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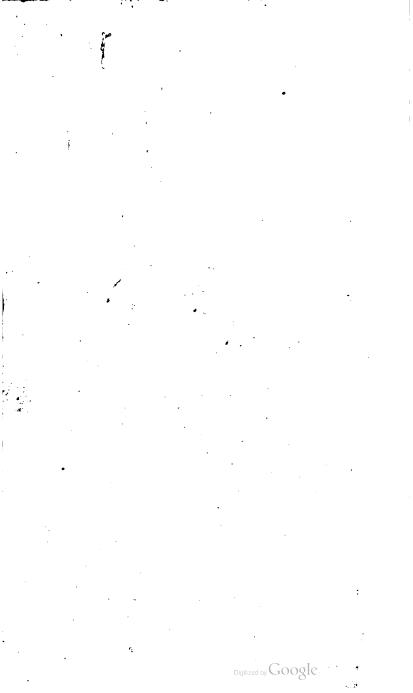
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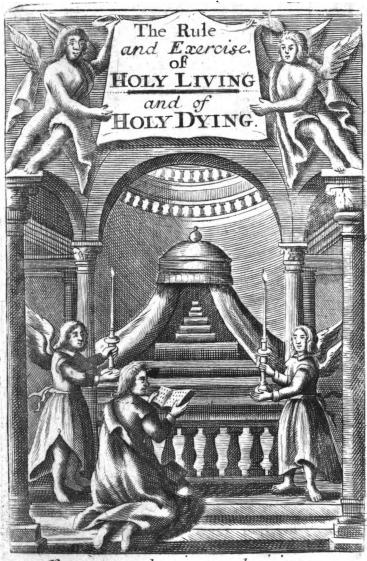
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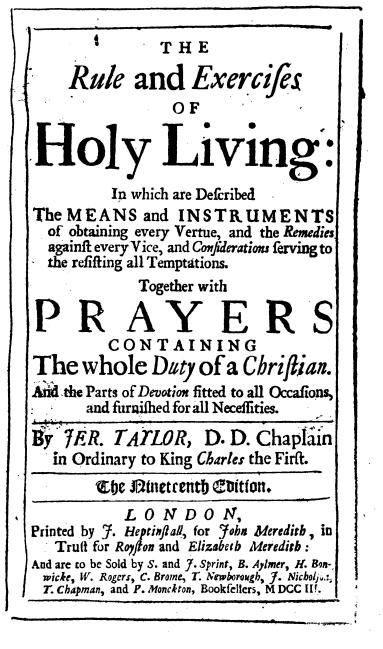


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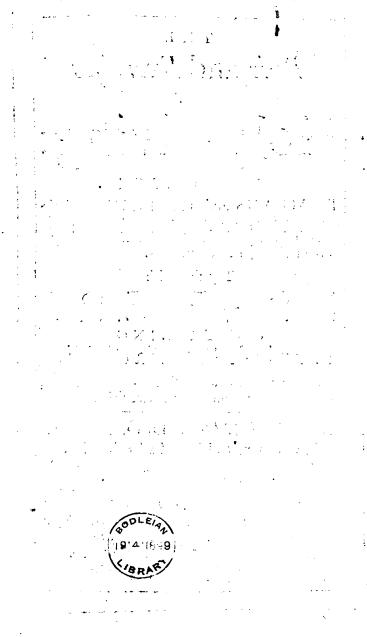




Non magna loquimur sed vivimus.



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TO The Right Honourable

TRULY NOBLE, RICHARD, L^{d.} Vaughan, EARL of CARBERT,

Knight of the Honourable

ORDER of the BATH.

My Lord,

Have lived to fee Religion painted upon Banners, and thruft out of Churches, and the Temple turned into a Tabernacle, and that Tabernacle made ambulatory, and covered with skins of beafts and torn Curtains, and God to be worfhipped not as he is the Father of our Lord Jefus, (an afflicted Prince, the King of Sufferings) nor as the God of Peace (which two appellatives God newly took upon him in the New Teftament, and glories in for ever :) but he is owned now rather as the Lord of Hofts, which Title he was pleafed to lay afide when the Kingdom of the Gofpel was preached by the Prince of Peace. But when Religion puts on Armour, and God is A 3 not

not acknowledged by his New-Teftament titles, Religion may have in it the power of the Sword, but not the power of Godlines; and we may complain of this to God, and amongst them that are afflicted, but we have no remedy, but what we muft expect from the fellowship of Chrift's fufferings, and the returns of the God of Peace. In the mean time, and now that Religion pretends to ftranger actions upon new principles, and Men are apt to = preferr a prosperous errour before an afflicted truth, and fome will think they are religious enough, if their worshippings have in them the prevailing ingredient, and the Ministers of Religion are fo scattered that they cannot unite to ftop the inundation, and from Chairs, or Pulpits, from their Synods, or Tribunals, chaftife the iniquity of the errour, and the ambition of evil Guides, and the infidelity of the willingly-feduced multitude, and that those few good People who have no other Plot in their Religion but to ferve God, and fave their Souls, do want fuch affiftances of ghoftly counfel as may ferve their emergent needs, and affift their endeavours in the acquift of vertues, and relieve their dangers when they are tempted to fin and death; I thought I had reasons enough inviting me to draw into one body those advices which the feveral neceffities of many Men must use at some time or other, and many of them daily: that by a collection of holy precepts they might less feel the want of personal and attending Guides, and that the Rules for conduct of Souls might be committed to a Book which they might always have; fince they could not always have a Prophet at their needs, nor be fuffered to go up to the Houfe of the Lord to enquire of the appointed Oracles.

I know, my Lord, that there are fome interested perfons who add fcorn to the afflictions of the *Church of Eng*land, and, because the is afflicted by Men, call her forfaken of the Lord; and, because her folemn Affemblies are scattered, think that the Religion is lost, and the Church

Church divorc'd from God, fuppofing Chrift (who was a Man of forrows) to be angry with his Spoule when the is like him, [for that's the true state of the Errour] and that he who promifed his Spirit to affift his Servants in their troubles, will, becaufe they are in trouble, take away the Comforter from them, who cannot be a Comforter but while he cures our fadnesses, and relieves our forrows, and turns our Perfecutions into Joys, and Crowns, and Scepters. But concerning the prefent state of the Church of England, I confider, that because we now want the bleffings of external Communion in many degrees, and the circumftances of a prosperous and unafflicted People, we are to take effimate of our felves with fingle judgments, and every Man is to give fentence concerning the state of his own Soul by the Precepts and Rules of our Law-giver; not by the after decrees and ulages of . the Church; that is, by the effential parts of Religion, rather than by the uncertain fignifications of any exteriour adherences. For though it be uncertain when a Man is a Member of a Church, whether he be a Member to Chrift or no, becaufe in the Church's Net there are Fishes good and bad: yet we may be fure that, if we be Members of Chrift, we are of a Church to all Purposes of spiritual Religion and Salvation. And, in order to this, give me leave to fpeak this great Truth.

That Man does certainly belong to God, who, 1. Believes and is Baptized into all the Articles of the Chriftian Faith, and ftudies to improve his knowledge in the matters of God, fo as may beft make him to live a holy life. 2. He that in obedience to Chrift worfhips God diligently, frequently and conftantly, with natural Religion, that is, of Prayer, Praifes and Thankfgiving. 3. He that takes all opportunities to remember Chrift's Death by a frequent Sacrament (as it can be had;) or elfe by inward acts of underftanding, will and memory (which is the fpiritual Communion) fupplies the want of external Rite. 4. He A 4

that lives chaftly, 5: And is merciful, 6. And defpifes the World, using it as a Man, but never fuffering it to rifle a duty, 7. And is just in his dealing, and diligent in his calling. 8. He that is humble in his spirit, 9. And obedient to Government, 10. And content in his Fortune and employment. 11. He that does his Duty, because he loves God. 12. And especially, if after all this, he be afflicted and patient, or prepared to fuffer affliction for the cause of God. The Man that hath these twelve figns of grace and predestination, does as certainly belong to God, and is his Son, as furely as he is his creature.

And if my brethren in perfecution, and in the bonds of the Lord Jefus, can truly fnew thefe Marks, they shall not need be troubled that others can fhew a profperous outfide, great Revenues, publick affemblies, uninterrupted fuccettions of Bithops, prevailing Armies, or any arm of flesh, or less certain circumstance. These are the Marks of the Lord Jefus, and the characters of a Christian : this is a good Religion: and thefe things God's grace hath put into our powers, and God's Laws have made to be our duty, and the nature of Men and the needs of Common-wealths have made to be necessary. The other accidents and pomps of a Church are things without our Power, and are not in our choice: they are good to be used when they may be had, and they do illustrate or advantage it; but if any of them conflitute a Church in the being of a Society and a Government, yet they are not of its conftitution as it is Christian, and hopes to be faved.

And now the cafe is fo with us that we are reduced to that Religion which no man can forbid, which we can keep in the midft of a perfecution, by which the Martyrs in the days of our Fathers went to Heaven; that by which we can be fervants of God, and receive the Spirit of Chrift, and make use of his comforts, and live in his love and in charity with all men. and they that do fo cannot perifh.

My

The Epifile Dedicatory,

My Lord, I have now defcribed fome general lines and features of that Religion which I have more particularly. fet down in the following pages: in which I have neither ferved no differved the interest of any party of Christians as they are divided by uncharitable names from the reft. of their brethren, and no man will have reason to be angry with me for refufing to mingle in his unnecessary or vitious quarrels; especially while I study to do him good by conducting him in the narrow way to Heaven, without intricating him in the Labyrinths and wild turnings of Questions and uncertain talkings. I have told what men ought to do, and by what means they may be affifted : and, in most cases, I have also told them why ; and yet with as much quickness as I could think necessary to effablish a Rule, and not to engage in Homily or Discourse, In the use of which Rules (although they are plain, useful, and fitted for the beft and worft understandings, and for the needs of all men, yet) I shall defire the Reader to proceed with the following advices.

1. They that will with profit make use of the proper instruments of vertue, must fo live as they were always under the Phylician's hand. For the Counfels of Religion are not to be a pplied to the Diftempers of the Soul as men use to take Hellebore ; but they must dwell together with the Spirit of a Man, and be twifted about his understanding for ever: They must be used like nourishment; that is, by a daily care and meditation; not like a fingle medicine, and upon the actual preflure of a prefent necessity. For counfels and wife discourses applied to an actual diftemper, at the beft are but like firong fmells to an Epileptick perfon, fometimes they may raife him, but they never cure him. The following Rules, if they be made familiar to our natures, and the thoughts of every day, may make Vertue and Religion become easte and habitual: but when the temptation is present, and hath already feized upon fome portions of our confent and the second

fent, we are not fo apt to be counfell'd, and we find no guft or relifh in the Precept; the Lessons are the fame, but the Instrument is unstrung, or out of tune.

2. In using the instruments of vertue we must be curious to diffinguish instruments from duties, and prudent advices from neceffary injunctions; and if by any other means the duty can be fecured, let there be no fcruples ftirred concerning any other helps; only, if they can in that cafe ftrengthen and fecure the duty, or help towards perfeverance, let them ferve in that station in which they can be placed. For there are fome perfons in whom the Spirit of God hath breathed fo bright a flame of love that they do all their acts of vertue by perfect choice and without objection, and their zeal is warmer than that it will be allayed by temptation : and to fuch perfons mortification by Philosophical instruments, as fafling, fackcloth, and other rudeneffes to the body, is wholly useles; it is always a more uncertain means to acquire any vertue, or fecure any duty; and if Love hath filled all the corners of our Soul, it alone is able to do all the Work of God.

2. Be not nice in ftating the obligations of Religion; but where the duty is neceffary, and the means very reafonable in it felf, difpute not too bufily whether in all circumftances it can fit thy particular; but *fuper totam materiam*, upon the whole, make ufe of it. For it is a good fign of a great Religion, and no imprudence, when we have fufficiently confider'd the fubitance of affairs, then to be eafie, humble, obedient, apt and credulous in the circumftances which are appointed to us in particular by our fpiritual Guides, or in general by all wife Men in cafes not unlike. He that gives Alms does beft, not always to confider the minutes and ftrict measures of his Ability, but to give freely, incurioufly and abundantly. A' Man must not weigh grains in the accounts of his Repentance; but for a great fin have a great forrow, and a great

great feverity, and in this take the ordinary advices; though it may be a lefs rigour might not be infufficient: *axesfodixator*, or Arithmetical measures, especially of our own proportioning, are but arguments of want of Love and of forwardness in Religion; or elfe are inftruments of scruple, and then become dangerous. Use the Rule heartily and enough, and there will be no harm in thy errour, it any should happen.

4. If thou intendent heartily to ferve God, and avoid fin in any one inftance, refute not the hardeft and most fevere advice that is prefcribed in order to it, though possibly it be a stranger to thee, for whatfoever it be custom will make it easie.

5. When any inftruments for the obtaining any vertue or reftraining any vice are propounded, observe which of them fits thy perfon, or the circumftances of thy need, and ufe it rather than the other; that by this means thou maift be ingaged to watch and ufe fpiritual arts and obfervation about thy Soul. Concerning the managing of which, as the intereft is greater, fo the neceffities are more and the cafes more intricate, and the accidents and dangers greater and more importunate; and there is greater skill required than in the fecuring an eftate, or reftoring health to an infirm body. I wifh all Men in the World did heartily believe fo much of this as is true; it would very much help to do the Work of God.

Thus (my Lord) I have made bold by your hand to reach out this little fcroll of cautions to all thofe, who, by feeing your Honour'd Name fet before my Book, fhall by the fairnefs of fuch a Frontifpiece be invited to look into it. I muft confefs it cannot but look like a defign in me, to borrow your Name and beg your Patronage to my Book, that if there be no other worth in it, yet at leaft it may have the fplendour and warmth of a burning glafs, which, borrowing a flame from the Eye of Heaven, thines and burns by the rays of the Sun its Patron. I will not quit

quit my felf from the fulpicion; for I cannot pretend it to be a prefent either of it felf fit to be offer'd to fuch a perfonage, or any part of a juft return (but I humbly defire you would own it for an acknowledgment) of thofe great endearments and nobleft ufages you have paft upon mey But fo men in their Religion give a piece of Gum, or the fat of a cheap Lamb, in Sacrifice to him that gives them all that they have or need : and unlefs He who was pleafed to employ your Lordship as a great Minister of his Providence in making a Promife of his good to me, the meaneft of his fervants, [that be would never leave me nor forfake me]shall enable me by greater fervices of Religion to pay my great Debt to your Honour, I must still increase my foore, fince I shall now spend as muchin my needs of pardon for this boldness, as in the Reception of those favours by which I stand accountable to your Lordship in all the bands of fervice and gratitude; though I am in the deepest fense of duty and affection,

My most Honoured Lord,

Tour Honour's most obliged and

most Humble Servant,

JER. TAYLOR.

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ТНЕ

Rule and Exercises

OF

Holy Living.

CHAP. L

Confiderations of the general Instruments and Means ferving to a Holy Life, by way of Introduction.

T is neceffary that every Man should confider, that fince God hath given him an excellent nature, wildom and choice, an understanding foul, and an immortal spirit, having made him Lord over the beafts, and but a little lower than the Angels; he hath also appointed for him a work and a fervice great enough to employ those abilities, and hath also defign d him to a state of life after this to which he can onely arrive by thay tervice and obedience. And therefore as every man is wholly God's own portion by the title of Creation: fo all our labours and care, all our powers and faculties must be wholly employed in the fervice of God, even all the days of our life, that this life being ended, we may live with him for ever.

Neither is it sufficient that we think of the service of God as a work of the least necessity, or of small em-B ploy ployment, but that it be done by us as God intended it; that it be done with great earneftnels and paffion, with much zeal and defire; that we refuse no labour, that we beltow upon it much time, that we use the best guides, and arrive at the end of glory by all the ways of grace, of prudence and religion.

2

And indeed if we confider how much of our lives is taken up by the needs of nature, how many years are wholly fpent before we come to any use of reason, how many years more before that reason is usefull to us to any great purpoles, how imperfect our discourse is made by our evil education, falle principles, ill company, bad examples, and want of experience, how many parts of our wifest and best years are spent in eating and fleeping, in necessary businesses and unneceffary vanities, in worldly civilities and lefs ufefull circumstances, in the learning arts and sciences, languages or trades, that little portion of hours that is left for the practices of piety and religious walking with God is fo short and triffing, that were not the goodnefs of God infinitely great, it might feem unreasonable or impossible for us to expect of him eternal joys in Heaven, even after the well spending those few minutes which are left for God and God's fervice, after we have ferved our felves and our own occafions.

And yet it is confiderable, that the fruit which comes from the many days of recreation and vanity is very little, and although we fcatter much, yet we gather but little profit: but from the few hours we ipend in prayer and the exercises of a pious life, the return is great and profitable; and what we fow in the minutes and ipare portions of a few years, grows up to crowns and fcepters in a happy and a glorious Eternity.

1. Therefore although it cannot be injoyn'd, that the greatest part of our time be spent in the direct actions of devotion and religion, yet it will become, not only a duty, but also a great providence, to lay aside for the services of God and the business of the Spirit as much as we can : because God rewards our minutes with long and eternal happines; and the greater greater portion of our time we give to God, the more we treasure up for our (elves; and No man is a better Merchant than he that lays out his time upon God, and his money upon the Poor.

2. Onely it becomes us to remember and to adore God's goodnels for it, that God hath not onely permitted us to ferve the neceffities of our nature, but hath made them to become parts of our duty; that if we by directing these actions to the glory of God intend them as infruments to continue our perfons in his fervice, he by adopting them into religion may turn our nature into grace, and accept our natural acti-

ons as actions of Religion. God is pleafed to effeem it as a part of his fervice, if we eat ordrink: fo it be done temperately, and as may beft preferve our health, that our health may enable our fervi-

Chap. I.

Πυδομένε πνός, πως δζίν δλίκν αξεςώς δεοις; εί δικαίως όζιν, έφη, κ) εύζνωμόνως, κ) τοως, 3 έγκεαίως, κ κοσμίως, κα δάιτη αξεςώς τοίς δεοίς; Arian. Εριμ. [. 1.6.13.

ces towards him: And there is no one minute of our lives (after we are come to the use of reason) but we are or may be doing the work of God, even then when we most of all serve our selves.

3. To which if we add, that in these and all other actions of our lives we always stand before God, acting, and speaking, and thinking in his presence, and that it matters not that our conscience is sealed with fecrecy, fince it lies open to God, it will concern us to behave our selves carefully, as in the presence of our Judge.

These three Considerations rightly managed, and applied to the several parts and instances of our lives, will be, like *Eli/ha*, stretched upon the child, apt to pur life and quickness into every part of it, and to make us live the life of grace, and do the work of God.

I shall therefore by way of Introduction reduce these three to practice, and shew how every Chriflian may improve all and each of these to the advantage of Piety in the whole course of his life: that if he please to bear but one of them upon his spirit he may feel the benefit, like an universal instrument, helpfull in all spiritual and temporal actions.

B 2

SECT.

SECT. I.

The first general Instrument of Holy Living. Care of our Time.

H E that is choice of his time will also be choice of his company, and choice of his actions; left the first engage him in vanity and loss, and the latter by being criminal be a throwing his time and himself away, and a going back in the accounts of Eternity.

God hath given to man a fhort time here upon Earth, and yet upon this fhort time Éternity depends : but fo, that for every hour of our Life, (after we are perfons capable of Laws, and know Good from Evil) we must give account to the great judge of Men and Angels. And this is it which our bleffed Saviour told us, that we must account for every idle word: not meaning that every word which is not defigned to Edification, or is less prudent, fhall be reckoned for a fin; but that the time which we fpend in our idle talking and unprofitable Difcourfings, that time which might and ought to have been employed to spiritual and usefull purposes, that is to be accounted for.

For we mult remember that we have a great work to doe, many enemies to conquer, many evils to prevent, much danger to run through, many difficulties to be maftered, many neceffities to ferve and much good to doe, many Children to provide for, or many Friends to fupport, or many Poor to relieve, or many Difeafes to cure, befides the needs of Nature and of Relation, our private and our publick cares, and duties of the World, which neceffity and the Providence of God hath adopted into the Family of Religion.

And that we need not fear this Inftrument to be a fnare to us, or that the duty muft end in fcruple, vexation and eternal Fears, we muft remember that the life of every Man be fo ordered, (and indeed muft) that it may be a perpetual ferving of God: The greateft Trouble, and most busie Trade, and worldly Incumbrances, when they are necessary, or charitable, or

Sect. I.

or profitable in order to any of those ends which we are bound to ferve, whether publick or private, being a doing of God's work. For God provides the good things of the world to ferve the needs of nature. by the labours of the Plough-man, the skill and pains of the Artifan, and the dangers and traffick of the Merchant: These Men are in their callings the Minifters of the Divine Providence, and the Stewards of the Creation, and Servants of a great family of God, the world, in the employment of procuring necessaries for food and clothing, ornament and phylick. In their proportions alfo, a King and a Prieft and a Prophet. a Judge and an Advocate, doing the works of their employment according to their proper rules, are doing the work of God, because they serve those necellities which God hath made, and yet made no provisions for them but by their Ministry. So that no man can complain that his calling takes him off from religion : his calling it felf and his very worldly employment in honeft trades and offices is a ferving of God, and if it be moderately purfued, and according to the rules of Christian prudence, will leave void spaces enough for prayers and retirements of a more foiritual religion.

God hath given every man work enough to doe, that there shall be no room for idleness; and yet hath fo ordered the world, that there shall be space for devotion. He that hath the feweft businesses of the world, is called upon to fpend more time in the dreffing of his Soul; and he that hath the most affairs, may to order them, that they shall be a fervice of God; whilst at certain periods they are blessed with prayers and actions of religion, and all day long are hallowed by a holy Intention.

However, fo long as idleness is quite shut out from our lives, all the fins of wantonnels, foftnels and effeminacy are prevented, and there is but little room left for temptation : and therefore to a bufie man temptation is fain to climb up together with his bufinefs, and fins creep upon him onely by accidents and occafions; whereas to an idle perfon they come in a full

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full body, and with open violence, and the impudence of a reftlefs importunity.

Ezek. 14. 49.

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Seneca.

Idlenefs is called the fin of Sodom and her daughters, and indeed is the burial of a living man, an idle perfon being fo utelefs to any purpoles of God and man, that he is like one that is dead, unconcerned in the changes and neceffities of the world; and he onely lives to fpend his time, and eat the fruits of the earth: like a Vermin or a Wolf, when their time comes they die and perifh, and in the mean time do no good; they neither plough nor carry burthens; all that they do either is unprofitable, or mitchievous.

Idlenefs is the greatest prodigality in the world: it throws away that which is unvaluable in respect of its present use, and irreparable when it is pass, being to be recovered by no power of art or nature. But the way to secure and improve our time we may practise in the following Rules.

Rules for employing our Time.

1. In the morning, when you awake, accuftom your felf to *think first mon God*, or fomething in order to his fervice; and at night alfo, let him clofe thinc eyes; and let your fleep be neceffary and healthfull, not idle and expensive of time, beyond the needs and conveniencies of nature? and fometimes be curious to fee the preparation which the Sun makes, when he is coming forth from his chambers of the Eaft.

2. Let every man that hath a Calling, be *diligent* in purfuance of its employment, fo as not lightly or without reafonable occasion to neglect it in any of those times which are usually and by the custom of prudent perfons and good husbands, employed in it.

3. Let all the *intervals* or void spaces of time be employed in prayers, reading, meditating, works of nature, recreation, charity, friendliness and neighbourhood, and means of spiritual and corporal health; ever remembring so to work in our Calling as not to neglect the work of our *bigh Calling*; but to begin and and end the day with God, with fuch forms of devotion as shall be proper to our necessities.

4. The refting days of Chriftians, and Festivals of the Church, must in no sence be days of idleness; for it is better to plough upon holy days than to doe nothing, or to doe vitiously; but let them be spent in the works of the day, that is, of Religion and Charity, according to the Rules appointed. * See Chap. 4.

5. Avoid the company of Drunkards, and Busie. Sect. 6. bodies, and all fuch as are apt to talk much to little purpose: for no Man can be provident of his time that is not prudent in the choice of his company: and if one of the Speakers be vain, tedious and trifling; he that hears and he that answers in the difcourse are equal losers of their time.

6. Never talk with any Man, or undertake any trifling employment, meerly to pass the time away: for S. Bern. de every day well spent may become a day of Salvation, ftodia. and time rightly employed is an acceptable time. And remember that the time thou triflest away was given thee to repent in, to pray for pardon of sins, to work out thy falvation, to doe the work of grace, to lay up against the day of Judgment a treasure of good works, that thy time may be crowned with E ternity.

7. In the midft of the works of thy Calling often retire to God in */hort prayers* and ejaculations, and those may make up the want of

those large portions of time which it may be thou defirest for devotion, and

Laudatur Augustus Cælar apud Lucanum.

-media inter prælia semper

Stellarum scelique plagis superisque vacabat

in which thou thinkeft other perfons have advantage of thee; for fo thou reconcileft the outward work and thy inward calling, the Church and the Common-wealth, the employment of the body and the intereft of thy Soul; for be fure that God is prefent at thy breathings and hearty fighings of prayer as foon as at the longer offices of lefs bufied perfons; and thy time is as truly fanctified by a trade, and devout, though fhorter prayers, as by the longer offices of those whose time is not filled up with labour and useful bufinefs.

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8. Let your employment be fuch as may become a reafonable perfon; and not be a bulinefs fit for children or diffracted People, but fit for your age and understanding. For a man may be very idlely bufie, and take great pains to fo little purpole, that in his labours and expence of time he shall ferve no end but of folly and vanity. There are fome Trades that wholly ferve the ends of idle perfons and fools, and fuch as are fit to be feized upon by the feverity of Laws, and banished from under the Sun: and there are fome People who are busie, but it is, as Domitian was, in catching flies.

9. Let your employment be fitted to your perfon and calling. Some there are that employ their time in affairs infinitely below the dignity of their perfon, and being called by God or by the Republick to help to bear great burthens, and to judge a People, do enfeeble their understandings, and ditable their perfons by fordid and brutish business. Thus Nero went up and down Greece, and challenged the Fidlers at their trade. Æropus, a Macedonian King, made Lanterns. Harcatins, the King of Parthia, was a Mole-catcher: and Biantes, the Lydian, filed Needles. He that is appointed to minister in holy things, must not suffer secular affairs and fordid arts to eat up great portions of his employment: a Clergy-man mult not keep a Tavern, nor a Judge be an Inn keeper? and it was a great idlenefs in Theophylact the Patriarch of C. P. to fpend his time in his stable of Horfes, when he should have been in his fludy, or the Pulpit, or faying his holy Offices. Such employments are the difeafes of labour, and the rust of time, which it contracts, not by lying still, but by dirty employment.

10. Let your employment be fuch as becomes a Christian, that is, in no sense mingled with fin: for he that takes pains to serve the ends of covetousness, or ministers to anothers lust, or keeps a shop of impurities or intemperance, is idle in the world sence; for every hour so spent runs him backward, and must be spent again in the remaining and shorter part of his life, and spent better.

11. Per-

11. Persons of great quality, and of no trade, are to be most prudent and curious in their employment and traffick of time. They are miferable, if their education hath been to loofe and undifciplined as to leave them unfurnished of skill to spend their time : but most miserable are they, if such misgovernment and unskilfulnels make them fall into vitious and bafer company, and drive on their time by the fad minutes and periods of fin and death. * They that are learned know the worth of time, and the manner how well to improve a day; and they are to prepare themselves for such purposes in which they may be most ulefull in order to arts or arms, to counfel in publick or government in their Country : but for others of them that are unlearned, let them chule good company, fuch as may not tempt them to a vice, or ioin with them in any : but that may supply their defects by counfel and discourse, by way of conduct and conversation. Let them learn easie and usefull things, read Hiftory and the Laws of the Land, learn the Cuftoms of their Country, the condition of their own eftate, profitable and charitable contrivances of it : let them study prudently to govern their families, learn the burthens of their Tenants, the necessities of their Neighbours, and in their proportion fupply them, and reconcile their Enmities, and prevent their Law-fuits, or quickly end them; and in this glut of leifure and dif-employment, let them fet apart greater portions of their time for Religion and the necessities of their fouls.

12. Let the women of noble birth and great fortunes do the fame things in their proportions and capacities, nurfe their Children, look to the affairs of the houfe, vifit poor cottages, and relieve their neceflities, be courteous to the Neighbourhood, learn in filence of their Husbands or their fpiritual Guides, read good books, pray often and speak little, and learn to doe good works for neceffary ufes; for by that phrafe S. Paul expresses the obligation of Christian woman to good Huswifery, and charitable provifions for their Family and Neighbourhood.

13. Let

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13. Let all perfons of *all conditions* avoid all delicacy and nicenels in their *cloathing* or *diet*, becaufe fuch fortnels engages them upon great mil-fpendings of their time, while they drefs and comb out all their opportunities of their morning devotion, and half the day's feverity, and fleep out the care and provision for their Souls.

14. Let every one of every condition avoid curiofity, and all inquiry into things that concern them not. For all bulinefs in things that concern us not is an employing our time to no good of ours, and therefore not in order to a happy Eternity. In this account our neighbours necefities are not to be reckoned; for they concern us as one member is concerned in the grief of another: but going from houfe to houfe, tatlers and bufie-bodies, which are the canker and ruft of idlenefs, as idlenefs is the ruft of time, are reproved by the Apostle in fevere language, and forbidden in order to this exercife.

15. As much as may be, cut off all *impertinent and ufelefs employments* of your life, unneceffary and phantaftick vifits, long waitings upon great perionages where neither duty nor neceffity nor charity obliges us, all vain meetings, all laborious trifles, and whatfoever fpends much time to no real, civil, religious or charitable purpose.

16. Let not your recreations be lavish spenders of your time, but chufe fuch which are healthful, fhort, transient, recreative, and apt to refresh you; but at no hand dwell upon them, or make them your great employment : For he that spends his time in sports, and calls it recreation, is like him whole garment is all made of fringes, and his meat nothing but fawces; they are healthless, chargeable and useless. And therefore avoid fuch games which require much time or long attendance? or which are apt to steal thy affections from more levere employments. For to whatfoever thou haft given thy affections, thou wilt not grudge to give thy time. Natural necessity and the example of S. John (who recreated himfelt with sporting with a tame Partridge) teach us that it is lawChap. I.

lawfull to relax and unbend our bow, but not to fuf- Caffian.Collat. 24. C. 21. fer it to be unready or unftrung.

17. Set apart fome portions of every day for more folemn devotion, and religious employment, which be fevere in observing : and if variety of employment, or prudent affairs, or civil fociety prefs upon you, yet fo order thy rule, that the necessary parts of it be not omitted; and though just occasions may make our pravers fhorter, vet let nothing but a violent, sudden and impatient necessity make thee upon any one day wholly to omit thy morning and evening devotions; which if you be forced to make very fhort, you may fupply and lengthen with ejaculations and thort retirements in the day-time in the midft of your employment, or of your company.

18. Doe not the work of God negligently and idlely ; Ict. 42. 40. let not thy heart be upon the world, when thy hand is lift up in prayer : and be fure to preferr an action of religion in its place and proper feation before all worldly pleafure, letting fecular things (that may be dispensed with in themselves) in these circumstances wait upon the other; not like the Patriarch who ran from the Altar in S. Sophia to his stable in all his Pontificals, and in the midst of his office, to see a colt newly fallen from his beloved and much valued Plutarch de mare Phorbante. More prudent and fevere was that of Curiolit. Sir Thomas More, who being fent for by the King when he was at his prayers in publick, returned anfwer he would attend him when he had first performed his fervice to the KING of Kings. And it did honour to Rufficus, that when Letters from Cafar were given to him, he refused to open them till the Philosopher had done his Lecture. In honouring God and doing his work put forth all thy ftrength: for of that time onely thou may'lt be most confident, that it is gained, which is prudently and zealoufly fpent in God's fervice.

19. When the Clock Strikes, or however else you shall measure the day, it is good to fay a short ejaculation every hour, that the parts and returns of devotion may be the measure of your time : and doe fo **1**10

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alto in all the breaches of thy fleep, that those spaces which have in them no direct business of the world may be filled with Religion.

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20. If by thus doing you have not fecured your time by an early and fore-handed care, yet be fure by a timely diligence to redeems the time, that is, to be ois nuaglor pious and religious in fuch inftances in which formerly you have finned, and to beftow your time especially upon fuch graces, the contrary whereof you have formerly practifed, doing actions of chaftity and temperance with as great a zeal and earnestness as you did once act your uncleanness; and then by all arts to watch against your present and future dangers, from day to day fecuring your standing: this is properly to redeem your time, that is, to buy your fecurity of it at the rate of any labour and honelt arts.

1 Cor. 7. 5.

21. Let him that is most busied set apart some forlemn time every year, in which, for the time quitting all worldly bufiness, he may attend wholly to fasting and prayer, and the dreffing of his Soul by confessions, meditations and attendances upon God; that he may make up his accounts, renew his vows, make amends for his careleineis, and retire back again from whence levity and the vanities of the world, or the opportunity of temptations, or the diffraction of fecular affairs have carried him.

22. In this we shall be much affisted, and we shall find the work more easie, if before we sleep every

* Μηδ' υπτον μαλακοίσιν έπ' δμμασι wer Si Eadar ne'r Al nueer ar Egyar Teis Erasor introver. חוץ העפיבלוש, הל ESEA, TI MOI STOY EN ETENEDA. Pythegor. Carm.

night * we examine the actions of the past daywith a particular (crutiny, if there have been any accident extraordinary; 25 long discourse, a feast,

much busines, variety of company. If nothing but common hath happened, the lefs examination will fuffice: onely let us take care that we fleep not without such a recollection of the actions of the day as may represent any thing that is remarkable and great either to be the matter of forrow or thankfgiving : for other things a general care isproportionable.

23. Let

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23. Let all these things be done prudently and moderuly; not with fcruple and vexation. For these are good advantages, but the particulars are not divine commandments; and therefore are to be used as shall be found expedient to every ones condition. For, provided that our Duty be fecured, for the degrees, and for the Inftruments every man is permitted to himfelf and the conduct of fuch who shall be appointed to him. He is happy that can fecure every hour to a fober or a pious employment : but the duty confifts not fcrupuloufly in minutes and half hours, but in greater portions of time; provided that no minute be employed in fin, and the greater portions of our time be fpent in fober employment, and all the appointed days and fome portions of every day be allowed for Religion. In all the leffer parts of time we are left to our own elections and prudent management, and to the confideration of the great degrees and differences of glory that are laid up in Heaven for us, according to the degrees of our care, and piety, and diligence.

The Benefits of this Exerci/e.

This exercife, befides that it hath influence upon our whole lives, it hath a special efficacy for the preventing of, r. Beggarly fins, that is, those fins which idleness and beggary usually betray men to; such as are lying, flattery, stealing and diffimulation. 2. It is a proper antidote against carnal fins, and fuch as proceed from fulnels of bread and emptinels of employment. 3. It is a great inftrument of preventing the smallest fins and irregularities of our life, which ulually creep upon idle, difemployed and curious perfons. 4. It not onely reaches us to avoid evil, but engages us upon doing good, as the proper bufinefs of all our days. 5. It prepares us to against sudden changes, that we shall not easily be surprised at the fuddain coming of the day of the Lord: For he that is curious of his time, will not eafily be unready and unfurnished.

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The fecond general Instrument of Holy Living; purity of Intention.

T HAT we fhould intend and defign God's glory in every action we doe, whether it be natural or chosen, is expressed by S. Paul, Whether we eat or drink Cor. 10.31. doe all to the glory of God. Which rule when we observe, every action of nature becomes religious, and every meal is an act of Worship, and shall have its reward in its proportion, as well as an act of prayer. Blessed be that goodness and grace of God, which, out of infinite defire to glorifie and save Mankind, would make the very works of nature capable of becoming acts of vertue, that all our life time we may do him fervice.

This grace is fo excellent, that it fanctifies the most common action of our life; and yet fo neceflary, that without it the very best actions of our devotion are imperfect and vitious. For he that prays out of cuftom, or gives alms for praise, or fasts to be accounted religious, is but a Pharise in his devotion, and a beggar in his alms, and an hypocrite in his fast. But a holy end fanctifies all these, and all other actions which can be made holy, and gives distinctions to them, and procures acceptance.

For, as to know the end diftinguishes a Man from a Beast; fo to chuse a good end diftinguishes him from an evil man. *Hezekiah* repeated his good deeds upon his fick bed, and obtained favour of God; but the Pharise was accounted infolent for doing the same thing: because this man did it to upbraid his brother,

Anicus eximit fi cœnat, lautus haberur ; Si Rutilus, demens ----- the other to obtain a mercy of God. Zacharias queftioned with the Angel about his meffage;

Juven. Sat. 11. the Angel about his meffage; and was made speechless for his incredulity; but the blessed Virgin Mary questioned too, and was blameless: for she did it to enquire after the manner of the thing, but he did not believe the thing it self:

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he doubted of God's power, or the truth of the meffenger; but fhe only of her own incapacity. This was it which diftinguished the mourning of David from the exclamation of Sawl; the contession of Pharaob from that of Manasser; the tears of Peter from the repentance of Judas: "For the praise is not in Senece "the deed done, but in the manner of its doing. If a "a Man visits his fick-friend, and watches at his Pillow "tor charity take, and because of his old affection "we approve it; but if he does it in hopes of a Legacy, "he is a Vulture, and only watches for the carcafs. "The fame things are honess and disposed in the manner of doing them and the end of the defign "makes separation.

Holy Intention is to the actions of a Man that which the Soul is to the Body, or form to its matter, or the root to the tree, or the Sun to the World, or the Fountain to a River, or the Bale to a Pillar: for without these the body is a dead trunk, the matter is sluggiss, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and ruine; and the action is finfull or unprofitable and vain. The poor Farmer that gave a disc of cold Water to Artaxerxes was rewarded with a golden goblet, and he that gives the fame to a Disciple in the name of a Disciple shall have a crown; but it he gives water in despite when the Disciple needs VVine or a Cordial, his reward shall be to want that Water to cool his tongue.

But this duty must be reduced to Rules.

Rules for our intentions.

1. In every action reflect upon the end; and in your undertaking it, confider why you do it, and what you propound to your felf for a reward, and to your action as its end.

2. Begin every action in the Name of the Father, of the Son, and of the Holy Ghoft: the meaning of which is, 1. That we be carefull that we doe not the action without the permission or warrant of God. 2. That 2. That we defign it to the glory of God, if notiry the direct action, yet at least in its confequence; if not in the particular, yet at least in the whole order of things and accidents. 3. That it may be fo bleffed. that what you intend for innocent and holy purpoles may not by any chance or abuse or mil-understanding of men be turned into evil. or made the occasion of fin.

3 Let every action of concernment be begun with prayer, that God would not onely bless the action. but fanctifie your purpole; and make an oblation of the action to God: holy and well intended actions being the best oblations and presents we can make to God; and when God is intitled to them, he will the rather keep thee first upon the Altar bright and fhining.

4. In the profecution of the action, renew and reinkindle your purpose by short Ejaculations to these purpoles: [Not unto us, O Lord, not unto us, but unto thy Name let all praise be given:] and confider [now I am working the work of God; I am bis fervant, I am in a happy employment, I am doing my Master's busines. I am not at my own dispose, I am using his talents, and all the gain must be his:] for then be fure, as the glory is his, fo the reward shall be thine. If thou bringeft his goods home with increase, he will make thee Ruler over Cities.

5. Have a care that while the Altar thus fends up a holy fume, thou doft not fuffer the Birds to come and carry away the facrifice: that is, let not that which began well, and was intended for God's glory, decline, and end in thy own praife, or temporal fatisfaction, or a fin. A ftory told to represent the vileness of unchaftity is well begun: but if thy female auditor be pleafed with thy language, and begins rather to like Any perfon for thy ftory, than to diflike the crime,

be watchfull, left this goodly head of gold defcend Qui furatur in filver and bras, and end in iron and clay, Nebuut mocchetur, chadnezzars's image; for from the end it .fhall have magis quam its name and reward.

6. If any accidental event which was not first intended by thee can come to pais, let it not be taken into thy

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7. In every more folemn action of Religion, join together many good ends, that the confideration of them may entertain all your affections; and that when any one ceafes, the purity of your intention may be supported by another supply. He that fasts onely to tame a rebellious body, when he is provided of a remedy either in Grace or Nature, may be tempted to leave off his fasting. But he that in his falt intends the mortification of every unruly appetite, and accustoming himself to bear the yoke of the Lord, a contempt of the pleafures of meat and drink, humiliation of all wilder thoughts, obedience and humility, aufterity and charity, and the convenience and affiltance to devotion, and to doe an act of repentance, whatever happens, will have reason enough to make him to continue his purpose, and to fanctifie it. And certain it is, the more good ends are deligned in an action, the more degrees of excellency the man obtains.

8. If any temptation to fpoil your purpoles happens in a religious duty, do not prefently omit the action, but rather strive to rectifie your intention and to mortifie the temptation. S. Bernard taught us this Rule: For when the Devil observing him to preach excellently, and to doe much benefit to his hearers, tempted him to vain-glory hoping that the good man to avoid that would cease preaching, he gave this answer onely, I neither began for thee. neither for thee will I make an end.

9. In all actions which are of long continuance, deliberation and abode, let your holy and pious intention be actual, that is, that it be by a special prayer or action, by a peculiar act of relignation or oblation given to God : but in smaller actions, and little things and indifferent, fail not to fecure a pious habitual intention; that is, that it be included within your general care that no action have an ill end С

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end; and that it be comprehended in your general prayers, whereby you offer your felf, and all you doe to God's glory.

10. Call not every temporal end a defiling of thy intention, but onely, 1. When it contradicts any of the ends of God, or, 2. When it is principally intended in an action of Religion. For sometimes a temporal end is part of our duty : and fuch are all the actions of our calling, whether our employment be religious or civil. We are commanded to provide for our family : but if the Minister of Divine Offices shall take upon him that holy calling for covetous or ambitious ends, or shall not defign the glory of God principally and especially, he hath polluted his hands and his heart, and the fire of the Altar is quenched, or it fends forth nothing but the funcak of mushromes or unpleafant gums. And it is a great unworthiness to prefer the interest of a creature before the ends of God the Almighty Creator.

But because many cases may happen in which a man's heart may deceive him, and he may not well know what is in his own spirit; therefore by these following signs we shall best make a judgment whether our Intentions be pure, and our Purposes holy.

Signs of Purity of Intention.

See Sect. 1. of this Chap. Rule 18.

1. It is probable our hearts are right with God, and our Intentions innocent and pious, if we fet upon actions of Religion or civil life with an affection proportionate to the quality of the work; that we act our temporal affairs with a defire no greater than our neceffity; and that in actions of Religion we be zealous, active and operative, fo far as prudence will permit; but in all cates, that we value a religious defign before a temporal, when otherwife they are in equal order to their teveral ends: that is, that whatfoever is neceffary in order to our Souls health be higher efteemed than what is for bodily; and the neceffities, the indifpenfible neceffities of the fpirit be ferved before the needs of nature, when they are requir'd in their feveral

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several circumstances; or plainer yet, when we chuse any temporal inconvenience rather than commit a fin, and when we chule to doe a duty rather than to get gain. But he that does his recreation or his merchandice chearfully, promptly, readily and bufilv, and the works of Religion flowly, flatly and without appetite, and the spirit moves like Pharaob's chariots when the wheels were of, it is a fign that his heart is not right with God, but it cleaves too much to the world.

2. It is likely our hearts are pure and our intentions spotless when we are not folicitous of the opinion and centures of men; but onely that we doe our duty. and be accepted of God. For our eyes will certainly be fixed there from whence we expect our reward : and if we defire that God should approve us, it is a fign we doe his work, and expect him our pay-master.

3. He that does as well in private between God and his own Soul as in publick, in Pulpits, in Theatres and Market-places, hath given himself a good testimony that his purposes are full of honefty, nobleness and integrity. For what Elkanah faid to the Mother of Samuel, Am not I better to thee than ten Sons? is most certainly verified concerning God, that he who is to be our Judge is better than ten thousand witness. But he that would have his vertue published; studies not vertue but glory. " He is not just that will not be just Sente a, Ep. " withou: praife : but he is a righteous man that does " justice, when to doe fo is made infamous; and he is " a wife man who is delighted with an ill name that is " well gotten. And indeed that man hath a ftrange co- de Compun. " vetouíneis or folly, that is not contented with this cordis. " reward, that he hath pleafed God. And fee what he " gets by it. He that does good works for praise or se-" cular ends, sells an inestimable jewel for a trifle; S.Greg. Mo-" and that which would purchase Heaven for him, he " parts with for the breath of the people, which at " the best is but air, and that not often wholfome.

4. It is well also when we are not sollicitous or troubled concerning the effect and event of all our action; but that being first by Prayer recommended to G 2 bittl.

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him, is left at his dispose : for then in case the event be not answerable to our desires, or to the efficacy of the instrument, we have nothing left to reft in but the honefty of our purposes ; which it is the more likely we have secured, by how much more we are indifferent concerning the success. S. James converted but eight persons, when he preached in Spains; and our Blessed Saviour converted fewer than his own Disciples did: And if thy labours prove unprosperous, if thou beest much troubled at that, it is certain thou did(t not think thy felf secure of a reward for thine intention, which thou mightest have done if it had been pure and juft.

5. He loves vertue for God's fake and its own, that loves and honours it wherever it is to be feen; but he that is envious or angry at a vertue that is not his own, at the perfection or excellency of his neighbour, is not covetous of the vertue, but of its reward and reputation, and then his intentions are polluted. It was a great ingenuity in *Mofes*, that wifhed *all the People* might be *Prophets*; but if he had defigned his own honour, he would have prophetied alone. But he that defires onely that the work of God and Religion fhall go on, is pleafed with it, whoever is the inftrument.

6. He that detpiles the world and all its appendant vanities is the beft Judge, and the most fecure of his intentions, because he is the farthest removed from a temptation. Every degree of mortification is a testimony of the purity of our purposes: and in what degree we defpile fensual pleasure, or fecular honours, or worldly reputation, in the same degree we shall conclude our heart right to religion and spiritual designs.

7. When we are not folicitous concerning the inftruments and means of our actions, but use those means which God hath laid before us, with refignation, indifferency and thankfulness, it is a good fign that we are rather intent upon the end of God's glory than our own conveniency or temporal satisfaction. He that is indifferent whether he serve God in riches or in poverty, is rather a seker of God than of himself; and Chap. I.

and he that will throw away a good Book because it is not curiously gilded, is more curious to please his ere than to inform his understanding.

8. When a temporal end confifting with a fpiritual. and pretended to be subordinate to it, happens to fail and be defeated, if we can rejoyce in that, fo God's glory may be fecured and the interests of Religion, it isagreat fign our hearts are right, and our ends prudently defigned and ordered.

When our intentions are thus balanced, regulated and difcerned, we may confider, 1. That this exercile is of to universal efficacy in the whole course of a holy life, that it is like the Soul to every holy action, and must be provided for in every undertaking; and is of it felt alone fufficient to make all natural and indifferent actions to be adopted into the Family of Religion.

2. That there are fome actions which are usually reckoned as parts of our Religion, which yet of themfelves are fo relative and imperfect, that without the purity of intention they degenerate : and unless they be directed and proceed on to those purposes which God defigned them to, they return into the family of common, fecular, or finfull actions. Thus Alms are for Charity, Fasting for Temperance, Prayer is for religion, Humiliation is for Humility, Austerity or Sufferance is in order to the vertue of Patience : and when these actions fail of their several ends, or are not directed to their own purposes, Alms are mif-spent, Falting is an impertiment trouble; Prayer is but Liplabour, Humiliation is but Hypocrifie, Sufferance is but Vexation ; for fuch were the Alms of the Pharifee, the Fast of Jezabel, the Prayer of Judab reproved by the Prophet Ilaiah, the Humiliation of Ahab, the Martyrdom of Hereticks; in which nothing is given to God but the Body, or the Forms of Religion, but the Soul and the Power of Godliness is wholly wanting.

3. We are to confider that no intention can Sanctifie an unholy or unlawfull action. Saul the King difobeyed God's commandment, and spared the cattel of Amalek to referve the best for Sacrifice : and Saul the C 3

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Chap. 1. Practice of the Prefence of God. Sect. 2.

S. Bern. lib. de Præcept.

the Pharifee perfecuted the Church of God with a defign to doe God lervice : and they that killed the Apostles had also good purposes, but they had unhallowed actions. When there is both truth in election and charity in the intention, when we go to God in ways of his own chufing or approving, then our eye is fingle, and our hands are clean, and our hearts are pure. But when a man does evil that good may come of it, or good to an evil purpole, that Man does like him that rolls himself in Thorns that he may sleep eafily; he roafts himfelf in the Fire that he may quench his thirst with his own sweat; he turns his face to the East, that he may go to bed with the Sun. I end this with the faying of a wife Heathen : He is to be called evil that is good onely for his own fake. Regard not how full hands you bring to God, but how pure. Manycease from sin out of fear alone, not out of innocence or love of vertue, and they (as yet) are not to be called innocent but timorous.

SECT. III.

The shird general Instrument of Holy Living; or the Practice of the Presence of God.

THAT God is prefent in all places, that he fees every action, hears all discourses, and understands every thought, is no strange thing to a Christian ear, who hath been taught this doctrine not onely by right reason and the consent of all the wife men in the world, but also by God himself in holy Scripture. Jer. 23. 23. 24. Am I a God at hand (faith the Lord) and not a God afar off? Can any bide himself in secret places that I shall not fee him? (faith the Lord) Do not I fill heaven and Heb. 4. 13. earth? Neither is there any creature that is not manifest in his sight : but all things are naked and open to the AQs 7. 28. eyes of him with whom we have to doe. For in him we live and move and have our being.] God is wholly in every place, included in no place, not bound with cords, (except those of love,) not divided into parts, nor changeable into feveral shapes, filling Heaven and Earth 12. 2 -

Publius Mimus.

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Chap. 1. Practice of the Presence of God. Sect. 2. 22 Earth with his prefent Power, and with his never ablent Nature. So St. Angustine expresses this Ar-Lib. 7. de tide. So that we may imagine God to be as the Civit. c 30. Air and the Sea, and we all inclosed in his Circle, wrapt up in the lap of his infinite Nature, or as infants in the wornbs of their pregnant mothers: and we can no more be removed from the prefence of God than from our own being.

Several manners of the Divine Presence.

The Presence of God is underftood by us in several manners and to feveral Purpofes.

1. God is prefent by his Effence, which because it is infinite cannot be contained within the limits of any place: and because he is of an effential purity and ipiritual nature, he cannot be undervalued by being supposed present in the Places of natural uncleannefs: becaufe as the Sun reflecting upon the mud of strands and shores, is unpolluted in his beams; so is God not dishonoured when we suppose him in every of his creatures, and in every part of every one of them, and is still as unmixed with any unhandfome adherence, as is the foul in the bowels of the body.

2. God is every where prefent by his Power. He Geds mrolls the Orbs of Heaven with his Hand, he fixes the elexed The Earth with his Foot, he guides all the Creatures with BEA. ou to his Eye, and refreshes them with his Influence : He may, use-of Infants, and confirms the bones when they are Refp. ad Orfalhioned beneath secretly in the earth. He it is that thod. affifts at the numerous productions of fifnes, and there is not one hellowness in the bottom of the Sea, but he shews himself to be Lord of it, by sustaining there the Creatures that come to dwell in it : And in the Wildernels, the Bittern and the Stork, the Dragon and the Satyre, the Unicorn and the Elk, live upon his/

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Chap. 1. Practice of the Prefence of God. Sect. 3. his Provisions, and revere his Power, and feel the force of his Almightinefs.

3. God is more specially present in some places by the feveral and more (pecial manifestations of himfelf to extraordinary purpoles, 1. By Glory. Thus his feat is in Heaven; because there he fits incircled with all the outward demonstrations of his glory, which he is pleafed to fhew to all the inhabitants of those his inward and fecret Courts. And thus they that die in the Lord may be properly faid to be gone to God ; with whom although they were before, yet now they enter into his Courts, into the fecret of his Tabernacle, into the retinue and folendour of his glory. That is called walking with God, but this is dwelling, or being, with him. I defire to be diffolved and to be with Chrift, fo faid S. Paul. But this manner of the Divine prefence is referved for the elect People of God, and for their portion in their Country.

4 God is by Grace and Benediction frecially pre-Mat. 18. 20. Heb. 10. 25. fent in holy places and in the folemn affemblies of his fervants. If holy People meet in grots and dens of the earth when Perfecution or a publick necessity difturbs the publick order, circumstance and convenience, God fails not to come thither to them; but God is also by the fame or a greater reason present there were they meet ordinarily, by order and publick authority : there God is prefent ordinarily, i. e. at every fuch meeting. God will go out of his way to meet his Saints, when themselves are forced x King s. 9. out of their way of order by a fad necessity: but Pfal.138.1,2. elle God's usual way is to be present in those places where his fervants are appointed ordinarily to meet. But his prefence there fignifies nothing but a readiness to hear their prayers, to bless their persons, to accept their offices, and to like even the circumstance of orderly and publick meeting. For thither the prayers of Confectation, the publick authority feparating it, and God's love of order, and the reasonable customs of Religion, have in ordinary, and in certain degrees fixed this manner of his Prefence; and he loves to have it fo.

5. God

Chap. 1. Practice of the Prefence of God. Sect. 3.

5. God is especially present in the hearts of his People by his Holy Spirit: and indeed the hearts of holy men are Temples in the truth of things, and in type and shadow they are heaven it self. For God reigns in the hear s of his fervants: there is his Kingdom. The power of grace hath fubdued all his Enemies: there is his power. They ferve him night and day, and give him thanks and praise; that is his glory. This is the Religion and Worship of God in the Temple. The Temple it felf is the heart of man; Chrift is the High-Prieft, who from thence fends up the Incense of Prayers, and joins them to hisown interceffion, and prefents all together to his Father; and the Holy Ghoft, by his dwelling there, hath allo confectated it into a Temple; and God 1 Cor. 3. 16. dwells in our hearts by Faith, and Chrift by his 2 Cor. 6. 16. Spirit, and the Spirit by his purities : to that we are also Cabinets of the Mysterious Trinity; and what is this fhort of Heaven it felf, but as Infancy is thort of Manhood, and Letters of the Words? The fame state of life it is, but not the fame age. It is Heaven in a Looking glass (dark, but yet true,) reprefenting the beauties of the Soul, and the graces of God, and the images of his eternal Glory by the reality of a special Presence.

6. God is especially present in the Consciences of all perfons, good and bad, by way of Testimony and Judgment: that is, he is there a remembrancer, to call our actions to mind, a Witness to bring them to Judgment, and a Judge to acquit or to condemn. And although this manner of Prefence is in this life after the manner of this life, that is, imperfect, and we forget many actions of our lives; yet the greatest changes of our state of grace or fin, our most considerable actions are always prefent, like capital Letters to an aged and dim eye: and at the day of Judgment God shall draw alide the cloud, and manifelt this manner of his Prefence more notorioully, and make it appear that he was an Observer of our very thoughts; and that he onely laid those things by, which, because we covered with dust and negligence, were not then difcerned

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Chap. 1. Practice of the Prefence of God. Sect. 2. cerned. But when we are rifen from our dust and im-

perfection, they all appear plain and legible.

