gal. 4.
 14.
^p 1 Thef.
 2. 13.
^q Apoc.
 2. 7.
^r Luke 24.
 32.
^s Luke
 11. 28.
^t Rom.
 15. 16.
^u Deut.
 33. 3.
^v John
 10. 17.
^w John 8.
 47. and
 18. 37.
^x Luke 8.
 21. Mark
 3. 35.

When the Sermon is ended,

1. Beware thou depart not like the *nine Lepers*, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an *after Prayer*, and singing of a Psalm. And when the blessing is pronounced, stand up to receive a part therein, and hear it as if ^y Christ himself (whose Minister he is) did pronounce the same unto thee; for in this case it is true,

^y Ezek.
 46. 10.

He

ꝛ Luke
10. 16.

ꝛ Num.
6. 23, 27.

ꝛ *He that beareth you, beareth me, and the Sabbath day is blessed, because God hath appointed it to be the day, wherein by the mouth of his Ministers, he will bless his people which bear his Word, and glorifie his Name. For though the Sabbath day in it self be no more blessed than the other six days, yet (because the Lord hath appointed it to holy uses above others) it doth as far excel the other days of the week, as the Consecrated Bread (which we receive at the Lords Table) doth the common bread which we eat at our own Table.*

2. If it be a Communion-day, draw near to the Lords Table, in the *Wedding-Garment* of a *faithful* and *penitent* heart, to be partaker of so holy a *Banquet*.

And when *Baptism* is to be administred, stay, and behold it with all reverend attention, that so thou mayst, First, shew thy *reverence* to Gods *Ordinance*. Secondly, that thou mayst the better consider thine *own ingrafting* into the visible body of *Christs Church*; and how thou performest the *vows* of the new Covenant. Thirdly, that thou mayst repay thy *debts* in *praying* for the Infant which is to be Baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptism, by his *Blood* and *Spirit*. Fourthly, that thou mayst *assist* the Church in praising God for *grafting* another member into his *Mystical Body*. Fifthly, that thou mayst prove whether the effects of *Christs death* killeth sin in thee, and whether thou be raised to newness of life, by the *virtue* of his *Resurrection*; and so to be humbled for thy wants, and to be thankful for his grace. Sixthly, to shew thy self to be a free-man of *Christs Corporation*; having a voice or consent in the admission of others into that Holy Society.

ꝛ 1 Cor.
6. 4.
1 Cor. 9.
5, 6, 7, &c

3. If there be any *Collection* for the poor; ꝛ *freely*, without *grudging*, bestow thine Alms, as God hath blessed thee with ability.

And thus far of the duties to be performed in the Holy Assembly.

Now

Now of the third sort of duties after the holy Assembly.

AS thou returnest home, or when thou art entred into thy house, meditate a little while upon those things which thou hast heard. And as the clean beasts which ^a *chew the cud*, so thou must bring again to thy remembrance, that which thou hast heard in the Church. And then kneeling down, turn all to a Prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a ^a *direction to thy life*, and a consolation unto thy soul: For, till the Word be made thus our own, and as it were close ^b *hidden in our hearts*, we are in danger lest Satan steal it away, and we shall receive no profit thereby. And when thou goest to dinner, in that *reverend* and *thankful* manner before prescribed, remember according to thine ability to have one or more poor Christians, whose hungry bowels may be refreshed with thy meat; imitating holy *Job*, who protested that ^c *he did never eat his morsels alone, without the good company of the poor and fatherless*; that is the Commandment of Christ our Master, *Luke 14. 13*. Or at leastwise send some part of thy Dinner to the ^d *poor*, who lies sick in the back Lane without any food. For this will bring a ^e *blessing upon all thy works and labours*; and it will one day more rejoyce thy soul, than it doth now refresh his body, when Christ shall say unto thee, *O blessed child of God, I was an hungred and thou gavest me meat, &c.* And forasmuch as thou hast done it for my sake, to the least of these my Brethren, I take it in as good part as if thou hadst done it to mine own self.

When dinner is ended, and the Lord praised; call thy ^g *Family* together, examine what they have learned in the Sermon: commend them that do well, yet

perform these holy duties by thy self, or joyne with some godly family in the performance of them.

^z Lev. 11. 3.

^a Psalm 119. 11.

^b Mat. 13. 19.

^c Job 31. 17. 18.

^d H. ft. 9. 22.

^e Deut. 15. 10. &c.

^f Mat. 25. 35. &c.

^g If thou be a private man either

discourage not them whose ^b memories or capacities are weaker; but rather help them; for their will and minds may be as good. Turn to the proofs which the Preacher alledged, and ⁱ rub those good things over their memories again. Then sing a *Psalm* or more. If time permit, thou mayst teach and examine them in some part of the *Catechism*; conferring every point with the proofs of the holy Scripture. This will both *increase* our knowledge, and *sharpen* our memory; seeing by *experience* we find that in every trade they who are most ^k exercised are ever best expert. But in any wise remember to dispose all these private exercises, as that thou mayst be with the *first* in the holy Congregation at the *Evening Exercise*; where behave thy self in the like devotion, and reverence, as was prescribed for the holy exercise of the Morning.

^b Acts 17. 11.
ⁱ Heb. 5.
^k 14. Mat. 26. 30.
ⁱ James 5.
ⁱ Deut. 7. 30.
ⁱ Heb. 6. 1.

^k H b. 5.
 14.

ⁱ Psal. 92. 5, and 19. 2.
 &c. and 8. 1, 3, &c.

Rom. 1. 19, 20.
 Presen-
 tem nar-
 vat que-
 libet her-
 be Deum.
 in Isa.

40. 26.
ⁱ Psal. 8.

ⁱ Mat. 25. 35.
 James 5.
 &c.

After *Evening Prayer*, and at thy Supper, behave thy self in the like religious, and holy manner as was formerly prescribed. And either before, or after Supper, if the season of the year, and the weather do serve,

1. *Walk* into the *Fields*, and meditate upon the *Works* of God; for in every ^l *Creature* thou mayst read, as in an *open Book*, the *Wisdom, Power, Providence, and Goodness* of Almighty God. And how that none is able to make ^m all these things in the variety of their *forms, virtues, beauties, life, motions, and qualities*, but our most glorious God.

2. Consider how ⁿ *gracious* he is, that made all these things to *serve* us.

3. Take occasion hereby, to stir up both thy self, and others, to *admire* and *adore* his *Power, Wisdom, and Goodness*; and to think what *ungrateful* wretches we are, if we will not (in all obedience) *serve*, and honour him.

4. If any *neighbour* be sick, or in any heaviness, go to ^o *visit* him. If any be fallen at variance, help to reconcile them.

To conclude, *three sorts* of works may lawfully be done on the Sabbath day.

1. Works of *Piety*, which either directly concern the service of God, though they be performed by *bodily* labour; as under the Law, the ^p *Priests* did labour in *killing* and *dressing the Sacrifices*, and burning them on the Altar. And Christians under the Gospel, when they travel far to the place of Gods Worship, it is but a ^q Sabbath days journey, like that of the ^r *Shunnamite* who travelled from home to hear the Prophet on the Sabbath day, because she had no teaching near her own dwelling. And the Preacher, though he laboureth in the *sweat* of his *brows*, to the wearying of his body, yet he doth but a Sabbath days work. For the holy end sanctifieth the work, as the ⁱ Temple did the Gold, or the Altar the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his Worship; as the ^s founding of Trumpets under the Law, or the ringing of Bells under the Gospel.

p Mat. 12. 5.

q Acts 1. 12.
r 2 Kings 4. 22.

s Matth. 23. 17, 19.

t Numb. 10. 2, 3.

2. Works of *Charity*, as to ^u save the life of a man, or ^v of a beast; to ^w fodder, water, and dress Cattel; to make honest ^x provision of meat and drink to refresh our selves, and to ^y relieve the poor; to visit the sick, to make ^z Collection for the poor, and such like.

u 1 King. 29. 5.
v Mark 24.
w Mark 12. 13.
x Luke 13. 15.

3. Works of necessity, not feigned, but present, and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the invasion of Enemies, or the robberies of Thieves, to quench the rage of fire, and for Physicians to stanch, or let blood; or to cure any other desperate disease; and for *Midwives* to help women in labour: Mariners may do their labour; Souldiers being assailed may fight; and ^b Posts may ride for the publick good, and such like. On these, or the like occasions, a man may lawfully work. Yea, and when they are called, they may upon any of these occasions, go out of the Church,

y Mat. 12. 1.
z Hest. 9. 12.
2 Cor. 11. 22, 24.
a 1 Cor. 16. 1.

b Nunci-
us preceps
excipitur
à Sabba-
to. Jud.
Commen.
sup. Num.
12. 1.

and from the holy exercise of the *Word* and *Sacraments*: provided always, that they be humbled, that such occasions fall out upon that day and time, and that they take no mony for their pains on that day, but only for their stuff, as in the *fear of God*, and Conscience of his Commandment.

When the time of rest approacheth, retire thy self to some private place, and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spiritual manner that he should, but that he commits many breaches thereof, in his *Thoughts, Words, and Deeds*, humbly crave pardon for thy *defects*, and reconcile thy self unto God, with this, or the like *Evening Sacrifice*.

A private Evening Prayer for the Lords day.

O Holy, ^c Holy, Holy Lord God of Sabbath, suffer me who am but ^d dust and ashes, to speak unto thy most glorious Majesty. I know that thou art a ^e consuming fire, I acknowledge that I am but withered ^f stubble, my ^g sins are in thy sight, and Satan ^h stands at my right hand to accuse me for them; I come not to excuse, but to ⁱ judge my self worthy of all those judgments which thy Justice might most justly inflict upon me a wretched creature, for my sins and transgressions. The *number* of them is great, the *nature* of them is so grievous, that they make me seem ^k vile in mine own eyes, how much more loathsome in thy sight? I confess they make me so far from being ^l worthy to be call'd thy *Son*, that I am altogether *unworthy* to have the name of thy meanest Servant. And if thou shouldst but recompence me according to my desert, the earth (as weary of such a sinful burthen) should open her mouth and swallow me up, like one of ^m *Dathans Family* into the bottomless pit of Hell: For if thou didst not spare the *natural branches*, those ⁿ *Angels* of glorious excellency, but hurledst them down, from the

c Isa. 51.

3.

d Gen.

18. 27.

e Heb.

12. 29.

f Job 21.

18.

g Psal.

51. 3.

h Zach. 3.

1. 2.

i 1 Cor.

11. 31.

k 2 Sam.

6. 22.

l Luke

15. 21.

m Psal.

106. 17.

n 2 Pet.

2. 4.

the heavenly habitations, into the pains of *hellish darkness*, to be kept unto damnation, when they sinned but once against thy Majesty, and diddest expel our first Parents out of Paradise, when they did but ^{o Gen. 3.} transgress one of thy Laws; alas, what vengeance may I ^{13.} expect, who have not offended in one sin only, heaping daily sin upon sin, without any true repentance, ^{p Job 15.} *drinking iniquity as it were water*, ever pouring in, ^{16.} but never pouring out any filthiness; and have transgressed not *one*, but *all* thy holy Laws, and Commandments. Yea, this present day, which thou hast straightly commanded me to keep holy, to thy praise and worship, I have not so religiously kept, and observed, nor prepared my soul in that holiness, and chastity of heart, as was fit to meet thy blessed Majesty in the holy Assembly of the Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion that I should. For though I was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowsiness. And when I was awake, my mind was so distracted and carried away with vain and worldly thoughts, that my soul seemed to be absent and out of the Church. I have not so duly (as I should) meditated with my self, nor conferred with my Family, upon those good instructions which we have heard and received out of thy holy Word, by the publick Ministry. For default whereof, Satan hath stoln the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my Family doth not thrive in knowledge and sanctification under my government as they should. Though I know where many of my poor Brethren live in want and necessity, and some in pain, and comfortless; yet I have not remembered to relieve, the one with my alms, nor the other with consolations: but I have feasted my self, and fa-

q Here
confess
whatso-
ever
fault
thou hast
donethat
d. y by
omission
or com-
mission,
and then
fetching
from thy
heart a
deep
sigh, say
Psal.
105. 6.
Jam. 2. 13
Ro. 5. 20.
7 Ezek.
33. 11.
f Luke
18. 13.

tified mine own lust. I have spent the most part of the day in *idle talk, vain sports, and exercises*: yea, Lord, I have, &c. ^q And for all these my sins, my conscience cries *guilty*, thy Law *condemns* me; and I am in thy hand to receive the *sentence* and curse that is due to the wilful breach of so holy a Commandment. But what if I am by thy Law condemned? yet, Lord, thy *Gospel* assures me, that thy mercy is above all thy works; that thy grace transcends thy Law, and thy goodness delighteth there to *reign*, where sins do most *abound*. In the multitude therefore of the *mercies*, and *merits* of *Jesus Christ* my Saviour, I beseech thee, O Lord, (who despisest not the sighing of a contrite *heart*, nor desirest the death of a penitent ^r sinner) to pardon and forgive me all these my sins, and all the errors of this day, and of my whole life, and free my soul from that curse and judgment, which is due unto me for them. Thou that didst justify the contrite *Publican* for ^s four words of confession, and receivedst the *Prodigal Child* (when he had spent all the stock of thy grace) into favour upon his repentance: pardon my sins likewise, O Lord, and suffer me not to perish for my transgressions. Oh spare me and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all ^t *Publicans, Harlots, and Sinners*, that upon repentance sued to thee for grace! Shall I alone be excluded from thy mercy? far be it from me to think so: for thou art the same God of mercy unto me that thou wast unto them, and thy ^u *compassions never fail*. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe justice against me a sinner; but exercise thy long-sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but only those *bloody Wounds, bitter Death, and Passion*, which thy blessed Son, my only Saviour, hath suffered for me. *Him (in whom only thou art well pleased)* I offer unto thee

t Mat. 2.
31, 32.

u James
3. 22.

thee, for all my sins, wherewith thou art displeas'd. He my Mediator, the request of whose blood, ^{xx Heb. 12. 24.} *speaking better things than that of Abel*, thy mercy can never gain-say: Illuminate my understanding, and sanctifie my heart with thy holy Spirit, that may bring to my remembrance all those good and profitable Lessons, which this day, and at other times have been taught me out of thy holy Word; that I may remember thy Commandments to keep them, thy Judgments to avoid them, and thy sweet promises to rely upon them in time of misery and distress. And now, O Lord, I resign my self to thy most holy Will: O receive me into thy favour, and so draw me by thy grace unto thy self that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy *Sabbaths* in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternal Sabbath of joys* and praise, to the honour of thy most glorious name, in thy heavenly Kingdom for evermore. *Amen.*

And then calling thy Family together, shut up the *Sabbath* with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all the labours of the week following.

Thus far of the ordinary practice of Piety, both in private and publick.

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.

THe extraordinary Practice of Piety consists, either in ¹ *Fasting*, or *Feasting*.

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of *Fasting*. First, a ^{y Coarctum.} *constrained Fast*, as when men either have not food to eat, as in the ^{z 2 Kings 6. 26.} *Famine of Samaria*: or having food cannot eat

it for *heaviness* or *sickness*, as it befel them who were in
 a Acts 27. 33. the Ship with St. Paul. This is rather *Famine* than *Fasting*.

Secondly, ^b *A natural Fast*, which we undertake
 b 2. Physicum. Nihil periculofus habitudine corporis extreme bona, detrahenda sunt ergo per jejunium redundantia, ne ratura suo pondere fracta succumbat. Basil. hcm. 1. c 3. Politicum. d 4. Miraculosum. e 5. Quotidianum. f 1 Tim. 3. 3. Tit. 2. 3. Prov. 31. 4, 5. g 6. Religiosum. 2 Cor. 6. 4, 6.

Physically, for the health of our body.

Thirdly, ^c *A civil Fast*, which the Magistrate enjoyneth for the better maintenance of the *Commonwealth*, that by using Fish as well as Flesh, there may be greater plenty of both.

Fourthly, ^d *A miraculous Fast*, as the forty days Fast of *Moses* and *Elias*, the types; and of *Christ* the substance. This is rather to be *admired* than *imitated*.

Fifthly, ^e *A daily Fast*, when a man is careful to use the creatures of God with such moderation, that he is not made *heavier*, but more *cheerful* to serve God, and to do the duties of his calling. This is especially to be observed of ^f Ministers and Judges.

Sixthly, ^g *A Religious Fast*, which a man voluntarily undertakes, to make his body, and soul the fitter to pray more fervently unto God upon some extraordinary occasion. And of this Fast only we are to treat.

The *Religious Fast* is of two sorts, either *private* or *publick*.

g 6. Religiosum. 2 Cor. 6. 4, 6.

I. Of a Private Fast.

h jejunium in Paradiso prescriptum est; reverere igitur jejunii cautionem. Basil. hcm. c. de jejn. Ex. 19. 3. Lev. 23. Mat h. 9. 17. & 6. 15.

That we may rightly perform a private Fast, four things are to be observed: First, the *Author*. Secondly, the *Time*, and *Occasions*. Thirdly, the *Manner*. Fourthly, the *ends* of private Fasting.

I. Of the Author.

The first that ordained Fasting was *God* himself in *Paradise*: and it was the *first Law* that *God* made in commanding *Adam* to abstain from eating the forbidden fruit. *God* would not *pronounce* nor *write* his *Law* without *Fasting*, and in his *Law* commands all his people

people to *Fast*. So doth our Saviour *Christ* teach all his *Disciples* under the *New Testament* likewise: by religious *Fasting* a man comes nearest the life of *Angels*, and to do *Gods will on earth, as it is done in heaven*. Yea, *Nature* seemeth to teach man this duty, in giving him a little mouth, and a narrow throat: for *nature* is content with a little, *grace* with less. Neither doth *nature* and *grace* agree in any one act better than in this exercise of religious *fasting*, for it strengtheneth the *memory*, and cleareth the *mind*, illuminateth the *understanding*, and bridleth the *affections*: mortifieth the *flesh*, and preserveth *chastity*; preventeth *sickness*, and continueth *health*; it delivereth from *evils*, and procureth all kind of *blessings*.

i Qui jejunat, Angelorum ritum vivit & dum paucissimis contentus est similitudinem cum illis assequitur. Basil. hom. de Jejun. Natura es parvum, & guttur arcum homini dedit. Quamdiu Jejunavit Adam in Paradiso fuit; & medit, & ejectus est. Hier.

By breaking this *Fast*, the Serpent overthrew the first *Adam*, so that he lost *Paradise*. But by keeping a *Fast*, the second *Adam* vanquished the Serpent, and restored us into Heaven. *Fasting* was she who covered *Noah* safe in the *Ark*, whom intemperance uncovered, and left stark naked in the *Vineyard*. By fasting, *Lot* quenched the flame of *Sodom*, whom *drunkenness* scorched with the fire of *Incest*. Religious *Fasting*, and *talking* with God, made *Moses* face to shine before men: when idolatrous *eating* and *drinking* caused the *Israelites* to appear abominable in the sight of God. It wrapt *Elias* in an *Angelical Coach* to Heaven: when voluptuous *Abab* was sent in a *bloody Chariot* to Hell. It made *Herod* believe that *John Baptist* should live after death by a blessed *Resurrection*: when after an intemperate life, he could promise nothing to himself but eternal death and destruction. O *divine Ordinance* of a *divine Author*.

2. Of the Time.

The *holy Scripture* appoints no *Time* under the *New Testament* to fast, but leaves it unto Christians

k Preceptum esse jejunium video

quibus autem diebus non oporteat jejunare, & quibus oporteat precepto Domini vel Apostolorum non invenio definitum, Aug. ad Cassarian. Epist. 86.

own free choice, *Rom. 15. 3.* *1 Cor. 7. 5.* to fast as occasions shall be offered unto them, *Mat. 9. 17.* As when a man becomes an humble and earnest suitor unto God for the pardon of some gross sin committed; or for the ¹ prevention of some sin, whereunto a man feels himself by *Satan* sollicitated: or to obtain some special blessing, which he wants: or to avert some judgment which a man fears, or is already fallen upon himself or others: or lastly, to subdue his *flesh* unto his *spirit*, that he may more cheerfully pour forth his soul unto God by Prayer. Upon these occasions a man may fast a ^m day, or ⁿ longer, as his occasion requires, and the constitution of his body, and other needful affairs will permit.

3. Of the manner of a Private Fast.

The true manner of performing a *private Fast*, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstain for the time that we fast: 1. From all ^o worldly business and labour, making your *fasting day*, as it were a *Sabbath day*, *Lev. 23. 28.* For worldly business will distract our minds from holy devotion. 2. From all manner of food, yea from ^p bread and *water*, so far as health will permit. 1. That so we may acknowledge our own indignity, as being unworthy both of *life*, and all the means for the maintenance thereof. 2. That by afflicting the body, the soul which followeth the constitution thereof, may be the more humbled. 3. That so we may take a godly ^q revenge upon our selves, for abusing our liberty in the use of *Gods* creatures. 4. That by the hunger of our bodies, through want of these *earthly things*, our souls may learn to hunger more eagerly after *spiritual* and *heavenly* food. 5. To put us in mind, that as we abstain from *food* which is *lawful*, so we should much more abstain from ^r *Sin*, which is altogether *unlawful*.

Thirdly, from *good* and *costly* ^r *apparel*, that as the

1 Indifferenter jejunandum ex arbitrio, non ex imperio neve a disciplina, pro temporibus, & causis uniuscujusque, Ter. adv. Psychic. Montanus hereticus primus erat qui jejuniorum leges prescripsit, Euseb. Eccl. hist. l. 5. c. 18 ex Apol. m Lev. 23. 32. Joth. 7. 6. 2 Sam. 30. 3. n Hest. 4. 16. o Lev. 23. 28. 36. p 2 Sam. 3. 35. Ez. 10. 3 q 2 Cor. 7. 11.

r Quid praeest ea are corpus ab seculis & animam replere peccatis, Aug. de temp. Ser. 46. s Exod. 33. 5, 6.

abuse

abuse of these puffs us up with pride : so the laying aside their *lawful use* may witness our *humility*. And to this end in antient times they used (specially in publick fasts) to put on *sackcloth*, or other *course apparel*. The equity hereof still remaineth, especially in *publick Fasts*, at what time to come into the Assembly with *starched bands, crisped hair, brave apparel*, and decked with *flowers or perfumes*, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

t Hest. 4.
1. 2.
Jonas 3.
5, 6.
Joel 1.
13.
Mat. 11.
21.

Fourthly, from the full *measure of* *ordinary sleep*. That thou mayst that way also humble thy body : and that thy soul may *watch and pray*, to be prepared for the coming of Christ. And if thou wilt break thy sleep early and late for *worldly gain*, how much more shouldest thou do it for the *service of God*? And if *Ahab* (in imitation of the godly) did in his *Fast* lie in *Sackcloth* to break his sleep by night, what shall we think of those, who on a *Fasting day* will yield themselves to sleep in the open *Church*?

u 2 Sam.
12. 16.
Joel 1.
13. Hest.
4. 3.
1 Kings
21. 27.

Fifthly, and lastly, from all outward *pleasures* of our senses. So that as it was not the *throat* only that *sinned*, so must not the *throat* only be *punished* : and therefore we must endeavour to make our eyes (as at all times) so especially on that day to fast from beholding *vanities* : our ears from hearing *Mirth, or Musick*, but such as may move to *mourn*, our Nostrils from pleasant *smells*, our Tongues from *lying, dissembling and slandering* : yea, the use of the *Marriage-Bed* must be omitted in a Religious reverence of the *Divine Majesty*, that so nothing may hinder our true humiliation, but that all may be signs that we are unfeignedly humbled. Thus much of the outward manner.

w Si sola
gula pec-
cavit, sola
jejunet,
& suffi-
cit : Si
vero pec-
caverunt
& mem-
bra cete-
ra, cur
non jeju-
nent &
ipsa, Ber.
Serm.
Quad. 3.

2. The inward manner of *Fasting* consists in two things. 1. *Repentance*. 2. *Prayer*.

Repentance hath two parts.

1. *Penitency* for sins past.

2. *Amend-*

2. *Amendment of life in time to come.*

This *Penitency* consists in three things. First, an inward *insight* of sin, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble* and *particular confession* of all thy known sins,

1. *Of the inward insight of sin, and sense of misery.*

This *sense* and *insight* will be effected in thee; First, by considering thy sins, especially thy gross sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed. Secondly, the Majesty of God against whom it was done; and the *rather* because thou didst such things against him since he became a Father unto thee, and bestowed so many sweet *blessings* in bountiful manner upon thee. Thirdly, in considering the *curses* , which God hath threatned for thy sin: how grievously God hath plagued *others* for the same fault, and how that no *means* in Heaven or Earth could deliver thee from being *eternally damned* for them, had not the *Son of God* so lovingly died for thee. Lastly, that if God *loves thee* , he must *chasten* thee ere it be long, with some grievous *affliction* ; unless thou dost *prevent* him by speedy and unfeigned repentance. Let these and the like considerations so *prick* thy *heart* with sorrow, that *melting* for remorse within thee, it may be *dissolved* into a *fountain of tears* , trickling down thy mournful checks. This mourning is the beginning of *true fasting* , and therefore oft-times put for *fasting* , the first and *principal* part for the *whole* action.

2. *Of the bewailing of thine own estate.*

Bewailing or lamentation, is the pouring out of the inward mourning of the heart, by the outward means of the voice, and tears of the eyes. With such *filial earnestness* and importunity in prayer is our heavenly Father well

* Matth. 9. 15.
Can the children mourn? then shall they fast, and Mark & Luke, for mourn have fast. Exam-
ples, Psal. 6. and 32. and 38. and 79. and Jeremiab's Lamentations, Joel 2. 12, 17.

pleased.

pleased. Nay, when it is the ^y fruits of his Spirit, and the effect of our faith, he cannot be displeased with it. For if he heard the moans which extremity wrung from ^z Ismael and Hagar: and heareth the cry of the ^a young Ravens, and roaring of ^b Lions: how much rather will he hear the mournful lamentation which his own children make unto him in their misery.

^y Jer. 31.
18, 19,
20.

^z Gen.
11. 17.
^a Job 39.
^b Psalm
147.
^b Psal.
104. 11.

3. Of the humble confession of sins.

In this action thou must deal plainly with God, and ^c acknowledge all the sins thou knowest, not only in general, but also in particular: This hath been the manner of all Gods Children in their Fasts: first, because that without ^d Confession thou hast no promise of mercy or forgiveness of sins. Secondly, that so thou mayest acknowledge ^e God to be just, and thy self *unrighteous*. Thirdly, that by the numbering of thy sins, thy heart may be the more humbled and pulled down. Fourthly, that it may appear that thou art a true Penitent; for till God hath given thee grace to repent, thou wilt be more ashamed to confess thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously will God deal with thee, for if thou dost ^f acknowledge thy sins, God ^f is faithful and just to forgive thee thy sins: and the blood of Jesus Christ his Son shall cleanse thee from all thy sin.

^c 1 Sam.
7. Ezek.
9, &c.
D. n. 9.
Neh. 8.
^d Prov.
28. 13.
Psal. 32.
3, &c.
^e Psal.
51. 4.

^f 1 John
1. 7, 9.

To help thee the better to perform these three parts of penitency, thou mayst diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins: thou mayst see Gods curse and Judgments on others for the like sins, and be the more humbled thy self.

Thus far of the first part of Repentance, which is penitency.

The other part which is *Amendment of life*, consists; First, in devout Prayer: Secondly, in devout Actions.

The devout Prayer, which we make in time of Fasting, is either *deprecation of evil*, or *craving needful good things*.

Depre-

Deprecation of evil, is, when thou beseechest God, for Christ thy *Mediators* sake, to pardon unto thee those sins which thou hast confessed, and to turn from thee those judgments which are due unto thee for thy sins: And as *Benbadad*, because he heard, *That the King of Israel was merciful*, prostrated himself unto him with a rope about his neck; so because thou knowest that the *King of Heaven is merciful*, cast down thy self in his presence, in all true signs of humiliation (especially, seeing he calleth upon thee to come unto him in thy troubles) and doubtless thou shalt find him most merciful.

2^d 1 King.
20. 31.

1st Psal.
50. 15.

The *craving of needful good things* is, first, a fervent and faithful begging of God to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to *renew* thy heart by the *Holy Ghost*, so that sin may daily decay, and righteousness more and more increase in thee. Lastly, in desiring a supply of *faith, patience, chastity*, and all other graces which thou *wantest*: and an increase of those which God of his mercy hath bestowed upon thee already.

1st Phil. 4.
6.

1st Tim.
5. 5.

Thus far of Prayer in Fasting.

The *devout Actions* in fasting are two: First, *avoiding evil*. Secondly, *doing good*.

1. Of avoiding evil.

This *abstinence from evil*, is that which is chiefly signified by thy *abstinence from food*, &c. and is the chief end of *fasting*, as the *Ninivites* very well knew. *A day of fast, and not fasting from sin, the Lord abhorreth*. It is not the *vacuity* of the stomach: but the *purity* of the heart that God respecteth. If therefore thou wouldest have God to turn from thee the *evil of affliction*: thou must first turn away from thy self the *evil of Transgression*. And without this fasting from evil, thy *Fast* savours more noysom to God than thy *breath*.

1st Jonas 3
8. 10.

m Pul-
chrum est
corporis
jejunium,
cum sit a-
nimus a
vitiis je-
junus.

Hier. ad
Celant.

Epi. 14. *Jejuna a malis actibus, abstine a malis sermonibus, contine a cogitationibus pessimis*, Cyril in Lev. c. 10. Ita. 58. 2. &c.

doth to man. This made God so often to ⁿ reject the Fast of the Jews. And as thou must endeavour to avoid all sin, so especially *that sin* wherewith thou hast provoked God, either to *shake* his rod at thee, or already to *lay* his chastening hand upon thee. And do this with a resolution, by the assistance of Gods grace, never to commit those sins again. For ^o what shall it profit a man by abstinence to humble his body; if his mind swell with pride? Or to forbear wine and strong drink, and be drunk with wrath and malice? Or to let no flesh go into the belly, when lies, slanders, and ribauldry, (which are worse than any meat) comes out of the mouth? To abstain from meat, and to do mischief, is the Devils fast, who doth evil, and is ever hungry.

2. Of doing Good Works.

The ^r good works which as a Christian thou must do every day, but especially on thy *Fasting day*, are either *the works of Piety to God*, or *the works of Charity towards thy brethren*.

First, *the works of Piety to God*, are the practice of all thy former duties, in the *sincerity* of a good conscience, and in the sight of God.

Secondly, *the works of Charity* toward our Brethren are, ^a *forgiving wrongs, remitting debts* to the poor that are not well able to pay: but especially in giving ^r *Alms* to the poor, that want relief and sustenance: else we shall ^r under pretence of *godliness*, practice *miserableness*: like those who will pinch their own bellies to defraud their labouring *Servants* of their due allowance. As therefore Christ joyned *Fasting, Prayer*, and *Alms* altogether in precept: so must thou joyn them together, like *Cornelius* in practice. And therefore be sure to give at the least so much to the ^r poor, on thy *Fasting day*, as thou wouldest have spent in thine own

n Zach. 5. 5, 7. Non possum ferre iniquitatem & interdictionem, Isa. 1. 13.

o Quid prodest tenuari corpus abstinentia, si animus intumescit superbia? Vinum non bibere, & ira inebriari? carnibus non vesci, & de ore omni esca sordidius egredi maledictum aut mendacium? Maximus Episc.

Qui cibis abstinent & mala agunt, demones inveniuntur, quibus culpa adest, & cibum deest. Iud. p. Vis orationem tuam volare ad caelum? Fac illi duas alas, jejunium & Eleemosynam.

mosynam. Aug. q. Isa. 53. 6, &c. r. Zach. 7. 9. 20. f. Qui jejunatur parcat, non ad dei gloriam jejunat, sed substantiae suae parcat, Chr. in Mat. 5. Mat. 6. 9. Act. 10. 30. 1 Cor. 9. 6.

diet,

diet, if thou hadst not fasted that day. And remember, that he that soweth plenteously shall reap plenteously, and that this is a special sowing day. Let thy fasting so afflict thee, that it may refresh a poor Christian; and rejoyce that thou hast dined and supped in another; or rather, that thou hast feasted hungry Christ in his poor members.

In giving Alms, observe two things: first, the Rules. Secondly, the Rewards.

I. Rules in giving Alms, and doing good works.

1. They must be done in obedience to Gods Commands; not because we think it to be good, but because God requireth us to do such, and such a good deed: for such obedience of the worker, God preferreth before all Sacrifices, and the greatest works.

2. They must proceed from faith, else they cannot please God: nay, without faith the most specious works are but shining sins, and Pharisees Alms.

3. Thou must not think by thy good Works and Alms to merit Heaven, for in vain had the Son of God shed his Blood, if Heaven could have been purchased either for Money or Meat. Thou must therefore seek heavens possession by the purchase of Christs Blood, not by the merits of thine own works. For eternal life is the gift of God through Jesus Christ. Yet every true Christian that believes to be saved, and hopes to come to Heaven, must do good works (as the Apostle saith) for necessary uses, which are four.

First, That God may be glorified. Secondly, That thou mayst shew thyself thankful for thy Redemption. Thirdly, That thou mayest make sure thine Election unto thy self. Fourthly, That thou mayest win others by thy holy Education to think the better of thy Christian profession. And for these uses we are said to be Gods workmanship, created in Christ Jesus, unto good works, and that God hath ordained us to walk in them.

u Jejunium tuum te castigat sed alium levigat, Aug. Ser. de temp. 64. Accipiat esuriens Christus qui djejunans accipit Christianus, Aug. de temp. ler. 157. Beatus qui jejunat ut aulat pauperem, imita. ur enim Christum, qui animam suam posuit pro fratribus suis, Cyrilli Lev. 1. 10. 2o I Sam. 15. 22. x Heb. 11. 6. Rco. 14. 23. y Splendida peccata, Au. z Rom. 8. ult. a 1 Cor. 10. 31. b Luke 1. 74, 75. c z Pet. 1. 10. d Matth. 5. 16. Isa. 61. 9. e Eph. 2. 10.

4. Thou must not give thine Alms to *impudent Vagabonds*, who live in *wilful idleness* and *filthiness*; but to the *Religious* and *honest* poor, who are either sick, or so old that they cannot work: or such who work, but their work cannot competently maintain them: Seek out these in the *back-Lanes* and relieve them. But if thou meetest one that asketh an Alms for Jesus sake, and knowest him not to be unworthy, deny him not: for it is better to give unto ten counterfeits, than to suffer Christ to go in one poor Saint unrelieved. Look not on the person, but give thine Alms as unto Christ in the party.

2. *Of the reward of Almsdeeds and good works.*

1. *Alms* are a special means to move God in mercy to turn away his ^f temporal Judgments from us: ^{f Dan. 4. 24.} when we by a true faith (that sheweth it self by such fruits) do return unto him.

2. Merciful *Alms-givers* ^g shall be the children of ^{g Luke 6. 35, 36.} the highest, and be like God their Father, who is the ^b Father of mercies. They shall be his ⁱ Stewards to dis- ^{b 2 Cor. 1. 3. Luke 16. 1.} pose his goods, his hands to distribute his Alms; and if it be so great an honour to be the Kings *Almoner*, how much greater is it to be the God of Heavens *Alms-giver*?

3. When *all this world* shall forsake us, then only *good works* and *good Angels* shall accompany us, the one to ^k receive their reward, the other to deliver their ^l charge. ^{k Apoc. 7. 14. 13. Luke 16. 22. Psalms 91. 11. Heb. 1. 14.}

4. Liberality in Alms-deeds is our ^m surest foundation that we shall obtain in eternal life a liberal reward through the *Mercy* and *Merits* of Christ. ^{m 1 Tim. 6. 19. n Mat. 25. Prov. 19. 17.}

Lastly, by Alms-deeds we feed and relieve Christ in his *Members*; and ⁿ Christ at the last day will acknowledge our *love*, and reward us in his *mercy*: and then it shall appear, that what we gave to the poor, was not *lost*, but ^o lent unto the Lord. What greater motives can a Christian wish, to excite him to be a liberal Alms-giver?

Q Thus

Thus far of the *manner* of Fasting. Now follow the ends.

3. Of the ends of Fasting.

The true *ends* of Fasting are not to merit Gods favour, or *eternal life*, (for that we have only of the gift of God through Christ) nor to *place Religion* in bodily abstinence (for resting in it self is not the *worship* of God, but an help to further us the better to worship God.) But the *true ends* of fasting are three :

First, to *subdue* our ^p flesh to the Spirit : but not so to ^q weaken our bodies, as that we are made unfit to do the necessary duties of our calling. *A good man* (saith Solomon) *is merciful to his Beast*, Prov. 12. 10. much more to his *own body*.

Secondly, that we may more devoutly contemplate Gods holy will, and fervently ^r pour forth our souls unto him by prayer : for as there are are some kind of *Devils*, so there are also some kind of *sins*, which cannot be subdued but by *fasting*, joyned unto *Prayer*, Matth. 17. 22.

Thirdly, that by our ^s serious humiliation, and *judging* of our selves, we may escape the *judgment* of the Lord ; not for the *merit* of our fasting (which is none) but for the *mercy* of God, who hath promised to remove his judgments from us, when we by Fasting, do unfeignedly humble our selves before him. And indeed no child of God ever *conscionably* used this holy *exercise*, but in the end he obtained his request at the hand of God ; both in *receiving* graces which he wanted, as appears by the examples of ^t *Annah*, ^u *Jehoshaphat*, ^w *Nehemiah*, ^x *Daniel*, ^y *Esdra*, ^z *Hester* ; as also in *turning away* Judgments *threatned*, or *fallen* upon him, as may be seen in the examples of the ^a *Israelites*, the ^b *Ninivites*, ^c *Rheboam*, ^d *Achab*, ^e *Hezekiah*, ^f *Manasses*. He who gave his *dear Son* from heaven to the death, to ransom us when we were his enemies,

p Efd. 8. 2
1 Cor. 9. 7
q 1 Tim. 5. 23.
r Jejunium orationem roborat, oratio sanctificat
s Jejunium, B. r. Ser. de Jejun. r John 1. 17. Neh. 4. Luke 2. 37. 1 Cor. 7. 5
f Job 1. 18, 19. 1 Cor. 12

t 1 Sam. 7 u 2 Chr. 20. w Neh. 1. x Dan. 9. y Efd. 8. 23. z H. ft. 9. a 1 Sam. 7. 6. b Jona. 3. c 2 Chron. 12. 5, 7, &c. d 1 Kings 2. 1. e 1 Chron. 32. 16. f 2 Chron. 33. 15, 19.

thinks

thinks nothing too dear on earth, to bestow upon us, when we humble our selves, being made his reconciled *Friends and Children*? Thus far of the *private Fast*.

2. *Of the publick Fast.*

A *Publick Fast* is, when by the ^s authority of the *Magistrate* either the *whole Church* within his dominion, or some *special Congregation* (whom it concerneth) do assemble themselves together, to perform the forementioned *duties* of *Humiliation*; either for the *removing* of some publick ^h *calamity* threatned or already inflicted upon them, as the *Sword, Invasion, Famine, Pestilence*, or other fearful sickness: or else for the *obtaining* of some *publick blessing*, for the good of the ⁱ *Church*, as to crave the assistance of his *holy Spirit*, in the *election* and *ordination* of fit and able *Pastors, &c.* or, for the *trial of truth*, and *execution of Justice*, in matters of difficulty and great importance, &c.

When any evil is to be removed, the ^k *Pastors* are to lay open unto the people, by the evidence of *Gods word*, the *sins* which were the *special causes* of that calamity: *call upon them* to repent, and *publish* unto them the mercies of God in *Christ* upon their *Repentance*. The people must hear the voice of *Gods messengers* with hearty *sorrow* for their *sins*, earnestly *beg pardon* in *Christ*, and promise unfeigned amendment of their life. When any blessing is to be obtain'd, the *Pastors* must lay open to the people the *necessity* of that blessing, and the *goodness* of God who giveth such *graces* for the good of men. The *people* must *devoutly pray* unto God for bestowing of that *Grace*, and that he would bless his own *means* to his own *glory*, and the *good* of his *Church*. And when the holy exercise is done, let every Christian have a special care according to his *ability*, to ^l *remember the poor*. And whosoever (when just occasion is offered) useth not this holy exercise of

g Jonas
2. 7.
2 Chron.
3. 3.
Ezra 8.
21.
b 1 Sam.
7. 5, 6.
Joel 2.
15.
2 Chron.
20.
Jonah 5.
Hest. 4.
i Exod.
19.
Eid. 8.
A. 5. 1.
13, 14.
k Joel
1. 14.
Nchem. 8

l Isa. 59.
7, 10.
2 Cor. 9.
7, Gal.
2. 10.

Fasting, he may justly suspect, that his heart never yet felt the power of true Christianity.

So much of *Fasting*, now followeth the exercise of *holy Feasting*.

Of the practice of Piety in holy Feasting.

Holy Feasting is a solemn *thanksgiving*, (appointed by Authority) to be rendred unto God on some special day, for some *extraordinary blessings* or *deliverances* received. Such among the *Jews* was the *Feast* of the ^{m Ezod.} *Passover*, to remember to praise God for their ^{12. 15.} deliverance out of *Egypt's* bondage; or the *Feast* of ^{n Heft. 9.} *Purim*, to give thanks for their deliverance from ^{19. 21.} *Haman's* Conspiracy. Such amongst us are the fifth of *August*, to praise God for delivering our *gracious King* from the *bloody Conspiracy* of the traiterous *Gowries*; and the fifth of *November*, to praise God for the deliverance of the *King*, and the *whole State*, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publick *rehearsal* of those special benefits, by *spiritual Psalms*, and *dances*, by *mutual feasting* and *sending presents every one to his neighbour*, and by giving *gifts to the poor*.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from *God*; or that *God* ever bestowed upon *Man*: and that the *Lords Supper* is left by our *Redeemer*, as the chiefest memorial of our *Redemption*: every Christian should account this *holy Supper* his *chiefest and joyfullest Feast* in this world. And seeing that as it ministreth to worthy partakers, the greatest assurance which they have of their *salvation*: so it pulleth *temporal judgments* on the *bodies*, and (without repentance) *eternal damnation* on the *souls* of them who *receive it unworthily*. Let us see how a Christian may best fit himself to be a *due partaker* of so holy a *Feast*, and to be a *worthy Guest* at so *sacred a Supper*.

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

THough no man living is of himself worthy to be a guest at so holy a Banquet; yet it pleaseth God of his grace to accept him for a ^o *worthy receiver*, who endeavoureth to receive that holy mystery, with that *competent measure* of reverence that he hath prescribed in his word.

o 2 Thef.
1. 11.
Col. 1.
12.
Luke 20.
35.
Apoc.
2. 4.

He that would receive this holy Sacrament with due reverence, must conscionably perform three sorts of duties. First, *Those which are to be done before he receiveth*. Secondly, *Those that are to be done in the receiving*. Thirdly, *Those that are to be done after that he hath received the Sacrament*. The first is called *Preparation*, the second *Meditation*, the third *Action* or *Practice*.

Of Preparation.

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy Communion may evidently appear by five reasons:

First, because it is Gods Commandment. For if he commanded under the pain of death, that none ^p *uncircumcised* should eat the *Paschal Lamb*, nor any *circumcised* under four ^q *days preparation*: how much *greater* preparation doth he require of him, that comes to receive the Sacrament of his *Body* and *Blood*, which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passeover*?

p Exod.
12. 48.
q Exod.
2. 6.

Secondly, because the *example of Christ* teacheth us so much: for he ^r *washed* his *Disciples feet* before he admitted them to eat of his *Supper*, signifying how thou shouldest lay aside all *unpurenness of heart* and *uncleanness of life*, and be furnished with *humility* and *charity*, before thou presumest to taste of his holy *Supper*.

r John
13. 5.

Thirdly, because it is the counsel of the Holy Ghost;
 1st Cor. 12. 28. *Let every man examine himself; and so let him eat, &c.*
 1st Prov. 23. 1, 9. *And if a man when he is to eat with an Earthly Prince, must consider diligently what is before him, and put a knife to his throat, rather than commit any rudeness: how much more oughtest thou to prepare thy soul, that thou mayst behave thy self with all fear and reverence when thou art to feast at the holy Table of the Prince of Princes.*

Fourthly, because it hath been ever the practice of all Gods Saints, to use holy preparation, before they would meddle with *Divine Mysteries*. David would not go near to *Gods Altar*, till he had first ^u washed his hands in *innocency*: much less shouldest thou, without due preparation, approach to the *Lords Table*. *Ahimelech* would not give, nor *David* and his men would not eat the *Shew-bread* but on condition that their ^w *Vessels were holy*: How much less shouldest thou presume to eat the *Lords Bread*, or rather *the Bread which is the Lord*, unless the Vessel of thy heart be first cleansed by repentance? And if the Lord required *Joshua* (as he had done *Moses* before) to ^x put off his shoes, in reverence of his holiness, who was present in that place where he appeared with a *sword* in his hand, for the destruction of his enemies: how much rather shouldest thou put off all the *affections* of thine earthly conversation, when thou comest near that place, where *Christ* appeareth to the eye of thy faith, with *wounds in his hands and side*, for the redemption of his friends? And for this cause it is said, *That the Lambes wife hath made her self ready for his Marriage*. Prepare therefore thy self, if thou wilt in this life be *betrotted* unto *Christ* by *Sacramental grace*: or in Heaven *married* unto him by *eternal glory*.

Fifthly, because that God hath ever smitten with fearful judgments, those who have presumed to use his holy Ordinances without due fear and preparati-

on; God set a ^a flaming sword in a Cherubins band to smite our first Parents being defiled with sin, if they should attempt to go into Paradise, to eat the Sacrament of the Tree of life. Fear thou therefore to be smitten with the Sword of Gods vengeance, if thou presumest to go to the Church with an impenitent heart, to eat the Sacrament of the Lord of life. God smote 50000 of the ^a Bethshemites for looking irreverently into his Ark, and kill'd ^b Uzziab with sudden death, for but rash touching of the Ark; and smote ^c Uzzab with the Lepry for meddling with the Priests Office, which pertained not unto him. The fear of such a stroke made Ezekias so earnestly to pray unto God, that he would not smite the people that wanted time to prepare themselves as they should; to eat the Passeover: and it is said, that the Lord heard Ezekiab, and healed the people: Intimating, that had it not been for Ezechias's Prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the Marriage-feast without his wedding-garment, or examining of himself, was examined of another: and thereupon bound hand and foot, and cast into utter darkness, Matth. 22. 12. And St. Paul tells the Corinthians, that for want of this preparation in examining and judging themselves before they did eat the Lords Supper, God had sent that fearful sickness among them, whereof ^d some were then sick, others weak, and many fallen asleep, that is, taken away by temporal death. Infomuch that the Apostle saith, that every ^e unworthy Receiver eats his own judgment, temporal if he repents, eternal if he repents not, and that in so hainous a measure, as if he were ^f guilty of the very Body and Blood of the Lord, whereof this Sacrament is a holy sign and seal. And Princes punish the indignity offered to their great seal, in as deep a measure, as that which is done to their own Persons, whom it representeth. And how hainous the guiltiness of Christs Blood is, may appear

^a Gen. 3. 24.

^a 1 Sam. 6.

^b 2 Chr. 26.

^c 2 Sam. 6.

^d 1 Cor. 11. 19.

^e 1 Cor. 11. 29.

^f Ver. 27.

g Mat.
27. 25.

b Numb.
9. 13.

i Heb.
2. 9.
Mat. 16.
1 Cor.
11.
k John
13. 1.

l Heb. 10.
28, 29.

m Apoc.
19. 9
n Efficacia
Eucharis-
tie non
equal-
iter se-
tabet
quod
omnes fi-
de es, se-
pro ratio-
ne sui
commu-
nicanti-
um. Orig.

by the misery of the *Jews* ever since they wished *his blood to be on them and their Children*. But then thou wilt say, it were *safer* to abstain from coming *at all* to the Holy Communion: Not so, for God hath threat-
ned to ^h punish the *wilful neglect* of his Sacraments, with eternal *damnation* both of body and soul. And it is the *Commandment of Christ*, ⁱ *Take, eat, do this in remembrance of me*; and he will have his *Commandment* under the penalty of his curse obeyed. And seeing that this Sacrament was the *greatest* token of Christs ^k *love*, which he left at his *end* to his friends whom he loved to the *end*, therefore the ^l *neglect* and *contempt* of this Sacrament must argue the *contempt* and *neglect* of his *love* and *bloodshedding*: than which no sin in Gods account can seem more *hainous*. Nothing hinders why thou mayst not come freely to the Lords Table; but because thou hadst rather *want* the love of God, than *leave* thy filthy sins. O come, but come a guest prepared for the Lords Table; seeing they are *blessed*, who are called to the ^m *Lambs Supper*. O come, but come prepared; because the ⁿ *efficacy* of this Sacrament is received according to the *proportion* of the *Faith* of the Receiver.

This preparation consists in the serious consideration of three things: first, of the *worthiness* of the Sacrament, which is termed to *discern the Lords body*: secondly, of thine *own unworthiness*; which is to *judge thyself*: thirdly, of the *means*, whereby thou mayst become a *worthy Receiver*: called *Communication of the Lords body*.

I. Of the worthiness of the Sacrament.

THe *worthiness* of this Sacrament is considered three ways: First, by the *Majesty* of the *Autor* ordaining. Secondly, by the *preciousness* of the *Parts* whereof it consisteth. Thirdly, by the *excellency* of the *ends* for which it was ordained.

1. Of the Author of the Sacrament.

The Author was not any Saint or Angel, but our Lord Jesus, the eternal Son of God. For it pertaineth to Christ only, under the New Testament, to institute a Sacrament, because he only can promise and perform the grace that it signifieth. And we were charged to ^o bear no voice but his in his Church. How sacred should we esteem the Ordinance that proceedeth from so Divine an Author!

o Matth. 17. 5.

2. Of the Parts of the Sacrament.

The parts of this blessed Sacrament are three. First, the earthly signs signifying. Secondly, the Divine word sanctifying. Thirdly, the heavenly graces signified.

First, the earthly signs are ^p Bread and Wine, in number two, but one in use.

p I Cor. 11. 23, &c. Prov. 9. 5

Secondly, the Divine word is the Word of Christ's Institution, pronounced with prayers and blessings, by a lawful ^q Minister. The Bread and Wine without the Word are nothing, but as they were before; but when the word cometh to those Elements, then they are made a Sacrament; and God is present with his own Ordinance, and ready to perform whatsoever he doth promise. The Divine words of blessing do not change or annihilate the ^r substance of the Bread and Wine, (for if their substance did not remain, it could be no Sacrament;) but it changeth them in use, and in name. For, that which was before but common Bread and Wine to nourish mens Bodies; is after the blessing destinated to an holy use, for the feeding of the Souls of Christians. And where before they were called but Bread and Wine, they are now called by the name of those holy things which they signifie, The Body and Blood of Christ; the better to draw our minds from those outward Elements to the Heavenly graces, which by the sight of

q Heb. 5. 4. Num. 16. 40. I Cor. 10. 16. Eucharistia Sacramentum non de a liori. m manu quam p. s. i. d. e. n. t. i. u. m. s. u. m. i. n. u. s. Tert. l. de Coron. c. 3. r Qui est à terra panis percipiens vocacionem Domini, non

jam communis panis est, sed Eucharistia, ex duabus rebus constans terrena & celesti, Iren. l. 4. c. 34. Per Sacramentum corpo is & sanguinis Domini divinæ efficiuntur consortes nature, & tamen esse non desinit substantia vel natura panis & vini, Gelatius cont. Eutic.

¶ Christus
visibilia
symbola,
corporis
et san-
guinis af-
peliatione
honorat-
vit, non
naturam
mutans,
sed gravi-
am natu-
re adjici-
ens.
Theod.
Dial. 1.

1 Cor.
10. 16.

¶ 1 Cor.
11. 26.

× Acts 2.

11 Acts

1. 11.

7 Heb.

8. 21.

z Marti.

24. 28.

our *bodies* they represent to the spiritual eyes of our *Faith*. Neither did Christ direct these words, *This is my body, This is my Blood*, to the *Bread and Wine*; but to his Disciples, as appears by the words going before: *Take ye, eat ye*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a *Sacramental Metonymie*. And *Mark* notes plainly, that the words, *This is my blood, &c.* were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup, *Mark 14. 23, 24.* And afterwards in respect of the natural substance thereof, he calls that the *fruit of the Vine*, which in respect of the spiritual signification thereof, he had before termed *his Blood*, ver. 25. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us eat not simply *his body*, but *his body* as it was then broken, and *his blood shed*; which *St. Paul* expounds to be but the *Communion of Christs Body*, and the *Communion of his Blood*, that is, an effectual pledge that we are partakers of Christ, and of all the *merits* of his Body and Blood. And by the frequent use of this Communion, *Paul* will have us to *make a shew of the Lords death till become* [×] *from heaven*; and till we, as ^γ *Eagles shall be caught up into the* ² *air to meet him* who is the blessed *Carcass* and life of our souls.

Thirdly, the *spiritual graces* are likewise two; the *Body of Christ*, as it was with the feeling of Gods anger due to us, *crucified*: and his *Blood* as it was (in the like sort) *shed for the remission of our sins*. They are also in number two, but in use one, viz. *whole Christ*, with all his benefits offered to all, and given indeed to the faithful. These are the three *integral* parts of this blessed Sacrament, the *Sign*, the *Word*, and the *Grace*. The *Sign* without this *Word*, or this *Word* without the *Sign* can do nothing, and both conjoynd are unprofitable without the *Grace* signified; but all three concurring, make

make an effectual Sacrament to a worthy Receiver. Some receive the *outward* Sign without the spiritual Grace, as *Judas*, who (as *Austin* saith) received the *bread of the Lord*, but not the *Bread which was the Lord*. Some receive the *spiritual* Grace without the *outward* Sign, as this *Saint-Thief* on the *Cross*: and innumerable of the faithful, who *dying* desire it, but cannot receive it through some external impediments: but the *worthy Receivers* to their comfort receive *both*, in the *Lords Supper*.

a Pan m
Domini,
n n pa-
nem Do-
minum,
Aug.

Christ chose *Bread* and *Wine* (rather than any other Elements) to be the *outward* signs in this blessed Sacrament: first, because they are easie for *all sorts* to attain unto: secondly, to teach us, that as mans *temporal* life is chiefly nourished by *Bread*, and cherished by *Wine*; so are our souls by his *Body* and *Blood* sustained and quickned unto *eternal* life. Christ appointed *Wine* with the *Bread* to be the *outward* Signs in this Sacrament, to teach us; first, that as the *perfect* nourishment of mans body consists both of *meat* and *drink*: so Christ is unto our souls not in *part*, but in *perfecti- on* both *salvation* and *nourishment*: secondly, that by seeing the *Sacramental* *Wine* *apart* from the *Bread*, we should remember how all his *precious* *Blood* was *spilt* out of his *blessed* *Body*, for the *remission* of our *sins*. The *outward* Signs the *Pastor* gives in the *Church*, and thou dost eat with the *mouth* of thy *body*: the *spiritual* grace *Christ* reacheth from *Heaven*, and thou must eat it with the *mouth* of thy *Faith*.

c David
calls
bread
the
sterg b
of mans
heart, Pf.
104. 15.
Ijaiah he
stay of
bread,
c. 5. 1.
Ezekiel
the st. ff
of bread,
c. 4. 16.
Homer,
μῆλα
ἀνδρῶν.

3. Of the Ends for which this holy Sacrament was ordained.

The excellent and admirable ends or fruits, for which this blessed Sacrament was ordained, are seven.

Of the first end of the Lords Supper.

1. To keep Christians in a continual *remembrance* of that *propitiatory* sacrifice, which *Christ* once for all offered by his *death* upon the *Cross*, to reconcile us un-

d Mat.
16. 16.
I Cor.
11. 26.

to God. *Do this* (saith Christ) *in remembrance of me* And (saith the Apostle) *As oft as ye shall eat this bread and drink this Cup, ye do shew the Lords death till he come.* And he saith, that (by this Sacrament, and the Preaching of the word) *Jesus Christ was so evidently set forth before the eyes of the Galatians, as if he had been crucified among them:* for the whole action representeth *Christs Death*; the breaking of the Bread blessed, the crucifying of his blessed body; and the pouring forth of the sanctified Wine, the shedding of his holy Blood; Christ was once in himself really offered: but as oft as the Sacrament is celebrated; so oft is he *spiritually* offered by the faithful.

Hence the Lords Supper is called a *propitiatory Sacrifice*, not properly or really, but *figuratively*, because it is a *memorial* of that propitiatory Sacrifice, which Christ offered upon the Cross. And to distinguish it from that *real Sacrifice*, the Fathers call it the *unbloody Sacrifice*. It is also called the *Eucharist*, because that the Church in this action, offereth unto God the *Sacrifice of praise and thanksgiving* for her Redemption; effected by the true and *only expiatory* Sacrifice of Christ upon the Cross. If the sight of *Moabs King*, sacrificing on his walls his own Son, to move his Gods to rescue him, *2 Kings 3. 27.* moved the assailing Kings to such pity, that they ceas'd their assault, and raised their siege: how should the spiritual sight of *God the Father*, sacrificing on the Cross *his only begotten Son*, to save thy soul, move thee to love *God thy Redeemer*, and to leave sin, that could not in justice be expiated by any meaner ransom?

Of the second end of the Lords Supper.

2. *To confirm our Faith:* for God by this Sacrament doth *signifie* and *seal* unto us from Heaven; that

Christo cum Patre & Spiritu sancto sacrificium panis & vini in fide & charitate sancto Ecclesia catholica offerre non cessat, Aug. de fid. ad Pet. diac. c. 19. i Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Domini corporis in cruce immolatio ejusque sanguinis de latere effusio designatur, Can. dist. 2. d. consec. cum frangitur 37.

accord-

according to the *promise* and *new Covenant* which he hath made in *Christ*, he will truly receive into his grace and mercy all *penitent believers*, who duly receive this holy Sacrament; and that for the merits of the *Death and Passion of Christ*, he will as *verily* forgive them all their sins, as they are *made partakers* of this Sacrament. In this respect the holy Sacrament is called, ^k *The seal of the new Covenant and remission of sins*. In our greatest doubts, we may therefore, receiving this Sacrament, undoubtedly say with *Sampsons Mother*: ^l *If the Lord would kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed all these things, nor would at this time have told us such things as these.*

^k Rom. 4. 11. Mat. 26. 28. 2 Cor. 11. 25. 1 Judges 13. 23.

Of the third End of the Lords Supper.

3. To be a *pledge* and *symbole* of the most near, and effectual *Communion* which Christians have with *Christ*; ^m *The cup of blessing, which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?* that is, a most effectual sign and pledge of our *Communion* with *Christ*. This union is called, ⁿ *abiding in us*, ^o *joyn- ing to the Lord*, ^p *dwelling in our hearts*; and set forth in the holy Scriptures by divers *similes*: First, of the *Vine and Branches*. Secondly, of the ^q *Head and Body*. Thirdly, of the *Foundation and Building*. Fourthly, of *one loaf* confected of many grains. Fifthly, of the *matrimonial Union* 'twixt *Man and Wife*, and such like. And it is *threefold* betwixt *Christ* and *Christians*. The first is *natural*, betwixt our *humane nature*, and *Christs Divine Nature*, in the person of the *Word*. The second is *Mystical*, betwixt our persons *absent* from the *Lord*, and the person of *Christ, God and Man*, into one *mystical body*. The third is *celestial*, betwixt our persons *present* with the *Lord*, and the person of *Christ* in a *body glorified*; these three conjunctions depend each upon other: For, had not our nature been first *Hypo-*

^m 1 Cor. 10. 16.

ⁿ Joh. 14. 15, 23. 1 Cor. 6. 17. ^p Eph. 3. 17. ^q Joh. 15. 5. Eph. 6. 2. 35. Col. 1. 18. Rom. 12. 4, 5. Eph. 5. 19, 20. 1 Cor. 10. 27. Eoh. 5. 31, 32. Apoc. 21. 2.

statically

statically united to the nature of God in the *second person*, we could never have been united to Christ in a *mystical body*. And if we be not in this life (though absent) united to Christ by a *Mystical Union*, we shall never have Communion of *glory* with him in his *heavenly presence*.

The *Mystical Union* (chiefly here meant) is wrought betwixt Christ and us by the *Spirit* of Christ, apprehending us, and by our *Faith* (stirred up by the same *spirit*) apprehending Christ again. Both which *S. Paul* doth most lively express; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus*. How can he fall away that holdeth, and is so firmly holden? This Union he shall best understand in his *mind*, who doth most feel it in his *heart*. But of all other times, this Union is best felt, and most confirmed, when we duly receive the *Lords Supper*. For then we shall sensibly feel our hearts knit unto Christ, and the *desire of our souls* drawn by *Faith*, and the *Holy Ghost*, as by the *cords of love*, nearer and nearer to his holiness.

From this *Communion with Christ*, there follow to the faithful many unspeakable benefits.

As first, Christ took by *imputation* all their sins and guiltiness upon him, to satisfy *Gods Justice* for them; and he freely gives, by *imputation*, unto us all his *righteousness* in this life, and all his right unto eternal life, when this is ended; and counteth all the *good or ill* that is done unto us, as done unto his *own person*.

Secondly, there floweth from *Christs nature* into our *nature* united to him, the *lively spirit*, and *breath of grace*, which reneweth us to a *spiritual life*, and so sanctifieth our *minds*, *wills*, and *affections*, that we daily grow more and more conformable to the *Image of Christ*.

Thirdly, he bestoweth upon them all saving graces necessary to attain eternal life; as the *sense of Gods love*, the *assurance of our election*, with *regeneration*,
justi-

Phil. 3.
12.

2 Cor. 15. 2.
Rom. 4. 25.
1 Pet. 2. 15.
Phil. 3. 9.
Matth. 25. 35.
Acts 9. 4.
Mat. 25. 45.
Zach. 2. 8.
Eph. 4. 5.
Rom. 8. 29.
2 Cor. 3. 18.
Joh. 15. 5.
John 1. 10.

justification, and grace to do good works, till we come to live with him in his heavenly Kingdom. This should teach all true Christians to keep themselves as the *undefiled members* of Christs holy body, and to beware of all *uncleanness* and *filthiness*; knowing that they live in Christ, or rather, that *Christ liveth in them*. From this *Union* with Christ (sealed unto us by the *Lords Supper*) Saint Paul draweth arguments to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 Cor. 10. 16. and *Adultery*, 1 Cor. 16. 15, 16.

v 2 Cor.
8. 3, 4.
6, 7, 19.

Lattly, from the former Communion 'twixt *Christ* and *Christians* there flows another communion 'twixt *Christians among themselves*; which is also lively represented by the Sacrament of the *Lords Supper*, in that the whole Church being *many*, do all communicate of *one bread* in that holy action; *2 We being many are one bread and one body*; for we are all partakers of that one bread; that is, as the bread which we eat in the Sacrament, is but *one*, though it be confected of *many* grains; so all the faithful, though they be *many*, yet are they but *one mystical body* under *one head*, which is Christ. Our Saviour prayed *5 five times* in that prayer which he made after his last Supper, that his Disciples might be *one*, to teach us at *once*, how much this *Unity* pleaseth him. This *Union* betwixt the faithful, is so *ample*, that no distance of place can part it; so strong, that death cannot dissolve it; so durable, that time cannot wear it out; so effectual, that it breeds a fervent love betwixt those who never saw one anothers face. And this *conjunction of souls* is termed the *Communion of Saints*, which Christ effecteth by six special means.

1. By governing them all by *one* and the same *holy Spirit*.
2. By enduing them all with one and the same *Faith*.
3. By shedding abroad his *own* *love* into all their hearts.
4. By *regenerating* them all by *one* and the same *Baptism*.
5. By *nourishing* them all with *one* and the same *spiritual food*.
6. By be-
ing

z 1 Cor.
10. 17.

a John
17. 11,
21, 22,
24, 26.

b 1 Cor.
4. 13.

c Eph. 4. 5

d Rom.

5.
e Tit. 2. 3

f Eph. 4.
5. 1 Cor.

10. 7.

1 Cor.

11. 33.

g Col. 1.
18. and
22.

h Acts
4. 52.

ing *one* quickning Head of that *one* body of his Church, which he reconciled to God *in the body of his flesh*. Hence it was, that the multitude of Believers ^h in the *Primitive Church*, were of *one heart*, and *one soul*, in *truth*, *affection*, and *compassion*. And this should teach Christians to *love* one another, seeing they are all *members* of the same holy, and mystical Body, whereof Christ is *Head*. And therefore they should have all a *Christian sympathy*, and *fellow-feeling* to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmity, and mutually to relieve one anothers wants.

Of the fourth end of the Lords Supper.

4. To feed the souls of the faithful in the assured hope of life everlasting: For the Sacrament is a sign, and a pledge unto as many as shall receive the same according to Christs institution, that he will according to his promise, by the virtue of his crucified body, and blood, as verily feed our souls to life eternal, as our bodies are by Bread and Wine nourished to this temporal life. And to this end Christ in the action of the Sacrament, ⁱ really giveth his very Body and Blood to every faithful Receiver. Therefore the Sacrament is called the ^k *Communion of the Body and Blood of the Lord*. And ^l communication is not of *things absent* but *present*: neither were it the *Lords Supper*, if the *Lords Body and Blood* were not *there*. Christ is verily present in the Sacrament by a *double Union*: whereof the first is *spiritual*, 'twixt Christ, and the *worthy Receiver*: the second is *Sacramental*, 'twixt the *Body and Blood* of Christ, and the *outward signs* in the Sacrament. The former is wrought by means that the *same holy Spirit*,

i Audio quid verba sonent: neque enim mortis tantum ac resurrectionis sue beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrex-

it: concludo realiter, hoc est, verè nobis in cæna dari Christi corpus, ut sit animis nostris in cæli salutarem, Calv. in Com. in 2 Cor. 11. 25. k 1 Cor. 10. 16. l Quod se nobis communicat, id fit arcana Spiritus Sancti virtute, quæ res locorum distantia se junctas, ac procul distitas, non modo aggregare, sed conducere in unum potest, Cal. in 1 ad Corinth. 11. 27.

dwelling in *Christ* and in the *faithful*, ^m incorporateth the Faithful, as Members unto *Christ* their Head, and so makes them one with *Christ*, and partakers of all the *Graces, Holiness, and eternal Glory* which is in him; as sure, and as verily as they hear the *words of the promise*, and are partakers of the outward signs of the holy Sacrament. Hence it is, that the *will* of *Christ* is a true *Christians will*; and the *Christians life is Christ, who liveth in him*, Gal. 2. 20. If you look to the things that are united, this union is *essential*; if to the *truth* of this Union, it is *real*; if to the *manner* how it is wrought, it is *spiritual*. It is not our Faith that makes the Body and Blood of *Christ* to be present, but the *Spirit* of *Christ* dwelling in him and us. Our *Faith* doth but receive, and *apply* unto our souls those heavenly graces which are offered in the Sacrament.

The other being the *Sacramental Union*, is not a *Physical* or *Local*, but a *spiritual* conjunction of the earthly signs, which are Bread and Wine, with the heavenly Graces, which are the *Body and Blood of Christ*, in the act of receiving; as if by a *mutual relation*, they were but *one*, and the *same thing*. Hence it is, that in the same ⁿ instant of time that the worthy Receiver eateth with his mouth the *Bread and Wine* of the *Lord*, he eateth also with the mouth of his Faith, the very *Body and Blood* of *Christ*. Not that ^o *Christ* is brought down from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament, lifts up his mind unto *Christ*, not by any *local mutation*, but by a devout *affection*; so that in the holy ^p contemplation of Faith, he is at that *present with Christ, and Christ with him*. And thus believing and meditating how *Christ* his Body was crucified, and his precious Blood shed for

m hoc
(e. cor-
pus &
sanguis
D. mini)
accepta
aque
hausta id
efficiunt
ut & nos
in Chri-
sto, &
Christus
in nos s
sit, H. 1.
S. de
Trin.
Jam cor-
pus Chri-
sti meo
corpori
socium
est, &
sanguis
ejus meo
ornatit
genas. B.
Aguer.
di. t. apud
Amb.

n Corpus
non adest
cum pane
& uis,
id est, si-
mul loco,
sed & uis,
id est,
simul
tempore.
o Quis
est, qui
celestis sit
actio, mi-
nime ab-
surdum
est Cri-

stum in celo manentem a nobis recipi, Calv. in 1 Cor. 11. 25. p Fidem mitte in calum
& eum in terris tanquam presentem tenuisti, Aug. Epi. 11. 25. Fidem cum dico, non in-
telligo quamlibet opinionem, sed fiduciam qua quum audis panem tesseram esse corporis Chri-
sti non dubitas impleri a Domino, quod verba sonant; corpus quod nequaquam cernis spi-
rituale esse tibi alimentum, visque ex Christi carne vivificam in nos per spiritum diffundi,
Calv. ibid.

the remission of his sins, and the reconciliation of his Soul unto God; his Soul is hereby *more effectually fed* in the assurance of eternal life, than Bread and Wine can nourish his Body to this temporal life. There must be therefore of necessity in the Sacrament, both the outward signs to be *visibly* seen with the *eyes of the body*, and the Body and Blood of Christ to be *spiritually discerned* with the *eye of Faith*. But the form how the Holy Ghost makes the Body of Christ, being *absent* from us in place, to be *present* with us by our union, St. Paul terms a ⁹ *great Mystery*, such as our understanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not *bare signifying Signs*, but such as wherewith Christ doth indeed *exhibit* and *give* to every *worthy Receiver* ² not only his divine *virtue* and *efficacy*, but also his *very Body* and *Blood*, as verily as he gave to his Disciples the *Holy Ghost* by the sign of his *sacred breath*, or *beath* to the diseased by the *word of his mouth*, or *touch of his hand*, or *garment*. And the *apprehension* by *Faith* is more forcible than the exquisitest *comprehension* of *Sense* or *Reason*. To conclude this point, this holy Sacrament is that *blessed Bread*, which being eaten, opened the eyes of the ¹ *Emautes*, that they *knew Christ*. This is that *Lordly Cup*, by which ² *we are all made to drink into one Spirit*. This is that *Rock flowing with* ³ *honey*, that reviveth the fainting spirits of every true *Jonathan*, that tastes it with the *mouth of Faith*. This is that ⁴ *Barley Loaf*, which *tumbling from above*, strikes down the tents of the *Midianites* of infernal darkness. *Elias Angelical* ⁵ *Cake* and *water* preserved him forty days in *Horeb*; and ⁶ *Manna* (*Angels food*) fed the *Israelites* forty years in the *Wilderness*: but this is that ⁷ *true Bread of Life*, and heavenly *Manna*, which if we shall *duly* eat, will nourish our souls *for ever* unto *life* ⁸ *eternal*.