Now the confideration of this great truth is of a very universal use in the whole course of the life of a Christian. All the consequents and effects of it are univerfal. * He that remembers that God stands a Witness and a Judge beholding every secrecy, besides his impiety, must have put on impudence, if he be not verbis Domi- much restrained in his temptation to fin. "For the " greatest part of fin is taken away, if a man have " a witness of his conversation : And he is a great " defpifer of God, who fends a Boy away when he is " going to commit fornication, and yet will dare to " do it, though he knows God is prefent and cannot " be fent off: as if the eye of a little Boy were more " awfull than the all-feeing eye of God. He is to be fea-" red in publick, he is to be feared in private : If you " go forth, he fpies you ; if you go in, he fees you : " when you light the candle, he observes you ; when " you put it out, then also God marks you. Be fure " that while you are in his fight, you behave your " felf as becomes to holy a prefence. But if you will fin, retire your felf wifely, and go where God cannot see; for no where else can you be safe. And certainly, if men would always actually confider, and really efteem this truth, that God is the great Eye of the World, always watching over our actions, and an ever open Ear to hear all our words, and an unwearied Arm ever lifted up to crush a finner into ruin, it would be the readiest way in the world to make fin to cease from among the Children of men, and for men to approach to the bleffed effate of the Saints in Heaven, who cannot fin, for they always walk in the Prefence and behold the Face of God. This inftrument is to be reduced to practice according to the following Rules.

Rules of exercifing this Confideration.

1. Let this actual Thought often return, That God Isomniprefent, filling every place; and iay with David, Whither

S. Ang. de nicis, c. 3. Chap. 1. Practice of the Prefence of God. Sect. 1. 2.

Whither shall I go from thy Spirit, or whither shall I fice Pfal. 33.7.4 from thy Prefence? If I ascend up into Heaven, thou art there: if I make my bed in Hell, thou art there, &c. This Thought by being frequent will make an habitual dread and reverence towards God, and fear in all thy actions. For it is a great necessity and engagement to do unblameably, when we act before the Judge, who is infallible in his Sentence, all-knowing in his Infor-Beetb. I. 5: mation, fevere in his Anger, powerful in his Provide Comfol. dence, and intolerable in his Wrath and Indignation.

2. In the beginning of actions of Religion, make an Act of Adoration, that is, folemnly worfhip God, and place thy felf in God's pretence, and behold him with the eye of faith, and let thy defires actually fix on him as the object of thy worfhip, and the reafon of thy hope, and the fountain of thy bleffing. For when thou haft placed thy (elf before him, and kneeleft in his Prefence, it is most likely, all the following parts of thy devotion will be answerable to the wildom of fuch an apprehension, and the glory of fuch a Prefence.

3. Let every. thing you fee reprefent to your fpirit the prefence, the excellency, and the power of God, and let your conversation with the creatures lead you unto the Creator, for fo shall your actions be done more frequently with an actual eye to God's prefence, by your often feeing him in the glass of the Creation. In the face of the Sun you may fee God's beauty; in the fire you may feel his heat warming; in the water his gentleness to refresh you: he it is that comforts your spirits when you have taken Cordials : it is the due of heaven that makes your field give you bread; and the breafts of God are the bottles that minister drink to your necessities. This Philolophy, which is obvious to every man's Experience, is a good advantage to our piery, and by this act of understanding our wills are checked from violence and mildemeanour.

4. In your retirement make frequent Colloquies or thort difcourfings between God and thy own foul. Seventimes a day do I praife thee: and in the night feafon alfo 28

Chap. 1. Practice of the Presence of God. Sect. 2. alfo I thought upon thee while I was waking. So did David: and every act of complaint or thankigiving, every act of rejoicing or of mourning, every petition and every return of the heart in these intercourses. is a going to God, and appearing in his prefence, and a representing him present to thy spirit and to thy necellity. And this was long fince by a fpiritual perfon called, A building to God a Chapel in our heart. It reconciles Martha's Employment with Mary's Devotion, Charity and Religion, the neceffities of our calling, and the employments of devotion. For thus in the midft of the works of your Trade, you may retire into your Chapel [your heart] and converse with God by frequent addresses and returns.

5. Repretent and offer to God acts of love and fear, which are the proper effects of this apprehension, and the proper exercise of this confideration. For as God is every where present by his power, he calls for reverence and godly fear : as he is present to thee in all thy needs, and relieves them, he deserves thy love : and fince in every accident of our lives we find one or other of these apparent, and in most things we see both, it is a proper and proportionate return, that to every fuch demonstration of God, we express our selves senfible of it by admiring the Divine goodness, or trembling at his presence, ever obeying him, because we love him; and ever obeying him, because we fear to offend him. This is that which *Enoch* did who thus walked with God.

6. Let us remember that God is in us, and that we are in him: we are his workmanship, let us not deface it; we are in his presence, let us not pollute it by unholy and impure actions. God hath also wrought all our works in us: and because he rejoices in his own works, if we defile them, and make them unpleasant to him, we walk perversily with God, and he will walk crookedly towards us.

7. God is in the bowels of thy brother; refresh them when he needs it, and then you give your alms in the prefence of God and to God, and he feels the relief which thou provides for thy brother.

8. God

Ita. 26.12.

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8. God is in every place; fuppofe it therefore to be a Church; and that decency of deportment, and piety of carriage, which you are taught by Religion or by Cuftom, or by Civility and publick Manners to use in Churches, the fame use in all places; with this difference onely, that in Churches let your deportment be religious in external Forms and Circumflances also; but there and every where let it be religious in abstaining from spiritual undecencies, and in Jer. 11. 55: readiness to doe good actions: that it may not be fecund wig. faid of us as God once complained of his People, Why hath my Beloved done Wickedne(s in my Howsse.

9. God is in every Creature: be cruel towards none, neither abuse any by intemperance. Remember that the Creatures, and every Member of thy own Body is one of the leffer Cabinets and Receptacles of God. They are such which God hath bleffed with his prefence, hallowed by his touch, and separated from unboly use by making them to belong to his dwelling.

10. He walks as in the prefence of God, that converfes with him in frequent Prayer, and frequent Communion, that runs to him in all his Neceffities, that asks Counfel of him all in his Doubtings, that opens all his Wants to him, that weeps before him for his Sins, that asks remedy and fupport for his Weaknefs, that fears him as a Judge, reverences him as a Lord, obeys him as a Father, and loves him as a Patron.

The Benefits of this Exercise.

The Benefits of this Confideration and Exercise being universal upon all the parts of Piety, I shall less need to specifie any particulars; but yet most properly this Exercise of confidering the divine Presence is,

1. An excellent Help to Prayer, producing in us Reverence and Awfulnefs to the divine Majesty of God; and actual devotion in our Offices.

2. It produces a confidence in God, and fearlefnefs of our Enemies, patience in trouble, and hope of remedy. fince God is fonigh in all our fad Accidents, he is a disposer of the hearts of Men, and events of Things

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Things, he proportions out our Trials, and fupplies us with Remedy, and where his Rod strikes us, his Staff supports us. To which we may add this, That God, who is always with us, is effectially by Promife with us in Tribulation, to turn the Mifery into a Mercy, and that our greatest Trouble may become our Advantage, by entitling us to a new manner of the Divine Prefence.

2. It is apt to produce joy and rejoicing in God, we being more apt to delight in the Partners and Witneffes of our Conversation; every degree of murual abiding and converfing being a relation and an endearment : we are of the fame Houshold with God ; he is with us in our natural Actions to preferve us, in our Recreations to restrain us, in our publick Actions to applaud or reprove us, in our private to observe us, in our Sleeps to watch by us, in our watchings to refresh us; and if we walk with God in all his ways, as he walks with us in all ours, we shall find perpetual reafons to enable us to keep that Rule of God, Rejoyce in the Lord always, and again I (ay rejoyce. And this puts me in mind of a Saying of an old religious Perfon, [There is one way of overcoming our ghofting Enemies! (piritual Mirth, and a perpetual bearing of God in our minds 7 This effectively refilts the Devil, and fuffers us to receive no hurt from him.

4. This Exercise is apt allo to enkindle holy de fires of the enjoyment of God, because it produces joy when we do enjoy him, the fame defires that a weak man hath for a Defender, the fick man for a Physician. the poor for a Patron, the Child for his Father, the etpoused Lover for her betrothed.

5. From the fame fountain are apt to iffue humility of Spirit, apprehensions of our great distance and our great needs, our daily wants and hourly supplies, admifation of God's unfpeakable Mercies: It is the caufe of great Modelty and Decency in our actions; it helps to recollection of Mind, and reftrains the featrerings and loofenels of wandring thoughts, it establishes the heart in good purpoles, and leadeth on to perfeverance; it gams purity and perfection, (according to the faying of God

In vite S. Anthe.

Chap. I. Practice of the Presence of God. Seft. 2. 21 God to Abraham, Walk before me, and be perfect) holy tear, and holy love, and indeed every thing that pertains to holy Living : when we fee our felves placed in the eye of God, who fets us on work, and will reward us plenteoully, to ferve him with an eve-fervice is very pleafing; for he also fees the heart : and the want of this confideration was declared to be the caule why Ifrael finned to grievoully, [For they fay, Ezek 9. 9: The Lord hath forfaken the earth, and the Lord feeth Pfal. 10. 11. not: therefore the Land is full of bloud, and the City full of perver (enels.] What a Child would doe in the eve of his Father, and a Pupil before his Tutor, and a Wife in the prefence of her Husband, and a Servant in the fight of his Master, let us always do the fame: for we are made a spectacle to God, to Angels, and to Men; we are always in the fight and prefence of the All-feeing and Almighty God: who also is to us a Father and a Guardian, a Husband and a Lord.

Prayers and Devotions according to the Religion and Purpoles of the foreg ing Confiderations.

> I. For grace to spend our Time well.

O Eternal God who from all Eternity doft behold and love thy own glories and perfections infinite, and haft created me to doe the work of God after the manner of men, and to ferve Thee in this generation, and according to my capacities; give me thy grace that I may be a curious and prudent fpender of my time, to as I may belt prevent or relift all temptation, and be profitable to the Christian Commonwealth, and by difcharging all my duty may glorifie thy Name. Take from me all flothfulness, and give me a diligent and active spirit, and wildom to chuse my employment, that I may do works proportionable to my perion, and to the dignity of a Christian, and may fill up all the spaces of my time with actions of Religion and Charity; that when the Devil asaults me, he may not find me idle, and my dearest Lord at his fudden

Devotions for ordinary days. Ad Ch. I.

den coming may find me bulie in lawful, necessary and pious actions, improving my talent intrusted to me by thee, my Lord, that I may enter into the joy of my Lord to partake of his eternal felicities, even for thy mercy take, and for my dearest Saviour's fake. Amen.

Here follows the Devotion of ordinary days; for the right employment of those portions of time which every day must allow for Religion.

The first Prayers in the Morning as soon as we are dreffed.

Humbly and reverently compose your self, with heart lift up to God, and your bead bowed, and meekly kneeling upon your knees, say the Lord's Prayer: after which use the following Collects, or as many of them as you (hall chuse.

Our Father which art in Heaven, Gc.

'An Act of Adoration, being the Song that the Angels fing in Heaven.

HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come: Heaven and Earth, Rev. 11. 17. Angels and Men, the Air and the Seagive glory, and honour, and thanks to him that fitteth on the throne, & s. 10, 13. who liveth for ever and ever. All the bleffed Spirits and Souls of the righteous caft their crowns before the throne, and worfhip him that liveth for ever and ever. * Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haft created all things, and for thy pleafure they are and were created. * Great and marvellous are thy works, O Lord God Almighty: Just and true are thy ways, thou King of Saints. Thy wifdom is infinite, thy mercies are glorious: and I am not worthy, O Lord, to appear in thy prefence, before whom the Angels hide their faces. O Holy and Eternal Je/ur, Lambof God, who wert flain

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& 15. 3.

fain from the beginning of the world, thou haft redeemed us to God by thy bloud out of every nation, and haft made us unto our God Kings and Priefts, and we shall reign with thee for ever. Bleffing, honour, glory and power be unto him that fitteth on the Throne, and to the Lamb for ever. Amen.

II.

In At of Thanksgiving, being the Song of David, for the Morning.

(Ing praifes unto the Lord, O ye Saints of his, and give thanks to him for a remembrance of his holineis. For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure tor a night, but joy cometh in the Morning. Thou, Lord, halt preferved me this night from the violence of the spirits of darkness, from all fad casualties and evil accidents, from the wrath which I have every day deferved: thou haft brought my foul out of hell, thou halt kept my life from them that go down into the pit: thou hast shewed me marvellous great kindness, and haft bleffed me for ever : the greatness of thy glo-1y reacheth unto the heavens, and thy truth unto the clouds. Therefore fhall every good man fing of thy praife without ceafing. O my God, I will give thanks to thee for ever. Allelnjah.

III.

An Aft of Oblation or profenting our felves to God for the day.

Molt Holy and Eternal God, Lord and Sovereign of all the creatures, I humbly prefent to thy Divine Majefty my felf, my foul and body, my thoughts and my words, my actions and intentions, my paffions and my fufferings, to be difpofed by thee to thy glory, to be bleffed by thy providence, to be guided by thy comfel, to be fanctified by thy Spirit, and afterwards that my body and foul may be received into glory : for nothing can perifh which is under thy cuffody and D

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Ad Chap. 1. Devotions for ordinary days.

and the enemy of Souls cannot devour what is thy portion, nor take it out of thy hands. This day, O Lord, and all the days of my life I dedicate to thy honour, and the actions of my calling to the uses of grace, and the Religion of all my days to be united to the merits and interceffion of my holy Saviour Jefus, that in him and for him I may be pardoned and accepted. Amen.

IV.

An Act of Repentance or Contrition.

FOR as for me, I am not worthy to be called thy fervant, much less am I worthy to be thy fon ; for I am the vileft of finners and the worft of men, a lover of the thirgs of the world and a defoiler of the things of God [proud and envious, lust full and intemperate] greedy of fin and impatient of reproof, defirous to feen holy and negligent of being fo, transported with interest, fool'd with prefumption and false principles. diffurbed with anger, with a peevifh and unmortified spirit, and difordered by a whole body of fin and death. Lord pardon all my fins for my fweeteft Saviour's fake : thou who didft die for me, Holy Je/us, fave me and deliver me: referve not my fins to be punified in the day of wrath and eternal vengeance : but wash away my fins, and blot them out of thy remembrance, and purifie my Soul with the waters of repentance and the bloud of the crofs; that for what is paft thy wrath may not come out against me, and for the time to come I may never provoke thee to anger or to jealousie. O just and dear God, be pitifull and gracious to thy fervant. Amen.

V. The Prayer or Potition.

B Lefs me, gracious God, in my calling to fuch purpofes as thou fhalt chule for me, or employ me in z Relieve me in all my fadness, make my bed in my fickness, give me patience in my forrows, confidence in the, and grace to call upon thee in all temptations. O be thou my Guide in all my actions, my Protector in all dangers: Give me a healthfull Body, and a clear Understanding, a fanctified and just, a charitable and bumble, a religious and contented Spirit: Let not my Life be milerable and wretched, nor my name stained with Sin and Shame, nor my Condition listed up to a tempting and dangerous Fortune; but let my Condition be blessed, my Conversation usefull to my Neighbours, and pleasing to thee, that when my Body shall lise down in its Bed of Darkness, my Soul may pass into the Regions of Light, and live with thee for ever, through Jejas Christ. Amen.

VI.

As Act of Interceffion or Prayer for others, to be added to this, or any other Office, as our Devotion, or Duty, or their Needs, shall determine us.

O God of infinite Mercy, who haft compation on all men, and relieved the Neceffities of all that call to thee for help, hear the Prayers of thy Servant who is unworthy to ask any Petition for himfelf, yet in humility and duty is bound to pray for others.

* Olet thy Mercy defcend upon the whole Church; For the preferve her in Truth and Peace, in Unity and Safety, Church, in all Storms, and against all Temptations and Enemies; that she offering to thy Glory the never ceafing Sacrifice of Prayer and Thanksgiving, may advance the Honour of her Lord, and be filled with his Spirit, and partake of his Glory. Amen.

* In Mercy remember the King; preferve his Per- For the fon in Health and Honour, his Crown in Wealth and King. Dignity, his Kingdoms in Peace and Plenty, the Churches under his protection in Piety and Knowledge, and aftrict and holy Religion; keep him perpetually in thy fear and favour, and crown him with Glory and Immortality. Amen.

Remember them that minister about holy things, For the let them be cloathed with Righteousness, and sing Clergy. with Joyfulness. Amen.

* Bles

bleffing be upon his [or her] head night and day, and fupport him in all neceffities, ftrengthen him in

all temptations, comfort him in all his forrows, and let him be thy fervant in all changes; and make us both to dwell with thee for ever in thy favour, in the

light of thy countenance, and in thy glory. Amen. For our

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band.

*Blefs my Children with healthful bodies, with Children. good understandings, with the graces and gifts of thy Spirit, with fweet dispositions and holy habits, and fanctify them throughout in their bodies and fouls and fpirits, and keep them unblamable to the For Friends coming of our Lord Jefus. Amen. and Bene-

* Be pleased, O Lord, to remember my Friends, all that have prayed for me, and all that have done me good. [Here name such whom you would specially recommend.] Do thou good to them and return all their kindness double into their own bosom, rewarding them with bleffings, and fanctifying them with thy graces, and bringing them to glory.

For our Family.

milery.

factors.

* Let all my Family and Kindred my Neighbours and Acquaintance [Here name what other relation you please] receive the benefit of my prayers, and the bleffings of God; the comforts and fupports of thy For all in providence, and the Sanctification of thy Spirit.

* Relieve and comfort all the perfecuted and affi-Eted : speak peace to troubled confciences: ftrengthen the weak : confirm the ftrong : inftruct the ignorant : deliver the oppressed from him that spoileth him, and relieve the needy that hath no helper : and , bring us all by the waters of comfort and in the ways of righteoufnefs to the Kingdom of reft and glory, through Jefus Chrift our Lord. Amen.

To God the Father of our Lord Jefus Chrift, To the eternal Son that was incarnate and born of a Virgin, To the Spirit of the Father and the Son, be all honour and glory, worfhip and Thankfgiving now and for ever. Amens

and a start of the second start Second start of the second start Second start of the second start

Another

Another Form of Prayer for the Morning.

In the Name of the Father, and of the Son, and of the Holy Ghost. Our Father, &c.

Molt glorious and Eternal God, Father of mercy, and God of all comfort, I worfhip and adore thee with the loweft humility of my foul and body, and give thee all thanks and praile for thy infinite and effential glories and perfections; and for the continual demonstration of thy mercies upon me, upon all mine, and upon thy holy Catholick Church.

H.

Acknowledge, dear God, that I have deferved the greateft of thy wrath and indignation; and that if thou hadft dealt with me according to my deferving. I had now at this inftant been defperately bewailing my mileries in the forrows and horrours of a fad eternity. But thy mercy triumphing over thy jultice and my fins, thou haft ftill continued to me life and time of repentance; thou haft opened to me the gates of grace and mercy, and perpetually calleft upon me to enter in and to walk in the paths et a holy life, that I might glorify thee and be glonified of thee eternally.

III.

B^{Ehold,} O God, for this thy great and unfpeakable goodnets, for the prefervation of me this night, andfor all other thy graces and bleffings, I offer up my foul and body, all that I am, and all that I have, as a Sacrifice to thee and thy fervice; humbly begging of thee to pardon all my fins, to defend me from all evil, to lead me into all good, and let my portion be amongft thy redeemed ones in the gathering together of the Saints, in the Kingdom of grace and glory.

IV.

Guide me, O Lord, in all the changes and varieties of the world, that in all things that fhall happen, I may have an evennels and tranquility of fpint; that my foul may be wholly refigned to thy Di-D 3 vineft vinest will and pleafure: never murmuring at thy gentle chastilements and fatherly correction, never waxing proud and infolent, though I feel a torrent of comforts and prolperous fuccelles.

FIx my thoughts, my hopes and my defires upon heaven and heavenly things; teach me to defpife the world, to repent me deeply for my fins; give me holy purpoles of amendment, and ghoftly Atrength and affiltances to perform faithfully whatfoever I shall intend piously. Enrich my understanding with an eternal treasure of Divine truths, that I may know thy will, and thou who workeft in us to will and to doe of thy good pleafure, teach me to obey all thy Commandments, to believe all thy Revelations, and make me partaker of all thy gracious promiles.

VI.

TEach me to watch over all my ways, that I may + never be surprised by sudden temptations, or a careless spirit, nor ever return to folly and vanity. Set a watch, O Lord, before my mouth, and keep the door of my lips, that I offend not in my tongue neither against piety nor charity. Teach me to think of nothing but thee, and what is in order to thy glory and fervice; to speak of nothing but thee and thy glories; and to doe nothing but what becomes thy fervant, whom thy infinite mercy, by the graces of thy holy Spirit, hath fealed up to the day of Redemption.

VII.

L Et all my paffions and affections be fo mortified and brought under the dominion of grace, that I may never by deliberation and purpofe, nor yet by levity, rashnels, or inconsideration offend thy Divine Majefty. Make me fuch as thou would thave me to be: frengthen my faith, confirm my hope, and give mea daily encreate of charity, that this day and ever I may ferve thee according to all my opportunities and capacities; growing from grace to grace, till at last by thy mercies I shall receive the confummation and perfe-Stion of grace, even the glories of thy Kingdom in the full ·,

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full fuition of the face and excellencies of God the Father, the Son and the Holy Ghoft, to whom be glory and praife, honour and adoration given by all Angels, and all Men, and all Creatures, now and to all eternity. Amen.

Tothis may be added the Prayer of Interceffion for others whom we are bound to remember, which is at the end of the foregoing Prayer; or elfe you may take fuch special Prayers which follow at the end of the fourth Chapter [For Parents, for Children, &c.]

After which conclude with this Ejaculation.

Now in all tribulation and anguish of spirit, in all dangers of soul and body, in prosperity and adversity, in the hour of Death and in the day of Judgment, holy and most blessed Saviour, Jefus have mercy upon me, fave me and deliver me and all faithful People. Amen.

- Between this and Noon ufually are faid the publick Prayers appointed by authority, to which all the Clergy are obliged, and other devout perfons that have leifure to accompany them.
- After Noon or at any time of the day when a devout perfon retires into his closet for private Prayer, or fpiritual exercifes, he may fay the following Devotions.

An exercise to be used at any time of the day.

- IN the Name of the Father, and of the Son, Gc. Our Father, Gr.
- The Hymn collected out of the Psalms, recounting the excellencies and greatness of God.

⁰ by joyfull in God all ye lands, fing praifes unto the rfat (6.1. D 4 honour

Devotions for ordinary days. Ad Chap. 1.

honour of his Name, make his Name to be glorious. * O come hither and behold the works of God, how wonderful he is in his drings towards the children of men. He ruleth with his power for ever.

He is the father of the fatherle(s, and defendeth the Pfal. 68. 5, 6 caufe of the widow, even God in his holy habitation. He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity ; but letteth the runnagates continue in scarcenes.

It is the Lord that commandeth the waters, it is the Pfal. 29. 3, 4. glorious God that maketb the thunder. * It is the Lord that ruleth the fea : the voice of the Lord is mighty in operation, the voice of the Lord is a glorious voice.

Let all the earth fear the Lord: Stand in ame of him Pfal. 33. 8. all ye that dwell in the world. Thou shalt shew us won-Ila. 65.5. derful things in thy righteousness, O God of our salvation, thou that art the hope of all the ends of the carth and of them that remain in the broad sea.

Glory be the Father, Gc.

Or this.

O Lord, thou art my God, I will exalt thee: I will praise thy Name, for thou hast done wonderful things : thy counfels of old are faithfulness and truth.

Thou in thy strength settest fast the mountains, and art girded about with power. Thou stillest the raging of the sea, and the noise of his waves, and the madness of his people.

They also that remain in the uttermost parts of the earth shall be afraid of thy tokens; thou that makest the out-goings of the morning and evenning to praise thee.

- O Lord God of Hofts, who is like unto thee? thy truth. Píal. 89, 9.
- Pfal. 86.8, 9. most mighty Lord, is on every side. Among the gods there is none like unto thee; O Lord, there is none that can do as thou doft. * For thou art great and doeft wondrous things, thou art God alone.

God is very greatly to be feared in the counfel of the Plal. 89.7. Saints, and to be had in reverence of all them that are round about kim.

Righte-

Píal. 65.6,7.

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Ila. 25. I.

40 4.

Righteou/nefs and equity is the babitation of thy feat, 15. were and truth (hall go before thy face. * Glory and Piel se. e. workip are before hims, power and honour are in his Santhary.

Thou, Lord, art the thing that I long for, thou art my till 71. 4. 5. bope even from my youth. Through thee have I been boldenup ever fince I was born; thou art he that took me out of my mother's womb; my praise shall be always of thee.

Glory be to the Father, &c.

After this may be read fome portion of Holy Scripture out of the New Testament, or out of the Sapiential Books of the Old, viz. Proverbs, Ecclefiastes, Grc. because these are of great use to Piety and to a Civil conversation. Upon which when you have a while meditated, humbly composing your felf upon your knees, (ay as followeth.

Ejaculations.

My help standeth in the name of the Lord who hath per 120 7: made beaven and earth.

Shew the light of thy countenance upon thy fervant, Pol 20.3: and I shall be safe.

Doe well, O Lord, to them that be true of beart, and Pfil.125.4. evermore mightily defend them.

Direct me in thy truth and teach me, for thon art my Pfal 25. 5. Saviour, and my great Master.

Keep me from fin and death eternal, and from my enemies visible and invisible.

Give me grace to live a holy life, and thy favour that I may die a godly and happy death.

Lord, hear the prayer of thy lervant, and give me thy holy Spirit.

The Prayer.

D Eternal God, merciful and gracious, vouchfafe thy favour and thy bleffing to thy fervant ; let the

the love of thy mercies and the dread and fear of tMajefty make me carefull and inquilitive to fear thy will, and diligent to perform it, and to perfev in the practices of a holy life, even till the laft my days.

H.

K Eep, me, O Lord, for I am thine by creation guide me, for I am thine by purchafe, thou ha redeemed me by the blood of thy Son; and loved m with the love of a Father, for I am thy child by a doption and grace : let thy mercy pardon my fins thy providence fecure me from the punifhments and evils I have deferved, and thy care watch over me that I may never any more offend thee : make me in malice to be a child ; but in underftanding, piety and the fear of God, let me be a perfect man in Chrift, innocent and prudent, readily turnifhed an d inftructed to every good work.

III.

K Eep me, O Lord, from the deftroying Angel, and from the wrath of God: let thy anger never rife against me, but thy rod gently correct my follies, and guide me in thy ways, and thy staff support me in all sufferings and changes. Preferve me from fracture of bones, from noison, intectious and sharp sicknesses, from great violences of Fortune and sudden surprises: keep all my senses intire till the day of my death, and let my death beneither sudden, untimely nor unprovided; let it be after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestation of thy great and miraculous mercy.

IV.

L Et no riches make me ever forget my felf, no poverty ever make me to forget thee: Let no hope or fear, no pleafure or pain, no accident without, no weaknels within, hinder or difcompole my duty, or turn me from the ways of thy Commandments. O let thy fpirit dwell with me for ever, and make my Soul juft and charitable, full of honefty, full of Religion, refolute and conftant in holy purpoles, but inflexible

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flexible to evil. Make me humble and obedient, peace-/ able and pious : let me never envy any man's good, nor deferve to be defpifed my felf : and if I be, teach me to bear it with meeknefs and charity.

Give me a tender conficience ; a convertation difcreet and affable, modelt and patient, liberal and obliging ; a body chafte and heakthful, competency of living according to my condition, contentednels in all effates, a refigned will and mortified affections: that I may be as thou wouldeft have me, and my portion may be in the lot of the righteous, in the bighmels of thy countenance, and the glories of eternity. Amen.

*Holy is our God. * Holy is the Almighty. * Holy is the Immortal. Holy, holy, holy Lord God of Sabbaoth, have mercy upon me.

A form of prayer for the Evening to be faid by fuch who have not time or opportunity to fay the publick Prayers appointed for this Office.

I.

Eternal God, great Father of Men and Angels, Evening who haft eftablished the Heavens and the Earth, Proper. in a wonderfull order, making day and night to fucceed each other; I make my humble address to thy Divine Majesty, begging of thee mercy and protection this night and ever. O Lord, pardon all my fins, my light and rath words, the vanity and impiety of my thoughts, my unjust and uncharitable actions, and whatfoever I have tranfgreffed against thee this day, or at any time before. Behold, O God, my Soul is troubled in the remembrance of my fins, in the frailty and fintulness of my flesh expoled to every temptation, and of it fell not able to tehilt any./Lord God of mercy I earnestly beg of thee to give me a great portion of thy grace, such as may be sufficient and effectual for the mortification of all my fins and vanities and diforders : that as I have formerly ferved my luft and unworthy the first from a first start set defires

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defires, fo now I may give my felf up wholly to thy fervice and the studies of a holy life.

B Leffed Lord, teach me frequently and fadly to re-member my fins; and be thou pleafed to remember them no more : let me never forget thy mercies, and do thou still remember to doe me good. Teach me to walk always as in thy prefence :7Ennoble my foul with great degrees of love to thee, and confign my fpirit with great fear, religion and veneration of thy holy name and laws; that it may become the great employment of my whole life to ferve thee, to advance thy glory, to root out all the accurfed habits of fin, that in holinefs of life, in humility, in charity, in chaftity and in all the ornaments of grace, I may by patience wait for the coming of our Lord Jelus. Amen.

III.

TEach me, O Lord, to number my days that I may apply my heart unto wildom ever to remember my last end, that I may not dare to fin against thee. Let thy holy Angels be ever prefent with me to keep me in all my ways from the malice and violence of the fpirits of darkness, from evil company, and the occafions and opportunities of evil, from perifhing in popular judgments, from all the ways of finfull fhame. from the hands of all mine enemies, from a fintull life, and from despair in the day of my death. 1 Then, O brighteft Jelu, fhine glorioufly upon me, let thy mercies and the light of thy countenance fultain me in all my agonies, weakneffes and temptations. Give me opportunity of a prudent and fpiritual Guide, and of receiving the holy Sacrament; and let thy loving Spirit fo guide me in the ways of peace and fafety, that with the testimony of a good conficience and the fense of thy mercies and refreshment, I may depart this life in the unity of the Church, in the love of God, and a certain hope of Salvation through Jelus Chrift our Lord and most blessed Saviour. Amen.

Our Father, &c.

Another

Another Form of Evening Prayer which may also be wfed at bed time.

Our Father, &c.

Will lift mine eyes unto the hills from whence cometh Pal. 121.1. my belp.

My help cometh of the Lord which made heaven and earth.

He will not suffer thy foot to be moved : he that keepeth thee will not slumber.

Behold, he that keepeth Ifrael shall neither slumber nor sleep.

The Lord is thy keeper, the Lord is thy shade upon thy right hand.

The fun shall not smite thee by day, neither the moon by night.

The Lord shall preferve thee from all evil; he shall preferve thy soul.

The Lord shall preferve thy going out and thy coming in, from this time forth for evermore.

Glory be to the Father, Gre:

I.

V Ifir, I befeech thee, O Lord, this habitation with thy mercy, and me with thy grace and falvation. Let thy holy Angels pitch their tents round about and dwell here, that no illufion of the night may abule me, the fpirits of darknels may not come near to hurt me. no evil or fad accident opprefs me; and let the eternal Spirit of the Father dwell in my foul and body, filling every corner of my heart with light and grace. Let no deed of darknels over-take me; and let thy bleffing, moft bleffed God, be upon me for ever, through Jefus Chrift our Lord. Amen.

П.

INto thy hands, most blessed Jefn, I commend my foul and body, for thou hast redeemed both with thy most precious blood. So bless and fanctify my fleep unto

to me, that it may be temperate, holy and (afe, a refreshment to my wearied body, to enable it to serve my Soul, that both may serve thee with a never failing duty. O let me never seven the model of the ternal, but give me a watchfull and a prudent spirit, that I may omit no opportunity of serving thee; that whether I seep or wake, live or die, I may be thy servant and thy child: that when the work of my life is done, I may rest in the bosom of my Lord, till by the voice of the Archangel, and trump of God, I shall be awakened and called to fit down and seast in the eternal supper of the Lamb. Grant this, O Lamb of God, for the honour of thy mercies, and the glory of thy name, O most mereisuff Saviour and Redeemer Jesus. Amen.

I.

B Leffed be the God and Father of our Lord *ye/ws*, who hath tent his Angels, and hept me this day from the defruction that walketh at noon, and the arrow that flieth by day; and hath given me his Spirit to reftrain me from thole evils to which my own weaknefles, and my evil habits, and my unquiet enemies would eadily betray mit. Bleffed and for ever hallowed be thy name for that never ceafing fhower of bleffing by which I live, and am content and bleffed, and provided for in all necefficies, and fet forward in my duty and way to Heaven. * Bleffing, honour, gloty and power be unto him that fitteth on the Throne, and to the Lamb, for ever and ever. Amen.

* Holy isour God. * Holy is the Almighty. * Holy is the Immortal. Holy, holy, holy Lord God of Sabbaoth, have mercy upon me.

Ejaculations and fort Meditations to be used in the Night when we awake.

25.4.4.8. Stand in awe and fin not: commune with your own beart upon your bed, and be still. I will lay me down in speace and sleep, for then, Lord, onely makest me to dwell in safety.

OF4-

O Father of Spirits and the God of all flefh, have mercy and pity upon all fick and dying Chriftians, and receive the Souls which thou haft redeemed returning unto thee.

Bloked are they that dwell in the heavenly Jernfalem, where there is no need of the Sun, neither of the Moon to fhine in it: for the glory of God does lightenit, and the lamb is the light thereof. And there shall be no Rev. 22. 5 night there, and they need no candle; for the Lord God giveth them light and they shall reign for ever and ever.

Meditate on Jacob's wrettling with the Angel all night: be thou also importunate with God for a bleffing, and give not over till he hath bleffed thee.

Meditate on the Angel passing over the children of Israel, and destroying the Egyptians for disobedience and oppression Pray for the grace of obedience and charity, and for the divine protection.

Meditate on the Angel who deftroyed in a night the whole Army of the Affrians for fornication. Call to mind the fins of thy youth, the fins of thy bed; and fay with David my reins chaften me in the night feason, and my sonl resuleth comfort. Pray for pardon and the grace of chaftity.

Mediate on the agonies of Chrift in the garden, his fadnefs and affliction all that night; and thank and adore him for his love that made him tuffer fo much for thee; and hate thy fins which made it neceffary for the Son of God to fuffer fo much.

Meditate on the four laft things, 1. The certainty of Death. 2. The Terrors of the Day of Judgment. 3. The joys of Heaven. 4. The pains of Hell, and the eternity of both.

Think upon all thy friends which are gone before thee, and pray that God would grant to thes to meet them in a joyfull refurrection.

The day of the Lord will come as a thief in the night, in which the Heavens (ball pafs away with agreat noife Pet. 3.162 and the Element (ballmelt with fervent heat, the Earth alfo and the works that are therein (ball be barnt sp. Sceing then that all thefe things (ball be diffolved, what mamor of perfors ought we to be in all boly conversetion

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tion and godlinefs, looking for, and basting moto the coming of the day of God?

Lord, in mercy remember thy fervant in the day of Judgment.

Thou shalt answer for me, O Lord my God. In thee, O Lord, have I trusted : let me never be confounded. Amen.

I Defire the Christian Reader to observe that all these Offices, or Forms of Prayer (if they should be used every day) would not spend above an hour and an half: but because some of them are double (and so but one of them to be used in one day) it is much less and by affording to God one hour in twenty four, thou mayest have the comforts and rewards of Devotion. But he that thinks this is too much, either is very busie in the world, or very careles of heaven. However, I have parted the Prayers into smaller portions, that he may use which and how many be pleases in any one of the Forms.

Ad Sect. 2.

A Prayer for holy intention in the beginning and purfuit of any confiderable Action, as Study, Preaching, &c.

O Eternal God, who haft made all things for man, and man for thy glory, fanctifie my body and foul, my thoughts and my intentions, my words and actions, that whatfoever I fhall think, or fpeak, or doe, may be by me defigned to the glorification of thy Name, and by thy bleifing it may be effective and fuccefsful in the work of God, according as it can be capable. Lord, turn my necessities into vertue, the works of nature into the works of grace, by making them orderly, regular, temperate, subordinate and profitable to ends beyond their own proper efficacy : and let no pride or felf-teeking, no covetousnels or revenge, no impure mixture or unhandfome purpoles, no little ends and low imaginations pollute my fpirit, and unhallow any of my words and actions : but let my body be a fervant of, my fpirit, and both body and spirit servants of Jesus; that doing all things for thy

the glory here, I may be partaker of thy glory hereafter, through Jefus Christ our Lord. Amen.

Ad Sect. 3. A Prayer meditating and referring to the Divine Prefence.

¶This Prayer is specially to be wied in temptation to private sins.

O Almighty God, infinite and eternal, thou filleft all things with thy prefence; thou art everywhere by thy effence, and by thy power, in heaven by glory, in holy places by thy grace and favour, in the hearts of thy fervants by thy Spirit, in the conficiences of all men by thy teftimony and obfervation of us. Teach me to walk always as in thy prefence; to fear thy Majefty, to reverence thy Wildom and Omniticence, that I may never care to commit any undecency in the eye of my Lord and my Judge; but that I may with to much care and reverence demean my felf, that my Judge may not be my Accufer, but my Advocate; that I exprefing the belief of thy prefence here by carefull walking, may feel the effects of it in the participation of eternal glory, though Jefus Chrift. Amen.

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CHAP. II.

Of Christian Sobriety.

SECT. I:

Of Sobriety in the general sence.

Hristian Religion in all its moral parts is nothingelse but the Law of Nature, and great Reafon, complying with the great necessities of all the World, and promoting the great profit of all Relations, and carrying us through all accidents of variety of chances to that end which God hath from eternal ages purpoled for all that live according to it, and which he hath revealed in Jefas Chrift: and according to the Apoftle's Arithmetick hath put these three parts of it, 1. Sobriety, 2. Juflice 3. Religion. For the Grace of God bringing (alvation hath appeared to all men, teaching us that, denying ungodlinefs and worldly lufts, we should live, 1. Soberly; 2. Righteonfly, and 2. Godly in this prefent world, looking for that bleffed hope and glorious appearing of the great God and Saviour Jefus Christ. The first contains all our deportment in our perfonal and private capacities, the fair treating of our bodies and our spirits. The fecond enlarges our duty in all relations to our Neighbour. The third contains the offices of direct Religion, and entercourse with God.

Christian Sobriety is all that duty that concerns our lelves in the matter of meat and drink and pleasures and thoughts; and it hath within it the duties of, 1. Temperance; 2. Chastity; 3. Hamility, 4. Modesty; 5. Content.

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Sect. I.

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Chap 2.

Christian Sobriety.

It is a using feverity, denial and frustration of our americe when it grows unrealonable in any of these infances : the necessity of which we shall to belt purpose understand by confidering the evil confequences of fenfuality. effeminacy, or fondness after carnal pleasures.

Evil Confequents of Voluptnonifuels or Senfuality.

1. Alonging after fenfual pleafures is a diffolution of the foirit of a man, and makes it loole, foft and wandring, unapt for noble, wife or fpiritual employments ; becaule the principles upon which pleasure is chosen and purfued, are fottifh, weak and unlearned, fuch as preferr the bo-Tu fi animum viciti potiùs quàm animus re, est quod gaudeasi dy before the Qui animum vincunt quam quos animus, lemper probiores cluent. Trimen.

foul, the appe-

tite before reason, sence before the spirit, the pleasures of a fhort abode before the pleasures of eternity.

2. The nature of tenfual pleature is vain, empty and unfatisfying, biggeft always in expectation, and a mere vanity in the enjoying, and leaves a fting and thorn behind it when it goes off. Our laughing, If it be loud and high, commonly ends in a deep figh, and all the infances of pleasure have a sting in the tail, though they earry beauty in the face and iweetness on the lip.

2. Sentual pleature is a great abuse to the spirit of a man, being a kind of fascination or witchcraft blinding the understanding and enflaving the will. And he that knows he is free-born or redeemed with the blood st the Son of God, will not eafily fuffer the freedom Jas mover ox Mover oxiof his Soul to be entangled and rifled. 7TWARS 🤻

Arian, C. 2. L. 1.

4 It is most contrary to the flate of a Christian ; whose life is a perpetual exercile, a wrefting and warfare, to which fenfual pleafure disables him by yielding to that enemy with whom the must firive if ever he will be crowned. And this argu-E 3

GEAHS ONUMATA VIE hours Det or suraxier, avayxolegonin, ame xearas mp unitor, Jupra Ce-Sai res ardyrlu, Sc. Epift cap. 35.

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Chap. 2.

Cbristian Sobriety.

Sect. 1.

ment the Apostle intimated: He that striveth for ma-2 Cor. 9. 25. Steries is temperate in all things: Now they do it to obtain a corruptible Crown, but we an incorruptible.

5. It is by a certain confequence the greatest impediment in the world to martyrdom; that being a fondnets, this being a cruelty to the sheft; to which a Christian man arriving by degrees must first have crucified the lesser affections: for he that is overcome by little arguments of pain, will hardly consent to lose his life with torments.

Degrees of Sobriety.

Against this Voluptuousness Sobriety is opposed in three degrees.

1. Adefpite or difaffection to pleasures, or a refolving against all entertainment of the instances; and temptations of tenfuality: and it confists in the internal faculties of will and understanding, decreeing and declaring against them, disapproving and difliking them upon good reason and strong resolution.

2. A fight and altual war against all the temptations and offers of lenfual pleasure in all evil instances and degrees : and it confists in prayer, in fasting, in cheap diet, and hard lodging, and laborious exercises, and avoiding occasions, and using all arts and industry of for itying the Spirit, and making it severe, manly and christian.

3. Spiritual pleasure is the higheft degree of Sobriety; and in the tame degree in which we relisf and are free.s. 17. in love with spiritual delights, the bidden Manna, with the tweetness of devotion, with the joys of thanksgiving, with rejoycings in the Lord, with the comforts of hope, with the deliciousness of charity and almsdeeds, with the sweetness of a good Confeience, with the peace of meekness, and the felicities of a contented spirit; in the same degree we discuss of the apples of Sodom; and the taste of fintul pleasures is unfavory as the Drunkard's vomit.

Rules

Rules for suppressing Voluptnonsnefs.

The precepts and advices which are of the best and of general use in the curing of fenfuality are these:

1. Accustom thy felf to cut off all superfluity in the provisions of thy life; for our defires will enlarge beyond the prefent poliefion, to long as all things of this world are unlatisfying : if therefore you fuffer them to extend beyond the measures of necessity or moderated conveniency, they will still swell: but you reduce them to a little compais, when you make nature to be your limit. We must more take care that Defideris ma our defires should cease, than that they should be fatif- parvo r. dified, and therefore reducing them to narrow (cantlings tantum cureand imall proportions is the best instrument to redeem re debes at their trouble, and prevent the dropfie, because that is definent. So next to an univerfal denying them, it is certainly a paring off from them all unreafonableness and irregularity. For what foever covets unfeemly things, and is Lib. 3. Etc. apt to fwell to an inconvenient bulk, is to be chastened cap. 12. and tempered : and such are sensuality, and a Boy, faid the Philosopher.

2. Suppress your sensual desires in their first ap- Facilius eff proach; for then they are least, and thy faculties and initia affeclection are ftronger; but if they in their weakness bere quam prevail upon thy strengths, there will be no refisting imperum rethem when they are increased, and thy abilities lestened. gere. Senee. You Shall scarce obtain of them to end, if you suffer them ep. 86. to begin.

3. Divert them with fome laudable employment, and take off their edge by inadvertency, or a not attending to them. For fince the faculties of a man cannot at the fame time with any fharpness attend to two objects, if you employ your spirit upon a book or a bodily labour, or any innocent and indifferent em. ployment, you have no room left for the prefent trouble of a fenfual temptation. For to this fence it was Nuxlimethat Alexander told the Queen of Caria, that his Tu- elar y on-tor Leonidas had provided two Cooks for him [Hard paersian. E 3 marches

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marches all night, and a (mall dinner the next day:] these tamed his youthful aptnesses to diffolution, fo long as he ate of their provisions.

4. Look upon pleatures not upon that fide that is next the Sun, or where they look beauteoufly, that is, as they come towards you to be enjoyed; for then they paint and imile, and dreis them felves up in tinfel

repetantur, Seneca.

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foler.

and glass gems and countefeit ima-Voluptates abcuntes feffas & poc- gery; but when thou haft rifled and nirentia plenas animis noftris na-eura subjicir, quò minus cupide discomposed them with enjoying their false beauties, and that they be-Lata venire Venus, triftis abire gin to go off, then behold them in their nakedness and weariness. See

> what a figh and forrow, what naked unhandlome proportions and a filthy carcale they discover; and the next time they counterfeit, remember what you have already discovered, and be no more abused. And I have known fome wife perfons have advised to cure the paffions and longings of their children by letting them tafte of every thing they passionately fansied for they should be fure to find less in it than they looked for, and the impatience of their being denied would be loofened and made flack; and when our wifhings are no bigger than the thing deferves, and our ulages of them according to our needs, (which may be obtained by trying what they are, and what good they can do us) we fhall find in all pleafures to little entertainment that the vanity of the possession will soon reprove the violence of the appetite. And if this permifion be in innocent inftances, it may be of good use: But Solomon tried it in all things, taking his fill of all pleafures, and foon grew weary of them all. The fame thing we may do by reason which we do by experience, if either we will look upon pleafures as we are fure they look when they go off, after their enjoyment; or if we will credit the experience of those men who have tafted them and loathed them.

5. Often confider and contemplate the joys of Heaven, that when they have filled thy defires which are the fails of the Soul, thou may's fier onely thither and

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and never more look back to Sodom. And when thy foul dwells above, and looks down upon the pleafures of the world, they feem like things at diftance, little and contemptible, and men running after the fatisfaction of their fostifh appetites feem foolifh as fifthes, thousands of them running after a rotten worm that covers a deadly hook, or at the beft but like children with great noise purfuing a bubble rifung from a walnut fhell, which ends fooner than the noise.

6. To this the example of Chrift and his Apoftles, of Mofes and all the Wilemen of all ages of the World will much help; who understanding how to diftiaguish good from evil did chuse a fad and melancholy way to felicity, rather than the broad, pleasant and easie path to folly and milery.

But this is but the general. Its first particular is Temperance.

SECT. II.

Of Temperance in Eating and Drinking.

Sobriety is the bridle of the paffions of defire, and Eyregi-Temperance is the bit and curb of that bridle, a true and reftraint put into a man's mouth, a moderate use of the is regime at and drink, fo as may best confist with our health, the interand may not hinder but help the works of the Soul the interby its necessary supporting us, and ministring chearful- wier. nets and refreshment.

Temperance confilts in the actions of the Soul principally: tor it is a grace that chufes natural means in order to proper and natural and holy ends: It is exerciled about eating and drinking, because they are necefary; but therefore it permits the use of them only as they minister to lawful ends; it does not eat and drink for pleature, but for need, and for refrestiment, which is a part or a degree of need. I deny not but eating and dinking may be, and in healthful bodies always is, with pleature; because there is in nature no greater performent that all the appetites which God harh E 4 made 56

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made should be satisfied : and a man may chuse a morfel that is pleafant, the lefs pleafant being rejected. as being lefs ulefull, lefs apt to nourish, or more agreeing with an infirm ftomach, or when the day is feftival by order, or by private joy. In all these cafes it is permitted to receive a more free delight. and to defign it too as the lefs principal: that is, that the chief reason why we chule the more delicious, be the ferving that end for which fuch refreshments and choices are permitted. But when delight is the only end, and refts it felf and dwells there long, then eating and drinking is not a ferving of God, but an inordinate action; because it is not in the way to that end whither God directed it. But the chuing of a delicate before a more ordinary difh, is to be done as other humane actions are, in which there are no degrees and precise natural limits described, but a latitude is indulged ; it must be done moderately. prudently, and according to the accounts of wife, religious and tober men : and then God who gave us fuch variety of creatures, and our choice to use which we will, may receive glory from our temperate ule, and thankigiving, and we may ule them indifferently without scruple, and a making them to become fnares to us, either by two licentious and Audied use of them, or too restrained and scrupulous fear of using them at all, but in such certain circumstances in which no man can be fure he is not mistaken.

But Temperance in meat and drink is to be estimated by the following measures.

Measures of temperance in Eating:

1. Eat not before the time, unlefs neceffity, or charity, or any intervening accident, which may make it reafonable and prudent, fhould happen. Remember it had almost cost *Jonathan* his life, because he tasted a little honey before the sun went down, contrary to the King's commandment; and although a great need, which he had, excused him from the fin of gluttony, yet

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yet it is inexculable when thou eatest before the usual time, and thrustes thy hand into the difh unleasonably, out of greedine's of the pleafure, and impatience of the delay.

2. Eat not hastily and impatiently, but with such decent and timely action, that your eating be a humane act. fubject to deliberation and choice, and that you may confider in the eating : whereas he that eats hastily, cannot confider particularly of the circumstances. degrees, and little accidents and chances that happen in his meal; but may contract many little undecencies, and be fuddainly furprited.

2. Eat not delicately or nicely, that is, be not troublefome to thy felf or others in the choice of thy meats or the delicacy of thy fauces. It was imputed as a fin to the fons of Ilrael that they loathed Manna and longed for flesh: the quails stuck in their nostrils, and the wrath of God fell upon them. And for the manner of dreffing, the lons of Eli were pared of indifferent curiofity, they would not have the flefh boiled, but raw, that they might roaft it with fire. Not that it was a fin to eat it, or defire meat roafted; but that when it was appointed to be boiled, they refused it : which declared an intemperate and a nice palate. It is lawfull in all fenfes to comply with a weak and a nice ftomach: but not with a nice and curious palate. When our health requires it, that ought to be provided for; but not to our fenfuality and intemperate longings. What foever is set before you, eat; if it be provided for you, you may eat it, be it never to delicate ; and be it plain and common, fo it be wholfome and fit for you, it must not be refused upon curiofity, for every degree of that is a degree of intemperance. Happy and innocent were the

ages of our forefathers, who ate herbs and parched-corn, and drank the pure stream, and broke their fast with nuts and

Felix initium prior ztas contenta dulcibus arvis Faciléque fera folchat jejunia folvere glande. Boeth I. r. de Coniol,

Arbuteos fortus, montanaque fraga legebant,

roots; and when they were permitted flesh, ate it only dreffed with hunger and fire ; and the first fauce they had was bitter herbs, and fometimes bread dipt in venegar.

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vinegar. But in this circumstance moderation is to be reckoned in proportion to the present customs, to the company, to education, and the judgment of honest and wile persons, and the necessities of nature.

4. Eat not too much: load neither thy flomach nor thy understanding. If thou fit at a bountiful table, be not greedy upon it, and (ay not there is much meat on it. Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? Therefore it weepeth upon every occasion: stretch not thy band whithersoever it looketh, and thruss it with bim into the disc. A very little is sufficient for a man well natured, and he fetcheth not his wind short upon his bed.

Signs and effects of Temperance.

We fhall beft know that we have the grace of Temperance by the following figns, which are as fo many arguments to engage us also upon its study and practice.

1. A temperate man is modelt : greedinels is unmannerly and rude. And this is intimated in the advice of the Son of Sirach, When thou futeft among ft many, reach not thy hand out first of all : Leave off first for manners (ake, and be not installable, left thou offend;

•Cicero vocat Temperantiam ornatum vitæ, in quo decorum illud & honeftum fitum eft. * 2. Temperance is accompanied with gravity of deportment: greedinefs is garifh, and rejoyces loofly at

the fight of dainties. * 3. Sound, but moderate fleep is its fign and its effect. Sound fleep cometh of moderate eating, he rifeth early and his wits are with him. * 4. A fpiritual joy and a devout prayer. * 5. A fupprefled and feldom anger. * 6. A command of our thoughts and passions. * 7. A feldom returning, and a never prevailing temptation. 8. To which add, that a temperate perion is not curious of fancies and delicioulnets. He thinks not much, and speaks not often of meat and drink; hath a healthful body and long life, unless the hindred by some other accident : whereas to gluttony, the pain of watching and choler, the pangs of

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of the belly, are continual company. And therefore Stratmicas faid handfomly concerning the luxury of the Rhodians. " They build houfes as if they were Planarth de "immortal, but they feasted as if they meant to cupid divis, "live but a little while. And Antipater by his reproach of the old glutton Demades well expressed the baleness of this fin, faying that Demades now old, and always a glutton, was like a (pent facrifice, nothing left of him but his belly and his tongue, all the man befides is gone.

Of Drunkenness.

But I defire that it be observed, that because intemperance in eating is not fo foon perceived by others as immoderate drinking, and the outward visible effects of it are not either to notorious or to ridiculous, therefore gluttony is not of fo great difreputation amongst men as drunkenness : yet according to its degree it puts on the greatness of the fin before God, and is most strictly to be attended to, left we be surprised by our security and want of diligence, and the intemperance is alike criminal in both, according as the affections are either to the meat or drink. Gluttory is more uncharitable to the body, and drunkenness to the soul or the understanding part of man; and therefore in Scripture is more frequently forbidden and declaimed against than the other: and Sobriety hath by use obtained to fignifie temperance in drinking.

Drunkenness is an immoderate affection and use of drink. That I call immoderate that is befides or beyond that order of good things for which God hath given us the use of drink. The ends are digestion of our meat, chearfulness and refreshment of our spirits, or any end of health; be fides which if we go, or at any time beyond it, it is inordinate and criminal, it is the vice of drunkenness. It is forbidden by our Blessed Saviour in these word, [Take heed to your felves lest Luke 21. 34at any time your hearts be overcharged with surfeiting and drankenness, Surfeiting, that is the evil effects the

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Chap. 2. Of Temperance in Drinking. Sect. 2. the fortifhness and remaining stupidity of habitual, or of the last night's drunkenness. For Christ forbids both the actual and habitual intemperance; not only the effect of it, but also the affection to it : for in both

Krainan and arementas, aut and XII no oironeoias Schol. in Aristoph. Idem ferè apud Plutarch. Vinolentia animi quandam remiffionem & levitatem, ebrietas finilitatem fignificat. Plutarch. de Garrul.

there is fin. He that drinks but little, if that little make him drunk, and if he know before hand his own infirmity, is guilty of furfeiting, not of drunkenness. But he

that drinks much and is strong to bear it, and is not deprived of his reason violently, is guilty of the fin of drunkennels. It is a fin not to prevent such uncharitable effects upon the body and understanding : And therefore a man that loves not the drink is guilty of furfeiting, if he does not watch to prevent the evil effect : and it is a fin, and the greater of the two, inordinately to love or to use the Drink, though the furfeiting or violence do not follow. Good therefore is the counfel of the Son of Syrach, shew now thy valiantness in wine, for wine hath destroyed many.

Eccluf, 31.2 5.

Evil Consequents to Drunkennes.

The evils and fad confequents of drunkennels (the P:0V. 23. 29. Ecclus 31.26. confideration of which are as to many arguments to avoid the fin) are to this fence reckoned by the Writers of

holy Scripture, and other wife perfonages of the world.

1. It cauleth woes and milchief, wounds and forrow, Multa faci- fin and * fhame; it maketh bitternefs of fpirit, brawpoffee fobrios ling and quarrelling, it increase has and lesenth puder. Senee. ftrength, it maketh red eyes and a loofe and babling tongue 2. It particularly ministers to luft, and yet dil-

ables the body; fo that in effect it makes man wanton as a Satyr, and impotent as age. And Solomon in enumerating the evils of this vice adds this to the account.