9 Ephes. 5. 32.

1 Ego tunc nos demum participavi Christi benis agnosco postquam Christum ipsum obtinemus. Obtinetur enim tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat dum ejus sumus membra, ex carne eius, dum in unam denique substantiam (ut loquar) cum ipso coalescimus, Calv. ibid. s. Luke 24. 30, 31. t. 1 Cor. 13. * 1 Sam. 14. 27. w. Judg. 7. 13. x. 1 Kings 18. 6, 7. y. Psal. 78. 24, 25. Numb. 16. 35. z. John 6. 32, 39, 40. a. John 6. 51, 58.

nal. How then should our souls make unto Christ that request from a spiritual desire, which the Capernaïtes did from a carnal motion? ^b Lord evermore give us this Bread. b. J. John 6. 34.

The fifth End of the Lords Supper.

5. To be an assured pledge unto us of our resurrection. The resurrection of a Christian is two-fold. First, the ^c spiritual Resurrection of our souls, in this life, from the death of sin, called the first Resurrection; because that by the Trumpet-voice of Christ, in the preaching of the Gospel, we are raised from the death of sin to the life of grace: ^a Blessed and holy is he (saith St. John) who hath part in the first Resurrection; for, on such the second death hath no power. The ^e Lords Supper is both a mean and a pledge unto us of the spiritual, and first Resurrection. ^f He that eateth me, even he shall live by me. And then we are fit guests to ^g sit at the Table with Christ, when, like Lazarus, we are raised from the death of sin, to newness of life. c John 3. 25. Rom. 6. 4, 5, 12. d Apoc. 20. 6. e Hinc apud priscos Sacramentum baptismi appellatur Salus; Sacramentum vero Domini corporis, Vita Aug. 1. de peccatorum meritis, cap. 12. f John 6. 57. g John 17. 2. h 1 Sam. 2. i Psal. 103. 1. k Acts 9. 9. l Apoc. 3. 1.

The truth of this first Resurrection will appear by the motion wherewith they are internally moved; for if, when thou art moved to the duties of Religion, and practice of Piety, thy heart answereth, with Samuel, ^h Here I am, speak Lord, for thy servant heareth; and with David, ⁱ O God, my heart is ready; and with Paul, ^k Lord what wilt thou have me to do? Then surely thou art raised from the death of sin, and hast thy part in the first Resurrection: but if thou remainest ignorant of the true grounds of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn, as it were, against thy will, to do the works of Piety, &c. then surely thou hast ^l but a name that thou livest, but thou art dead, as Christ told the Angel of the Church of Sardis; and thy soul is but as salt to keep thy body from sinking.

Secondly, the corporal Resurrection of our bodies at the last day, which is called, the second Resurrection,

m Joh. 6.
 n Hinc
 panis &
 vinum à
 veteribus
 nominar-
 tur sym-
 bola re-
 surrectio-
 nis. Con-
 Nicen.
 John 6.
 51.
 Caro
 Christi
 non in se-
 se, sed in
 verbo ipsi
 hyposta-
 tice unito
 vivifica
 est, Cyr.
 in Jo. in
 10. 13.
 Et quia
 est proprie
 caro ver-
 bi cuncta
 vivifican-
 tis, Syno-
 Eph. Di-
 recta fide
 ad Regi-
 nas. Vi-
 vivificat.
 1. Ratio-
 ne meriti
 obedi-
 tiæ; quia
 Christi
 caro pro
 credenti-
 bus oblata
 fuit in
 Sacrifici-
 um.
 2. Ratione
 copulatio-
 nis nostræ
 cum Christo, quia non possumus ad Deum vitæ fontem pertingere, nisi carne illa Christi me-
 diante, & quæ emus carni illi quasi membra sumus insiti. Caro non prodest, John 6. 63. Car-
 nalis opinio non conveniens cum mysterio manducationis carnis Christi. o Quomodo negant
 carnem capacem esse resurrectionis quæ sanguine & corpore Christi nutritur? Iren. l. 4. c. 34.
 p Ha. 26. 19, 20. q Christi resurrectio in qua nostra innititur, communis resurrectionis Fide-
 jussor est, Theod. r Mortuum esse Christum etiam Fagani credunt: resurrexisse verò propria
 fides est Christianorum, l. 19. con. Faust. c. 19. Totia fiducia Christianorum est resurrectio
 mortuorum, Tert. l. 5. de resurrect. Carn. I Kúei & á:éñ, é:é:ós á:é:ñ.

which freeth us from the first death, ^m *He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.* For this Sacrament signifieth, and sealeth unto us, that *Christ died and rose again* for us, and that his ⁿ *flesh quickneth, and nourisheth us unto eternal life, and that therefore our bodies shall surely be raised to eternal life at the last day.* For seeing our *head* is risen, all the *members* of the body shall likewise surely rise again: For how can those bodies which (being the *weapons of Righteousness*, Rom. 16. 13. *Temples of the Holy Ghost*, 1 Cor. 6. 19. and *members of Christ*) have been ^o *fed and nourished with the Body and Blood of the Lord of life*, but be raised up again at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried, and laid to sleep in the **LORD**. And their *burial places* are termed, the ^p *beds and dormitories of the Saints*. The *Reprobates* shall arise at the last day; but by the Almighty power of Christ, as he is *Judge* bringing them as *Malefactors* out of the *Goal* to receive their sentence, and deserved execution: but the *Elect* shall arise by vertue of *Christ's Resurrection*, and of the *Communion* which they have with him, as with their *Head*. And his Resurrection is the ^q *cause and assurance of ours*. The ^r *Resurrection of Christ*, is a Christians peculiar Faith: the *Resurrection of the dead*, is the *Child of Gods chiefest confidence*. Therefore Christians in the *Primitive Church*, were wont to salute one another in the morning with these phrases, ^s *The Lord is risen*; and the other would answer, *True, the Lord is risen indeed.*

The sixth end of the Lords Supper.

6. To seal unto us the assurance of everlasting life. Oh, what more wished or beloved than life? Or what do all men naturally more either fear or abhor than death? Yet is this first death nothing, if it be compared with the second death: neither is this life any thing worth in comparison of the life to come. If therefore thou desirest to be assured of eternal life, prepare thyself to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us, " That if any man eat of this bread, he shall live for ever: And the bread that I will give, is my flesh, which I will give for the life of the world. He therefore who duly eateth of this holy Sacrament, may truly say, not only *Credo vitam æternam*, I believe life everlasting, but also, *Edo vitam æternam*, I eat life everlasting. And indeed this is the true tree of life, which God hath planted in the midst of the Paradise of the Church, and whereof he hath promised to give every one that overcometh, to eat. And this tree of life by infinite degrees excelleth the tree of life that grew in the Paradise of Eden; for that had his root in the earth, this from heaven; that gave but life to the body, this to the soul; that did but preserve the life of the living, this restoreth life to the dead. The leaves of this Tree heal the Nations of believers, and yet yields every month a new manner of fruits, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, once every month, taste anew of this renewing fruit, which Christ hath prepared for us at his Table, to heal our infirmities, and to confirm our belief of life everlasting.

t *Cmni-
um terri-
bilium
terribilif-
simum
m rs,
Arit.*
u John 6.
51.

w Apoc.
2. 7.

z Apoc.
22. 6.

Of the seventh end of the Lords Supper.

7. To bind all Christians, as it were by an oath of fidelity, to serve the one only true God, and to admit no other propitiatory sacrifice for sins, but that one real sacrifice which by his death Christ once offered, and by

y *Militis
sacra-
ne i oe-
van ju-
rati &
obstrui
ad præ-*

standum soli Imperatori fidelitatem & obedientiam.

which he finished the *sacrifice of the Law*, and effected *eternal redemption*, and *righteousness* for all believers; and so to remain for ever a publick *mark of profession*, to distinguish Christians from all Sects, and false Religions. And seeing that in the *Mass* there is a *strange Christ* adored, not he that was born of the Virgin *Mary*, but one that is made of a *Wafer-Cake*; and that the offering up of this *Breaden God* is thrust upon the Church, as a *propitiatory sacrifice for the quick and the dead*; all true Christians upon the danger of *wilful perjury* before the *Lord Chief Justice* of Heaven and Earth, are to detest the *Mass*, as the *Idol of indignation*, which is most derogatory to the all-sufficient world-saving merits of *Christs Death*, and *Passion*: For by receiving the *Sacrament of the Lords Supper*, we all swear that all *real Sacrifices* are ended by our *Lords Death*; and that his *Body and Blood* once crucified and shed, is the *perpetual food*, and nourishment of our souls.

2. *How to consider thine own unworthiness,*

A Man shall best perceive his own *unworthiness*, by examining his life according to the *ten Commandments* of Almighty God. Search therefore what duties thou hast *omitted*, and what vices thou hast *committed*, contrary to *every one* of the *Commandments*; remembering that without *repentance*, and *Gods mercy* in *Christ*, the *curse of God* (containing all the *miseries* of this life, and everlasting torments in hell fire, when this is ended) is due to the *breach* of the least of *Gods Commandments*. And having taken a *due survey* both of thy *sins*, and *miseries*, retire to some *secret place*, and there putting thy self in the sight of the *Judge* as a *guilty Malefactor* standing at the *Bar* to receive his sentence, bowing thy *knees* to the *earth*, smiting thy *breast* with thy *fists*, and bedewing thy *cheeks* with thy *tears*, confess thy *sins*, and humbly ask him *mercy and forgiveness*, in these or the like words.

2. Deut.
27. 26.
Gal. 3.
20.

An humble Confession of sins, to be made unto God before the receiving of the holy Communion.

O God and heavenly Father, when I consider the goodnes which thou hast ever shewed unto me, and the wickedness which ^a I have committed against heaven, and against thee, I am ashamed of my self, and confusion seems to cover my face as a veil; for, which of thy *Commandments* have I not transgressed? O Lord I stand here guilty of the breach of all thy holy Laws. For the love of my heart hath not so intirely cleaved unto thy ^b Majesty, as to *vain*, and *earthly* things: I have not ^c feared thy judgments, to deter me from sins, nor trusted to thy promises, to keep me from doubting of my *temporal*, or from *despairing* of mine eternal state. I have made the rule of thy ^d Divine Worship to be *what my mind thought fit*, not what thy *Word prescribed*; finding my heart more prone to remember my blessed Saviour in a *painted Picture* of mans device, rather than to behold him ^e crucified in his *Word* and *Sacrament*, after his own Ordinance. Where I should never use thy ^f name (whereat all *knees do bow*) but with *religious reverence*, nor any part of thy worship without due *preparation* and *zeal*; I have blasphemously abused thy holy name to *rash* and ^g *customary oaths*; yea, I have used oaths by thy sacred Name, as false covers of my *filthy* sins. And I have been present at thy Service oft-times more for *Ceremony* than *Conscience*, and to please men more than to please thee, my gracious God.

Where I should sanctifie thy ^h *Sabbath day*, by being present at the *publick exercises* of the Church, and by *meditating privately* on the *word* and *works* of God, and by *visiting the sick*, and relieving of my poor *brethren*,
ⁱ Alas, I have thought those holy exercises a burden,

^a fourth Commandment, Acts 20. 7. 1 Cor. 16. 2. ⁱ Here confess thy travelling on the Sabbath, and thy leaving the holy Exercises to go to sporting or feasting.

because they hindred my *vain sports*, yea, I have spent many of thy Sabbaths in my own *prophane pleasures*, without being present at any part of thy *Divine Worship*.

Where I should have given all due reverence to my *Natural, Ecclesiastical, and Politick* Parents, I have not shewed that measure of duty and affection to my Parents, which their care and kindness hath deserved. I have not had thy Ministers in such singular love for their works sake, as I ought; but I have *taunted* at their *zeal*, and *bated them* because they reprov'd me justly. And I have carried my self *contemptuously* against thy *Magistrates and Ministers*, though I knew that it is *thine Ordinance* that I should be obedient unto them.

1st The 1st Commandment.

1st Thess. 4. 9. 13. Gal. 4. 15.

Here confess thy disobedience to thy Parents, Ministers, Magistrates, Masters, or Tutors.

Where I should be *slow to wrath*, and *ready to forgive offences*, and *not suffer the Sun to go down upon my wrath*, but to do good for evil, loving my very enemies for thy sake: I alas, for one sorry word, have burst out into open rage, and harbouring thoughts of *mischief* in my heart, I have preferred to feed on *mine own malice*, rather than to eat of thy *holy Supper*.

The sixth Commandment.

Prov. 19. 6 Eph. 4. 1, 31. Mat. 5. 4.

Here confess thy hastiness and fury, and if thou hast been any way roused up cause of any mans death unjustly or cruelly.

Where I should keep my *mind* from all *filthy lusts*, and my *body* from all *uncleanness*: O Lord, I have defiled both, and made my *heart a cage* of all impure thoughts, and my *mind a very Sty* of the unclean Spirit. Yea the *remedy* which thou (Lord) hast ordained for *incontinency* could not contain me within the bounds of *Chastity*; for by doating on *Beauty*, whose ground is but dust, Satan hath bewitched my flesh to lust after *strange flesh*.

The seventh Commandment.

1st Thess. 4. 3. &c. Rom. 6. 13. Here confess unto God thy secret pollutions, fornications, or Adultery, if Satan hath so far prevailed over thee.

The eighth Commandment. 1st Eph. 6. 4. 23.

should

should be ready (according to mine ability) to send and ^b give unto the poor, O Lord, I have by ^c *oppression, extortion, bribes, cavillation*, and other *indirect dealings*, under pretence of my *Calling and Office*, robbed and purloyned from my fellow Christians; yea I have received and suffered Christ, where I was trusted many a time, in his *poor members*, to stand hungry, cold, and naked at my door, and hungry, cold, and naked to go away succourless as he came, and when the leannels of his *cheeks* pleaded pity; the hardness of my heart would shew no *compassion*.

b Luke 6. 34, 35.
Lev. 25. 35.
c Here confess if thou hast secretly stolen, or openly robbed any thing, or hast detained from any fatherless child that which is his by right.
d The ninth Commandment, Zach. 8. 19. Mat. 10. 16. e 1 Cor. 13. 7. f Mat. 1. 18, 19. g Psal. 50. 20. Psal. 15. 3. Here confess if thou hast belyed, or slandered thy neighbour, or not spoken the truth to clear his innocency when thou

Where I should have made conscience to ^d *speake the truth in simplicity*, without any falshood, *prudently* judging aright, and ^e *charitably* construing all things in the best part, and should have defended the ^f *good name and credit* of my neighbour, (alas, vile wretch that I am!) I have ^g *belyed and slandered* my fellow brother, and as soon as I *heard an ill report*, I made my *tongue* the *instrument of the Devil*, to blazon that abroad unto others, before I knew the truth of it my self: I was so far from speaking a good word, in defence of his *good name*, that it tickled my heart in secret to hear one that I envied, to be taxed with such a blemish, though I knew that otherwise the graces of God shined in him in abundant measure. I made *jests of officious*, and *advantage of pernicious* lyes: herein shewing my self a right ^h *Cretian* rather than an upright Christian.

And lastly (O Lord) where I should have rested ⁱ *fully contented* with that *portion* which thy Majesty thought meetest to bestow upon me in this *Pilgrimage*, and rejoyced in *another's good* as in my *own*: Alas, my life hath been nothing else but a *greedy lusting* after this neighbours *house*, and that neighbours *land*; yea, secretly wishing such a man dead, that I might have

wast called thereunto. b Tit. 1. 12. i The tenth Commandment. Heb. 13. 5. 1 Tim. 6. 6. Phil. 4. 11, 12.

his *Living* or *Office*; coveting rather those things which thou hast bestowed on *another*, than being thankful for that which thou hast given unto my self. Thus, I O Lord, who am a *carnal sinner*, and *sold under sin*, have transgressed all thy holy and spiritual Commandments, from the *first* to the *last*, from the *greatest* unto the *least*; and here I stand guilty before thy judgment-seat of all the breaches of all thy Laws, and therefore liable to thy *curse*, and to all the miseries that *Justice* can pour forth upon so *curst* a creature. And whether shall I go for deliverance from this misery? Angels blush at my rebellion, and will not help me: Men are guilty of the like *transgression*, and cannot help themselves? shall I then despair with *Cain*? or make away my self with *Judas*? No, Lord; for that were but to end the miseries of this life, and to begin the endless torments of Hell; I will rather appeal to thy ^k *Throne of Grace*, where mercy reigns, to pardon *abounding* sins; and out of the *depth* of my *miseries* I will cry with *David* for the ^l *depth* of thy *mercies*.
^m *Though thou shouldst kill me with afflictions, yet will I, like Job, put my trust in thee.* Though thou shouldst drown me in the Sea of thy displeasure with *Jonas*, yet will I catch such hold on thy Mercy, that I will be taken up dead, clasping her with both my hands: And though thou shouldst cast me into the *bowels* of Hell, as *Jonas* into the *Belly* of the *Whale*, *Jonah* 2. 2. yet from thence would I cry unto thee, O God, the *Father* of Heaven; O *Jesus Christ* the *Redeemer* of the world; O *Holy Ghost* my *Sanctifier*; *three Persons*, and *one eternal God*, have mercy upon me a *miserable sinner*. And seeing the *goodness* of thine own nature first moved thee to send thine *only begotten Son* to dye for my sins, that by his death I might be reconciled to thy Majesty: O reject not now my penitent soul, who being *displeas'd* with her self for sin, desireth to return to serve, and please thee in newness of life; and reach
from

k Heb. 4.

Psal.

130. 1.

m Job 13.

12.

From heaven thy helping hand to save me thy poor servant, who am (like Peter) ready to sink in the Sea of my sins and misery. Wash away the *multitude* of my sins with the *merits* of that *blood*, which I believe that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the *Blessed Sacrament* of thy precious *Body* and *Blood*, O Lord, I beseech thee, let thy holy Spirit, by the Sacrament, seal unto my soul, that by the merits of thy Death and Passion all my sins are so freely and fully remitted and forgiven, that the curse and judgments which my sins have deserved, may never have power either to *confound* me in this life, or to *condemn* me in the world which is to come: For my steadfast faith is, that *thou hast died for my sins, and risen again for my justification*, Rom. 4. *ult.* This I believe, O Lord *help my unbelief*. Work in me likewise, I beseech thee, an *unfeigned Repentance*, that I may heartily *bemoan* my former sins, and *loathe* them; and serve thee henceforth in newness of life, and greater measure of *holy devotion*; and let my soul never forget the infinite love of so sweet a *Saviour*, that hath laid down his life to redeem so vile a *sinner*. And grant Lord, that having received these seals and pledges of my *Communion* with thee, thou mayst henceforth so dwell by thy *Spirit* in me, and I so live by *Faith* in thee, that I may carefully walk all the days of my life in *godliness* and *piety* towards thee, and in Christian *love* and *charity* toward all my neighbors, that living in thy *fear*, I may die in thy *favour*, and after *death* be made partaker of *eternal life*, through Jesus Christ, my Lord and only Saviour, *Amen.*

3. *Of the means whereby thou mayst become a worthy Receiver.*

THese means are duties of two sorts; the former respecting G O D, the latter our Neighbour.
Those

Those which respect God, are three: First, *sound knowledge*. Secondly, *true faith*. Thirdly, *unfeigned repentance*. That which respecteth our neighbour, is but one, *sincere Charity*.

1. *Of sound knowledge requisite in a worthy Communicant.*

Heb 6.
1. 2.
John 17.
3.
1 Tim. 2.
1.
2 Cor.
12. 5.

Sound knowledge is a sanctified understanding of the first Principles of Religion: As first, of the Trinity of Persons in the Unity of the God-head. Secondly, of the Creation of Man, and his Fall. Thirdly, of the curse and misery due to sin. Fourthly, of the nature and Offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacrament sealing the same unto us. For as an house cannot be built unless the *foundation* be first laid, so no more can Religion stand unless it be first grounded upon the *certain knowledge* of Gods Word. Secondly, if we know not Gods Will, we can neither *believe* nor do the same. For as worldly busi-nesses cannot be done but by them who have skill therein, so without knowledge must men be much more ignorant in *divine and spiritual* matters. And yet in *temporal* things a man may do much by the *light of nature*; but in *religious mysteries*, the more men rely upon *natural reason*, the further we are from com-prehending *spiritual truth*. Which discovers the *fearful* estate of those who *receive* without *knowledge*, and the more *fearful* estate of those *Pastors*, who minister unto them without *Catechising*.

1 Cor.
2. 4.
Ro 3. 7

2. *Of sincere Faith, required to make a worthy Communicant.*

James
2. 19.
Heb. 4. 2.

Sincere Faith is not a bare knowledge of the Scri-
ptures, and first grounds of Religion (for that *Devils*
and *Reprobates* have in an excellent measure, and do
believe it and tremble) but a *true persuasion*, as of all
those things whatsoever the Lord hath revealed in his
Word, so also a *particular application* unto a mans own
soul of all the promises of mercy which God hath made in
Christ

Christ to all believing sinners. And consequently, that *Christ and all his merits do belong unto him as well as to any other.* For first, if we have not the righteousness of Faith, the Sacrament ^a seals nothing unto us, and every man in the Lords Supper receiveth so much as he believeth. Secondly, because that without Faith we communicating on earth cannot apprehend Christ in Heaven; for as he ^r dwelleth in us by Faith, so by Faith we must likewise eat him, Thirdly, because that without Faith we cannot be perswaded in our consciences, that our receiving is ^s acceptable unto God.

q Rom. 4. 11.

r Eph. 3. 17.

s Heb. 11. 6. Rom. 14. 23.

3. *Of the unfeigned repentance requisite for a true Communicant.*

^a True repentance is a holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans own misery, ^u he turneth from all his known and secret sins, to ^w serve God in holiness and righteousness all the rest of his days. For as he that is gluttoned with meat is not apt to eat bread, so he that is stuffed with sins is not fit to receive Christ: And a Conscience defiled with wilful ^x filthiness, makes the use of all holy things, unholy unto us. Our sacrificed spotless Passeeover cannot be eaten with the sowre leaven of malice and wickedness, saith Paul. 1 Cor. 5. 8. Neither can the old bottles of our corrupt and impure consciences retain the new Wine of Christs precious Blood, as our Saviour saith, Mark 2. 22. We must therefore truly repent, if we will be worthy partakers.

t Ilc. 55. 7. Ezek. 33. 12.

u Acts 26. 29. and 3. 19. w Luke 1. 74. 75.

x Heb. 2. 13, 14. Tit. 1. 15.

4. *The duty to be performed in respect of our Neighbour is Charity.*

Charity is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfeigned testifying of the inward affections of our hearts, by gestures, words, and deeds, as oft as we meet, and occasion is offered: For first, without love to our neighbour, ^y no sacrifice is acceptable unto God. Secondly, because one chief end wherefore the Lords Supper was ordained, is,

y Mat. 5. 23, 24.

is, to confirm ^z *Christians* love one towards another. Thirdly, no man can assure himself that his own *sins* are forgiven of God, if his heart cannot yield to ^a forgive the *faults of men* that have offended him.

z John
13. 14,
34, 35.
a Mat. 6,
12, 14,
15. and
18. 35.

Thus far of the *first sort* of duties which we are to perform before we come to the *Lords Table*, called *Preparation*.

2. Of the *second sort* of duties, which a *worthy Communicant* is to perform at the receiving of the *Lords Supper*, called *Meditation*.

THis exercise of spiritual *Meditation* consists in divers points.

b Mat. 22.
c 1 Pet. 1.
c Isa. 55.
1, 2.

First, when the Sermon is ended, and the *Banquet* of the *Lords Supper* begins to be celebrated, meditate with thy self how thou art ^b invited by *Christ* to be a Guest at his holy *Table*, and how lovingly he inviteth thee; ^c *Ho, every one that thirsteth, come ye to the water of life, &c. Come buy Wine and Milk, without money, and without price: eat ye that which is good; let your soul delight it self in fatness.* ^d *Take ye, eat ye: This is my body which was broken for you: Drink ye all of this; for this is my blood which was shed for the remission of your sins.* What greater honour can be vouchsafed than to be admitted to sit at the *Lords own Table*? What better fare can be afforded, than to feed on the *Lords own Body and Blood*? If ^e *David* thought it the greatest favour that he could shew unto good *Barzillai*, for all the kindness that he shewed unto him in his troubles, to offer him, that he should feed with him at his own *Table in Jerusalem*; how much greater favour ought we to account it, when *Christ* doth indeed feed us in the *Church*, at his own *Table*, and that with his own most holy *Body and Blood*?

d Mat. 26. 26,
27, 28,
&c.

e 2 Sam. 33.

f Gen. 22. 5.

Secondly, as ^f *Abraham*, when he went up to the *Mount to Sacrifice Isaac* his Son, left his Servants beneath in the *Valley*, so when thou comest to the *spiritual*

tal Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations, that thou mayst wholly contemplate of *Christ*, and offer up thy *soul* unto him, who sacrificed both his *Soul* and *Body* for thee.

Thirdly, meditate with thy self how precious and venerable is the *Body* and *Blood* of the *Son of God*, who is the *Ruler* of *Heaven* and *Earth*, the *Lord*, at whose beck the *Angels* tremble, and by whom both the *quick* and *dead* shall be judged at the last day, and thou among the rest: and how that it is he, who having been *crucified* for thy *sins*, offereth now to be received by faith into thy soul. On the other side, consider how sinful a *creature* thou art? how altogether *unworthy* of so holy a *Guest*? how ill *deserving* to taste of such *sacred food*, having been conceived in *filthiness*, and wallowing ever since in the mire of *Iniquity*? bearing the name of a *Christian*, but doing the works of the *Devil*; adoring *Christ* with an *Ave Rex* in thy mouth, but *spitting Oaths* in his face, and *crucifying* him anew with thy *graceless actions*,

g H. ii
King.

Fourthly, ponder then, with what face darest thou offer to touch so holy a body with such defiled hands? or to *drink* such *precious blood* with so lewd and lying a mouth? or to lodge so blessed a guest in so unclean a stable? for if the *Bethshemites* were slain but for looking irreverently into the *Ark of the old Testament*, what Judgment mayst thou justly expect; who with such impure eyes and heart, art come to see and receive the *Ark of the New Testament*, in which *dwelleth all the fulness of the God-head bodily*?

b Col. 1.
30 9.

If *Uzza* for but *touching* (though not without zeal) the *Ark of the Covenant* was *stricken with sudden death*, what *stroke of Divine Judgment* mayst thou not fear, that so *rudely* with unclean hands, dost presume to handle the *Ark of the eternal Testament*, wherein are hid all the *treasures of wisdom and knowledge*?

i 2 Sam. 1
6.

If *John Baptist* (the holiest man that was born of a

k Mar. 3.

woman) thought himself unworthy to bear his shoes; O Lord, how unworthy is such a *prophane wretch*, as thou art, to eat his *holy Flesh*, and to drink his *precious Blood*?

If the blessed Apostle St. Peter, seeing but a glimpse of Christ's Almighty Power, thought himself unworthy to stand in the same *boat* with him, how unworthy art thou to sit with Christ at the same *Table*, where thou mayst behold the infiniteness of his *Grace* and *Mercy* displayed?

1 Mat.
8. 8.

If the ¹ *Centurion* thought that the *roof of his house* was not worthy to harbour so divine a guest, what room can there be fit under thy *ribs* for Christ's *holiness* to dwell in?

If the *Bloody-issued* sick woman feared to touch the *Hem of his Garment*, how should'st thou tremble to eat his *flesh*, and to drink his *all-healing Blood*?

Yet, if thou comest *humbly* in *Faith*, *Repentance*, and *Charity*, abhorring thy sins past, and purposing unfeignedly to amend thy life henceforth, let not thy former sins affright thee; for they shall never be laid unto thy charge, and this Sacrament shall seal unto thy soul, that all thy sins and the *judgments* due unto them, are fully *pardoned*, and clean *washed* away by the *Blood of Christ*. For this Sacrament was not ordained for them who are *perfect*, but to help penitent sinners unto *perfection*. Christ came, *not to call the righteous, but sinners to repentance*, Mat. 9. 12. 13. And he saith, that *the whole need not the Physician, but they that are sick*, Mat. 11. 28. *Those* hath Christ called, and when they came, them hath he ever *helped*: Witness the whole Gospel, which testifieth that not one sinner who came to Christ for *mercy*, went ever away without his errand. *Bathe* thou likewise thy *sick soul* in this *Fountain of Christ's Blood*, and doubtless, according to his *promise*, Zach. 13. 1. thou shalt be healed of all thy sins and uncleanness. Not *sinners* therefore, but they
who

who are *unwilling* to repent of their sins, are debarred this Sacrament.

Fifthly, meditate, that Christ left his Sacrament unto us as the *chief* token and *pledge* of his love; not when we would have made him a King, *John 6. 15.* (which might have seemed a *requital* of kindness) but when *Judas*, and the High Priests were conspiring his *death*, (therefore wholly of his meer favour.) When *Nathan* would shew *David* how entirely the *poor man* loved his *sheep*, that was killed by the *rich man*, he gave her (said he) to eat of his *own morsels*, and of his *own cup* to drink, *2 Sam. 12. 3.* And must not then the love of Christ to his Church be unspeakable, when he gives her his *own flesh* to eat, and his *own blood* to drink, for her spiritual and eternal nourishment? If then there be any love in thine heart, take the *Cup of Salvation* into thy hand, and pledge his *love* with *love* again, *Psalms 116. 1.*

Sixthly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever, and settle thy meditations only upon those holy *actions* and *rites*, which according to *Christs Institution*, are used in and about the holy Sacrament: For it hath pleased God (considering our weakness) to appoint those rites as means, the better to lift up our minds to the serious contemplation of his *heavenly graces*.

When therefore thou seest the Minister putting apart *Bread* and *Wine* on the *Lords Table*, and consecrating them by *Prayers*, and the rehearsal of *Christs Institution*, to be a holy Sacrament of the blessed *Body* and *Blood* of *Christ*, then meditate, how God the Father, of his *meer love* to mankind, set apart, and sealed his only begotten *Son*, to be the *all-sufficient means*, and only *Mediator* to redeem us from *sin*, and to reconcile us to his *grace*, and to bring us to his *glory*.

When thou seest the Minister break the *Bread*, be-

ing blessed, thou must meditate, that *Jesus Christ* the eternal Son of God was put to death, and his blessed soul and body (with the sense of Gods anger) broken asunder for thy sins, as verily as thou now see'st the holy Sacrament to be broken before thine eyes; and withal call to mind the hainousness of thy sins, and the greatness of Gods hatred against the same, seeing Gods Justice could not be satisfied but by such a Sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it, then meditate, *That the King* (who is the Master of the Feast) stands at the Table to see his Guests, and looketh upon thee, whether thou hast on thee thy *Wedding Garment*. Think also, that all the holy *Angels* that attend upon the *Elect* in the Church, and do desire to behold the celebration of these holy Mysteries, do observe thy reverence and behaviour. Let thy soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer this, or the like short Soliloquy unto Christ.

m Mat.
22. 11.
This
Wed-
ding gar-
ment is
righte-
ousness
and true
holiness,
Apoc.
20. S.

Eph. 4. 24. 1 Cor. 12. 10. Ephel. 5. ult. 1 Pet. 11.

A sweet Soliloquy to be said betwixt the Consecration and receiving of the Sacrament.

p 1 Kings
8. 27.

I S it true indeed that God will dwell on earth? Behold, the Heaven, and the Heaven of Heavens are not able to contain thee; how much more unable is the soul of such a sinful Caitiff as I am to receive thee?

q Apoc.
3. 20.
r John
14. 23.

But seeing it is thy blessed pleasure to come thus to sup with me, and to dwell in me, I cannot for joy but burst out and say, *What is man that thou art mindful of him, and the Son of man that thou so regardest him?* What favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confess what I am in the wretchedness of my Nature. I am, in a word, a *carnal Creature*, whose very soul is sold under sin; a wretched

r Rom.
14.

wretched man, compassed about with a *body of death*. Yet Lord, seeing thou *callest*, here I come; and seeing thou *callest sinners*, I have thrust my self in among the rest; and seeing thou *callest* all with their *heaviest loads*, I see no reason why I should stay behind. O Lord, I am *sick*, and whither shall I go but unto thee the *Physician* of my soul? Thou hast cured *many*, but never didst thou meet with a more miserable patient; for I am more *leprous* than *Gebazi*, more unclean than *Magdalen*, more blind in soul than *Bartimeus* was in Body; for I have lived all this while, and never seen the *true* light of thy Word. My *soul* runs with a greater *flux* of sin than was the *Hemorisse* issue of Blood. *Mephibosheth* was not more *lame* to go, than my soul is to *walk* after thee in love: *Feroboam's* arm was not more *withered* to strike the *Prophet*, than my hand is *maimed* to relieve the *poor*. Cure me, O Lord, and thou shalt do as great a work as in curing *them all*. And though I have *all* their *sins* and *sores*, yet Lord, so abundant is thy *grace*, so great is thy *skill*, that if *thou wilt*, thou canst with a *word* forgive the *one*, and heal the *other*: And why should I doubt of thy *good will*, when to save me, will cost thee now but one *loving smile*, who didst shew thy self so willing to redeem me, though it should cost thee *all thy heart blood*; and now offerest so graciously unto me the *assured pledge* of my Redemption by thy *Blood*? *Who am I, O Lord God?* and what is my merit, that thou hast bought me with so *dear a price*? It is meerly thy *mercy*; and I, *O Lord, am not worthy the least of all thy mercies*, much less to be a partaker of this *holy Sacrament*, the greatest *pledge* of the greatest mercy that ever thou didst bestow upon those *sons of men* whom thou *lovest*. How might I in respect of *mine own unworthiness*, cry out for *fear* at the sight of thy *holy Sacrament*, as the *Philistins* did, when they saw the *Ark of God* come into the *Assembly*? *Woe now unto me a sinner*; but that thy *Angel*

¹ Vct. 24.