Frov. 23, 33. Thine eyes shall behold strange women, and thy heart shall utter perverse things : as if the Drunkard were onely defire, and then impatience, muttering and enjoying like an eunuch embracing a woman. 3. It betots and hinders the actions of the understanding, making

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king a man brutish in his Infaniz comes est ira, contubernalis ebriens. pathons, and a fool in his _____Corpus onusture

reason; and differs nothing from madnels, but that it is voluntary, and so Hefternis vitiis animum guogue prægravat. Here:

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Ebrietas est voluntaria infania. Seure-

is an equal evil in nature, and a worfein manners. 4. It takes off all the guards, and lets loade the reigns of all those evils to which a man is by hisnature or by his evil cutoms inclined, and from which he is reftrained by reafon and fevere principles. Drunkennefs calls off the Watchmen from their towers; and then all the evils that can proceed from a loofe heart, and an untied tongue, and a diffolute fpirit, and an unguarded, unlimited will, all that we may put upon the accounts of drunkennefs. 5. It extinguisheth and quenches the Spirit of God, for no man can be filled with the Spirit of God and with Wine at the fame time. And therefore S. Paul makes them exclusive of each other : Eph. 5. 13. Be not drunk with wine many of the fill. Oivos or the set of the distance of the fill.

wherein is excess, but be filled with the Spirit. And fince Joseph's cup was put Oirós oz rzewie un lindis, ös rz n d dina Bránden, ös de un zardie öre und Homer. (aioua nee.

into Bemamin's fack, no man had a divine goblet. 6. It opens all the fanctuaries of nature, and difcovers the nakedness of the foul, all its weaknesses and follies ; it multiplies fins and difcovers them, it makes a man uncapable of being a private friend, or a pub- Prov. 31. 4. lick Counsellor. 7. It taketh a man's foul into flavery Oid or 3 and imprisonment more than any vice whatsoever, using, as because it difarms a man of all his reason and his oxornis, wifdom whereby he might be cured: and therefore "Os is commonly it grows upon him with age; a Drunkard States being still more a tool and less a man : I need not To memor add any fad examples, fince all ftory and all ages Philem. have too many of them. Amnon was flain by his brother Abfolom when he was warm and high with Wine. Simon the High Priest and two of his Sons were flain by their brother at a drunken feast. Holofernes was drunk when Judith flew him : and all the great things that Daniel spake of Alexander were drowned with a surfeit Alexandrum intemperantis bibendi & ille Herculanus ac estalis fcyphus perdidit.

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of one night's intemperance; and the drunkenness of Noah and Lot are upon record to eternal ages, that in those early instances, and righteous perfons, and less criminal drunkenness than is that of Christians in this period of the world, God might shew that very great evils are prepared to punish this vice; no less than shame and lavery, and incess; the first upon Nash, the second upon one of his Sons, and the third in the perion of Lot.

Signs of Drunkenness.

But if it be enquired concerning the periods and dis flinct figrifications of this crime, and when a man is faid to be drunk ; to this I answer, that drunkenness is in the fame manner to be judged as ficknefs. every illness or violence done to health in every part of its continuance is a part or degree of ficknels, to is every going off from our natural and common temper and our usual feverity of behaviour, a degree of drunkenness. He is not only drunk that can drink no more ; for tew are fo: but he hath finned in a degree of drunkennels who hath done any thing towards it beyond his proper measure. But its parts and periods are usually thus reckoned. I. Apish gestures. 2. Much talking. 3. Immoderate laughing. 4. Dul-5. Scurrility, that is, wanton, or jeenels of lenfe. ring, or abusive language. 6. An useleis understanding. 7. Stupid fleep. 8. Epileplies, or fallings and reelings, and beaftly vomitings. The leaft of these, even when the tongue begins to be united, is a degree of drunkennefs.

But that we may avoid the fin of Intemperance in meats and drinks, belides the former rules or measures, these countels also may be uteful.

Rules for obtaining Temperance.

1. Be not often prefent at feafts, nor at all in diffolute company, when it may be avoided: for variety of pleafing objects steals away the heart of man; and company

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company is either violent or enticing; and we are weak or complying, or perhaps defirous enough to he abuled. But it you be unavoidably or indifcreetly energed, let not militaken civility or good nature enere the either to the temptation of flaying (if thou mderstandeft thy weakness) or the fin of drinking inordinately.

2. Be fevere in your judgment concerning your proportions, and let no occasion make you enlarge tar beyond your ordinary. For a man is furprized by parts. and while he thinks one glass more will not make him drunk, that, one glass has disabled him from well difcerning his prefeat condition and neighbour danger. While men think them (elves wile, they become fools : they think they Ihall tafte the Aconite and not die, or crown their heads with juice of Poppy and not be drowfie; and if they drink off the whole vintage, ftill they think they can fwallow another goblet *. But . Senec. Ed. romernber this, whenever you begin to confider whe- 83. Chi ha ther you may fately take one draught more, it is then bevuto tutte high time to give over. Let that be accounted a fign il mare pue late enough to break off: for every reason to doubt, is un trano. a fufficient reason to part the company.

3. Come not to table but when thy need invites thee; and if thou beeft in health, leave formething of thy appetite unfilled, fomething of thy natural heat unemployed, that it may fecure thy digestion, and ferve other needs of nature or the fpirit.

4. Propound to thy felf (if thou beeft in a capacity) a conftant rule of living, of eating and drinking: which though it may not be fit to observe scrupuloufly, left it become a snare to thy confcience, or endanger thy health upon every accidental violence; yet let not thy rule be broken often, nor much, but upon great neceffity and in small degrees.

5. Never urge any man to eat or drink beyond his Nil intereff. own limits and his own defires. He that does other- faveas fcelewile, is drunk with his brother's furfeit, and reels and ri, an illud falls with his intemperance ; that is, the fin of drunkennefs is upon both their fcores, they both lie wallowing in the guilt,

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6. Use S. Paul's instruments of Sobriety: Let us who are of the day be (ober, putting on the breast-place of faith and love, and for an helmet the hope of falvation. Faith, Hope and Charity are the best weapons in the world to fight against intemperance. The faith of the Mahometans forbids them to drink Wine and they abitain religiously, as the Sons of Rechab: and the faith of Chrift forbids drunkenness to us, and therefore is infinitely more powerfull to suppress this vice, when we remember that we are Christians, and to abstain from drunkennels and guttony is part of the Faith and Difcipline of Jelus, and that with these vices neither our love to God, nor our hopes of heaven can poffibly confift; and therefore when these enter the heart, the others go out at the mouth : for this is the Devil that is cast out by fasting and prayer, which are the proper actions of these graces.

7. As a pursuance of this Rule, it is a good advice, that as we begin and end all our times of eating with prayer and thanksgiving : to at the meal we remove and carry up our mind and spirit to the celessial table, often thinking of it, and often defiring it; that by inkindling thy defire to heavenly banquets, thou may's be indifferent and less passionate for the earthly.

8. Mingle discourses pious, or in some fence profitable, and in all sences charitable and innocent, with thy meal as occasion is ministred.

9. Let your drink fo ferve your meat, as your meat doth your health; that it be apt to convey and digeft it, and refresh the spirits: but let it never go beyond such a refreshment as may a little lighten the present load of a fad or troubled spirit : never to inconvenience, lightness, solutions, vanity or intemperance.; and know that the loosing the bands of the tongue; and the very first dissolution of its duty, is one degree of the intemperance.

10. In all cales be carefull that you be not brought under the power of luch things which otherwise are lawful enough in the ule. All things are lawful for me, but 1 will not be brought under the power of any thing,

thing, faid St. Paul. And to be perpetually longing, and impatiently defirous of any thing, to that a man cannot abftain from it, is to lofe a man's Liberty, and to become a fervant of meat and drink, or imoke. And I with this laft inftance were more confidered by perfons who little fulpect themfelves guilty of intemperance, though their defires are ftrong and impatient, and the use of it perpetual and unreasonable to all purposes, but that they have made it habitual and necessary, as intemperance it felf is made to some men.

11. Use those advices which are preferibed as instruments to suppress Voluptuousness in the foregoing Section.

SECT. III.

Of Chastity.

R Eader, Stay, and read not the Advices of the following Section unless thou hast a chast spirit, or desireft to be chaft, or at least art apt to confider whether you ought or no. For there are some spirits so atheistical, and some so wholly posselled with a spirit of uncleannes, that they turn the most prudent and chast discourses into dirt and filthy apprehensions; like cholerick stomachs, changing their very cordials and medicines into bitternefs; and in a literal lence turning the Grace of God into Wantonnels. They study cases of conscience in the matter of carnal fins, not to avoid, but to learn ways how to offend God and pollute their own spirits; and search their bouss with a Sun-beam, that they maybe instructed in all the corners of nastiness. I have used all the care I could, in the following periods, that I might neither be wanting to affilt those that need it, nor yes minister any occasion of fancy or vainer thoughts to those that need them not. If any man will fnatch the pure taper from my hand, and hold it to the Devil, he will only burn bis own fingers, but shall not rob me of the reward of my care and good intention, fince I have taken heed how to express the following duties, and give him caution how to read them.

Chaftity

CHastity is that duty which was mystically inten-ded by God in the Law of Circumcision. It is the circumcifion of the heart, the cutting off all superfluity of nanghtine(s, and a suppression of all irregular defires in the matter of fenfual or carnal pleafure. I call all defires irregular and finful that are not fanctified, 1. By the holy inflitution, or by being within the protection of marriage; 2. By being within the order of nature; 3. By being within the moderation of Christian modelty. Against the first are fornication, adultery, and all voluntary pollutions of either fex. Against the second are all unnatural lusts and inceftuous mixtures. Against the third is all immoderate use of permitted beds; conserning which, judgment is to be made as concerning meats and drinks: there being no certain degree of frequency or intention prescribed to all perfons, but it is to be ruled as the other actions of a man, by proportion to the end, by - the dignity of the perion in the honour and feverity of being a Christian, and by other circumstances, of which I am to give account.

Chaftity is that Grace which forbids and reftrains all these, keeping the body and foul pure in that state in which it is placed by God, whether of the fingle or of the married life. Concerning which our duty 1 Theff 4. 3, is thus described by St. Paul, [For this is the will of God, even our fanctification, that ye should abstain from fornication; that every one of you (hould know how to poffefs his veffel in fanctification and honour: Not in the lust of concupiscence, even as the Gentiles which know not God.1

Chastity is either abstinence or continence. Abítinence is that of Virgins or Widows: Continence of married perfons. Chaft marriages are honourable and pleafing to God: Widowhood is pitiable in its folitarinefs and lofs, but amiable and comely when it is adorned with gravity and purity, and not fullied with the remembrances of the passed licence, nor with pre-

Virginitas eft fent defires of returning to a fecond bed. But Virginiin came cor- ty is a life of Angels, the enamel of the Soul, the huge advantage.

advantage of Religion, the great opportunity for the ruptibili in-retirements of Devotion : and being empty of cares perpetua meit is full of prayers; being unmingled with the world distion. it is apt to converte with God; and by not feeling the S. Arg. L de watthth of a too forward and indulgant nature a wirg. c. 13. warmth of a too forward and indulgent nature, flames out with holy fires, till it be burning like the Cherubim, and the most ecstafied order of holy and unpolluted Spirits.

Natural virginity of it felf is not a flate more acceptable to God: but that which is chosen and voluntany in order to the conveniencies of Religion and lenaration from worldly incumbrances, is therefore better than the married life, not that it is more holy, but that it is a freedom from cares, an opportunity to foend more time in spiritual employments; it is not allayed with bufineffes and attendances upon lower affairs: and if it be a cholen condition to thele ends, it containeth in it a victory over lusts, and greater defires of Religion, and felf-denial, and therefore is more excellent than the married life, in that degree in which it hath greater Religion, and a greater mortification, a lefs fatisfaction of natural defires, and a greater fulness of the spiritual: and just so is to expect that little coronet or special reward which God hath prepared (extraordinary and befides the great Crown of all faithful Souls) for those who have not defiled them- Apoc. 14:4; felves with women, but follow the Virgin Lamb for lie 56.45. ever.

But some married persons, even in their marriage, do better please God than fome Virgins in their state of virginity. They by giving great examples of conjugal affection, by preferving their Faith unbroken, by educating children in the fear of God, by patience and contentedness and holy thoughts, and the exercise of vertues proper to that state, do not only please God, but do in a higher degree than those Virgins whose piety is not antwerable to their great opportunities and advantages.

However, married perfons and Widows and Virgins tre all fervants of God, and co-heirs in the inheritance of Felds, if they live within the reftraints and laws of F 1 their

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The evil confequents of Uncleanness.

The bleffings and proper effects of Chaftity we fhall best understand by reckoning the evils of uncleanness and carnality.

Job 24. 15, åc.

1. Uncleannefs of all vices is the most fhameful. The eye of the adulterer waiteth for the twilight, faying, No eye (hall (se me, and di/gui/eth his face. In the dark they dig through houses which they had marked for themfelves in the day time; they know not the light : for the morning is to them as the halow of death. He is fwift as the waters; their portion is curfed in the earth, he bea mua mi- holdeth not the way of the vineyards. Shame is the eldeft daughter of uncleanness.

Sn.

Hof. 2. 6. Appetitus fornicationis panice ia. S. Hieron.

2. The appetites of uncleannefs are full of cares and troubles, and its fruition is forrow and repentance. The way of the adulterer is hedged with thorns : full of fears and jealoufies, burning defires and impatient waianxietas eff. tings, tediousness of delay, and sufferance of affronts. fatietss verò and amazements of discovery.

> 2. Most of its kinds are of that condition, that they involve the ruine of two fouls; and he that is a fornicator or adulterous, steals the foul as well as dishonours the body of his neighbour : and fo it becomes like the fin of falling Lucifer, who brought a part of the stars with his tail from heaven.

> 4. Of all carnal fins it is that alone which the Devil takes delight to imitate and counterfeit : communicating with Witches and impure perfons in the corporal act, but in this only.

I Cor. 6.18.

5. Uncleannels with all its kinds is a vice which hath a professed enmity against the body. Every fin which a man doth is without the body, but he that committeth fornication sinneth against his own body.

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6. Uncleannels is hugely contrary to the ipirit of A Sagiral Government, by embasing the spirit of a man, making NU agrais. it effeminate, fneaking, foft and foolifh, without cou-

rage,

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rage, without confidence. David felt this after his folly with Bath/heba, he fell to unkingly arts and ftratagems to bide the crime; and he did nothing but increase it, and remained timorous and poor spirited, till he prayed to God once more to establish him with a free and a Princely spirit. And no superior dare strictly Spiritu prinoblerve difcipline upon his charge, if he hath let him cipili mecon-firme, Pf. 51: felt loofe to the fhame of incontinence.

7. The Gospel hath added two arguments against uncleanness which were never before used, nor indeed could be : fince God hath given the holy Spirit to them that are baptized, and rightly confirmed, and entred into covenant with him, our bodies are made Temples of the Holy Ghoft in which he dwells; and therefore uncleanness is Sacrilege, and defiles a Temple. It is St. Paul's argument [Know ye not that your body is the temple of the HolyGhost?] and [He that defiles a tem- 1 Cor. 6, 19. ple. him will God destroy. Therefore glorifie God in your bodies, that is, flee fornication. To which for the likeness of the argument add, that our bodies are members of 1 Cor. 3. 17: Christ, and therefore God forbid that we should take the members of Christ and make them members of a harlot. So that uncleanness dishonours Christ, and difhonours the Holy Spirit : it is a fin against God. and in this fence a fin against the Holy Ghost.

8. The next special argument which the Gospel ministers especially against adultery, and for the prefervation of the purity of marriage, is that [Marriage is by Chrift hallowed into a mystery, to fig- Ephes. 5. 32. nifie the Sacramental and mystical union of Christ and his Church.] He therefore that breaks this knot which the Church and their mutual faith hath tied, and Chrift hath knit up into a mystery, dishonoursa great rite of Christianity, of high, spiritual and excellent lignification.

9. St. Gregory reckons uncleannels to be the parent Moral. of these monsters, blindness of mind, inconsideration, precipitancy or giddiness in actions, self love, hatred of God, love of the present pleasures, a despite or despair of the joys of Religion here, and of Heaven hereafter. Whereas a pure mind in a chaft body is F 3 the 1.

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the mother of wildom and deliberation, lober counfels and ingenuous actions, open deportment and fweet carriage, fincere principles and unprejudicate understanding, love of God and self denial, peace and confidence, holy prayers and spiritual comfort, and a pleafure of Spirit infinitely greater than the fot-

bono pudicitiz.

· Concil.

S. Cyprian de tish and bealtly pleasures of unchastity. For to overcome pleasure is the greatest pleasure, and no victory is greater than that which is gotten over our lusts and filthy inclinations.

10. Add to all these, the publick dishonesty and differentiation that all the nations of the world have cast upon adulterous and unhallowed embraces. Abimelech to the men of Gerar made it death to meddle with the wife of Isaac: and Judah condemned Thamar to be burnt for her adulterous conception : and God, befides the Law made to put the adulterous perfon to death, did constitute a settled and constant miracle, to discover the adultery of a suspected wo-Num. 5.14. man, that her bowels should burft with drinking the waters of Jealousie. The Egyptian Law was to cut off the note of the adulteress, and the offending part of the adulterer. The Locrians put out both the adulterer's eyes. The Germans (as Tacitus reports) placed the adulteress amidst her kindred naked, and shaved her head, and caused her husband to beat her with Clubs through the Gity. The Gortynaans crowned the man with wool, to thame him for his effeminacy; and the Cumani caufed the woman to ride upon an Als naked and hooted at, and for everafter called Broßatis. her by an appellative of fcorn, [A Rider upon the Afs.] All nations barbarous and civil agreeing in their general defign of rooting to difhonest and shameful a Tribur. c. 49. vice from under heaven.

Congil. Au-The * middle ages of the Church were not pleafed rel. r. fub. that the adulteres should be put to death, but in the C'odoveo. t Cod. de aprimitive ages the + civil Laws, by which Christians dulteriis ad were then governed, gave leave to the wronged huflegem Juliam, 1. 1. & band to kill his adulterous wife, if he took her in the Cod. Theod. fact : but becaufe it was a privilege indulged to men, de adulteriis, fact : but becaufe it was a privilege indulged to men, c. placuit.

rather than a direct detestation of the crime, a confideration . 1

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deration of the injury rather than of the uncleanness, therefore it was foon altered, but yet hath caufed an enquiry, Whether is worfe, the adultery of the man or the moman.

The refolution of which cafe in order to our prefent affair, is thus : In respect of the person, the fault is greatterin a man than in a woman, who is of a more pliant and easie spirit, and weaker understanding, and hath nothing to fupply the unequal Strengths of men, but the defensative of a passive nature and armour of modefty, which is the natural ornament of that fex. And Apud Arg. it is unjust that the man should demand chassity and seve-conjug. rity from his wife, which himself will not observe towards Plus. conjug. ber, faid the good Emperour Antoninus : It is as if the precept. man should perfuade his wife to fight against those enemies to which he had yielded himfelf a prifoner. 2. In respect of the effects and evil consequents, the adultery of the woman is worfe, as bringing baltardy into a family, and difinherisons, or great injuries to the lawful children, and infinite violations of peace, and murthers, and divorces, and all the effects of rage and 3. But in respect of the crime, and as relamadnels. ting to God, they are equal, intolerable and damnable : and fince it is no more permitted to men to have many wives, than to women to have many husbands, and that in this respect their privilege is oqual, their fin is fo too. And this is the cale of the question in Christianity. And the Church anciently refuled to admit fuch perfons to the holy Communion, until they had done feven years penances in fafting, in lackcloth, in levere inflictions and instruments of chaftity and forrow, according to the discipline of those ages.

Acts of Chastity in general.

The actions and proper offices of the Grace of Chafity in general, are these:

1. To refift all unchaft thoughts, at no hand entertaining pleasure in the unfruitful fancies and remem-F 4 brances

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refolution be entertained. 2. At no hand to entertain any defire, or any phanta-

- Caffo faltem delectamine amare quod potiri non licet. Poeta Patellas, luxuria oculos, dixit Ifidorus

Αλγηδυας ανθεώπων, alius quidam.

Time videre unde poffis cadere, & noli fieri perversa fimplicitate fecurus, S. Aug.

flick, imaginative loves, though by fhame, or difability, or other circumstance. they be restrained from act.

3. To have a chaft eye and a band; for it is all one with what part of the body we commit adultery: and if a man lets hiseye loofe, and enjoys the luft of that, he is an adulterer. Look not upon a woman to

luft after her. And supposing all the other members reltrained, yet if the eye be permitted to lust, the man can no otherwife be called chaft, than he can be called fevere and mortified, that fits all day long feeing plays and revellings, and out of greedines to fill his eye, neglects his belly. There are fome veffels which if you offer to lift by the belly or bottom, you cannot stir them, but are soon removed if you take them by the ears. It matters not with which of your members you are taken and carried off from your duty and feverity.

4. To have a heart and mind chaft and pure; that is detefting all uncleanness, difliking all its motions, paft actions, circumstances, likenesses, discourses: and this ought to be the chaftity of Virgins and Widows, of old perfons and Eunuchs especially, and generally of all men according to their feveral neceffities.

5. To difcourfe chaftle and purely; with great care declining all undecencies of language, chaftening the tongue, and restraining it with grace, as vapours of wine are restrained with a bunch of myrrh.

Sp. Minutius Pontifex Pofthumium monuit nè verbis vitæ caftimoniam bus uteretur. Flut. de cap. ex inim. utini C 🕐

6. To disapprove by an after-act all involuntary and natural pellutions ? for if a man delights in having fuffered any natural pollution, and with pleasure remembers it, he chules that which was in it felf involuntanon æquanti- ry; and that which being natural was innocent, becoming voluntary is made finful.

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7. They,

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7. They that have performed these duties and parts of Chastity, will certainly abstain from all exteriour actions of uncleanness, those noon-day and mid night devils, those lawless and ungodly worshippings of shame and uncleanness, whose birth is in trouble, whose growth is in folly, and whose end is in shame.

But befides these general acts of Chastity which are common to all states of men and women, there are some few things proper to the severals.

Acts of Virginal Chastity.

1. Virgins must remember that the Virginity of the Body is only excellent in order to the purity of the Soul; who therefore must confider, that fince they are in fome measure in a condition like that of Angels, it is their duty to spend much of their time in angelical employment: for in the same degree that Virgins live more spiritually than other persons, in the same degree is their Virginity a more excellent state. But else it is no better than that of involuntary or constrained Eunuchs; a milery and a trouble, or else a mere privation, as much without excellency as without mixture.

2. Virgins must contend for a fingular modefty ; whole first part must be an ignorance in the diffinction of fexes, or their proper instruments; or if they accidentally be instructed in that, it must be supplied with an inadvertency or neglect of all thoughts and remembrances of such difference : and the following parts of it must be pious and chast thoughts, holy language, and modest carriage.

3. Virgins must be retired and unpublick for all freedom and loosnels of fociety is a violence done to Virginity not in its natural, but in its moral capacity: that is, it loss part of its faverity, firstnels and opportunity of advantages, by publishing that perfon, whose work is Religion, whose company is Angels, whose thoughts must dwell in Heaven, and separate from all mixtures of the world.

4. Virgins have a peculiar obligation to charity: for this

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this is the virginity of the foul; as purity, integrity and feparation is of the body : which doctrine we are taught

I Per. 1. 22. by S. Peter, Seeing you have purified your Souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure beart fervently. For a Virgin that confectates her body to God, and pollutes her spirit with rage, or impatience, or inordinate anger, gives him what he most hates, a most foul and defiled Soul.

5. These Rules are necessary for Virgins, that offer that state to God, and mean not to enter into the state of marriage: for they that only wait the opportunity of a convenient change, are to fteer themselves by the general Rules of Chaftity.

Rules for Widows, or vidual Chastity.

For Widows, the fontinel of whole defires hath been opened by the former permissions of the marriage-bed, they must remember,

1. That God hath now reftrained the former licence, bound up their eyes, and thut up their heart into a narrower compais, and hath given them forrow to be a bridle to their defires. A widow must be a mourner; and fhe that is not, cannot fo well fecure the chaftity of her proper state.

2. It is against publick honesty to marry another man fo long as fheis with child by her former husband: and of the lame tame it is in a leffer proportion, to marry within the year of mourning : but anciently it was infamous for her to marry, till by common account the body was diffolved into its first principle of earth.

3. A Widom must restrain her memory and her fancy, not recalling or recounting her former permiffions and freer licences with any prefent delight : for then fhe opens that fluce which her husbands death and her own forrow have fhur up.

4. A Widow that defires her widowhood should be a state pleasing to God, must spend her time as devoted Virgins should, in fastings, and prayers, and charity.

5. A

5. A Widow must forbid her felf to use those temporal folaces which in her former effate were innocent. but now are dangerous.

Rules for married persons, or matrimonial Chastity.

Concerning married perfons, belides the keeping of their mutual faith and contract with each other, these Nifi fundaparticulars are uleful to be observed.

1. Although their mutual endearments are fafe with- neceffe eft in the protection of marriage, yet they that have Wives, pofferor. Enor Husbands, must be as though they had them not; rip. that is, they must have an affection greater to each other than they have to any perfon in the world, but not greater than they have to God : but that they be ready to part with all interest in each others person rather than fin against God.

2. In their permiffions and licence, they must be fure to observe the order of nature, and the ends of God. He is an ill Husband, that uses his Wife as a man treats a Harlot, having no other end but pleafure. Con- Non debecerning which our best rule is, that although in this, mus codem as in eating and drinking, there is an appetite to be adulatore, fatisfied, which cannot be done without pleafing that nec eadem defire; yet unce that defire and fatisfaction was inten- uti uxore &c forto. Plut. ded by nature for other ends, they fhould never be fe- conjug. przparate from those ends, but always be joined with all cept. or one of these ends, with a defire of Children or to avoid fornication, or to lighten and ease the cares and sadnesses of houshold affairs, or to endear each other; but never with a purpole, either in act or defire to feparate the fenfuality from these ends which hallow it. Onan did separate his act from its proper end, and so ordered his embraces that his Wife should not conceive, and God punished him.

3. Married perfons must keep fuch modelty and de-Non rede eft cency of treating each other, that they never force ab Herodoto dictum fimul

cum tunica mulierem verecundiam exuere. Que n. casta est posità veste verecundien ejus loco induit, maximéque verecundià conjuges tefferà maximi invicem amoris vtantur. Plant. conjug. præcept.

them. 1.1.1.1.1

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menta ftirpis acta fint probe mileros

themselves into high and violent lufts, with arts and misbecoming devices: always remembring that those mixtures are most innocent which are most fimple and most natural, most orderly and most safe.

4. It is a duty of matrimonial chaftity to be refrained and temperate in the use of their lawful pleafures : concerning which, although no univerfal Rule can antecedently be given to all perfons, any more than to all bodies one proportion of meat and drink: yet married perfons are to estimate the degree of their licence according to the following proportions. * 1. That it be moderate, fo as to confilt with health. * 2. That it be fo ordered as not to be too expensive of time, that precious opportunity of working out our falvation. * 3. That when duty is demanded it be always payed (to far as is in our powers and election) according to the foregoing measures. * 4. That it be with a temperate affection, without violent transporting defires, or too fenfual applications. Concerning which a man is to make judgment by proportion to other actions, and the feverities of this Religion, and the fentences of fober and wife perfons; always remembring, that marriage is a provision for supply of the natural necessities of the body, not for the artificial and procured appetites of the mind-And it is a fad truth, that many married perfons thinking that the floud gates of liberty are fet wide open without measures or restraints (fo they fail in that channel) have felt the final rewards of intemperance and luft, by their unlawful using of lawful permiffions. Only let each of them be temperate, and both of them be modelt. Socrates was wont to fay, that those Women to whom Nature hath not been indulgent in good features and colours, fhould make it up themtelves with excellent manners; and those who were beautiful and comely, should be careful that to fair a body be not polluted with unhandfome ulages. To which Platarch adds, that a Wife, if the be unhandlome, thould confider how extremely ugly the thould be if the wanted modeltv

De Conjug. Frzcept.

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gracious that beauty would be if the fuperadds cha-

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Atity. 5. Married perfons, by conlent, are to abitain from their mutual entertainments at folemn times of devotion; not as a duty of it felf necessary, but as being the most proper act of purity which in their condition they can prefent to God, and being a good advantage for attending their preparation to the folemn duty and their demeanour in it. It is St. Paul's counfel, 1 cor. 7. 5. that by confent for a time they should abstain, that they may give themselves to fasting and prayer. And though when Chriftians did receive the holy Communion, every day, it is certain they did not abstain, but had children: yet when the Communion was more feldom, more Christian they did with Religion abstain from the marriage bed anorum. Terduring the time of their folemn preparatory devoti- tal. fundees ons, as anciently they did from eating and drinking fremins of Patill the folemnity of the day was past. ganis nubant. ait, Quis de-

nique solennibus Paschæ abnoctantem securus suftinebit? Tertal. ad uxor. 1. 2. Et ex more etiam Gentilium. Plut. fympol. 3. q. 6. Nobis autem, fi leges civitatis rece coli-mus, cavendum eft, nè ad templa & facrificia accedamus, paulò antè re venerea ufi. Iraque expedir nocte & fomno interjecto, justoque intervallo adhibito, mundos rurfum quali de integro, & ad novum diem nova cogitantes (ut ait Democritus) furgere.

6. It were well if married perfons would, in their penitential prayers, and in their general confessions, lupect themfelves, and accordingly ask a general pardon for all their undecencies and more paffionate applications of themselves in the offices of marriage: that what is lawful and honourable, in its kind, may not be fullied with imperfect circumstances; or if it be, it may be made clean again by the interruption and recallings of fuch a repentance of which fuch uncertain parts of action are capable.

But because of all the dangers of a Christian, none more prefing and troublelome than the temptations to luft, no enemy more dangerous than that of the flefh, no accounts greater than what we have to reckon for at the Audit of Concupifcence, therefore it concerns all that would be fafe from this death to arm themfelves. by

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by the following Rules to prevent, or to cure all the wounds of our flefh made by the poifoned arrows of Luft.

Remedies against Uncleanness.

Contra libidinis impetum apprehende fugam, fi vis obtinere vidoriam. S. Ang.

Nella guerra d'amor chi fuge vince.

1. When a temptation of lust affaults thee, do not refift it by heaping up arguments against it, and difputing with it, confidering its offers and its danger. but flie from it, that is, think not at all of it; lay afide all confideration concerning it, and turn away from it by any fevere and laudable thought of bufinels. S. Hierom very wittily reproves the Gentile fuperstition, who pictured the Virgin-Deities armed with a Shield and Lance, as if Chaîtity could not be defended without War and direct contention. No: this enemy is to be treated otherwife. If you hear it speak, though but to dispute with it, it ruines you; and the very arguments you go about to antwer, leave a relifh upon the tongue. A man may be burned if he goes near the fire, though but to quench his house; and by handling pitch, though but to draw it from your clothes, you defile your fingers.

2. Avoid idlenets, and fill up all the spaces of thy time with severe and useful employment: for luft usually creeps in at those emptiness where the soul is unemployed and the body is at ease. For no easie, healthful and idle person was ever chaste, if he could be tempted. But of all employments, bodily labour is most useful, and of greatest benefit for the driving away the Devil.

3. Give no entertainment to the beginnings, the

Quilquis in primo obfitit Repulitque amorem, tutus ac victor fuit : Qui blandiendo dulce nurrivit malum, tero recufat ferre quod fubiit jugum. Senee, Hippel. first motions and fecret whilpers of the spirit of impurity. For if you totally suppress it, it dies: if you permit the fornace to breathe its sector that any

vent it will rage to the confumption of the whole. This Cockatrice is fooneft crushed in the shell, but if it

it grows, it turns to a Serpent, and a Dragon, and a Devil.

4. Corporal mortification and hard utages of our body, hath by all ages of the Church been accounted a good instrument, and of some profit against the spinit of fornication. A spare diet, and a thin, course table, feldom refreshment, frequent falts, not violent and interrupted with returns to ordinary feeding, but constantly little, unpleasant, of wholfome but sparing nourifhment: For by such cutting off the provisions ofvictual, we shall weaken the strengths of our enemy. To which if we add lyings upon the ground, painful poltures in prayer, reciting our devotions with our arms extended at full length, like Mofes praying against Amaleck, or our bleffed Saviour hanging upon his painful bed of forrows, the Crofs, and (if the luft be upon us, and tharply tempting) by inflicting any fmart to overthrow the strongest passion by the most violent pain, we fhall find great ease for the present, and the resolution and apt sufferance against the future danger. And this was St. Paul's remedy, I bring my body under, he used some rudenesses towards it. But it was a great nobleness of Chastity which S. Hierom re- In vite ports of a Son of the King of Nicomedia, who being S. Pauli. tempted upon flowers and a perfumed bed with a fort violence, but yet tied down to the temptation, and follicited with circumstances of Asian Luxury by an impure Curtezan, least the easiness of his posture should abuse him, spit out his tongue into her face : to reprefent that no vertue hath cost the Saints * fo much as * Benedicus this of Chastity.

in (pinis fo volutavic.

S. Martinianus faciem & manus. S. Johannes cognomento Bonus, calamos acutos inter ungues & carnem digitorum intrulu. S. Theodyfius in fylvis more ferarum vixit, ne inter Arabes pollueretur,

5. Fly from all occasions, temptations, loofeness of company, balls and revellings, undecent mixtures of wanton dancings, idle talk, private fociety with strange women, starings upon a beauteous face, the company of women that are fingers, amorous geftures, garish and wanton dreflings, feasts and liberty, ban-

Στέφ σλέκων ποθ' ευεον ον τοι ς ρόσοις צושון באמחחס איג ד טויטי, ין אל אופימי עםπίςων, λαζών ή έπιθον αυτόν, η νῦν έσω eugar με πsegio jagaλiζe. Julian.

Venus rolam amat propter fabellam quam recitat. ibanius. Venter mero æftuans citò de spumatur in libidines.

S. Hieron.

Il fuoco che non mi fealda non voglio che mifcotti.

banquets and perfumes. wine and ftrong drinks, which are made to perfecute Chaftity, fome of these being the very prologues to luft, and the most innocent of them being but like condited or pickled mushromes.

which if carefully corrected, and feldom tafted, may be harmless, but can never do good : Ever remember that it is easier to die for Chastity, than to live with it; and the Hangman could not extort a con-. fent from some persons, from whom a Lover would have entreated it. For the glory of Chaftity will eafily overcome the rudeness of fear and violence; but easiness and softness and smooth temptations creep in. and like the fun make a maiden lay by her veil and robe, which perfecution, like the northern wind, made her hold fast and clap close about her.

6. He that will fecure his Chaftity, must first cure his pride and his rage. For oftentimes luft is the punishment of a proud man, to tame the vanity of his pride by the fhame and affronts of unchaftity : and the fame intemperate heat that makes anger, does inkindle luft.

- numquid ego à te Magno prognatam depolco confule-Velataque fiolà mea cum conferbuit ira?

Horat. Serm. 1. 1. Sat. 2.

7. If thou beeft affaulted with an unclean Spirit. truft not, thy felt alone, but run forth into company, whole reverence and modelty may suppress, or whole fociety may divert thy thoughts: and a perpetual witnels of thy conversation is of efpecial use against this vice, which evaporates in the open air like camphire, being impatient of light and witneffes.

8. Use frequent and earnest prayers to the King of Purities, the first of Virgins, the eternal God, who is of an effential purity, that he would be pleafed to reprove and caft out the unclean Spirit. For befides the bleffings

bleffings of prayer by way of reward, it hath a natural vertue to restrain this vice: because a prayer against it is an unwillingness to act it; and so long as we heartily pray against it, our defires are secured, and then this Devil hath no power. This was St. Panis other remedy: [For this cause Ibesonght the Lord thrice.] And there is much reason and much advantage in the use of this instrument; because the main thing that Mensiopuin this affair is to be fecured, is a man's mind. He that dicam facered goes about to cure lust by bodily exercises alone non corpus (as St. Paul's phrase is) or mortifications, shall find soler. them formetimes instrumental to it, and incitations of fudden defires, but always infufficient and of little profit : but he that hath a chaft mind shall find his body apt enough to take laws ; and let it do its worft, it cannot make a fin, and in its greatest violence can but produce a little natural uneafinels, not fo much trouble as a fevere fasting day; or a hard night's lodging upon boards. If a man be hungry he must eat, and if he be thirsty he must drink in some convenient time or else he dies: But if the body be rebellious, so the mind be chast, let it do its worst; if you reloive perfectly not to latisfie it, you can receive no great evil by it. Therefore the proper cure is by applications to the spirit, and securities of the mind, which can no ways fo well be fecured as by frequent and fervent prayers, and fober refolutions, and fevere dilcourles. Therefore,

9. Hither bring in fuccour from confideration of the Divine Prefence, and of his holy Angels, meditation of Death, and the Paffions of Chrift upon the Cross, imitation of his Purities, and of the Virgin Mary his unspotted and holy Mother, and of such eminent Saints who in their generations were burning and thining lights, unmingled with such uncleannedfes which defile the foul, and who now follow the Danda eff Lamb whitherfoever he goes.

10. These Remedies are of universal efficacy in all trimonio decafes extraordinary and violent; but in ordinary and guod eft tucommon, the Remedy which God hath provided, that tiffimum juis, honourable * Marriage, hath a natural efficacy, be- ventutis vin-G

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opera ut mafides de educ. lib.

fides a vertue by divine bleffing, to cure the inconveniences which otherwife might afflict perfons temperate and fober.

SECT. IV.

Of Humility.

Humility is the great Ornament and Jewel of Chiflian Religion, that whereby it is diffinguished from all the widom of the world; it not having been taught of the wife men by the Gentiles, but first put into a difcipline, and made part of a Religion, by our Lord Jefus Christ, who propounded himself imitable by his difciples to fignally in nothing as in the twinfisters of Meekness and Humility. Learn of me, for I am meek and humble, and ye shall find rest unto your fouls.

For all the World, all that we are, and all that we have, our bodies and our fouls, our actions and our fufferings, our conditions at home, our accidents abroad, our many fins, and our feldom vertues, are as fo many arguments to make our fouls dwell low in the deep valleys of Humility.

Arguments against Pride, by way of Consideration.

r. Our Body is weak and impure, fending out more uncleannefies from its feveral finks than could be endured if they were not neceffary and natural: and we are forced to pass that through our mouths which as foon as we fee upon the ground, we loath like rottennels and vomitting.

2. Our Strength is inferiour to that of many Bealts, and our Infirmities fo many, that we are forced to drefs and tend Horfes and Alfes, that they may help our needs and relieve our wants.

3. Our Beauty is in colour inferiour to many flowers, and in proportion of parts it is no better than nothing; for even a Dog hath parts as well proportioned and fitted to his purpotes, and the defigns of his nature.

nature, as we have: and when it is most florid and gay, three fits of an ague can change it into yellowness and leanness, and the hollowness and wrinkles of deformity.

4. Our Learning is then best when it teaches most Humility: but to be proud of Learning is the greateft ignorance in the world. For our Learning is fo long in gerting, and to very imperfect, that the greatelt Clerk knows not the thoulandth part of what he bignorant; and knows to uncertainly what he feems to know, and knows no otherwife than a Fool or a Child. even what is told him, or what he gueffes at, that except those things which concern his duty, and which God hath revealed to him, which also every Woman knows as far as is necessary, the most learned man hath nothing to be proud of, unless this be a sufficient argument to exalt him, that he uncertainly gueffes at fome more unnecessary thing than many others, who yet knows all that concerns them, and mind other things more necessary for the needs of life and Common-wealths.

5. He that is proud of riches is a Fool. For if he be exalted above his Neighbours because he hath more gold, how much inferior is he to a gold Mine? how . much is he to give place to a chain of Pearl, or a knot of Diamonds? for certainly that bath the greatest excellence from whence he derives all his gallantry and meheminence over his Neighbours.

6. It a man be exalted by reafon of any excellence in his foul, he may pleafe to remember that all fouls are equal; and their differing operations are because their inftrument is in better tune, their body is more healthful or better tempered : which is no more praile to him, than it is that he was born in Italy.

7. He that is proud of his birth is proud of the bleffings of others, not of himfelf: for if his Parents were more eminent in any circumstance than their Neighbours, he is to thank God, and to rejoyce in them; but still he may be a Fool, or unfortunate, or deformed; and when himfelf was born, it was indifferent to him whether his Father were a King or a Pealant, G 2 for

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for he knew not any thing, nor chole any thing: and most commonly it is true, that he that boasts of his Ancestors, who were the founders and railers of a Noble Family, doth confess that he hath in himself a less vertue and a less honour, and therefore that he is degenerated.

8. Whatloever other difference there is between thee and thy Neighbour, if it be bad, it is thine own, but thou halt no reason to boast of thy milery and shame, if it be good, thou hast received it from God, and then thou art more obliged to pay duty and tribute, use and principal to him, and it were strange folly for a man to be proud of being more in debt than another.

9. Remember what thou wert before thou wert begotten. Nothing. What wert thou in the fift regions of thy dwelling, before thy birth? Uncleannels. What wert thou for many years after? Weaknefs. What in all thy life? A great finner. What in all thy excellencies? A mere debtor to God, to thy Pa-• Apulcius de rents, to the earth, to all the Creatures. * But we may if Demon, Sewe pleafe use the method of the Platonists, who reduce all the caufes and arguments for Humility which we can take from our felves, to thefe feven heads, 1. The spirit of a man is light and troublesome. 2. Hisbody is brutish and fickly. 3. He is constant in his folly and errour, and inconstant in his manners and good purposes. 4. His labours are vain, intricate and endlets. 5. His fortune is changeable, but feldom pleafing, never perfect. 6. His wildom comes not till he be ready to die, that is, till he be past using it. 7. His death is certain, always ready at the door, but never far off. * Upon these or the like meditations, if we dwell or frequently retire to them, we shall see nothing more reatonable than to be humble, and nothing more foolifh than to be proud.

Acts or Offices of Humility.

The grace of Humility is exercised by these following Rules.

I. Think

1. Think not thy felf better for any thing that happens to thee from without. For although thou mayft by gifts beftowed upon thee be better than another, as one horfe is better than another, that is of more use to others; yet as thou art a man, thou hast nothing to commend thee to thy felf but that only by which thou art a man, that is, by what thou chuseft and refuseft.

2. Humility confifts not in railing against thy felf, or wearing mean cloaths, or going fottly and submiffly: but in hearty and real evil or mean opinion of thy felf. Believe thy felf an unworthy person heartily, as thou believes thy felf to be hungry, or poor, or sick, when thou art so.

3. Whatfoever evil thou fayft of thy felf, be content that others fhould think to be true: and if thou calleft thy felf fool, be not angry if another fay fo of thee. For if thou thinkeft fo truly, all men in the world defire other men to be of their opinion; and he is an hypocrite that accules himfelf before others, with an intent not to be believed. But he that calls himfelf intemperate, foolifh, luftful, and is angry when his neighbours call him fo, is both a falfe and a proud perfon.

4. Love to be concealed, and little efteemed : be Ama nefeiri content to want praife, never being troubled when & pronibilo thou art flighted or undervalued; for thou canft not for undervalue thy felfg and if thou thinkeft fo meanly as there is reason, no contempt will seem unreasonable, and therefore it will be very tolerable.

5. Never be afhamed of thy birth, or thy parents, 11 villan noor thy * trade, or thy prefent employment, for the bilitade nen meannels or poverty of any of them : and when there remade. is an occafion to fpeak of them : fuch an occafion as * Chi del arwould invite you to speak of any thing that pleases you, gogna femomit it not; but speak as readily and indifferently of preview conthy meannels as of thy greatnels: Primislaus the first vergona. King of Bohemia kept his country-shooes always by him, to remember from whence he was raised : and Agatheeles by the furniture of his Table confessed, that from a Potter he was raised to be the King of Sicily. 6. Never speak any thing directly tending to thy praise

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or glory; that is, with a purpole to be commended and for no other end. If other ends be mingled with thy honour, as if the glory of God, or charity, or neceffity, or any thing of prudence be thy end, you are not tied to omit your discourse or your design that you may avoid praise, but pursue your end, though praise come along in the company. Only let not praise be the design.

7. When thou haft faid or done any thing for which thou receiveft praife or effimation, take it indifferently and return it to God; reflecting upon him as the Giver of the gift, or the Bleffer of the action, or the aid of the defign : and give God thanks for making thee an inftrument of his glory, or the benefit of others.

8. Secure a good name to thy felf by living vertuoully and humbly: but let this good name be nurfed abroad: and never be brought home to look uponit; let others use it for their own advantage; let them ipeak of it if they please; but do not thou at all use it, but as an instrument to do God glory, and thy neighbours more advantage. Let thy face like *Moses*'s finine to others, but make no looking-glasses for thy self.

9. Take no content in praile when it is offered thee: but let thy rejoycing in God's gift be allayed with tear, left this good bring thee to evil. Use the praile as you use your pleasure in eating and drinking : if it Ti šv iμür comes, make it do drudgery, let it serve other ends, ¿βελίσκον and minister to necessities, and to caution, left by pride neraminar you lose your just praise which you have deserved; or σειπείες, else by being praised unjustly, you receive shame unto in βελον, ive your felt with God and wile men.

 μ_{4} μ_{5} e^{i} e^{-} 10. Use no stratagems and devices to get praile. $\pi a \nu_{7} \pi \nu_{7} \pi \nu_{7}$ Some use to enquire into the faults of their own acti- σ_{1} , μ_{1} $e^{i} \pi \nu_{2}$ ons or discourses on purpose to hear that it was well σ_{1} , μ_{1} $e^{i} \pi \nu_{2}$ ons or discourses on purpose to hear that it was well $\mu_{2} \mu_{3} \mu_{2}$ done or spoken, and without fault: others bring the $\mu_{2} \mu_{3} \mu_{2}$ matter into talk, or thrust themselves into company, $\zeta_{\alpha\sigma_{1}\nu_{1}}$, ω_{2}^{i} and intimate and give occassion to be thought or spoke $\mu_{2} \mu_{3} h_{5} q_{1}$ of. These men make a bait to persuade themselves to $\lambda_{0} \sigma_{2} \nu_{3}$. Ar. swallow the hook, till by drinking the waters of vatian. Epist. nity they swell and burst.

C. 21. l. 1. II. Make no suppletories to thy felf, when thou art

art difgraced or flighted, by pleafing thy felf with Alter alteri fuppoling thou didit deferve praife, though they un- fais amplum deritood thee not, or envioully detracted from thee: mus, fais uneither do thou get to thy felf a private theatre and nus, faris pulflatterers, in whole vain noiles and phantaflick prai-lus. Sen. les thou may'lt keep up thine own good opinion of thy felf.

12. Entertain no fancies of vanity and private whifpers of the devil of pride; fuch as was that of Nabuchadonozor; Is not this great Babylon which I have built for the honour of my name, and the might of my majesty, and the power of my kingdom? Some phantastick foirits will walk alone, and dream waking of greatneffes, of palaces, of excellent orations, tull theatres, loud applauses, sudden advancement, great fortunes, and to will fpend an hour with imaginative pleafure; all their employment being nothing but fumes of pride, and fecret indefinite defires and fignifications of what their heart wifnes. In this although there is nothing of its own nature directly vicious, yet it is either an ill mother or an ill daughter, an ill fign or an ill effect, and therefore at no hand confilting with the fatety and interests of Humility.

13. Suffer others to be prailed in thy prefence, and entertain their good and glory with delight; but at no hand disparage them, or leffen the report, or make an objection; and think not the advancement of thy brother is a leffening of thy worth. But this act is also to extend further.

14. Be content that he should be employed, and thou laid by as unprofitable; his fentence approved, thine rejected; he be preferred, and thou fixed in a low employment.

15. Never compare thy felf with others, unless it be to advance them and to depress thy felf. To which purpole we must be fure in some fence or other to think our felves the worft in every company where we come: One is more learned than I am. another is more prudent, a third honourable, a fourth more chaft, or he is more charitable, or less proud. For the humble man observes their good, and reflects only upon his G 4 OWD

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own vileness; or confiders the many evils of himfelf certainly known to himfelf, and the ill of others but by uncertain report : or he confiders that the evils done by another are out of much infirmity or ignorance, but his own fins are against a clearer light; and if the other had fo great helps, he would have done more good and lefs evil: or he remembers that his old fins before his conversion were greater in the nature of the thing, or in certain circumstances, than the fins of other men. (So S. Panl reckoned himfelf' the chiefest of finners, because formerly he had acted the chiefelt fin of perfecuting the Church of God.) But this rule is to be used with this Caution, That though it be good always to think meaneft of our felves, yet it is not ever fate to speak it, becaule those circumflances and confiderations, which determine thy thoughts are not known to others as to thy felf; and it may concern others, that they hear thee give God thanks for the graces he hath given thee. But if thou prefervest thy thoughts and opinions of thy felf truly humble, you may with more fafety give God thanks in publick for that good which cannot, or ought not to be concealed.

16. Be not always ready to excuse every overfight, or indifference on ill action: but if thou beeft guilty of it, confels it plainly: for vertue forms a lye for its cover: but to hide a fin with it, is like a cruft of leprofie drawn upon an ulcer. If thou beeft not guilty, (unlefs it be fcandalous) be not over earnest to remove it; but rather use it as an argument to chastife all greatness of fancy and opinion in thy felf; and accustom thy self to bear reproof patiently and contentedly, and the harsh words of thy enemies, as knowing that the anger of an enemy is a better Monitor, and represents our faults or admoniss us of our duty with more heartiness, than the kindness does, or precious balms of a friend.

17. Give God thanks for every weakness, deformity, and imperfection, and accept it as a favour and grace of God, and an inftrument to refift pride and nurfe humility; ever remembring, that when God, by giving thee a crooked back, hath also made thy spirit ftoop

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stoop or lefs vain, thou art more ready to enter the narrow gate of Heaven, than by being straight, and standing upright, and thinking highly. Thus the Apeffles rejoyced in their infirmities, not moral, but natural and accidental, in their being beaten and whipt like flaves, in their nakedness and poverty.

18. Upbraid no man's weakness to him to discomfort him, neither report it to disparage him, neither delight to remember it to leffen him, or to fet thy felf above him. Be fure never to praise thy felf, or to difpraise any man elle, unless God's glory or fome holy end do hallow it And it was noted to the praife of Cyrns, that amongst his equals in age he would never play at any fport, or ule any exercise in which he knew himfelf more excellent than they: but in fuch in Ama Parice which he was unskilful he would make his challenges, different fin left he should shame them by his victory, and that In collog himfelt might learn something of their skill, and do alis non f them civilities.

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disputationibus victoriam semper obtinere laborent. Non tantum egregium eft fine vincere, sed etiam posse vinci pulchrum est, ubi victoria est damnosa. Plat, de educ. liber.

19. Befides the foregoing parts and actions, Humility teaches us to fubmit our felves and all our faculties to God, To believe all things, to do all things, to fuffer all things which his will enjoyns us: to be content in every estate or change, knowing we have deferved worse than the worst we feel; and (as Anytus Nihilita die (aid to Alcibiades) he hath taken but half, when he num et out might have taken all : to adore his goodness, to fear ut corum and his greatness, to worship his eternal and infinite ex- resquircom-cellencies, and to submit our selves to all our su- difficiles preperiours in all things according to Godliness, and to bent, Plat. be meek and gentle in our convertation towards ochers:

Now although according to the nature of every grace, this begins as a gift, and is increated like a habit, that is, best by its own acts; yet besides the former acts and offices of Humility, there are certain other exercises and confiderations, which are good X A. S. B. B. W. W. W. W. W. W. W. S. B. S. S. helps

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helps and inftruments for the procuring and increasing this grace, and the curing of pride.

Means and Exercises of obtaining and encreasing the Grace of Humility.

1. Make confession of thy fins often to God; and confider what all that evil amounts to which you then charge upon your felf. Look not upon them as featter'd in the course of a long life: now, an intemperate anger, then too full a meal; now, idle talking, and another time impatience: but unite them into one continued representation, and remember that he whole life seems fair by reason that his faults are scattered at large distances in the several parts of his life, yet if all his errors and follies were articled against him, the man would seem vicious and miserable: and polibly this exercise really applied upon thy spirit, may be useful.

2. Remember that we ufually difparage others upon flight grounds and little inftances; and towards them one fly is enough to fpoil a whole box of ointment: And if a man be highly commended, we think him fufficiently leffened, if we clap one fin or folly or infirmity into his account. Let us therefore be just to our felves, fince we are to fevere to others, and confider, that what foever good any one can think or fay of us, we can tell him of hundreds of bafe and unworthy and foolifh actions, any one of which were enough (we hope) to deftroy Oux and to deftroy our over-high thoughts of our eigebe at fufficient to deftroy our over-high thoughts of our eigebe at fufficient to deftroy our over-high thoughts of our eigebe at fufficient to deftroy our over-high thoughts of our eigebe at fufficient to deftroy our over-high thoughts of our eigebe at fufficient to deftroy our over-high thoughts of our eigebe at fufficient to deftroy our over-high thoughts of our eigebe at fufficient to deftroy our over-high thoughts of our eigebe at fufficient to deftroy.

YHY OTT 3. When our Neighbour is cried up by publick *μαίνον*^[24]; fame and popular noifes, that we may difparage and *π* by 'oro' leffen him, we cry out that the people is a herd of *μαίνον* unlearned and ignorant perfons, ill judges, loud *μάνων* Setrumpets, but which never give certain found: let *μαίζεδαι*; us use the fame art to humble our telves, and never *Arrian.l.t.* take delight and pleafure in publick report, and acc. 21. clamations of alfemblies, and pleafe our felves with their their judgment of whom in other like cales we affirm that they are shad.

4. We change our opinion of others by their kindsets or unkindness towards us. If he be my Patron and bounceous, he is wife, he is noble, his faults are but warts, his vertues are mountains : but if he proves unkind or rejects our importunate fuite, then he is ill-patured, coverous, and his free meal is called gluttony : that which before we called civility, is now very drankenness, and all he speaks is flat and dull, and ignorant as a finine. This indeed is unjust towards others, but a good inftrument, if we turn the edge of it upon our felves. We use our felves ill. abuling our felves with falle principles, cheating our felves with lyes and prezences, ftealing the choice and election from our wills, placing voluntary ignorance in our understandings, denying the defires of the Spirit, fetting up a faction against every noble and just defire ; the leaft of which because we should refent up to reviling the injurious perion, it is but reason we chould at least not flatter our felves with fond and too kind opinions.

5. Every day call to mind fome one of thy foulet fins, or the most fhameful of thy difgraces, or the indifcreezeft of thy actions, or any thing that did then most trouble thee and applying it to the prefent (welling of thy fpirit and opinion and it may help to allay it.

6. Pray often for his grace with all humility of gefure and pation of defire, and in thy devotion interpole many acts of humility by way of confellion and address to God, and reflection upon thy felf.

7. Avoid great offices and employments, and the noifes of worldly honour. For in those states many times to many ceremonies and circumstances will seem necessary, as will destroy the sobriety of thy thoughts If the number of thy servants be sewer, and their observances lefs, and their reverences lefs solenin, possibly they will seem lefs than thy dignity : and if they *Fab's abstibly they will seem lefs than thy dignity : and if they *Fab's abstibly they will seem lefs than thy dignity : and if they *Fab's abstibly they will seem lefs than thy dignity : and if they *Fab's abstibly for thy spirit. * And here be thou very careful, left that the Olim enime Magistrans per suffragis fabis lata creabantur. Plue.

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thou be abuled by a pretence that thou would it use thy great dignity and opportunity of doing great good. For supposing it might be good for others, yet it is not good for thee: they may have encouragement in noble things from thee, and by the same infrument thou may it thy felf be tempted to pride and vanity. And certain it is, God is as much glorified by thy example of Humility in a low or temperate condition, as by thy bounty in a great and dangerous.

8. Make no reflex acts upon thy own Humility, nor upon any other grace with which God hath enriched thy foul. For fince God oftentimes hides from his Saints and Servants the fight of those excellent things by which they fhine to others, (though the dark fide of the Lantern be towards themfelves) that he may fecure the grace of Humility; it is good that thou do fo thy felf: and if thou beholdest a grace of God in thee, remember to give him thanks for it, that thou may ft not boaft in that which is none of thy own: and confider how thou haft fullied it. by handling it with dirty fingers, with thy own imperfections, and with mixture of unhandfome circumstances. Spiritual Pride is very dangerous, not only by reason it spoils to many graces by which we drew nigh unto the Kingdom of God, but alfo because it to frequently creeps upon the spirit of holy perfons. For it is no wonder for a Begger to call himfelf poor, or a Drunkard to confess that he is no fober perfon : but for a holy perfon to be humble, for one whom all men efteem a Saint, to fear left himfelf become a Devil, and to observe his own danger, and to difcern his own infirmities, and make difcovery of his bad adherencies, is as hard as for a Prince to submit himself to be guided by Tutors, and make himtelf subject to discipline like the meanest of his fervants.

9. Often meditate upon the effects of Pride on one fide, and Humility on the other. First that Pride is like a Canker, and destroys the beauty of the fairest dowers, the most excellent gifts and graces; but Humility Crowns them all. Secondly, That Pride is a great

great hindrance to the perceiving the things of God ; and Humility is an excellent preparative and instru- Man. 11. 25. ment of spiritual Wildom. Thirdly, That Pride hinders the acceptation of our Prayers; but Humility pierceth the Clouds, and will not depart till the most High fhall regard. Fourthly, That Humility is but a fpeaking Truth, and all Pride is a lye. Fifthly, That Humility is the most certain way to real Honour, and Pride is ever affronted or despifed. Sixthly, That Pride turned Lucifer into a Devil, and Humility exalted the Son of God above every Name, and placed him eternally at the right hand of his Father. Seventhly, That God resisteth the proud, professing open Defiance jam. 4. 6. and Hostility against such persons; but gives Grace to the bumble : * Grace and Pardon, * Remedy and Relief against Milery and Oppression, * Content in all Conditions, * Tranquility of Spirit, * Patience in Afflictions, * Love abroad, * Peace at home, * and utter freedom from Contention, and * the fin of cenfuring others, * and the trouble of being cenfured themselves. For the humble man will not judge his Brother for the Mote in his Eye, being more troubled at the Be am in his own Eye; and is patient and glad to be reproved, because himself hath cast the first Stone at himfelf, and therefore wonders not that others are of his mind.

10. Remember that the bleffed Saviour of the world join 13. 15: hath done more to preferibe, and transfinit, and fecure this Grace than any other; his whole Life being a great continued example of Humility, a vaft defeent from the glorious bolom of his Father to the womb of a poor Maiden, to the form of a Servant, to the miferies of a Sinner, to a life of Labour, to a flate of Poverty, to a death of Malefactours, to the grave of death, and the intolerable calamities which we deferved: and it were a good defign, and yet but reafonable, that we fhould be as humble in the midft of our greateft imperfections and bafeft fins, as Chrift was in the midft of his fulnefs of the Spirit, great Wildom, perfect Life, and moft admirable Vertues.

11. Drive away all Flatterers from thy company,

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and at no hand endure them; for he that endure himfelf to to be abuled by another, is not onely a fool for entertaining the mockery, but loves to have his own opinion of himfelf to be heightened and cherished.

12. Never change thy employment for the indden coming of another to thee: but if modely permits or differentian, appear to him that visits thee the fame that thou went to God and thy felf in thy privacy. But if thou went walking or fleeping, or in any other innocent employment or retirement, fnatch not up a book to feem fludious, nor fall on thy knees to feem devout, nor alter any thing to make him believe the better employed than thou wert.

13. To the fame purpose it is of great use that he who would preferve his Humility, fhould chufe fome fpiritual perion to whom he shall oblige himself to diffover his very thoughts and fancies, every act of his and all his entercourfe with others in which there may be danger; that by fuch an opennels of fpint he may expose every blaft of vain-glory; every idle thought to be chaftened and leffened by the rod of fpiritual discipline: and he that thall find himfelf ried to confess every proud thought, every vanity of his fpirit, will also perceive they must not dwell with him. nor find any kindness from him; and, befides this, the nature of pride is fo fhameful and unhandfome. that the very discovery of it is a huge morrification and means of suppressing it. A man would be afframed to be told that he enquires after the faults of his faft Oration or Action on purpose to be commended: and therefore when the man shall tell his spiritual Guide the fame shametul story of himself, it is very likely he will be humbled, and heartily ashamed of it.

14. Let every man fuppole what opinion he fhould have of one that fhould fpend his time in playing with drum-flicks and cockle-schells, and that schoold wrangle all day long with a little boy for pins, or schoold study, hard and labour to cozen a child of his gawds; and who would run into a river deep and dan-

dangerous with a great burthen upon his back, even then when he were told of the danger, and earneftly importuned not to do it? And let him but change the inftances and the perfon, and he fhall find that he hath the fame reason to think as bad of himself, who purfues trifles with earneftnefs, fpending his time in vanity, and his labour for that which profits not? what knowing the laws of God, the rewards of vertue, the curfed confequents of fin, that it is an evil spirit that tempts him to it, a Devil, one that hates him, that longs extreamly to ruine him, that it is his own destruction that he is then working, that the pleafures of bis fin are base and brutish, unfatisfying in the enjoyment, foon over, fhameful in their ftory, bitter in the memory, painful in the effect here, and intolerable hereafter, and for ever: yet in defpight of all this, he runs foolifhly into his fin and his ruine, meerly because he is a fool, and winks hard, and rushes violently like a horse into the battel, or like a madman to his death. He that can think great and good things of fuch a perfon, the next flep may court the rack for an instrument of pleasure, and admire a swine for wildom, and go for counfel to the prodigal and trifling grashopper.

After the use of these and such like instruments and considerations, if you would try how your soul is grown, you shall know that Humility, like the root of a goodly tree, is thrust very far into the ground, by these goodly fruits which appear above ground.

Signs of Humility.

1. The humble man trufts not to his own difcretion, but in matters of concernment relies rather upon the judgment of his friends, counfellors or fpiritual guides. 2. He does not pertinacioufly purfue the choice of his own will, but in all things lets God chufe for him, and his Superiors in those things which concern them. 3. He does not murmur against commands. Affai confi 4. He is not inquifitive into the reasonableness of in-manda chi, ubbi different and innocent commands; but believes their alfaggio. command alendiz.

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Of Modefty.

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command to be reason enough in such cases to exact, his obedience. 5. He lives according to a Rule, and with compliance to publick cuftoms, without any affectation or fingularity. 6. He is meek and indifferent in all accidents and chances. 7. He patiently Verum humi- bears injuries. 8. He is always unfatisfied in his own lem patientia conduct, refolutions and counfels. 9. He is a great lover of good men, and a praiser of wife men, and a cenfurer of no man. 10. He is modeft in his speech, and referved in his laughter. 11. He fears when he hears himself commended, left God make another judgment concerning his actions than men do. 12. He gives no pert or faucy antwers when he is reproved, whether justly or unjustly. 13. He loves to fit down in private, and if he may he refules the temptation of offices and new honours. 14. He is ingenuous, free and open in his actions and discourses. Is. He mends his fault, and gives thanks when he is admonished. 16. He is ready to do good offices to the murtherers of his fame, to his flanderers, backbiters and detracters, as Christ washed the feet of Inda. 17. And is contented to be fuspected of indifcretion, to before God he may be really innocent, and not offensive to his neighbour, nor wanting to his just and prudent intereft:

SECT. V.

Of Modesty.

MOdelty is the appendage of Sobriety, and is to Chastity, to Temperance and to Humility as the fringes are to a garment. It is a grace of God that moderates the over-activeness and curiofity of the mind, and orders the passions of the body, and external actions, and is directly opposed to Curiofity, to Boldnefs, to Undecency. The practice of Modelty confifts in these following Rules.

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Alts and Duties of Modesty, as it is opposed to Curiosity. Evanue-

1. Enquire not into the fecrets of God, but be con- Ecclur. 3. 21, tent to learn thy duty according to the quality of 22, 23. thy perfon or employment; that is, plainly if thou beeft not concerned in the conduct of others; but if thou beeft a Teacher, learn it to, as may beft enable thee to discharge thy Office. God's Commandments were proclaimed to all the world, but God's Counfels are to himfelf and to his fecret ones, when they are admitted within the veil.

2. Enquire not into the things which are too hard Qui formator for thee, but learn modelfly to know thy infirmities opprimetur à and abilities; and raife not thy mind up to enquire gloria. into mysteries of State or the secrets of Government, Prov. 25. or difficulties Theological, if thy employment really Aura 4920 be, or thy understanding be judged to be, of a lower and the secret of State 0HT,alanrank. σις τῶ ἰδικ

autre Tegs mi usura. Arrian. lib. I. cap. 26. Et plus fapere interdum vulgus, quod quantum opus eft fapist. Lastant.

2. Let us not enquire into the affairs of others that concern us not, but be bufied within our felves and our own fpheres; ever remembring that to pry into the actions or interests of other men not under our charge may minister to pride, to tyranny, to uncharitablenes, to trouble, but can never confift with modefty, unless where duty or the meet intentions of charity and relation do warrant it.

4. Never liften at the doors or windows: for befides Ecclus. 7. 22. that it contains in it danger and a fnare, it is also an Ne occhi in invading my neighbour's privacy, and a laying that letters ne mano in taopen which he therefore enclosed that it might not be fca, ne orcco-open. Never ask what he carries covered fo curioully; chi in fecreti for it is enough that it is covered curioufly. Hither akrui. alfo is reducible, that we never open letters without publick authority, or reafonably prefumed leave, or great necessity, or charity.

Every man hath in his own life fins enough, in his H OWN

own mind trouble enough, in his own fortune evils enough, and in performance of his offices failings more than enough to entertain his own inquiry: fo that curiofity after the affairs of others cannot be without envy and an evil mind. What is it to me if my Neighbour's Grandfather were a Syrian, or his Grandmother illegitimate, or that another is indebted five thousand pounds, or whether his Wife be expenfive? But commonly curious perfons, or (as the Apostle's phrase is) busie bodies are not follicitous or inquisitive into the beauty and order of a well-governed family, or after the vertues of an excellent perfon; but if there be any thing for which men keep locks and bars and porters, things that blush to fee the light, and either are shameful in manners, or private in nature, these things are their care and their bufinefs. * But if great things will fatisfie our inquiry, the course of the Sun and Moon, the spots in their faces, the firmament of Heaven and the fuppoted Orbs, the ebbing and flowing of the Sea, are work enough for us : or, if this be not, let him tell me whether the number of the Stars be even or odd. and when they began to be fo; fince fome ages have discovered new Stars which the former knew not. but might have feen if they had been where now they are fixed. * If these be too troublesome, fearch lower, and tell me why this Tuif this year brings forth a Daifie, and the next year a Plantane; why the Apple bears his feed in his heart, and Wheat bears it in his head: let him tell why a graft taking nourifhment from a crab flock shall have a fruit more noble than its nurse and parent: let him fay why the best of oil is at the top, the beft of wine in the middle, and the beft of honey at the bottom, otherwife thanit is in fome liquors that are thinner, and in some that are thicker. But these things are not such as please busie-bodies; they must feed upon Tragedies, and stories of misfortunes and crimes : and yet tell them ancient ftories of the ravishment of chalt maidens, or the debauchment of nations, or the extream poverty of learned perfons. or the perfecutions of the old Saints, or the changes of

of Government, and fad accidents happening in Royal Families amongst the Arsacide, the Casars, the Prolemies, these were enough to scratch the itch of knowing fad ftories : but unlefs you tell them fomething fad and new, formething that is done within the bounds of their own knowledge or relation, it seems tedious and unfatisfying; which fhews plainly it is an evil fpirit: envy and idleness married together, and begot curiofity. Therefore Platarch rarely well compares curious and inquisitive ears to the exectable Gates of Cities, out of which only Malefactors and Hangmen and Tragedies pafs, nothing that is chaft or holy. * If a Physician should go from house to house unfent tor, and enquire what woman hath a cancer in her bowels or what man a fiftula in his cholick-gut, though he could pretend to cure it, he would be almost as unwelcome as the difeafe it felf: and therefore it is inhumane to enquire after crimes and difafters without pretence of amending them, but only to discover them. We are not angry with Searchers and Publicans when they look only on publick merchandile; but when they break open trunks, and pierce veffels, and unrip packs, and open fealed letters.

Curiofity is the direct incontinency of the fpirit; and adultery it felf in its principle is many times nothing but a curious inquifition after, and envying of another man's inclosed pleasures : and there have been many who refused fairer objects that they might ravish an inclosed woman from her retirement and fingle possessor. But these inquisitions are seldom without danger, never without basenefs; they are neither just, nor honest, nor delightful, and very often useless to the curious inquirer. For men stand upon their guards against them, as they fecure their meat against Harpyes and Cats, laying all their counfels and fecrets out of their way; or as men clap their garments close about them when the fearching and faucy winds would difcover their nakedness : as knowing that what men willingly hear; they do willingly speak of. Knock therefore at the door before you enter upon your H 2 neigh99

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Alts of Modesty as it is opposed to boldness.

1. Let us always bear about us such impressions of reverence and tear of God as to tremble at his voice, to express our apprehensions of his greatness in all great accidents, in popular judgments, loud thunders, tempests, earthquakes; not only for fear of being fmitten our felves, or that we are concerned in the accident, but also that we may humble our seives before his Almightines, and express that infinite distance between his infinitenels and our weaknelles, at fuch times efpecially when he gives fuch visible arguments of it. He that is merry and airy at fhore, when he fees a fad and a loud tempeft on the fea, or dances briskly when God thunders from heaven, regards not when God speaks to all the world, but is possessed with a firm immodefty.

2. Be reverent, modeft and referved in the prefence of thy betters, giving to all according to their quality their titles of honour, keeping diftance, speaking little, answering pertinently, not interposing without leave or reafon, not answering to a question propounded to another; and ever prefent to thy fuperiours the faireft fide of thy difcourse, of thy temper, of thy ceremony, as being ashamed to serve excellent persons with unhandfome entercourfe.

2. Never lye before a King, or a great perfon, nor ftand in a lye when thou art accused, nor offer to ju-Quem Deus flifie what is indeed a fault; but modestly be ashamed of it, ask pardon, and make amends.

tegit verecundiæ pal-

lio, hujus maculas homin bus non oftendit. Maimon. Can. Eth. Πεωτον aja Sav avanagintov, Surrege d'aiguras. Melif.

Obitare primum oft velle nec labi via ; Pudor eft fecundus noffe peccandi modum. Senec. Hip.

A Chione faltem vel ab Helide difce pudorem. Abfcondunt fourcas hac monumenta lupas. Mart. I. I. Epig. 35.

4. Never boaft of thy fin, but at least lay a veil upon thy nakedness and fhame, and put thy hand before thine eyes, that thou

Of Modelty. thou mayst have this beginning of repentance, to believe thy fin to be thy fhame. For he that blufhes not at his crime, but adds fhameleineis to his fhame, hath no inftrument left to reftore him to the hopes of vertue.

5. Be not confident and affirmative in an uncertain matter, but report things modefully and temperately, according to the degree of that perfusion which is or ought to be begotten in thee by the efficacy of the authority or the reason inducing thee.

6. Pretend not to more knowledge than thou haft, Eaclas 3, 25. but be content to feem ignorant where thou art, left thou beeft either brought to shame, or retirest into shameleineis.

Acts of Modesty as it is opposed to Undecency.

1. In your prayers in Churches and Places of Reli- or surres. gion use reverent postures, great attention, grave cere- THE. mony, the lowest gestures of humility, remembring that we speak to God, in our reverence to whom we cannot possibly exceed; but that the expression of this reverence be according to law or cuftom, and the example of the most prudent and pious persons: that is, let it be the best in its kind to the best of effences.

2. In all publick meetings, private address, in difcourles, in journeys, use those forms of falutation, reverence and decency, which the cuftom prefcribes, and is usual amongst the most sober persons; giving honour to whom honour belongeth, taking place of none of thy betters, and in all cases of question concerning civil precedency giving it to any one that will take it, if it be only thy own right that is in question.

3. Observe the proportion of affections in all meetings and to all perfons : be not merry at a funeral, nor fad upon a festival, but rejoyce with them that rejoyce, and weep with them that weep.

4. Abstain from wanton and dissolute laughter, petulant and uncomely jefts, loud talking, jearing, and all fuch actions which in civil account are called undecencies and incivilities. 5. To

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5. Towards your Parents use all modefty of duty and humble carriage; towards them and all your kindred be severe in the modesties of chastity; ever fearing least the freedoms of natural kindness should enlarge into any neighbourhood of unhandfomnefs. For all inceltuous mixtures, and all circumstances and degrees towards it, are the higheft violations of Modefty in the world : for therefore Inceft is grown to be fo high a crime, especially in the last periods of the world, because it breaks that reverence which the confent of all nations and the feverity of humane laws hath inicyned towards our Parents and nearest kindred, in imitation of that law which God gave to the Jews in profecution of Modefty in this inftance.

6. Be a curious observer of all those things which are of good report, and are parts of publick honefty. For publick fame, and the tentence of prudent and publick perfons, is the measure of good and evil in things indifferent : and charity requires us to comply with whole fancies and affections which are agreeable to nature, or the analogy of vertue, or publick laws, to old cuftoms. It is against Modesty for a woman to marry a fecond Husband as long as the bears a burthen by the first, or to admit a second love while her funeral tears are not wiped from her cheeks. It is againft abigit refter publick honefty to do fome lawful actions of privacy in publick theatres, and therefore in fuch cafes retirement is a duty of Modefty.

> 7. Be grave, decent and modeft in thy cloathing and ornament; never let it be above thy condition nor always equal to it, never light or amorous, discovering a nakedness through a thin veil, which thou pretendest to hide, never to lay a mare for a foul; but remember what becomes a Christian, protesting holines, chaftity, and the discipline of the holy Jelus: and the first effect of this let your fervants feel by your

gentleness and aprness to be pleafed with their usual diligence. and ordinary conduct.

Ovid. For the man or woman that is dreffed with anger and impa-

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Et meretrix vilo jue feráque : raráque fi memini, fornice rima patet. Mart.

Tuta fit ornatrix: odi que fauciat ora

Unguibus, & rapta brachia figit ecu. Devover, & tangit Doming caput illa, fimulque

Plorat ad invifas fanguinolenta comas.

Phil. 4. 8.

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impatience wear pride under their robes, and immodesty above.

8. Hither also is to be reduced fingular and affected walking, proud, nice and ridiculous gestures of body, painting and lascivious dreffings : all which together God reproves by the Propher, The Lord faith, Becaufe 1641.3.16, 172 the daughters of Sion are haughty, and walk with stretched-forth necks and want on eyes, walking and mincing as theygo, and make a tinkling with their feet. Therefore the 18, Lord will (mite her with a (cab of the crown of the head, and will take away the bravery of their tinkling ornaments. And this duty of Modelty in this instance is expresly eniovned to all Christian women by S. Paul, That wo- 1 Tim. 2.3; men adorn them (elves in mode ft apparel with (hamefac'dness and sobriety, not with broidered bair, or gold or pearl, or costly array, but (which becometh women professing godline(s) with good works.

9. As those meats are to be avoided which tempt our ftomachs beyond our hunger; to alfo fhould prudent persons decline all fuch spectacles, relations, theatres, loud noifes and out cries which concern us not. and are besides our natural or moral interest. Our fenses should not, like petulant and wanton Oedipum cugirls, wander into markets and theatres without just tremas conjeemployment; but when they are fent abroad by Rea- cit calamita. fon, return quickly with their errand, and remain tes. Plat. modeltly at home under their guide, till they be lent again.

10. Let all perfons be curious in observing Modefty towards themselves in the handsom treating their own body, and fuch as are in their power, whether living or dead. Against this Rule they offend who expose to others their own, or pry into others nakednels beyond the limits of necellity, or where a leave is not made holy by a permission from God. It is also faid that God was pleased to work a miracle about the body of Epiphanius, to reprove the immodest curiofity of an unconcerned perfon, who pried too near when charitable people were compoling it to the grave. In all these cases and particulars, although they feem little, yet our duty and concern-H 4 ment

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ment is not little. Concerning which I use the words of the Son ot Sirach, He that despise little things, (hall perish by little and little.

SECT. VI.

Of Contentedness in all Estates and Accidents.

VErtues and difcourfes are like Friends necessary in all Fortunes; but those are the best which are Friends in our sadnesses, and support us in our sorrows and fad accidents: and in this sence no man that is vertuous can be friendles; nor hath any man reason to complain of the Divine Providence, or accuse the publick diforder of things, or his own infelicity, fince God hath appointed one remedy for all the Evil in the World, and that is a contented Spirit. For this alone makes a man pass through fire, and not be forched; through Seas and not be drowned; through hunger and nakedness, and want nothing. For fince all the evil in the world confifts in the difagreeing between the object and the appetite, as when a man hath what he defires not, or defires what he hath not, or defires amifs ; he that composes his Spirit to the present accident hath variety of inftances for his vertue, but none to trouble him, becaufe his defires enlarge not beyond his prefent fortune : and a wife man is placed in the variety of chances, like the nave or centre of a wheel in the midft of all the circumvolutions and changes of posture, without violence or change, fave that it turns gently in compliance with its changed parts, and is indifferent which part is up, and which is down; for there is fome Vertue or other to be exercifed whatever happens, either Patience or Thankfgiving, Love or Fear, Moderation or Humility, Charity or Contentednefs, and they are every one of them equally in order to his great end and immortal felicity; and beauty is not made by white or red, by black eyes, and a round face, by a straight body, and a smooth skin; but by a porportion to the fancy. No rules can make amability, our minds and apprehensions make that; and to is our felicity : and we may be reconciled to poverty

poverty and a low fortune, if we fuffer Contentednels and the Grace of God to make the proportion. For Non facts vino man is poor that doth not think himself so. But if bi eft, fi dif-in a full fortune with impatience he defires more, he ria. proclaims his wants and his beggarly condition. But becaule this Grace of Contentednels was the fum of all the old moral Philosophy, and a great Duty in Christianity, and of most universal use in the whole courle of our lives, and the only instrument to eafe the burthens of the world, and the enmities of fad chance, it will not be amils to prefs it by the proper arguments by which God hath bound it upon our fpirits, it being failened by Reason and Religion, by Dury and Interest, by Necessity and Conveniency, by Example, and by the proposition of excellent Rewards, no less than Peace and Felicity.

1. Contentedness in all Estates, is a duty of Religion; it is the great reafonableness of complying with the Divine Providence which governs all the world. and hath to ordered us in the administration of his great family. He were a strange fool that should be angry because dogs and sheep need no shooes, and yet himfelf is full of care to get fome. God hath supplied those needs to them by natural provisions, and to thee by an artificial: for he hath given thee Reafon to learn a trade, or some means to make or buy them, so that it only differs in the manner of our provision : and which had you rather want, Shooes or Reafon? And my Patron that hath given me a Farm, is freer to me than if he gives a Loaf ready baked. But however all these gifts come from him, and therefore it is fit he should difpense them as he pleases; and if we murmur here, we may at the next melancholy be troubled that God did not make us to be Angels or Stars. For it that which we are or have do not content us, we may be troubled for every thing in the world, which is belides our being or our possessions.

God is the Mafter of the Scenes, we must not chuse Fi 1877 The which part we fhall act; it concerns us only to be $\Theta_{\text{E0}, \text{plane}}$ careful that we do it well, always faying, If this pleafe Tero yer -God, let it be as it is ; and we who pray that God's Sz.

will may be done in earth as it is in Heaven, must re member that the Angels do whatfoever is comman ded them, and go whereever they are fent, and refus no circumstances; and if their employment be crossed by a higher degree, they fit down in peace, and rejoyce Dan. 10. 13. in the event : and when the angel of Indea could not prevail in behalf of the people committed to his charge, because the Angel of Persia opposed it, he only told the story at the command of God, and was as content, and worfhiped with as great an ecstafie in his proportion, as the prevailing Spirit. Do thou fo likewile: keep the station where God hath placed you, and you shall never long for things without, but fit at home teafting upon the Divine Providence and thy own reason, by which we are taught that it is necessary and reasonable to submit to God.

For, is not all the world God's family? Are not we his creatures? Are we not as clay in the hand of the Potter ? Do we not live upon his meat, and move by his ftrength, and do our work by his light ? Are we any thing but what we are from him ? And shall there be a mutiny among the flocks and herds, because their Lord or their Shepherd chules their pastures, and fuffers them not to wander into defarts and unknown ways? If we chufe, we do it to foolifhly that we cannot like it long, and most commonly not at all : but God, who can do what he pleases, is wife to chuse fafely for us, affectionate to comply with our needs, and powerful to execute all his wife decrees. Here therefore is the wildom of the contented man, to let God chuse for him: for when we have given up our wills to him, and ftand in that flation of the battel, where our great General hath placed us, our spirits must needs rest, while our conditions have for their fecurity the power, the wildom and the charity of God.

2. Contentedness in all accidents brings great peace of spirit, and is the great and only inftrument of temporal felicity. It removes the fting from the accident, and makes a man not to depend upon chance and the uncertain dispositions of men for his well being, but only of another mind, and reckon these accidents amongst

only on God and his own Spirit. We our felves 'O Subs rimake our fortunes good or bad, and when God $\theta_{(1,24,2)}$ are lets loofe a Tyrant upon us, or a fickness, or foor, ∂v , ∂z are or a ledened fortune, if we fear to die, or know $2a \exists v \exists a$ not to be patient, or are proud, or covetous, then the λ_{ers} , wate calamity fits heavy on us. But if we know how or aution λ_{ers} to manage a noble principle, and fear not Death for βn . Arrianmuch as a difficult fits of a difference a worse evil than a Fever, and Pride to be the biggeft difference, and Poverty to be infinitely defirable before the corments of Covetous fits; then we who now think vice to be to easie, and make it fo familiar, and think the cure fo impossible, fhall quickly be

things eligible. But no man can be happy that hath great hopes and great fears of things without, and events depending upon other men, or upon the chances of Fortune. The rewards of vertue are certain, and our provisions for our natural support are certain, or if we want meas till we die, then we die of that difease, and there are many worfe than to die with an Atrophy or Confumption, or unapt and courfer nourishment. But he that fuffers a transporting passion concerning things within the power of others, is free from forrow and amazement no longer than his enemy shall give him leave. and it is ten to one but he shall be smitten then and there where it shall most trouble him : for so the Adder teaches us where to strike, by her curious and fearful defending of her head. The old Stoicks when you told them of a fad ftory, would still answer Ti megs us; What is that to me? Yes, for the Tyrant hath fentenced you also to prison. Well, what is that? He will put a chain upon my leg, but he cannot bind my foul. No : But he will kill you Then I'll die. If prefently, let me go, that I may prefently be freer than himself: but if not till anon or to morrow, I will dine first, or fleep, or do what reason and nature calls for, as at other times. This in Gentile Philosophy is the fame with the difcourse of S. Paul, 1 Phil. 4.11. bave learned in what foever ftate I am therewith to be 12. Tim 6 6. Content. Heb. 13. s. Of Contentedness.

chibene mal content. I know both how to be abased, and I know how non puo fui to abound : everywhere and in all things I am instructed, both how to be full and to be hungry, both to abound honor non puo venir. and inffer need.

We are in the world like men playing at Tables. the chance is not in our power, but to play it is; and when it is fallen we must manage it as we can; and let nothing trouble us, but when we do a base action, or fpeak like a fool, to think wickedly : Thefe things God hath put into our powers ; but concerning those things which are wholly in the choice of another, they cannot fall under our deliberation, and therefore neither are they fit for our paffions. My fear may make me milerable, but it cannot prevent what another hath in his power and purpole: and prosperities can only be enjoyed by them who fear not at all to lofe them, fince the amazement and paffion concerning the future takes off all the pleafure of the prefent possession. Therefore if thou hast loft thy land, do not alfo lofe thy constancy : and if thou must die a little sooner, yet do not die impatiently. For no chance is evil to him that is con-Har n'su-tent, and to a man nothing miferable, unlefs it be unrea-Ager go- fonable. No man can make another man to be his flave, unless he hath first enflaved himself to life and death, to pleasure or pain, to hope or fear: command these passions, and you are freer than the Parthian Kings.

Instruments or Exercises to procure Contentedness.

Upon the strength of these premiles we may reduce this vertue to practice by its proper inftruments first, and then by some more special considerations or arguments of content.

1. When any thing happens to our displeasure, let us endeavour to take off its trouble by turning it into spiritual or artificial advantage, and handle it on that fide in which it may be ulefull to the defigns of Reafon. For there is nothing but hath a double handle, or at least we have two hands to apprehend it. W hen

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When an enemy reproaches us, let us look on him as an impartial relater of our faults, for he will tell thee truer than thy fondest friend will; and thou mayst call them precious balms though they break thy head, and forgive his anger while thon makest use of the plainness of his declamation, The Ox when he is weary treads sureft: and if there be nothing elfe in the difgrace but that it makes us to walk warily, and tread fure for fear of our enemies, that is better than to be flattered into pride and carelefnets. This is the charity of Christian Philosophy, which expounds the tence of the Divine Providence fairly, and reconciles us to it by a charitable construction: and we may as well refule all phyfick, if we confider it only as unpleasant in the taste; and we may find fault with the rich valleys of Thas, because they are circled by fharp mountains; but fo alfo we may be in charity with every unpleafant accident, because though it taste bitter, it is intended for health and medicine.

If therefore thou falleft from thy employment in publick, take fanctuary in an honeft retirement, being indifferent to thy gain abroad, or thy fafety at home. If thou art out of favour with thy Prince, fecure the favour of the King of Kings, and then there is no harm come to thee. And when Zeno Citienfis loft all his goods in a ftorm, he retired to the studies of Philofophy, to his fhort cloak, and a fevere life, and gave thanks to fortune for his prosperous mischance. When the North-wind blows hard and it rains fadly, none but fools fit down in it and cry, wile people defend themfelves against it with a warm garment or a good fire and a dry roof: When a storm of a sad mischance beats upon our spirits, turn it into some advantage by observing where it can serve another end, either of religion or prudence, or more fafety or lefs envy : it will turn into formething that is good, if we lift to make it so; at least it may make us weary of the world's vanity, and take off our confidence from uncertain riches; and make our fpirits to dwell in those regions where content dwells effentially. If it does any

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any good to our fouls, it hath made more than fufficient recompence for all the remporal affliction. He that threw altone at a dog, and hit his cruel ftep-mother, faid, That although he intended it otherwife, yet the ftone was not quite loft : and if we fail in the first defign, if we bring it home to another equally to content us, or more to profit us, then we have put our conditions pass the power of chance; and this was called in the old Greek Comedy, a being revenged on Fortune by becoming Philosophers, and turning the chance into Reason or Religion: for so a wife man fhall over rule his stars, and have a greater influence upon his own content than all the constellations and planets of the firmament.

2. Never compare thy condition with those above thee; but to fecure thy content, look upon those thoufands with whom thou wouldest not for any interest change thy fortune and condition. A Soldier must not think himfelf unprofperous, it he be not fuccefsful as the Son of *Philip*, or cannot grafp a fortune as big as the Roman Empire. Be content that thou art not leffened as was Pyrrhus; or if thou beeft, that thou art not routed like Craffas: and when that comes to thee, it is a great prosperity that thou art not cag'd and made a spectacle like Bajazer, or thy eyes were not pull'd out like Zedekiah's, or that thou wert not flay'd alive like Valentinian. If thou admireft the greatness of Xerzes, look also on those that digged the mountain Atho, or whose ears and notes were cut off, because the Hellefpont carried away the bridge. It is a fine thing (thou thinkest) to be carried on men's shoulders: but give God thanks that thou art not forced to carry a rich fool upon thy moulders, as those poor men do whom thou beholdest. There are but a few Kings in mankind, but many thoulands who are very milerable, if compared to thee. However, it is a huge folly rather to grieve for the good of others, than to rejoyce for that good which God hath given us of our own.

And yet there is no wile or good man that would change perfonsor conditions intirely with any man in the world: It may be he would have one man swealth added

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added to himfelf, or the power of a fecond, or the learning of a third ; but still he would receive these into his own perfon, because he loves that best, and therefore efteems it beft, and therefore over-values all that which he is, before all that which any other man in the world can be. Would any man be Dives to have his Wealth, or Indas for his Office. or Saul for his Kingdom, or Abfalom for his Bounty, or Achitophel for his Policy? It is likely he would wish all these, and yet he would be the same perfon still. For every man hath defires of his own. and objects just fitted to them, without which he cannot be, unless he were not himself. And let every man that loves himfelf fo well as to love himfelf before all the world, confider if he have not fomething for which in the whole he values himfelf far more than he can value any man elfe. There is therefore no reason to take the finest feathers from all the winged nation to deck that bird that thinks already fhe is more valuable than any the inhabitants of the the air. Either change all or none. Ceafe to love your felf best, or be content with that portion of being and bleffing for which you love your felf fo well

3. It conduces much to our content, if we pairs by those things which happen to our trouble, and confider that which is pleasing and prosperous, that by the representation of the better, the worfe may be blotted out: and at the worst you have enough to keep you alive, and to keep up and to improve your hopes of Heaven. If I be overthrown in my fuit at law, yet my house is left me still and my land; or I have a vertuous wife, or hopeful children, or kind friends, or good hopes. If I have loft one child, it may be I have two or three still left me. Or elfe reckon the bleffings which already you have received, and therefore be pleased in the change and variety of affairs to receive evil from the hand of God as well as good. Antipater of Tar fus used this art to support his forrows on his death-bed, and reckoned the good things of his palt life, not forgetting to recount it as a bleffing, an

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an argument that God took care of him, that he had

La speranza è il pande poveri. Non si male nunc, & olim sic erit. a prosperous journey from Cilicia to Athens. Or else please thy self with hopes of a future: for we

were born with this fadnets upon us; and it was a change that brought us into it, and a change may bring us out again. Harvest will

'Ακ γρως τος κίς νέωζα πλέσι .

come, and then every farmer is

rich, at least for a month or two. It may be thou art entred into the cloud which will bring a gentle shower to refresh thy forrows.

Now suppose thy felf in as great a fadness as ever did load thy fpirit, would t thou not bear it chearfully and nobly, if thou wert fure that within a certain space some strange excellent fortune would relieve thee, and enrich thee, and recompence thee fo as to overflow all thy hopes and thy defires and capacities? Now then, when a fadness lies heavy upon thee, remember that thou art a Christian designed to the inheritance of Felus; and what doft thou think concerning thy great fortune, thy lot and portion of eternity? Doft thou think thou shalt be faved or damned? Indeed if thou thinkest thou shalt perish, I cannot blame thee to be fad, fad till thy heart ftrings crack: but then why art thou troubled at the loss of thy money? What fhould a damned man do with money, which in fo great a ladnels it is impossible for him to enjoy? Did ever any man upon the rack afflict himself because he had received a cross anfwer from his miltres? or call for the particulars of a purchase upon the gallows? If thou dost really believe thou shalt be damned. I do not fay it will cure the fadnets of thy poverty, but it will fwallow it * But if thou believest thou shalt be faved, Up. confider how great is that joy, how infinite is that hange, how unfpeakable is the glory, how excellent is the recompence for all the fufferings in the World, if they were all laden upon the fpirit; So that let thy condition be what it will, if thou confidereft thy own present condition, and comparest it to thy future possibility, thou can't not feel the present smart of 2

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a cross fortune to any great degree, either because thou halt a far bigger forrow, or a far bigger joy. Here they art but a stranger travelling to thy country, where the glories of a Kingdom are prepared for thee; it is therefore a huge folly to be much afflicted, because thou hast a less convenient Inn to lodge in by the way.

But these arts of looking backwards and forwards are more than enough to support the spirit of a Chriftian: there is no man but hath bleffings enough in prefent posselion to outweigh the evils of a great affliction. Tell the joynts of thy body, and do not accuse the universal providence for a lame Leg, or the want of a Finger, when all the reft is perfect, and you have a noble Soul, a particle of Divinity, the image of God himfelf: and by the want of a Finger you may the better know how to estimate the remaining parts, and to account for every degree of the furviving bleffings. Ariftippus, in a great fuit at Law, lost a Farm, and, to a Gentleman, who in civility pitied and deplored his loss, he answered, I have two Farmos left still, and that is more than I have lost; and more than you have by one. If you miss an Office for which you flood Candidate, then, befides that you are quit of the cares and the envy of it, you still have all those excellencies which rendred you capable to receive it, and they are better than the best Office in the Common-wealth. If your Estate be lessened. you need the lefs to care who governs the Province, whether he be rude or gentle. I am croffed in my journey, and yet I'scaped Robbers; and I confider, that if I had been fet upon by Villains, I would have redeemed that evil by this which I now fuffer, and have counted it a deliverance : or if I did fall into the hands of Thieves, yet they did not steal my Land. Or I am fallen into the hands of Publicans and Sequestrators, and they have taken all from me: What now? let me look about me. They have left me the Sun and Moon, Fire and Water, a loving Wife, and many Friends to pity me, and fome to relieve me, and I can still discourse; and, unless I list, they have not taken

taken away my merry countenance, and my chearful spirit, and a good conficence : they still have let me the providence of God, and all the promifes of the Golpel, and my Religion, and my hopes of Heaven, and my charity to them too: and ftill I fleep and digeft, I eat and drink, I read and meditate, I can walk in my neighbour's pleafant fields, and fee the varieties of natural beauties, and delight in all that in which God delights, that is, in vertue and wildom, in the whole creation, and in God himfelf. And he that hath fo many caules of joy, and fo great, is very much in love with forrow and previfuncis, who lokes all these pleafures, and chufes to fit down upon his little handful of thorns. Such a perfon were fit to bear Nero company in his funeral forrow for the lofs of one of Poppea's hairs, or help to mourn for Lesbin's Sparrow: and because he loves it, he deserves to starve in the midit of plenty, and to want comfort while he is encircled with bleffings.

4. Enjoy the prefent whatfoever it be, and be not follicitous for the future: for if you take your foot

Quid he futurum cres fage querere, & Quem fors dierum cunque dabit lucro Appone, Hor. l. 1. Od. 9. from the prefent flanding, and thrust it forward to ward to morrow's event, you are in a reftles condi-

tion, it is like refufing to quench your prefent think by fearing you thall want drink the next day. If it be well to day, it is madnefs to make the prefent inferable, by fearing it may be ill to morrow; when your belly is full of to day's dinner, to fear you thall want the next day's fupper: for it may be you thall not; and then to what purpofe was this day's affliction? But

Prudens futuri temporis exitum Caliginosa nocte premit Deus; Ridétque fi mortalis ultra Fas trepidet: quod adelt memento

Componere aquus. Hor. 1. 3. Od. 23. To 35 onimesr with woi, To d'averor ns older; if to morrow you fhall want, your forrow will come time enough, tho you do not haften it : let your trouble tarry till its own day comes. But if it

chance to be ill to day, do not encrease it by the care of to morrow. Enjoy the bleffings of this day, if God fends them, and the evils of it bear patiently and fweetly:

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ly: for this day is only ours, we are dead to yester. day, and we are not yet born to the morrow. He therefore that enjoys the prefent, if it be good, enjoys as much as is pollible: and if only that day's trouble leans upon him, it is fingular and finite. Sufficient to the day (faid Christ) is the evil thereof. Sufficient, but mt intalerable, But if we look abroad, and bring into one day's thoughts the evil of many, certain and un-. certain, what will be and what will never be, our load will be as intolerable as it is unreafonable. To reprove this inftrument of discontent, the Ancients feigned, that in Hell flood a man twifting a rope of Hay, and still he twifted on, suffering an Als to eat up all that was finished: to milerable is he who trusts his passions forwards towards future events, and fuffers all that he may enjoy to be loft and devoured by folly and inconfideration, thinking nothing fit to be enjoyed but that which is not, or cannot be had. Just fo, many young perfons are loth to die, and therefore defire to live to old age, and when they are come thither, are troubled that they are come to that state of life, to which, before they were come, they were hugely afraid they fhould never come.

5. Let us prepare our minds against changes, always expecting them, that we be not surprized when they come: For nothing is to great an enemy to tranquility and a contented spirit, as the amazement and confusions of unreadiness and inconsideration: and when our fortunes are violently changed, our spirits are unchanged, if they always stood in the Suburbs and expectation of sorrows. O Death, how bitter art thous to a man that is at rest in his possibility and to the rich man who had promised to himself ease and fulness for many years, it was a fad arrest, that his Soul was surprised the first night: but the Apostles, who every day knockt at the gate of death, and looked upon it continually, went to their martyrdom in peace and evenness.

6. Let us often frame to our felves, and represent to our confiderations the images of those bleffings we have, just as we usually understand them when we I 2 want 1'16

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Confider how defirable health is to a. want them. fick man, or liberty to a Prifoner; and if but a fit of the tooth-ach feizes us with violence, all those troubles which in our health afflicted us, disband inftantly, and feem inconfiderable. He that in his health is troubled that he is in debt, and spends sleeples nights, and refuses meat because of his infelicity, let him fall into a fit of the Stone or a high Fever, he defpifes the arrest of all his first troubles, and is as a man unconcerned. Remember then that God hath given thee a bleffing, the want of which is infinitely more trouble than thy prefent debt or poverty or los; and therefore is now more to be valued in the pollefion. and ought to outweigh thy trouble. The very privative bleffings, the bleffings of immunity, fafeguard, liberty and integrity which we commonly enjoy, deferve the thankigiving of a whole life. If God should fend a Cancer upon thy Face, or a Wolf into thy Side, if he should spread a crust of Leprose upon thy Skin. what would it thou give to be but as now thou art? Wouldest thou not on that condition be as poor as I 2m, or as the meaneft of thy brethren? Would you not chufe your prefent loss or affliction as a thing extreamly eligible, and a redemption to thee, if thou mighteft exchange the other for this? Thou art guit from a thouland calamities, every one of which, if it were upon thee, would make thee infenfible of thy prefent forrow : and therefore let thy joy (which fhould be as great for thy freedom from them, as is thy fadnefs when thou feeleft any of them) do the fame cure upon thy difcontent. For if we be not extremely toolifh or vain, thanklefs or fenfelefs, a great joy is more apt to cure forrow and difcontent than a great rrouble is. I have known an affectionate Wife, when flie had been in fear of parting with her beloved Hufband, heartily define of God his life or fociety upon any conditions that were not finful; and chule to bee with him rather than to feast without him ; and the fame perfon hath upon that confideration born poverty nobly, when God hath heard her prayer in the other matter. What wile man in the world is there who

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who does not prefer a small fortune with peace, before a great one with contention, and war and violence? and then he is no longer wife, if he alters his opinion when he hath his wift.

7. If you will fecure a contented spirit, you must measure your defires by your fortune and condition, not your fortunes by your defires: that is, be governed by your needs, not by your fancy; by Nature, Affaibafta not by evil cuftoms and ambitious principles. He that Per chi non è incerde. would shoot an arrow out of a plow, or hunt a Hare with an Elephant, is not unfortunate for milling the mark or prey; but he is foolifh for chuling fuch unapt inftruments: and to is he that runs after his content with appetites not fpringing from natural needs, but from artificial, phantaftical and violent necessities. These are not to be fatisfied; or if they were, a man hath chosen an evil instrument towards his content : Nature did not intend reft to a man by filling of fuch defires. Is that Bealt better that hath two or three mountains to graze on, than a little Bee that feeds on Dew or Manna, and lives upon what falls every morning from the Store-houses of Heaven, Clouds and Providence? Can a man quench his thirst better out of a River than a full Urn: or drink better from the Fountain when it is

finely payed with Marble, _____ Quanto presentius circ. Numen, aque viridi fi margine clauderet undas than when it fwells over Herba, nec ingenuum viclarent marmora tophum! the green Turf? Pride and -----Me palcunt olive, Me cichorez, levélque malve. artificial gluttonies do but Frui paratis & valido mihi, adulterate Nature, making Latoe, denes. our diet healthless, our ap- Amabolevem cupreffum, petites impatient and un. Omifis Crete pascuis : Terræ mihi datum eft parim, mixt, phantastick and me-

fatisfiable, and the tafte Careo interim doloribus. retricious. But that which we miscall Poverty, is indeed Nature : and its proportions are the just measures of a man, and the best instruments of content. But when we create needs that God or Nature never made, we have erected to our felves an infinite flock of trouble that can have no period. Sempronius complained of want of cloaths, and was much troubled I 3 for

Horat. 1. 1. Od. 31.

Tindar.

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for a new fuit, being ashamed to appear in the Theatr with his Gown a little thread bare : but when he go it, and gave his old cloaths to Codrus the poor man was ravished with joy, and went and gave God thank for his new purchase; and Codrus was made richly fin and chearfully warm by that which Sempronius wa afhamed to wear; and yet their natural needs wer both alike : the difference only was that Sempronia had fome artificial and phantaftical necessities superin duced, which Codrus had not; and was harder to b relieved, and could not have joy at fo cheaparate: be caule he only lived according to nature, the other b pride and ill cuftoms, and measures taken by othe mens eyes and tongues, and artificial needs. He that propounds to his fancy things greater than himfelf or his needs, and is discontent and troubled when he fail of fuch purchales, ought not to accuse providence, of blame his fortune, but his folly. God and Natur made no more needs than they mean to fatisfie; and he that will make more, must look for fatisfaction when he can.

bus maximum folatiom.

8. In all troubles and fadder accidents let us take Vacare culpa- fanctuary in Religion, and by innocence caft out an in calamizati- chors for our fouls, to keep them from Shipwreck though they be not kept from ftorm. For what Phi losophy shall comfort a Villain that is haled to the rack for murthering his Prince, or that is broken up on the wheel for facrilege? His cup is full of pure and unmingled forrow : his body is rent with torment, his name with ignominy, his foul with thank and forrow which are to last eternally. But when a man suffers in a good cause, or is afflicted and yet walks not perverly with his God, then Anythis and Melithis may kill me, but they cannot hurt me; then St. Paul's

2 Cor. 4. 8. 9.

character is engraven in the forehead of our fortune 1 Pet, 3. 13. We are troubled on every fide, but not distressed; per-84.15,16 plexed but not in despair; Persecuted, but not forsaken; caft down, but not destroyed. And who is he that will harm you, if ye be followers of that which is good? For increed every thing in the world is indifferent, but fin : and all the fcorchings of the Sun are very tolerable in respect

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respect of the burnings of a Fever or a Calenture. The greatest evils are from within us, and from our felves also we mult look for our greatest good; for God is the fountain of it, but reaches it to us by our own hands : and when all things look fadly round about us, then only we shall find how excellent a fortune it is to have God to our friend; and of all friendships that only is created to support us in our needs. For it is Sin that turns an Ague into a Fever, and a Fever to the Plague, Fear into Delpair, Anger into rage, and Lofs into Madnefs, and Sorrow to Amazement and Confusion : But if either we were innocent, or elfe by the ladness are made penitent; we are put to School, or into the Theatre, either to learn how, or elfe actually to combat for a Crown; the Accident may ferve an end of mercy, but is not a Mellenger of wrath.

Let us not therefore be governed by external, and prefent, and feeming things; nor let us make the fame judgment of things that common and weak understandings do; nor make other men, and they not the wifeft, to be judges of our felicity, fo that we be happy or miferable as they pleafe to think us: but let Reafon, and Experience, and Religion, and Hope, Beuindo relying upon the Divine Promifes, be the measure of pender à redisconfilie our judgment. No wife man did ever defcribe felicity in affectiowithout vertue; and no good man did ever think nem animi vertue could depend upon the variety of a good or confiances bad fortune. It is no evil to be poor, but to be vici- Plat. ous and impatient.

Means to obtain Content by way of Confideration.

To these Exercises and spiritual Instruments, if we add the following Confiderations concerning the nature and circumstance of humane chance, we may bettersecure our peace. For, as to Children, who are afraid of vain Images, we use to persuade confidence, by making them to handle and look near such things, that when in such a familiarity they perceive them inno-I a cent.

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cent, they may overcome their fears: so must timerous, phantastical, fad and discontented persons be treated; they must be made to consider, and on all fides to look upon the accident, and to take all its dimensions, and consider its consequences, and to behold the purpole of God, and the common miltakes of men, and their evil fentences they usually pass upon them. For then we shall perceive that, like Colts of unmanaged Horfes, we fart at dead bones and lifelefs blocks, things that are unactive as they are innocent. But if we fecure our hopes and our fears, and make them moderate and within government, we may the fooner overcome the evil of the accident; For nothing that we feel is (o had as what we fear.

1. Confider that the universal Providence of God hath fo ordered it, that the good things of Nature and Fortune are divided, that we may know how to bear our own, and relieve each others wants and imperfections. It is not for a man, but for a God, to have all excellencies, and all felicities. He supports my poverty with his wealth; I counfel and instruct him with my learning and experience. He hathmany triends, I many Children ; He hath no heir, I have no inheritance : and any one great bleffing together with the common portions of Nature and Necessity is a fair fortune, if it be but health or strength, or fic conflitue- the swiftness of Abimanz. For it is an unreasonable difcontent to be troubled that I have not fo good Cocks, or Dogs, or Horfes as my Neighbour, being more troubled that I want one thing that I need not, than thankful for having received all that I need. Nero had this difeafe, that he was not content with the fortune of the whole Empire, but put the Fidlers to death for being more skilful in the trade than he was: and Dionyfins the elder was to angry at Philoxenus for Singing, and with Plato for Difputing better than he did, that he fold Plate a Slave into Agina, and condemned the other to the Quarries.

This Confideration is to be enlarged by adding 49 it, that there are fome inftances of fortune and a fair

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omnia læta genuit, O Agamemnon, Arrens, opus eft te gaudere, & mærere : Mortalis enim natus es, &, ut haud velis, Superi runt.

Non te ad

if you defire this, you must lose that, and unless you be content with one, you lofe the comfort of both. If you covet Learning, you must have leifure and a retired life: If to be a Politician, you must go abroad and get experience, and do all businesses, and keep all company, and have no loifure at all. If you will be rich, you must be frugal: If you will be popular, you must be bountiful: If a Philosopher, you must despile riches. The Greek that defigned to make the most exquisite picture that could be imagined, fanfied the Eye of Chione, and the Hair of Pegnium, and Tarfia's Lip, Philenium's Chin, and the Forehead of Delphia, and fet all these upon Melphidippa's Neck, and thought that he fhould outdo both art and Nature. But when he came to riew the proportions, he found that what was excellent in Tar fia did not agree with the other excellencv of Philenium; and although fingly they were rare pieces; yet in the whole they made a most ugly Face. The difperfed excellencies and bleffings of many men, if given to one, would not make a handfome, but a monstrous fortune. Use therefore that faculty which nature hath given thee, and thy education hath made actual, and thy calling hath made a duty. But if thou defireft to be a Saint, refule not his perfecution : If thou would ft be famous as Epaminondas, or Fabricius, accept allo of their poverty; for that added luftre to their perfons, and envy to their fortune, and their vertue without it could not have been to excellent. Let Euphorion fleep quietly with hisold rich Wife; and let Medins drink on with Alexander: and remember thou canft not have the riches of the first, unless you have the old Wife too, nor the favour which the fecond had with his Prince, unless you buy it at his price, that is, lay thy Sobrie- Prandet Arity down at first, and thy Health a little after; and foreles quanthen their condition, though it look splendidly, yet do Philippe when you handle it on all fides, it will prick your merguando fingers.

2. Confider, how many excellent perfonages in all Ages

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Ages have fuffered as great or greater Calamities than this which now tempts thee to impatience. Agis was the most noble of the Greeks and yet his Wifebore a Child by Alcibiades : and Philip was Prince of Itnrea. and yet his Wife ran away with his Brother Hered into Galilee : and certainly in a great Fortune that was a great calamity: But thefe are but fingle inftances. Almost all the Ages of the World have noted that their molt eminent Scholars were most eminently poor. fome by choice, but most by chance, and an inevitable Decree of Providence. And in the whole Sex of Women God hath decreed the fharpeft pains of Childbirth, to fhew, that there is no state exempt from forrow, and yet that the weakest perfons have strength more than enough to bear the greatest evil : and the greatest Queens, and the Mothers of Saints and Apofiles, have no Character of exemption from this fad Sentence. But the Lord of Men and Angels was alto the King of Sufferings and if thy course robe trouble thee, remember the Swaddling-cloths of Jelus; if thy Bed be uneafie, yet is it not worfe than his Manger; and it is no fadness to have a thin Table, if thou calleft to mind, that the King of Heaven and Earth was fed with a little Breaft-Milk : and yet belides this he fuffered all the forrows which we deferved. We therefore have great reason to fit down upon our own Hearths and warm our felves at our own Fires, and feed upon Content at home: for it was a strange pride to expect to be more gently treated by the Divine Providence than the best and wifest Men, than Apostles and Saints, nay, the Son of the Eternal God, the Heir of both the Worlds.

Servins Sul-

This Confideration may be enlarged by furveying all the States and Families of the World: and he that at once faw Ægina and Megara, Pyreus and Corintb lie galping in their ruines, and almost buried in their own heaps, had reason to blame Cicero for mourning impatiently the death of one Woman. In the most beauteous and splendid fortune there are many cares and proper Interruptions and Allays: in the fortune of a Prince there is not the course robe of begga-

ration of fortune, and yet at his house, or in his breast there is formething that causes him to figh deeply. Pittacns was a wife and valiant man, but his Wite

Hic in foro beatus effe creditur. Cum foribus apertis fit fuis miterrimus ; Imperat mulier, jubet omnia, semper litigat. Multa adferant illi dolorem, nihil mihi,

Ferre quana fortero patiantur omnes, Nemo reculat.

overthrew the Table when he had invited his friends: upon which the good man, to excuse her incivility and his own misfortune, faid, That every man had one evil, and he was most happy that had but that alone. And i nothing elfe happens, yet fickneffes fo often do imbitier the fortune and content of a family, that a Phylician in a few years, and with the practice upon a very few families, gets experience enough to administer to almost all difeases. And when thy little mistroubles thee, remember that thou haft fortune known the beft of Kings and the beft of Men put to death publickly by his own fubjects.

3. There are many accidents which are effeemed great calamities; and yet we have reason enough to bear them well and unconcernedly; for they neither touch our bodies nor our fouls; our health and our vertue remain intire, our life and our reputation. It may be I am flighted, or I have received ill language; but my head akes not for it, neither hath it broke my thigh, nor taken away my vertue, unless I lose my charity or my patience. Inquire therefore what you are the world, either in your foul, or in your body, for what hath happened : for upon this very flock many evils will dilappear, fince the body and the foul

make up the whole man. And when the daughter of Stilpo proved a wanton, he faid, It was none of his fin, and therefore there was no

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Si natus es, Trophime, folus omnium hac lege, Ut femper cant tibi res arbitrio tuo; Felicitatem hanc fi quis promifit Dous, Italeeris jure, fi malà is fide Et improbe egiffet. Menan

reason it should be his milery. And if an enemy hath taken all that from a Prince whereby he was a King; he may refresh himself by considering all that is left him, whereby he is a Man. ¢1

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4. Consider that sad accidents and a state of affliction is a School of vertue: it reduces our fpirits to fobernefs, and our counfels to moderation; it corrects levity, and interrupts the confidence of finning, It is good part 10. V. 3. for me (laid David) that I have been afflicted for thereby I have learned thy law. And, I know (O Lord,) that thou of very faithfulne [s haft caused me to be troubled. For God, who in mercy and wildom governs the World, would never have fuffered to many fadnefles, and have fent them effectially to the most vertuousand the wifest men, but that he intends they should be the feminary of comfort, the nurfery of vertue, the exercile of wildom, the tryal of patience, the ventu-

> ring for a crown, and the gate of glory. 5. Confider that afflictions are oftentimes the occafions of great temporal advantages; and we mult not look upon them as they fit down heavily upon us, but as they ferve fome of God's ends, and the purpofes of universal Providence. And when a Prince fights justly, and yet unprosperously, if he could see all those reasons for which God hath so ordered it, he would think it the most reasonable thing in the World, and that it would be very ill to have it otherwife. If a man could have opened one of the pages of the Divine counfel, and could have teen the event of Joleph's being fold to the Merchants of Amaleb. he might with much reason have dried up the young man's tears; and when God's purpoles are opened in the events of things, as it was in the cafe of Foseph, when he fustained his Father's family and became Lord of Egypt. then we fee what ill judgment we made of things, and that we were paffionate as Children, and transported with fense and miltaken interest. The case of Themifocles was almost like that of Joseph for, being banished into Egypt, he also grew in favour with the King, and told his wife, He had been undone unless he had been undone. For God effeems it one of hisglories that he bringsgood out of evil: and therefore it were but reafon we should trust God to govern his own World as he pleases; and that we should patiently wait till the change cometh, or the reason be discovered. And

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And this confideration is also of great use to them who envy at the prosperity of the wicked, and the suceess of perfecutors, and the baits of fishes, and the bread of dogs. God fails not to so bleffings in the long furrows which the Plowers plow upon the back of the Church: and this success which troubles us will be a great glory to God, and a great benefit to his Saints and Servants, and a great ruine to the Perfecutors, who shall have but the fortune of Theramenes, one of the thirty Tyrants of Athens, who escaped when his house fell upon him, and was shortly after put to death with torments by his Collegues in the tyranny.