² Mar 9.

¹³ Mat.

¹¹. 28.

¹⁰ 2 Sam.

7. 11.

^x Gen.

32. 10.

^y 1 Sam.

5. 7.

z Mat.
28. 5.

a Luke 2
44. 45.

b Mat. S.
S. 1

c Luke 1.
38.
d Apoc.
3. 20.

e Luke
18. 23.

f Luke
19. 9.

doth comfort me, as he did the woman, ^z *Fear thou not, for I know that thou seekest Jesus which was crucified.* It is thou indeed that my soul seeketh after: And here thou offerest thy self unto me in thy blessed Sacrament. If therefore ^a *Elizabeth* thought her self so much honoured at thy presence in the *womb* of thy blessed *Mother*, that the *Babe sprang in her belly for joy*, how should my soul leap within me for joy, now that thou comest by thy holy *Sacrament* to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himself* should come thus to visit me! Indeed Lord, I confess with the faithful *Centurion*, that ^b *I am not worthy that thou shouldst come under my roof*: and that if thou *didst but speak the word only*, my soul should be saved: Yet seeing it hath pleased the riches of thy grace, for the better strengthening of my *weakness*, to seal thy mercy unto me, by thy *visible sign*, as well as by thy *visible word*; in all thankful humility my soul speaks unto thee with the blessed *Virgin*, ^c *Behold the handmaid of the Lord, be it unto me according to thy word.* ^d *Knock thou, Lord, by thy Word and Sacraments*, at the door of my heart, and I will, like the ^e *Publican*, with both my fists knock at my *breast*, as fast as I can, that thou mayst enter in; and if the door will not *open* fast enough, *break* it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cause with *Zachary* to acknowledge, that ^f *this day salvation is come into mine house*: And cast out of me whatsoever shall be offensive unto thee; for I resign the whole possession of my heart unto thy sacred Majesty, intreating that *I may not live henceforth*, but that thou mayst *live* in me, *speak* in me, *walk* in me, and so *govern* me by thy *Spirit*, that nothing may be *pleasing* unto me, but that which is *acceptable* unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdom of Glory. Grant this,

this, O Lord Jesus, for the merits of thy Death and blood-shedding, Amen.

When the Minister bringeth towards thee the Bread thus blessed and broken, and offering it unto thee, bids thee *Take, eat, &c.* then meditate that *Christ himself* cometh unto thee, and both offereth, and giveth indeed unto thy Faith, his very *Body and Blood*, with all the merits of his *Death and Passion*, to feed thy Soul unto *eternal life*, as surely as the Minister offereth and giveth the outward signs that feed thy body unto this *temporal life*. The *Bread of the Lord* is given by the Minister, but the *Bread which is the Lord* is given by *Christ himself*.

When thou takest the Bread at the Ministers hand to eat it, then ^grouze up thy soul to apprehend *Christ by Faith*, and to apply his merits to heal thy *miserics*: Embrace him as sweetly with thy *faith* in the *Sacrament*, as ever *Simeon* hugged him with his *arms* in his *swadling clouts*.

^g Sacramentum requirit sacramentum.

As thou eatest the Bread, imagine that thou seest *Christ hanging upon the Cross*, and by his unspeakable torments fully satisfying Gods Justice for thy sins; and strive to be as verily partaker of the *spiritual grace*, as of the *Elemental signs*. For the *truth* is not *absent* from the *Sign*, neither doth *Christ* deceive, when he saith, *This is my Body*; but he giveth *himself* indeed to every soul that *spiritually receives* him by *Faith*: For as ours is the same *Supper* which *Christ* administred, so is the same *Christ* verily present at his own *Supper*, not by any *Papal* ^h *Transubstantiation*, but by a *Sacramental Participation*, whereby he doth truly feed the

^h Christ calls it his body, not the sign of his body, because this Sacrament was instituted, not only to signify, but also to communicate the spiritual graces that they represent; and by the signs to draw our minds to the graces signified.

So Euthymius in Mat. 19. Non dixit dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet et ergo, non ad naturam eorum, quæ proposita sunt, aspiceret, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis, manducaturi estis, & bibituri illum sanguinem quem fusi sunt, qui me crucifigent. Sacramentum aliquid vobis commendat; spiritualiter intellectum vivificabit vos, Aug. in Psal. 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution; no more do we in the reiteration of the same Supper.

faithful unto eternal life ; not by *coming down* out of Heaven unto *thee*, but by lifting thee up from the earth unto *him* : According to that old saying, *Sursum corda*, lift up your hearts : and, where the *carcase is*, *thither will the eagles resort*, Mat. 24.

When thou seeft the *Wine* brought unto thee *apart* from the *Bread*, then remember that the *Blood of Jesus Christ* was *as verily separated* from his body upon the Crofs, for the *remiffion* of thy fins ; And that this is the *feal of the new Covenant*, which GOD hath made to *forgive all the fins of all penitent finners that believe in the merits of his blood-shedding* : For the *Wine* is not a Sacrament of *Christs Blood contained in his veins*, but as it was ⁱ *shed* out of his Body upon the Crofs for the *remiffion of the fins* of all that believe in him.

i Mat.
26. 28.

As thou drinkeft the *Wine*, and poureft it out of the Cup into thy Stomach, meditate, and believe, that by the merits of that Blood, which Christ shed upon the Crofs, all thy fins are as *verily forgiven*, as thou haft now drunk this Sacramental Wine, and haft it in thy stomach. And in the *instant* of drinking, fettle thy meditation upon Christ as he hanged upon the Crofs, as if like *Mary and John*, thou didft fee him *nailed*, and his *Blood* running down his blessed fide out of that *gastly wound*, which the *Spear* made in his *innocent heart*, wifhing thy *mouth* closed to his *side*, that thou mighteft receive that *precious Blood* before it fell to the *dusty earth*. And yet the *actual drinking* of that *real Blood* with thy *mouth* would be nothing fo ^k *effe-ctual* as this *Sacramental drinking* of that blood fpiri-tually by Faith : For one of the *Souldiers* might have drunk that, and been ftill a *Reprobate* ; but whofoever drinketh it *fpirituallly by Faith* in the Sacrament, fhall furely have the *remiffion* of his fins, and *life everlafting*.

k If re-
million
of fins
and eter-
nal life
had been
appro-
priated
to the
drinking
of the
real

blood, doubtlefs *John* and *Mary* wou'd have made means to have drunk it : But *John* afcribes the virtue to believing that it was shed.

haft

hast drunk, *warming* thy cold stomach, so endeavour to feel the *Holy Ghost cherishing* thy soul in the joyful assurance of the forgiveness of all thy sins, by the merits of the blood of *Christ*. And to this end God giveth every faithful soul, together with the *Sacramental Blood*, the *Holy Ghost to drink*: ¹ *We are all made to drink into one Spirit*. And so lift up thy mind from the contemplation of *Christ*, as he was ^m crucified upon the Cross; to consider how he now *sits in glory at the right hand of his Father*, making *intercession* for thee, by presenting to his Father the *unvaluable merits* of his death, which he once suffered for thee, to appease his Justice for the sins which thou dost *daily* commit against *him*.

1 1 Cor.
12 13.

m Rom.
8. 34.
Heb. 7.
25. and
9. 24.

After thou hast eaten and drunk both the Bread and Wine, labour that as those *Sacramental signs* do turn to the nourishment of thy *body*, and by the *digestion of beat* become *one* with thy substance, so by the *operation of Faith*, and the *Holy Ghost*, thou mayst become *one* with *Christ*, and *Christ* with *thee*, and so mayst feel thy *Communion* with *Christ* confirmed and increased daily more and more; that as it is ⁿ impossible to separate the Bread and Wine digested into the blood and substance of thy *Body*; so it may be more impossible to part *Christ* from thy *Soul*, or thy *Soul* from *Christ*.

n 1 Cor.
10. 17.
Unus est
panis
communis
no. ione
Sacra-
menti,
non au-
tem ne-
cessarium
unum nu-
merum.

Lastly, as the Bread of the Sacrament, though con-
fected of many *grains*, yet makes but one *Bread*; so
must thou remember, that though all the faithful are
many, yet are they all but *one mystical Body*, whereof
Christ is *Head*: and therefore thou must love every
Christian as thy *self*, and a *member* of thy body.

Thus far of the duties to be done at the receiving
of the holy Sacrament, called *Meditation*.

3. Of the duties which we are to perform after receiving of the holy Communion, called *Action*, or *Practice*.

THE duty which we are to perform after the receiving of the *Lords Supper*, is called *Action*, or *Practice*; without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties :

First, such as we are to perform in the *Church*, or else, after that we are gone *home*.

Those that we are to perform in the *Church*, are either several, from our own *souls*; or else, joyntly with the *Congregation*.

The several duties which thou must perform from thine *own soul*, are three.

First, thou must be careful (that forasmuch as *Christ* now dwelleth in thee, therefore) to entertain him in a *clean heart*, and with *pure affections*; for the *most Holy*, will be *holy* with the *holy*: For if *Joseph of Arimathea* when he had begged of *Pilate* his *dead body*, to bury it, wrapped it in *sweet odours*, and *fine Linnen*, and laid it in a new *tomb*, how much more shouldest thou lodge *Christ* in a *new heart*, and perfume his *Rooms* with an *odoriferous Incense of Prayers*, and all *pure affections*? If God required *Moses* to provide a *Pot of pure Gold* to keep the *Manna* that fell in the *Wilderness*, what a *pure heart* shouldest thou provide to receive this *divine Manna* that is *come down from Heaven*?

o Psal.
18. 26.
Sancta
non nisi
sanctis
sanctis.

And as thou camest sorrowing, like *Joseph* and *Mary*, to *seek Christ* in the *Temple*, so now having there found him in the *midst* of his *Word* and *Sacraments*, be careful with joy to carry him *home* with thee, as they did.

p Luke
2. 46.

And if the man that found but his *lost sheep*, rejoiced so much, how canst thou having found the *Saviour of the World*, but rejoyce much more.

q Luke
15. 6.

Secondly, thou must offer the *Sacrifice* of a *private Thanksgiving* unto God for this inestimable grace and mercy; for as this action is *common* unto the *whole Church*, so it is *applied particularly* to every one of the faithful in the Church, and for this particular mercy, every soul must joyfully offer up a particular sacrifice of *Thanksgiving*: For if the *Wise-men* rejoiced so much when they saw the *Star* which conducted them unto Christ, and worshipped him so devoutly when he lay, a *Babe* in the *Manger*, and offered unto him their *Gold, Myrrhe, and Frankincense*; how much more shouldest thou rejoyce now that thou hast both *seen, and received* this *Sacrament*, which guideth thy soul unto him, where *he sitteth at the right hand of his Father in glory*? And thither lifting up thy heart, *adore* him, and offer up unto him the *Gold* of a *pure Faith*, the *Myrrhe* of a *mortified Heart*, with this or the like *sweet Incense* of *Prayer and Thanksgiving*?

A Prayer to be said after the receiving of the Sacrament.

WHat shall I render unto thee (O blessed Saviour) for all these blessings which thou hast so graciously bestowed upon my Soul? How can I sufficiently thank thee, when I can scarce express them? Where thou mightest have made me a *Beast*, thou madest me a *Man* after thine *own Image*: When by sin I had lost both *thine Image, and my self*, thou didst renew in me thine *Image* by thy *Spirit*, and didst redeem my soul by thy *Blood* again: And now thou hast given unto me thy seal and pledge of my *Redemption*; nay, thou hast given thy self unto me, O *blessed Redeemer*. O what an inestimable *treasure of riches*, and overflowing *Fountain of grace* hath he got who hath gained thee! No man ever *touched* thee by *Faith* but thou didst *heal* him by *Grace*: for thou art the *Author* of *Salvation*, the *remedy* of all evils, the *medicine* of the *sick*, the *life* of the *quick*, and the *resurrection* of the *dead*.

dead. Seemed it a small matter unto thee to appoint thy holy *Angels* to attend upon so *vile* a Creature as I am, but that thou wouldest enter thy self into my soul, there to preserve, nourish, and cherish me unto life everlasting?

If the *carcase* of the *dead Prophet* could revive a *dead man* that touched it, 2 *Kings* 13.21. how much more shall the *living Body of the Lord of all Prophets*, quicken the faithful, in whose heart he *dwelleth*? And if thou wilt raise my body at the *last day* out of the dust, how much more wilt thou now *revive my soul* which thou hast *sanctified* with thy *Spirit*, and *purified* with thy *Blood*? O Lord, what could I more desire, or what couldest thou more bestow upon me, than to give me thy *Body for meat*, thy *Blood for drink*, and to *lay down* thy *Soul* for the price of my *Redemption*? Thou Lord enduredst the *pain*, and I do reap the *profit*; I receive *pardon*, and thou didst bear the *punishment*: Thy *tears* were my *bath*, thy *wounds* my *weal*, and the *injustice* done to thee satisfied for the *judgment* which was *due* to me. Thus by thy *birth* thou art become my *Brother*, by thy *death* my *ransom*, by thy *mercy* my *reward*, and by thy *Sacrament* my *nourishment*. O divine food, by which the *Sons of men* are transformed into the *Sons of God*! so that *mans nature* dieth, and *Gods nature* liveth and ruleth in us. Indeed, all *Creatures* wondered that the *Creator* would be inclosed nine months in the *Virgins Womb*, (though her *Womb* being *replenished* with the *Holy Ghost*, was more *splendid* than the *starry Firmament*:) But that thou shouldest thus humble thy self to *dwell for ever* in my heart, which thou foundest more unclean than a *dunghil*, it is able to make all the *Creatures* in Heaven and Earth to stand amazed. But seeing it is thy free grace and meer pleasure thus to enter, and to dwell in my heart, I would to God that I had so *pure a heart* as my *heart* could *wish* to entertain thee. And who is fit to entertain

tain Christ? or who, though *invited*, would not chuse with *Mary*, rather to kneel at thy feet, than presume to sit with thee at thy *Table*? Though I want a *pure heart* for thee to dwell in, yet *weeping eyes* shall never be wanting to wash thy *blessed feet*, and to lament my *filthy sins*. And albeit I cannot weep so many tears as may suffice to wash thy *holy feet*, yet, Lord, it is sufficient that thou hast shed *Blood* enough to cleanse my sinful soul. And I am fully (O Lord) *assured*, that all the *dainty fare* wherewith the *disdainful Pharisee* entertained thee at his *Table*, did not so much please thee, as those *tears* which penitent *Mary* poured under the *Table*. I would therefore wish with *Jeremy*, that my head were a fountain of tears, that seeing I can by no means yield sufficient thanks for thy love to me, yet I might by continual tears testify my love unto thee. And though no man is worthy of so infinite a *grace*, yet this is my comfort, *That he is worthy whom thou in favour accountest worthy*. And seeing that now of thy meer grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the *assurance* of thy love, and the *forgiveness* of my sins, O Lord, confirm thy favour unto thy Servant, and say of me as *Isaac* did of *Jacob*,
 * I have blessed him, therefore he shall be blessed; and that I may say unto thee with *David*, * Thou, O Lord, hast blessed my soul, and made it thy house, and it shall be blessed for ever. And seeing it pleased thee to * bless the house of *Obed Edom*, and all his household, whilst the *Ark of the Lord* remained in his house; I doubt not but thou wilt much more bless my soul and body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to enter under my roof, and to dwell for ever in my poor cottage. Bless me, O Lord, so that my sins may wholly be remitted by thy *Blood*, my conscience sanctified by thy *Spirit*, my mind enlightened by thy *truth*, my heart guided by thy *Spirit*,

* Gen.

27. 33.

† I Chro.

27. 27.

† I Sam.

6. 11, 12.

rit, and my Will, in all things, *subdued* to thy blessed will and pleasure. Bless me with all graces which I want, and increase in me those good gifts which thou hast already bestowed upon me. And seeing that I hold thee not by the arms, as *Jacob*, wrestling without me, but inwardly dwelling by Faith within me; surely, Lord, ^u *I will never let thee go, except thou bless me, and give me a new name, a new heart, a new spirit, and strength by the power of God to prevail over sin and Satan.* And I beseech thee, O Lord, desire not to depart from me, as thou didst from *Jacob*, because thy day *breaketh*, and thy grace beginneth to dawn and appear: But I from my soul, humbly with the *Emanites* entreat thee, O sweet Jesus, *to abide with me because it draweth toward night: For the night of temptation, the night of tribulation, yea, my last long night of death approacheth.* O blessed Saviour, stay with me therefore now and ever: and ^v *if thy presence go not home with me, carry me not from hence.* Go with me, and live with me, and let neither death, nor life separate me from thee. Drive me from my self, draw me unto thee: Let me be sick, but sound in thee, and in my weakness, let thy strength appear: Let me seem as dead, that thou alone mayst be seen to live in me, so that all my members may be but instruments to act thy motions. ^z *Set me as a seal upon thine heart, and let thy zeal be settled upon mine, that I may be out of love with all, that I may be only in love with thee: And grant, O Lord, that as thou now vouchsafest me this favour to sit at thy Table to receive this Sacrament in thy house of Grace, so I may hereafter, through thy mercy, be received to eat and drink at thy Table in thy kingdom of glory.* And for thy mercy, I do here with the four Beasts, and twenty four Elders, cast my self down before thy Throne of Grace, acknowledging that it is thou that hast ² *redeemed me with thy Blood, and that salvation cometh only from thee: And therefore, ³ unto thee I*

^u Gen.
32. 24,
25.

^v Exod.
33. 14.

^z Cant.
8. 6.

^y Luke
22. 30.

² Apoc.
5. 9.

³ Apoc.
7. 10, 11.

do yield all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God, for evermore, Amen.

Thirdly, seeing Christ hath sacrificed himself for thee (and all that thou canst give is too little) therefore thou must offer thy self to be a ^b living, holy, and acceptable sacrifice unto God; by serving him in ^c righteousness and holiness all thy days. Thus Tertullian witnesseth that in his time a Christian was known from another man, only by the holiness and uprightness of his life.

^b Rom. 11. 1.
^c Luke 17. 5.

2. Of the duties which we are to do after the Communion joyntly with the Congregation.

THE duties to be performed joyntly with the Church, are three. First, publick Thanksgiving, both by Prayers, and singing of Psalms: thus ^d Christ himself and his Apostles did. Secondly, joyning with the Church, ^e in giving (every man according to his ability) towards the relief of the poor. This was the manner of the Primitive Churches, to make Collections, and ^f Love-Feasts after the Lords Supper, for the relief of the poor Christians. Thirdly, when thanks and praise is ended, then with all reverence to stand up, and to receive the blessing of God, by the mouth of his Minister, and to receive it, as if thou didst hear God himself pronouncing it unto thee from Heaven. For by their ^g blessing God doth bless his people.

^d Mat. 26. 1. Which is probable to have been the 123 Psal. 1 Cor. 16. 1. Rom. 15. 25.
^e Qui copioso es sum, & volunt, pro arbitrio quisque suo quod visum est, contribunt, & quod ita colligitur, apud presbitum d. ponitur, atque inde ille opi-

Thus far of the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three. First, to observe diligently whether thou hast truly received Christ in the Sacrament: Which thou mayst thus easily perceive; for seeing his flesh is meat indeed, and his blood is drink

ulatur pupillis & qui propter morbum aut aliquam aliam causam egent, &c. Justin Mart. Apol. 2. f. Azym. Lucrum est pietatis nomine facere sumptum. Tert. Apo. adv. Gen. c. 39. 2 Numb. 6. 23, 27. Joh. 6. 56.

indeed,

indeed, and that he is so full of grace, that no man ever touched him by faith, but he received virtue from him; it cannot possibly be that if thou hast eaten his flesh, or drunk his blood, but thou shalt receive grace and power to be cleansed from thy sins, and filthiness: For if the ^h Hemorrhoids that did but touch his garment, had her bloody issue, that continued so long, forthwith stanch'd; how much more will the bloody issue of thy sin be stanch'd, if thou then hast truly eaten and drunk the very flesh and blood of Christ? But if thy issue still runneth, thou mayst justly suspect thou hast never yet truly touched Christ?

^b Mat. 5.
20.

Secondly, seeing thou hast now reconciled thy self to God, and renewed thy Covenant, and vowed newness and amendment of life, thou must therefore have special care, that thou dost not yield to commit thy former sins any more; knowing that the ⁱ unclean spirit, if ever he can get into thy soul again, after that it is swept and garnished, he will enter forcible possession with seven other Devils worse than himself; so that the end of that man shall be worse than his beginning. Be ye not therefore like the dog that ^k returns to his vomit, or the washed sow that wallows in the mire again. And return not to thy malice, like to the Adder, who laying aside her poison while she drinks, takes it up again when she hath done: But when either the Devil, or thy flesh shall offer to tempt and move thee to relapse into thy former sins, answer them as the Spouse doth in the Canticles, ^l I have put off my coat (of my former corruption) how shall I put it on? I have washed my feet, how shall I defile them again?

ⁱ Mat.
12. 24.
&c.

^k 2 Pet.
2. 22.

^l Can. 5. 3.

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appear by thy eager desire of receiving it oftner again; for the Body of Christ as it was ^m anointed with the oyl of gladness above his fellows, so doth it yield a sweeter savour than all the Ornaments of the world; the fragrant smell whereof

^m Psal.
45. 7.
Hebr. 1. 9.

whereof allureth all souls, who have once tasted the sweetness thereof, ever after to desire oftner to taste thereof again: ⁿ Because of the savour of thy good Oynment, therefore do the Virgins love thee. ^o O taste therefore often and see how good the Lord is, saith David. This is the Commandment of Christ himself, Do this in remembrance of me, and in doing this, thou shalt shew thy self best mindful, and thankful for his death: For as oft as ye shall eat this bread, and drink this Cup, ye shall shew the Lords death until he come. And let this be the chief end whereunto both thy receiving and living tendeth; that thou mayst be a holy Christian, ^p zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world; that thou mayst be acceptable to God, profitable to thy brethren, and comfortable unto thine own soul.

n Cant. 1.
3.
o Psal.
34. 8.
Scis Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant.
Hier.
Apol. ad Jovin.
Quo idie communionem
Eucl. a iustis per-

cipere non laudo nec reprehendo. Omnibus Dominicis diebus communicandum sua deo & honoris, stimens sine affectu peccandi sit. Aug. (vel potius Genadius) lib. de Eccl. Dogm. 53.
p Tit. 2. 12, 14.

Thus far of the manner of glorifying God in thy life.

Now followeth the Practice of Piety, in glorifying God in the time of sickness, and when thou art called to die in the LORD.

As soon as thou perceivest thy self to be visited with any sickness, meditate with thy self:

1. That ^a misery cometh not forth of the dust; neither doth affliction spring out of the earth. Sicknes comes not by hap, or chance, (as the ⁿ Philistins supposed that their Mice and Emroids came) but from mans wickedness, which as sparkles breaketh out. ^c Man suffereth (saith Jeremiab) for his sins, ^c Fools (saith David) by reason of their transgressions, and because of their iniquities are afflicted. As therefore Solomon adviseth a man to carry himself towards an earthly Prince, ^u If the spirit of him that ruleth rise up against thee, leave not thy place, for gentleness pacifieth great sins: So counsel I thee to deal with

a Job 5 6
r r Sam.
6. 9.
s Lam. 3.
39.
i Psal.
107. 17.
u Eccl. 10. 4.

the *Prince of Princes*; if the Spirit of him that ruleth Heaven and Earth rise up against thee, let not thy heart despair; for repentance pacifieth great sins:

And ^{m 2 Chr. 15. 4.} *whosoever returneth in his affliction to the Lord God of Israel, and seeks him, he will be found of him.*

2. ^{x Mat. 6. 6.} ^{y Psalm 4. 4.} ^{z Lam. 3. 40.} ^{a Josh. 7. 16, &c.} *Shut to thy Chamber door, ¹ Examine thine own heart upon thy bed; ² Search, and try thy ways. Search as diligently for thy capital sin, as ^a Joshua did for Achan, till thou find it. For albeit God, when he beginneth to chasten his Children, hath respect to *all* their sins, yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgment, for some *one* grievous sin, wherein they have lived without repentance.*

^{b Prov. 26. 38.}

3. When thou hast thus considered all thy sins, put thy self before the Judgment Seat of God, as a Felon or Murderer standing at the Bar of an earthly Judge; and with grief and sorrow of heart *confess* unto God all thy known sins, especially thy capital offences, wherewith God is chiefly displeas'd. Lay them open, with all the circumstances of the ^b *time, place, and manner* how they were committed, as may most serve to aggravate the *hainousness* of thy sins, and to shew the *contrition* of thy heart for the same. Lift up thine hand, and acknowledge thy self before the righteous Judge of Heaven and Earth, guilty of eternal death and damnation, for those thy hainous sins and transgressions. And having thus *accused* and *judged* thy self, cast down thy self before the ^c Foot-stool of his Throne of Grace; assuring thy self, that whatsoever the ^d *Kings of Israel* be, yet the God of *Israel* is a merciful God: and cry unto him from a penitent and a faithful heart, for mercy and forgiveness, as eagerly and earnestly as ever thou knewest a Malefactor, being to receive his sentence, crying unto the Judge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sin any more.

^{c Psalm 69. 5.}
^{Heb. 4. 20.}
^{d 1 Kings 26. 31.}

All

All which thou mayst do, in these or the like words.

A Prayer when one begins to be sick;

O Most righteous Judge, yet in Jesus Christ my gracious Father; I wretched sinner do here return unto thee (though driven with *pain* and *sickness*) like the *Prodigal Child* with *want* and *bunger*. I acknowledge that this sickness and pain comes not by blind *chance* or *fortune*, but by thy divine *providence*, and special *appointment*. It is the stroke of thy heavy hand, which my sins have justly deserved; and ^e *the things that I feared, are now fallen upon me*. Yet I do well perceive, that ^f *in wrath thou rememberest mercy*, when I consider how many, and how hainous are my *sins*, and how few, and easie are thy *corrections*. Thou mightest have stricken me with some fearful and sudden death, whereby I should not have had either *time* or *space* to have called upon thee for *grace* and *mercy*, and so I should have *perished* in my *sins*, and have been for ever *condemned* in Hell.

But thou, O Lord, visitest me with such a fatherly chastisement, as thou usest to visit thy dearest children whom thou best lovest: giving me (by this sickness) both warning, and time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation as any *sign* of thy wrath, or hatred, but an assured *pledge* and token of thy favour and loving kindness, whereby thou dost with thy temporal judgments, draw me to ^g *judge my self*, and to repent of my wicked life, that I should not be condemned with the godless, and unrepentant world. For thy holy word assures me, that ^h *whom thou lovest thou thus chastenest*; and that *thou scourgest every son that thou receivest*: That if I endure thy chastening, thou offerest thy *self* unto me as unto a son; and that all that continue in *sin*, and yet escape without correction (whereof all thy children are partakers) are bastards and not sons, and that

T

thou

^e Job 3.
25.

^f Heb.
8. 2.

^g 1 Cor.
11. 13.

^h Heb.
12. 6, 7,
&c.

thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord, how full of goodness is thy Nature, that hast dealt with me so graciously in the time of my health and prosperity; and now being provoked by my sins and unthankfulness, hast such fatherly and profitable ends in inflicting upon me this sickness and correction?

i Ezek.
19. 45.

k Psal
51. 1.
Ver. 11.
l Psal.
25. 7.

m Hof.
14. 14.

n Here
name
th i sin
wh h
most
troubleth
thy con-
science.

I confess Lord, that thou dost justly afflict my *body* with sickness, for my *soul* was sick before of long prosperity, and surfeited with ease, peace, plenty, and fullness of bread. And now, O Lord, I lament, and mourn for my sins, *I acknowledge my wickedness, and my iniquities are always in my sight.* Oh, what a wretched sinner am I, void of all goodness by nature, and full of evil by sinful custom! Oh, what a world of sin have I committed against thee, whilst thy long suffering expected my conversion, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the *goodness* of thine own nature, than the deserts of sinners, I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that *all-saving* death which he hath voluntarily suffered for all which believe in him, *Have mercy upon me according to the multitude of thy mercies; turn thy face away from my sins, and blot out all mine iniquities: Cast me not out of thy presence, neither reward me according to my deserts:* For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? *But thou, O Lord, art the helper of the helpless, and in thee the fatherless findeth mercy:* for though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the virtue of thy precious Blood, especially those sins, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me *n*. And seeing that of thy love thou didst

didst lay down thy life for my ransom, when I was thine enemy: Oh, save now the price of thine own Blood, when it shall cost thee but a *smile* upon me, or a gracious appearance in thy Fathers sight in my behalf. Reconcile me once again, O merciful Mediator, unto thy Father; for though there be nothing in me that can please him, yet I know that in thee, and for thy sake, he is *well pleased* with all whom thou acceptest and lovest. And if it be thy blessed will, remove this sickness from me, and restore me to my former health again, that I may live longer to set forth thy glory, and be a comfort to my friends which depend upon me, and procure to my self a more settled assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall *redeem the time*, which heretofore I have so lewdly and prophanely spent. And to the end that I may the sooner, and the easier be delivered from this pain and sickness, direct me, O Lord, I beseech thee, by thy divine providence, to such a *Physician* and *helper*, as that (by thy blessing upon the *means*) I may recover my former health and welfare again. And, good Lord, vouchsafe that as thou hast sent this *sickness* unto me, so thou wouldest likewise be pleased to send thy *holy Spirit* into my heart, whereby this present sickness may be sanctified unto me; that I may use it as thy *School*, wherein I may learn to know the greatness of my misery, and the riches of thy mercy; that I may be so *humbled* at the one, that I *despair* not of the other; and that I may so renounce all confidence of help in my self, or in any other creature, that I may only put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfections, and that by nature I am angry and forward under every cross and affliction: O Lord, who art the *giver of all good gifts*, arm me with patience

o Mat. 3.

17.

p Eph. 5.
26.

q James

1. 17.
Job 3. 27

1 Cor.
10. 13.

to endure thy blessed will and pleasure, and of thy mercy * lay no more upon me than I shall be able to endure and suffer. Give me grace to behave my self in all patience, love, and meekness, unto those that shall come and visit me; that I may thankfully receive, and willingly embrace all good counsels and consolations from them; and that they may likewise see in me such good examples of *patience*, and hear from me such godly lessons of *comfort*, as may be arguments of my Christian Faith and Profession, and instructions unto them, how to behave themselves when it shall please thee to visit them with the like affliction or sickness. I know, O Lord, I have deserved to dye, and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast, according to thine eternal decree, appointed by this sickness to call for me out of this transitory life, I resign my self into *thy hands*, and holy pleasure; *thy blessed will be done*, whether it be by life, or by death. Only I beseech thee of thy mercy forgive me all my sins, and prepare my poor soul, that by a *true faith*, and *unfeigned repentance*, she may be ready against the time that thou shalt call for her out of my sick and sinful body. O heavenly Father, who art the * *bearer of Prayer*, *hear thou in heaven this my Prayer*; and in this extremity grant me these requests; not for any *worthiness* that is in me, but for the *merits* of thy beloved Son *Jesus*, my only Saviour and Mediator; for whose sake thou hast promised to hear us, and to grant * *whatsoever we shall ask of thee in his Name*. In his Name therefore, and in his own words I conclude this my imperfect Prayer, saying, *Our Father, &c.*

Psal. 31.

1 Psal.
65. 2.
1 Kings
39. 8.

2 John
16. 2.

33 Isa. 38.
1.

Having thus reconciled thy self unto God in Christ.
I. Let thy next care be to * *set thy house in order*, as *Isaiab* advised King *Ezekias*, making thy last *Will* and *Testament*

Testament (if it be not already made :) If it be made, then *peruse* it, *confirm* it, and for avoiding all doubts and contention, *publish* it before witnesses, that (if God call for thee out of this life) it may stand in force and unalterable, as thy *last Will and Testament*; and so deliver it *locked*, or *sealed up* in some *Box*, to the keeping of a faithful friend, in the presence of honest witnesses.

2. But in making thy *Testament*, take a *Religious Divines* advice, how to bestow thy *benevolence*; and some honest *Lawyers* counsel to continue it according to *Law*.

Dispatch this before thy sickness doth *increase*, and thy memory *decay*; lest otherwise thy *Testament* prove a *dote ment*, and so be another mans *fancy*, rather than thy *Will*.

3. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of *Wealth*, make thy *Will* in thy *health time*. It will neither put thee *further* from thy goods, nor hasten thee *sooner* to thy death; but it will be a greater ease to thy *mind*, in freeing thee from a great *trouble* when thou shalt have most need of *quiet*. For when thy house is set in order, thou shalt be better enabled to set thy *soul* in order, and to dispose of thy journey towards God.

2. If thou hast children, give to *every one* of them a portion, according to thy *ability*, and in thy lifetime; that thy life may seem an *ease*, and not a *yoke* unto them; yet so give, as that thy Children may be still beholding unto *thee*, and not *thou unto them*. But if thou keep all in thy hands whilst thou livest, they may thank *death*, and not *thee*, for the portion that thou leavest them. If thou hast no Children, and the *Lord* have blest thee with a great portion of the goods of this world; and if thou meanest to bestow them up-

on any *charitable* or *pious* uses, put not over that good work to the trust of others; seeing thou seest how *most* of other mens *Executors* prove almost *Executioners*. And if Friends be so unfaithful in a mans *life*, how much greater cause hast thou to distrust their *fidelity* after thy *death*? Lamentable experience sheweth how many *dead mens Wills* have of *late*, either been quite *concealed*, and utterly *overthrown*, or by cavils and quirks of Law *frustrated*, or altered: whereas by the *Law of God*, the will of the dead should not be *violated*, but all his godly intentions *conscionably* performed and fulfilled, as in the sight of God, who in the *day of the Resurrection* will be a *just Judge* both of the *quick* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtful*, it should be *construed*, as it might come nearest to the honour of God, and the *honest intention* of the *Testator*. But let the *vengeance* due to such unchristian deeds, light on the *Actors* that do them; not on the *Kingdom* wherein they are suffered to be done. And let other *rich men* be warned by such *wretched examples*, not to *marry* their minds to their *mony*, as that they will do no *good* with their *goods* till death *divorceth* them. Considering therefore the shortness of thine own life, and the uncertainty of others *just dealing* after thy death, in these *unjust days*, let me advise thee (whom God hath blessed with *ability*, and an *intent* to do good) to become in thy *life time* thine *own Administrator*; make thy *own hands* thine *Executors*, and thine *own eyes* thy *Overseers*; cause thy *lanthorn* to give her light *before thee*, and not *behind thee*; give *God the glory*, and thou shalt receive of him in *due time* the *reward*, which of his grace and mercy he hath promised to thy *good works*.

4. Having thus set thy *house* and *soul* in order (if

x Gal. 3. 15.
 Heb. 9. 17.
 2 Cor. 5. 10.
 Eccl. 12. 14.
 Rom. 2. 15.
 1 Cor. 4. 5.
 Acts 31. 32.
 2 Voluntas testatoris magis in scienda est quam verba l. cum viris sect. sani, C. de fide cum ff. ad leg. Fall. ff. a Trebel. ubi te rogo a Matrimonium inter Aurum & Arcam, divortium inter Deum & Animam. August. Falix quem faciunt aliena pericula cautum. b Gal. 6. 9. Mat. 10. 42. Mar. 9. 41. Mat. 25. 51. Luke 24. 14. and 18. 22. 1 Cor. 15. 58. Apoc. 14. 13.

the ^c determined number of thy days be not expired) ^c Job 14. 5.
 God will either have mercy upon thee, and say,
^d Spare him (O killing malady) that he go not down into ^d Job 33. 24.
 the pit; for I have received a reconciliation. Or else, his
 Fatherly providence will direct thee to such a ^e Physi- ^e 2 Kings 20. 7.
 cian, and to such means, as that by his blessing upon ^e 2 Kings 5. 7, 8,
 their endeavours thou shalt recover, and be restored to ^e 10. John 9 7.
 thy former health again. But in any wise, take heed
 that thou, nor none for thee, send unto *forcerers, wi-
 zards, charmers, or inchanters* for help; for this were to
^f leave the God of Israel, and to go to *Baalzebub* the God ^f 2 Kings 1. 2, 3.
 of Ekron for help, as did wicked *Ahaziah*, and to break
 thy vow which thou hast made with the blessed Tri-
 nity in thy *Baptism*; and be sure that God will never
 give a blessing by those means which he hath ^g accur- ^g Lev. 20. 6.
 sed: but if he permit *Satan* to cure thy body, fear lest ^g Deut. 18. 10, &c.
 it tend to the *damnation* of thy soul. Thou art tryed; ^g 1 Thess. 2. 10.
 beware. ^g Lev. 13. 3.

5. When thou hast sent for the Physician, take
 heed that thou put not thy trust rather in the Physi-
 cian than in the Lord, as *Asa* did, of whom it is said,
 that ^h he sought not to the Lord in his disease, but to the ^h 2 Chro. 16. 12.
 Physician; which is a kind of Idolatry, that will in-
 crease the Lords anger, and make the Physick received
 uneffectual. Use therefore the Physician as Gods In-
 strument, and Physick as Gods means. And seeing
 it is not lawful without Prayer to use ordinary
 food, ⁱ Tim. 4. 4. much less extraordinary Physick
 (whose good effect ⁱ depends upon the blessing of ⁱ Isa. 1. 5, 8. Jer. 8. 22.
 God :) before thou takest thy Physick, pray therefore
 heartily unto God to bless it unto thy use, in these,
 or the like words.

A Prayer before taking of Physick.

O Merciful Father, who art the Lord of health, and
 of sickness, of life, and of death; who ^k killest, and ^k 1 Sam. 2. 6.
 makest alive; who bringest down to the grave, and raisest

up again; I come unto thee, as to the only Physician, who canst cure my Soul from sin, and my Body from sickness; I desire neither life nor death, but refer my self to thy most holy will. For, though¹ we must needs die, and being dead, our lives are as water spilt on the ground, which cannot be gathered up again; yet hath thy gracious providence (whilst life remaineth) appointed means which thou wilt have thy children to use; and (by the lawful use thereof) to expect thy blessing upon thine own means, to the curing of the sickness, and restitution of their health. And now, O Lord, in this my necessity, I have, according to thine ordinance, sent for thy servant (the Physician) who hath prepared for me this Physick, which I receive as means sent from thy fatherly hand: I beseech thee therefore, that

as by thy blessing on a^m lump of dry figs, thou didst heal Ezechia's sore, that he recovered; and by seven times washing in the River of Jordan, didst cleanse Naaman the Syrian, of his Leprosie; and didst restore the man that was blind from his birth, by anointing his eyes with clay and spittle, and sending him to wash in the Pool of Siloam; and by touching the hand of Peters Wives Mother, didst cure her of her Fever; and didst restore the^p Woman that touched the hem of thy garment, from her bloody issue: So it would please thee of thine infinite goodness and mercy, to sanctifie this Physick to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sickness and pain, and restore me to health and strength again.

But if the^q number of those days which thou hast appointed for me to live in this vale of misery, be at an end, and that thou hast sent this sickness as thy Messenger, to call me out of this mortal life, then Lord let thy blessed will be done; for I submit my will to thy most holy pleasure. Only I beseech thee increase my Faith and Patience, and let thy grace and mercy be never wanting unto me, but in the midst of all extremities

1 1 Sam.
14. 14.

m Isa. 35.
21.

n John 9.
6, 7.

o Mat. 8.
15.

p Mat.
8. 20,
&c.

q Job 14.

ties, assist me with thy holy Spirit, that I may willingly and chearfully resign up my *Soul* (the price of thine *own Blood*) into thy most *gracious hands* and *custody*. Grant this, O Father, for *Jesus Christ* his sake, to whom, with thee, and the Holy Ghost, be all honour and glory both now and evermore, *Amen*.

Meditations for the sick.

WHilst thy sickness remaineth, use often (for thy comfort) these few *Meditations*, taken from the ends wherefore God sendeth afflictions to his children: Those are *ten*.

1, That by afflictions God may not only *correct* our sins *past*, but also work in us a deeper *loathing* of our natural *corruption*, and so prevent us from falling into many other sins, which otherwise we would commit; like a good *Father*, who suffers his tender *Babe* to scorch his finger in a *candle*, that he may the rather learn to beware of falling into a greater fire. So that the *child of God* may say with *David*, *It is good for me that I have been afflicted, that I may learn thy statutes*; for, *Before I was afflicted I went astray, but now I keep thy word*. And indeed (saith *St. Paul*) *We are chastened of the Lord, because we should not be condemned with the World*. With *one* cross God maketh *two* cures; the *chastisement* of sins *past*, the *prevention* of sins to come. For though the eternal *punishment* of sin (as it proceedeth from Justice) is fully pardoned in the *Sacrifice of Christ*; yet we are not (without serious judging of our selves) exempted from the temporal *chastisement* of sin; for this proceedeth *only* from the love of God, for our good. And this is the reason, that when *Nathan* told *David* from the Lord, *that his sins were forgiven*, yet that the *Sword* (of *Chastisement*) *should not depart from his house, and that his child should surely dye*. For God, like a skilful *Physician*, seeing the soul to be *poysoned* with the setting of sin, and knowing that the

r *Deus*
suos per-
cutit ut
emendet.
Hier.
Co. n. in
Esa. 1. 6.
Deus ca-
lamitates
infigit,
non ex-
tinguere
sed casti-
gare nos
cupi-
ens, Basil.
serm. 3. in
divites.
s Psal.
119. 71.
t Psal.
119. 67.
u 1 Cor.
11. 33.

w 2 Sam.
12. 10.
x Ver. 13

reign-

reigning of the flesh will prove the *ruine* of the Spirit; ministreth the bitter pill of *affliction*, whereby the relicks of sin are purged; and the soul more soundly cured; the Flesh is subdued, and the Spirit is sanctified: Oh the *odiousness* of sin, which causeth God to chasten so *severely* his children, whom otherwise he loveth so *dearly*!

2. God sendeth affliction to seal unto us our *Adoption*, ^y for every child whom God loveth he correcteth: *And he is a bastard that is not corrected.* Yea, it is a sure note, that where God seeth sin, and smites not, there he detests, and loves not. Therefore it is said, that he ^z suffered the wicked sons of Ely to continue in their sins without correction, because the Lord would slay them. On the ^a other side, there is no surer taken of Gods fatherly love and care, than to be corrected with some cross, as oft as we commit any sinful crime. Affliction therefore is a seal of *Adoption*, no sign of *Reprobation*: For the purest Corn is cleanest fanned, the finest Gold is ofttest tried, the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

3. God sendeth affliction to *wean* our hearts from too much loving this world and worldly vanities; and to cause us the more earnestly to desire and long for ^b eternal life. For as the Children of Israel (had they not been ill intreated in Egypt) would never have been so willing to go towards Canaan; so (were it not for the crosses and afflictions of this life) Gods Children would not so heartily long, and willingly desire for the Kingdom of Heaven. For, we see many *Epicures*, that would be content to forego Heaven, on condition that they might still enjoy their earthly pleasures; and (having never tasted the joys of a better) how loth are they to depart this life? whereas the ^c Apostle (that saw Heavens glory) tells us, that there is

y Heb. 12. 6, 7, 8.

z Ad mala servatur non moritura mali, I Sam. 2. 25. a Namque favor nimis non est favor, ira sed ingens: At favor in magno sepe dolore latet.

Basil. Antho. sacr. b Crebris tribulationibus Ecclesiam suam Dominus exercet, ne si cuncta temporalia forte prosperare currant; in solatio presentis exilii de-

lectata, nimis caelestem patriam suspiret, Beda in Cant. Mundanus affectus presentia amat, temporalia cumulat, spiritualia negligit, et cum torus se spargit in iniis, nil potest amare de summis, Justin. Patriarch. de disc. monast. cap. 4. c 2 Cor. 12:

no more comparison 'twixt the joys of *eternal life*, and the pleasures of *this world*, than there is betwixt the *filthiest dung* and the *pleasantest meat*; or betwixt the *stinkingest dung-hil*, and the fairest *bed-chamber*. As therefore a loving nurse puts *wormwood* or *mustard* on the breast, to make the child the rather to forsake the dug; so God mixeth sometimes ^f affliction with the pleasure and prosperity of this life, lest (like the Children of this generation) they should forget God, and fall into too much love of this present evil world; and so by *riches* grow proud, by *fame* insolent, by *liberty* wanton, and ^g *spurn with their heel against the Lord, when they wax fat*. For if Gods children love the world so well, when (like a curst step-mother) she misuseth and strikes us, how should we love this harlot if she smiled upon us, and stroked us, as she doth her own *worldly Brats*? Thus doth God (like a wise and loving Father) embitter with crosses the pleasures of this life to his children, that (finding in this earthly state no true and permanent joys) they might sigh and long for *eternal life*, where *fame* and everlasting joys are only to be found.

e Phi. 3. 8.

f Ne sancti viri aliqua elatione in hac vita superbiant quibusdam tentationibus reprimuntur.

Ench. in lib. Reg. g Deut. 32. 15.

4. By affliction and sickness God exerciseth his *Children*, and the graces which he bestoweth upon them. He refineth and trieth their ^b *faith*, as the Goldsmith doth his Gold in the ⁱ *Furnace*, to make it shine more glistering and bright; he firreth us up to pray more diligently and zealously, and proveth what *patience* we have learned all this while in his ^k *School*. The like experience he maketh of our *Hope*, *Love*, and all the rest of our *Christian virtues*; which, without this tryal, would *rust*, like *Iron* unexercised; or *corrupt*, like standing *waters*, that either have no current, or else are not ^l *powred from vessel to vessel*, whose taste remaineth, and whose scent is not changed. And rather

b 1 Pet. 1. 7. i Ut igne purgati & ab admixtione vitiorum carnalium defecati, splendiant, examinatae innocentiae claritate. Hil. in Psal. 66.

k Schola crucis, schola lucis. Gubernator in tempestate dignoscitur, in acie miles probatur; delicata jactatio est cum periculum non est: consiliatio in adversis, probatio est veritatis. Cyp. ser. 4. de Immo. l Jer. 48. 12.

than

than a man should *keep still* the *scent* of his corrupt nature to damnation, who would not wish to be *changed* from state to state, by crosses, and sickness, to *salvation*? For as the *Camomile*, which is *trodden*, groweth best, and smelleth most fragrant; and as the *Fish* is *sweetest*, that lives in the *saltest* waters, so those *souls* are more precious unto *Christ*, who are most exercised and afflicted with his *Cross*.

m Job 1.
9, 10.

5. God sendeth afflictions to demonstrate unto the world, the *trueness* of his childrens love and service. Every *hypocrite* will serve God whilst he *prospereth* and *blesseth* him, as the Devil falsely accused ^m *Job* to have done; but who (save his loving child) will love and serve him in *adversity*, when God seemeth to be *angry* and *displeased* with him? yea, and cleave unto him most inseparably, when he seemeth (with the *greatest frown* and *disgrace*) to reject a man, and to cast him out of his favour? yea, when he seemeth to *wound* and *kill* as an enemy, yet then to say with *Job*,
ⁿ *Though thou Lord kill me, yet will I put my trust in thee.*
 The loving, and serving of God; and trusting in his mercy in the time of our *correction* and *misery*, is the *truest* note of an unfeigned *Child* and *servant* of the *Lord*.

n Job 13.
15.

6. Sanctified affliction is a singular help to *further* our *true conversion*, and to drive us home by *repentance* to our heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently.* *Egypt's* burdens made *Israel* cry unto God: *David's* troubles made him pray: *Hezekia's* sickness made him to weep: and misery drove the *Prodigal Child* to return and sue for his Fathers grace and mercy: Yea, we read of many in the Gospel, that (by *sicknesses* and *afflictions*) were driven to come unto *Christ*, who (if they had had *health* and *prosperity*, as others) would have (like others) neglected, or contemned their Saviour, and never have sought unto him for his saving health, and grace:
 For

For, as the Ark of Noah, the higher it was tossed with the Flood, the nearer it mounted toward Heaven; so the sanctified soul, the more it is exercised with affliction, the nearer it is lifted towards God. Oh blessed is that cross that draweth a sinner to ° come (upon the knees of his heart) unto Christ, to confess his own misery, and to implore his endless mercy! O blessed, aye blessed be that Christ, that never refuseth the sinner that cometh unto him, though weather-driyen by affliction and misery.

o Deus non deletur peccatis, sed confessionem querit erroris. Alb. in Psal. 41. Pœnitent.

7. Affliction worketh in us pity and compassion towards our fellow Brethren, that be in distress and misery; whereby we learn to have a fellow-feeling of their calamities, and to condole their estate, *as if we suffered with them.* And for this cause Christ himself would suffer, and be ⁹ tempted in all things like unto us (sin only excepted) that he might be a merciful High Priest, touched with the feeling of our infirmities: For none can so heartily bemoan the misery of another, as he who first suffered himself the same affliction. Hereupon a sinner in misery may boldly say unto Christ:

p Heb. 13. 3. q Heb. 4. 13. and 2. 18. and 5. 8, 9.

Non ignore mali miseris succurrito Christe.

Our frailty sith (O Christ) thou didst perceive,

Condole our state, who still in frailty cleave.

8. God useth our sicknesses and afflictions, as means and examples both to ^r manifest unto others the faith and virtues which he hath bestowed upon us; as also to strengthen those who have not received so great a measure of Faith as we. For there can be no greater encouragement to a weak Christian than to behold a true Professor (in the extreamest sickness of his body) supported with greater patience and consolation in his soul. And the comfortable and blessed departure of such a man will arm him against the fear of death, and assure him, that the hope of the godly is a far more precious thing than that flesh and blood can understand, or mortal eyes behold, in the vale of misery. And were it not

r Sinit Deus justum incidere in calamitates, ut virtutem que in illo latebat, aliis palam manifestamque faciat, Dam. l. 1. de Orth. c. 29.

that

that we did see many of those whom we know to be the undoubted children of God, to have endured such afflictions and calamities, before us, the greatness of the miseries, and crosses which oft-times we endure, would make us doubt whether we be the children of God or no. And to this purpose, St. James saith, *God made Job and the Prophets an example of suffering adversity, and of long patience.*

f Rom.
8. 18.

1 Pet. 4.

14.
1 Heb. 2.

7.

u Mat.

27. 34.

w Lu e

24. 42.

Favos post

felia gu-

stavit.

Tert. lib.

de Coro.

Milit. c.

4.

x Psal.

24. 7.

y 2 Tim.

4. 7, 8.

z Apoc.

3. 21.

a Apoc.

2. 17, 18.

Phil. 3.

21.

b Ideo ten-

tantur

Sancti, ut

ipsi se ag-

noscant.

Piimal.

Esse se

magna-

rum viri-

um homo

crederet, si

nullum

unquam

earundem

virium

defectum

9. By ^t afflictions God makes us conformable to the *Image of Christ his Son, who being the ^c Captain of our Salvation, was made perfect through sufferings.* And therefore he first bare the *Cross in shame*, before he was *crowned with glory*; and did first taste ^u gall before he did eat the ^w honey-comb, and was first *derided King of the Jews*, by the Souldiers in the *High Priests Hall*, before he was *saluted ^x King of Glory*, by the *Angels in his Fathers Court*. And the more lively our *heavenly Father* shall perceive the *image of his natural Son* to appear in us, the better he will love us; and when we have, for a time born his *likeness in his sufferings*, and ^y fought and overcome, we shall be crowned by *Christ*, and with *Christ ^z sit on his Throne*, and of *Christ* receive the ^a *precious white stone, and morning-star*, that shall make us shine like *Christ* for ever in his *glory*.

10. Lastly, that the godly may be ^b humbled in respect of their own state and misery, and God glorified by delivering them out of their troubles and afflictions, when they call upon him for his help and succour. For though that there be no man so *pure*, but if the Lord will ^c *straitly mark iniquities*, he shall find in him just cause to punish him for his sin; yet the Lord in mercy doth ^d not *always* in the affliction of his children respect *their sins*, but sometimes layeth afflictions and crosses upon them for his *glories* sake. Thus our Saviour Christ told his Disciples, that ^e *the man was*

sent ires. Gr. 1. 2. Moral. Job. c Psal. 130. 3. d In his qua patimur nullum contra Deum murmur cordi nostro subrepat; quia a d quo. hoc Creator noster operatur ignotum est. Greg. Epist. 33. e John 9. 3.

not born blind for his own or his Parents sin; but that the work of God should be shewed on him. So he told them likewise, that ^f Lazarus sickness was not unto the death, but for the glory of God. Oh the unspeakable goodnes of God, which turneth those afflictions, which are the shame and punishment due to our sins, to be the subject of his honour and glory!

f John
11. 4.

These are the blessed and profitable ends, wherefore God sendeth sickness and affliction upon his children; whereby it may plainly appear, that afflictions are not signs either of Gods hatred, or of our reprobation, but rather tokens, and pledges of his fatherly love unto his children whom he loveth, and therefore chasteneth them in this life, where, upon repentance, there remains hope of pardon, rather than to refer the punishment to that life, where there is no hope of pardon, nor end of punishment. For this cause the Christians in the ³ Primitive Church, were wont to give God great thanks for afflicting them in this life. So the Apostles rejoiced, that they were counted worthy to suffer for Christs name, Acts 5. 41. And the Christian Hebrews suffered with joy the spoiling of their goods, knowing that they had in heaven a better, and an enduring substance, Heb. 10. 34. And in respect of those holy ends, the Apostle saith, Heb. 12. 11. That though no affliction for the present seemeth joyous, but grievous, yet afterwards it bringeth the quiet fruit of righteousness to them who are exercised thereby. Pray therefore heartily, that as God hath sent unto thee this sickness, so it would please him to come himself unto thee with thy sickness, by teaching thee to make those sanctified uses of it, for which he hath inflicted the same upon thee.

g Cum
vexamur
ac premi-
mur, tum
maximas
gratias a-
gimus in-
dulgentis-
simo Pa-
tri, quod
corrupte-
lam no-
stram non
patitur
longius
procedere,
sed plagis
ac verbe-
ribus e-
mendat.
Lact. lib.
5. c. 23.

Meditations for one that is recovered from sickness.

IF God hath of his mercy heard thy Prayers, and restored thee to thy health again; consider with thy self:

1. That

1. That thou hast now received from God, as it were, *another* life: Spend it therefore to the honour of God, in *newness of life*. Let thy sin dye with thy sickness, but live thou by grace to *holiness*.

2. Be not the more *secure*, that thou art restored to *health*, neither *insult* in thy self, that thou hast escaped *death*, but think rather, that God (seeing how *unprepared* thou wast) hath of his *mercy* heard thy prayer, spared thee, and given thee some little longer time of *respite*, that thou mayst both amend thy life, and put thy self in a better readiness against the time that he shall call for thee without *further delay*, out of this world; For though thou hast escaped this, it may be thou shalt not escape the next sickness.

3. Consider how fearful a reckoning thou hadst made before the *Judgment seat of Christ*, by this time, if thou hadst died of this sickness: spend therefore the time that remains, so, as that thou mayst be able to make a more *cheerful account* of thy life, when it must be expired *indeed*.

4. Put not far off the *day of death*; thou knowest not for all this how near it is at hand; and (being so fairly *warned*) be *wiser*: For if thou be taken unprovided the next time, thy *excuse* will be *less*, and thy *judgment greater*.

5. Remember that thou hast vowed *amendment*, and *newness of life*. Thou hast ^h *vowed a vow unto God*, defer not to pay it; for he *delighteth not in fools*; pay therefore that thou hast vowed. The unclean Spirit is cast out; O let him not re-enter with ⁱ *seven worse than himself*. Thou hast *sighed* out the groans of contrition, thou hast *wept* the tears of repentance, thou art *washed* in the Pool of *Bethesda*, streaming with five bloody wounds, not of a *troubling Angel*, but of the ^k *Angel of Gods presence* troubled with the wrath due to thy sins; who descended into Hell, to restore thee to saving health, and Heaven. Return not now, with the dog, to *shame*.

^h Eccle. 5. 4.

ⁱ Mat. 12. 43, &c.

^k John 4. 24. Isa. 63. 9. Luke 4. 33.

thyne own vomit, nor like the washed Sow, to wallow again in the mire of thy former sins and uncleanness; lest being ¹ intangled and overcome again with the filthiness of sin (which now thou hast escaped) thy latter end prove worse than thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to bealed sinners. First, to the man cured of his thirty eight years disease, ^m *Behold thou art made whole; sin no more, lest a worse thing fall upon thee*: Secondly, to the woman taken in Adultery, ⁿ *Neither do I condemn thee: go thy way and sin no more*. Teaching us, how dangerous a thing it is to relapse, and fall again into the former ^o excess of sin. Take heed therefore unto thy ways, and pray for grace, that ^p *thou mayst apply thy heart unto wisdom*, during that *small number* of days which yet remain behind. And for thy present mercy and health received, imitate the *thankful Leper*, and return unto God, this, or the like thanksgiving.

1 2 Pet.
2. 20, 22.

^m John
5. 14.

ⁿ John 8.
11.

^o 1 Pet.
4. 4.
^p Psal.
90. 12.

A Thanksgiving to be said of one that is recovered from sickness.

O Gracious and merciful Father, who art the Lord of health and sickness, of life and of death; *who killest, and makest alive; who bringest down to the grave, and raisest up again*, 1 Sam. 2. 6. who art the only preserver of all those that trust in thee; I thy poor and unworthy servant having now (by experience of my painful sickness) felt the *grievousness* of misery due unto sin, and the *greatness* of thy mercy in forgiving sinners, and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health, and strength again; do here (upon the bended knees of my heart) return (with the thankful Leper) to acknowledge thee alone to be the God of my health and salvation; and to give thee the praise and glory for my strength and deliverance out of that grie-

vous disease and malady; and for this turning my mourning into mirth, my sickness into health, and my death into life. My sins deserved punishment, and thou hast corrected me, but *hast not given me over unto death, Isa. 38. 9, &c. I looked (from the day to the night) when thou wouldest make an end of me; I did chatter like a Crane or a Swallow: I mourned (as a Dove) when the bitterness of sickness oppressed me: I lifted up mine eyes unto thee, O Lord, and thou didst comfort me: for thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of corruption; and when I found no help in my self, nor in any other creature (saying I am deprived of the residue of my years, I shall see man no more among the Inhabitants of the world) thou didst then restore me to health again, and gavest life unto me: I found thee O Lord, ready to save me.*

And now Lord, I confess, that I can never yield unto thee such a *measure* of thanks, as thou hast (for this benefit) deserved at my hands. And seeing that I can never be able to repay thy goodness with *acceptable works*: Oh, that I could with *Mary Magdalen* testify the love and thankfulness of my heart, with *abounding tears*! Oh, what shall I be able to render unto thee, O Lord, for all those benefits which thou bestowest upon my soul? Surely, as in my sickness, when I had nothing else to give unto thee; I offered *Christ* and his *merits* unto thee as a *ransom* for my sins; so being now restored by thy *grace* unto my health and strength, and having no better thing to give, behold, O Lord, I do here (*Rom. 12. 1.*) offer up my self unto thee, beseeching thee to assist me with thy *holy Spirit*, that the remainder of my life may be wholly spent in setting forth thy praise and glory.

O Lord, forgive me my former follies and unthankfulness, that I was no more careful to love thee, according to *thy goodness*, nor to serve thee according to *thy will*, nor to obey thee according to thy *Commandments*,

ments, nor to thank thee according to thy *benefits*. And seeing thou knowest, that *of my self I am not sufficient*; so much as to think a good thought, much less to do that which is good and acceptable in thy sight; assist me with *thy grace and holy Spirit*, that I may (in my *prosperity*) as devoutly spend my health in thy *service*, as I was earnest in my *sickness* to beg it at thy hands. And suffer me never to forget either this thy mercy, in restoring me to my health, or those *vows* and promises which I have made unto thee in my *sickness*. With my new health, renew in me, O Lord, a right Spirit; which may free me from the slavery of *sin*, and establish my heart in the service of *grace*. Work in me a greater detestation of all sins (which were the causes of thy anger, and my sickness) and increase my *Faith* in Jesus Christ, who is the author of my *health*, and *salvation*: Let thy good Spirit lead me into the way that I should walk; and teach me to deny all *ungodliness*, and *worldly lusts*, and to live soberly, religiously, and godly in this world, Tit. 2. 12. that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of days, which cannot long continue; Teach me, my God, so to number my days, that I may apply my heart to that *spiritual wisdom*, which directeth to *salvation*, Psal. 90. 12. And to this end, make me more zealous than I have been in *Religion*, more devout in *Prayer*, more fervent in *Spirit*, more careful to hear and profit by the preaching of thy *Gospel*, more helpful to my poor brethren, more watchful over my ways, more faithful in my calling, and every way more abundant in all good works. Let me (in the joyful time of *prosperity*) fear the evil day of affliction; in the time of health, think of sickness; in the time of sickness, make my self ready for death; and when death approacheth, prepare my self for judgment. Let my *whole life* be an *expressing thankfulness* unto thee for thy grace

and mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the *thousand thousand of Angels, the four Beasts, and twenty four Elders, and all the creatures in heaven, and on the earth, acknowledge to be due unto thee O Father which sittest upon the throne, and to the Lamb, the Son, (Apoc. 5. 12, &c.)* who sitteth at thy right hand, and to the *holy Spirit*, which proceedeth from both, the *holy Trinity* of persons in *unity* of substance, *all praise, honour, glory, and power* from this time forth, and for evermore, *Amen.*

Meditations for one that is like to die.

IF thy sickness be like to encrease unto death, then meditate on three things: First, how *graciously* God dealeth with thee. Secondly, from what *evils* death will free thee. Thirdly, what *good* death will bring unto thee.

First, concerning *Gods* favourable dealing with thee.

1. Meditate, that God useth this *chastisement* of thy *body*, but as a *Medicine* to cure thy *soul*, by drawing thee (who art sick in sin) to come by repentance unto *Christ* (thy *Physician*) to have thy soul healed.

* Mat.
9. 12.

2. That the forest sickness, or painfullest disease which thou canst endure, is *nothing*, if it be compared to those *dolours*, and pains which *Jesus Christ* thy Saviour suffered for thee, when in a *bloody sweat* he endured the *wrath* of God, the *pain* of Hell, and a cursed death, which was due to thy sins justly; therefore may he use those words of *Jeremy*, *Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the *Son of God* endured so much for thy *redemption*, and wilt not thou a *sinful man* endure a little sickness for his pleasure, especially when it is for thy good?

y Luke
22. 14.
Pl. 88. 7.
Isa. 53. 4.
Pl. 18. 5.
Heb. 5. 7.
Gal. 3. 13
z Lam. 1.
12. Dum
legimus
vel audi-
mus quot
& quanta
ille sine
culpa su-
stinuit,
intelligi-
mus nos
peccato-

3. That when thy sickness and disease is at the ex-

res omnia debere libenter sustinere. Theod. ad 5. cap. in Rom.

treamest, yet it is less, and easier than thy sins have deserved. Let thine own conscience judge whether thou hast not *deserved worse* than all that thou dost suffer.

3. Murmur not therefore, but considering thy *manifest* and *grievous sins*, thank God that thou art not plagued with far more grievous punishments. Think how *willingly* the damned in Hell would endure the *extremest* pains a thousand years, on condition that they had but the hope to be saved, and (after so many years) to be eased of their eternal torments. And seeing that it is his ^a *mercy* that thou art not rather consumed than corrected, how canst thou but bear patiently his *Temporal* correction, seeing the end is to ^b *save thee from Eternal* condemnation?

a Lam. 3.
22.

b 1 Cor.
11. 32.

4. That nothing cometh to pass in this case unto thee, but such as ordinarily befall to others thy brethren, who being the *beloved*, and ^c *undoubted servants* of God (when they lived on earth) are now most *blest* and *glorious* Saints with Christ in Heaven; as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou dost, under the *like burthen*; but they are now delivered from *all* their miseries, troubles, and calamities. And so likewise *e're long* (if thou wilt patiently tarry the Lords leisure) thou shalt also be delivered from thy sickness and pains, either by *restitution* to thy former health, with *Job*; or (which is far better) by being *received* to heavenly rest, with *Lazarus*.

c Heb. 11.
25, &c.
1 Pet. 5.
9.

5. Lastly, that God hath not given thee over into the *hand* of thine *enemy*, to be punished and disgraced, but (being thy loving *Father*) he corrected thee with his own merciful hand. When *David* had his *wish*, to chuse his own *chastisement*, he chose rather to be corrected by the hand of God, than by any other means; ^d *Let us fall into the hands of the Lord, for his mercies are great; and let me not fall into the hands of men.* Who will not take any affliction in good part,

d 2 Sam.
24. 14.

when it cometh from the hand of God, from whom
 e He' 7. (though *no affliction seemeth joyous for the present*) we
 12. 11. know nothing cometh but what is good? The con-
 f 2 Sam. sideration hereof made *David* to endure *Shimei's*
 16. 9, 10. cursed railing with greater patience, and to correct
 g Psal. himself another time for his impatiency, *I should not*
 39. 9. *have opened my mouth, because thou didst it:* and *Job* to
 h Job 2. reprove the unadvised speech of his Wife, *Thou speak-*
 10. *est like a foolish woman: What? shall we receive good at*
 i Mat' 26. *the hand of God, and not receive evil?* And though the
 39. *cup of Gods wrath*, due to our sins, was such a horror
 k Verse to our Saviours humane nature, that he earnestly
 42. *prayed*, that *it might pass from him*; yet (when he
 considered, that it was reached unto him by the *band*
 and *will* of his Father) he willingly submitted him-
 self to drink it to the very *dregs* thereof. Nothing will
 more arm thee with patience in thy sickness than to
 see that it cometh from the hand of thy heavenly Fa-
 ther, who would never send it, but that he sees it to
 be unto thee both *needful* and *profitable*.

*The second sort of Meditations are, to consider from what
 evils death will free thee.*

IT freeth thee from a *corruptible body*; which was
 conceived in the *weakness* of flesh, the *heat* of lust,
 the *stain* of sin, and born in the *blood* of filthiness; a
 living *prison* of thy Soul, a lively *instrument* of Sin, a
 very *sack* of stinking dung; the *excrements* of whose
 nostrils, ears, pores, and other passages (duly consider-
 ed) will seem more loathsome than the uncleanest sink
 or vault. Infomuch that whereas *Trees* and *Plants*
 bring forth leaves, flowers, fruits, and sweet smells,
mans body brings forth naturally nothing but *lice*,
worms, *rottenness*, and *filthy stench*. His *affections* are al-
 together *corrupted*, and the *imaginings* of his heart are
 only *evil continually*, Psal. 14. 1. Gen. 6. 5. Hence it is
 that the *ungodly* is not satisfied with *prophaneness*, nor
 the

the voluptuous with pleasures, nor the ambitious with preferment, nor the curious with preciseness, nor the malicious with revenge, nor the lecherous with uncleanness, nor the covetous with gain, nor the drunkard with drinking. New passions and fashions do daily grow; new fears and afflictions do still rise: here wrath lies in wait, there vain-glory vexeth; here pride lifts up, there disgrace casts down; and every one waiteth who shall arise in the ruine of another. Now a man is privily stung with back-biters, like fiery Serpents: anon he is in danger to be openly devoured of his enemies, like Daniels Lions. And a godly man, where e're he liveth, shall ever be vexed (like Lot) with Sodoms uncleanness.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sin; so that after^a death there shall be no more sorrow, nor crying; neither shall there be any more pain; for God shall wipe away all tears from our eyes. Yea, by death we are separated from the company of wicked men; and God^b taketh away merciful and righteous men from the evil to come. So he dealt with Josiab, ^c I will gather thee to thy Fathers, and thou shalt be put into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And God^d bides them for a while in the grave, until the indignation pass over.

^a Rom. 6. 7.
Apoc. 21. 4.

^b Isa. 57.
^c 2 Kings 2. 20.

^d Isa. 26. 20.

So that as Paradise is the Haven of the Souls joy, so the grave may be termed the Haven of the^e Bodies rest.

^e John 5. 19.

3. Whereas this wicked body lives in a world of wickedness, so that the poor soul cannot look out at the eye, and not be infected; nor hear by the ear, and not be distracted; nor smell at the nostrils, and not be tainted; nor taste with the tongue, and not be allured; nor touch by the hand, and not be defiled; and every Sense, upon every temptation is ready to betray the Soul: By death the Soul shall be delivered from this thraldom, and this corruptible body shall put on incorru-

ption, and this mortal immortality, 1 Cor. 15. 35. Oh blessed, thrice blessed be that death in the Lord, which delivers us out of so evil a world, and freeth us from such a *body*, or bondage of corruption.