To which also may be added, that the great evils which happen to the best and wilest Men are one of the great Arguments upon the strength of which we can expect felicity to our Souls and the joys of another World. And certainly they are then very tolerable and eligible, when with fo great advantages they minister to the faith and hope of a Chrifian. But if we confider what unfocakable tortures are provided for the wicked to all eternity, we should not be troubled to fee them prosperous here, but rather wonder that their portion in this life is not bigger, and that ever they fhould be fick, or croffed, or affronted, or troubled with the contradiction and difease of their own vices, fince if they were fortunate beyond their own ambition, it could not make them recompence for one hour's torment in Hell, which yet they shall have for their eternal portion.

After all these Confiderations deriving from fence and experience, Grace and Reason, there are two Remedies still remaining, and they are Necesssi and Time.

6. For it is but reafonable to bear that Accident patiently which God fends, fince impatience does but intangle us like the fluttering of a Bird in a Net, but cannot at all eafe our trouble, or prevent the accident: it must be run through, and therefore it were Nemoreulas better we compose our felves to a patient, than to a fore quod necessite eff, troubled and milerable suffering.

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7. But however, if you will not otherwife be cured, time at last will do it alone; and then confider, do you mean to moarn always, or but for a time? If always, you are milerable and foolifh. If for a time, then why will not you apply those reasons to your grief at first, with which you will cure it at last? or if you will not cure it with reason, fee how little of a man there is in you, that you fuffer time to do more with you than Reafon or Religion. You fuffer your felves to be cured just as a bealt or a tree is; let it alone, and the thing will heal it felf: but this is neither honourable to thy perfon, nor of reputation to thy Religion. However be content to bear thy calamity, because thow art fure in a little time it will fit down gentle and eafie: For to a mortal man no evil is immortal. And here let the worft thing happen that can, it will end in death, and we commonly think that to be near enough.

8. Laftly, of those things which are reckoned amongst evils, fome are better than their contraries; and to a good man the very work is tolerable.

Poverty, or a low Fortune.

1. Poverty is better than riches, and a mean fortune to be chosen before a great and splendid one. It is indeed defoifed, and makes men concernptible: it expotes a man to the infolence of evil perfons, and leaves a man defenceles : it is always suspected : its stories are accounted lyes, and all its counfels follies: it puts a man from all employment; it makes a man's difcourfes redions, and his fociety troublefome. This is the worst of it: and yet all this, and far worse than this the Apostles suffered for being Christians; and Christianity it felf may be effected an affliction as well as Poverty, if this be all that can be faid 2gainft it; for the Apoftles and the most eminent Chriflians were really poor, and were used contemptuoully-And vet, that Poverty is delpifed may be an argument to commend it, if it be defpiled by none but perfons vitious and ignorant. However certain it is that

that a great fortune is a great vanity, and riches is Alta fortuna nothing but danger, trouble and temptation; like a statravegle apporta. garment that is too long, and bears a train; not fo uleful to one, but it is troublefome to two, to him that bears the one part upon his shoulders, and to him that bears the other part in his hand. But Poverty is the falter of a good mind, the parent of fober counfels, and the nurse of all vertue.

For what is it that you admire in the fortune of a erent King? Is it that he always goes in a great company? You may thrust your felf into the fame croud, or go often to Church, and then you have as great a company as he hath; and that may upon as good grounds pleafe you as him, that is, justly neither: For to imperciment and utsless pomp, and the other circumfances of his distance, are not made for him, but for his fubjects, that they may learn to separate him from common utages, and be taught to be governed: But if you look upon them as fine things in them-Elves, you may quickly alter your Opinion when you Da autorina thall confider that they cannot cure the tooth-ach, la ceremonia nor make one wite, nor fill the belly, or give one night's fleep, (though they help to break many) not latisfying any appetite of Nature, or Reafon, or Religion : but they are states of greatness, which only makes it poffible for a man to be made extreamly miferable. And it was long ago observed by the Greek Tragedians, and from them

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" all our Tragedies are of " Kings and Princes, and " rich or ambitious perfo-" nages : but you never "Ice a poor man have a " part, unless it be as a

by Arians, faying, " That Oid is 5 mins realedias ounthesi oi mi zogevnis.

Bis fex dierum menfurà confero ego agros, Berecynthia arva.

Animulque meus fenfim ulque evectus ad polum Decidit humi, & me fic videtur alloqui. Difce hand nimis magnifacere mortalia. Tantal, in Trageed.

" Chorns, or to fill up the Scenes, to dance or to be de-" rided ; but the Kings and the great Generals. First " (layshe) they begin with joy, si lars defuara, crown " the houses : but about the third or fourth Act they " cry out, O Citheron! why didft thou fpare my life " to referve me- for this more (ad calamity? And this

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this is really true in the great Accidents of the World : for a great effate hath great croffes, and a mean fortune hath but imall ones. It may be the poor Man loses a Cow, for if his Child dies he isouit of his biggeft Care: but fuch an Accident in a rich and folendid Family doubles upon the fpirits of the Parents. Or it may be the poor man is troubled to pay his Rent, and that's his biggeft trouble : but it is a bigger care to fecure a great Fortune in a troubled Eftate, or with equal greatnels, or with the circumstances of honour, and the niceness of reputation, to defend a Law-fuit; and that which will fecure a common Man's whole effate, is not enough to defend a great Man's Honour.

And therefore it was not without mystery obser-

- Funefta Pecunia, Templo Nondum habitas, nullas nummorum creximus aras Ut colitur pax atque fides ----- Virg.

ved among the Ancients, that they who made Gods of Gold and Silver, of Hope and Fear, Peace and

Fortune, Garlick and Onions, Beafts and Serpents, and a quartan Ague, yet never deified Money: meaning that however Wealth was admired by common or abuled understandings; yet, from riches, that is, from that proportion of good things which is beyond the necessities of Nature, no moment could be added to a Man's real content or happinels. Corn from Sardinia, Herds of Calabrian Cattel, Meadows through which pleafant Lyris glides, Silks from Tyras, and golden Chalices to drown my Health in, are nothing but instruments of vanity or fin, and supposes a disease in the foul of him that longs for them or admires them. Ch 4. Spars. And this I have otherwhere represented more largely; Tide of Coto which I here add, that riches have very great dangers to their fouls, not only to them who covet them. but to all that have them. For if a great perionage undertakes an action paffionately and upon great interest, let him manage it indifcreetly, let the whole defign be unjust, let it be acted with all the malice and impotency in the world, he shall have enough to flatter him, but not enough to reprove him. He had need be a bold man that shall tell his Patron, he is going to Hell :

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Hell; and that Prince had need be a good man that shall fuffer fuch a Monitor. And though it be a strange kind of civility, and an evil dutifulnes in Friends and Relatives, to suffer him to perish without reproof or medicine, rather than to feem unmannerly to a great finner; yet it is none of their least infelicities, that their wealth and greatness shall put them into fin, and yet put them past reproof. I need not instance in the habitual intemperance of rich Tables, nor the evil accidents and effects of fulnels, pride and luft, wantonnels and foftnels of disposition, huge talking and an imperious spirit, despite of Religion and contempt of poor Persons. At the best, It is a great jam. 2. 5,6,7; temptation for a man to have in his power what sever he can have in his fenfual defires: And therefore riches is a bleffing like to a prefent made of a whole Vintage to a man in a hectick fever; he will be much tempted to drink of it, and if he does he is inflamed, and may chance to die with the kindness.

Now, befides what hath been already noted in the flate of Poverty, there is nothing to be accounted for but the fear of wanting necessaries, of which, if a man should be secured, that he might live free from care, all the other parts of it might be reckoned amongst the advantages of wife and sober perlons, rather than objections against that state of fortune.

But concerning this I confider, that there must needs be great fecurity to all Christians, fince Christ not only made express promises that we should have fufficient for this life; but also took great pains and uled many arguments to create confidence in us: and luch they were which by their own strength were sufficient, though you abate the authority of the Speaker. The Son of God told us, his Father takes care of us: He that knew all his Father's counfels and his whole kindness towards mankind, told us so. How great is that truth, how certain, how necessary, which Chrift himself proved by arguments! The excellent words and most comfortable sentences which are our Bills of Exchange, upon the credit of which we lay Chap. 2.

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lay our cares down, and receive provisions for our Mate, 6. 25, need, are thele : " Take no thought for your life, what " ye shall eat, or what ye shall drink, nor yet for your " body, what ye shall put on. Is not the life more than " meat, and the body than raiment? Behold the forels. " of the air; for they for not, neither do they reap, nor "gather into barns, yet your heavenly Father feedeth " them. Are ye not much better than they? which of " you by taking thought can add one cubit to his stature? "And why take ye thought for raiment? Consider the " Lilies of the field how they grow : they toil not, Heit her " do they fpin: and yet I fay unto you, that even Soloin on " in all his glory was not arrayed like one of thefe. " Therefore if God fo cloath the grafs of the field, which " to day is, and to morrow is calt into the oven, thall be " not much more cloath you, Oye of little faith? There-" fore take no thought, saying, What shall we eat? or " what (hall we drink ? or where withall (hall we be cloa-" thed? (for after all thefe things do the Gentiles feek.) " for your heavenly Father knoweth that ye have need " of all these things. But seek ye first the Kingdom of " God and his righteou (nefs, and all the fe things (hall be " added unto you. Take therefore no thought for the " morrow; for the morrow (hall take thought for the " things of it felf; sufficient to the day is the evil thereof. Luke 12. 27. The fame difcourfe is repeated by Sr. Luke: and ac-

- wverfe 11. cordingly our duty is urged, and our confidence abetted by the Disciples of our Lord, in divers places
- Phil. 4. 6.

of holy Scripture. So St. Paul: Be careful for nothing, but in every thing by prayer and supplication toils thanksgiving let your requests be made known unto God.

's Tim. 9. 17. And again, Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches. but in the living God, who giveth us richly all things to

H:b. 13. 9.

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enjoy. And yet again, Let your conversation be withone covetonfnefs, and be content with Inch things as 'ye have; for he hath faid, I will never leave thee, nor forfake thee: So that we may boldly fay, the Lord is my belper. And all this is by St. Peter fummed up in our duty, thus: Caft all your care upon him, for he careth for you. Which words he feetns to have borrowed

rowed out of the 55 Pfalm, ver. 25. where David faith the amething almost in the same words. To which I only add the observation made by him, and the argument of experience; I have been young and new amold, and yet fare I never the righteous for faken, nor bis leed begging their bread. And now after all this, a fearless confidence in God, and concerning a provision of necessaries, is so reasonable, that it is become a duty; and he is scarce a Christian whose fith is fo little as to be jealous of God, and fufpicious concorning meat and cloths; that man hath nothing in him of the nobleness or confidence of Charity.

Doe not God provide for all the Birds and Beafts and Fifnes? Do not the Sparrows fly from their bush, and every morning find meat where they laid it not? Do not the young Ravens call to God. and he feeds them? And were it reasonable that the Sons of the family should fear the Father would give meat to the Chickens and the Servants, his Sheep and his Dogs, but give none to them? He were a very ill Father that fhould do fo; or he were a very foolifh son that should think to of a good Father. * But belides the reasonableness of this faith and this hope, we have infinite experience of it : How innocent, how careles, how secure is infancy; and yet how certainly provided for? We have lived at God's charges all the days of our life, and have (as the Italian Proverb fays) fate down to meat at the found of a Bell; and hitherto he hath not failed us: we have no reason to suspect him for the future; we do not use to ferve men fo ; and less time of trial creates great confidences in us towards them who for twenty years together never broke their word with us; and God hath fo ordered it; that a man shall have had the experience of many years provision, before he shall understand how to doubt; that he may be provided for an answer against the temptation shall come, and the mercies felt in his childhood may make him fearlefs when he is a man.

* Add to this, that God hath given us his holy Spirit; he

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he hath promised Heaven to us; he hath given us his Son; and we are taught from Scripture, to make this inference from hence, How frould not he with him give as all thin, s elfe?

The Charge of many Children.

We have a title to be provided for as we are God's Creatures, another title as we are his Children, another because God hath promifed; and every of our Children hath the fame title : and therefore it is a huge folly and infidelity to be troubled and full of care because we have many Children. Every Child we have to feed is a new revenue, a new title to God's care and providence; fo that many Children are a great wealth; and if it be faid they are chargeable, it is no more than all wealth and great revenues For what difference is it? Titins keeps ten are. He hath land Ploughs, Cornelia hath ten Children. enough to employ, and to feed all his Hinds: the blef fings, and promiles, and the provisions, and the truth of God to maintain all her Children. His Hinds and Horfes eat up all his Corn, and her Children are fufficiently maintained with her little. They bring in and eat up; and the indeed eats up, but they also bring in from the store-houses of heaven, and the granaries of God: and my Children are not fo much mine as they are God's, he feeds them in the womb by ways fecret and infenfible; and would not work a perpetual miracle to bring them forth, and then to flarve them.

Violent Necessities.

But fome men are highly tempted, and are brought to a firait, that without a miracle they cannot be relieved; what fhall they do? It may be their prideor vanity hath brought the neceffity upon them, and it is not a need of God's making : and if it be not, they must cure it themfelves by leffening their defires, and moderating their appetites: and yet if it be innocent, though

though unneceffary, God does usually relieve such necellities; and he does not only, upon our prayers, grant us more than he promited of temporal things, but allo he gives many times more than we ask. This is no object for our faith, but ground enough for a temporal and prudent hope: and if we tail in the particular, God will turn it to a bigger mercy, if we submit to his dispensation, and adore him in the denial. But if it be a matter of necessity, let not any man, by way of impatience, cry out, that God will not work a miracle; tor God, by miracle, did give meat and drink to his people in the wilderness, of which he had made no particular promife in any Covenant: and if all natural means fail, it is certain that God will rather work a miracle than break his word; He can do that, he cannot do this. Only we must remember, that our portion of temporal things is but food and raiment : God hath not promiled us coaches and horses, rich houses and Jewels, Tyrian filks and Persian carpets; neither hath he promised to minister to our needs in fuch circumstances as we shall appoint, but fuch as himfelf shall chuse. God will enable either thee to pay thy debt, (if thou beggest it of him) or elfe he will pay it for thee, i. e. take thy defire as a discharge of thy duty, and pay it to thy Creditor in bleffings, or in fome fecret of his providence. It may be he hath laid up the corn that shall feed the in the granary of thy Brother; or will cloath thee with his wool. He enabled St. Peter to pay his Gabel by the ministery of a fish; and Elias to be waited on by a crow, who was both his minister and his steward for provisions: and his holy Son rode in triumph upon an Als that grazed in another man's pastures : And if God gives to him the dominion, and referves the ule to thee, thou hast the better half of the two : but the charitable man ferves God and ferves thy need: and both join to provide for thee, and God bleffes both. But if he takes away the flefh pots from thee, he can also alter the appetite, and he hath given thee power and commandment to restrain it and if he leffens the revenue, he will also thrink the K 3 necessiChap. 2.

necessity; or if he gives but a very little, he will make it go a great way; or if he fends thee but a course diet, he will bles it and make it healthful, and can cure all the anguish of thy poverty by giving thee patience, and the grace of Contentedness. For the Grace of God fecures you of provisions, and yet the Grace of God feeds and supports the spirit in the want of provisions: and if a thin table be apt to enfeeble the spirits of one uled to feed better; yet the chearfulnels of a spirit that is blessed will make a thin table become a delicacy, if the man was as well taught as he was fed, and learned his duty when he received the bleffing. Poverty therefore is in fome fences eligible, and to be preferred before Riches, but in all fences it is very tolerable.

Death of Children, or neareft Relatives, and Friends.

There are fome perfons who have been noted for excellent in their lives and paffions, rarely innocent, and yet hugely penitent for indifcretions and harmless infirmities: such as was Paulina, one of the ghoftly children of St. Hierom; and yet when any of her children died, she was arrested with a forrow so great as brought her to the margin of her grave. And the more tender our spirits are made by Religion, the more eafie we are to let in grief, if the caufe be innocent, and be but in any fence twifted with piety and due affections. * To cure which we may confider that all the world must die, and therefore to be impatient at the death of a perfon, concerning whom it was certain and known that he must die, is to mourn because thy friend or child was not born an Angel; and when thou haft a while made thy felf miferable by an importunate and useless grief, it may be thou shalt die thy felf, and leave others to their choice whether they will mourn for thee or no: but by that time it will appear how impertinent that grief was which ferved no. end of life, and ended in thy own funeral. But what great

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great matter is it if fparks fly upward, or a ftone falls into a pit; if that which was combultible be burned, or that which was liquid be melted, or that which is mortal do die? It is no more than a man does every day; for every night death hath gotten polleffion of that day, and we fhall never live that day over again; and when the laft day is come, there are no more days left for us to die. And what is fleeping and waking, but living and dying? What is fpring and autumn, youth and old age, morning and evening, but real images of life and death, and really the fame to many confiderable effects and changes?

Untimely Death.

But it is not mere dying that is pretended by fome as the caule of their impatient mourning, but that the child died young, before he knew good and evil, his right hand from his left, and fo loft all his portion of this World, and they know not of what excellency his portion in the next shall be * If he died young, he loft but little, for he understood but little, and had not capacities of great pleasures or great cares : but yet he died innocent, and before the fweetnefs of his Soul was defloured and ravifhed from him by the flames and follies of a froward age : He went out from the dining-room before he had fallen into errour by the intemperance of his meat, or the deluge of drink: and he hath obtained this favour of God, that his Soul hath suffered a lefs imprifonment, and her load was fooner taken off, that he might with leffer delays go and converse with immortal spirits : and the babe is taken into Paradife before he knows good and evil. (For that knowledge threw our great Father out, and this ignorance returns the Child thither.) * But (as concerning thy own particular) remove they thoughts back to those days in which thy Child was not born, and you are now but as then you were, and there is no difference, but that you had a Son born; and if you reckon that for evil, you are thankful for the bleffing; if it be good, it is better that you had K 4 the

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Itidem fi puer parvulus occidat, æquo animo ferendum putant ; fi verð in cunis, nð guerendum, guidem : atqui hoc acerbius exegit natora guod dederit. At id guidem in cæteris rebus melius putatur, aliguam partem guam nullam attingere. Sence.

> giving you a bleffing for a while, than you would have been if he had not given it at all; and reckon that intervening bleffing for a gain, but account it not an evil; and if it be a good, turn it not into forrow and fadness. * But if we have great reason to complain of the calamities and evils of our life, then we have the lefs reafon to grieve that those whom we loved have to fmall a portion of evil affigned to them. And it is no finall advantage that our children dying young receive: For their condition of a bleffed immortality is rendered to them fecure, by being fnatch'd from the dangers of an evil choice, and carried to a their little cells of felicity, where they can weep no more. And this the wifest of the Gentiles understood well, when they forbad any offerings or libations to be made for dead Infants, as was usual for their other dead; as believing they were entred into a fecure polfeffion, to which they went with no other condition. but that they passed into it through the way of mortality, and for a tew months wore an uneafie garment. And let weeping parents fay, if they do not think, that the evils their little babes have suffered are sufficient : If they be, why are they troubled that they were taken from those many and greater, which in fucceeding years are great enough to try all the Reafon and Religion which Art and Nature and the Grace of God hath produced in us, to enable us for fuch fad contentions? And poffibly we may doubt concerning Men and Women, but we cannot fuspect that Infants d a h can be fuch an evil, but that it brings to them much more good than it takes from them in this life.

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born, this forrow had not

been at all. But be no

more displeased at God for

if he had

Death unseasonable.

But others can well bear the death of Infants: but when they have spent some years of childhood or youth, and are entred into arts and fociety, when they are hopeful and provided for, when the parents are to reap the comfort of all their fears and cares. then it breaks the spirit to lose them. This is true in many; but this is not love to the dead, but to them. lelves; for they mils what they had flattered themfelves into by hope and opinion : and if it were kindness to the dead, they may confider, that fince we hope he is gone to God, and to reft, it is an ill expression of our love to them, that we weep for their good fortune. For that life is not best which is longest & and juvenis re-when they are descended into the grave, it shall not linguit vitam be enquired how long they have lived, but how over Dii well: and yet this fhortening of their days in an evil diligunt. wholly depending upon opinion. For if men did naturally live but twenty years, then we should be fatisfied if they died about fixteen or eighteen; and yet eighteen years now are as long as eighteen years would be then : and if a man were but of a days life, it is well if he lafts till Even-fong, and then fays his Compline an hour before the time : and we are pleafed and call not that death immature if he lives till feventy; and yet this age is as fhort of the old periods before and fince the floud, as this youth's age (for whom you mourn) is of the prefent fulnels. Suppole therefore a decree passed upon this person, (as there have been many upon all mankind) and God hath fee him a fhorter period; and then we may as well bear the immature death of the young man, as the death of the oldest men : for they also are immature and unfeationable, in respect of the old periods of many generations. * And why are we troubled that he had arts and sciences before he died ? or are we troubled that he does not live to make use of them? The first is cause of joy, for they are excellent in order to certain ends: And the fecond cannot because of for-

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forrow, because he hath no need to use them as the cafe now stands, being provided for with the provisions of an Angel, and the manner of eternity. However, the fons and the parents, friends and relatives are in the world like hours, and minutes to a day. The hour comes and must pass; and some stay but minutes. and they also pais, and shall never return again. But let it be confidered, that from the time in which a man is conceived, from that time forward to Eternity he shall never cease to be : and let him die young or old, still he hath an immortal Soul, and hath laid down his body only for a time, as that which was the inftrument of his trouble and forrow, and the scene of licknesses and difease. But he is in a more noble manner of being after death than he can be here: and; the child may with more reason be allowed to cry for leaving his Mother's womb for this World, than a ? Man can for changing this World for another.

Sudden death or violent.

Others are yet troubled at the manner of their child's or friend's death. He was drowned, or loft his head, or died of the plague; and this is a new fpring of forrow. But no man can give a fenfible account, how it fhall be worfe for a child to die with drowning in half an hour, than to endure a fever of one and twenty days. And if my friend loft his Head, fo he did not lofe his Conftancy and his Religion, he died with huge advantage.

Being Childless.

But by this means I am left without an Heir. Well, fuppofe that: thou haft no heir, and I have no Inheritance: and there are many Kings and Emperours that have died childlefs, many Royal Lines are extinguifhed: and Augustus Casar was forced to adopt his Wife's Son to inherit all the Roman Greatnefs. And there are many wife perfons that never married: and we Chap. 2.

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we read no where that any of the Children of the Apolles did furvive their Fathers: and all that inherit any thing of Chrift's kingdom come to it by adoption, not by natural inheritance: and to die without a natural heir is no intolerable evil, fince it was fanctified in the perfon of $\mathcal{J}e/ms$, who died a Virgin.

Evil or unfortunate Children.

And by this means we are freed from the greater forrows of having a fool, a fwine or a goat to rule after us in our families : and yet even this condition admits of comfort. For all the wild Americans are fup-Keviorev poled to be the Sons of Dodonaim; and the Sons of *uide* react faceb are now the most fcattered and despited people iD if or us in the whole World. The Son of Solomon was but a zodzizefilly weak man; and the Son of Hezekiab was wic- rea. Epict. ked : and all the fools and barbarous people, all the thieves and pirates, all the flaves and milerable men and women of the world are the Sons and Daughters of Naah: and we must not look to be exempted from that portion of forrow which God gave to Noah and Adam, $\sum_{u \in I} J$ are to Abraham, to Ifaac and to Jacob : I pray God fend using the us into the lot of Abraham. But if any thing happens $u_{u \in I} = 0$ worke to us, it is enough for us that we bear it evenly.

Our own Death.

And how if you were to die your felf? you know you mult. Only be ready for it, by the preparations Ad fines cum of a good life; and when it is the greatelt good that perveneris no ever happened to thee: elle there is nothing that can that comfort you. But if you have ferved God in a holy life, fend away the women and the weepers, tell them it is as much intemperance to weep too much as to laugh too much: and when thou art alone, or with fitting company, die as thou fhouldft, but do not die impatiently, and like a fox catched in a trap. For if you fear death, you fhall never the more avoid it, but you make it miferable. Familias that killed himfelt

Ad Chap. 2. Proyers for Several Graces.

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' for fear of Death died as certainly as Porcia, that ate burning Coals, or Cato, that cut his own Throat. Ou ral Su- To die is necessary and natural, and it may be honourable; but to die poorly, and bafely, and finfully, that alone is it that can make a man unfortunate. No man can be a Slave, but he that fears Pain, or fearsto die. To fuch a man nothing but chance and peaceable Times can fecure his Duty, and he depends upon things without for his Felicity; and fo is well but during the pleafure of his Enemy, or a Thief, or a Tyrant, or it may be of a Dog, or a wild Bull.

Prayers for the feveral Graces and Parts of Christian Sobriety.

A Prayer against sensuality.

Eternal Father, thou that fitteft in Heaven, invefted with effential Glories and Divine perfections, fill my Soul with to deep a fense of the excellencies of fpiritual and heavenly things, that my affections being weaned from the pleasures of the world, and the falle allurements of sin, I may with great feverity and the prudence of a holy discipline and strict defires, with clear refolutions and a free spirit, have my conversation in Heaven and heavenly employments; that being in affections as in my condition a Pilgrim and a stranger here, I may covet after and labour for an abiding City, and at last may enter into and forever dwell in the Celestial Jerusalem, which is the mother of us all, through Jelus Christ our Lord. Amen.

For Temperance.

O Almighty God and gracious Father of men and Angels, who opened thy hand and filleft all things with plenty, and halt provided for thy fervant fufficient to fatisfie all my needs; teach me to use thy creatures foberly and temperately, that I may not with load

Ad Chap. 2. Prayers for feveral Graces.

loads of meat or drink make the temptations of my enemy to prevail upon me, or my fpirit unapt for the performance of my duty, or my body healthlefs, or my affections fenfual and unholy. O my God, never faffer that the bleffings which thou givest me may either minister to fin or fickness, but to health and holiness and thanksgiving, that in the strength of thy provisions I may chearfully and actively and diligently serve thee, that I may worthily feast at thy table here, and be accounted worthy, through thy grace, to be admitted to thy table hereaster at the eternal supper of the Lamb, to fing an Allelujah to God the Father, the Son, and the Holy Ghost, for ever and ever. Amen.

For Chastity: to be faid especially by anmarried persons.

A Lmighty God, our most holy and eternal Father, who art of pure eyes, and canst behold no uncleannefs; let thy gracious and holy Spirit defcend upon thy fervant, and reprove the fpirit of Fornication and Uncleannels, and cast him out, that my Body may be a holy Temple, and my Soul a Sanctuary to entertain the PRINCE of Purities, the holy and eternal Spirit of God. O let no impure thoughts pollute that Soul which God hath fanctified; no unclean words pollute that tongue which God hath commanded to be an Organ of his praises; no unholy and unchast action rend the veil of that Temple where the holy Jefus hath been pleafed to enter, and hath chofen for his habitation : but seal up all my senses from all vain objects, and let them be entirely possessed with Religion, and fortified with prudence, watchfulness and mortification; that I, posseffing my vessel in ho-lines, may let it down with a holy hope, and receive it again in a joyful refurrection, through Jelus Christ our Lord. Amen.

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A Prayer for the Love of God, to be faid by Virgins and Widows, profeffed or refolved fo to live : and may be used by any one.

O Holy and purelt Jefns, who wert pleafed to e-tpoufe every holy Soul, and join it to thee with a holy Union and mysterious Instruments of religious Society and Communications; O fill my Soul with Religion and defires, holy as the Thoughts of Cherubim, paffionate beyond the love of Women; that I may love thee as much as ever any Creature loved thee, even with all my Soul, and all my Faculties, and all the Degrees of every Faculty : Let me know no loves but those of Duty and Charity, Obedience and Devotion; that I may for ever run after thee, who art the King of Virgins, and with ' whom whole Kingdoms are in love, and for whofelake Queens have died, and at whole Feet Kings with joy have laid their Crowns and Scepters. My Soul is thine, 'O deareft Je/s, thou art my Lord, and halt bound up my Eyes and Heart from all stranger Affections; give me for my Dowry Purity and Humility, Modelty and Devotion, Charity and Patience, and at last bring me into the Bridechamber to partake of the felicities, and to lie in the Bofom of the Bridegroom to eternal Ages, O holy and fweeteft Saviour Jelus. Amen.

A Prayer to be faid by Married Perfons, in behalf of themfelves and each other.

O Eternal and gracious Father, who hast confectated the holy Estate of Marriage to become mysterious, and to represent the Union of Christ and his Church, let thy holy Spirit fo guide me in the doing the Duties of this State, that it may not become a fin unto me, nor that Liberry which thou hast hallowed by the holy Jefus become an occasion of licentious by my own Weaknels and Sentuality: and do thou forgive all thole irregularities, and too fenfual Applications which may have in any degree discomposed my forit

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Ad Chap- 2. Prayers for Several Graces.

fpirit and the feverity of a Christian. Let me in all accidents and circumstances be fevere in my duty towards Thee, affectionate and dear to my Wife [or Husband] a guide and good example to my family, and in all quietness, fobriety, prudence and peace, a follower of those holy pairs who have ferved Thee with godfiness and a good testimony. And the bleffings of the eternal God, bleffings of the right-hand and of the left, be upon the body and foul of thy fervant my Wife, [or Husband,] and abide upon her [ot him] till the end of a holy or happy life; and grant that both of us may live together for ever in the embraces of the holy and eternal Fe/ms, our Lord and Savjour. Amen.

A Prayer for the grace of Humility.

O Holy and most gracious Mafter and Saviour Jefus, who by thy example and by thy precept, by the practice of a whole life and frequent discourses, didst command is to be meek and humble, in imitation of thy incomparable fweetness and great humility; be pleafed to give me the grace as thou halt given me the commandment: enable me to do whatfoever thou commandeft, and command whatfoever thou pleafeft. O mortifie in me all proud thoughts and vain opinions of my felf: let me return to Thee the acknowledgement and the fruits of all those good things thou haft given me, that by confessing I am wholly in debr to Thee for them, I may not boast my self for what I have received, and for what I am highly accountable: and for what is my own, teach me to be ashamed and humbled, it being nothing but fin and mifery, weaknels and uncleannels. Let me go before my brethren in nothing but in striving to do them honour and Thee glory, never to feek my own praife, never to delight in it when it is offered; that delpifing my felf, I may be accepted by Thee in the honours with which thou shalt crown thy humble and despi-Ed fervants, for Jelus his fake, in the kingdom of etermal glory. Amen.

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Acts of Humility and Modesty, by way of Prayer and Meditation:

Lord, I know that my spirit is light and themy, my body is brutish and exposed to sickness; I am conftant to folly, and inconstant in holy purposes. My labours are vain and fruitless; my fortune full of change and trouble, feldom pleasing, never perfect; my wisdom is folly; being ignorant even of the parts and passions of my own body: And what am I, O Lord, before thee, but a miterable person, hugely in debt, not able to pay?

II.

Lord, I am nothing, and I have nothing of my felf: I am lefs than the leaft of all thy mercies.

III.

What was I before my birth? Firft, nothing, and then uncleanness. What during my childhood? weakness and folly. What in my youth? folly ftill and passion, luft and wildness. What in my whole life? a great finner, a deceived and an abused person. Lord, pity me, for it is thy goodness that I am kept from confusion and amazement, when I confider the milery and shame of my person, and the defilements of my nature.

IV.

Lord, what am 1? and, Lord, what art thou? What is man that those art mindful of him, and the fon of man, that those fo regardest him?

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How can man be justified with God? or how can be be clean that is born of a woman? Behold, even to the Moon, and it so horn of a woman? Behold, even to the Moon, and it so horn bot, yea, the Stars are not pure in his sight: How much less man that is a worm, and the son of man which is a worm? Job 25. 4, Gies

A Project for a contented Spirit, and the Grace of Moderation and Patience,

Almighty God, Father and Lord of all the creatures, who haft disposed all things and all chancs fo as may beft glorifie thy Wifdom, and ferve the endsot by Justice, and magnifie thy Mercy, thy fecret and undiffernible ways bringing good out of evil; I most humbly befeech thee to give me Wildom from above, that I may adore thee and admire thy ways and footfteps, which are in the great Deep, and not to be fearched out : teach me to fubmit to thy providence in all things, to be content in all changes of perion and condition, to be temperate in prosperity, and to read my duty in the lines of thy mercy, and in adverfity to be meek, patient and religned, and to look through the cloud, that I may wait for the confolation of the Lord, and the day of Redemption; in the mean time doing my duty with an unwearied diligence, and an undiffurbed refolution, having no fondnets for the vanities or poliefisons of this world, but laying up my hopes in Heaven and the rewards of holy living, and being ftrengthned with the spirit of the inner Man, through Jefas Christ our Lord. Amen.

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CHAP. III.

Of Christian Justice.

Uffice is by the Chriftian Religion injoined in all its parts by these two propositions in Scripture: [What foever ye would that men (hould do to yon, cven fo doe to them.] This is the measure of Commutative Justice, or of that Justice which supposes exchange of things profitable for things profitable: that as I supply your need, you may supply mine; as I doa benefit to you, I may receive one by you: and becaule every man may be injured by another, therefore his fecurity shall depend upon mine : if he will not let me be fafe, he shall not be fate himself; (only the manner of his being punifhed is upon great realon both by God and all the World taken from particu-Iars, and committed to a publick dif-interested perfon, who will do Justice without passion both to him and to me) if he refuses to do me advantage, he shall re-And thus God ceive none when his needs require it. gave necessities to men, that all men might need; and feveral abilities to feveral perfons, that each man might help to supply the publick needs, and by joining to fill up all wants, they may be knit together by Justice, as the parts of the World are by Nature: and he hath made all obnoxious to injuries, and made every little thing ftrong enough to do us hurt by some instrument or other; and hath given us all a fufficient stock of felf-love, and defire of felf-prefervation, to be as the chain to tie together all the parts of fociety, and to reftrain us from doing violence, left wo be violently dealt withal our felves.

The other part of Justice is commonly called Distri-Rom. 13. 7. butive, and is commanded in this Rule, [Render to All their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another.] This

Chap. 2. 147 This Juffice is diffinguished from the first, because the obligation depends not upon contract or express bargain, but paffes upon us by vertue of fome command of God, or of our Superiour, by nature or by grace, by Piety or Religion, by truft or by office, according to that commandment, [As every man hath received the i Pet. 4. 16 gift, fo let him minister the same one to another, as good Stewards of the manifold grace of God.] And as the first confiders an equality of perfons in respect of the contract or particular necessity : this supposes a difference of perfons, and no particular bargains, but fuch necelfary intercourfes as by the laws of God or man are introduced. But I shall reduce all the particulars of both kinds to these four heads ; 1. Obedience. 2. Provision. 3. Negotiation. 4. Restitution.

Of Obedience.

SECT.I.

Of Obedience to our Superiours.

OUR Superiours are fet over us in affairs of the World, or the affairs of the Soul and things pertaining to Religion: and are called accordingly, Ecclesiaftical or Civil. Towards whom our duty is thus generally described in the New Testament. For Temporal or Civil Governours the Commands are thefe : [Render to Cafar the things that are Cafar's] and [Let Rom. 13. 14 every foul be subject to the higher Powers: For there is no power but of God, the powers that be are ordained of God. Wholoever therefore relifteth the power relifteth the ordinance of God, and they that resist shall receive to them-(elves damnation] and [Put them in mind to be subject to Tit. 3.1] principalities and powers, and to obey magistrates] and Submit your felves to every ordinance of man, for the 1 Per 2. 13 Lord's fake; whether it be to the King, as supreme, or unto Governours, as unto them that are fent by him, for the punishment of evil doers, and the praise of them that do mell.]

For Spiritual or Ecclesiastical Governours thus we are commanded: [Obey them that have the rule over you, Heb. 13, 17. and submit your selves, for they watch for your souls, as they that must give an account] and [Hold finch in reput a. Phil 2. 29. tion] L 2

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Chap. 3.

Of Obedience.

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tion] and [To this end did I write, that I might know the proof of you, whether ye be obedient in all things] faid St. Paul to the Church of Corinth. * Our duty is seducible to practice by the following Rules.

Acts and duties of Obedience to all our Superiour s.

r. We must obey all humane Laws appointed and constituted by lawful Authority, that is, of the fupreme power, according to the constitution of the place in which we live; all Laws, I mean, which are not against the Law of God.

2. In obedience to humane Laws we must observe the letter of the Law where we can without doing violence to the reason of the Law, and the intention of the Lawgiver : but where they cross each other, the charity of the Law is to be preferred before its difcipline, and the reason of it before the letter.

3. If the general realon of the Law ceales in our particular, and a contrary realon rifes upon us, we are to procure dispensation, or leave to omit the observation of it in such circumstances, if there be any persons or office appointed for granting it: but if there be none, or if it is not easily to be had, or not without an inconvenience greater than the good of the observation of the Law in our particular, we are dispensed withal in the nature of the thing, without farther processor trouble.

4. As long as the Law is obligatory, fo long our obedience is due; and he that begins a contrary cuftom without reason, fins: but he that breaks the Law when the custom is entred and fixed, is excused;

Mores leges perduxerunt in potoftatem suam. Leges mori serviunt, Plant, Trinum.

becaule it is supposed the legislative power confents when by not punishing it

fuffers dilobedience to grow up to a cultom.

5. Obedience to humane Laws must be for confeience fake : that is, because in such obedience publick order, and charity, and benefit is concerned, and because the Law of God commands us, therefore we must make a confeience in keeping the just Laws of Super Superiours: and although the matter before the ma- 'Eg degat king of the Law was indifferent, yet now the obedi- 40 "Sir ence is not indifferent, but next to the Laws of God, $J_{ia}\phi_{ient}$, we are to obey the Laws of all our Superiours, who the δ_{Tar} is more publick they are, the first they are to be in the Surlas δ_{r} order of obedience.

6. Submit to the punishment and centure of the Laws, and feek not to reverse their judgment by oppoling; but by fubmitting, or flying, or filence, to pus through it or by it as we can, and although from inferiour Judges we may appeal where the Law permits us, yet we must fit down and rest in the judgment of the Supreme; and if we be wronged, let us complain to God of the injury, not of the perfons, and he will deliver thy Soul from unrighteous Judges.

7. Do not believe thou haft kept the Law, when thou hast suffered the punishment. For although patiently to fubmit to the power of the Sword be a part of Obedience, yet this is such a part as supposes another left undone : and the Law punishes, not because the is as well pleafed in taking vengeance as in being obeyed, but because she is pleased, she uses punishment as a means to fecure obedience for the future, or in others. Therefore although in fuch cafes the Law is fatisfied, and the injury and the injustice is paid for, yet the fins of irreligion, and fcandal, and difobedience to God must still be to accounted for, as to crave pardon, and be washed off by repentance.

8. Humane Laws are not to be broken with scandaLnor at all without reason; for he that does it causelefly is a defpifer of the Law, and undervalues the authority. For humane Laws differ from Divine Laws principally in this: 1. That the politive commands of a man may be broken upon finaller and more reafons than the politive commands of God; we may upon a Imaller reason omit to keep any of the fasting days of the Church, than to omit to give alms to the poor : only this, the reason must bear weight according to the gravity and concernment of the Law; a Law in a fmall matter may be omitted for a fmall reason, in a great matter nor without a greater reason. And, 2. The L 3

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2. The negative Precepts of Men may ceafe by many inftruments, by contrary cuftoms, by publick difrlifh, by long omiffion: but the negative Precepts of God never can ceafe, but when they are exprelly abrogated by the fame Authority. But what those reafons are that can dispense with the command of a Man, a man may be his own Judge, and sometimes take his proportions from his own reason and necessfity, sometimes from publick fame, and the practice of pious and fevere persons, and from popular cuftoms; in which a man shall walk most fafely when he does not walk alone, but a spiritual man takes him by the hand.

9. We must not be too forward in procuring dipenfations; nor use them any longer than the reason continues for which we first procured them : for tobe dispensed withal is an argument of natural infirmity, if it be necessary; but if it be not, it fignifies an undisciplined and unmortified spirit.

10. We must not be too case in examining the pudence and unreasonableness of humane Laws: for although we are not bound to believe them all to be the wifeft; yet if by enquiring into the lawfulness of them, or by any other inftrument we find them to fail of that wildom with which fome others are ordained, yet we must never make use of it to disparage the person of the Lawgiver, or to countenance any man's difobedience, much less our own.

11. Pay that reverence to the perfon of thy Prince, of his Ministers, of thy Parents and spiritual Guides, which by the customs of the place thou lives in are usually paid to such perfons in their several degrees: that is, that the highest reverence be paid to the highest perfon, and so still in proportion; and that this reverence be expressed in all the circumstances and manners of the City and Nation.

12. Lift not up thy hand against thy Prince or Parent upon what pretence foever: but bear all perfonal affronts and inconveniencies at their hands, and feek no remedy but by patience and piety, yielding and praying, or ablenting thy felf.

1 3. Speak

13. Speak not evil of the Ruler of thy people, neither curie thy Father or Mother, nor revile thy fpiritual Guides, nor difcover and lay naked their infirmities: but treat them with reverence and religion, and preferve their authority facred by effecting their perfons venerable.

14: Pay tribute and cultoms to Princes according to the Laws, and maintenance to thy Parents according to their neceffity, and honourable fupport to the Clergy according to the dignity of the work, and the cultoms of the place.

15. Remember always that duty to our Superiours is not an act of commutative Justice, but of distributive: That is, although Kings and Parents and spiritual Guides are to pay a great duty to their interiours. the duty of their feveral charges and government; yet the good government of a King and of Parents are actions of Religion as they relate to God, and of Piety. as they relate to their People and Families. And although we usually call them just Princes who adminifter their Laws exactly to the People, because the actions are in the manner of Justice; yet in propriety of speech they are rather to be called Pious and Religious. For as he is not called a just Father that educates his children well, but Pious; fo that Prince who defends and well rules his People is Religious, and does that duty for which alone he is answerable to God. The confequence of which is this, fo far as concerns our duty: If the Prince or Parent fail of their duty, we must not fail of ours; for we are answerable to them and to God too, as being accountable to all our Superiours, and fo are they to theirs: They are above us. and God is above them.

Remedies against Disobedience, and means to endear our Obedience, by way of Consideration.

1. Confider that all Authority defcends from God, and our Superiours bear the image of the Divine Power, which God imprints on them as on an image of clay, or a coin upon a lefs perfect metal, which L 4 whofo-

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whole defaces, shall not be answerable for the loss or fooil of the materials, but the defacing the King's image; and in the fame measure will God require it at our hands, if we defpile his authority upon whomfoever he hath imprinted it. He that despiset you, de-(pifeth me. And Dathan and Abiram were faid to be gathered together against the Lord. And this was St. Paul's argument for our obedience: [The Powers that be are ordained of God.]

2. There is very great peace and immunity from fin. in refigning our wills up to the command of others; for provided that our duty to God be fecured, their commands are warrants to us in all things elfe; and the cafe of conficience is determined, if the command be evident and prefling : and it is certain, the action that is but indifferent, and without reward, if done only upon our own choice, is an act of duty and of Religion, and rewardable by the grace and favour of God. if done in obedience to the command of our Superi-For tince naturally we defire what is forbidden ours. us. (and fometimes there is no other evil in the thing but that it is forbidden us) God hath in grace enioyned and proportionably accepts obedience, as being directly opposed to the former irregularity; and it is acceptable, although there be no other good in the thing that is commanded us, but that it is commanded.

3. By obedience we are made a Society and a Republick, and diffinguished from Herds of Beafts, and Heaps of Flies, who do what they lift, and are incapable of Laws, and obey none, and therefore are killed and destroyed, though never pun shed, and they never can have a reward

4. By Obedience we are rendred capable of all the bleifings of Government, fignified by St. Paul in thefe words [He is the minister of God to thee for good] and by S.Peter in these, [Governonrs are sent by him for the Fret. 2. 14. punishment of evil-doers, and for the praise of them that do well:] And he that ever felt or faw, or can understand the mileries of confusion in publick affairs, or amazement in a heap of fad, tumultuous and indefinite

Rom. 13. 4.

Chap. 2. definite thoughts, may from thence judge of the admirable effects of order, and the beauty of government. What health is to the body, and peace is to the foirit, that is Government to the Societies of Men. the greatest bleffing which they can receive in that

temporal capacity. 5. No man shall ever be fit to govern others that knows not first how to obey. For if the spirit of a Subject be rebellious, in a Prince it will be tyrannical and intolerable, and of fo ill example, that as it will encourage the difobedience of others, fo it will render it unreasonable for him to exact of others what in the like cafe he refused to pay.

6. There is no fin in the world which God hath punish'd with so great severity and high detestation as this of Difobedience. For the crime of Idolatry God fent the fword amongst his People; but it was never heard that the Earth opened and swallowed up any but Rebels against their Prince.

7. Obedience is better than the particular actions of Religion ; and he ferves God better that follows his Prince in lawfull fervices, than he that refuses his command upon pretence he must go say his prayers. But Rebellion is compared to that fin which of all fin feems the most unnatural and damned impiety. Rebellion is as the fin of Witchcraft.

8. Obedience is a complicated act of vertue, and many graces are exercited in one act of obedience. It is an act of humility, of mortification and felf-denial, of charity to God, of care of the publick, of order and charity to our felves and all our fociety, and a great instance of a victory over the most refractary and unruly paffions.

9. To be a Subject is a greater temporal felicity than to be a King: for all eminent Governours according to their heighth have a great burthen, huge care, infinite business, (a) little rest, innumerable fears; and all that he enjoys above another is, that

> (A) Ou xen המדעילאסד בעליאד לאאחקים עלאלפע, Ω λαοί τ' όπτη εφαται η τίωτα μέμηλε Homer. Il. β. bę

Of Obedience. Sect. I. Chap. 2. he does enjoy the things of the world with other circumstances, and a bigger noise; and if others go at his fingle command, it is also certain he mult fuffer inconvenience at the needs and difturbances of all his people: and the evils of one man and of one family are not enough for him to bear, unless also he be almost crushed with the evils of mankind. He therefore is an ingrateful perfon that will prefs the fcales down with a voluntary load, and by difobedience put more thorns into the Crown or Mitre of his Superiour. Much better is the advice of S. Paul, Obey them that have the rule over you, as they that must give an account for your fouls, that they may do it with joy, and not with grief: for (belides that it is unpleasant to them) it is unprofitable for you.

10. The Angels are ministring Spirits, and perpetually execute the will and commandment of God: and all the wife men and all the good men of the world are obedient to their Governours; and the eternal Son of God effeemed it his meat and drink to do the will of his Father, and for his obedience alone obtained the greatest glory : and no man ever came to perfection but by obedience : and thousands of Saints have chofen such institutions and manners of living, in which they might not chuse their own work, nor follow their own will, nor please themselves, but be accountable to others, and fubject to discipline, and obedient to command, as knowing this to be the highway of the Crofs, the way that the King of Sufferings and Humility did chufe, and to became the King of Glory.

v1. No man ever perifhed who followed first the will of God, and then the will of his Superiours; but thousands have been damned merely for following their own will, and relying upon their own judgments, and chusing their own work, and doing their own fancies. For if we begin with our felves, whatfoever feems good in our eyes is most commonly displeasing in the eyes of God.

12. The fin of Rebellion, though it be a fpiritual fin, and imitable by Devils; yet it is of that diforder, unreaChap. 3.

unreasonableness and impossibility amongst intelligent spirits, that they never murmured or mutined in their lower stations against their Superiours. Nay, the good Angels of an inferiour Order durst not revile a Devil of a higher Order. This confideration which I reckon to be moss pressing in the discourses of Reason, and obliging next to the necessity of a Divine Precept, we learn from Saint Jude: [Likewise also these filthy dreamers despise dominion and speak evil of dignities. And yet Michael the Archangel, when contending with the Devil he disputed about the Body of Moses, durst net bring against him a railing accusation.]

But because our Superiours rule by their example; by their word or law, and by the rod, therefore in proportion there are several degrees and parts of obedience, or several excellencies and degrees towards perfection.

Degrees of Obedience.

t. The first is, the obedience of the outward Work: and this is all that humane Lawsof themselves regard; for because man cannot judge the heart, therefore it prescribes nothing to it : the publick end is ferved not by good wishes, but by real and actual performances; and if a man obeys against his will, he is not punishable by the Laws.

2. The obedience of the Will: and this is also neceffary in our obedience to humane Laws, not because Man requires it for himself, but because God commands it towards Man, and of it (although Man cannot, yet) God will demand an account. For we are to do it as to the Lord, and not to men; and therefore we must do it willingly. But by this means our obedience in private is secured against secret arts and subterfuges: and when we can avoid the punishment, yet we shall not decline our duty, but ferve Man for God's sake, that is, chearfully, promptly, vigoroully; for these are the proper parts of willingness and choice.

3. The Understanding must yieldObedience ingeneral, shough not in the particular instance; that is, we must

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must be firmly perfwaded of the excellency of the obedience, though we be not bound in all cafes to think the particular Law to be most prudent. But in this our rule is plain enough. Our understanding ought to be inquilitive whether the civil constitution agree with our duty to God, but we are bound to enquire no farther : And therefore beyond this, although he who, having no obligation to it, (as Counfellours have) enquires not at all into the wildom or reasonableness of the Law, be not always the wifest man, yet he is ever the best Subject. For when he hath given up his understanding to his Prince and Prelate, provided that his duty to God be secured by a precedent fearch, he hath also with the best, and with all the instruments in the world, fecured his obedience to Man.

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Of Provision, or that part of Justice which is due from Superiours to Inferiours.

A S God hath imprinted his authority infeveral parts upon leveral Eftates of Men, as Princes, Parents, Spiritual Guides : fo he hath alfo delegated and committed parts of his care and providence unto them, that they may be inftrumental in the conveying fuch bleffings which God knows we need, and which he intends fhould be the effects of Government. For fince God governs all the World as a King, provides for us as a Father, and is the great Guide and Conductor of our Spirits as the Head of the Church, and the great Shepherd and Bifhop of our Souls; they who have portions of these dignities, have also their fhare of the administration : the sum of all which is usually fignified in these two words [Governing] and [Feeding] and is particularly recited in these following Rules.

Duties of Kings, and all the Supreme power as Law givers.

1. Princes of the people and all that have Legillative power, mult provide uleful and good Laws for the

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the defence of propriety, for the encouragement of labour, for the fafeguard of their perforts, for determining controverfies, for reward of noble actions and excellent arts and rare inventions, for promoting trade, and enriching their people.

2. In the making Laws Princes mult have regard to Omittendé the publick difpolitions, to the affections and difaffe-politis prevations of the people, and mult not introduce a Law vitia, quam with publick (candal and difpleafure; but confider the hoc adequi publick benefit, and the prefent capacity of affairs, ut palm fagand general inclinations of mens minds. For he that this inpurse inforces a Law upon a people against their first and fimus. Tasiz, publick apprehensions, tempts them to difobedience, and makes Laws to become fnares and hooks to catch the people, and to enrich the treasury with the spoil and tears and curies of the Commonalty, and to multiply their mutiny and their fin.

3. Princes must provide that the Laws be duly executed : for a good Law without execution is like an unperformed promife: and therefore they must be fevere exactors of accounts from their Delegates and Ministers of Justice.

4. The feverity of Laws mult be tempered with $E\pi innet$ $dispensations, pardons, and remissions, according as <math>E\pi$ interthe case shall alter, and new necessities be introduced, p i g Sourceor some singular accident shall happen, in which the $p i u \in 3\lambda$. Law would be unreasonable or intolerable as to that $\lambda = i \pi e^{-\beta t u}$ particular. And thus the people with their importu- $\pi i \pi u \cdot S i \pi u$ inty prevailed against Saul in the case of formathan, and Eth. 5. 6. 10obtained his pardon for breaking the Law which his Father made, because his necessity forced him to taste honey, and his breaking the Law in that case did promote that service whose promotion was intended by the Law.

5. Princes must be Fathers of the people, and provide fuch instances of gentlenels, ease, wealth and advantages as may make mutual confidence between them; and must fix their fecurity under God in the love of the people, which therefore they must with all arts of fweetnels, remission, popularity, noblenels and fincenity endeavour to fecure to themselves.

6. Princes

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6. Princes must not multiply publick Oaths without great, eminent and violent necessity, left the fecucurity of the King become a fnare to the People, and they become falle when they fee themfelves fulnected. or impatient when they are violently held faft. But the greater and more uleful caution is upon things than upon perfons : and if fecurity of Kings can be obtained otherwife, it is better that Oaths should be the last refuge. and when nothing elfe can be sufficient.

L'avaritia de Re, peste de Regui.

7. Let not the People be tempted with arguments to difobey. by the impolition of great and unnecessary taxes: for that loft to the Son of Solomon the dominion of the ten Tribes of Ilrael.

8. Princes must in a special manner be Guardians of Pupils and Widows, not fuffering their perfons to be oppressed, or their estates imbezilled, or in any sence exposed to the rapine of covetous persons, but be provided for by just Laws and provident Judges, and good Guardians, ever having an ear ready open to their just complaints, and a heart full of pity, and one hand to support them, and the other to avenge them:

9. Princes must provide that the Laws may be fo administred, that they be truly and really an ease to the People, not an instrument of vexation; and therefore mult be careful that the fhortest and most equal ways of trials be appointed, fees moderated, and intricacies and windings as much cut off as may be, left injured perfons be forced to perifh under the oppreffion, or under the Law, in the injury, or in the luit. Laws are like Princes, those best and most beloved who are most easie of access.

10. Places of Judicature ought at no hand to be fold by pious Princes, who remember themselves to Chi compra be Fathers of the People. For they that buy the Ofil magistrato fice will sell the Act, and they that at any rate will be Judges, will not at any easie rate do Justice ; and their bribery is lefs punishable, when bribery opened the door by which they entred.

11. Ancient privileges, tavours, cultoms and acts of grace indulged by former Kings to their People, mult

forza è che vendra là giuftiria.

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muft not without high realon and great neceffities be revoked by their fueceflours, nor forfeitures be excited violently, or penal Laws urged rigoroufly nor in light cates, nor Laws be multiplied without grat need, nor vicious perfons, which are publickly and defervedly hated, be kept in defiance of popular defires, nor any thing that may unneceffarily make the yoke heavy, and the affection light, that may encrease murmurs, and leften charity; always remembring that the intereft of the Prince and the People is fo infolded in a mutual embrace, that thy cannot be untwifted without pulling a limb off, or diffolving the bands and conjunction of the whole body.

12. All Princes must efteem themfelves as much Nulla lex (cibound by their word, by their grants, and by their villa) fibi four promifes as the meaneft of their Subjects are by the justitize fue refinaint and penalty of Laws: and though they are deber, fed fuperiour to the people, yet they are not fuperiour to oblequium their own voluntary conceffions and ingagements, expectat. Tar² their promifes and oaths, when once they are paffed row. Apolog, from them.

The Duty of Superiours as they are Judges.

1. Princes in Judgment and their delegate Judges mult judge the cautes of all perfons uprightly and impartially, without any perfonal confideration of the power of the mighty, or the bribe of the rich, or the needs of the poor. For although the poor mult fare no worfe for his poverty, yet in juftice he mult fare no better for it : And although the rich mult be no more regarded, yet he mult not be lefs. And to this purpofe the Tutor of Cyrus inftructed him, when in a controverfie, where a great Boy would have taken a large Coat from a little Boy, becaufe his own was too little for him, and the other's was too big, he adjudged the great Coat to the great Boy: his Tutor anfwered, Sir, If you were made a Judge of decency or fitnefs, you had judged well in 159

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in giving the biggeft to the biggeft; but when you were appointed Judge, not whom the Coat did fit; but whole it was, you should have confidered the title and the possession, who did the violence, and who made it, or who bought it. And so it must be in judgments between the Rich and the Poor: it is not to be confidered what the poor man needs, but what is his own.

2. A Prince may not, much less may inferiour Judges, deny Justice when it is legally and competently demanded : and if the Prince will use his prerogative in pardoning an Offender against whom Juflice is required, he must be carefull to give fatisfaction to the injured person, or his relatives, by some other instrument; and be watchfull to take away the scandal, that is, less fuch indulgence might make persons more bold to do injury: and if he spares the life, let him change the punishment into that which may make the Offender (if not suffer Justice, yet) do Justice, and more real advantage to the injured person.

These Rules concern Princes and their Delegates in the making or administring Laws, in the appointing Rules of Justice, and doing acts of Judgment. The duty of Parents to their Children and Nephews is briefly described by S. Paul.

The Duty of Parents to their Children.

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1. Fathers, provoke not your Children to wrath: that is, be tender bowell'd, pitiful and gentle, complying with all the infirmities of the Children, and in their feveral ages proportioning to them feveral usages ac; cording to their needs and their capacities.

2. Bring them up in the nurtare and admonition of the Lord: that is, fecure their Religion, feafon their youngger years with prudent and pious principles, make them in love with vertue, and make them habitually to before they come to chufe or differing good from evil, that their choice may be with lefs difficulty and dangers For while they are under difcipline, they fuck in all that that they are first taught, and believe it infinitely. Potior mihi Provide for them wife, learned and vertuous Tutors, di honefte, and good company and difcipline*, featonable bap- guam & op tim, catechilm and confirmation. For as it is a great time dicendifolly to heap up much wealth for our children, and Quintil, 1, 2. not to take care concerning the children for whom we cap. 2. get it. It is as if a man fhould take more care about "Heb. 12. 9. Crate: apud • Heb. 12. 9. his those than about his foot. Platarch.de

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3. Parents must * shew piety at home ; that is, they liber edumult give good example and reverent deportment in cand. the face of their children; and all those instances of charity which usually endear each other, sweetness of convertation, affability, frequent admonition, all fignificarices of love and tendernets, care and watchfulnels, must be expressed towards children, that they may look upon their Parents as their friends and patrons, their defence and fanctuary, their treasure and their guide. Hither is to be reduced the Nurfing of Children, which is the first and most natural and neceffary instance of piety which Mothers can shew to their Babes; a duty from which nothing will excule, but a difability, fickness, danger, or publick necessity.

4. Parents must provide for their own according to their condition, education and employment; called by St. Paul, & laying up for their Children, that is, 1 Times 1; an enabling them by competent portions, or good trades, arts or learning, to detend themselves against the chances of the world, that they may not be expoled to temptation, to beggary, or unworthy arts. And although this must be done without coverousnefs, without impatience and greedy defires of making them rich; yet it must be done with much care and great affection, with all reasonable provision, and according to our power; and if we can without fin improve our effates for them, that also is part of the duty we owe to God for them. And this Rule is to extend to all that defcend from us, although we have been overtaken in a fault, and have unlawful illue; they also become part of our care, yet fo as not to infure the production of the lawful bed.

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5. This duty is to extend to a provision of conditions and an effate of life. (a) Parents muft, according to their power and reason, provide Husbands or Wives for their Children. (b) In which they mult secure Piety, and (c) Religion, and the affection and love of the interested perfons; and after these, let them make what provisions they can for other conveniences or advantages ; Ever remembring that they can do no injury more afflictive to the Children, than to joyn them with cords of a dilagreeing affection : it is like tying a Wolf and a Lamb, or planting the Vine in a Garden of Coleworts. Let them be perfuaded with reasonable inducements to make them willing, and to chufe according to the Parents with, but at no hand let them be forced. Better to fit up all night, than to go to bed with a Dragon.

(a) Νυμφημά των μέν τῶν ἐμῶν πατής ἐμός Μέςιμναν ἕξει, ἐ ἐκ ἐμόν κρίνειν ταίδε. Eurip. Electr. Me t.bi Tyndarcus vità gravis auctor & annis Tradidit : arbitrium neptis habebat avus.

Ound. in Epift. Hermiones.

(6) Liberi fine confenfu parentum contrahere non debent. Andromacha apud Estipidem oùm petita fuit ad nuprias, respondit, patris sui esse sponsalium suorum curan haber: & Achilles apud Homerum, Regis filiam fine patris fui confenfu noluit ducere. L. to. "Hy jag din 112 orago Stol, 2 orad' incunas. Inneus run confestion Juraina jausweral auris. Et Jufinianus Imp. ait, naturali fimul & civilin tioni congruere, ne filii ducant uxores cura Parentum authoritatem. Sime Terentient parat abdicationem, quia Pamybilus clam ipfo duxiffet uxorem. Iftiusmodi sponfalia fiunt irrita, nifi velint Parentes : At fi subsequuta eft copula, ne temere refeindanut connubia multe suadent cautiones & pericula. Liberi autem quandia secundum lege patrias fui juris non funt, clandettinas nuprias fi incant, peccant contra Quintum Praceptum, & jus neturale secundarium. Propriè enim loquendo, Parentes non habert "Eurfas, five poreftatem, sed authoritatem ; habent jus jubendi aut prohibendi, fed non irritum faciendi. Atque eti-m ifta authoritas excreenda eft fecundum zquum & bonum ; scil. ut ne morolus & difficilis sit Pater. Mater enim vix habet aliquod juit præter fuafionis & amoris & gratitudinis. Si autem Pater filiam non collocaffet ant 25. annos, filia nubere poterat cui voluerat, ex Jure Romanorum. Patrum enim authoritas mijor aut minor eft ex legibus patriis, & folet extendi ad certam ataten, & tum exipirat quoad Matrimoniam ; & eft major in filias quam filios. Num. 30.

(c) Eosdem quos maritus nosse des & colore solore debet, sopervacaneis autem religionibus & alienis superstitionibus sores occludere. Nulli enum Deum grata son facta quæ mulier elanculum & furtim facit. Platarch. Conjug. Præcep. Gen. 24. votegnus puellam, & quæramus os ejus.

The Duty of Husbands, &c.

See Chap. 2. Sect. 3.

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Rules

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Doi de Stoi non dien-

And ca Tt, x' oixer, x' ouoce.ouvin c

"Edrin's per jag to Je reficer x, agoor

"H & J' OMOQEOSEONTE VON LO GIN OIROI E M " V

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Xoguan S' EVULVETAJI MALINA DET E-

TETWKAR NPSTEIN and es eiwiter ju i

"Η μένοι φιλέεσ αλύχες μερόπων αιθοώ-

אדרה לעו; באבוא להוג משמאט אי בעברשע.

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'En Jupis OIN Ear S'Egintitiv Tee' בצידעי.

Rules for married Performs.

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I. Husbands muft give to their Wives love, mainremance, duty, and the lweetneffes of converlation; [and Wives * muft pay to them all they have, or can, with the In . Eves' ann Ses ginter evyrauw rein G. tout of Obedience and Reverence : 7 and they must be complicated in affections and Interest, that there be no diftinction between them of Mine and Thine. And if the Title be the Man's

or the Woman's, yet the use must be common ; only the Wildom of the Man is to regulate all Extravagancies and Indifcretions. In other things no queftion is to be made; and their Goods should be as their Children, not to be divided, but of one Pollettion and Provision : whatfoever is otherwife, is not Marriage but Merchandife. And upon this ground I suppose it was, that St. Bafil commended that Woman who KASJara took part of her Husband's Goods to do good Works xada withal: for supposing him to be unwilling, and that xx+uuare the Work was his Dury or hers alone, or both theirs areu arin conjunction, or of great advantage to either of Seis rus their Souls, and no violence to the support of their summins Families, the hath Right to all that : And Abigail of erroin ro. her own Right made a costly Present to David, when her Husband Nabal had retuled it. The Husband must (a) rule over his Wife, as the Soul does over the Body, obnoxious to the lame Sufferings, and bound by the fame Affections, and doing or tuitering by the Permiffions and interest of each other : that a the old Philosopher faid) as the humours of the

(a) Lætum effe debet & officiofum mariti imperium. Plut. Namque es ei Parer & Frater, veneranitaque Marer : Nec minus facit ad dignitatem Mr. f mulier eum tuam Præzeptorem, Philotophum, Magistrimque appellet. Plataret.

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body are mingled with each other in the whole fub ftances, fo marriage may be a mixture of interefs of bodies, of minds, of friends; a conjunction (4) o the whole life, and the nobleft of friends flips. Bu if after all the fair deportments and innocent chaf compliances, the Husband be morofe and ungentle let the (b) Wife discourse thus; If while I do my duty my Husband neglects me, what will he do i I neglect him ? and if the thinks to be feparated by reason of her Husband's unchast life, let her confider that then the man will be uncurably ruined, and her rivals could wish nothing more than that they might possible him alone.

 (d) Convictio eft quasi quædam intentio benevolentiæ.
 (b) Ou χευσές, έ τυεαννίς, έ πλέπε χλιδή Γοσέπτι είχει δλαφόρες πες ήδονας
 ⁶Ως ανδερς έ ελ λέ χ΄ χυναικός έυσηβές Γνώμη δικαία, κ) φεριέσα τ΄ ανδεικό. Inferior Mattona fuo fir, Sexte, Marito: Non aliter fiunt fæmina virque pares.

The Duty of Masters of Families.

1. The fame care is to extend to all of our family in their proportions as to our Children : for 2s by Saint Paul's occonomy, the Heir differs nothing from a fervant while he is in minority; fo a fervant fhould differ nothing from a child in the substantial part of the care ; and the difference is only in degrees. Servants and Masters are of the same kindred, of the same nature, and heirs of the fame promifes : ar. 1 therefore, * 1. must be provided of necessaries for their support and maintenance. 2. They must be used 3. Their work must betolerable and with mercy. mercitul. 4. Their restraints must be reasonable. 5. Their recreations fitting and healthful. 6. Their Religion and the interest of Souls taken care of. 7. And Masters must correct their Servants with gentleness, prudence and mercy; not for every light fault, not always, not with upbraiding and difgraceful language, but with such only as may exprefs and reprove the fault, and amend the perion Bat Chap. 2.

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But in all these things measures are to be taken by the Contract made, by the Laws and Cuftoms of the place, by the Sentence of prudent and merciful men, and by the Cautions and Remembrances given us by God; fuch as is that written by St. Paul, [as knowing that we also have a Master in Heaven.] The Master must not be a Lion in his house, lest his power be obeyed, and his person hated; his eye be waited on, and his business be neglected in secret. No servant will do his dury, unless he make a conficience, or love his Master: if he does it not for God's fake or his Master's, he will not need to do it always for his own.

The Duty of Guardians or Tutors.

Tutors and Guardians are in the place of Parents; and what they are in fiction of Law, they must remember as an argument to engage them to do in reality of duty. They must do all the duty of Parents, excepting those obligations which are merely natural.

The Duty of Ministers and Spiritual Guides to the People is of fo great Burthen, fo various Rules, fo intricate and busie Caution, that it requires a distinct Traclate by it felf.

SECT. III.

Of Negotiation or Civil Contracts.

THIS part of Justice is such as depends upon the Laws of man directly, and upon the Laws of God only by confequence and indirect reason; and from civil Laws or private Agreements it is to take its dimate and measures: and although our duty is plain and easie, requiring of us honefty in contracts, fincerily in affirming, fimplicity in bargaining, and faithfulhels in performing; yet it may be helped by the adtion of these following Rules and Confiderations. Rules

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Rules and Mcalures of Justice in bargaining.

1. In making Contracts use not many words; for all the business of a bargain is summed up in few lentences : and he that speaks least, means fairest, ashaving fewer opportunites to deceive.

2. Lye not at all, neither in a little thing nor in a great, neither in the fubftance nor in the circumftance, neither in word nor deed : that is, pretend not what is falle, cover not what is true, and let the measure of your affirmation or denial be the understanding of your contractor : for he that deceives the buyer or the feller, by (peaking what is true in a fence not intended or understood by the other, is a liar and a thick. For in Bargains you are to avoid not only what is true, but that also which deceives.

3. In Prices of bargaining concerning uncertain Merchandices ; you may buy as cheap ordinarily as you can, and fell as dear as you can, fo it be, 1. with out violence : and, 2. when you contract on equal terms with perfons in all fences (as to the matter and skill of bargaining) equal to your felf, that is, Merchants with Merchants, wife men with wife men, rich with tich ; and, 3. when there is no deceit, and m necessity, and no monopoly. For in these cales, viz. when the contractors are equal, and no advantage on either fide, both parties are voluntary, and therefore there can be no injustice or wrong to either. But then add alfo this Confideration, that the publick be not oppreffed by unreafonable and unjult rates : for which the following Rules are the belt Meafure.

4. Let your Prices be according to that measure of good and evil which is established in the fame and common accounts of the wifelt and most merciful Men skilled in that manufacture or commodity; and the gain such which without scandal is allowed to perfons in all the fame circumstances.

5. Let no Prices be heightned by the neceffity or unskiltulnels of the Contractor : for the first is direct uncha

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uncharitableness to the person, and injustice in the thing; (because the man's necessity could not naturally enter into the confideration of the value of the commodity;) and the other is deceit and oppression: Much lets must any man make necessities; as by ingroffing a commodity, by monopoly, by detaining corn, or the like indirect arts : for fuch perfons are unjust to all fingle perfons with whom in tuch cafes they contract, and oppressours of the publick.

6. In entercourfe with others do not do all which you may lawfully do; but keep fomething within thy power : and because there is a latitude of gain in buying and felling, take not thou the utmost peny that is lawful, or which thou thinkest to ; for although it be lawful, yet it is not fate; and he that gains all that he can gain lawfully this year, possibly next year will be tempted to gain fomething unlawfully.

7. He that fells dearer by reason he fells not for ready money, must encrease his price no higher than to make himfelf recompence for the lofs which according to the Rules of trade he fustained by his forbearance, according to common computation, reckoning in also the hazard, which he is prudently, warily and charitably to estimate. But although this be the measure of his Justice, yet because it happens either to their friends, or to necessitous and poor perfons, they are in these cases to confider the rules of friendship and neighbourhood, and the obligations of charity, left justice turn into unmercifulnes.

8 No man is to be raifed in his price or rents in Mercantia regard of any accident, advantage or difadvantage of amici nè pa-J his perfon. A Prince must be used conscionably as renti. well as a common perfon, and a beggar be treated juftly as well as a Prince; with this only difference, that to poor perfons the utmost measure and extent of justice is unmerciful, which to a rich person is in-: زور م nocent, because it is just, and he needs not thy mercy and remiffion.

9. Let no man for his own poverty become more oppreffing and cruel in his bargain, but quietly, modeftly, M 4

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deftly, diligently and patiently recommend his effate to God, and follow its intereft, and leave the fuccefs to him : for fuch courfes will more probably advance his trade, they will certainly procure him a bleffing and a recompence, and if they cure not his poverty; they will take away the evil of it; and there is nothing elie in it that can trouble him.

ro. Detain not the wages of the hireling; for every degree of detention of it beyond the time is injuftice and uncharitablenels, and grinds his face till tears and bloud come out: but pay him exactly according to Covenant, or according to his needs.

i. Religioully keep all Promiles and Covenants, though made to your difadvantage, though afterwards you perceive you might have done better: and let not any precedent act of yours be altered by any after accident. Let nothing make you break your promife, unlefs it be unlawful or impossible: that is, either out of your natural, or out of your civil power, your telf being under the power of another; or that it be intolerably inconvenient to your felf, and of no (a) advantage to another; or that you have leave expressed, or reasonably prefumed.

(a) Surgam ad sponsalia quia promisi, quamvis non concoxerim, sed non fi febricitavero : subest enin tacita exceptio, Si potero, si debebo. Senec.

Effice us idem status sit cum exigitur, qui suit cum promitterem. Destituere levitas non eri, si al quid intervenerit novi. Eadem mini omnia præsta, & idem sum 1. 4. e. 39. de Benetic.

> 12. Let no man take wages or fees for a work that he cannot do, or cannot with probability undertake, or in fome fence profitably, and with eafe, or with advantage manage. Phylicians muft not meddle with desperate difeases, and known to be incurable, without declaring their fence before hand; that if the Patient please he may entertain him at adventure, or to do him some little ease. Advocates muft deal plainly with their Clients, and tell them the true state and elanger of their case; and muft not pretend confidence in an evil cause : but when he bath so cleared his own innocence, if the Client will have collateral and legal interest and the source of the s

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advantages obtained by his industry, he may engage his endeavour, provided he do no injury to the right cause, or any man's person.

13. Let no man appropriate to his own use what God by a special mercy, or the Republick, hath made common; for that is both against Justice and Charity Broffeed. in too: and by miraculous accidents God hath declared his dipleasure against such inclosure. When the Kings of Naples enclosed the Gardens of Oenotria. where the bet Manna of Calabria defcends, that no man might gather it without paying tribute, the Manna ceafed, till the tribute was taken off; and then it came again; and to, when after the third trial, the Princes found they could not have that in proper which God made to be common, they left it as free as God gave it. The like happened in Epire, when Lyfimachus laid an Colins Rood, impost upon the Tragalcan Salt, it vanished, till Ly- 1.9. C. 12. finachast left it publick. And when the Procurators of Deipnof L 3. King Antigenus imposed a rate upon the fick People that came to Edepfum to drink the waters, which were lately forung, and were very healthful, instantly the waters dried up, and the hope of gain perished.

The fum of all is in these words of St. Paul, [Let I These 4.6. no man go beyond and defraud his brother in any matter, because the Lord is the avenger of all such.] And our Bleffed Saviour in the enumerating the Duties of Justice, besides the Commandment of [Do not steal] Lev. 19. 11. adds [Defraud not] forbidding (as a diffinct explica- I Cor. 6. 8. Matt. 10. 19. tion of the Old Law) the tacit and fecret theft of abuling our Brother in Givil Contracts. And it needs no other arguments to enforce this caution, but only that the Lord hath undertaken to avenge all fuch perfons. And as he always does it in the great day of recompences; fo very often he does it here, by making the unclean portion of injustice to be as a Canker-worm, eating up all the other increase : it procures beggary, and a declining estate, or a caitiff curted spirit, an ill name, the curse of the injured and oppressed person, and a fool or a prodigal to be his heir. 💚 ć

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SECT. IV.

Of Restitution.

Chi neu vuol rendere, fa mal aprendere.

R Efficiencies that part of Justice to which a man is obliged by a precedent Contract, or a foregoing fault, by his own act or another man's, either with, or without his will. He that borrows is bound to pay, and much more he that steals or cheats. For if he that borrows, and pays not when he is able, be an unjust person and a robber, because he possessanother man's goods to the right owners prejudice; then he that took them at first without leave is the fame thing in every inftant of his poffetion, which the Debtor is after the time in which he should and could have made payment. For in all fins we are to diftinguish the transient or passing act from the remaining effect or evil. The act of stealing was foon over, and cannot be undone, and for it the finner is only answerable to God, or his Vicegerent, and he is in a particular manner appointed to expiate it by fuffering punishment, and repenting, and asking pardon, and judging and condemning himfelf doing acts of justice and charity, in opposition and contradiction to that evil action. But because in the case of stealing there is an injury done to our Neighbour, and the evil still remains after the action is past, therefore for this we are accountable to our Neighbour, and we are to take the evil off from him which we brought upon him, or elfe he is an injured perfon, 2 fufferer all the while : and that any man should be the worfe for me, and my direct act, and by my intention, is against the Rule of Equity, of Justice, and of damnum, ju- Charity; I do not that to others which I would have fatisfacere te done to my felf, for I grow richer upon the ruins of his fortune. Upon this ground it is a determined Rule in Divinity, Our fin can never be pardoned till we have restored what we unjustly took, or wrongfully detained : reftored it (I mean) actually or in purpole and defire, which we must really perform when we can And the start good of a second of

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And this doctrine, befides its evident and apparent reasonablenels, is derived from the express words of Scripture, reckoning Restitution to be a part of Repentance, necessary in order to the remission of our fins. [If the wicked restore the pledge, give again Exck. 33. 15; that be had robbed, &cc. he shall surely live, he shall (a) O jag not die.] * The practice of this part of Justice is to be survey form directed by the following Rules.

Rules of making Restitution.

macay-1. Wholoever is an effective real caule of doing wirer auhis Neighbour wrong, by what instrument soever he wig 2does it, (whether by commanding or incouraging it, Thild apud by counfelling or commending (a) it, by acting it, Procep. Goth. or not (b) hindring it when he might and ought, by 3. concealing it or receiving it) is bound to make refti- fervum fugitution to his Neighbour; if without him the injury tivum tenehadnot been done, but by him or his affiftance it was. tur. Non e-For by the fame reason that every one of these is guil- laudando auty of the fin, and is caufe of the injury, by the fame geri malum. they are bound to make reparation; because by him Ulpian. in lib. L.cap.de Ser-his Neighbour is made worse, and therefore is to be vo corrupto. put into that flate from whence he was forced. And (b) O imsuppose that thou hast perswaded an injury to be renousdone to thy Neighbour, which others would have of reaperswaded if thou hadst not, yet thou art still obliged, va Jarros, because thou really didst cause the injury; just as they and is had been obliged if they had done it : and thou art Rata offinot at all the lefs bound by having perfons as ill in- our dura-11618. Seaclined as thou wert.

cline as thou wert. 2. He that commanded the injury to be done, is $\delta \tau t^2$. All the that commanded the injury to be done, is $\delta \tau t^2$. All the that commanded the injury to be done, is $\delta \tau t^2$. All the the the that did it; and after thele, $\mu a \beta \lambda n$ they also are obliged who did to affilt, as without $S \epsilon \tau T^{\odot}$, them the thing would not have been done. If fatis- Nice: Chomist. Action be made by any of the former, the latter is in Michael tied to repentance, but no reflictution : But if the in- sic Syri ab jured perform be not righted, every one of them is Amphydionibus, judiced wholly guilty of the injuffice, and therefore bound to amanti, quia praticam non

3. Wholoever intends a little injury to his Neigh- prohiburrant bour, compoterant.

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Etiamfi parrem damni in totum quali pruuntario.

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bour, and acts it, and by it a greater evil accidentally comes, he is obliged to make an entire reparation of all the injury, of that which he intended, and of that dare noluisti which he intended not, but yet acted by his own instrument, going farther than he at first purposed it. dens dederis He that fets fire on a Plane tree to fpite his Neighrenendus es. bour, and the Plane-tree set fire on his Neighbour's Ex roro enim House, is bound to pay for all the loss, because it did bet qui im- all arife from his own ill intention. It is like murther prudentia de- committed by a drunken perfon, involuntary in fome renditur. Sen. of the effect, but voluntary in the other parts of it, Juntarium or- and in all the caufe; and therefore the guilty perfon rum ex vo is answerable for all of it. And when Ariarathes the luntario cen Cappadocian King had but in wantonness ftopped the mouth of the River Mehanus, although he intended no evil, yet Euphrates being fwelled by that means. and bearing away fome of the strand of Cappadocia, did great spoil to the Phrygians and Galatians: he therefore by the Roman Senate was condemned in three hundred talents towards reparation of the da-Much rather therefore when the leffer part of mage. the evil was directly intended.

4. He that hinders a charitable perfon from giving alms to a poor man is tied to Reflictution, if he hindred him by fraud or violence; because it was a right which the poor man had when the good man had defigned and refolved it, and the fraud or violence hinders the effect, but not the purpole : and therefore he who used the deceit or the force is injurions, and did damage to the poor man. But if the alms were hindred only by intreaty, the hinderer is not tied MASONEXto Reltitution, becaufe intreaty took not liberty a-ใต้ ช่งระห อ ช่ way from the giver, but left him still Master of his Bon Shoas own act, and he had power to alter his purpole, and fo long there was no injustice done. The fame is the Si aveneu. case of a Testatour giving a Legacy either by kind-Eth. 1.5. c. 4. nefs or by promife and common right. He that hinders the charitable Legacy by fraud or violence, or the due Legacy by intreaty, is equally obliged to Restitution. The reason of the latter part of this cale is, because he that intreats or persuades to a sm. ų

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is as guilty as he that acts it ? and if without his perfivation the fin and the injury would not be acted, he is in his kind the entire caule, and therefore obliged to repair the injury as much as the perion that does the wrong immediately.

5. He that refules to do any part of his duty (to which he is otherwife obliged) without a bribe, is bound to reftore that money, becaufe he took it in his Neighbour's wrong, and not as a falary for his labour, or a reward of his wifdom, (for his flipend hath paid all that) or he hath obliged himfelf to do it by his voluntary undertaking.

6. He that takes any thing from his Neighbour which was juftly forfeited, but yet takes it not as a Minister of Justice, but to fatisfie his own revenge or avarice, is tied to Repentance, but not to Restitution. For my Neighbour is not the worse for my act, for thither the law and his own demerits bore him; but because I took the forfeiture indirectly, I am answerable to God for my unhandsome, unjust, or uncharitable Circumstances. Thus Philip of Matedon was reproved by Aristides for destroying the Phocenses; because although they deserved it, yet he did it not in prosecution of the Law of Nations, but to enlarge his own dominions.

7. The Heir of an obliged perfon is not bound to make Reflitution, if the obligation pathed only by a perfonal Act; but if it pathed from his perfon to his eftate, then the eftate pathes with all its burthen. If the Father by perfuading his Neighbour to do injuflice be bound to reflore, the action is extinguished by the death of the Father, becaufe it was only the Father's fin that bound him, which cannot directly bind the Son; therefore the Son is free. And this is to in all perfonal actions, unlefs where the Civil-Law interpofes and alters the cafe.

Thefe Rules concern the perfons that are obliged to make Refitution: the other circumstances of it are thus described.

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8. He that by fact, or word, or fign, either fraudulently or violently does hurt to his Neighbour's body, life, goods, good name, friends or Soul, is bound to make Restitution in the several instances, according as they are capable to be made. In all these instances we must separate intreaty and inricements from deceit or violence. If I periwade my Neighbour to commit adultery. I ftill leave him or her in their own power : and though I am answerable to God for my fin, yet not to my Neighbour. For I made her to be willing; yet the was willing, (4) that is, the fame at last as I was at first. But if I have used fraud, and made her to believe a lye, (b) upon which confidence the did the act, and without the would not, (as if I tell a woman her husband is dead, or intended to kill her, or is himfelf an adulterous man) or if I use violence, that is, either force her, or threaten her with death, or a grievous wound or any thing that takes her from the liberry of her choice, I am bound to Restitution, that is, to reftore her to a right understanding of things, and to a full liberty, by taking from her the deceit or the violence.

(a) Δι αλλότριον έγρον π]αίει ελείς. Epict.
 (b) Πασα μυχή ακισα σερείται τος αληθείας. Plato.
 Non licet fuffurari mentem vel Samaritani. R. Maimom. Can. Eth.

9. An adulterous perfon is tied to Reftitution of the injury fo far as it is reparable, and can be made to the wronged perfon; that is, to make provision for the children begotten in unlawful embraces, that they may do no injury to the legitimate by receiving a common portion : and if the injured perfon do account of it, he must fatisfie him with money for the wrong done to his Bed. He is not tied to offer this, because it is no proper exchange; but he is bound to pay if it be reasonably demanded: for every man hath justice done him, when himself is fatisfied, though by a word, or an action, or a peny.

on by allowing fuch a maintenance to the children and near

⁶Ο₇S² h₂ν₋ νη, η οί παιδεςη οί συγγενοι τυ near Relatives of the decealed as they have loft by his consubirdeath, confidering and allowing for all circumstances TO theof the man's age, and health, and probability of living. Ber, To-And thus Hercwles is faid to have made explaint for mor musithe death of Iphitus whom he flew, by paying a mulci xeing dodome.

11. He that hath really leftened the fame of his ad 5 Eth. Neighbour by fraud or violence, is bound to reftore it Sic Vivianus by its proper inftruments; fuch as are confession of injusta achis fault, giving testimony of his innocence or worth, culatione, adoing him honour, (or if that will do it, and both pud Cofficient parties agree) by money, which answers all things.

12. He that hath wounded his Neighbour is tied to the expences of the Surgeon and other incidences, and to repair whatever loss he fuftains by his difability to work or trade; and the fame is in the cafe of falle imprisonment; in which cases only the real effect and remaining detriment are to be mended and repaired : for the action it felf is to be punished or repented of and enters not into the question of Restitution. But in these and all other cases the injured perfon is to be reftored to that perfect and good condition from which he was removed by my fraud or violence, fo far as is possible. Thus a Ravisher must repair the temporal detriment or injury done to the Maid, and give her a dowry, or marry her if the defire it. For this reftores her into that capacity of being a good Wife, which by the injury was lolt, as far as it can be done.

13. He that robbeth his Neighbour of his goods, or detains any thing violently or traudulently, is bound not only to reftore the principal, but all its fruits and emoluments which would have accrued to the right owner during the time of their being detained. * By proportion of these Rules, we may judge of the obligation that lies upon all forts of injurious perfons; the facrilegious, the detainers of tithes, cheaters of men's inheritances, unjust judges, false Witneffes and Accufers, those that do fraudulently or violently bring men to fin, that force men to drink, that laugh at and difgrace vertue, that perfwade fervants vants to run away, or commend fuch purposes, violent perfecutors of Religion in any inftance ; and all of the fame nature.

14. He that hath wronged fo many, or in that manner, (as in the way of daily trade) that he knows not in what measure he hath done it, or who they are, must redeem his fault by alms and largestes to the poor, according to the value of his wrongful dealing, as near as he can proportion it. Better it is to go begging to Heaven, than to go to Hell laden with the fpoils of rapine and injustice.

15. The order of paying of debts of contract or restitution are in some instances set down by the Civil Laws of a Kingdom, in which cafes their rule is to be observed. In destitution or want of such rules we are, 1. to observe the necessity of the Creditor, 2: Then the time of the delay, and, 3. the special obligations of friendship or kindness; and according to these in their several degrees make our Restitution, if we be not able to do all that we should : but if we be, the best rule is to do it as soon as we can. taking our accounts in this as in our humane actions, according to prudence, and civil or natural conveniencies or polfibilities; only fecuring these two things : 1. That the duty be not wholly omitted; and, 2. That it be not deferred at all out of covetouinefs, or any other principle that is vicious. Remember that the fame day in which Zachens made Restitution to all whom he had injured, the same day Chrift himfelf pronounced that Salvation was come ink. 19.9. to his houle. ***

16. But besides the obligation arising from contract Gatitude: or default, there is * one of another fort, which comes from kindness and the acts of charity and friendship. He that does me a favour hath bound me to make him a return of thankfulness. The obligation comes not by covenant, nor by his own express intention, but by the nature of the thing; and is a duty foringing up within the fpirit of the obliged perfon, to whom it is more natural to love his friend, and to do good for good, than to return evil for evil : because a man may for-

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Of Restitution. Chap. 3. Sect. 4. forgive an injury, but he must never forget a good turn. For every thing that is excellent, and every thing that is profitable, whatfoever is good in it felf or good to me, cannot but be beloved ; and what we love we naturally cherish and do good to. He therefore that refuses to do good to them whom he is bound to love, or to love that which did him good, is unnatural and monstrous in his affections, and thinks all the world born to minister to him, with a greediness worfe than that of the Sea, which although it receives all rivers into it felf, yet it furnishes the clouds and fprings with a return of all they need.

Our duty to Benefactors is to efteem and love their perfons, to make them proportionable returns of fervice, or duty, or profit, according as we can, or as they need, or as opportunity prefents it felf, and according to the greatnesses of their kindness, and to pray to God to make them recompence for all the good they have done to us; which last office is also requisite to be done for our Creditors, who in charity have relieved our wants.

Prayers to be faid in relation to the several Obligations and Offices of Justice.

A Prayer for the Grace of Obedience, to be faid by all persons under command.

() Eternal God, great Ruler of Men and Angels; who haft constituted all things in a wonderful order, making all the creatures fubject to man, and one man to another, and all to thee, the last link of this admirable chain being failned to the foot of thy throne; teach me to obey all those whom thou halt fet over me, reverencing their perfons, fubmitting indifferently to all their lawful commands, chearfully undergoing those burthens which the publick without and neceffity shall impose upon me; at no hand murmuring against Government, lest the spirit of pride and mutihy, of murmur and dilorder enter into me, and confign me to the portion of the difobedient and rebellious of ċt,∉ N

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the defpifers of Dominion and revilers of dignity. Grant this, O Holy God, for his fake, who for his obedience to the Father hath obtained the Glorification of eternal ages, our Lord and Saviour Jelus Chrift. Amen.

Prayers for Kings and all Magistrates, for our Parents. spiritual and natural, are in the following Litanies as the end of the fourth Chapter.

A Prayer to be faid by Subjects, when their Land is invaded and over-run by barbarous or wicked People, enemies of the Religion, or the Government.

O Eternal God, thou alone ruleft in the Kingdoms of Men, thou art the great God of Battels and Recompences, and by thy glorious wildom, by thy Almighty power, and by thy fecret providence, doft determine the events of war, and the issues of humane counfels, and the returns of peace and victory : now at last be pleased to let the light of thy countenance, and the effects of a glorious mercy and a gracious pardon return to this Land. Thou feelt how great evils we fuffer under the power and tyranny of war; and although we fubmit to, and adore thy justice in our fufferings, yet be pleafed to pity our mifery, to hear our complaints, and to provide us of remedy against our prefent calamities : let not the defenders of a righteous caule go away ashamed, nor our counsels be for ever confounded, nor our parties defeated, nor religion suppressed, nor learning discountenanced; and we be speiled of all the exteriour ornaments, instruments, and advantages of piety, which thou hast been pleafet formerly to minister to our infirmities, for the interests of Learning and Religion. Amen.

П.

WE confels, dear God, that we have deferved to be totally extinct and separate from the com-. munion of Saints, and the comforts of Religion, to be made fervants to ignorant, unjust and inferiour Perlons,

fons, or to fuffer any other calamity which thou shalt allot is as the inftrument of thy anger, whom we have to often provoked to wrath and jealoufie. Lord, we humbly lie down under the burthen of thy rod, begging of thee to remember our infirmities, and no more to remember our fins, to fupport us with thy staff, to lift us up with thy hand, to refresh us with thy gracious eye : and if a fad cloud of temporal inteliaties must still encircle us, open unto us the window of Heaven, that with an eye of Faith and Hope we may fee beyond the cloud, looking upon those mercies which in thy fecret providence and admirable wifdom thou defignest to all thy servants, from such unlikely and fad beginnings. Teach us diligently to do all our Duty, and cheerfully to fubmit to all thy will; and at last be gracious to thy people that call upon thee, that put their trust in thee, that have laid up all; their hopes in the bosom of God ; that besides thee have no Helper. Amen.

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III.

PLace a Guard of Angels about the perfon of the Queen, and immure her with the defence of thy right hand, that no unhallowed arm may do violence to her. Support her with aids from Heaven in all her battels, trials and dangers, that fhe may in every inflant of her comptation become dearer to thee, and do thou return to her with mercy and deliverance. Give unto her the hearts of all her people, and put into her hand a prevailing rod of iron, a fceptre of power, and a Sword of Juffice; and enable her to defend and comfort the Churches under her protection.

IV.

Bleis all her Friends, Relatives, Confederates and Lieges; direct their counfels, unite their hearts, frengthen their hands, bleis their actions. Give unto them holinels of intention, that they may with much candor and ingenuity purfue the caule of God and the Queen. Sanctifie all the means and infruments of their purpoles, that they may not with cruelty, injultice or opprefilion proceed towards the end of their just Defires : and do thou crown all their endeavours with a N π proAd Chap. 2.

proferous event, that all may Co-operate to, and actually produce thole great mercies which we beg of thee; Honour and fafety to our Sovereign, defence of her juft rights, peace to her people, eftablifhment and promotion to Religion, advantages and encouragement to learning and holy living, deliverance to all the opprefied, comfort to all thy faithful people, and from all these, glory to thy holy Name. Grant this O KING of Kings, for his fake by whom thou hast configned us to all thy mercies and promifes, and to whom thou hast given all power in Heaven and Earth, our Lord and Saviour Jefus Chrift. Amen.

A Prayer to be faid by Kings or Magistrates, for themselves and their People.

O My God and King, thou ruleft in the Kingdoms of men, by thee Kings reign and Princes decree

* Thefe words to be added by a Deligate or inferiour.

justice: thou hast appointed me under thy self [* and under my Prince] to govern this portion of thy Church according to the Laws of Religion and the Com-

monwealth. O Lord, I am but an infirm man, and know not how to decree certain fentences without erring in judgment : but do thou give thy fervant on understanding heart to judge this people, that I may difcern between good and evil. Caule me to walk before thee and all the people in truth and righteoufnels, and in fincerity of heart, that I may not regard the perfon of the mighty, nor be afraid of his terrour, nor despife the person of the poor, and reject his petition; but that doing justice to all men, I and my people may receive mercy of thee, peace and plenty in our days, and mutual love, dury and correspondence, that there be no leading into captivity, no complaining in our ftreets; but we may fee the Church in prosperity all our days, and Religion established and encreasing. Do thou establish the house of thy Servant, and bring me to a participation of the glories of thy

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thy Kingdom, for his fake who is my Lord and King, the holy and ever bleffed Saviour of the World, our Redeemer Jefus. Amen.

A Prayer to be faid by Parents for their Children.

O Almighty and most merciful Father, who hast promised children as a reward to the righteous, and halt given them to me as a teltimony of thy meror, and an engagement of my duty; be pleafed to be a Father unto them, and give them healthful bodies, inderstanding fouls, and lanctified spirits, that they may be thy fervants and thy children all their days. Let agreat mercy and providence lead them through the dangers and temptations and ignorances of their youth, that they may never run into folly, and the evils of an unbridled appetite. So order the accidents of their lives, that by good education, careful tutors. holy example, innocent company, prudent counfel, and thy restraining grace, their duty to thee may be fecured in the midit of a crooked and untoward generation : and if it feem good in thy eyes, let me be enabled to provide conveniently for the fupport of their perfons, that they may not be deftitute and milerable in my death; or if thou shalt call me offfrom this World by a more timely fummons, let their portion be thy care, mercy, and providence over their bo. dies and fouls; and may they never live vitious lives, nor die violent or untimely deaths ; but let them glorife thee here with a free obedience, and the duties of

holy life; that when they have ferved thee in their generations, and have profited the Christian Common-wealth, they may be Co-heirs with $\mathcal{F}e/ms$ in the glories of thy eternal Kingdom, through the fame our Lord $\mathcal{J}e/ms$ Christ. Amen.

A Prayer to faid by Masters of Families, Curates, Tuturs, or other obliged perfons, for their Charges,

Almighty God, merciful and gracious, have mercy upon my Family[or pupils, or parifhioners, cr.] N 2

and the

and all committed to my charge : fanchifie them with thy grace, preferve them with thy providence, guard them from all evil by the cuftody of Angels, direct them in the ways of Peace and holy Religion by my miniftry and the conduct of thy most Holy Spirit, and confign them all with the participation of thy bless and graces in this World, with healthful bodies, with good understandings, and fanchifyed spirits, to a full fruition of thy Glories hereaster, through fess Chrift our Lord.

A Prayer to be faid by Merchants, Tradefmen, And Handicrafts men.

Eternal God, thou Fountain of Juffice, Mercy and Benediction, who by my Education and other effects of thy Providence hast called me to this profession, that by my industry I may in my small proportion work together for the good of my felf and others; I humbly beg thy grace to guide me in my intention, and in the transaction of my Affairs, that I may be diligent, just and faithful: and give me thy favour, that this my labour may be accepted by thee as a part of my necessary duty : and give me thy bleffing to affift and prosper me in my Calling, to such measures as thou shalt in mercy chule for me: and be pleased to let thy Holy Spirit be for ever prefent with me, that I may never be given to covetousness and fordid appetites, to lying and falfhood, or any other bale, indirect and beggarly Arts; but give me prudence, honefty and Christian fincerity, that my Trade may be fanctified by my Religion, my labour by my intention and thy bleffing : that when I have done my portion of work thou haft allotted me, and improved the talent thou half intrusted to me, and ferved the Common-wealth in my capacity, I may receive the mighty price of my high calling, which I expect and beg, in the portion and inheritance of the ever bleffed Saviour and Redeemer Je/ms. Amen. $1 \pm e$ 1 - 3 - 4-

A Prayer

A Proper to be faid by Debtors, and all perfons obliged, whether by crime or contract.

O Almighty God, who art rich unto all, the trealury and fountain of all good, of all justice, and all macy, and all bounty, to whom we owe all that we are, and all that we have, being thy Debtors by realon of our fins, and by thy own gracious contract made with us in Jefus Chrift ; teach me in the first place to perform all my Obligations to thee, both of duty and thankfulnes; and next enable me to pay my duty to all my friends, and my debts to all my creditors, that none be made miserable or lesiened in his state by his kindness to me, or traffick with me. Forgive me all those fins and irregular actions, by which I entred into Debt farther than my necessity required, or by which such necessity was brought upon me: but let not them fuffer by the occasion of my fin. Lord, reward all their kindness into their bofoms, and make them recompence where I cannot, and make me very willing in all that I can, and able for all that I am obliged to: or if it feem good in thine eyes to afflict me by the continuance of this condition, yet make it up by some means to them, that the prayer of thy fervant may obtain of thee at kast to pay my debt in bleffings. Amen.

L Ord, fanctifie and forgive all that I have tempted to evil by my difcourfe or my example : inftruct them in the right way whom I have led to errour, and let menever run farther on the fcore of fin; but do thou blot out all the evils I have done by the Sponge of thy Paffion, and the Blood of thy Crofs; and give me a deep and an excellent repentance, and a free and a gracious pardon; that thou may'ft answer for me, O Lord, and enable me to ftand upright in judgment; for in thee, O Lord, have I trufted, let me never be confounded. Fity me, and instruct me, guide me and import me, pardon me and fave me, for my fweet sayiour Jefas Chrift his fake. Amen.

Religion.

A Prayer for Patrons and Benefactors.

Almighty God, thou Fountain of all good, of all excellency both to Men and Angels, extend thine abundant favour and loving-kindnels to my Patron. to all my Friends and Benefactors; reward them and make them plentiful recompence for all the good, which from thy merciful Providence they have conveyed unto me. Let the Light of thy Countenance fhine upon them, and let them never come into any affliction or fadness, but such as may be an instrument of thy glory and their eternal Comfort. Forgive them all their fins; let thy Divinest Spirit preferve them from all deeds of Darkness. Let thy miniltring Angels guard their perfons from the violence of the Spirits of Darkness. And thou who knowest every degree of their necessity by thy infinite Wifdom, give fupply to all their needs by thy glorious mercy, preferving their Perfons, fanctifying their hearts, and leading them in the ways of righteoulnels, by the waters of comfort, to the land of eternal reft and glory, through Jelus Chrift our Lord. Amen.

CHAP. IV.

Of Christian Religion.



Eligion in a large fence doth fignifie the whole duty of a Man, comprehending in it Juffice, Charity and Sobriety : because all these being commanded by God, they become a part of that honour and worthip which we are bound to pay to him. And thus the word is used in S. James ; Pure Religion and undefiled before God and the Father is this.

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To ÷., Chap. 4.

To visit the fatherless and widows in their affliction. and keep himfelf unfpotted from the world. But in a more reftrained fence it is taken for that part of duty. which particularly relates to God in our worfhippings and adoration of him, in confessing his Excellencies, foving his perfon, admiring his goodnefs, be-lieving his word, and doing all that which may in a proper and direct manner do him honour. It contairs the duties of the first Table only, and so it is called Godlinefs *, and is by S. Paul diftinguished "Tie. e. 12 from Juffice and Sobriety. In this fence I am now to explicate the parts of it.

Of the internal Actions of Religion.

Those I call the internal Actions of Religion, in which the Soul only is employed, and ministers to God in the special Actions of Faith, Hope, and Chanity. Faith believes the Revelations of God : Hope expects his Promiles : and Charity loves his Excellencies and Mercies. Faith gives our understanding to God : Hope gives up all the passions and affections to Heaven and heavenly things : and Charity gives the Will to the fervice of God. Faith is oppofed to Infidelity, Hope to Despair, Charity to Enmity, and Hostility : and these three fanctifie the whole Man, and make our duty to God, and obedience to his Commandments to be chosen, reasonable and delightful, and therefore to be entire, perfevering and universal.

SECT. I.

Of Faith.

The Acts and Offices of Faith are,

TO believe every thing which God hath revea-led to us; and when once we are convinced that Demus De-God hath spoken it, to make no farther enquiry, but um aliquid posse quod nos farcamur investigare non poffe, S. Aug. 1. 21. c. 7. de Civit-

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humbly to fubmit, ever remembring that there are fome things which our understanding cannot fathom nor fearch out their depth.

2. To believe nothing concerning God but what is honourable and excellent, as knowing that belief to be no honouring of God, which entertains of him any dishonourable thoughts. Faith is the Parent of Charity, and whatloever Faith entertains must be apt to produce Love to God : but he that believes God to be cruel or unmerciful, or a rejoicer in the unavoidable damnation of the greatest part of mankind, or that he fpeaks one thing, and privately means another, thinks evil thoughts concerning God, and fuch as for which we should hate a man, and therefore are great enemies of Faith, being apt to destroy Charity. Our Faith concerning God must be as himself hath revealed and defcribed his own excellencies : and in our discourses we must remove from him all imperfection, and attribute to him all Excellency.

3. To give our (elves wholly up to Chrift in Heart and Defire, to become Difciples of his Doctrine with choice (befides conviction) being in the prefence of God, but as Idiots, that is, without any principles of our own to hinder the Truth of God; but fucking in greedily all that God hath taught us, believing it infinitely, and loving to believe it. For this is an Act of Love reflected upon Faith, or an Act of Faith leaning upon Love.

4. To believe all God's promifes, and that whatfoever is promifed in Scripture shall on God's part be as furely performed as if we had it in possession. This Act makes us to rely upon God with the same confidence as we did on our Parents when we were Children, when we made no doubt but whatfoever we needed we should have it, if it were in their power.

5. To believe also the conditions of the promile, or that part of the revelation which concerns our duty. Many are apt to believe the Article of Remiffion of fins, but they believe it without the condition of repentance, or the fruits of holy life : and that is to believe Chap. 4.

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believe the Article otherwise than God intended it. For the Covenant of the Gospel is the great object of Faith, and that supposes our duty to answer his grace; that God will be our God, so long as we are his people. The other is not Faith, but Flattery.

6. To profess publickly the Doctrine of Jefns Christ, openly owning whatloever he hath revealed and commanded, not being assumed of the Word of God, or of any practices enjoined by it; and this without complying with any man's interest, not regarding favour, nor being moved with good words, not fearing difgrace, or loss, or inconvenience, or death it felf.

7. To pray without doubting, without wearinefs, without faintnefs, entertaining no jealoufies or fulpicions of God, but being confident of God's hearing us, and of his returns to us, whatfoever the manner or the inftance be, that if we do our duty, it will be gracious and merciful.

These Acts of Faith are in several degrees in the servants of $\mathcal{J}e/\mathcal{W}s$; fome have it but as a grain of muflard seed, fome grow up to a plant, fome have the fulness of faith; but the least faith that is must be a persuasion fo strong as to make us undertake the doing of all that duty which Christ built upon the foundation of believing. But we shall best discern the truth of our Faith by these following Signs. S. Herom, Dial advers. Lact.

Signs of true Faith.

1. An earneft and vehement Prayer : for it is impoffible we fhould heartily believe the things of God and the glories of the Gospel, and not most importunately defire them. For every thing is defired according to our belief of its excellency and possibility.

2. To do nothing for vain-glory, but wholly for the interests of Religion, and these Articles we believe; valuing not at all the rumours of men, but the praise of God, to whom by [Faith we have given up all our intellectual faculties.

3. To

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3. To be content with God for our Judge, for our Patron, for our Lord, for our Friend, defiring God to be all in all to us, as we are in our understanding and affections wholly his.

Add to thefe;

4. To be a stranger upon earth in our affections, and to have all our thoughts and principal defires fixed upon the matters of Faith, the things of Heaven. For if a man were adopted Heir to Calar, he would (if the believed it real and effective) despife the prefent, and wholly be at Court in his Father's eve; and his defires would out run his swiftest speed, and all his thoughts would fpend themfelves in creating Idea's and little phantaftick images of his future condition. Now God hath made us Heirs of his Kingdom, and Co-heirs with Jefus: if we believed this, we would think and affect and ftudy accordingly. But he that rejoyces in gain, and his heart dwells in the world, and is expouled to a fair effate, and tranfported with a light momentany joy, and is afflicted with loss, and amazed with temporal perfecutions, and effeems difgrace or poverty in a good caule to be intolerable, this man either hath no inheritance in Heaven or believes none; and believes not that he is adopted to be the Son of God, the Heir of eternal glory.

5. S. James his fign is the beft; [Shew me thy faith by thy works. [Faith makes the Merchant diligent and venturous, and that makes him rich. Ferdinands of Arragon believed the ftory told him by Columbus, and therefore he furnished him with sold got the West-Indies by his Faith in the Undertaker. But Hemry the Seventh of England believed him not, and therefore trusted him not with Shipping, and lost all the purchase of that Faith. It is told us by Christ [He that forgives [hall be forgiven:] If we believe this, it is certain we shall forgive our enemies; for none of us all but need and defire to be forgiven. No man can possibly despise or refuse to defire such excellent glories as are revealed to them that are fervants of Christ, Chap. 4. .

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Chrift, and yet we do nothing that is commanded us as a condition to obtain them. No man could work a days labour without faith : but becaufe he believes he shall have his wages at the days or weeks end, he does his duty. But he only believes, who does that thing which other men in the like cales do when they do believe. He that believes money gotten with danger is better than poverty with fafety, will venture for it in unknown lands or feas; and fo will he that believes it better to get Heaven with labour, than to go to Hell with pleafure.

6. He that believes does not make haste, but waits patiently till the times of refreshment come, and dares truft God for the morrow, and is no more solicirous for the next year than he is for that which is past: and it is certain, that Man wants Faith, who dares be more confident of being supplied when he hath money in his purse, than when he hath it only in bills of exchange from God; or that relies more upon his own industry than upon Gods providence, when his own industry fails him. If you dare truss to God when the case to humane reason seems imposfible, and truss to God then also out of choice, not because you have nothing else to truss to, but because he is the only support of a just confidence, then you give a good testimony of your Faith.

7. True Faith is confident, and will venture all the world upon the strength of its persuasion. Will you lay your life on it, your estate, your reputation, that the doctrine of $\mathcal{F}ESUSCHRIST$ is true in every Article? Then you have true Faith. But he that stars Men more than God, believes Men more than he believes in God.

8. Faith if it be true, living and juftifying, cannot be feparated from a good life; it works miracles, makes a drunkard become fober, a lafcivious perfon become chaft, a covetous man become liberal; *it overcomes the world, it works righteon fnefs*, and makes us a Cor. 13. 5. diligently to do, and chearfully to fuffer whatfoever Rom. 8. 10. God hath placed in our way to Heaven.

The Means and Instruments to obtain Faith are,

1. An humble, willing and docible mind, or defire to be inftructed in the way of God: for perfuafion enters like a Sun-beam, gently, and without violence; and open but the window, and draw the curtain, and the Son of Righteousness will enlighten your curkness.

2. Remove all prejudice and love to every thing which may be contradicted by Faith. How can ye believe (faid Chrift) that receive praife one of another? An unchaft man cannot eafily be brought to believe that without purity he shall never see God. He that loves riches can hardly believe the Doctrine of poverty and renunciation of the world: and Alms and Martyrdom and the Doctrine of the Crois is folly to him that loves his ease and pleasures. He that hath within him any principle contrary to the Doctrines of Faith, cannot easily become a Disciple.

3. Prayer, which is inftrumental to every thing, hath a particular promife in this thing. He that lacks wisdom, let him ask it of God : and, If you give good things to your children, how much more shall your Heavenly Father give his Spirit to them that ask him?

in rebus miis fumma and infinite wildom, and our own ignorance, are great credendi ra- inftruments of curing all doubting, and filencing the potentia Cre- murmurs of infidelity.

and circumstances and mysteries; for true faith is full of ingenuity and hearty fimplicity, free from sufficien, wife and confident, trusting upon generals, without watching and prying into unnecessary or undifernible particulars. No man carries his bed into his field, to watch how his corn grows, but believes upon the general order of Providence and Nature; and at Harvest finds himstelf not deceived.

6. In time of temptation be not bulie to dilpute, but rely upon the Conclusion, and throw your felt

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upon God, and contend not with him but in prayer, and in the prefence and with the help of a prudent untempted Guide: and be fure to effect all changes of beliet which offer themfelves in the time of your greateft weaknefs (contrary to the perfuafions of your beft understanding) to be temptations, and reject them accordingly.

7. It is a prudent courfe, that in our health and befadvantages we lay up particular arguments and infruments of perfuasion and confidence, to be brought forth and used in the great day of expence; and that especially in such things in which we use to be most tempted, and in which we are least confident, and which are most necessary, and which commonly the Devil uses to affault us withal in the days of our visitation.

8. The wildom of the Church of God is very remarkable in appointing Festivals or Holy days, whole Solemnity and Offices have no other special busimess but to record the Article of the Day; such as Trinity-Sunday, Ascension, Easter, Christmas-day: and to those perfons who can only believe, not prove or dispute, there is no better instrument to cause the remembrance and plain Notion, and to endear the affection and hearty assent to the Article, than the proclaiming and recommending it by the Festivity and Joy of a Holy-day.

SECT. II.

Of the Hope of a Christian.

FAith differs from Hope in the extention of its object, and in the intention of degree. S. Auftin thus Eachirid. c.s. accounts their difference. Faith is of all things revealed, good and bad, rewards and punifhments, of things paff, prefent and to come, of things that concern us, and of things that concern us not; but Hope hath for its object things only that are good and fit to be hoped for, future, and concerning our felves: and becaufe thefe Chap. 4.

there things are offered to us upon conditions of which we may to fail as we may change our will, therefore our certainty is less than the adherences of Faith; which (because Faith relies only upon one proposition, that is, the truth of the Word of God) cannot be made uncertain in themselves, though the object of our Hope may become uncertain to us, and to our possible. For it is infallibly certain, that there is Heaven for all the godly, and for me amongst them all if I do my duty. But that I shall enter into Heaven, is the object of my Hope, not of my Faith, and is fo fure as it is certain I shall perfevere in the ways of God.

The Acts of Hope are,

1. To rely upon God with a confident expectation of his promifes; ever effeeming that every promife of God is a Magazine of all that grace and relief which we can need in that inflance for which the promife is made. Every degree of Hope is a degree of onfidence.

2. To efteem all the danger of an action, and the possibilities of milcarriage, and every cross accident that can intervene, to be no defect on God's part, but either a mercy on his part, or a fault on ours: for then we shall be fure to trust in God when we see him to be our confidence, and our felves the cause of all milchances. The Hope of a Christian is prudent and religions.

3. To rejoyce in the midit of a misfortune or feeming (adnets, knowing that this may work for good, and will, if we be not wanting to our Souls. This is a direct ACt of Hope, to look through the cloud, and look for a beam of the light from God: and this is called in Scripture, *Rejoycing in Tribulation*, when the God of Hope fills is with all joy in believing. Every degree of Hope brings a degree of Joy.

4. To defire, to pray, and to long for the great object of our Hope, the mighty price of our high Calling; and to defire the other things of this life as they

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are promiled, that is, to far as they are made necelfary and uteful to us in order to God's glory and the great end of Souls. Hope and Fasting are faid to be the two wings of Prayer. Fafting is but as the wing of a Bird; but Hope is like the wing of an Angel foaring up to Heaven, and bears our prayers to the throne of Grace. Without hope it is impossible to pray; but Hope makes our prayers realonable, paffionateand religious; for it relies upon God's promife. or experience, or providence, and itory. Prayer is always in proportion to our Hope zealous and affectionate.