The third sort of Meditations to consider what good Death will bring unto thee.

1. **D**Eath bringeth the godly mans Soul to enjoy an *immediate Communion* with the *blessed Trinity*, in everlasting *bliss* and *glory*.

f Heb.
12, 22,
23, 24.

2. It translates the Soul from the *miseries* of this world, the *contagion* of sin, and society of sinners, to the *City of the living God*, the *celestial Jerusalem*, and the *company of innumerable Angels*, and to the *assembly and congregation of the first-born*, which are written in heaven, and to *God the judge of all*, and to the *Souls of just men made perfect*, and to *Jesus the Mediator of the new Covenant*.

3. Death putteth the Soul into the actual, and full *possession* of all the inheritance and happiness which Christ hath either promised unto thee in his *Word*, or purchased for thee by his *Blood*.

This is the good and happiness whereunto a blessed death will bring thee. And what truly *Religious Christian* that is young, would not wish himself *old*, that his appointed time might the sooner approach to enter into his celestial Paradise? where thou mayst exchange thy *brass* for *gold*, thy *vanity* for *felicity*, thy *vileness* for *honour*, thy *bondage* for *freedom*, thy *lease* for an *inheritance*, and thy *mortal state* for an *immortal life*? He that doth not daily desire this blessedness above all things, of all others he is *less worthy* to enjoy it.

f Plut.
vir. Cat.
Cic. Tus.
quæst.
l. 1. Vel de præcipiti venias in Tartara Saxo, ut qui Socraticum de re. ecc legit cpm. Ovid.
in Ibid.

If s *Cato Uticensis*, and *Cleombrotus*, two Heathen men (reading *Plato's Book of the Immortality of the*

Soul) did voluntarily, the one *break his neck*, the other *run upon his Sword*, that they might the sooner (as they thought) have enjoyed those joys: what a shame is it for Christians (knowing those things in a more excellent measure and manner out of Gods own Book) not to be willing to enter into those *heavenly joys*? especially when their ^b Master calls for them ^{b Mat.} ^{25. 21.} thither. If therefore there be in thee any love of God, or desire of thine own happiness or salvation, when the time of thy departing draweth near; that time, I say, and manner of death, which God in his unchangeable Counsel hath appointed, and determined before thou wast born; yield and surrender up (willingly, and chearfully) thy Soul into the merciful hand of *Jesus Christ* thy Saviour. And to this end; when the time is come, as the *Angel* in the sight of *Manoah* and his Wife, ascended from the *Altar up to heaven in the flame of the Sacrifice*; so endeavour thou, that thy Soul in the sight of thy ⁱ friends may from the *Altar* of a ^{i Luke} ^{15. 16,} ^{20.} *contrite heart*, ascend up to heaven, in the sweet perfume of this or the like *spiritual Sacrifice* of Prayer.

A. Prayer for a sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.

O Heavenly Father, who art the ^k Lord God of the ^{k Numb.} ^{16. 22.} ^{Numb.} ^{27. 16.} ^{l Jer. 38.} ^{13.} ^{m Acts} ^{13. 25,} ^{26.} ^{n 2 Tim.} ^{4. 7.} ^{Pfal. 96.} ^{12.} ^{o Job 14.} ^{5. 14. &} ^{16. 22.} *spirits of all flesh, and hast made us these ^l souls, and hast appointed us the time, as to come into this world, so (having finished our ^m course) to go out of the same. The ⁿ number of my days which thou hast determined, are now expired, and I am come to that ^o utmost bound, which thou hast appointed, beyond which I cannot pass. I know (O Lord) that if ^p thou interest into judgment, no flesh can be justified in thy sight: And I (O Lord) of all others should appear most impure and un-*

& 25. 21. Luke 22. 53. p Psal. 143. 2.

just;

2 Tim. 4. 7. just; for I have not ^a fought that good fight, for the defence of thy Faith and Religion, with that zeal and constancy that I should; but for fear of displeasing the world, I have given way unto sins and errors; and for desire to please my flesh, I have broken all thy Commandments, in thought, word, and deed; so that ^r my sins have taken such hold on me, that I am not able to look up, and they are more in number than the hairs on my head. ^s If thou wilt straitly mark mine iniquities, O Lord, where shall I stand? ^t If thou weighest me in the ballance, I shall be found too light. For I am void of all righteousness that might merit thy mercy; and ^u laden with all iniquities, that most justly deserve thy heaviest wrath. But O my Lord, and my God, for Jesus Christ thy Sons sake, ^w in whom only thou art well pleased with all penitent and believing sinners, take pity and compassion upon me, who am the ^x chief of sinners. ^y Blot out all my sins out of thy remembrance, and ^z wash away all my transgressions out of thy sight, with the ^a precious Blood of thy Son, which I believe that he (as an undefiled ^b Lamb) hath shed for the cleansing of my sins. In this faith I lived, in this faith I die: believing that ^c Jesus Christ died for my sins, and rose again for my justification. And seeing that he hath endured that ^d death, and born the burthen of that judgment which was due unto my sins, O Father, for his death and passions sake, (now that I am coming to appear before thy Judgment-seat) acquit and deliver me from that fearful judgment which my sins have justly deserved. And perform unto me that gracious and comfortable promise, which thou hast made in thy Gospel, ^e That whosoever believeth in thee, hath everlasting life, and shall not come into Judgment, but shall pass from death unto life. Strengthen, O Christ, my ^f Faith, that I may put the whole confidence of my salvation in the merits of thy obedience and blood. Increase, O holy Spirit, my patience; lay no more up-

on me *than I am able to bear*; and enable me to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in unity, my Creator, Redeemer, and Sanctifier, vouchsafe that as my *outward* man doth decay, so my *inward* man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readiness, that (like a ^h *wise Virgin*, having the ⁱ *Wedding garment* of thy ^k righteousness and holiness) she may be ready to meet thee at thy coming, *with oyl in her lamp*. Marry her unto thy self, that she may be ^m *one* with thee in everlasting love and fellowship. ⁿ O Lord reprove *Satan*, and chase him away: ^o *Deliver my soul from the power of the Dog; save me from the Lions mouth*. I thank thee, O Lord, for all thy blessings both spiritual and temporal, bestowed upon me; especially for my Redemption by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy ^p *Angels* from my youth up until now. Lord I beseech thee, give them a charge to attend upon me, till thou callest my soul, and then to carry her (as they did the Soul of ^q *Lazarus*) into thy heavenly Kingdom. And as the time of my departure shall approach nearer unto me, so grant, O Lord, that my Soul may draw nearer unto thee; and that I may joyfully ^r *commend my soul into thy hands*, as into the hands of a loving Father and merciful Redeemer: and at that instant, ^s O Lord, *graciously receive my spirit*. All which that I may do, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me *unto the end*, and *in the end*, for Jesus Christ his sake, thy Son, my Lord and only Saviour: In whose name I give thee thy glory, and beg these things at thy hand, in that Prayer which Christ himself hath taught me, saying, *Our Father, &c.*

g 1 Cor.
10. 13.

b Mat.
25. 4.

i Mat.

22. 11.

k Apoc.

19. 8.

l Apoc.

19. 7.

m John

17. 22.

n Zach.

3. 2.

o Psal.

12. 10.

11.

p H. b. 1.

14.

q Luke

16. 22.

Mat. 8.

11. Luke

13. 18.

Eph. 1.

10.

r Acts

15. 11.

Psal. 136

4.

s Acts 7.

59.

Meditations against despair, or doubting of Gods mercy.

IT is found by continual experience, that near the time of death (when the children of God are weakest) then Satan makes the *greatest flourish* of his strength, and assails them with his strongest temptations. For he knoweth that he must either now or never prevail; for if their souls once go to Heaven, he shall never vex, nor trouble them any more. And therefore he will now bestir himself as much as he can, and labour to set before their eyes all the gross sins which ever they committed, and the *Judgments* of God which are due unto them; thereby to drive them, if he can, to despair; which is a grievouiser sin than all the sins that they have committed, or he can accuse them of.

r Satans first stragem in time of death.
* The defeature.

* *If Satan therefore trouble thy Conscience more towards thy death, than in thy life time;*

1. * Confess thy sins unto God, not only in general, but also in particular.

2. Make *satisfaction* unto those men whom thou hast *wronged*, if thou be able. And if thou dost injuriously, or fraudulently *detain*, or *keep* in thy possession, any *lands* or *goods*, that of right do belong to any *widow* or *fatherless child*, presume not, as thou tenderest thy souls health, to look *Christ* the *righteous Judge* in the face, unless thou dost first make a * *restitution* thereof to the right *owners*; for the *Law of God*, under the penalty of his *curse*, requireth thee to * *restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by robbery, or violent oppression, thou tookest from thy neighbour; with a fifth part for amends added to the principal.* And unless that like

w Lev. 6. 2, 3, 4 &c.

Numb. 5. 6, 7, 8.

x Non remittitur peccatum nisi restituatur ablatum.

y Luke 19. 8, 9. Ezek. 15. 3. 12, 16.

Mich. 6. 10. 11. Luke 13. 1. Jer. 18. 7. Acts 2. 51. Acts 8. 22. 1 Pet. 3. 9. Gen. 29. 9. James 5. 14, 15, 16. Lev. 7. 6, 7.

repent;

repent; and without true repentance thou canst never be saved. But though by the temptation of the Devil thou hast done *wrong* and *injury*, yet if thou dost *truly repent*, and make *restitution* to thy power, the Lord hath promised to be *merciful* unto thee, to hear the prayers of his *faithful Ministers* for thee, to *forgive thee thy trespasss and sin*, and to receive thy soul in the merits of *Christs Blood*, as a Lamb without *blemish*.

3. Ask God for Christ his sake *pardon* and *forgiveness*: And then these troubles of mind are no *discouragements*, but rather *comforts*; *exercises*, not *punishments*. They are *assurances* unto thee, that thou art in the right way; for the *way to Heaven is by the gates of Hell*; that is, by suffering pains in the *body*, and such *doubtings* in the *mind*, that thy estate in this life being every way made *bitter*, the joys of eternal life may relish unto thee *better*, and more *sweet*.

² If Satan tell thee that thou hast no Faith, because thou hast no feeling, meditate:

1. * That the ² truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hatest such doubtings, they shall not be laid unto thy charge; for they belong to the *flesh*, from which thou art divorced. When thy flesh shall *perish*, thy weak inward man, which hates them, and loves the Lord Jesus, shall be saved.

2. That it is a better ^b Faith, to believe without feeling, than with feeling. The least Faith (so much as a grain of Mustard-seed, so much as is in an Infant Baptized) is enough to save the soul, which loveth Christ, and believeth in him.

3. That the Child of God which desires to feel the assurance of Gods favour, shall have his desire, when God shall see it to be for his good: for ^c God hath promised to give them the *water of life*, who thirst for it. We have an example in * Master Glover the holy

² Satans second assault
* The Christians encounter.
^a Mat. 9. 24. Psal. 7. 19.
Mat. 17. 8. c.

^b Mat. 14. 31.
Job 13.
15. Mat. 17. 20.
Mat. 10. 14.

^c Apoc. 2. 6. I. 2. 55. I.
* Fox Aits and

Monuments, fol. 1555. in the last Edition but one.

tyr, who could have no comfortable feeling till he came to the sight of the stake, and then cried out, and clapped his hands for joy to his friends, saying, *O Austen he is come, he is come*; meaning the feeling joy of faith, and the Holy Ghost. ^d *Tarry therefore the Lords leisure: and be strong, and he shall comfort thine heart.*

d Psal.
27. 16.

e Satans
assault.

^e *If Satan shall aggravate unto thee the greatness, the multitude, and heinousness of thy sins, meditate:*

f The
encoun-
ter.
1 Tim. 1.
15.

1. ^f That upon true repentance it is as easie with God to forgive the greatest sin as the least: and he is as willing to forgive many, as to pardon one. And his mercy shineth more in pardoning great sinners, than small offenders; as appears in the examples of *Manasse, Magdalen, Peter, Paul, &c.* And where ^g sin most abounded, there doth his grace rejoyce to abound much more.

g Rom.
5. 20.

2. That God did never forsake any man, till that a man did first forsake God; as appears in the examples of *Cain, Saul, Achitophel, Ahaziab, Judas, &c.*

h Mar.
11. 28.

3. That God calleth all, even those sinners who are ^h heavy laden with sin, and that he did never deny his mercy to any sinner that asked his mercy with a penitent heart. This the story of the Gospel witnesseth: There came unto Christ all sorts of sick sinners, the blind, lame, halt, Lepers, such as were sick of Palsies, Dropfies, Bloody-fluxes, such as were lunatick, and possessed with unclean spirits, and Devils: Yet of all those, not one that came and asked his mercy and help, went away without his errand. If mercy he asked, mercy he found, were his sins never so great, were his disease never so grievous. Nay, he offered and gave his mercy to many who never asked it (being moved only with the bowels of his own compassion, and the sight of their misery) as to the woman of ⁱ Samaria, the widow of ^k Naim, and to the sick man that lay at the Pool of Bethesda, who had been thirty eight years sick. If he thus willingly gave his mercy to them that did not ask it, and was found of them (as the Prophet saith)

i John 4.

10.

k Luke 7.

13.

l Isa. 56.

m Rom.

10.

that

that sought him not, will he deny mercy unto thee, who dost so earnestly pray for it with tears? and dost, like the poor Publican, so heartily knock for it, with penitent fists upon a bruised and broken heart? Especially, when thou prayest to thy Father in the name, and mediation of Christ, for whose sake he hath promised to grant ^m *whatsoever we shall ask of him*; as sure as God is true, ^m John 14. 14. he will not. Though Ninivies sins had provoked the Lord to send out his sentence against them, yet upon their repentance he recalled it again, and spared the City; how much more, if thou likewise repentest, will ⁿ he spare thee, seeing his sentence is not yet gone forth against thee? If he deferred the Judgment all *Ababs* days, for the external shew only which he made of humiliation, how much more will he clean turn away his vengeance, if thou wilt unfeignedly repent of thy sin, and return unto him for grace and mercy? ⁿ *Novix dominus mutare sententiam, si tu noveris emendare vitam.*

He offered his mercy unto *Cain* (who murdered his innocent brother) ^o *If thou dost well, shalt thou not be accepted?* As if he should have said, If thou wilt leave thy envy, and malice, and offer unto me from a faithful, and a contrite heart, both *thou*, and thine *Oblation* also shall be acceptable unto me. And to ^p *Judas* (that so treacherously betrayed him, in calling him *friend*, a sweet appellation of love;) and when *Judas* offered, he willingly consented with that *mouth* (wherein was never found guile) to kiss those dissembling lips, under which lurked the poison of *Asps*. Had *Judas* apprehended this word *friend* out of the mouth of Christ, as ^q *Benbadad* did the word *Brother* from the mouth of *Abab*; doubtless *Judas* should have found the God of *Israel* more merciful than *Benbadad* found the King of *Israel*. But God was more displeas'd with *Cain* for despairing of his mercy, than for murdering his Brother; and with ^r *Judas*, for hanging himself, than for

scelus quam desperatio fecit penitus interire, Aug. l. de util. poenit. Sceleratior omnibus, O Juda extitisti, quem non poenit. emia. traxit ad Dominum sed desperatio traxit ad laqueum Leo.

betray-

betraying his Master; in that they would make the sins of mortal men greater than the infinite mercy of the Eternal God: or as if they could be more sinful than God was merciful. Whereas the least drop of Christs blood is of more merit to procure Gods mercy for thy salvation, than all the sins that thou hast committed, can be of force to provoke his wrath to thy damnation.

fSatan's
third al-
fault.

¶ *If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater than other mens, as being sins of knowledge, and of many years continuance; and such as wherby others have been undone, and all (for the most part) committed wilfully and presumptuously against God and thy conscience. And therefore though he will be merciful unto others, yet he will not be merciful unto thee; meditate:*

† The en-
counter.

¶ 1 Tim.
I. 16.

1. ¶ That many (who are now in heaven most blessed and glorious *Saints*) committed in the same kind (when they lived on earth) as great, and greater sins than ever thou hast committed, and continued (before they repented) in those sins as long as ever thou hast done. As therefore *all* their sins, and the continuance in them could not hinder ^u Gods mercy, upon their *repentance*, from forgiving their sins, and receiving them into *favour*; no more shall thy *sins*, and continuance therein; hinder *him* from being merciful unto thee, if thou dost *repent*, as they did: yea, upon thy *repentance*, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the *least sin* in Gods *Justice* without *Repentance*, is *damnable*; so the *greatest sin* upon *repentance*, is in his *Mercy* *pardonable*. Thy *greatest*, and *inveteratest* sins are but the sins of a *man*; but the *least* of his mercies is the mercy of God. Because thou knowest thine own sins, thou doubtest whether they shall be pardoned. Mark how this doubtful case is resolved by God himself. Many in *Isaiab's* days thought (as thou dost) that they had continued *so long in sin*,
that

that it was *too late* for them now to seek to return unto God for *Grace and Mercy*: But God answereth them, * *Seek ye the Lord whilst he may be found; call upon him whilst he is near*: As if he had said, whilst *life lasteth*, and my *Word is preached*, I am near to be found of all that seek me, and pray unto me. The people reply; but we (O Lord) are *grievous sinners*, and therefore dare not presume to call upon thy Name, o to come near thine holiness. To this the Lord answereth; *Let the wicked forsake his way, and the man of iniquity his thoughts, and let him return unto me, and I will have mercy upon him, and be his God, and I will pardon him abundantly*. But we would think (say the people) that if our sins were but ordinary sins, this promise of mercy might belong unto us; but because our sins are so *great*, and of such *long continuance*, therefore we fear, lest, when we appear before God, he will *reject* us. To this God answereth again; *My thoughts (of mercy) are not your thoughts, neither are your ways (of pardoning) my ways; for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts*. If therefore every sinner in the world were a *world* of such *sinners* as thou art, do thou but yet (what God bids thee) *repent, and believe*, and the *blood of Jesus Christ*, being the *blood of God*, will *cleans*e both thee and them from all your sins.

* Isa. 55.
6, 7, 8.y Acts
20. 28.
1 John 1.
7.

2. That as God did foresee all the sins which the world should commit, and yet *all those* could not hinder him from *loving the world*, so, *that he gave his only begotten Son to death to save as many of the world as would believe and repent*: much less shall thy sins (being the sins of the least number of the world) be able to hinder God from *loving thy Soul*, and *forgiving thy sins*, if thou dost *repent and believe*.

z John 3.
16.

3. That if *he loved thee so dearly* (when thou wast his *enemy*) that he payed for thee *so dear a price* as the *spilling of his heart blood*, how can he now but

z Rom 7.
5, 8, 9.

be gracious unto thee, when to save thee will cost him but the casting of a *gracious look* upon thee? Look not thou therefore to the *greatness* of thy sins, but to the *infiniteness* of his mercy, which is so surpassing great, that if thou puttest all thine *own* grievous sins together, and addest unto those the sins of *Cain* and *Judas*, and puttest unto them all the sins of all the *Reprobates* in the world (doubtless it would be a *huge heap*) yet compare this huge heap with the infinite mercy of God, and there will be no more comparison betwixt them, than betwixt the least *Mole-hill*, and the greatest *Mountain* in a Country. The cry of the grievouest sins that ever we read of, could never reach up higher than unto heaven; as the cry of the sins of *Sodom*: but *the mercy of God* (saith *David*) *reacheth up higher than the heavens*; and so *over-toppeth* all our sins. And if *his mercy be greater than all his works*, it must needs be *greater than all thy sins*. And so long as his mercy is greater than the sins of the whole world, do thou but repent, there is no doubt of *pardon*.

b Gen.
19. 13.
c Psal.
108. 41.
d Psal.
145. 9.

e Satans
fourth
assault.
f The en-
counter.
g I re-
member
(saith
Luther)
that Sul-
pitius
was
wont to
tell me,
Ego plus
quam
millies
Deo vovi,
&c. I

have more than a thousand times vowed unto God, that I would mend my life, but I could never perform my vow. Henceforth I will make no such vow; because I verily know that I cannot keep it. Unless therefore God will be merciful unto me for Christs sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest children of God in this life. Read *Luther on Galat. Chap. 5.*

If Satan shall object, that thou hast many times vowed to repent, and hast made shew of repentance for the time, and yet didst fall to the same sins again and again, and that all thy repentance was but feigned, and a mocking of God: And that seeing thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate;

1. *That though this were true, (which indeed is heynous) yet it is no sufficient cause why thou shouldst despair, seeing that this is the common case of all the children of God in this life, who vow so oft to forbear some sin, & till perceiving their weakness not*

able to perform it, they vow that they will vow no more. Their *vows* shew the desires of their spiritual man; their *breaking*, the *weakness* of their corrupt flesh. And our *oft* slips into the same sins *Christ* foresaw, when he taught us to pray *daily*, O Father forgive us our trespasses. And why doth *Christ* enjoyn thee (who art but a sinful man) to ^b forgive thy Brother seven times in a day, if he shall return seven times in a day, and say, it repenteth me? But to assure thee, that he (being the *God* of mercy and goodness it self) will forgive unto thee thy ⁱ seventy times seven-fold sins a day, which thou hast committed against him, if thou return unto him by *true* repentance. The *Israelites* were cured by looking (though with weak eyes) on the ^k brazen Serpent, as oft as they were stung by the fiery Serpents in the Wilderness; to assure thee, that upon thy ^l tears of repentance, thou shalt be recovered by faith in *Christ*, as often as thou art wounded to death by sin.

^b Luke 17. 34.

ⁱ Mark 18. 21, 22.

^k Numb. 21. 9.

^l Post lacrymas gemitusque graves clementia Christi confestim est oculos ante locanda tuos.

^m James 1. 17.

Rom. 8. 28. Rom.

9. 11.

ⁿ By these keys Peter opened heaven to himself, and afterwards with the rest of the Apostles, unto others, Luke 22.

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the *firmness* of Gods Covenant. Though thou varieest with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough, if thou wilt return; for there is no ^m variableness with him, neither shadow of change. He hath locked up thy salvation, and made it sure in his own *unchangeable* purpose; and hath delivered to thy keeping, the *Keys*, which are ⁿ Faith and Repentance: and whilst thou hast them, thou mayst perswade thy self that thy salvation is sure and safe; for whom God loveth, he loveth to the end, and never repenteth of bestowing his love on them who repent and believe.

Lastly, ^o If Satan shall perswade thee, that thou hast been doubting a long time, and that it is best for thee now to despair, seeing thy sins increase, and thy Judgment draweth near; meditate,

62. Luke 24. 47, & John 20. 21. & 13. 1. Rom. 11. 29. Rom. 8. 20. ^o Satans fifth assault.

1. That no sin (though *never so great*) should be a cause to move any Christian to *despair*, so long as *Gods mercy* by so many *millions* of degrees is greater; and that every penitent and believing sinner hath the pardon of all his sins confirmed by the *Word* and *Oath* of GOD; *two immutable things, wherein it is impossible that God should lie.* His *Word* is, that at what *time soever*, a sinner, *whosoever*, doth repent of his sins, *whatsoever*, (for both *time*, and *sins*, and *sinners* are indefinite) *from the bottom of his heart*, ⁹ *God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more.* If we will not take his *Word* (which God forbid we should doubt of) he hath given us his *Oath*; ⁷ *As I live, I desire not the death of the wicked, but that the wicked turn from his way and live.* As if he had said, Will ye not believe my *Word*? I *swear* by my life, that I delight not to damn any sinner for his sins, but rather to save him upon his conversion, and repentance. The meditation hereof moved *Tertullian* to exclaim, ¹ *O how happy are we, when God sweareth that he will not our damnation! Oh what miserable wretches are we, if we will not believe God when he sweareth this truth unto us.* Listen, O drooping spirit, whose soul is assailed with waves of faithless despair, how happy were it to see many, like thee and *Hezekias*, (*who mourn like Doves for the sense of sin, and chatter like Cranes and Swallows for the fear of Gods anger*;) rather than to behold many who die like *beasts* without any feeling of their own estate, or any fear of *Gods wrath*, or *Tribunal Seat*, before which they are to appear? Comfort thy self, O languishing soul; for if *this earth* hath any for whom *Christ* spilt his blood on the *Cross*, thou assuredly art one. Cheer up therefore thy self in the *all-sufficient* attonement of the blood of the *Lamb*, which ¹ *speaketh better things than that of Abel.* And pray for those, who never yet obtained the grace to have such a *sense* and detestation of sin. Thou art.

p Heb. 6.
13.

9 Ezek.
18. 22.
Dr. King
of Lond.
his Lec-
tures on
Jonah.
7 Ezek.
33. 11.

10 feli-
ces nos
quorum
causa ju-
rat Deus!
O miseri-
mos nos si
non Deo
quidem
juranti
credimus.
Tertul.
Ira. 28.
14.

1 Heb.
12. 24.

art one *indeed*, for whom Christ died, and from whom a *wounded* spirit (judging rather according to his *feeling* than by *Faith*) hath wrung that doleful voice of Christ, "My God, my God, why hast thou forsaken me?" And doubt not but e're long thou shalt as *truly* reign with him, as now thou dost suffer with him; for *Yea* and *Amen* hath spoken it. No sin bars a man from salvation, but only *incredulity* and *impenitency*; nothing makes the sin against the Holy Ghost *unpardonable*, but want of *repentance*, Heb. 6. 6. The unfeigned desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to perform unto him.

u Mat.
27. 46.
2 Tim.
2. 11.
w 2 Cor.
1. 10.
x Apoc.
3. 14.

Meditate on these *Evangelical Comforts*, and thou shalt see that in the very *agony* of *death*, God will so assist thee with his Spirit, that when Satan looketh for the *greatest* victory, he shall receive the *foulest* foil; yea when thy *eye-strings* are broken, that thou canst not see this *light*, Jesus Christ will appear unto thee to comfort thy *soul*, and his *Holy Angels* will carry thee into his *heavenly Kingdom*, Luke 16. 22. Then shall thy friends behold thee, like *Mandahs* Angel, doing wonders indeed, when they shall see a *frail man* in his greatest weakness (by the meer assistance of *Gods Spirit*) overcoming the strength of sin, the bitterness of death, and all the power of Satan, and in the *fire* of *Faith*, and *perfume* of *Prayer*, ascend up with *Angels* victoriously into Heaven.

An Admonition to them who come to visit the Sick.

They who come to visit the Sick, must have a special care not to stand *dumb*, and *staring* in the sick persons face to disquiet him; nor yet to speak *idly*, and to ask *unprofitable* questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble, but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal

life. One hour *well spent*, when a mans life is almost *out-spent*, may gain a man the assurance of eternal life: Sooth him not with the vain hope of this life, lest thou betray his soul to eternal death. Admonish him plainly of his estate, and ask him briefly these or the like Questions.

Questions to be asked of a sick man that is like to die.

DOst thou believe that the Almighty God, the Trinity of persons in Unity of Essence, hath by his Power made Heaven and Earth, and all things therein? and that he doth still by his *divine providence* govern the same? So that nothing comes to pass in the *world* nor to *thy self*, but what his *divine hand and counsel* had determined before to be done.

2. Dost thou confess that thou hast transgressed and broken the holy *Commandments* of Almighty God, in *thought, word, and deed*; and hast deserved for breaking his *holy Laws* the *curse of God*, which containeth *all the miseries of this life*, and *everlasting torments* in Hell fire, when this life is ended, if so be that God should deal with thee according to thy *deserts*?

3. Art thou not *sorry in thy heart* that thou hast so broken his *Laws*, and neglected his *Service* and *Worship*, and so much followed the *World*, and thine own *vain pleasures*? And would'st thou not lead a *holier life*, if thou wert to *begin again*?

4. Dost thou not from thy heart desire to be reconciled unto God in *Jesus Christ* his *blessed Son*, thy *Mediator*, who is *at the right hand of God in heaven*, now *appearing for thee in the sight of God*, and *making request unto him for thy Soul*.

5. Dost thou renounce all confidence in all other *Mediators*, or *Intercessors*, *Saints*, or *Angels*, believing that *Jesus Christ is the only Mediator of the New Testament*, is able perfectly to *save them that come unto God by him*, seeing he ever liveth to *make intercession for them*?

y Rom.
8. 34.
Heb. 9.
14.

z Heb.
9. 11.
I Tim.
2. 5.
Heb. 7.
25.

them? And wilt thou with ^a David say unto Christ, ^d *Whom have I in Heaven but thee? And there is none upon earth that I desire besides thee.* ^{Psal. 73. 25.}

6. Dost thou confidently believe, and hope to be saved by the *only merits* of that *bloody death and passion* which thy Saviour *Jesus Christ* hath suffered for thee? not putting any hope of salvation in thine *own merits*, nor in any other means or creatures? being assuredly perswaded, ^b *that there is no salvation in any other; and that there is none other name under heaven, whereby thou must be saved.* ^{b Acts 4. 12. Acts 10. 4. 11. 26. 6.}

7. Dost thou heartily *forgive* all wrongs and offences done or offered unto thee by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgiveness of them whom thou hast grievously wronged in word or deed? and dost thou cast out of thy heart all *malice*, and *hatred*, which thou hast born to any body, that thou mayst appear before the face of Christ (the ^c *Prince of peace*) ^d *in perfect love and charity?* ^{c Isa. 9. 6. d Heb. 12. 14.}

8. Doth thy conscience tell thee of any thing which thou hast wrongfully taken, and dost still withhold from any *Widow*, or *Fatherless Children*, or from any other person whatsoever? Be assured that unless thou shalt *restore*, like *Zacheus*, those goods and lands (if thou be able) thou canst not *truly repent*, and without *true repentance* thou canst not be *saved*, nor look Christ in the face when thou shalt appear before his Judgment-seat.

9. Dost thou *firmly believe*, that thy *body* shall be *raised up* out of the *Grave*, at the sound of the *last Trumpet*? And that thy *body and soul* shall be united together again in the *Resurrection Day*, to appear before the Lord *Jesus Christ*, and thence to go with him into the *Kingdom of Heaven*, to live in everlasting bliss and glory?

If the sick party shall answer to all these questions

like a faithful Christian ; then let all who are present joyn together, and pray for him, in these, or the like words.

A Prayer to be said for the sick, by them who visit him.

O Merciful Father, who art the Lord and giver of life, and to whom *belong the issues of death* ; we thy children here assembled, do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands, much less to become suitors to thy Majesty in the behalf of others ; yet because *thou hast commanded* us to pray one for another, especially for the sick, James 5. and hast promised, *that the prayers of the righteous shall avail much with thee* ; in the obedience therefore of thy Commandment, and confidence of thy gracious promise, we are bold to become humble suitors unto thy divine Majesty, in the behalf of this our dear Brother (or Sister) whom thou hast visited with the *chastisement* of thine own fatherly hand. We could gladly with the *restitution* of his health, and a longer *continuance* of his life and Christian Fellowship amongst us ; but forasmuch as it appeareth (as far as we can discern) that thou hast appointed by *this visitation*, to call for him out of this mortal life, we submit *our wills* to thy *blessed will*, and humbly intreat for *Jesus Christ* his sake, and the merits of his bitter death and passion (which he hath suffered for him) that thou wouldest pardon and forgive unto him all his sins ; as well that wherein he was *conceived* and *born*, as also the offences and transgressions, which ever since, to this day and hour, he hath committed in *thought, word, and deed* against thy divine Majesty. Cast them behind thy back ; *remove them as far from thy presence as the East is from the West*. Blot them out of thy remembrance ; lay them not to his charge ; wash them away with the *Blood* of Christ, that they may no more
be

be seen; and deliver him from all the judgments which are due unto him for his sins, that they may never trouble his conscience, nor rise in judgment against his Soul; and *impute* unto him the Righteousness of Jesus Christ, whereby he may appear *righteous* in thy sight. And in his extremity at this time, we beseech thee look down from Heaven upon him with those eyes of grace and compassion wherewith thou art wont to look upon thy children in their affliction and misery. Pity thy wounded servant, like the good *Samaritan*; for here is a sick *Soul* that needeth the help of *such an heavenly Physician*. O Lord increase his *faith*, that he may believe that Christ died for him, and that his blood cleanseth him from all his sins; and either assuage his pain, or else increase his patience to endure thy blessed will and pleasure, And good Lord, lay no more upon him than thou shalt enable him to bear. Heave him up unto thy self with those sighs and groans which cannot be expressed. Make him now to feel what is the hope of his *Calling*, and what is the exceeding greatness of thy *Mercy* and *Power*, towards them that believe in thee. And in his *weakness*, O Lord, shew thou thy *strength*. Defend him against the *suggestions* and *temptations* of *Satan*; who (as he hath all his life time) will now in his weakness especially seek to *assail* him, and to devour him: Oh save his Soul, and reprove *Satan*, and command thy holy Angels to be about him, to aid him, and to chase away all evil and malignant spirits far from him. Make him more and more to loath this world, and to *desire to be loosed, and to be with Christ*. And when that good *hour* and *time* shall come (wherein thou hast determined to call for him out of this present life) give him grace peacefully and joyfully to yield up *his soul into thy merciful hands*, and do thou receive her into thy mercy, and let thy blessed *Angels* carry her into thy Kingdom. Make his *last hour* his *best hour*, his *last words* his *best words*,
and

and his *last thoughts* his *best thoughts*. And when the *sight* of his eyes is gone, and his *tongue* shall fail to do its office, grant (O Lord) that his *Soul* may (with *Stephen*) behold Jesus Christ in Heaven ready to receive him; and that thy *Spirit* within him may *make requests for him, with sighs which cannot be expressed*, Rom. 8. 26. Teach us *in him* to read and see our *own end* and *mortality*; and therefore to be careful to *prepare* our selves for our *last ends*, and put our selves in a readiness against the time that thou shalt call for us in the like manner. Thus Lord, we recommend this our dear Brother (*or Sister*) thy sick servant, unto thy eternal grace and mercy, in that Prayer which Christ our Saviour hath taught us, saying, *Our Father, &c.*

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, Amen.

Let them read often unto the sick some special Chapters of the holy Scriptures; as,

The three first Chapters of the Book of *Job*.

The 14. and 19. Chapters of *Job*.

The 34. Chapter of *Deuteronomy*.

The two last Chapters of *Joshua*.

The 17. Chapter of the first of *Kings*.

The 2. 4. and 12. Chapters of the second of *Kings*.

The 38. 40. and 65. Chapters of *Isaiah*.

The History of the Passion of Christ.

The 8. Chapter to the *Romans*.

The 5. Chap. of the first Epistle to the *Corinthians*.