Of Hope.

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5. Perseverance is the perfection of the duty of Hope, and its last act; and so long as our Hope continues, fo long we go on in duty and diligence; but he that is to raife a Caftle in an hour, fits down and does nothing towards it: and Herod the Sophifter left off to teach his Son, when he law that twenty four Pages appointed to wait on him, and called by the feveral Letters of the Alphabet, could never make him to understand his Letters perfectly.

Rules to govern our Hope.

1. Let you Hope be moderate, proportioned to your fate, perfon and condition, whether it be for gifts cr graces, or temporal favours. It is an ambitious hope for perfons whole diligence is like them that are leaft in the Kingdom of Heaven, to believe themfelves endeared to God as the greatest Saints, or that they shall have a throne equal to S. Paul, or the bleffed Virgin Mary. A Stammerer cannot with moderation hope for the gifts of Tongues, or a Peafant to become learned as Origen : or if a Beggar defires or hopes to become a King, or asks for a thousand pound a year, we call him impudent, not passionate, much less reasonable. Hope that God will crown your endeavour with equal measures of that reward which he indeed freely gives, but yet gives according to our proportions. Hope for good fuccefs according to, or not much be-Yond, the efficacy of the caufes and the inftrument: and let Chap. 4.

let the Husbandman hope for a good Harvest, not for a rich Kingdom, or a victorious Army.

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2. Let your hope be well founded, relying upon just confidences, that is, upon God according to his revelations and promifes. For it is possible for a man to have a vain hope upon God : and in matters of Religion it is prefumption to hope that God's mercies will be poured forth upon lazy perfons that de nothing towards holy and strict walking, nothing (I (ay) but truft and long for an event belides, and against all disposition of the means. Every fake principle in Religion is a Reed of Egppt, falle and dangerous. * Rely not in temporal things upon uncertain Prophecies and Aftrology, not upon our own wit or industry, not upon gold or friends, not upon Armies and Princes; expect not health from Phylicians that cannot cure their own breath, much less their mortality: use all lawful instruments, but expect nothing from them above their natural or ordinary efficacy, and in the use of them from God expect a bleffing. A hope that is easie and credulous is an arm of flefh, an ill supporter without a bone.

3. Let your Hope be without vanity or garifhness of spirit, but sober, grave and silent, fixed in the heart, not born upon the lip, apt to support our spirits within, but not to provoke envy abroad.

4. Let your Hope be of things poffible, lafe and useful. He that hopes for an opportunity of acting his refar speranza, venge, or lust, or rapine, watches to do himself a milchief. All evils of our felves or brethren are objects of our fear, not hope: and when it is truly underflood, things useless and unfafe can no more be withed for, than things impollible can be obtained.

> 5. Let your Hope be patient, without tediousnels of ipirit, or haltinets of prefixing time. Make no limits or prescriptions to God, but let your prayers and endeavours go on still with a constant attendance on the periods of God's providence. The men of Bethuliarefolved to wait upon God but five days longer : but deliverance stayed feven days, and yet came at last. And take not every accident for an argument of Defpair : but

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Di cofi fuori di credenza Non vuoler

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but go on still in hoping, and begin again to work if any ill accident have interrupted you.

Means of Hope, and Remedies against Despair.

The Means to cure Defpair, and to continue or increate Hope, are partly by confideration, partly by exercife.

1. Apply your mind to the cure of all the proper cutes of Defpair: and they are Weaknefs of Spirit, or Violence of Paffion. He that greedily covets is impationt of Delay, and defperate in contrary accidents; un et uand he that is little of Heart, is also little of Hope, yes un et uand apt to forrow and Sufpicion.

2. Despise the things of the World, and be indifferent to all changes and events of Providence: and for the things of God, the Promiles are certain to be performed, in kind; and where there is less variety of chance, there is less possibility of being (a) mocked: but he that creates to himself thousands of little hopes, uncertain in the Promise, fallible in the Event, and depending upon ten thousand circumstances (as are all the things of this World,) shall often fail in his Expectations, and be used to arguments of Distruct in tuch hopes.

(*) Έλπε κ) συ τύχη, μέγα χαίζετε. την δάλν ευ ερν Ούκ έπ γας σφετέρεις επιτέςπομαι έροτε αμφω Ουνικεν έν μερόπεωτι πολυπλανέες μάλα ές Όωα γας ατρεκίως έκ έωτεπι, υμικς έν υμιν Φασιμπα ώς έν υπνω εμβάλλοιτ οία τ' έόντα. Παίζοιτε, ςραφέοιτε, όσες έμιο υςτερν όντας Ευζητ' έ νοίοντας οπες βέμις ές) νοήσαι. Homer.

3. So long as your Hopes are regular and reafonable, though in temporal Affairs, fuch as are Deliverance from Enemies, Elcaping a Storm or Shipwrack, Recovery from a Sickneis, Ability to pay your Debts, Sc. remember that there are fome things ordinary, and fome things extraordinary to prevent Despair. In ordinary remember that the very hoping in God is an Endearment of him, and a means to obtain the Bleffing. [Iwill deliver him, becaufe he hath put his truft in Q 2 me 1

Heb. 2. 18.

Chap. 4.

me.] 2. There are in God all those glorious Attributes and Excellencies which in the nature of things can possibly create or confirm Hope. God is 1. Strong, 2. Wife, 3. True, 4. Loving. There cannot be added another capacity to create a confidence ; for upon these premisses we cannot fail of receiving what is fit for us. 3. God hath obliged himfelf by promile that we shall have the good of every thing we defire: for even losies and denial shall work for the good of them that fear God. And if we will trust the Truth of God for performance of the general, we may well trust his Wildom to chule for us the particular. * But the extraordinaries of God are apt to supply the defect of all natural and humane possibilities. I. God hath in many inftances given extraordinary virtue to the active caules and instruments: to a jaw-bone to kill a multitude; to three hundred men to destroy a great Army; to Jonathan and his Armour-bearer to rout 2 whole Garrison. 2, He hath given excellent sufferance and vigoroulnels to the lufferers, arming them with strange courage, heroical fortitude, invincible refolution, and glorious patience : and thus he lays no more upon us than we are able to bear; for when he increases our sufferings, he lesens them by increafing our patience. 3. His Providence is extraregular and produces strange things beyond common rules: and he that led Ifrael thro' a Sea, and made a Rock pour forth waters, and the Heavens to give them bread and flefh, and whole Armies to be deftroyed with phantallick noises, and the fortune of all France to be recovered and intirely revolved by the arms and conduct of a Girl against the torrent of the English Fortune and Chivalry; can do what he pleafes, and still retains the fame affections to his people, and the fame providence over mankind as ever. And it is impolfible for that man to delpair who remembers that his belper is Omnipotent, and can do what he pleales. Let us reft there a while; he can if he pleafes: And he is infinitely loving, willing enough: And he is infinitely wife, chuling better for us than we can do for nur felves. This in all ages and chances hath supporred

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Chap. 4. ted the afflicted People of God, and carried them on dry ground through a Red Sea. God invites and cherifhes the hopes of Men by all the variety of his Providence.

4. If your cafe be brought to the last extremity, and that you are at the pit's brink, even the very margin of the Grave, yet then despair not; at least put it off a little longer, and remember that whatfoever final accident takes away all Hope from you, if you flay a little longer, and in the mean while bear it sweetly, it will also take away all Despair too. For when you enter into the regions of death, you reft from all your labours and your fears.

5. Let them who are tempted to defpair of their falvation, confider how much Chrift suffered to redeem us from fin and its eternal punishment : and he that confiders this must needs believe that the defires which God had to fave us were not lefs than infinite. and therefore not eafily to be fatisfied without it.

6. Let no man despair of God's mercies to forgive him, unless he be fure that his fins be greater than God's mercies. If they be not, we have much realon to hope, that the stronger ingredient will prevail so long as we are in the time and state of Repentance, and within the possibilities and latitude of the Covenant, and as long as any promife can but reflect upon him with an oblique beam of comfort. Polfibly the man may erre in his judgment of circumstances, and therefore let him fear ; but because it is not certain he is miltaken. let him not despair.

7. Confider that God, who knows all the events of Men, and what their final condition shall be, who shall be faved, and who will perish, yet he treateth them as his own, calls them to be his own, offers fair conditions as to his own, gives them bleffings, arguments of mercy, and instances of fear to call them off from death, and to call them home to life, and in all this fhews no defpair of happinels to them; and therefore much lefs fhould any man despair for himfelf, fince he never was able to read the Scrolls of the eternal predestination.

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8. Remember that Despair belongs only to pafionate Fools or Villains, (such as were Achitopheland Fudas) or elfe to Devils and damned Persons: and as the Hope of Salvation is a good disposition towards it; so is Despair a certain confignation to eternalruin. A man may be damned for despairing to be laved. Despair is the proper passion of damnation. God hath placed truth and felicity in Heaven; curiofity and repensance upon Earth: but misery and despair are the portions of Hell.

9. Gather together into your spirit and its treasurehouse [the memory] not only all the promises of God, but alio the remembrances of experience, and the former tenfes of the Divine favours, that from thence you may argue from times paft to the prefent, and enlarge to the future, and to greater bleffings. For although the conjectures and expectations of Hope are not like the conclusions of Faith, yet they are a helmet against the scorchings of Defpair in temporal things, and an anchor of the Soul fure and ftedfaft against the fluctuations of the spint in matters of the Soul, S. Bernard reckons divers principles of Hope by enumerating the inftances of the Divine mercy ; and we may by them reduce this Rule 1. God hath to practice in the following manner. preferved me from many fins : his mercies are infinite : I hope he will still preferve me from more, and * 2. I have finned, and God fmote me not: for ever. his mercies are still over the Penitent : I hope he will deliver me from all the evils I have deferved. He hath forgiven me many fins of malice, and therefore furely he will pity my infirmities. * 3. God visited my heart and changed it : he loves the work of his own hands, and so my heart is now become : I hope he will love this too. 4. When I repented he received me gracioully; and therefore I hope if I do my endeavour he will totally forgive me. * 5. He helped my flow and beginning endeavours; and therefore I hope he will lead me to perfection. * 6. When he had given me tomething first, then he gave me more: I hope therefore he will keep me from failing, and give 1

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give me the grace of perfeverance. * 7. He hath chofen me to be a Disciple of Christ's institution; he hath elected me to his Kingdom of Grace; and therefore I hope alfo to the Kingdom of his Glory. *8. He died for me when I was his enemy; and therefore I hope he will fave me when he hath reconciled me to him, and is become my friend. * 9. God hath given ns his Son; how flowed not he with him give us all shims elfe? All these S. Bernard reduces to these three Heads, as the instruments of all our Hopes: r. The Charity of God adopting us; 2. The Truth of his Promises; 3. The Power of his Performance: which if any truly weighs, no infirmity or accident

can break his Hopes into undifcernible fragments, but tome good planks will remain after the greatest florm and fhipwreck. This was S. Paul's instrument: Experience begets hope, and hope maketh not ashamed.

10: Do thou take care only of thy duty, of the means and proper inftruments of thy purpole, and leave the end to God : lay that up with him, and he will take care of all that is intrufted to him : and this being an act of confidence in God, is also a means of fecurity to thee.

11. By special arts of spiritual prudence and arguments secure the confident belief of the Refurrection, and thou canst not but hope for every thing else which you may reasonably expect, or lawfully defire upon the stock of the Divine Mercies and Promiles.

12. If a Defpair feizes you in a particular temporal inftance, let it not defile thy Spirit with impure mixture, or mingle in fpiritual confiderations; but rather let it make thee fortifie thy foul in matters of Religion, that by being thrown out of your earthly dwelling and confidence, you may retire into the ftrengths of grace, and hope the more ftrongly in that, by how much you are the more defeated in this, that defpair of a fortune or a fuccefs may become the neceffity of all vertue.

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Of Charity, or the Love of God.

L Ove is the greatest thing that God can give us, for himfelf is Love; and it is the greatest thing we can give to God, for it will allo give our felves, and carry with it all that is ours. The Apostle calls it, the band of perfection ; it is the Old, and it is the New, and it is the great Commandment, and it is all the Commandments, for it is the fulfilling of the Law. It does the work of all other graces, without any instrument but its own immediate virtue. For as the love to fin makes a man fin against all his own Reason, and all the discourses of Wildom, and all the advices of his friends, and without temptation, and without opportunity: so does the Love of God; it makes a man chaft without the laborious arts of falting, and exteriour disciplines, temperate in the midst of feasts, and is active enough to chuse it without any intermedial appetites, and reaches at Glory through the very heart of Grace, without any other arms but those of Love. It is a grace that loves God tor himfelf, and our Neighbours for God. The confideration of God's goodnels and bounty, the experience of those profitable and excellent Emanations from him, may be, and most commonly are, the first motive of our Love: but when we are once entred, and have talted the goodness of God, we love the fpring for its own excellency, paffing from pallion to realon, from thanking to adoring, from fense to spirit, from considering our selves to an union with God: and this is the image and little representation of Heaven; it is a beatitude in picture, or rather the infancy and beginnings of Glory.

We need no incentives by way of fpecial enumeration to move us to the love of God, for we cannot love any thing for any reafon real or imaginary, but that excellence is infinitely more eminent in God. There can but two things create Love, Perfection and Ulefulnefs; fulness; to which answer on our part, 1. Admiration ; and 2. Desire; and both these are centred in Love. For the entertainment of the first, there is in God an infinite nature, immensity or vastness without extenfion or limit, Immutability, Eternity, Omnipotence. Omniscience, Holines, Dominion, Providence, Bounty, Mercy, Justice, Perfection in Himself, and the End to which all things and all actions mult be directed. and will at last arrive. The confideration of which may be heightned, if we confider our distance from all these glories : Our smallness and limited nature. our nothing, our inconstancy, our age like a foan. our weaknefs and ignorance, our poverty, our inadvertency and inconfideration, our dilabilities and difaffections to do good, our harfh natures and unmerciful inclinations, our universal iniquity, and our neceffities and dependencies, not only on God originally and effentially, but even our need of the meaneft of God's creatures, and our being obnoxious to the weakelt and most contemptible. But for the entertainment of the fecond, we may confider that in him is a torrent of pleasure for the voluptuous, he is the fountain of honour for the ambitious, an inexhaustible treasure for the covetous. Our vices are in love with phantastick pleasures and images of perfection, which are truly and really to be found nowhere but in God. And therefore our vertues have fuch proper objects, that it is but reafonable they should all turn into love : for certain it is, that this love will turn all into vertue. For in the fcrutinies for Righteousnels and Judgment, When it is enquired whether such a person be a good man or no, the mean. S. Ang. 1.2. ing is not, What does he believe? or, What does he hope? but, What he loves.

The Alts of Love to God are,

1. Love does all things which may pleafe the beloved perfon; it performs all his Commandments: and this is one of the greateft inflances and arguments of our love that God requires of us, [This is Love,

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Love, that we keep his Commandments. [Love is obediem.]

2. It does all the intimations and fecret fignifications of his pleafure whom we love: and this is an argument of a great degree of it. The first inflance is it that makes the Love accepted: but this gives a greatness and fingularity to it. The first is the least, and less than it cannot do our duty: but without this fecond we cannot come to perfection. Great Love is also pliant and inquisitive in the inflances of its expretion.

3. Love gives away all things, that to he may advance the intereft of the beloved perfon: it relieves all that he would have relieved, and spends it fels in such real significations as it is enabled withal. He never loved God that will guit any thing of his Religion to fave his money. Love is always liberal and communicative.

4. It fuffers all things that are imposed by its beloved, or that can happen for his fake, or that intervene in his fervice, chearfully, fweetly, willingly, expecting that God fhould turn them into good, and inftruments of felicity. *Charity hopeth all things, endureth all things*. Love is patient and content with any thing, fo it be together with its beloved.

5. Love is also impatient of any thing that may displease the beloved person, hating all sin as the enemy of its friend; for Love contracts all the same relations, and marries the same friends shifts and the same hatreds; and all affection to a sin is persectly inconfiflent with the Love of God. Love is not divided between God and God's enemy: we must love God with all our heart, that is, give him a whole and undivided affection, having Love for nothing else but such things which he allows, and which he commands or loves himself.

6. Love endeavours for ever to be prefent, to converfe with, to enjoy, to be united with its object, loves to be talking of him, reciting his praifes, telling his flories, repeating his words, imitating his geftures, transcribing his copy in every thing; and every degree

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gree of union and every degree of likeness is a degree of Love; and it can endure any thing but the difpleafure and the absence of its beloved. For we are not to use God and Religion as men use perfumes, with which they are delighted when they have them, but can very well be without them. True Charity is reft- Amoris ut less till it enjoys God in such instances in which it morfum gui wants him : it is like hunger and thirft, it must be fed or it cannot be answered; and nothing can supply the prefence, or make recompence for the ablence of God, or of the effects of his favour, and the light of his countenance.

7. True Love in all accidents looks upon the beloved Perfon, and observes his countenance, and how he approves or disapproves it, and accordingly looks fad or chearful. He that loves God is not displeased at thole accidents which God chules, nor murmurs at those changes which he makes in his family, nor envies at those gifts he bestows : but chules as he likes. and is ruled by his judgment, and is perfectly of his perfuasion, loving to learn where God is the Teacher. and being content to be ignorant or filent where he is not pleased to open himself.

8. Love is curious of little things, or circumstances Plutarchus ciand measures, and little accidents, not allowing to it tans carmen felf any infirmity which it strives not to master, aim- lime, adjuct ex ing at what it cannot yet reach, defiring to be of an Herodoto quaangelical purity, and of a perfect innocence, and a fi de fuo, De feraphical fervour, and fears every image of offence ; continens elle. is as much afflicted at an idle word as some at an act of adultery, and will not allow to it felf fo much anger as will difturb a child, nor endure the impurity of a dream. And this is the curiofity and nicenefs of Divine Love ; this is the fear of God, and is the daughter and production of Love.

The Measures and Rules of Divine Love.

But because this Passion is pure as the brightest and smoothest mirrour, and therefore is apt to be fullied with 147

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with every impurer breath, we must be careful that our love to God be governed by these measures.

1. That our Love be fweet, even, and full of tranquility, having in it no violences or transportations, but going on in a courfe of holy actions and duties which are proportionable to our condition and prefent state; not to fatisfie all the defire, but all the probabilities and measures of our ftrength. A new beginner in Religion hath palionate and violent defres: but they must not be the measure of his actions: But he mult confider his ftrength, his late ficknels and state of death, the proper temptations of his condition, and fland at first upon his defence; not go to form a strong Fort, or attacque a potent Enemy, or do heroical Actions, and fitter for giants in Religion. Indifcreet violences and untimely forwardness are the rocks of Religion, against which tender spirits often fuffer fhipwrack.

2. Let our Love be prudent and without illusion: that is, that it express it felf in fuch inftances which God hath chosen, or which we chuse our felves by proportion to his rules and measures. Love turns into doting when Religion turns into Superstition. No degree of love can be imprudent, but the expresfions may: we cannot love God too much, but we may proclaim it in undecent manners.

3. Let our Love be firm, constant and infeparable; not coming and returning like the tide, but descending like a never-failing river, ever running into the Ocean of Divine excellency, passing on in the chanels of duty, and a constant obedience, and never ceasing to be what it is, till it comes to what it desires to be; still being a river till it be turned into sea and valtness, even the immensity of a blessed Eternity-

Although the confideration of the Divine excellencies and mercies be infinitely fufficient to produce in us love to God, (who is inviúble, and yet not diftant from us, but we feel him in his bleffings, he dwells in our hearts by faith, we feed on him in the Sacrament, and are made all one with him in the incarnation and glorification of Jefus;) yet that we may the

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the better inkindle and increase our love to God, the following advices are not useles.

Helps to encrease our Love to God by way of Exercise.

1. Cut off all earthly and fenfual loves, for they pollute and unhallow the pure and fpiritual love: Every degree of inordinate affection to the things of this World, and every act of love to a fin, is a perfect enemy to the love of God; and it is a great fhame to take any part of our affection from the eternal God, to beltow it upon its Creature in defiance of the Creatour; or to give it to the Devil, our open enemy, in difparagement of him who is the Fountain of all excellencies and celeftial amities.

2. Lay fetters and restraints upon the imaginative and phantastick part; because our fancy being an imperfect and higher faculty is usually pleated with the entertainments of fhadows and gauds; and because the things of the World fill it with fuch beauties and phantallick imagenary, the fancy prefents such obects as amiable to the affections and elective powers. Perfons of fancy, fuch as are women and children, have always the most violent loves : but therefore it we be careful with what representments we fill our fancy, we may the fooner rectifie our loves. To this purpose it is good that we transplant the instruments of fancy into Religion : and for this reason Musick was brought into Churches, and Ornaments, and Perfumes, and comely Garments, and Solemnities, and decent Ceremonies, that the bulie and lefs dilcerning fancy being bribed with its proper objects may be instrumental to a more celestial and spiritual love.

3. Remove folitude or worldly cares, and multitudes of lecular bufinefles : for if these take up the intention and actual application of our thoughts and our employments, they will also possibles our passions, which if they be filled with one object, though ignoble, cannot attend another, though more excellent. We

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We always contract a Friendthip and Relation with thole with whom we converse: our very Countrey is dear to us for our being in it; and the Neighbours of the fame Village, and thole that buy and fell with us, have feized upon fome portions of our Love : and therefore if we dwell in the Affairs of the World, we fhall alfo grow in love with them; and all our Love or all our Hatred, all our Hopes, or all our Fears, which the eternal God would willingly fecure to himfelf, and efteem amongft his Treasures and precious things, fhall be spent upon Trifles and Vanities.

4. Do not only chule the things of God, but fecure your Inclinations and Aptneffes for God, and for Religion. For it will be a hard thing for a Man to do fuch a perfonal Violence to his first Defires, asto chule whatfoever he hath no mind to. A man will many times fatisfie the importunity and daily folicitations of his first Longings : and therefore there is nothing can fecure our Loves to God, but stopping the natural Fountains, and making Religion to grow near the first Defires of the Soul.

5. Converse with God by frequent Prayer. In particular, defire that your Defires may be right, and love to have your Affections regular and holy. To which purpose make very frequent Addresses to God, by Ejaculations (and Communions, and an affiduous daily Devotion : Discover to him all your wants, complain to him of all your Affronts; do as Hezekiah did, lay your Misfertunes, and all your ill News before him; fpread them before the Lord; call to him for Health, run to him for Countel, beg of him for Pardon : and it is as natural to love him, to whom we make such Address, and of whom we have such Dependences, as it is for Children to love their Parents.

6. Confider the Immenfity and Valtnels of the Divine Love to us, expressed in 'all the Emanations of his Providence; 1. In his Creation; 2. In his Confervation of us. For it is not my Prince, or my Patron, or my Friend that supports me, or relieves my needs; but God, who made the Corn that my Friend lends me, who

who created the Grapes, and supported him who hath as many dependences, and as many natural neceffities, and as perfect difabilities as my telf. God indeed made him the instrument of his providence to me, as he hath made his own Land, or his own Cattel to him : with this only difference, that God by his miniferation to me intends to do him a favour and a neward which to natural instruments he doth not. 2. In giving bis Son ; 4. In forgiving our fins; In aduring us to glory; and ten thousand times ten thouand little accidents and inftances happening in the doing every of these; and it is not possible, but for fo great Love we fhould give love again, for God we should give Man, for felicity we should part with our mifery. Nay, to great is the Love of the Holy Sic 7 day di-Jefus, God incarnate, that he would leave all his tri- xit S Corposeunaphant glosies, and die once more for Man, if it pud Diengwere necellary for procuring felicity to him.

In the use of these instruments Love will grow in feveral knots and fteps, like the Sugar-canes of India. according to a thousand varieties in the perfon loving; and it will be great or lefs in feveral perfons. and in the fame, according to his growth in Chriftianity. But in general discoursing there are but two fates of Love, and those are Labour of Love, and the Zeal of Love: the first is duty, the second is pertection.

The two States of Love to God.

The leaft Love that is must be obedient, pure, fimple and communicative: that is, it must exclude all affection to fin. and all inordinate affection to the world. and must be expressive according to our power in the instances of duty, and must be Love for Love's fake : and of this Love Martyrdom is the highest instance, that is, a readinefs of mind rather to fuffer any evil than to do any. Of this our Bleffed Saviour affirmed, That no man had greater love than this: that is, this is the highest point of duty, the greatest love that God requires of Man. And yet he that is the most imperfect

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fect must have this love also in preparation of mind, and mult differ from another in nothing, except in the degrees of promptness and alacrity. And in this fence, he that loves God truly, (though but with a beginning and tender love) yet he loves God with all his heart, that is, with that degree of love which is the highest point of duty, and of God's charge upon us; and he that loves God with all his heart. may yet increase with the increase of God : just as there are degrees of love to God among the Saints, and yet each of them love him with all their powers and capacities.

2. But the greater state of love is the Zeal of love, which runs out into excrescences and suckers like a fruitful and pleasant tree, or buriling into gums, and producing fruits, not of a monstrous, but of an extraordinary and heroical Greatness. Concerning which, these cautions are to be observed.

Cautions and Rules concerning Zeal.

Kalor A I. If Zeal be in the beginnings of our fpiritual To ZnAS- birth, or be flort, sudden and transient, or be a cona ai sv to fequent of a Man's natural temper, or come upon yaλ@ may- any caule but after a long growth of a temperate and well regulated love, it is to be fulpected for paffion Gal. 4. 18. and trowardness, rather than the vertical point of love.

> 2. That Zeal only is good which in a fervent love hath temperate exprellions. For let the affection boil as high as it can, yet if it boil over into irregular and strange actions, it will have but few, but will need many excutes. Elijab was zealous for the Lord of Hofts, and yet he was to transported with it, that he could not receive answer from God, till by Musick he was recomposed and tamed : and Mose broke both the Tables of the Law by being pallionately zealous against them that brake the first.

> 3. Zeal must spend its greatest heat principally in thole things that concern our felves ; but with great care and reftraint in those that concern others.

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4. Remember that Zeal, being an excretence of Divine Love, must in no fence contradict any action of love; love to God includes love to our Neighbour, and therefore no pretence of Zeal for God's Glory Phil. 3.6. must make us uncharitable to our Brother; for that is just fo pleasing to God, as hatred is an act of love.

5. That Zeal that concerns others, can spend it self in nothing but arts and actions and charitable instruments for their good : and when it concerns the good ot many that one should suffer, it must be done by perfors of a competent authority, and in great neceisity, in seldom instances, according to the law of God or man; but never by private right, or for trifling accidents, or in mistaken propositions. The Zealots in the Old Law had authority to transfix and stab some certain perfors: but God gave them warrant; it was in the case of Idolatry, or such notorious huge crimes, the danger of which was insufupportable, and the cognizance of which was infallible : and yet that warrant expired with the Synagogue.

6. Zeal in the inflances of our own duty and perfonal deportment is more fafe than in matters of countel, and actions befides our just duty, and tending towards perfection. Though in these inflances there is not a direct fin, even where the Zeal is less wary, yet there is much trouble and fome danger: (as if it be spent in the too forward vows of Chastity, and refraints of natural and innocent liberties.)

7. Zeal may be let loofe in the inftances of internal, perfonal and fpiritual actions that are matters of direct duty; as in prayers, and acts of adoration, and thankfgiving and frequent addreffes: provided that no indirect act pafs upon them to defile them; fuch as complacency and opinions of fanctity, cenfuring others, fcruples and opinions of necellity, unnecelfary fears, fuperflitious numbrings of times and hours: but let the Zeal be as forward as it will, as devout as it will, as feraphical as it will, in the direct addrefs and entercourfe with God, there is no danger, no tranfgreffion. Do all the parts of your duty as earneft-

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Lavora come earneftly as if the falvation of all the World, and the fe tu havefii whole glory of God, and the confusion of all Devils, a comparing. ni hora : A- and all that you hope or defire did depend upon every dora come fe one action. tu havefli a

8. Let Zeal be feated in the will and choice, and morir all horegulated with prudence and a fober understanding. not in the fancies and affections; for these will make Rom. 10. 2. it full of noife and empty of profit, but that will make it deep and imooth, material and devout.

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The fum is this: That Zeal is not a direct duty, no where commanded for it felf, and is nothing but a forwardness and circumstance of another dury, and therefore is then only acceptable when it advances the love of God and our Neighbours, whole circumstance That Zeal is only fafe, only acceptable, which it is. increases Charity directly : and because love to our Neighbour, and obedience to God are the two great portions of Charity, we must never account our Zeal to be good, but as it advances both these, if it be in a matter that relates to both; or feverally, if it relates feverally. S. Pant's Zeal was expressed in preaching without any offerings or flipend, in travelling. in fpending and being spent for his flock, in suffering, in being willing to be accurted for love of the People of God and his Country-men. Let our Zeal be as great as his was, to it be in affections to others, but not at all in angers against them : In the first there is no danger; in the lecond there is no fafety. In brief, let your Zeal (if it must be expressed in anger) be always 2 Cor. 7. 11. more fevere against thy felf than against others.

> ¶ The other part of Love to God is love to our Neighbour, for which I have referved the Paragraph of Alms.

> > Of the external Actions of Religion.

Religion teaches us to prefent to God our Bodies as well as our Souls; for God is the Lord of both: and if the Body ferves the Soul in actions natural and civil and intellectual, it must not be eased in the only Chap. 4. Of Reading and Hearing, &c. Sect. 4. 211) only offices of Religion, unlefs the body shall expect no portion of the rewards of Religion, such as are Returrection, Re-union, and Glorification. Our Rom. 12. 1; Bodies are to God a living Sacrifice, and to prefent them to God is holy and acceptable.

The actions of the Body as it ferves to Religion, and as it is diftinguished from Sobriety and Justice, either relate to the Word of God, or to Prayer, or to Repentance, and make these kinds of external actions of Religion: 1. Reading and hearing the Word of God; 2. Fasting and corporal Austerities, called by S. Paul, Bodily Exercise: 3. Feasting or keeping days of publick joy and thanksgiving.

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Of Reading or Hearing the Word of God.

R Eading and Hearing the Word of God are but the leveral circumstances of the same duty; inftrumental efpecially to Faith, but confequently to all other graces of the Spirit. It is all one to us whether by the Eye, or by the Ear the Spirit conveys his precepts to us. If we hear S. PAHl laying to us, that [Whoremongers and Adulterers God will judge] or read it in one of his Epiftles; in either of them we are equally and fufficiently instructed. The Scriptures read are the fame thing to us, which the fame Do-Etrine was when it was preached by the Disciples of our bleffed Lord; and we are to learn of either with the fame dispositions. There are many that cannot read the Word, and they must take it in by the Ear z and they that can read find the fame Word of God by the Eye. It is necessary that all men learn it in fome way or other, and it is fufficient in order to their practice that they learn itany way. The Word of God is all those commandments and revelations, those promises and threatnings, the stories and fermons recorded in the Bible : nothing elfe is the Word of God, that we know of by any certain P 2 inftruZIZ

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instrument. The good Books and spiritual Discourses. the Sermons or Homilies written or fpoken by men. are but the words of men, or rather explications of, and exhortations according to the Word of God : but of themselves they are not the Word of God. In a Sermon the Text only is in a proper fence to be called God's Word: and yet good Sermons are of great use and convenience for the advantages of Religion. He that preaches an hour together against drunkenness with the Tongue of Men or Angels hath spoke no other word of God but this, Be not drunk with wine, wherein there is excess :] and he that writes that Sermon in a book, and publishes that book, hath preached to all that read it a louder Sermon than could be spoken in a Church. This I say to this purpole, that we may leparate truth from errour, popular opinions from substantial truths. For God preaches to us in the Scripture, and by his fecret affiltances and fpiritual thoughts and holy motions: Good men preach to us when they by popular arguments and humane arts and compliances expound and pres any of those Doctrines which God hath preached unto us in his holy Word. But,

1. The Holy Ghost is certainly the best Preacher in the World, and the words of Scripture the best Sermons.

2. All the Doctrine of Salvation is plainly fet down there, that the moft unlearned perfon, by hearing it read, may understand all his dury. What can be plainer (poken than this [*Thou (halt not kill. Be not* drunk with wine. Husbands, love your wives. Whatfever ye would that men should do to you, do ye fo to them.] The wit of man cannot more plainly tell us our duty, or more tully, than the Holy Ghost hath cone already.

3. Good Sermons and good Books are of excellent ule: but yet they can ferve no other end but that we practife the plain Doctrines of Scripture.

4. What Abraham in the Parable laid concerning the brethren of the rich man, is here very proper: They have Moses and the Prophets, let them bear them: But if they

the Word of God. Chap. 4. Sect. 4. sbeyrefuse to hear these neither will they believe though one should arife from the dead to preach unto them.

5. Reading the Holy Scriptures is a duty exprelly *commanded us, and is called in Scripture [Preach-* Deut 31.13. ing :] all other preaching is the effect of humane skill Matr. 22. 29. and industry, and although of great benefit, yet Acts 15. 21. it is but an Ecclefialtical ordinance; the Law of Rev. 1. 3. 2 Fim. 3.16. God concerning Preaching being expressed in the matter of Reading the Scriptures, and Hearing that Word of God which is, and as it is there defcribed.

But this duty is reduced to practice in the following Rules.

Rules for Hearing or Reading the Word of God.

1. Set apart some portion of thy time, according to the opportunities of thy calling and necessary employment, for the reading of Holy Scripture; and if it be possible, every day read or hear some of it read : you are fure that Book teaches all truth, commands all Holiness, and promises all happiness.

2. When it is in your power to chuse, accustom your felf to fuch portions which are most plain and certain duty, and which contain the ftory of the Life and Death of our bleffed Saviour. Read the Gofpels, the Pfalms of David; and especially those por-tions of Scripture, which by the wildom of the Church are appointed to be publickly read upon Sundays and Holy-days, viz. the Epiftles and Gospels. In the choice of any other portions you may advife with a spiritual Guide, that you may spend your time with most profit.

3. Fail not diligently to attend to the reading of Holy Scriptures upon those days wherein it is most publickly and folemnly read in Churches; for at fuch times, befides the learning our duty, we obtain a bleffing along with it, it becoming to us upon those days a part of the folemn Divine Worship.

4. When the Word of God is read or preached 10 you, be fure you be of a ready heart and mind, free

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free from worldly cares and thoughts, diligent to hear, careful to mark, fludious to remember, and defirous to practife all that is commanded, and to live according to it. Do not hear for any other end but to become better in your life, and to be inftructed in every good work, and to increase in the love and tervice of God.

5. Beg of God by Prayer that he would give you the fpirit of obedience and profit, and that he would by his Spirit write the Word in your heart, and that you detcribe it in your life. To which purpole ferve your felf of fome affectionate ejaculations to that purpole, before and after this duty.

Concerning spiritual Books and ordinary Sermons, take in these Advices also.

6. Let not a prejudice to any man's perfon hinder thee from receiving good by his Doctrine, if it be according to godlinefs; but (if occasion offer it, or especially if duty present it to thee, that is, if it be preached in that assembly where thou art bound to be present) accept the word preached as a message from God, and the Minister as his Angel in that ministration.

7. Confider and remark the Doctrine that is reprefented to thee in any discourse; and if the Prea. cher adds accidental advantages, any thing to comply with thy weakness, or to put thy spirit into action, or holy refolution, remember it and make ufe of it. But if the Preacher be a weak perfon, yet the Text is the Doctrine thou art to remember: that contains all thy duty, it is worth thy attendance to hear that spoken often, and renewed upon thy thoughts : and though thou beeft a learned man, yet the fame thing which thou knowest already, if fpoken by another, may be made active by that application. I can better be comforted by my own confideration, if another hand applies them, than if I clo it my felf; because the Word of God does not work as a natural agent, but as a Divine inftrument : It dcie: does not prevail by the force of deduction and artificial difcourfings only, but chiefly by way of bleffing in the ordinance, and in the ministery of an appointed Perfon. At least obey the publick Order, and revesence the Constitution, and give good example of Humility, Charity and Obedience.

8. When Scriptures are read, you are only to enquire with diligence and modelty into the meaning of the Spirit : but if Homilies, or Sermons be made upon the words of Scripture, you are to confider whether all that be ipoken be conformable to the Scriptures. For although you may practife for humane reasons, and humane arguments ministred from the Preacher's art; yet you must practife nothing but the command of God, nothing but the Doctrine of Scripture, that is, the Text.

9. Use the advice of some spiritual or other prudent man, for the choice of such spiritual Books which may be of use and benefit for the Edification of thy spirit in the ways of Holy Living; and esteem that time well accounted for, that is prudently and affestionately employed in hearing or reading good Books and pious Discourses; ever remembring that God, by hearing us speak to him in Prayer, obliges us to hear him speak to us in his word, by what instrument soever it be conveyed.

SECT. V.

Of Fasting.

Fasting, if it be confidered in it felf without relation to spiritual ends, is a duty no where enjoined or counselled. But Christianity hath to do with it as it may be made an instrument of the Spirit by subduing the lusts of the flesh, or removing any hindrances of Religion. And it hath been practifed by all ages of the Church, and advised in order to three Ministeries; 1. to Prayer; 2. to Mortification of bodily lusts; 3. to Repentance: and it is to be practifed according to the following measures.

Rules

Rules for Christian Fasting.

1. Fasting in order to Prayer is to be measured by the proportions of the times of Prayer; that is, it ought to be a total Fast from all things during the folemnity, (unleis a probable necessivy intervene.) Thus the lews ate nothing upon the Sabbath days till their great offices were performed, that is, about the fixth hour; and S. Peter used it as an argument, that the Apofiles in Pentecoft were not drunk, becaufe ic was but the third hour of the day, of such a day in which it was not lawful to eat or drink till the fixth hour : and the lews were offended at the Difciples for plucking the ears of Corn on the Sabbath early in the morning, becaute it was before the time in which by their cultoms they effected it lawful to break their Fast. In imitation of this custom.and in protecution of the reason of it, the Christian Church hath religiously observed Fasting before the Holy Communion; and the more devout perfons (though without any obligation at all) refused to eat or drink till they had finished their morning Devotions: and farther yet upon days of publick Humiliation, which are deligned to be spent wholly in Devotion, and for the averting God's Judgments, (if they were imminent) Fasting is commanded together with Prayer; commanded (I fay) by the Church to this end, that the Spirit might be clearer, and more angelical when it is quitted in fome proportions from the loads of Flefh.

2. Fafting, as it is in order to Prayer, must be a total abilinence from all meat, or elle an abatement of the quantity: for the help which fafting does to Prayer, cannot be lerved by changing flesh into fish, or milk-meats into dry diet; but by turning much into little, or little into none at all, during the time of folemn and extraordinary Prayer.

3. Falting, as it is inftrumental to Prayer, must be attended with other aids of the like vertue and efficacy; fuch as are removing for the time all worldly cares and fecular bufinefles; and therefore our blefied Chap. 4

fed Saviour enfolds thele parts within the fame caution. [Take beed left your hearts be over-charged with furfeiting and drunkenness, and the cares of this world, and that day overtake you unawares.] To which add electrosyna, Alms; for upon the wings of Falting and Alms ho lampas fine ly Prayer intallibly mounts up to Heaven.

4. When Falling is intended to ferve the duty of Repentance, it is then belt chosen when it is fhort, fharp, and effective; that is, either a total abstinence from all Nourishment (according as we shall appoint, or be appointed) during such a time as is separate for the folemnity and attendance upon the employment : or if we shall extend our severity beyond the solemn days, and keep our anger against our sin, as we are to keep our forrow, that is, always in readiness, and often to be called upon; then to refuse a pleasant morfel, to abstain from the bread of our defires, and only to take wholesome and less-pleasing Nourishment vexing our Appetite by the refusing a lawful statisfaction, fince in its petulancy and luxury it prey'd upon an unlawful.

3. Failing defigned for Repentance must be ever joyned with an extream care that we fail from fin : for there is no greater folly or undecency in the world, than to commit that for which I am now judging and condemning my felf. This is the best Fast, and the other may lerve to promote the interest of this, by encreasing the disaffection to it, and multiplying arguments against it:

6. He that falts for Repentance must, during that folemnity, abstain from all bodily Delights, and the fensuality of all his fenses and his appetites: for a man must nor, when he mourns in his Fast, be merry in his sport; weep at dinner, and laugh all the day after; have a filence in his kitchin, and musick in his Chamber; judge the stomach, and feast the other fenses. I deny not but a man may in a single instance puniss a particular sin with a proper instrument. If a man have offended in his palate, he may chuse to fast only; if he have sinned in softmers and in his touch, he may chuse to lie hard, or work hard, and use sharpinflictions:

flictions; but although this Discipline be proper and particular, yet because the forrow is of the whole man, no fense must rejoyce, or be with any study or purpole feasted and entertained foftly. This Rule is intended to relate to the folemn days appointed for Repentance publickly or privately : besides which in the whole courfe of our life, even in the midst of our most testival and freer joys, we may sprinkle some fingle instances and acts of felf condemning, or punifhing; as to refuse a pleasant morfel or a delicious draught with a tacit remembrance of the fin that now returns to displease my spirit. And though these actions be fingle, there is no undecency in them, because a man may abate of his ordinary liberty and bold freedom with great prudence, fo he does it without fingularity in himfelf, or trouble to others; but he may not abate of his folemn forrow : that may be caution; but this would be foftnefs, effeminacy and undecency.

7. When Falling is an Act of Mortification, i.e. is intended to fubdue a bodily luft, as the fpirit of fornication, or the fondness of strong and imparient Appetites, it must not be a sudden, sharp and violent Fast, but a state of fasting, a diet of fasting, a daily lesening our portion of meat and drink, and a chuing fuch a courfe diet, which may make the least preparation for the lufts of the body. He that fafts three days without food, will weaken other parts more than the Ministers of fornication : and when the meals return as ufually, they also will be ferved as foon as any. In the mean time they will be supplied and made active by the accidental heat that comes with fuch violent fastings: for this is a kind of aereal Devil; the Prince that rules in the Air is the Devil of fornication; and he will be as tempting with the windinefs of a violent Chi digima fast, as with the flesh of an ordinary meal. But a wateroben daily subtraction of the Nourishment will introduce roo ta, spa- a le's busie habit of body, and that will prove the more matin- effectual remedy.

8. Faiting alone will not cure this Devil, though terno va. Sect a & 3. it he'ps much towards it : but it must not therefore be

Divisiona af thi chimil mangia

be neglected, but affifted by all the proper Inftruments of Remedy against this unclean Spirit; and what it is unable to do alone, in company with other Instruments, and God's Bleffing upon them, it may effect.

9. All Fasting, for whatsoever end it be undertaken, must be done without any opinion of the neceffity of the thing it self, without censuring others, with all humility, in order to the proper end; and just as a man takes Physick, of which no man bath reason to be proud, and no man thinks it necessary, but because he is in Sickness, or in danger and dispofition to it.

10. All Fasts, ordained by lawful Authority, are to be observed in order to the same purposes to which they are enjoyned; and to be accompanied with actions of the same nature, just as it is in private Fasts : for there is no other difference, but that in publick our Superiors chuse for us, what in private we do for our felves.

11. Fafts, ordained by lawful Authority, are not to be neglected, because alone they cannot do the thing in order to which they were enjoyned. It may be one day of Humiliation will not obtain the Bleifing, or alone kill the Lust, yet it must not be despifed if it can do any thing towards it. An Act of Fasting is an Act of Self-denial, and though it do not produce the Habit, yet it is a good Act.

12. When the principal end why a Faft is publickly prefcribed is obtained by fome other Inftrument in a particular Perfon, as if the fpirit of Fornication be cured by the Rite of Marriage, or by a Gift of Chaftity; yet that Perfon fo eafed is not freed from the Fafts of the Church by that alone, if those Fafts can prudently ferve any other end of Religion, as that of Prayer, or Repentance, or Mortification of fome other Appetite : for when it is inftrumental to any end of the Spirit, it is freed from Superfitition, and then we must have fome other Reason to quit us from the obligation, or that alone will not do it.

13. When the Fast publickly commanded, by reafon of fome Indisposition in the particular Person cannot

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not operate to the end of the Commandment ; yet the avoiding offence, and the complying with publick Order, is realon enough to make the obedience to be neceffary. For he that is otherwife difobliged (as when the reafon of the Law ceafes as to his particular, yet) remains thill obliged if he cannot do otherwife without fcandal : but this is an obligation of Charity, not of Juffice.

14. All Fasting is to be used with prudence and charity: for there is no end to which falling ferves. but may be obtained by other inftruments : and therefore it must at no hand be made an instrument of scruple, or become an enemy to our health, or be imposed upon perfons that are fick or aged, or to whom it is in any fence uncharitable. fuch as are wearied Travellers; or to whom in the whole kind of it it is useless. fuch as are Women with child, poor people, and little children. But in these cases the Church hath made provision and inferted caution into her Laws; and they are to be reduced to practice according to cultom, and the fentence of prudent perfors, with great latitude, and without nicenefs and curiofity : having this in our first care, that we fecure our vertue, and next, that we fecure our health, chat we may the better exercise the labours of vertue, left out of too much Austerity we bring our felves to that condition, * that it be necessary to be indulgent to fotnels, eale and extreme tendernels.

• St. Baff. Monaft. Confiit. cap. s. Caffan. col. 21. C. 22. Nè per caufam necetifitatis eo impingerous, ut volupratibus fervianus.

°Анито́штег тір Янбеян-Naz. 15. Let not Intemperance be the prologue or the epilogue to your Fatt, left the Faft be to far from taking off any thing of the fin, that it be an occalion to increase it : and therefore when the Faft is done, be careful that no fupervening act of gluttony or exceffive drinking unhallow the Religion of the paffed day; but eat temperately according to the proportion of other meals, left gluttony keep either of the gates to abstinence.

The Benefits of Fasting.

He that undertakes to enumerate the Benefits of Fasting, may in the next page alforeckon all the Benchis

Chap. 4. Of keeping Festival days to God. Sect. 6. 221 nefits of Phyfick : for Falting is not to be commended as a duty, but as an inftrument; and in that fence no man can reprove it or undervalue it, but he that knows neither spiritual arts nor spiritual necessities. But by the Doctors of the Church it is called the Nourifhment of Prayer, the restraint of Lust, the wings of the Soul, the diet of Angels, the inftrument of Humility and Self denial, the purification of the Spirit: and the paleness and meagerness of visage which is confequent to the daily Fast of great Mortifiers, is by S. Balit faid to be the Mark in the forehead which the Angel observed when he signed the Saints in the forehead to escape the wrath of God.] The foul that is greatly vexed, which goeth stooping and feeble, and the Baruch. 2.18: eyes that fail, and the hungry foul, shall give thee praise and right confness, O Lord.

SECT. VI.

Of keeping Festivals, and days holy to the Lord: particularly, the Lord's Day.

TRUE natural Religion, that which was common to all Nations and Ages, did principally rely upon four great Propositions: 1. That there is one God; 2. That God is nothing of those things which we see; 3. That God takes care of all things below, and governs all the World; 4. That he is the great Creatour of all things without himfelt: and according to these were framed the four first Precepts of the Decalogue. In the first, the Unity of the Godhead is exprelly affirmed. In the fecond, his Invilibility and Immateriality. In the third, is affirmed God's Government and Providence, by avenging them that fwear falfly by his Name; by which alto his Omniscience is declared. In the fourth Commandment he proclaims himfelf the Maker of Heaven and Earth; for in memory of God's reft from the work of fix days, the feventh was hallowed into a Sabbath : and the keeping it was a confessing God to 222 Chap. 4. Of keeping the Lord's Doy, &c. Sect. 6, to be the great Maker of Heaven and Earth, and confequently to this, it also was a confellion of his Goodnefs, his Omnipotence, and his Wildom, all which were written with a fun-beam in the great Book of the Creature.

> So long as the Law of the Sabbath was bound upen God's people, fo long God would have that to be the folenan manner of confelling these attributes: but when, The Priestbood being changed, there was a change allo of the Law, the great duty remained unalterable in changed circumstances. We are eternally bound to contels God Almighty to be the Maker of Heaven and Earth; but the manner of contelling it is changed from a reft or a doing nothing to a fpeaking fomething, from a day to a fymbol, from a ceremony to a substance. from a Jewish rite to a Christian duty : we profess it in our Creed, we confess it in our lives, we defcribe it by every line of our life, by every action of duty; by faith and truft, and obedience : and we do allo upon great reason comply with the Jewish manner of confesting the Creation, so far as it is instrumental to a real duty. We keep one day in feven, and fo confels the manner and circumstance of the Creation ; and we reft alfo that we may tend holy duties : fo imitating God's rest better than the Jew in Synefius, who lay upon his face from evening to evening, and could not by stripes and wounds be raised up to steer the Ship in a great storm. God's rest was not a natural cellation; he who could not labour, could not be faid to reft: but God's reft is to be understood to be a beholding and a rejoycing in his work finished: and therefore we truly represent God's reft, when we confess and rejoyce in God's Works and God's Glory.

> This the Chriftian Church does upon every day, but especially upon the Lord's Day, which the hath fet apart for this and all other Offices of Religion, being determined to this day by the Refurrection of her dearest Lord, it being the first day of joy the Church ever had. And now upon the Lord's Day we

Chap. 4. Of keeping the Lord's Day, &c. Sect. 6. 222 we are not tied to the reft of the Sabbath, but to all the work of the Sabbath; and we are to abitain from bodily labour, not because it is a direct duty to us, as it was to the lews, but because it is necellary in order to our duty that we attend to the Offices of Religion.

The observation of the Lord's day differs nothing from the observation of the Sabbath in the matter of Religion, but in the manner. They differ in the ceremony and external rite : Reft with them was the mincipal; with us it is the accessory. They differ in the office or forms of Worship : for they were then to worship God as a Creator and gentle Father; we are to add to that, our Redeemer, and all his other excellencies and mercies. And though we have more natural and proper reason to keep the Lord's day than the Sabbath, yet the Jews had a divine Commandment for their day, which we have not for ours: but we have many Commandments to do all that honour to God which was intended in the fourth Commandment, and the Apostles appointed the first day of the week for doing it in folemn Affemblies. And the manner of worfhipping God, and doing him folemn honour and fervice upon this day, we may beft observe in the following measures.

Rules for keeping the Lord's day and other Christian Feltivals.

1. When you go about to diffinguish Festival days from common, do it not by lestening the devotions of ordinary days, that the common devotion may feem bigger upon Festivals : but on every day keep your ordinary devotions entire, and enlarge upon the Holy-day.

2. Upon the Lord's day we must abstain from all fervile and laborious works, except such which are matters of necessity, of common life, or of great charity : for these are permitted by that authority which hath feparated the day for holy uses. The Sabbath of the Jews, though confifting principally in reft, and esta-

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Chap: 4: Of keeping the Lord's Day, &c. Sect. 6. established by God, did yield to these. The labour of Love and the labours of Religion were not against the reason and the spirit of the Commandment, for which the Letter was decreed, and to which it ought to minister. And therefore much more is it so on the Lord's day, where the Letter is wholly turned into Spirit, and there is no Commandment of God but of fpiritual and holy actions. The Priefts might kill their beafts and dreis them for facrifice; and Chrift, though born under the Law, might heal a fick man; and the fick man might carry his bed to witness his recovery. and contess the mercy, and leap and dance to God for joy; and an ox might be led to water, and an ais be haled out of a ditch; and a man may take Phyfick. and he may eat meat, and therefore there were of neceffity tome to prepare and minister it: and the performing these labours did not confist in minutes and juit determining stages, but they had, even then. a reasonable latitude; to only as to exclude unneceffary labour, or fuch as did not minister to Gharity or Religion. And therefore this is to be enlarged in the Golpel, whole Sabbath or reft is but a circumstance. and accellor 7 to the principal and (piritual duties, Upon the Christian Sabbath necessity is to be ferved first. then Charity, and then Religion; for this is to give place to Charity in great inflances, and the fecond to the first in all ; and in all cases, God is to be wor (hipped in (pirit and in truth.

3. The Lord's day, being the remembrance of a great bleifing, mult be a day of joy, feftivity, fpiritual rejoycing and thankigiving: and therefore it is a proper work of the day to let your devotions fpend themfelves in finging or reading Pfalms, in recounting the great works of God, in remembring his mercies, in worfhipping his excellencies, in celebrating his attributes, in admiring his Perlon, in fending portions of pleafant meat to them for whom nothing is provided, and in all the arts and inftruments of advancing God's glory and the reputation of Religion, in which it were a great decency that a memorial of the refurrection fhould be inferted, that the particular Religion of of the day be not fwallowed up in the general. And of this we may the more eafily ferve our felves by rifing feafonably in the morning to private devotion, and by retiring at the leifures and fpaces of the day not employed in publick Offices.

4. Fail not to be prefent at the publick hours and places of Prayer, entring early and chearfully, attending reverently and devoutly, abiding patiently during the whole Office, pioully affifting at the prayers, and gladly alfo hearing the Sermon; and at no hand omitting to receive the holy Communion when it is offered, (unlefs fome great reafon excufe it) this being the great folemnity of thankfgiving, and a proper work of the day.

5. After the folemnities are paft, and in the intervals between the morning and evening devotion, (as you fhall find opportunity) vifit fick perfons, reconcile differences, do Offices of neighbourhood, enquire into the needs of the poor, effecially house-keepers, relieve them as they shall need and as you are able : for then we truly rejoice in God, when we make our neighbours, the poor members of Christ, rejoice together with us.

6. Whatloever you are to do your felf as neceffary, you are to take care that others allo, who are under your charge, do in their flation and manner. Let your fervants be called to Church, and all your family that can be spared from necessary and great houfhold Ministeries: those that cannot let them go by turns, and be supplyed otherwise as well as they may: and provide on these days especially, that they be instructed in the Articles of Faith and necessary parts' of their duty.

7. Those who labour hard in the week must be eafed upon the Lord's Day; such ease being a great charity and alms: but at no hand must they be permitted to use any unlawful Games, any thing forbidden by the Laws, any thing that is foundalous, or any thing that is dangerous and apt to mingle sin with it; no Games prompting to wantonness, to drunkenness, to quarrelling, to ridiculous and superstituous cu-Q ftoms; 225

Chap. 4. Of keeping the Lord's Day, &c. Sect. 6. ftoms; but let their refreshments be innocent, and charitable, and of good report, and not exclusive of the Duties of Religion.

8. Beyond these bounds, because neither God nor Man hath passed any obligation upon us, we must preferve our Christian liberty, and not suffer our selves to be intangled with a yoke of bondage: For even a good action may become a snare to us, if we make it an occasion of scruple by a pretence of necessity, binding loads upon the conscience not with the bands of God, but of men, and of fancy, or of opinion, or of tyranny. Whatsoever is laid upon us by the hands of Man, must be acted and accounted of by the measures of a Man: but our best measure is this, He keeps the Lord's Day best, that keeps it with most Religion and with most Charity.

9. What the Church hath done in the Article of the Refurrection, she hath in some measure done in the other Articles of the Nativity, of the Afcenfion, and of the Descent of the Holy Ghost at Pentecost: and fo great Bleffings deferve an anniverfary Solemnity; fince he is a very unthankful perion that does not often record them in the whole year, and efteem them the ground of his hopes, the object of his faith, the comfort of his troubles, and the great effluxes of the Divine Mercy, greater than all the victories over our temporal enemies, for which all glad perions utually give thanks. And if with great reafon the memory of the Refurrection does return folemnly every week, it is but realon the other should return once a year. * To which I add. That the commemoration of the Articles of our Creed in folema Days and Offices, is a very excellent inftrument to convey and imprint the tenfe and memory of it upon the fpirits of the molt ignorant perfons. For as a picture may with more fancy convey a ftory to a man than a plain narrative either in word or writing: fo a real representment, and an office of remembrance, and a day to declare it, is far more imprefive than a picture, or any other art of making and fixing imagery.