The 4. of the first Epistle to the *Thessalonians*.

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of *St. James*.

The 11. and 12. to the *Hebrews*.

The first Epistle of *Peter*.

The three first, and the three last Chapt. of the *Revelation*, or some of these. And

And so exhorting the sick party to wait upon God by *faith* and *patience* till he send for him, and praying the Lord to send them a joyful meeting in the Kingdom of Heaven, and a blessed Resurrection at the last day, they may depart at their pleasure in the peace of God.

Consolations against impatience in sickness.

IF in thy sickness by extremity of pain thou be driven to impatience, meditate;

1. That thy *sins* have deserved the *pains* of Hell; therefore thou mayst with greater patience endure these *fatherly corrections*.

2. That these are the *scourges* of thy heavenly Father, and the *rod* is in his hand. If thou didst suffer with reverence, being a *Child*, the correction of thy *earthly Parents*, how much rather shouldst thou now subject thy self (being the *child of God*) to the chastisement of thy *heavenly Father*, seeing it is for thine *eternal good*?

3. That Christ suffered in his soul and body *far* e Vir do-
lorum,
Isa-53.3d *grievous* pains for thee, therefore thou must more willingly suffer his blessed *pleasure* for thine *own good*.

Therefore saith Peter, *Christ suffered for you, leaving* f 1 Pet.
7. 21.
g Heb.
12. 22. *you an example, that ye should follow his steps.* And *Let us* (saith St. Paul) *run with joy the race that is set before us, looking unto Jesus, the Author, and finisher of our Faith, who, for the joy that was set before him endured the Cross, &c.*

4. That these afflictions which now you suffer, *are none other, but such which are accomplished in your brethren that are in the world, as witnesseth Peter: Yea, Job's afflictions were far more grievous.* There is not *one* of the *Saints*, which are now at rest in heavenly joys, but endured as much as you do, before they went thither: *Yea, many of them willingly suffered all the torments that Tyrants could inflict upon them, that*

anno liber esset, acsi à Deo tunc desertus fuisset. Vit. Patr. c. 18.

they

i Pet.
5. 10.

k I Cor.
10. 13.

l John
5. 5.
m Mat.
9. 20.
n Exod.
2. 2.
o Apoc.
2. 10.

p I Sam.
23. 24.
q Psalm
56. 8.
r Modi-
cum &
videbo
101. John
16. 17.
s Psalm
80.

t Apoc.
6. 11.
u John
16.
v Psal.
110. 7.
x Nube-
cula est,
cito tran-
sibit.
y John
16. 21.
z Act. 7.

a Apoc.
2. 10.

they might come to those heavenly joys whereunto you are now called. And you have a promise, that *the God of all grace, after that you have suffered a while, will make you perfect, stablish, strengthen, and settle you.* And that *God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.*

5. That God hath *determined* the time when thy affliction shall *end*, as well as the time when it *began*. *Thirty eight years* were appointed the *sick man at Bethesda's Pool*. *Twelve years* to the *Woman with the bloody Issue*. *Three months* to *Moses*. *Ten days* tribulation to the *Angel of the Church of Smyrna*. *Three days* Plague to *David*. Yea, the number of the godly mans *tears* are registred in *Gods Book*, and the quantity kept in his *bottle*.

The time of our trouble (saith Christ) is but a *Modicum*. Gods *Anger* lasts but a *Moment* (saith *David*) A *little season* (saith the *Lord*:) and therefore calls all the time of our pain, but *the hour of sorrow*. *David*, for the swiftness thereof compares our present trouble to a *Brook*, and *Athanasius* to a *Showr*; compare the *longest misery* that a man endures in this life to the *eternity of eternal joys*, and they will appear to be *nothing*. And as the sight of a *Son safe born*, makes the *Mother* forget all her former *deadly pain*; so the sight of *Christ* in Heaven who was *born for thee*, will make all these pangs of death to be quite forgotten, as if they had never been; like *Stephen*, who as soon as he saw *Christ*, forgot his own *wounds*, with the *horror of the Grave*, and *terror of the stones*, and sweetly yielded his *Soul* into the hands of his Saviour. Forget thine own *pain*, think of *Christs Wounds*; *Be faithful unto the death, and he will give thee a Crown of eternal life*,

6. That you are now called to *Repetitions* in *Christs School*, to see how much *Faith, Patience, and Godliness* you have learned all this while; and whether
you

you can like ^b Job, receive at the hand of God some evil, as well as you have hitherto received a great deal of good. As therefore you have always prayed, *Thy will be done*, so be not now offended at this which is done by his *holy will*.

7. That ^c all things shall work together for the best to them that love God; inasmuch that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, &c. shall be able to separate us from the love of God, which is in Jesus Christ our Lord. Assure your self, that every pang is a prevention of the pains of Hell; every respite an earnest of Heavens rest; and how many stripes do you esteem Heaven worth? As your life hath been a comfort to others, so give your friends a Christian example to die, and deceive the Devil as Job did. It is but the Cross of Christ, sent before to crucifie the love of the world in thee, that thou mayst go eternally to live with Christ, who was crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene) with both thy arms his holy Cross, carry it after him, unto him; thy pains will shortly pass, thy joys shall never pass away.

^b Job 2.
10.

^c Rom. 8. 28.
Ver. 38,
39. Mor-
bus non
malis ad-
numeran-
dus, quia
multis
utiliter
accidit,
Basil in
Hexam.
Morbis
est utilis
quedam
institutio,
qua decet
caluca
spernere
& cele-
stia spira-
re. Naz.
2 Phila-
grium.

Consolations against the fear of Death.

IF in the time of thy sickness thou findest thy self fearful to die; meditate,

1. That it argueth a dastardy mind to fear that which is not: For in the Church of Christ there is no Death, Isa. 25. 7, 8. And whosoever liveth and believeth in Christ, shall never die, John 11. 2. Let them fear death, who live without Christ: Christians dye not; but when they please God, they are like ^d Enoch, translated unto God. Their pains are but ^e Eliahs fiery Chariot to carry them to heaven; or like ^f Lazarus sores, sending them to Abrahams bosom. In a word, if thou be one of them, that, like Lazarus, lovest Jesus, thy sickness is not unto the death, but for the glory of God, who

^d Gen. 5. 24.
^e 1 Kings 2. 11, 12.
^f Luke 16. 23.

of

g John
14.

of his love changeth thy *living death*, to an *everlasting life*. And if many Heathen men, as *Socrates, Curtius, Seneca, &c.* died *willingly* (when they might have lived) in *hope* of the *immortality* of the *soul*: wilt thou being trained so long in *Christs School*, (and now called to the *Marriage Supper* of the *blessed Lamb*, Apoc. 19. 7.) be one of those *Guests* that refuse to go to that *joyful Banquet*? God forbid.

b Job 14
5.

2, Remember that thy abode here is but the *second degree* of thy life; for after thou hadst *first lived nine months* in thy *Mothers Womb*, thou wast of necessity driven thence to live here in a *second degree* of life. And when that *number of months* which God hath *determined* for this life are expired, thou must likewise leave *this*, and pass to a *third degree* in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as far this *kind* of life, as this doth that which one lives in his *Mothers Womb*. To this last and excellentest degree of life, through this *door*, passed *Christ* himself, and all his *Saints* that were *before thee*; and so shall all the rest after *them* and *thee*. Why shouldest thou fear that which is *common* to all Gods Elect? Why should that be *uncouth* to thee, which was *welcome* to all them? Fear not death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a *better* world; the *end* of a *temporal*, but the *beginning* of an *eternal life*.

i Mors
presentis
vitæ exitus,
&
introitus
melioris.
Bern. in
Epist. ad
Rom.

k Mat. 6.
9, 10.

3. Consider that there are but *three things* that can make death so fearful unto thee. First, the *loss* thou hast thereby. Secondly, the *pain* that is therein. Thirdly, the *terrible effects* which follow after. All these are but *false fires*, and *causless fears*. For the first, if thou leavest here *uncertain goods* which *Thieves* may rob, thou shalt find in heaven a *true treasure*, that can never be taken away: These were but *lent* thee as a *Steward* upon *accounts*; those shall be *given* thee as thy *reward* for ever. If thou leavest a *loving Wife*, thou shalt be mar-

married to Christ, which is *more lovely*: If thou leavest *Children and Friends*, thou shalt there find all thy religious *Ancestors*, and *Children departed*; yea, *Christ*, and all his blessed *Saints and Angels*; and as many of thy children as be *Gods Children* shall thither follow after thee. Thou leavest an ^l *earthly Possession*, and a *house of clay*, and thou shalt enjoy an ^m *heavenly inheritance* and *mansion of glory*, which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death unto thee *gain*? *Go home, go home*, and we will follow after thee.

l John
14. 1.
m 2 Cor.
5. 1.

Secondly, for the *pain* in death; the ^a *fear* of death more pains many than the very *pangs* of death; for many a Christian dies without any great *pangs* or *pains*. Pitch the *Anchor* of thy *Hope* on the firm ground of the *Word of God*, who hath promised in thy ^b *weakness* to perfect his strength, and ^c *not to suffer thee to be tempted above that thou art able to bear*; and Christ will shortly turn all thy *temporal pains* to his *eternal joys*.

a Timor
mortis ip-
sa morte
pejor.

b 2 Cor.
12. 9.
c 1 Cor.
10. 13.

Lastly, as for the *terrible effects* which follow after death, they belong not unto thee being a *Member* of Christ; for Christ by his death hath taken away the *sting* of death to the faithful; so that now there is ^d *no condemnation to them that are in Christ Jesus*. And Christ hath protested, that ^e *he that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life*: Hereupon the *holy Spirit* from Heaven saith, *Blessed are the dead which die in the Lord*; and that *from thenceforth they rest from their labours, and their works do follow them*. In respect therefore of the faithful, ^f *death is swallowed up into victory*, and his *sting*, which is *sin*, and the *punishment* thereof, is taken away by Christ. Hence death is called in respect of our *bodies*, a ^g *sleep* and *rest*; in respect of our *souls*, a *going to our heavenly Father*; a ^h *departing in peace*; a *removing from this body to go to the Lord*; a

d Rom.
8. 1.

e John 5.
24.

f 1 Cor.
15.

g 1 Theſ.
4.
h Iſa. 26.
Apo. 14.
1 Joh. 14.

Ἀπόλυσις ἐστὶν εἰρήνη, Luke 3. 12 Cor. 5.

Phil. 1.
ἀπαλ-
ως.

1 Mors
porta glo-
rie,
Greg.
Janua
vite, Ber.

dissolution of soul and body to be with Christ, What shall I say? Precious in the sight of the Lord is the death of his Saints. These pains are but thy throws and travel, to bring forth eternal life. And who would not pass through Hell to go to Paradise, much more through death? There is nothing after death that thou needest fear: not thy sins; because Christ hath paid thy ransom: not the Judge; for he is thy loving Brother: not the Grave; for it is the Lords Bed: not Hell, for thy Redeemer keeps the Keys: not the Devil; for Gods holy Angels pitch their tents about thee, and will not leave thee, till they bring thee to Heaven. Thou wast never nearer eternal life; glorifie therefore Christ by a blessed death. Say chearfully, Come Lord Jesus, for thy Servant cometh unto thee: I am willing, Lord help my weakness.

Seven sanctified Thoughts, and mournful Sighs of a sick man ready to die.

NOW forasmuch as God of his infinite mercy doth so temper our pain and sickness, that we are not always oppressed with extremity, but gives us in the midst of our extremities some respite, to ease and refresh our selves; thou must have an especial care (considering how short a time thou hast, either for ever to lose, or to obtain Heaven) to make use of every breathing time which God doth afford thee; and during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short thoughts and sighs.

The first Thought.

SEeing every man enters into this life in tears, passeth it in sweat, and ends it in sorrow, ah! what is there in it, that a man should desire to live any longer in it? Oh! what a folly is it, that when the *Mariner* roweth with all his force to arrive at the *wished Port*; and

and that the *Traveller* never resteth till he come to his journeys end; we *fear* to descry our *Port*, and therefore would *put back* our *Bark*, to be longer *tossed* in this continual *tempest*? we *weep* to see our *journeys end*, and therefore desire our journey to be lengthened, that we might be more tired with a *foul* and *cumberfom way*.

The spiritual sigh thereupon.

O Lord, this life is but a troublesom Pilgrimage, *few* in days, but full in evils, *Gen. 47. 9.* and I am weary of it by reason of my sins. Let me therefore (O Lord) intreat thy Majesty, in this my bed of sickness, as *Elias* did under the *Juniper-tree* in his affliction. *It is now enough, O Lord, that I have lived so long* ^{n 1 King. 19. 4.} in this vale of misery; *take my soul into thy merciful hands; for I am no better than my Fathers.*

The second thought.

Think with what a *body of sin* thou art laden, ^{o Rom. 7. 24.} what great *civil Wars* are contained in a *little world*; the *flesh* fighting against the *spirit*, *passion* against *reason*, *earth* against *heaven*, and the world *within* thee banding it self for the world *without* thee; and that but *one* only mean remains to end this conflict, *death*; which (in Gods appointed time) will separate thy *Spirit* from thy *Flesh*; the pure and regenerate part of thy soul, from the part which is impure and unregenerate. ^{p James 4. 2.}

The spiritual sigh upon the second thought,

O Wretched man that I am, who shall deliver me from ^{b Rom. 7. 24.} the *body of this death*? O my sweet Saviour Jesus Christ, ^{r 1 Pet. 2. Apoc. 5. 9.} thou hast redeemed me with thy most precious blood. And ^{s Psalm 116. 8.} because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling, I do here from the very bottom of my heart, ascribe the

whole praise and glory of my salvation, to thy only grace and mercy, saying (with the holy Apostle)

1 Cor.
15. 57.
Psal. 145

Thanks be unto God, which hath given me the victory through our Lord Jesus Christ.

The third Thought.

THink how it behoves thee, to be assured that thy soul is *Christ's*; for *death* hath taken sufficient gages to assure himself of thy *body*, in that all thy senses be ready to die, save only the sense of *pain*; but sith the *beginning* of thy being began with *pain*, marvel the less if thy *end* conclude with *dolors*. But if these *temporal* dolors (which only afflict the body) be so painful, O Lord, *who can endure the devouring fire? who can abide the everlasting burnings?*

Isa. 33.
14.

The spiritual sigh upon the third Thought.

O Lord Jesus Christ, the Son of the living God, who art the only *Physician* that canst ease my *body* from pain, and restore my *Soul* to life eternal; put thy *Passion, Cross, and Death*, betwixt my *Soul* and thy *Judgments*; and let the merits of thy *obedience* stand betwixt thy *Fathers Justice* and my *disobedience*; and from these *bodily pains* receive my soul into thine everlasting peace; for I cry unto thee with *Stephen*,

Act. 7.
59.

Lord Jesus receive my spirit.

The fourth Thought.

THink that the *worst* that *death* can do, is but to send thy soul, sooner than thy flesh would be willing, to *Christ*, and his heavenly Joys: Remember, that *that worst* is thy *best hope*. The *worst* therefore of death, is rather a help than a harm.

The spiritual sigh upon the fourth Thought.

O Lord Jesus Christ, the Saviour of all them that put their trust in thee, forsake not him, that in
misc-

mifery flieth unto thy Grace for succour and mercy ;
O found that sweet voice in the ears of my soul, which
 thou spakest unto the penitent *Thief* on the Cross,
ⁱ This day thou shalt be with me in Paradise : For I, **O**
Lord, do (with the Apostle) from my soul speak un-
 to thee, *⁲ I desire to be dissolved, and to be with Christ.*

ⁱ Luke
 23. 43.

⁲ Phil 1.
 23.

The fifth Thought.

T Hink (if thou fearest to die) *ⁱ That in Mount Sion*
there is no death ; for *⁲ he that believeth in Christ*
shall never die. And if thou desirest to live, without
 doubt the *life eternal* (whereunto this death is a *pas-*
sage) *surpasseth all*. There do all the faithful departed
 (having ended their miseries) live with Christ in joys ;
 and thither shall all the godly, which *survive*, be ga-
 thered out of their troubles to enjoy with him *eternal*
rest.

ⁱ Isa. 25.
 7. 8.
⁲ John
 11. 25.

The spiritual sigh on the fifth Thought.

O Lord, who seest the malice of Satan, who (not
 contenting himself, *ⁱ like a roaring Lion all the*
days and nights of our life, to seek our destruction)
 shews himself busiest, when thy children are *weakest*,
 and nearest to their end : *O Lord reprove him*, and pre-
 serve my soul. He seeks to terrifie me with death,
 which my sins have *deserved*, but let thy *holy Spirit*
 comfort my soul with the assurance of eternal life,
 which thy blood hath purchased. Asswage my *pain*,
 increase my *patience*, and (if it be thy blessed will)
 end my *troubles* ; for my soul beseecheth thee with
 old blessed *Simeon*, *ⁱ Lord now let me thy servant depart*
in peace, according to thy word.

ⁱ Pet.
 5. 8.

ⁱ Luke
 2. 27.

The sixth Thought.

T Hink with thy self what a blessing God hath be-
 stowed upon thee above *many millions* in the
 world ; that whereas they are either Pagans, who
 worship not the true God ; or Idolaters, who worship

the true God falsly : thou hast lived in a *true Christian Church*, and hast grace to die in the *true Christian Faith*, and to be buried in the *Sepulchre of Gods Servants*, who all wait for the *hope of Israel*, the raising of their bodies in the *resurrection of the just*.

e Acts
26. 6 7.
f Luke
14. 14.

The spiritual sigh upon the sixth thought.

g John
15. 25, 26.

O Lord Jesus Christ, *who art the Resurrection and the life, in whom whosoever believeth shall live though he were dead; I believe that whosoever liveth, and believeth in thee shall never die. I know that I shall rise again in the resurrection of the last day: for I am sure, that thou my Redeemer livest. And though that after my death worms destroy this body, yet I shall see thee, my Lord, and my God, in this flesh.*

h Ver. 24.

i Job 19.
25, 26.

Grant therefore, O Christ, for thy bitter Death and Passions sake, that at that day I may be *one of them to whom thou wilt pronounce that joyful sentence, Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the world.*

k Matth.
25. 34.

The seventh Thought.

l Ga. 3.
13.
m Lam.
1. 12.

THink with thy self how *Christ indured for thee a cursed death, and the wrath of God which was due unto thy sins; and what terrible pains and cruel torments the Apostles and Martyrs have voluntarily suffered for the defence of Christs Faith, when they might have lived by dissembling or denying him; how much more willing shouldest thou be to depart in the faith of Christ, having les pains to torment thee, and more means to comfort thee.*

The spiritual sigh upon the seventh Thought.

n John 1.
29. Apo.
5. 21.
o Luke 23.
22.

O Lord, my sins have deserved the *pains of Hell and eternal death; much more these fatherly correçions, wherewith thou dost afflict me: But O blessed Lamb of God, which takest away the sins of the world,*

world, have mercy upon me, and wash away all my filthy sins with thy most precious Blood, and receive my soul into thy heavenly Kingdom; for ^o into thy hands, O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of truth. ^o Psal. 36. 5.

The sick person ought now to send for some godly and religious Pastor.

IN any wise, remember (if conveniently it may be) to send for some godly and religious Pastor; not only to pray for thee at thy death (for God in such a case hath promised to bear the Prayers of the righteous ^p Prophets, and ^a Elders of the Church) but also upon thy confession, and unfeigned repentance to absolve thee of thy sins. For as Christ hath given him a calling to ^{*} baptize thee unto repentance for the remission of thy sins; so hath he likewise given him a calling, and ^r power, and ^t authority (upon repentance) to absolve thee from thy sins. ^c I will give thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind upon earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. And again, ^u Verily I say unto you, Whatsoever ye bind in earth, shall be bound in heaven; and whatsoever ye loose in earth shall be loosed in heaven. And again, Receive ye the Holy Ghost: ^{*} Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. This Doctrine was as antient in the Church of God, as Job; for Elihu tells him, ^v That when God strikes a man with malady on his bed, so that his soul draweth near the grave, and his life to the buriers: if there be any messenger with him, or any interpreter, one of a thousand, to declare unto man his righteousness, then will he have mercy upon him, &c. And answerable thereunto (saith St. James) ^z If the sick have committed sins (upon his Repentance, and the Prayers of the Elders) they shall be forgiven him. ^a These have power to shut Heaven, and ^b to deliver (the scanda-

^p Gen. 20. 7.
^J r. 18.
^{20.} & 3.
^{1.} Ezek. 4. 14.
¹ Sam. 9. 7. and 21. 19.
^{22.}
^q James 5. 14, 15, 16.
^{*} Mat. 1. 4. Acts 19. 4.
⁷ 1 Cor. 4. 5.
^f 1 Cor. 10. 8.
¹ Mat. 16. 19.
^u M. 1. 18. 18.
^x John 20. 21, 23.
^y Job 33. 13.
^z James 5. 17, 18.
^a Apoc. 11. 6.
^b 1 Cor. 5. 5.

c 2 Cor.
10. 3.

d Mat.
16.

lous impenitent sinner) to Satan: For, ^c the weapons of their warfare are not carnal, but mighty, through God, to cast down, &c. and to have ^d vengeance in readiness against all disobedience. They have the key of loosing, therefore the power of absolving.

e Mini-
stri pecca-
ta remittunt non
αὐτῶν
ἐξουσίας
sed ὁφ-
θαλμῶν
I Cor. 5.
4. I Cor.
4. 1, 2.
Act 13.
38.

The Bishops and Pastors of the Church do not forgive sins by any ^e absolute power of their own (for so only Christ their Master forgiveth sins) but ministerially as the servants of Christ, and Stewards to whose fidelity their Lord and Master hath committed his Keys: and that is, when they do declare and pronounce, either publickly, or privately, by the Word of God, what bindeth, what looseth; and the mercies of God to penitent sinners, or his judgments to impenitent and obstinate persons; and so do apply the general promises or threatnings to the penitent or impenitent: For Christ from Heaven doth by them (as by his Ministers on Earth) declare whom he remitteth and bindeth, and to whom he will open the gates of heaven, and against whom he will shut them. And therefore it is not said, *Whose sins ye signifie to be remitted*, but *whose sins ye remit*. They then do remit sins, because Christ by their Ministry remitteth sins, as Christ by his Disciples loosed Lazarus, John 11. 44. And as no water could wash away Naaman's Leprosy, but the waters of Jordan (though other Rivers were as clear) because the promise was annexed unto the water of Jordan, and not of other Rivers: so though another man may pronounce the same words, yet have they not the like efficacy and power to work on the conscience, as when they are pronounced from the mouth of ^f Christ's Ministers, because that the ^g promise is annexed to the Word of God, in their mouths: For them hath he

f To this
end saith
Basil. in
Alcet.
c. 13.

Christus omnibus Pastoribus & Doctoribus Ecclesie ἰσὺν παρέχει ἰξουσίαν, equalē tribuit potestatem; ejus signum est, quod omnes ex æquo ligant & solvunt; ut Peirus. P. p. s. dare not deny this. Quilibet sacerdos (quantum est ex virtute clavium) habet potestatem indifferenter in omnes. In supplement. Thomæ. 4. 6. Verse 10. g John 20. 29, 23.

ⁿ chosen, ⁱ separated, and ^k set apart for this work; and to them he hath committed the ^l Ministry, and word of reconciliation; by their holy ^m calling and ⁿ ordination they have received the ^o Holy Ghost, and the ministerial power of ^p binding and loosing: They are sent forth of the Holy Ghost for this work whereunto he hath called them. And Christ gives his Ministers power to forgive sins to the penitent in the same words that he teacheth us in the Lords Prayer to desire God to forgive us our sins; to assure all penitent sinners, that God by his Ministers absolution doth fully, through the merits of Christs Blood, forgive them all their sins. So that what Christ decreeth in Heaven, in foro judicis, the same he declareth on earth by his reconciling Ministers, in foro pœnitentiæ; so that as God hath reconciled the world to himself by Jesus Christ; so hath he (saith the Apostle) given unto us the ministry of this reconciliation.

^b Acts 1. 24.
ⁱ Acts 13. 2.
^k Rom. 1. 1.
^l 2 Cor. 5. 18, 19.
^m Acts 13.
ⁿ 1 Cor. 1. 1.
^o Heb. 5. 4.
^p Tit. 1. 5.
^q John 20. 22, 23.
^r Acts 13. 24.
^s John 20. 23.

He that sent them to Baptize, saying, Go and teach all nations, baptizing them, &c. sent them also to remit sins, saying, ^q As my Father sent me, so send I you; whatsoever sins ye remit, they are remitted unto them; &c. As therefore none can Baptize (though he use the same water and words) but only the lawful Minister which Christ hath ^r called and authorized to this divine and Ministerial function; so though others may comfort with good words, yet none can absolve from sin, but only those to whom Christ both committed the holy ^s Ministry and word of reconciliation; and of their absolution Christ speaketh, ^t he that beareth you beareth me. In a doubtful Title thou wilt ask the counsel of the skilful Lawyer, in peril of sickness thou wilt know the advice of thy learned Physician; and is there no danger in dread of damnation for a sinner to be his own Judge?

^q John 20. 12, 13.
^r 2 Cor. 2. 7, 11.
^s Heb. 5. 4.
^t Luke 10. 16.

Judicious ^u Calvin teacheth this point of doctrine most plainly, *Etsi omnes mutuo nos debeamus consolari, &c.* Although (saith he) we ought to comfort and confirm one another in the confidence of Gods mercy, yet we see that

^u Lib. 4. Inst. c. 1. sect. 12.

the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins; inasmuch as they are said to remit sins, and to lose souls. Let every faithful man therefore remember that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he make private confession of his sins unto his Pastor, and that he desire his private endeavour for the application of some comfort unto his soul, whose office it is (both publickly and privately) to administer Evangelical Consolation to Gods people.

* In An-
tith. Pa-
pismus &
Christian.
vol. 1.
fol. 26.

* Luth.
tom. 6.

fol. 109.
& seq.

* Wit-
ness our
Liturgy.
D. Hol-
land ab-
solved,
D. Rey-
nolds,
who not
being
able to
speak,
kissed
the hand
where-
with he
was ab-
solved.

* Apoc.
3. 7.

Mat. 2. 7.
Luke 5. 2.

* Mat.
16. 19.

* 1 Cor.
4. 1.

* 1 Cor. 5. 20.

1 John 4. 1.
Jer. 25. 15.

Beza * highly commendeth this practice; and Lu-
ther saith, * *That he had rather lose a thousand worlds,
than suffer private confession to be thrust out of the Church.*
Our Church hath ever most * soundly maintained the
truth of this Doctrine, but most justly abolished the
tyrannous and Antichristian abuse of *Popish auricular
confession*, which they thrust upon the souls of *Christi-
ans* as an *expiatory sacrifice*, and a *meritorious satisfac-
tion for sin*, racking their consciences to confess, when
they feel no distress, and to enumerate all their sins,
which is impossible, that by this means they might
dive into the secrets of all men, which oft-times hath
proved pernicious, not only to *private persons*, but al-
so to *publick States*. But the truth of Gods word is,
that no person having received *Orders* in the Church
of Rome, can truly *absolve* a sinner; for the keys of *ab-
solution* are two; the one is the key of *Authority*, and
that *only* * Christ hath; the other is the key of *Mini-
stry*, and this he * gives to his *Ministers*, who are
therefore called the *Ministers of Christ*; *The* * *Stew-
ards of Gods Mysteries*; *The* * *Embassadors of reconci-
liation, Bishops, Pastors, Elders, &c.* But Christ never

4. 1. * 1 Cor. 5. 20. *Ministerii clavis duplex est, una sciencia discernendi.* 1 Cor. 12. 10.
1 John 4. 1. Jer. 25. 15. *Alia est potestas ligandi & absolventi.* John 20. Mark 27. 4.
Heb. 7. 21, 27, 28. Heb. 8. 4. Heb. 7. 15.

ordained

ordained in the New Testament any order of *sacrificing* Priests: neither is the name of *ιερευς*, which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any Officer of Christ, in all the New Testament: Neither do we read in all the New Testament of any who confessed himself to a *Priest*, but *Judas*. Neither is there any *real Priest* in the New Testament but *only Christ*. Neither is there any part of *his Priesthood* to be now accomplished on *earth*, but that which he fulfilleth in *heaven*, by *making intercession* for us. Seeing therefore Christ never ordained any order of *sacrificing Priests*, and that Popish Priests scorn the name of *Ministers of the Gospel*, to whom only Christ committed his *Keys*, it necessarily followeth, that no *Popish Priest* can truly either *excommunicate* or *absolve* any sinner, or have any *lawful* right to meddle with *Christs Keys*. But the *Antichristian abuse* of this Divine Ordinance should not abolish the *lawful use* thereof betwixt Christians and their Pastors in *cases of distress of conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raise up an humble spirit*, than this spiritual conference betwixt the Pastors and the people committed to their charge. If any *sin* therefore troubleth thy *Conscience*, confess it to *Gods Minister*, ask his *counsel*; and if thou dost truly repent, receive his *Absolution*. And then doubt not, *in foro Conscientiæ*, but thy sins be as verily forgiven on earth, as if thou didst hear Christ himself, *in foro Judicii*, pronouncing them to be forgiven in Heaven. *Qui vos audit, me audit*, Luke 10. 19. he that heareth you, heareth me. Try this and tell me whether thou shalt not find more ease in thy conscience, than can be expressed in words. Did prophane men consider the *dignity* of their divine calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sick man (having thus eased his conscience,
and

and received his *Absolution*) may do well (having a convenient number of faithful Christians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*; to encourage him in his *Faith*, to discourage the *Devil* in his *assaults*. In this respect the ^a *Council of Nice* termeth this Sacrament, *Viaticum*, the *souls provision for her journey*. And albeit the *Lords Supper* be an Ecclesiastical action, yet forasmuch as our *Lord* (the first Inſtitutor) celebrated it in a ^b private house, and that ^c *St. Paul* termeth the houses of Christians, the *Churches of Christ*, and that ^d *Christ* himself hath promised to be in the *midst of the faithful*, where but two or three are gathered together in his name: I see no reason, but if Christians desire it (when they are not through sickness able to come to the *Church*) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity than knowledge, who thinks that this favours of a *private Mass*. For a *Mass* is called *private*, not because it is said in a private house, but because (as *Bishop Jewel* teacheth out of ^e *Aquinas*) the Priest receiveth the Sacrament himself alone, without distribution made unto others; and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the *Antichristian Idol* of a private *Mass*, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ* his *Institution* is observed, many faithful Brethren meet together and *tarry one for another*, *Christ* his death is remembered and shewed, and the Minister together with the faithful, and the sick party do communicate. *Mr. Calvin* saith,

^g *That he doth very willingly admit administering of the Communion to them that are sick, when the case and op-*

^a *Con. Nice. Can. 12.*

^b *Mat. 16. 18. Luke 22. 12.*
^c *Rom. 16. 5. Phil. 5. 5.*
^d *Mat. 18. 20.*

^e *Jewel against Harding, Art. 1. of Private Mass fol. 4.*

^f *In missis privatis, sufficit si unus praesens, scilicet Minister, qui populi totius personam gerit, Aqu. par. 3. q. 8. art. 5.*

^g *De cae. ue. administratio. no. ita sen-*

ter admittendum esse hunc morem, ut apud aegros celebretur communio, cum ita unitas feret, Epist. 51.

portunity

portunity so requireth. And in ^h another place he saith, *That he hath many weighty reasons to compel him not to deny the Lords Supper unto the sick.* Yet I would wish all Christians to use to receive often (in their health) especially once every month with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. Perkins saith very well, *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving; but it extends it self to the whole time of mans life afterwards:* the efficacy whereof did men thoroughly understand, they should not need to be so often exhorted to receive it.

^h Cur cœnam ægrotis negandum esse non arbitror, multæ & graves causæ me impellunt, Epi. 31. 1.

ⁱ Perkins his right way to dying.

^k *Pastores omnes hic exoratos vellem, ut in hujus controversiæ statum penitus introspiciant: nec fideles hac vita migrantes & panem vitæ petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio;* ^l *Parvuli panem petunt, & non est qui frangat eis.*

^k Admonitio ad Pastores.

^l Lam. 4.

As therefore when a *wicked liver* dieth, he may say to death, as *Ahab* said to *Eliab*, ^m *Hast thou found me, O mine enemy?* So on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face; he may say of Death, as *David* said of *Abimaaz*, ⁿ *Let him come, and welcome, for he is a good man, and cometh with good tidings:* he is the messenger of Christ, and bringeth unto me the joyful news of eternal life. And as the *Red Sea* was a gulf to drown the *Egyptians* to destruction; but a passage to the *Israelites*, to convey them to *Canaans* possession: so death to the wicked, is a sink to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And *one day* of a ^o *blessed death* will make an amends for all the sorrows of a bitter life.

+

^m Kings 12. 20.

ⁿ 2 Sam. 28. 28.

Ut mori a te pius, v. vere aijce pie.

^o Summum hominis bonum, bonus ex hac vita exitus.

When therefore thou perceivest thy Soul departing from thy Body, pray with thy tongue if thou canst, else

else pray in thy heart and mind, these words, fixing the eyes of thy Soul upon *Jesus Christ* thy Saviour.

A Prayer at the yielding up of the Ghost.

p John
1. 19.

O Lamb of God, which by thy blood hast taken away the sins of the world, have mercy upon me a sinner, ⁹ Lord *Jesus* receive my spirit. Amen.

q Luke
18. 13.

When the sick party is departing, let the faithful that are present kneel down, and commend his Soul to God, in these or the like words.

r Psal.
46. 1.
s Psal.
49.

O Gracious God, and merciful Father, *who art our refuge and strength, and a very present help in trouble*; lift up the ^r light of thy favourable countenance at this instant upon thy servant that now cometh to appear in thy presence: *wash away, good Lord, all his sins, by the merits of Christ Jesus Blood*, that they may never be laid to his charge. Increase his faith, preserve and keep safe his Soul from the danger of the Devil and his wicked Angels. Comfort him with thy holy Spirit, cause him now to feel that thou art his loving Father, and that he is thy Child by Adoption, and Grace. Save, O Christ, the price of thine own Blood, and suffer him not to be lost, whom thou hast bought so dearly. Receive his Soul as thou didst the penitent Thief, into thy heavenly Paradise. Let thy blessed Angels conduct him thither, as they carried the Soul of Lazarus: and grant unto him a joyful resurrection at the last day. O Father, hear us for him, and hear thine own Son, our only Mediator, that sits at thy right hand, for him and us all; even for the merits of that bitter Death and Passion which he hath suffered for us. In confidence whereof we now recommend his Soul into thy fatherly hands: in that blessed Prayer which our Saviour hath taught us in all times of our troubles to say unto thee, *Our Father, &c.*

t John
1. 7.

Thus far of the Practice of Piety in dying in the Lord.

Now

Now followeth the Practice of Piety in dying for the Lord.

THE Practice of Piety in dying for the Lord, is termed *Martyrdom*.

" *Martyrdom is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death: to invite many, and to confirm all, to embrace the truth thereof, To this kind of death Christ hath promised a Crown: Be thou faithful unto the death, and I will give thee the crown of life.* Which promise the Church so firmly believeth, that they termed *Martyrdom* it self, a *Crown*. And God, to animate Christians to this excellent prize, would, by a *prediction*, that *Stephen* the first Christian *Martyr* should have his name of a *Crown*.

u r Cor. 12, 13. Sanguis Martyrum, semen Ecclesie.

w Martyres acceperunt, non dederunt coronas, Leo. Martyris coronatus.

Euf. usuall.

σὺν τῷ στίβῳ αὐτοῦ

τῷ ζῳῆ.

Ap. 2 10. Bern. Ser. in fest.

Innoc.

Fri. Nausea in vit.

Johan. Flores

Hist. ad

An. 65.

Mat. 2.

Acts 7.

Act. an l

M num.

1 Pet. 2.

10. Cau-

sa, non

passio, fa-

cit Mar-

tyrem,

Aug. epi. x Non

Of *Martyrdom* there are three kinds.

1. *Sola voluntate*, in will only, as *John* the Evangelist, who (being boyled in a Cauldron of Oyl) came out rather *anointed* than *Jod*: and died of old age at *Ephesus*.

2. *Solo opere*, in deed only: as the *Innocents* of *Bethlehem*.

3. *Voluntate & opere*, both in will and deed: as in the Primitive Church, *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our days, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable: whose fiery zeal to Gods truth, brought them to the flames of *Martyrdom*, to seal *Christ's Faith*. It is not the cruelty of the death, but the *innocency* and *holiness* of the cause, that maketh a *Martyr*. Neither is an *erroneous* conscience a sufficient warrant to suffer *Martyrdom*: because *Science* in Gods Word must direct *Conscience* in mans heart. For they who killed the Apostles in their erro-

mores, sed mores, Dr. Boys, Tho. Aquin. 1. 2. quaest. 19. art. 6.

neous

y John
16. 2.
z Acts
9. 1.
Phil. 3. 6.

a Episto-
la ad Ro-
manos, is
now,
Episto'a
in Roma-
nos.

neous Consciences, thought ^y *they did God good ser-vice*: and ^z *Paul of zeal breathed out slaughters a- gainst the Lords Saints*. Now whether the cause of our *Seminary Priests and Jesuites* be so *holy, true, and in- nocent*, as that it may warrant their Conscience to *suf- fer death*, and to *hazzard their eternal salvation* there- on: let ^a *Pauls* Epistle written to the *antient Christi- an Romans*, (but against our *new Antichristian Ro- mans*) be judge. And it will plainly appear, that the *Doctrine* which *St. Paul* taught to the *antient Church of Rome*, is *ex diametro* opposite in 26. fundamental points of true Religion, to that which the *new Church of Rome* teacheth and maintaineth. For *St. Paul* taught the *Primitive Church of Rome*,

1. That our *Election* is of *Gods free Grace*, and not *ex operibus praevisis*, Rom. 9. 11. Rom. 11. 5, 6.

2. That we are *justified* before *God* by *Faith only*, without *good works*, Rom. 3. 20, 28. Rom. 4. 2, &c. Rom. 7. 17.

3. That the *good works of the regenerate*, are not of their *own condignity meritorious*, nor such as can de- serve *Heaven*, Rom. 8. 8. Rom. 11. 6. Rom. 6. 23.

4. That *those Books only* are *Gods Oracles* and *Ca- nonical Scripture*, which were committed to the *custo- dy and credit* of the *Jews*, Rom. 3. 2. Rom. 12. Rom. 16. 16. such were never the *Apocrypha*.

b Note
that the
Scripture
saith, and
God saith,
the Scri-
pture con-
cludeth, is
all one
with
Paul.

5. That the *holy Scriptures* have *Gods* ^b authority, Rom. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Gal. 3. 22. Therefore *above* the authority of the *Church*.

6. That all, as well *Laity* as *Clergy*, that will be saved, must familiarly *read or know the holy Scriptures*, Rom. 15. 4. Rom. 10. 1. 2, 8. Rom. 16. 26.

c ταυτῶν
ἰδωλα,

7. That all ^c *Images* made of the *true God* are ve- ry *Idols*, Rom. 1. 23. and Rom. 2. 22. conferred.

Having reference to what he spake before, Rom. 1. 23. of Images.

8. That

8. That to *bow* the *knee religiously* to an *Image*, or to worship any creature, is meer *Idolatry*, Rom. 11. 4. and a *lying service*, Rom. 1. 25.

9. That we must not pray unto any but to God *only*, in whom we believe, Rom. 10. 13, 14. Rom. 8. 15, 27. Therefore not to *Saints* and *Angels*.

10. That *Christ* is our *only Intercessor* in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the *only Sacrifice* of Christians, is nothing but the *spiritual sacrificing* of their *Souls* and *Bodies* to serve God in *holiness* and *righteousness*, Rom. 12. 1. Rom. 15. 16. therefore no *real* sacrificing of Christ in the *Mass*.

12. That the *Religious* Worship called *dulia*, as well as *latria*, belongeth to *God alone*, Rom. 1. 9. Rom. 12. 11. Rom. 16. 18. conferred.

13. That all Christians are to *pray* unto God in their *own native language*, Rom. 14. 11.

14. That we have not of our selves, in the *state of corruption*, *free-will unto good*, Rom. 7. 18. &c. Rom. 9. 16.

15. That *Concupiscence* in the *regenerate*, is *sin*, Rom. 7. 7, 8, 10.

16. That the *Sacraments* do not *confer* grace *ex opere operato*, but *sign* and *seal* that it is conferred already unto us, Rom. 4. 11, 12. Rom. 2. 28, 29.

17. That every true believing Christian may in this life be *assured of his salvation*, Rom. 8. 9, 16, 35, &c.

18. That no man in this life, since *Adam's fall*, can perfectly *fulfil* the *Commandments* of God, Rom. 7. 10, &c. Rom. 3. 19, &c. Rom. 11. 32.

19. That to place Religion in the *difference of meats* and *days*, is *superstitious*, Rom. 14. 3, 5, 6, 17. 23.

20. That the *imputed righteousness* of Christ, is that only that makes us just before God, Rom. 4. 9. 17. 23.

21. That

21. That Christs *flesh* was made of the *Seed of David*, by *Incarnation*; not of a *Wafer-Cake* by *Transubstantiation*, Rom. 1. 3.

22. That all *true* Christians are *Saints*, and not those whom the Pope only doth *Canonize*, Rom. 1. 7. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. & 15. Rom. 15. 25.

23. That *Ipsē*, Christ the *God of Peace*, and not *Ipsa*, the *Woman*, should bruise the *Serpents head*, Rom. 16. 20.

24. That every Soul must of *conscience be subject*, and pay *tribute* to the *Higher Powers*, that is, the *Magistrates* which bear the *Sword*, Rom. 13. 1, 3, &c. and therefore the *Pope* and *Prelates* must be subject to their *Emperors*, *Kings*, and *Magistrates*, unless they will bring damnation upon their souls, as *Traytors* that *resist God* and his *Ordinance*, Rom. 13. 2.

25. That *Paul* (not *Peter*) was ordained by the *grace of God*, to be the *chief Apostle* of the *Gentiles*, and consequently of *Rome*, the *chief City* of the *Gentiles*, ^d Rom. 15. 15, 16, 19, 20, &c. Rom. 11. 14. Rom. 16. 4.

26. That the *Church of Rome* may *erre and fall away* from the true Faith, as well as the *Church of Jerusalem*, or any other *particular Church*, Rom. 11. 20, 21, 22.

And seeing the *new upstart Church of Rome* teacheth in all these, and in innumerable other points, clean contrary to that which the *Apostles* taught the *Primitive Romans*, let *God* and this *Epistle* judge betwixt them and us, whether of us both stands in the *true Antient Catholick Faith*, which the *Apostle* taught the

It seems by Rom. 15. 20, 29 and the whole last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those Preach-

ers whom he had sent thither before him: for he calls them *his helpers*, ver. 2. 9. *kinsmen*, v. 7. 13. *fellow-prisoners*, v. 7. *the fruits of Achaia*, where he had preached, v. 7. *all familiar to him*, and to *Tertius*, who writ the *Epistle*, v. 22. And therefore they came so joyfully to meet *Paul* at *Appii forum*, hearing that he was coming towards *Rome*, Acts 28. 15.

old Romans? And whether we have not done well to depart from them, so far as they have departed from the Apostles doctrine? And whether it be not better to return to Saint Pauls truth, than still to continue in Romes error? And if this be true, then let Jesuits and Seminary Priests take heed and fear, lest it be not Faith, but Faction; not Truth, but Treason; not Religion, but Rebellion; beginning at Tibur, and ending at Tyburn, which is the cause of their death. And being sent from a troublesome Apostatical Sea, rather than from a peaceable Apostolical Seat; because they cannot be suffered to perswade Subjects to break their Oaths, and to withdraw their Allegiance from their Sovereign, to raise Rebellion, to move Invasion, to stab and poison Queens, to kill and murder Kings, to blow up whole States with Gun-powder; they desperately cast away their own bodies to be hanged and quartered, and (their souls saved, if they belong to God) I wish such honour to all his Saints that sends them. And I have just cause to fear, that the Miracles of Lypsius's two Ladies, Bluntstones Boy, Garnets straw, and the Maids fiery Apron, will not suffice to clear, that these men are not Murtherers of themselves rather than Martyrs of Cbrist.

e Psa:
149. 9.

And with what conscience can any Papist count Garnet a Martyr, when his own Conscience forced him to confess, that it was for Treason, and not for Religion that he died? But if the Priests of such a Gun-powder Gospel be Martyrs, I marvel who are Murtherers? If they be Saints, who are Scythians? and who are Cannibals, if they be Catholicks?

f Ut Alexandri causa iis qui i. am scire cupiunt patefiat, iudicatus est Ephefi ab Æmilio Frontino Proconsule, non propter professionis nomen, sed propter perpetrata latroci-

But leaving these, if they will be filthy, to their filthiness still, let us (to whose fidelity the Lord hath committed his true faith, as a precious depositum) pray unto God, that we may lead a holy life, answer-

nia, cum jam esset prævaricator (& proditor) Euseb. Hist. Eccles. lib. 5. cap. 18. & 1 Tim. 6. 20.

9 Prov. 24. 21. able to our holy *faith*, in *Piety* to *Christ*, and ^h *Obedi-*
 1 Pet. 2. *ence* to our *King*: and if our *Saviour* shall ever ⁱ *count*
 1 7. *us* worthy that *honour* to *suffer* *Martyrdom* for his *Go-*
 1 Acts 5. *spels* sake, be it by open *burning* at the *Stake*, as in
 41. *Queen Maries* days; or by *secret murdering*, as in the
Inquisition-house; or by *outrageous massacring*, as in
 the *Parisians Mattens*; in being *blown up* with *Gun-*
powder, as was intended in the *Parliament-house*; we
 may have grace to pray for the assistance of his *holy*
Spirit, so to strengthen our *frailty*, and to defend his
cause, as that we may seal with our *deaths* the *Evan-*
gelical truth which we have professed in our *lives*:
 k Luke 11 28. That in the days of our lives we may be ^k *blessed* by
 Ap c. his *Word*, in the *day* of *death*, be *blessed* in the *Lord*;
 1. 13. and in the day of *Judgment* be the *blessed* of his *Fa-*
 Ma. 25. *ther*. ^l *Even so grant* *Lord Jesus*, *Amen*.
 34.
 1 Apoc. 22. 20.

*A Divine Colloquy between the Soul and her Saviour,
concerning the effectual merits of his dolorous Passion.*

Soul.

Lord, wherefore didst thou wash thy Disciples feet?

Christ. To teach thee how thou shouldest prepare thy self to come to my Supper.

S. Lord why wouldst thou wash them thy self? John 13. 14.

C. To teach thee humility, if thou wilt be my Disciple.

S. Lord, wherefore didst thou before thy death institute thy last Supper? Luke 22. 19.

C. That thou mightest the better remember my death, and be assured that all the merits thereof are thine.

S. Lord, wherefore wouldst thou go to such a place, where Judas knew to find thee? John 18. 2.

C. That thou mightest know that I went as willingly

lingly to suffer for thy sin, as ever thou wentest to any place to commit a sin.

S. Lord, wherefore wouldst thou begin thy Passion in a Garden? John 18. 1.

C. Because that in a Garden thy sin took first beginning, Gen. 3. 3.

S. Lord, wherefore did thy three select Disciples fall so fast asleep, when thou beganst to fall into thy agony? Mat. 26. 40.

C. To shew that I alone wrought the work of thy Redemption, Isa 63. 5.

S. Lord, why were there so many plots and snares laid for thee? Mat. 26. 4. Psal. 9. 2, 3.

C. That I might make thee to escape all the snares of the ghostly hunter.

S. Lord, why wouldst thou suffer Judas (betraying thee) to kiss thee? Mat. 26. 49.

C. That by enduring the words of *dissembling lips*, I might there begin to expiate sin, where Satan first brought it into the world, Gen. 3. 4, 5.

S. Lord, why wouldst thou be sold for thirty pieces of silver? Mat. 27. 3.

C. That I might free thee from perpetual bondage.

S. Lord, why didst thou pray with such strong crying and tears? Mat. 26. 9. Heb. 5. 7.

C. That I might quench the fury of Gods Justice, which was so fiercely kindled against thee.

S. Lord, why wast thou so afraid, and cast into such an Agony? Luke 22. 44.

C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosses.

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might pass from thee? Mat. 26. 39, 42, 44.

C. That thou mightest perceive the horror of that curse and wrath, which being due to thy sins, I was

then to drink, and endure for thee, *Gal. 3. 13.*

S. *Lord, wherefore didst thou after thy wish, submit thy will to the will of thy Father?*

C. To teach thee what thou shouldest do in all thy afflictions, and how *willingly* thou shouldest yield to bear *with patience* that Cross which thou see'st to come from the just hand of thy heavenly Father.

S. *Lord, wherefore didst thou sweat such drops of water and blood?* *Luke 22. 44.*

C. That I might *cleans*e thee from thy *stains* and bloody spots.

S. *Lord, why wouldest thou be taken, when thou mightest have escaped thine enemies?* *Luke 22. 54.*

C. That thy spiritual enemies should not take thee, and cast thee into the *prison of utter darkness?* *Mat. 5. 25. & 22. 13.*

S. *Lord, wherefore wouldest thou be forsaken of all thy Disciples?* *Mat. 26. 56.*

C. That I might *reconcile* thee unto God, of whom thou wast forsaken for thy sins?

S. *Lord, wherefore wouldest thou stand to be apprehended alone?* *John 18. 8.*

C. To shew thee that my love of thy salvation was more than the love of all my Disciples.

S. *Lord wherefore was the young man caught by the Souldiers, and unstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the High Priest?* *Mark 14. 51, 52.*

C. To shew their outrage in apprehending me, and my *power* in preserving out of their outrageous hands *all my Disciples*, who otherwise had been *worse handled* by them, than was that *young man*.

S. *Lord, wherefore wouldest thou be bound?* *Mat. 25. 2.*

C. That I might loose the *cords* of thine *iniquities?*

S. *Lord, why wast thou denied of Peter?* *Luke 22. 57.*

C. That

C. That I might *confess* thee before my Father, and thou mightest learn, that there is no trust in *man*, and that *salvation proceeds* of my *meer mercy*.

S. Lord *wherefore wouldst thou bring Peter to repentance by the crowing of a Cock?* Luke 22. 50.

C. That none should despise the means which God hath appointed for their conversion, though they seem never so mean.

S. Lord, *wherefore didst thou at the Cock crowing turn and look upon Peter?* Luke 22. 61.

C. Because thou mightest know that without the help of my *grace* no means can turn a sinner unto God, when he is once fallen from him.

S. Lord, *wherefore wast thou covered with a purple robe?* John 19. 5.

C. That thou mightest perceive that it was I that did away thy *scarlet sins*.

S. Lord, *wherefore wouldst thou be crowned with thorns?* Isa. 1. 8. Mat. 27. 29.

C. That by wearing *thorns*, the first fruits of the *curse*, it might appear, that it is I which take away the *sins* and *curse* of the world, 1 Pet. 5. Apoc. 10. and crown thee with the *crown of life*, and *glory*.

S. Lord, *why was a reed put into thy hand?* Mat. 27. 19. Mark 12. 20.

C. That it might appear that I came not to *break the bruised Reed*.

S. Lord, *wherefore wast thou mocked of the Jews?* Mat. 27. 29.

C. That thou mightest insult over devils, who otherwise would have mocked thee, as the *Philistines* did *Sampson*, Judg. 16. 25.

S. Lord, *wherefore wouldst thou have thy blessed face defiled with spittle?* Mat. 26. 67.

C. That I might cleanse *thy face* from the *shame of sin?*

S. *Wherefore, Lord, were thine eyes hood-winkt with a veil?* Mat. 14. 65.

C. That thy *spiritual blindness* being removed, thou mightest behold the *face* of my Father in Heaven.

S. *Wherefore did they buffet thee with fists, and beat thee with staves?* Mat. 27. 20. and 27. 30.

C. That thou mightest be freed from the *strokes* and *tearings* of infernal fiends.

S. *Lord, wherefore wouldst thou be reviled?* Mat. 27. 39.

C. That God might speak *peace*, unto thee by his *Word* and *Spirit*.

S. *Lord, wherefore was thy face disfigured with blows and blood?* John 19. 3. Isa. 53. 2.

C. That thy face might *shine* glorious as the *Angels* in Heaven, Mat. 13. 13. and 22. 30.

S. *Lord, wherefore wouldst thou be so cruelly scourged?* John 19. 1.

C. That thou mightest be freed from the *sting* of conscience, and *whip* of everlasting torments.

S. *Lord, wherefore wouldst thou be arraigned at Pilates bar?* Mat. 14. 50.

C. That thou mightest at the last day be acquitted before my judgment-seat.

S. *Lord, wherefore wouldst thou be falsely accused?* Luke 23. 2.

C. That thou shouldst not be justly condemned.

S. *Lord, wherefore wast thou turned over to be condemned by a strange Judge?* Mat. 27. 2.

C. That thou being redeemed from the captivity of a *hellish Tyrant*, mightest be restored to God, whose own thou art by right.

S. *Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above?* John 19. 11.

C. That *Antichrist*, under pretence of being my *Vicar*, should not exalt himself above all *principalities and powers*, Titus 3. 1. Romans 1 13. 1 Peter 2. 13, 14.

S. *Lord, why wouldst thou suffer thy Passion under Pontius*

Pontius Pilate, being a Roman President to Cæsar of Rome? Luke 23. 1. 2. John 19. 19, &c.

C. To shew that the *Cæsarian* and *Pontifician* policy of Rome, [Note well, *Apoc.* 11. 8. and 7. 5, 6, 24.] should chiefly persecute my Church, and crucifie me in my members.

S. *But why, Lord, wouldst thou be condemned?* John 19. 16. Luke 22. 24. Rom. 8. 3.

C. That the Law being condemned in me, thou mightest not be condemned by it.

S. *But why wast thou condemned, seeing nothing could be proved agænst thee?* Mat. 27. 24. John 15. 6.

C. That thou mightest know, that it was not for my fault, but for thine that I suffered.

S. *Lord, wherefore wast thou led to suffer out of the City?*

C. That I might bring thee to rest in the heavenly City? Mat. 27. 23. Heb. 13. 12.

S. *Lord, why did the Jews compel Simon of Cyrene, coming out of the field, to carry thy Cross?* Luke 23. 26. Mat. 27. 32.

C. To shew the *weakness* whereunto the burden of thy sins brought me; and what must be every Christians case which goeth out of the field of this world, toward the heavenly Jerusalem.

S. *Lord, why wast thou unstripped of thy Garments?* John 19. 18.

C. That thou mightest see how I forlook all to redeem thee.

S. *Lord, wherefore wouldst thou be lifted upon a Cross?* Luke 23.

C. That I might lift thee up with me to heaven.

S. *Lord, wherefore didst thou hang upon a cursed tree?* Luke 23. 33. Gal. 2. 7.

C. That I might satisfie for thy sin committed in eating the forbidden fruits of a tree.

S. *Lord, wherefore wouldst thou hang between two thieves?* Luke 23. 33.

C. That thou, my dear soul, mightest have place in the midst of heavenly Angels.

S. *Lord, wherefore were thy hands and feet nailed to the Cross?* Psal. 22. 16. John 10. 25.

C. To inlarge thy *hands* to do the works of righteousness, and to set thy *feet* at liberty to walk in the *ways of peace*.

S. *Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens skulls?* Mat. 27. 33.

C. To assure thee, that my *death* is *life* unto the *dead*.

S. *Lord, why did not the Souldiers divide thy seamless Coat?* John 19. 24.

C. To shew that my *Church* is *one* without *rent* or *Schism*.

S. *Lord, wherefore didst thou taste vinegar and gall?* Mat. 27. 34.

C. That thou mightest eat the *bread of Angels*, and drink the *water of life*?

S. *Lord, why saidst thou upon the Cross, It is finished?* John 19. 23. Rom. 10. 2 Cor. 3. 13.

C. That thou mightest know, that by my death the *Law* was fulfilled, and thy *Redemption* effected.

S. *Lord, why didst thou cry out upon the Cross, My God, my God, why hast thou forsaken me?* John 19. 34.

C. Left thou being forsaken of God, should't it have been driven to cry in the pains of Hell, *Woe* and *alas* for evermore.

S. *Lord, wherefore was there such a general darkness when thou didst suffer and cry out upon the Cross?* Mat. 27. 45.

C. That thou mightest see an image of those hel-lish pains which I suffered to deliver thee from the endless pains of *Hell*, and everlasting chains of *darkness*, 2 Pet. 2. 4. Jude v. 6.

S. *Lord, why wouldst thou have thine arms nailed a-broad?* John 19. 23.

C. That

C. That I might embrace thee more lovingly, my sweet soul.

S. Lord, why did the Thief, that never wrought good before, obtain Paradise upon so short a repentance? Luke 23. 43.

C. That thou mayest see the power of my death, to forgive them that repent, that no sinner needs despair.

S. Lord, why did not the other Thief, which hanged as near thee, obtain the like mercy? Luke 23. 39.

C. Because I leave whom I will to harden themselves in their lewdness, Rom. 9. 18, 19. to destruction, that all should fear, and none presume.

S. Lord, wherefore didst thou cry with such a loud and strong voice in yielding up the ghost? Mat. 26. 50.

C. That it might appear that no man took my life from me, but that I laid it down of myself, John 10. 18.

S. Lord, wherefore didst thou commend thy soul into thy Fathers hands? Luke 23. 46.

C. To teach thee what thou shouldest do, John 13. 1. being to depart this life.

S. Lord, wherefore did the Veil of the Temple rend in twain at thy death? Mat. 27. 51.

C. To shew that the Levitical Law should be no longer a partition-wall between Jews and Gentiles, Eph. 2. 14. Heb. 10. 19, 20. and that the way to heaven is open to all believers.

S. Lord, wherefore did the earth quake, and the stones cleave at thy death? Mat. 27. 51.

C. For horror to hear her Lord dying, and to upbraid the cruel hardness of sinners.

S. Lord, wherefore did not the Souldiers break thy legs, as they did the Thieves who hanged at thy right and left hand? Exod. 12. 46. Mat. 27. 34. 21. Zach. 12. 20.

C. That thou mightest know, that they had not power to do any more unto me, than the Scripture had foretold that they should do, and I should suffer to save thee.

S. Lord

S. Lord, wherefore was thy side opened with a Spear?
John 20. 34.

C. That thou mightest have a way to come nearer my heart.

S. Lord, wherefore ran there out of thy precious side blood and water? John 19. 34.

C. To assure thee, that I was slain indeed, seeing my heart-blood gushed out, and the water which compassed my * heart, flowed forth after it, which once spilt, man must needs die.

* There is about mans heart a skin called Pericardium, containing water which cools and moistens the heart lest it should be scorched with continual motion. This skin once pierced, man cannot live. Colum. Anat. 7. Horst. de nat. h. m. l. 1. exer. 8. q. 5.

S. Lord, wherefore ran the blood first by it self, and the water afterwards by it self, out of thy blessed wound?
John 5. 6.

C. To assure thee of two things: First, that by my blood-shedding, Justification, and Sanctification were effected to save thee.

Secondly, that my Spirit by the conscionable use of the Water in Baptism, and Blood in the Eucharist, will effect in thee righteousness and holiness, by which thou shalt glorifie me.

S. Lord, wherefore did the Graves open at thy death?
Mat. 27. 5.

C. To signifie that Death, by my death, had now received his deaths wound, and was overcome.

S. Lord, wherefore wouldst thou be buried? Mat. 27. 60.

C. That thy sins might never rise up to judgment against thee.

S. Lord, wherefore wouldst thou be buried by two such honourable Senators as Nicodemus and Joseph of Arimathea? Mat. 27. 56. John 19. 39, 40.

C. That the truth of my death (the cause of thy life) might more evidently appear unto all.

S. Lord, wherefore wast thou buried in a new Sepulchre, wherein was never man laid before? John 19. 4. Mat. 27. 60.

C. That it might appear that I, and not another arose

arose; and that by my *own* power, not by *another's* vertue, like him who revived at the touching of *Elisha's* bones, 2 Kings 13. 21.

S. Lord, *wherefore* didst thou raise up thy body again?

C. That thou mayest be assured that thy sins are discharged, and that thou art justified, *Mat.* 28. 6. *Rom.* 4. 35.

S. Lord, *wherefore* did so many bodies of thy Saints (*which slept*) arise at thy Resurrection? *Mat.* 27. 52, 53.

C. To give an assurance that all the Saints shall arise by the virtue of my Resurrection at the last day, *Acts* 17. 31.

S. Lord, *what* shall I render unto thee for all these benefits? *Psal.* 116. 51. *Gal.* 6. 17.

C. Love thy Creator, and become a new creature.

The Souls Soliloquy, ravished in contemplation of the Passion of our Lord.

WHat hadst thou done, O my sweet Saviour, and aye blessed Redeemer, that thou wast thus betrayed of *Judas*, sold of the *Jews*, apprehended as a Malefactor, and led bound as a Lamb to the slaughter? What evil hadst thou committed, that thou shouldst thus be openly arraigned, accused falsely, and unjustly condemned before *Annas* and *Caiaphas*, the *Jewish* Priests, at the judgment-seat of *Pilate* the *Roman* President? What was thine offence? or to whom didst thou ever *wrong*? that thou shouldst be thus pitifully *scourged* with whips, *crowned* with thorns, *scoffed* with flouts, reviled with words, *buffeted* with fists, and beaten with staves? O Lord, what didst thou deserve to have thy blessed face *spat* upon, and *covered* as it were with shame? to have thy *Garments* parted, thy hands and feet nailed to the Cross? To be *lifted* up upon the cursed Tree, to be *crucified* among *Thieves*, and made to *taste* Gall and Vinegar; and in thy

thy deadly extremity to endure such a sea of *Gods wrath*, that made thee to cry out, as if thou hadst been forsaken of God thy Father? yea, to have thy innocent heart *pierced* with a cruel Spear, and thy precious Blood to be *spilt* out before thy blessed *Mothers eyes*? Sweet Saviour, how much wast thou *tormented* to endure all this, seeing I am so much *amazed* but to think upon it! I enquire for thine offence, but I can find none in thee; no, not so much *as guile to have been found in thy mouth*. Thine *enemies* are challenged, and none of them dare *rebuke thee of sin*: thine *accusers* (that are suborned) agree not in their witness: the *Judge* that condemns thee, openly cleareth thine *Innocency*; his Wife sends him word, that she was warned in a dream, that thou wast a just man, and therefore should take heed of doing injustice unto thee: the *Centurion* that executed thee, confessed thee of a truth *to be both a just man, and the very Son of God*. The *Thief* that hanged with thee, justifieth thee, *that thou hast done nothing amiss*. What is the cause then, O Lord, of this thy cruel ignominy, Passion, and Death? I, O Lord, I am the cause of these thy sorrows; my sins wrought thy *shame*, mine *iniquities* are the occasion of thy *injuries*. I have committed the fault, and thou art plagued for the *offence*; I am guilty, and thou art *arraigned*; I committed the *sin*, and thou sufferedst the *death*; I have done the crime, and thou hangest on the Cross. Oh the deepness of Gods love! Oh the wonderful disposition of heavenly *grace*! Oh the unmeasurable measure of divine *mercy*! The *wicked* transgresseth, and the *just* is punished; the *guilty* is let escape, and the *innocent* is arraigned; the *malefactor* is acquitted, and the *harmless* condemned; what the *evil man* deserveth, the *good man* suffereth; the *servant* doth the *fault*, the *master* endures the *strokes*. What shall I say? *Man* sinneth, and *God* dieth. O *Son of God*! who can sufficiently express thy *love*?

or

or commend thy *pity*? or extol thy *praise*? I was *proud*, and thou art *humble*; I was *disobedient*, and thou becamest *obedient*; I did eat the *forbidden fruit*, and thou didst hang on the *curst tree*; I played the *glutton*, and thou didst *fast*; *Evil concupiscence* drew me to eat the *pleasant Apple*, and *perfect charity* led thee to drink of the *bitter Cup*; I assayed the *sweetness* of the *fruit*, and thou didst taste the *bitterness* of the *gall*. Foolish *Eve* smiled when I laughed; but blessed *Mary* wept when thy heart bled and died. O my God, here I see thy *goodness*, and my *badness*; thy *justice*, and my *injustice*; the *impiety* of my flesh, and the *piety* of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake, *what shall I render unto thee for all thy benefits* bestowed upon me a sinful soul? Indeed Lord, I acknowledge, that I owe thee already for my *creation*, more than I am able to pay; for I am in *that* respect bound, with all my powers and affections to *love* and to adore thee. If I owed my self unto thee for giving me my self in my creation; what shall I now render unto thee, for giving thy self for me to so cruel a death, to procure my Redemption? Great was the benefit that thou wouldst create me of *nothing*; but what tongue can sufficiently express the greatness of this grace, that thou didst redeem me with so dear a price, when I was *worse than nothing*? Surely, O Lord, if I cannot pay the thanks which I owe thee (and who can pay thee, who bestowest thy *graces* without either respect of *merit*, or regard of *measure*?) it is the abundance of thy blessings that makes me such a *bankrupt*, that I am so far unable to pay the *principal*, that I cannot possibly pay so much as the *interest* of thy love.

But, O my Lord, thou knowest, that since the loss of thine Image (by the Fall of my first unhappy Parents) I cannot love thee with all my might, and my mind, as I should. Therefore as thou didst first cast thy
love

love upon me, when I was a *child of wrath*, and a lump of the lost, and condemned world, so now I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections, that though I can never pay thee in that *measure* of love which thou hast deserved, yet I may endeavour to repay thee in such a *manner* as thou vouchsafest to accept in *mercy*; that I may in *truth* of heart love my Neighbour for thy *sake*, and love thee above all, for *thine own sake*. Let nothing be *pleasant* unto me, but that which is *pleasing* unto thee. And sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with *thine own* most precious blood. O Lord, let me never *forget* thine infinite love, and this unspeakable benefit of my *Redemption*; without which, it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit, suffer me, O heavenly Father, who art the Father of Spirits, in the mediation of thy Son to speak a few words in the ears of my Lord.

If thou, O Father, despisest me for mine iniquities, as I have *deserved*, yet be merciful unto me for the *merits* of thy Son, who so much for me hath suffered. What if thou seest nothing in me but misery, which might move *anger* and *passion*? Yet behold the *merits* of thy Son, and thou shalt see enough to move thee to mercy and compassion. Behold the *mystery* of his Incarnation, and remit the *miser*y of my transgression. And as oft as the wounds of thy Son appear in thy *sight*, O let the woes of my sins be hid from thy *presence*. As oft as the *redness* of his blood *glisters* in thine eyes, Oh let the *guiltiness* of my sins be blotted out of thy Book. The *wantonness* of my flesh provoked thee unto wrath; Oh, let the *chastity* of his flesh persuade thee unto *mercy*; that as my flesh seduced
me

me to sin, so his flesh may reduce me unto thy favour. My disobedience hath deserved a great revenge, but his obedience merits a greater weight of mercy; for what can man deserve to suffer, which God made man, cannot merit to have forgiven? When I consider the greatness of thy Passion, then do I see the trueness of that saying, that *Jesus Christ came into the world to save the chiefest of sinners*. Darest thou then, O Cain, say, that thy sins are greater than may be forgiven? Thou liest like a Murderer; the mercies of one Christ are able to forgive a whole world of Cains, if they will believe and repent. The sins of all sinners are finite, the mercies of God are infinite. Therefore, O Father, for the bitter Death and bloody Passion sake which thy Son *Jesus Christ* hath suffered for me, and I have now remembred unto thee, pardon and forgive thou unto me all my sins, and deliver me from the curse and vengeance which they have justly deserved; and through his merits, make me, O Lord, a partaker of thy mercy. It is thy mercy that I so earnestly knock for; neither shall mine importunity cease to call and knock, with the man that would borrow the loaves, until thou arise, and open unto me thy gates of Grace. And if thou wilt not bestow on me the loaves, yet, O Lord, deny me not the crumbs of thy mercy, and those shall suffice thy hungry handmaid.

And seeing thou requirest nothing for thy benefits, but that I love thee in the truth of my inward heart; (whereof a new creature is the truest outward testimony) and that it is as easie for thee to make me a new creature, as to bid me to be such: Create in me, O Christ, a new heart, and renew in me a right spirit, and then thou shalt see how (mortifying old Adam, and his corrupt lusts) I will serve thee as thy new creature, in a new life, after a new way, with a new tongue, and new manners; with new words, and new works, to the glory of thy Name, and the winning of other
sinful

sinful Souls unto thy Faith by my devout example.

Keep me for ever, O my Saviour, from the torments of *Hell*, and tyranny of the *Devil*. And when I am to depart this life, send thy Holy *Angels* to carry me, as they did the Soul of *Lazarus*, into thy Kingdom. Receive me then into that most joyful *Paradise* which thou didst promise unto the penitent *Thief*, who at his last gasp upon the Cross, so devoutly begged thy mercy, and admission into thy Kingdom. Grant this, O Christ, for thine own *name sake*; to whom (as it is most due) I ascribe all glory and honour, praise, and dominion, both now and for ever. *Amen.*



F I N I S.



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