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10. The Memories of the Saints are precious to God, and therefore they ought also to be so to us; and such perfons who ferved God by holy Living, industrious Preaching, and religious Dying, ought to have their Names preferved in Honour, and God be glorified in them, and their holy Doctrines and Lives published and imitated: and we by fo doing give testimony to the article of the communion of Saints. But in these cales as every Church is to be fiparing in the number of days, fo also should she be temperate in her injunctions, not imposing them but upon voluntary and unbufied perfons, without inare or burthen. But the Holy day is best kept by giving God thanks for the excellent Persons, Apostles or Martyrs, we then remember, and by imitating their Lives : this all may do; and they that can also keep the tolemnity, mult do that too when it is publickly enjoyned.

The mixt Actions of Religion are, 1. Prayer, 2. Alms, 3. Repentance, 4. Receiving the bleffed Sacrament.

SECT. VII.

Of Prayer.

There is no greater argument in the world of our fpiritual danger and unwillingnets to Religion, than the backwardnets which molt men have always, and all men have fometimes, to fay their Prayers; fo weary of their length, fo glad when they are done, fo witty to excufe and fruftrate an opportunity: and yet all is nothing, but a defiring of God to give us the greatest and the best things we can need, and which can make us happy: it is a work fo easie, fo honoutable, and to fo great purpose, that in all the infances of Religion and Providence (except only the incannation of his Son) God hath not given us a greater argument of his willingnets to have us faved, Q 2 and

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and of our unwillingness to accept it, his goodness and our gracelessness, his infinite condescention and our careless and tolly, than by rewarding to easie a duty with to great bleffings.

Motives to Prayer.

I cannot fay any thing beyond this very confides ration and its appendages to invite Christian people to pray often. But we may confider that, I. It is a duty commanded by God and his holy Son. 2. It is an act of grace and highest honour, that we dust and afhes are admitted to speak to the eternal God. to run to him as to a Farher, to lay open our wants, to complain of our burthens, to explicate our fcruples, to beg remedy and eafe, support and counfel, health and fafety, deliverance and falvation. And 3. God hath invited us to it by many gracious promifes of hearing us. 4. He hath appointed his most glorious Son to be the Precedent of Prayer, and tomake continual intercession for us to the throne of Grace. 4. He hath appointed an Angel to prefent the Prayers of his fervants. And, 6. Chrift unites them to his own, and fanctifies them, and makes them effective and prevalent; and, 7. Hath put it into the hands of men to refeind or alter all the decrees of God which are of one kind (that is. conditional, and concerning our felves and our final estate, and many instances of our intermedial or temporal) by the power of prayers. 8. And the prayers of men have faved Cities and Kingdoms from ruine : Prayer hath raifed dead men to life, hath ftopped the violence of fire, shut the mouths of wild beasts, hath altered the courie of Nature, caufed rain in Egypt, and drought in the fea; it made the Sun to go from West to East, and the Moon to stand still, and rocks and mountains to walk; and it cures difeafes without phyfick, and makes phyfick to do the work of nature, and nature to do the work of grace, and grace to do the work of God, and it does miracles of accident and event; and yet Prayer, that does all

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all this, is of it felf nothing but an afcent of the mind to God, a defiring things fit to be defired, and an expression of this defire to God as we can, and as becomes us. And our unwillingness to pray is nothing elle but a not defiring what we ought paffionately to long for ; or if we do defire it, it is a chufing rather to mifs our fatisfaction and felicity, than to ask for it.

There is no more to be faid in this affair, but that we reduce it to practice according to the following Rules.

Rules for the Practice of Prayer.

1. We must be careful that we never ask any thing of God that is finful, or that directly ministers to fin : for that is to ask of God to diffionour himielf, and to undo us. We had need confider what we pray; for before it returns in bleffing it must be join'd with Christ's intercession, and presented to God. Let us principally ask of God power and affiftances to do our dury, to glorifie God, to do good works, to live a good lite, to die in the fear and favour of God, and eternal life: these things God delights to give, and commands that we shall ask, and we may with confidence expect to be answered graciously : for these things are promised without fany refervation of a fecret condition ; if we ask them and do our duty towards the obtaining them, we are fure never to mils them.

2: We may lawfully pray to God for the gifts of the Spirit that minister to holy ends, such as are the gitt of preaching, the spirit of prayer, good expression, a ready and unloosed tongue, good understanding, laming, opportunities to publish them, &c. with these only restraints. 1. That we cannot be so confident of the event of those prayers as of the former. 2. That we must be curious to fecure our intention in these defines, that we may not ask them to ferve our own ends, but only for God's glory; and then we shall have them, or a bleffing for defiring them. In order

order to fuch purpoles our intentions in the first defires cannot be amifs; because they are able to fanctifie other things, and therefore cannot be unhallowed themfelves. 3. We must submit to God's Will, defiring him to chufe our employment, and to furnifb our perfons as he shall fee expedient.

3. Whatloever we may lawfully defire of temporal things, we may lawfully ask of God in Prayer, and we may expect them as they are promifed. I. Whatfoever is necessary to our life and being is promifed to us: and therefore we may with certainty expect food and raiment; food to keep us alive, cloathing to keep us from nakedness and shame : so long as our life is permitted to us, fo long all things necessary to our life shall be ministred. We may be secure of maintenance, but not secure of our life; for that is promifed, not this : only concerning food and raiment we are not to make accounts by the measure of our defires, but by the measure of our needs. 2. Whatfoever is convenient for us, pleafant, and modefully delectable, we may pray for : fo we do it, r. With fub-x' million to God's Will; 2. without impatient defires; 2. that it be not a trifle and inconfiderable, but a matter so grave and concerning, as to be a fit matter to be treated on between God and our Souls; 4. that we ask it not to fpend upon our lufts, but for ends of Justice, or Charity, or Religion, and that they be employed with fobriety.

1 John 3. 22. Ila. 1. 15. & 58. 9. Mal. 3. 10. 1 Tim. 2. 8. Pfal. 4. 6. & 66. 8.

4. He that would pray with effect, must live with John 9. 31. care and piety. For although God gives to finners and evil perions the common Bleffings of life and chance; yet either they want the comfort and bleffing of those Bleffings, or they become occasions of fadder accidents to them, or ferve to upbraid there in their ingratitude or irreligion : and in all cafes, they are not the effects of Prayer, or the truits of Promile, or instances of a Father's love; for they cannot be expected with confidence, or received without danger, or uted without a curfe and mifchief in their company. * But as all fin is an impediment to Prayer, to fome have a special indisposition towards acceptation;

tion : fuch are Uncharitableness and Wrath, Hypocrifte in the present action, Pride and Lust : because thee, by defiling the body or the spirit, or by contradicting fome necessary ingredient in Prayer, (fuch as are Mercy, Humility, Purity and Sincerity) do defile the Prayer, and make it a direct fin in the circumstances or formality of the action.

5. All Prayer must be made with Faith and Hope : Mark 11. 24. that is, we must certainly believe we shall receive the Jam. 1.6, 7. Grace which God hath commanded us to ask; and we must hope for fuch things which he hath permitted us to ask; and our Hope shall not be in vain, though we mils what is not absolutely promiled, becaule we shall at least have an equal bleffing in the denial as in the Grant. And therefore the former conditions must first be secured ; that is, that we ask things necessary, or at least good and innocent and profitable, and that our perfons be gracious in the eyes of God : or elfe what God hath promifed to our natural needs, he may in many degrees deny to our perforal incapacity : but the thing being fecured, and the perfon disposed, there can be no fault at all; for whatloever elle remains is on God's part, and that cannot politibly fail. But becaufe the things which are not commanded cannot possibly be secured, for (we are not fure they are good in all circumstances) we an but hope for fuch things even after we have fecured our good intentions. We are fure of a bleffing, but yet in what instance we are not assured.

6. Our Prayers must be fervent, intense, earnest Rom, 12, 12. and importunate, when we pray for things of high & 15. 30. concernment and neceffity. [Continuing instant in Col. 4.12. prayer; firiving in prayer: labouring fercently in Ephel. 6. 18: prayer: might and day praying exceedingly: praying 1 Pet. 4. 7: always with all prayer] 10 S. Paul calls it: [watch-Jam.s: 16: ing unto prayer] 10 S. Peter : [praying earnestly] (0 S. James. And this is not at all to be abated in matters spiritual and of duty; for according as our defires are, fo are our prayers; and as our prayers are, fo shall be the Grace; and as that is, so shall be the measure of Glory. But this admits of degrees ac-Q 4 cording

cording to the perfection or imperfection of our state of life : but it hath no other measures, but ought to be as great as it can; the bigger the better; we must make no politive reltraints upon our felves. In other things we are to use a bridle: and as we must limit our defires with lubmiffion to God's Will, to also we must limit the importunity of our prayers by the moderation and term of our defires. Pray for it as earneftly as you may defire it.

7. Our defires mult be lasting, and our prayers frequent, alliduous and continual : not asking for a blefing once, and then leaving it : but daily renewing our fuits, and exercifing our hope, and faith, and patience, and long fuffering, and religion, and relignation, and felf denial in all the degrees we shall be put to. This circumstance of duty our blessed Saviour taught, faying, [that men ought always to pray, and not to faint.] Always to pray fignifies the frequent doing of the duty in general: but because we cannot always ask feveral things, and we also have frequent need of the fame thing, and those are such as concern our great interest, the precept comes home to this very circumstance, and and S. Paul calls it [praying without ceasing,] and Thef. 5. 17. himfelf in his own cale gave a precedent, [For this cause I besought the Lord thrice. And so did our blesfed Lord, he went thrice to God on the fame errand, with the fame words, in a fhort space, about half a night; for his time to folicit his fuit was but fhort. And the Philippians were remembred by the Apolle, their spiritual Father, always in every prayer of his. And thus we must always pray for the pardon of our fins, for the affiftance of God's Grace, for charity, for life eternal, never giving over till we die : and thus alfo we pray for supply of great temporal needs in their feveral proportions; in all cafes being curious we do not give over out of wearinels or impatience. For God oftentimes defers to grant our suit, because he loves to hear us beg ir, and hath a defign to give us more than we ask, even a fatisfaction of our defires, and a bleffing for the very importunity.

8. Let the words of our prayers be pertinent, grave, ٤.

Luke 18. 1. & 2 1. 36.

[al. 1.4.

· Sea. 7.

grave material, not Rudioully many, but according to our need, fufficient to express our wants, and to fignihe our importunity. God hears us not the tooner for our many words, but much the fooner for an earnest defire; to which let apt and sufficient words minister. be they few or many according as it happens. A long Prayer, and a fhort differ not in their capacities of beingaccepted; for both of them take their value acpording to the fervency of Spirit, and the charity of the Prayer. That Prayer which is fhort, by reason of an impatient Spirit, or dulnefs, or despite of holy things, or indifferency of delires, is very often criminal, always impertect; and that Prayer which is long out of oftentation, or superstition, or a trifling spirit. is as criminal and imperfect as the other in their feveral instances. This rule relates to private prayer. In publick our devotion is to be measured by the appointed Office, and we are to support our spirit with spiritual arts, that our private spirit may be a part of the publick fpirit, and be adopted into the fociety and blefings of the communion of Saints.

9. In all forms of Prayer mingle petition with thankigiving, that you may endear the prefent praver and the future bleffing by returning praife and thanks for what we have already received. This is S. Panl's advile, [Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your re- Phil. 4: 6: quests be made known unto God.]

10. Whatever we beg of God, let us also work tor it, if the thing be matter of duty, or a confequent to industry. For God loves to blets labour and to re-

ward it, but not to support affistances, not new creations

Elm Aspour, Kvers & Stor, mus idleness. And therefore our un ayaria; wast, xeiegs in Ebleffed Saviour in his Sermons XHS; En Emoinor ou auris & Seos; joins watchfulnefs with pray- eux vur ra Sincer G, omes ai uugas er: for God's Graces are but as un preson amountas mannor. Arian. 1. 2. c. 16.

of the whole habit in every inflant or period of our life. Read Scriptures, and then pray to God for understanding. Pray against temptation; but you must allo refift the Devil, and then he will flee from you, Ask ٤.... of

of God competency of living : but you mult also work with your hands the things that are hone ft, that ye may have to supply in time of need. We can but do our endeavour, and pray for a bleffing, and then leave the fuccels with God: and beyond this we cannot deliberate, we cannot take care; but io far we mult.

11. To this purpole let every man fludy his Prayers, and read his Duty in his Petitions. For the body of our Prayer is the fum of our Duty : and as we must ask of God whatfoever we need ; to we must labour for all that we ask. Becaufe it is our Duty. therefore we must pray for God's Grace : but becaule God's Grace is necessary, and without it we can do nothing, we are fufficiently taught, that in the proper matter of our religious Prayers is the just matter of our Duty : and if we shall turn our Prayers into Precepts, we shall the easier turn our hearty defires into effective practices.

Inter facta & vota verbis etiam profa-Tacit.

12. In all our Prayers we must be careful to attend our prefent work, having a prefent mind, not wannis abitinere. dring upon impertinent things, not diftant from our words, much lefs contrary to them : and if our thoughts do at any time wander, and divert upon other objects, bring them back again with prudent and fevere arts; by all means striving to obtain a diligent, a fober, and untroubled and a compoled fpirit.

13. Let your posture and gesture of body in Prayers be reverent, grave and humble : according to publick Order, or the belt examples, if it be in publick; if it be in private, either stand, or kneel, or lie flat upon the ground on your face, in your ordinary and more folemn Prayers; but in extraordinary, cafual and ejaculatory Prayers, the reverence and devotion of the Soul, and the lifting up the eyes and hands to God with any other pollure not undecent, is usual and commendable; for we may pray in bed, on 1 Tim. 2. 8. horseback, every where and at all times, and in all circumitances : and it is well if we do fo : and fome fervants have not opportunity to pray fo often as they would, unless they fupply the Appetites of Religion by fuch accidental devotions.

14. [Let

14. [Let Prayers and Supplications and giving of 1 Tim. 2. 2. shanks be made for all men : for Kings and all that are in authority. For this is good and acceptable in the fight of God our Saviour.] We who must love our Neighbours as our felves, must also pray for them as for our telves: with this only difference, that we enlarge in our temporal defires for Kings, and pray for lecular prosperity to them with more importunity than for our felves, because they need more to enable their Duty and Government, and for the Interefts of Religion and luftice. This part of Praver is by the Apostle called [Interce/fion] in which with special care we are to remember our Relatives, our Family, our Charge, our Benefactors, our Creditors; not forgetting to beg Pardon and Charity for our Enemies, and protection against them.

15. Rely not on a fingle Prayer in matters of great Concernment; but make it as publick as you can by obtaining of others to pray for you : this being the great Bleffing of the communion of Saints, that a Prayer united is forong like a well-ordered Army; and God loves to be tied faft with fuch cords of love, and confirmed by a holy violence.

16. Every time that is not feiz'd upon by fome other duty, is feafonable enough for prayer : but let it be performed as a folema Duty morning and evening, that God may begin and end all our bulinefs,

And the outgoing of the morning and evening may praife him; for fo we blefs God, and God bleffes us. And yet fail not to find or make opportunities to worfhip God at fome other times of the day; at leaft by ejaculations and fhort addreffes, more or lefs, longer or fhorter, folemnly or without folemnity, privately or publickly, as you can, or are permitted : always remembring, that as every fin is a degree of danger and unfafety; fo every pious Prayer and well employed opportunity is a degree of return to hope and pardon.

Cantion

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Cantions for making Vows.

17. A Vow to God is an act of prayer and a great degree and inftance of importunity, and an increase of duty by some new uncommanded inftance, or some more eminent degree of duty, or frequency of action, or earnestness of spirit in the same. And because it hath pleased God in all Ages of the World to admit of entercourse with his servants, in the matters of Vows, it is not ill advice, that we make Vows to God in such cases in which we have great need, or great danger. But let it be done according to these Rules and by these Cautions.

1. That the matter of the Vow be lawful. 2. That it be useful in order to Religion or Charity. 3. That it be grave, not trifling and impertinent, but great in our proportion of duty towards the bleffing. 4. That it be in an uncommanded instance, that is, that it be of fomething, or in fome manner, or in fome degree to which formerly we were not obliged, or which we might have omitted without fin. 5. That it be done without prudence, that is, that it be fafe in all the circumstances of perfon, left we beg a bleffing, and fall into a snare. 6. That every Vow of a new action be also accompanied with a new degree and enforcement of our effential and unalterable duty : fuch as was Jacob's Vow, that (befides the payment of a tithe) God (bould be his God : that to he might Arengeben his duty to him first in effentials and precepts, and then in additionals and accidentals. For it is but an ill tree that spends more in leaves and fuckers and gumms than in fruit : and that thankfulnefs and Religion is best that first fecures duty, and then enlarges in counfels. Therefore let every great prayer, and great need, and great danger draw us nearer to God by the approach of a pions purpose to live more strictly; and let every mercy of God answering that prayer produce a real performance of it. 7. Let not young beginners in Religion enlarge

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enlarge their hearts, and ftrengthen their liberty by Anguftum vows of long continuance: nor (indeed) any one gefta, dixit elfe, without a great experience of himtelf, and of *Pythag* id eft, all accidental dangers. Vows of fingle actions are Vice genus lafeft, and proportionable to those fingle bleffings dare, nee ever begg'd in tuch cafes of fudden and transfient im-vinculo reportunities. S. Let no action which is matter of metipium queftion and dispute in Religion ever become the *Pintered*, matter of a vow. He vows foolishly that promises Sic Novaus to God to live and die in such an opinion, in an arbidence of his present guide, binds himself for ever unquam ad to the proseftion of what he may afterwards more *Catholicos Errealonably* contradict, or may find not to be useful, dirent. Eagled: ot not profitable, but of fome danger, or of no ne- 1.2 Eccl. Hift, ceffity.

If we observe the former Rules, we shall pray pioully and effectually : but because even this duty hath in it some special temptations, it is necessary that we be armed by special remedies against them. The dangers are, 1. Wandring thoughts. 2. Tediousness of spirit. Against the first these advices are prositable.

Remedies against wandring Thoughts in Prayer.

If we feel our fpirits apt to wander in our prayers, and to retire into the World, or to things unprofitable, or vain and impertinent;

3. Ule Prayer to be affifted in Prayer: pray for the spirit of supplication, for a sober, fixed and recollected spirit: and when to this you add moral industry to be steady in your thoughts, whatsoever wandrings after this do return irremediably, are a milery of Nature and an imperfection, but no sin, while it is not cheristhed and indulged to.

2. In private it is not amifs to attempt the cure by reducing your Prayers into Collects and fhort forms of prayer, making voluntary interruptions, and beginning again, that the want of fpirit and breath may be supplied by the fhort ftages and periods.

3. When

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3. When you have observed any confiderable wandring of your thoughts, bind your felf to repeat that prayer again with actual attention, or else revolve the full sence of it in your spirit, and repeat it in all the effects and defires of it : and possibly the tempter may be driven away with his own art, and may cease to interpote his trifles, when he perceives they do but vex the person into carefulness and piety; and yet he loses nothing of his devotion, but doubles the earnestness of his care.

4. If this be not featonable or opportune, or apt to any Man's circumftances, yet be fure with actual attention to fay a hearty Amen to the whole Prayer with one united defire, earneftly begging the graces mentioned in the Prayer: for that defire does the great work of the Prayer, and fecures the bleffing, if the wandring thoughts were against our will, and difclaimed by contending against them.

5. Avoid multiplicity of bufinefies of the world; and in those that are unavoidable, labour for an evenness and tranquility of spirit, that you may be untroubled and imooth in all tempests of fortune: for so we shall better tend Religion, when we are not torn in pieces with the cares of the World, and seized upon with low affections, passions and interest.

6. It helps much to attention and actual advertifement in our Prayers, it we fay our Prayers filently without the voice, only by the spirit. For in mental Prayer, if our thoughts wander, we only fland still; when our mind returns we go on again; there is none of the Prayer lost, as it is it our mouths speak and our hearts wander.

7. To incite you to the use of these or any other countels you shall meet with, remember that it is a great undecency to defire of God to hear those Prayers, a great part whereof we do not hear our selves. If they be not worthy of our attention, they are far more unworthy of God's.

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Signs

Signs of tedioufnefs of Spirit in our Prayers and all Actions of Religion.

The fecond temptation in our Prayer is a tedioufness of foirit, or weariness of the employment; like that of the Jews, who complained that they were wery of the new Moons, and their Souls loathed the frequent return of their Sabbaths : to do very many Christians, who first pray without fervour and earnefnels of foirit; and fecondly, meditate but feldom. and that wirhout fruit, or lence, or affection; or thirdly, who felctom examine their confciences, and when they do it, they do it but fleepily, flightly, without compunction, or hearty purpole, or fruits of amendment. 4. They enlarge themselves in the thoughts and fruition of temporal things, running for comfort to them only in any fadness and misfortune. 5. They love not to frequent the Sacraments, nor any the infruments of Religion, as Sermons, Confessions, Prayers in publick, Fastings : but love ease, and a loofe undisciplin'd life. 6. They obey not their superiours. but follow their own judgment, when their judgment follows their affections, and their affections follow knfe and worldly pleatures. 7. They neglect or diftemble, or deferr, or do not attend to the motions and inclinations to vertue which the Spirit of God puts into their Soul. 8. They repent them of their vows and holy purposes, not because they discover any indiferentian in them, or intolerable inconvenience, but because they have within them labour, (as the cale now flands) to them displeasure 9. They content themselves with the first degrees and necessary parts of vertue; and when they are arrived thither, they fit down, as if they are come to the mountain of the Lord, and care not to proceed on toward perfection. 10. They enquire into all cafes in which it may be lawful to omit a duty; and though they will not do less than they are bound to, yet they will do no more than needs must; for they do out of fear and felf love, not out of the love of God, or the **f**pirit

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fpirit of Holinefs and Zeal. The event of which will be this: He that will do no more than needs mult, will foon be brought to omit fomething of his duty, and will be apt to believe lefs to be neceffary than is.

Remedies against Tediousness of Spirit.

The Remedies against this temptation are these :

I. Order your private devotions fo, that they become not arguments and caufes of tedioufnefs by their indiferent length; but reduce your words into a narrower compats, (till keeping all the matter, and what is cut off in the length of your prayers, fupply in the earneftnefs of your fpirit: for fo nothing is loft, while the words are changed into matter, and length of time into fervency of devotion. The forms are made not the lefs perfect, and the fpirit is more, and the fcruple is removed.

2. It is not imprudent if we provide variety of forms of Prayer to the fame purpoles, that the change by confulting with the appetites of fancy may better entertain the fpirit : and polfibly we may be pleafed to recite a Hymn, when a Collect feems flat to us and unpleafant; and we are willing to fing rather than to fay, or to fing this rather than that : we are certain that variety is delightful; and whether that be natural to us, or an imperfection, yet if it be complied with, it may remove fome part of the temptation.

3. Break your office and devotion into fragments, and make frequent returnings by ejaculations and abrupt entercourtes with God: for 10, no length can opprets your tendernefs and ficklinels of fpirit; and by often praying in luch manner and in all circumstances, we shall habituate our fouls to prayer, by making it the businels of many lefter portions of our time: and by thrusting it in between all our other employments, it will make every thing relish of Religion, and by degrees rund all into its nature.

4. Learn to abstract your thoughts and defires from pleasures and things of the world. For nothing is a direct

direct cure to this evil, but cutting off all other loves and adherences. Order your affairs fo, that Religion may be propounded to you as a Reward, and Prayer as your defence, and holy Actions as your fecurity, and Charity and good Works as your treasure. Confider that all things elfe are fatisfactions but to the brutish part of a man, and that these are the refreshments and relifhes of that noble part of us by which

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we are better than beafts : and what foever other infrument, exercise or confideration is of use to take our loves from the World, the fame is apt to place them upon God.

5. Do not feek for deliciousness and sensible confolations in the actions of Religion, but only regard the duty and the confcience of it. For although in the beginning of Religion most frequently, and at some other times irregularly, God complies with our infirmity, and encourages our duty with little overflowings of fpiritual joy, and lenfible pleafure, and delicacies in Prayer, to as we feem to feel tome little beam of Heaven, and great refreshments from the Spirit of confolation; yet this is not always fafe for us to have, neither fafe for us to expect and look for : and when we do, it is apt to make us cool in our enquiries and waitings upon Chrift when we want them : It is a running after him, not for the miracles, but for the loaves; not for the wonderful things of God, and the defires of pleafing him, but for the pleafure of pleafing our felves. And as we must not judge our devotion to be barren or unfruitful when we want the over flowings of joy running over : fo neither muft we cease for want of them. If our spirits can serve God chusingly and greedily out of pure confcience of our duty, it is better in it felf, and more fafe to us.

6. Let him use to fosten his Spirit with frequent meditation upon fad and dolorous objects, as of Death, the terrours of the Day of Judgment, fearful judgments upon finners, strange horrid accidents, fear of God's wrath, the pains of Hell, the unipeakable amazements of the damned, the intolerable load of a fad eternity. For whatloever creates fear, or makes R

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makes the fpirit to dwell in a religious fadnefs, is apt to entender the fpirit, and make it devout and pliant to any part of duty. For a great fear, when it is ill managed, is the parent of fuperflition; but a difcreet and well-guided fear produces Religion.

7. Pray often and you shall pray oftner; and when you are accustomed to a frequent devotion, it will to infenfibly unite to your nature and affections, that it will become trouble to omit your usual or appointed prayers : and what you obtain at first by doing violence to your inclinations, at last will not be left without as great unwillingness as that by which at first it entered. This Rule relies not only upon reafon derived from the nature of habits, which turn into a fecond nature, and make their actions eafie, frequent and delightful: but it relies upon a reason depending upon the nature and constitution of Grace. whole productions are of the fame nature with the parent, and increases it felf, naturally growing from grains to huge trees, from minutes to valt proportions, and from moments to Eternity. But be fure not to omit your ufual prayers without great reafon, though without fin it may be done; because after you have omitted fomething, in a little while you will be past the scruple of that, and begin to be tempted to leave out more. Keep your felf up to your usual forms: you may enlarge when you will: but do not contract or lessen them without a very probable reason.

8. Let a man frequently and ferioufly by imagination place himfelf upon his death bed, and confider what great joys he shall have for the remembrance of every day well spent, and what then he would give that he had so spent all his days. He may guess at it by proportions: for it is certain he shall have a joyful and prosperous night who hath spent his day holily; and he refigns his foul with peace into the hands of God, who hath lived in the peace of God, and the works of Religion in his he time. This confideration is of real event, it is of a thing that will certainly come to pais. It is appointed for all men once to die, die. and after death comes judgment; the apprehenfion of which is dreadful, and the prefence of it is intolerable, unless by Religion and Sanctity we are difposed for so venerable an appearance.

9. To this may be useful that we confider the ea- see the Great finels of Christ's yoke, the excellencies and sweet-Exemplar. neffes that are in Religion, the peace of conficience, Part 3. Dife; the joy of the Holy Ghoft, the rejoycing in God, finefs of the fimplicity and pleafure of vertue, the intricacy, Christian trouble and bufinels of fin; the bleffings and health Religion. and reward of that; the curles, the fickness and lad confequences of this; and that if we are weary of the labours of Religion, we must eternally sit still and do nothing : for whatloever, we do contrary to it, is infinitely more full of labour, care, difficulty and vexation.

10. Confider this alfo, that tediousness of spirit is the beginning of the most dangerous condition and estate in the whole World. For it is a great disposition to the fin against the Holy Ghost: it is apt to bring a man to back fliding and the state of unregeneration, to make him return to his vomit and his link, and either to make the man impatient, or his condition (crupulous, unfatisfied, irklome and defperate: and it is better that he had never known the way of godline(s, than after the knowledge of it, that be foould fall away. There is not in the World a greater fign that the spirit of Reprobation is beginning upon a man, than when he is habitually and constantly, or very frequently weary; and flights or loaths holy Offices.

11. The last remedy that preferves the hope of fuch a man; and can reduce him to the state of Zeal and the Love of God, is a pungent, fad and a heavy affliction; not desperate, but recreated with some intervals of kindness or little comforts, or entertained with hopes of deliverance : which condition if a man shall fall into, by the grace of God he is likely to recover; but if this help him not, it is infinite odds but he will quench the Spirit.

SECT.

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SECT. VIII.

Of Alms.

L Ove is communicative as Fire, as busic and as active, and it hath four twin daughters, extreme like each other; and but that the Doctors of the School have done as Thamar's Midwife did, who bound a Scarlet thred, fomething to diftinguish them, it would be very hard to call them alunder. Their names are, 1. Mercy, 2. Beneficence, or, Well-doing, 3. Liberality, and, 4. Alms; which by efpecial privilege hath obtained to be called after his Mother's name, and is commonly called Charity. The first or eldest is feated in the affection, and it is that which all the other must attend. For Mercy without Alms is acceptable, when the perion is dilabled to expressout wardly what he heartily defires. But Alms without Mercy are like Prayers without Devotion, or Religion without Humility. 2. Beneficence, or Well doing, is a promptness and nobleness of mind, making us to do offices of courtefie and humanity to all forts of perfons in their need, or out of their need. 3. Liberality is a disposition of mind opposite to Covetousnefs, and confifts in the despite and neglect of money upon just occasions, and relates to our friends, children, kindred, fervants, and other relatives. 4. But Alms is a relieving of the poor and needy. The first and the last only are duties of Christianity. The second and third are circumstance and adjuncts of these duties: for Liberality increases the degree of Alms, making our gift greater ; and Beneficence extends it to more perfons and orders of men, fpreading it wider. The former makes us formetimes to give more than we are able; and the latter gives to more than need by the necessity of beggars, and ferves the needs and conveniences of performs, and supplies circumstances: whereas properly, Alms are doles and largefies to the necessitous and calamitous people

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people, supplying the necessities of Nature, and giving remedies to their mileries.

Mercy and Alms are the body and foul of that charity which we must pay to our Neighbours need : and it is a Precept which God therefore enjoyned to the World, that the great inequality which he was plased to fuffer in the possession and accidents of men, might be reduced to fome temper and evenness; and the most miferable performight be reconciled to fome fence and participation of felicity.

Works of Mercy, or the feveral kinds of corporal Alms.

The works of Mercy are fo many as the affections of Mercy have objects, or as the World hath kinds of milery. Men want meat, or drink, or cloaths, or a house, or liberty, or attendance, or a grave. In proportion to thele feven works are usually affigned to Mercy, and there are feven kinds of corporal Alms reckoned. I. To feed the hungry. 2. To give drink Matt. 25. 33: to the thirsty. 3. Or cloaths to the naked. 4. To redeem captives. 5. To visit the fick. 6. To entertain strangers. 7. To bury the dead. * But many more •Matt. 26.12. may be added. Such as are, 8. To give Phylick to 2 Sam. 2.5. ick perfons. 9. To bring cold and starved people to warmth and to the fire; for fometimes cloathing will not do it; or this may be done when we cannot do the other. 10. To lead the blind in right ways. 11. To lend money. 12. To forgive debts. 13. To remit forfeitures. 14. To mend high ways and bridges. 15. To reduce or guide wandring travellers. 16. To ease their labours by accommodating their work with apt instruments, or their journey with bealts of carriage. 17. To deliver the poor from their oppressours. 18. To die for my brother *. 19. To pay Maidens dowries, and to procure for them, honeft and chaft Marriages.

> * Nobilis hæceffet pieratis rixa duobus ; Quèd pro fratre mori vellet uterque prior. Mart.

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Works

Works of sviritual Alms and Mercy are,

1. To teach the ignorant. 2. To counfel doubting perfons. 3. To admonish finners diligently, prudently, feafonably and charitably : To which alto may be reduced, provoking and incouraging to Heb. 10. 24,1 good works. 4. To comforted the afflicted. 5. To I Thef. 5.14. pardon offenders. 6. To succour and support the weak. 7. To pray for all estates of men, and for relief to all their neceffities. To which may be added. 8. To punish or correct refractarinels. 9.\To be gentle and charitable in confuring the actions of others. 10. To establish the scrupulous, wavering and inconstant suirits. 11. To confirm the strong. 12. Not to give scandal. 13. To quit a man of his 14. * To redeem Maidens from prostitution fear. and publication of their bodies.

· Puella profternit fe ad pedes : Miferere vinginitaris mez, nè proftituas hoc corpus Lib tam turpi titulo, Hift. Apol. Tyan.

Laudi ducngi ulza

To both these kinds a third also may be added of a mixt nature, partly corporeal, and partly fpiritual. Such are, 1. Reconciling enemies; 2. Erecting pubtum apud vet. lick Schools of Learning ; 3: Maintaining Lectures of Aild TE Divinity; 4. Erecting Colleges of Religion, and re $v_{ik}^{\alpha} \phi$ irement from the noiles and more frequent temptamanuly we tions of the world ; 5. Finding employment for un RATE TRUOT. bulied perfons, and putting children to honeft trades. For the particulars of Mercy or Alms cannot be narrower than mens needs are : and the old method of Alms is too narrow to comprize them all; and yet the kinds are too many to be discoursed of particularly: only our bleffed Saviour in the Precept of Alms, ules the inftances of relieving the poor, and for givenels of injuries; and by proportion to these, tthe reft whole duty is plain, fimple, cafie and necessary may be determined. But Alms in general are to be difpos'd of accord to the following Rules.

Rule

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Rules for giving Alms.

1. Let no man do Alms of that which is none of S. Greg. 71. his own: for of that he is to make refitution; that 110. Epite. is due to the owners, not to the poor : for every man hath need of his own, and that is first to be provided for; and then you must think of the needs of the poor. He that gives the poor what is not his own, makes himfelf a thief, and the poor to be the receivers. This is not to be understood as if it were unlawful for a man that is not able to pay his debts, to give smaller. alms to the poor. He may not give fuch portions as can in any fence more difable him to do juffice; but fuch which if they were faved could not advance the other duty, may retire to this, and do here what they may, fince in the other duty they cannot do what Prebeat mithey should. But generally cheaters and robbers can-fericordia ut not give alms of what they have cheated and robbed, confervetur unless they cannot tell the perfons whom they have sufficia, injured; or the proportions; and in fuch cafes they prov. 3. p. are to give those unknown portions to the poor by way of reftitution, for it is no Alms : only God is the fupream Lord to whom those escheats devolve, and the poor are his receivers.

2. Of money unjustly taken, and yet voluntarily parted with, we may and are bound to give Alms: fuch as is money given and taken for falle witnefs, bribes, fimoniacal contracts : because the receiver hath no right to keep it, nor the giver any right to re-call it, it is unjust money, and yet payable to none but the fupream Lord (who is the perfon injured) and to his Delegates, that is the Poor. To which I infert these cautions. 1. If the perfon injured by the unjust fentence of a bribed Judge, or by falle witness, be poor, he is the proper object and bosom to whom the reftitution is to be made. 2. In case of Simony, Decret. Epi the Church, to whom the Simony was injurious, tit de Simo-is the lap into which the reflitution is to be pou-nia. red; and if it be poor and out of repair, the Alms, R 4 of

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or reflitution (fhall I call it?) are to be paid to it.

3. There is fome fort of gain that hath in it noinjustice properly to called; but it is unlawful and filthy lucre : fuch as is money taken for work done unlawfully upon the Lord's day, hire taken for disfiguring one's felf, and for being professed jesters, the wages of fuch as make unjust bargains, and of harlots : of this money there is fome preparation to be made before it be given in Alms. The money is infected with the plague, and must pass through the fire or the water before it be fit for Alms: the perion must repent and leave the crime, and then minister to the poor.

Donum nuconfenfu veftiatur. l. 3. C. de pacitis.

4. He that gives Alms must do it in mercy, that is dum eft, nifi out of a true fense of the calamity of his brother, fult feeling it in himfelf in fome proportion, and then endeavouring to eafe himfelf and the other of their common calamity. Against this Rule they offend who give Alms out of cuftom, or to upbraid the poverty of the other, or to make him mercenary and obliged, or with any unhandfome circumstances.

5: He that gives Alms must do it with a single eye and heart, that is, without defigns to get the praife of men; and if he fecures that, he may either give them publickly or privately : for Chrift intended only to provide againit pride or hypocrifie, when he bade Alms to be given in fecret; it being otherwife one of his Commandments, that our light (hould (hine before men : this is more excellent, that is more fafe.

6. To this also appertains, that he who hath done neticium ta- a good turn, should to forget it, as not to speak ofit: but he that boafts it or upbraids it, hath paid himfelf, and loft the noblenets of the charity.

7. Give Alms with a chearful heart and countenance, not grudgingly or of necessity, for God loverb & chearful giver : and therefore give quickly when the power is in thy hand, and the need is in thy Neighbour, and thy Neighbour at thy door. He gives twice that relieves speedily.

8. According to thy ability give to all men that Luke 6. 30. need; and in equal needs give first to good men, rather

Oui dedit beceat, narret qui accepit: Šenec.

Cor. 9. 7.

ther than to bad men; and if the needs be unequal, do to too; provided that the need of the poorest be Gal. 6. 10. not violent or extream : but if an evil man be in extream neceffity, he is to be relieved rather than a good man who can tarry longer, and may fubfift with-out it. And if he be a good man, he will defire it fhould be fo, because himself is bound to fave the life of his brother, with doing forme inconvenience to himfelf: and no difference of vertue or vice can make the eafe of one beggar equal with the life of another.

9. Give no Alms to vicious perfons, if fuch Alms will fupport their fin; as if they will continue in 2 Thef. 3.10. idlenefs, [if they will not work, neither let them eat] A Cavallo or if they will fpend it in * drunkennefs or wanton- the filla Biada nefs; fuch perfons, when they are reduced to very non fictivel-great want, mult be relieved in fuch proportions as lamay not relieve their dying luft, but may refresh their faint or dving bodies.

• De Mendico malè meretur, qui ei dat quod edat aut quod bibat : Nam & illud quod dat perdit, & illi producit vitam & miferiam. Trin,

10. The best objects of charity are poor Housekeepers that labour hard, and are burthened with many children; or Gentlemen fallen into fad poverty, especially if by innocent misfortune, (and if their crimes brought them into it, yet they are to be relieved according to the former Rule;) perfecuted perfons, widows and fatherless children, putting them to Beatus qui honest trades or schools of learning. And search into intelligit futhe needs of numerous and meaner families : for per egenum there are many perfons that have nothing left them P/al. Adonabut milery and modelty; and toward tuch we mult re atmere add two circumstances of Charity: 1. To enquire Ingeguo bi-them out. 2. To convey our relief unto them, fo re. as we do not make them afhamed.

11. Give, looking for nothing again, that is, without confideration of future advantages : give to children, to old men, to the unthankful, and the dying, and to those you shall never see again; or elfe your Alms or courtelie is not charity, but traffick and mer-

chandife :

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chandife: and be fure that you omit not to relieve the needs of your enemy and the injurious : for fo poffibly you may win him to your felf; but do you intend the winning him to God.

12. Truft not your Alms to intermedial, uncertain and under-difpenters: by which Rule is not only intended the fecuring your Alms in the right chanel, but the humility of your perfon, and that which the Apostle calls the labour of love. And if you converse in Holpitals and Alms-houses, and minister with your own hand what your heart hath first decreed, you will find your heart endeared and made familiar with the needs and with the perfons of the poor, those excellent images of Christ.

13. Whatfoever is fuperfluous in thy effate is to be difoenfed in Alms. * He that hath two coats must give to him that hath none; that is, he that hath beyond his need, must give that which is beyond it. Only among needs we are to reckon not only what will fupport our life, but also what will maintain the decency of our eftate and perfon; not only in prefent needs, but in all future necessities, and very probable contengencies, but no farther : we are not obliged beyond this, unlefs we fee very great, publick and calamitous necessities. But yet, if we do extend beyond our measures, and give more than we are able, we have the Philippians and many holy perfons for our precedent, we have S. Paul for our encouragement, we have Chrift for our Counfellour, we have God for our Rewarder, and a great Treasure in Heaven for our Recompence and Restitution. But I propound it to the confideration of all Christian people. that they be not nice and curious, fond and indulgent to themselves, in taking accounts of their personal conveniencies, and that they make their proportions moderate and easie, according to the order and manner of Christianity; and the consequent will be this, that the poor will more plentifully be relieved,

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- • Præmonftro tibi,

Ut ità te aliorum miferescat, ne tui alios misereat. Plant. Trinum.

them-

themfelves will be more able to do it, and the duty will be lefs chargeable, and the owners of effates charged with fewer accounts in the foending of them. It cannot be denied, but in the expences of all liberal and great perfonages many things might be fpared : some superfluous servants, some idle meetings, some unnecessary and imprudent teasts, some garments too colly, fome unnecessary Law-luits, fome vain journevs: and when we are tempted to fuch needles expences, if we shall descend to moderation, and law alide the furplufage, we shall find it with more profit to be laid out upon the poor members of Chrift. than upon our own with vanity. But this is only intended to be an advice in the matter of doing Alms: for I am not ignorant that great variety of cloaths. always have been permitted to Princes and Nobility and others in their proportion ; and they utually give those cloaths as rewards to servants and other perfons needful enough; and then they may ferve their own fancy and their duty too: but it is but reason and Religion to be careful that they be given to fuch only where duty, or prudent liberality, or alms determine them; but in no fense let them do it fo as to minister to vanity, to luxury, to prodigality. The like also is to be observed in other instances. And if we once give our minds to the study and arts of Alms. we shall find ways enough to make this duty easie. profitable and useful.

I. He that plays at any game must refolve beforehand to be indifferent to win or lose: but if he gives to the poor all that he wins, it is better than to keep it to himself: but it were better yet, that he lay by fo much as he is willing to lose, and let the game alone, and by giving to much Alms traffick for eternity. That is one way.

2. Another is, keeping the Fasting days of the Church; which if our condition be such as to be able to cast our accounts, and make abatements for our Wanting so many meals in the whole year, (which by the old appointment did amount to 153, and fince most of them are fallen into defuetude, we may make up

up as many of them as we pleafe by voluntary Fafts) we may from hence find a confiderable relief for the poor. But if we be not willing fometimes to fast that our brother may eat, we should ill die for him: Saint Martin had given all that he had in the world to the poor, fave one coat, and that also he divided between two beggars. A Father in the Mount of Nitria was reduced at last to the Inventory of one Testament, and that book also was tempted from him by the needs of one whom he thought poorer than himfelf. Greater yet : St. Paulinus fold himfelf to flavery to redeem a young man, for whole captivity his Mother wept ladly : and it is faid that St. Katharine fuck'd the envenom'd wounds of a villain who had injured her most impudently. And I shall tell you of a greater charity than all these put together : Christ gave himfelf to fhame and death to redeem his enemies from Bondage, and Death, and Hell.

13. Learn of the frugal man, and only avoid fordid actions, land turn good husband, and change your arts of getting into providence for the poor, and you fhall foon become rich in good works: and why fhould we not do as much for charity, as for covetouinefs: for Heaven, as for the fading world; for God and the Holy *Jefws*, as for the needles superfluities of back and belly?

14. In giving Alms to beggars and perfons of that low rank, it is better to give little to each that we may give to the more, to extending our Alms to many perfons : but in charities of Religion, as building Holpitals, Colleges, and Houles for Devotion, and fupplying the aecidental wants of decayed perforts, fallen from great plenty to great neceffity, it is better to unite our Alms than to difperfe them; to make a noble relief or maintenance to one, and to reftore him to comfort, than to fupport only his natural needs, and keep him alive only, unrefcued from fad difcomforts.

is. The Precept of Alms or Charity binds not indefinitely to all the inftances and kinds of Charity: for he that delights to feed the poor, and spends all his

his portion that way, is not bound to enter into Prifons and redeem captives : but we are obliged by the prefence of circumstances, and the special dispofition of providence, and the pitiableness of an object, to this or that particular act of Charity. The eye is the fenfe of mercy, and the bowels are its organ, and that inkindles pity, and pity produces Alms : When the eye fees what it never (aw, the heart will think what it never thought : but when we have an object prefent to our eye, then we mult pity, for there the Providence of God hath fitted our Charity with circumstances. He that is in thy fight, or in thy Neighbourhood, is fallen into the lot of thy Charity.

16. If thou haft no money, yet thou mayst have Luke 12.2. mercy, and art bound to pity the poor, and pray for Acts 3.6. Chi ii da un them, and throw thy holy defires and devotions into offe non ti the treasure of the Church : and if thou doest what venebbe thou art able, be it little or great, corporal or fpiritu- morta. al, the Charity of Alms, or the Charity of Prayers, a Cup of Wine, or a Cup of Water; if it be but love to the brethren, or a defire to help all or any of Christ's poor, it shall be accepted according to what a man 1 Pet. 1, 22. bath, not according to what he hath not. For Love is all this, and all the other Commandments : and it will express it felf where it can; and where it cannot. vet it is Love still, and it is also Sorry that it cannot

Motives to Charity.

The motives to this duty are fuch as holy Scripture hath propounded to us by way of confideration and propolition of its excellencies and confequent 1. There is no one duty which our bleffed reward. Saviour did recommend to his Disciples with to repea- Matt. 6. 4. ted an injunction as this of Charity and Alms. To & Matt. 13which add the words spoken by our Lord. It is better 12,33. & 25: to give than to receive. And when we confider how Luke 11.41. great a bleffing it is that we beg not from door to dcor, it is a ready inftance of our thankfulness to God, for his fake to relieve them that do. 2. This duty

Phil. 4. 17:

Acts 10. 4.

Heb. 13.16.

Dan. 4. 27.

Nunquam mensini me li giffe malà morte mortuam qui libenter opera charitatis exercuit. S. *H'erom*. Ep. ad *Nepos*-

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justice and mercy of the eternal fentence. Martvrdom it (elf is not there expressed, and no otherwife involved, but as it is the greatest Charity. 3. Chrift made himfelf the greatest and daily example of Alms or Charity. He went up and down doing good, preaching the Gospel, and healing all Diseases : and God the Father is imitable by us in nothing but in purity and mercy. 4. Alms given to the poor redound to the emolument of the Giver both temporal and eternal. 5. They are inftrumental to the remiffion of fins. Our forgivenets and mercy to others being made the very rule and proportion of our confidence and hope, and our prayer to be forgiven our felves. 6. It is a treasure in Heaven, it procures friends when we die. It is reckoned as done to Chrift whatfoever we do to our poor brother; and therefore when a poor man begs for Chrift his fake, if he have reason to ask for Chrift his fake, give it him if thou canft. Now every man hath title to ask for Chrift's fake whofe need is great, and himfelf unable to cure it, and if the man Whatfoever Charity Chrift will rebe a Christian. ward, all that is given for Christ's lake, and therefore it may be asked in his Name: but every man that ufes that Sacred Name for an endearment hath not a title to it, neither he nor his need. 7. It is one of the wings of Prayer by which it flies to the throne of Grace. 8. It crowns all the works of Piety. 9. It 10. And causes thanksgiving to God on our behalf. the bowels of the poor blefs us, and they pray for us. 11. And that portion of our estate out of which a tenth, or a fitth, or a twentieth, or fome offering to God for Religion and the poor goes forth, certainly returns with a great Bleffing upon all the reft. It is like the effusion of Oil upon the Sidonian woman; as long as the pours into empty veffels, it could never ceale running: or like the Widow's barrel of meal; it confumes not as long as the fed the Prophet. 12. The fumm of all is contained in the words of our bleffed Saviour

Of Alms.

duty is that alone whereby the future day of Judgment shall be transacted. For nothing but Charity and Alms is that whereby Christ shall declare the

Saviour, Give alms of fuch things as ye have, and bebold all things are clean unto you. 13. To which may be added, That Charity or Mercy is the peculiar character of God's Elect, and a fign of Predeftination; which advantage we are taught by S. Paul; Coffol 3. 22: [Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindnefs, &cc. Forbearing one another, and forgiving one another, if any man have a quarrel against any.] The refult of all which we may read in the words of S. Chryfostom; To know the art of Alms, is greater than to be crowned with the Diadem of Kings. And yet to convert one foul is greater than to pour out ten thousfand talents into the baskets of the poor.

But because giving Alms is an Act of the vertue of mercifulnes, our endeavour must be by proper arts to mortifie the parents of unmercifulnes, which are, I. Envy; 2. Anger; 3. Covetoulnes: in which we may be helped by the following Rules or Instruments.

> Remedies against Unmercifulness and Uncharitableness.

I. Against Envy; by way of consideration.

Againft Envy I shall use the fame Arguments I would use to persuade a man from the Fever or the Dropsie. 1. Because it is a Disease, it is so far from having pleasure in it, or a temptation to it, that it is full of pain, a great instrument of vexation; it eats the flesh, and dries up the marrow, and makes hollow eyes, and lean cheeks, and a pale face. 2. It is nothing but a direct resolution ever to enter into Heaven by the way of noble pleasure taken in the good of others. 3. It is most contrary to God; 4. And a just contrary state to the telicides and actions of Heaven, where every Star encreases the light of the other, and the multitude of guests at the Supper of the Lamb makes

makes the eternal meal more festival. s. It is perfectly the state of Hell, and the passion of Devils: • Nemo alie for they do nothing but defpair in themfelves, * and ne virtuti Envy others quiet or fatety, and yet cannot rejoice fais confidit either in their good or in their evil, although they enfuze. Cie. con-deavour to hinder that, and procure this, with all the tra Mi. Anton. devices and arts of malice, and of a great understanding. 6. Envy can ferve no end in the World;

it cannot please any thing, nor do any thing, nor hinder any thing, but the content and felicity of him that hath it. 7. Envy can never pretend to justice, as hatred and uncharitableness sometimes may : for there may be caufes of hatred; and I may have wrong done me, and then hatred hath fome pretence, though no just argument. But no man is unjust or injurious, for being prosperous or wife. 8. And therefore many men profess to hate another, but no man owns Envy, as being an enmity and displeasure for no cause

Homerus Thersitis malos mores describens, malitiæ fummam oppofuit.

Pelida imprimis erat atque inimicus Vly (i.

but goodness or felicity : Envious men being like Cambarides and Caterpillars, that de-· light most to devour ripe and

most excellent fruits. 9. It is of all crimes the baseft: for malice and anger are appealed with benefits, but Envy is exafperated, as envying unfortunate perfons both their power and their will to do good; and never leaves murmuring till the envied perfon be levelled, and then only the Vulture leaves to eat the Liver. For if his Neighbour be made miserable, the envious man is apt to be troubled : like him that is fo long unbuilding the turrets till all the roof is low or flat, or that the stones fall upon the lower buildings, and do a mischief that a man repents of.

2. Remedies against Anger by way of Exercise.

The next enemy to mercifulness and the grace of Alms is Anger : against which there are proper instruments both in Prudence and Religion.

1. Prayer is the great remedy against Anger: for it mult

must suppose it in some degree removed before we pray, and then it is the more likely it will be finished when the Prayer is done. We mult lay alide the act of Anger, as a preparatory to Prayer; and the curing the habit will be the effect and bleffing of Prayer : 10 that if a man to cure his Anger, refolves to address himself to God by Prayer, it is first necessary that by his own observation and diligence he lay the Anger alide, before his Prayer can be fit to be presented : when we to pray, and to endeavour, we have all the bleffings of Prayer which God hath promiled to it, to be our Tecurity for fuccels.

2. If Anger ariles in thy breaft, inftantly feal up thy lips, and let it not go Ira cùm pectus rapida occupavit. forth : for like fire when it Futiles linguæ jubeo cavere Vana latratus jaculantis. Sapphe: wants vent, it will suppres it felf. It is good in a fever Turbatus fum, & non fum locutus. Pfal. 79. to have a tender and a smooth tongue; but it is better that it be fo in Anger : for,

if it be rough and diftempered, there it is an ill fign. but here it is an ill cause. Angry passion is a fire, and angry words are like breath to fan them; together they are like fteel and flint, fending out fire by mutual collifion. Some men will discourse themselves into paffion, and if their Neighbour be enkindled too. together they flame with rage and violence.

3. Humility is the most excellent natural cure for Anger in the World: for he that by daily confidering his own infirmities and failings, makes the errour of his neighbour or fervant to be his own cafe, and remembers that he daily needs God's pardon and his Brother's charity, will not be apt to rage at the levities, or misfortunes, or indifcretions. of another; greater than which he confiders that he is very frequently and more inexculably guilty of.

4. Confider the example of the ever bleffed Jefus. who fuffered all the contradictions of finners, and received all affronts and reproaches of malicious, rafh and foolish perfons, and yet in all them was as dispasfionate and gentle as the morning Sun in Autumn : and

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and in this also he propounded himself imitable by us. For if innocence it self did suffer for great injuries and disgraces, it is no great matter for us quietly to receive all the calamities of fortune, and indifferentiation of servants, and mistakes of friends, and unkindness of kindred, and rudenesses of enemies, fince we have deserved these and worfe, even Hell it felf.

5. If we be tempted to Anger in the Actions of Government and Discipline to our inferiours, (in which cafe Anger is permitted to far as it is prudently inftrumental to Government, and only is a fin when it is exceffive and unreasonable, and apt to disturb our own discourse, or to express it felf in imprudent words or violent actions) let us propound to our felves the example of God the Father, who at the fame time and with the fame tranquility decreed Heaven and Hell, the joys of bleffed Angels and Souls, and the torments of devils and accurfed ipirits : and at the day of Judgment, when all the World shall burn under his feet, God fhall not be at all inflam'd, or fhaken in his effential feat and centre of tranquility and joy. And if at first the cause seems reasonable, yet deferr to execute thy anger till thou may'ft better judge. For as Phocion told the Athenians, who upon the first news of the death of Alexander were ready to revolt, Stay a while; for if the King be not dead, your haste will ruine you; but if he be dead, your stay cannot prejudice your affairs, for he will be dead to morrow as well as to day. So if thy fervant or inferiour deferve punishment, staying till to morrow will not make him innocent; but it may possibly preferve thee fo, by preventing thy striking a guiltless person, or being furious for a triffe.

6. Remove from thy felf all provocations and incentives to Anger; especially, I. Games of chance and great wagers. * *Patroclus* killed his friend, the Son of *Amphidamas*, in his rage and sudden surve, rising upon a cross game at Tables. Such also are petty curiosities and worldly business and carefulness about

* Ηματι τῷ ὅτε παίδα κατέκτανον `Αμφιδάμαντ G-Νάπι G, ἐκ. ἐβέλων, άμφ` ἀς ξαράλοιοι χολωβιίς. Iliad. 4'.

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it: but manage thy felf with indifferency, or contempt of those external things, and do not spend a passion outpauce re-upon them; for it is more than they are worth. But quirunt, non they that defire but few things can be croffed but in multis excia few. 2. In not heaping up with an ambitious or dure. Plat. curious prodigality any very curious or choice Utenfils, Seals, Jewels, Glaffes, precious Stones; becaute thole very many accidents which happen in the fpoilling or loss of these rareties, are in event an irrelistible cause of violent Anger. 3. Do not entertain nor suffer tale-bearers : for they abuse our Ear first. and then our credulity, and then steal our patience, and it may be for a lye; and if it be true, the matter is not confiderable; or if it be, yet it is pardonable. And we may always escape with patience at one of these outlets: either, 1. By not hearing flanders, or 2. by not believing them, or 3. by not regarding the thing, or, 4. by forgiving the perfon. 4. To this purpole also it may ferve well, if we chule (as much as we can) to live with peaceable perfons, for that prevents the occasions of confusion: and it we live with prudent perfons, they will not eafily occasion our disturbance. But because these things are not in many mens power, therefore I propound this rather as a felicity than a remedy or a duty, and an art of prevention rather than of cure.

7. Be not inquisitive into the affairs of other men. nor the faults of thy fervants, nor the mistakes of thy friends ; but what is offered to you, use according to the former Rules, but do not thou go out to gather flicks to kindle a fire to burn thine own house And add this; if my friend faid or did well in that for which I am angry, I am in the fault, not he; but if he did amifs, he is in the mifery, not I : for either he was deceived, or he was malicious, and either of them both is all one with a milerable perfon; and that is an object of pity, not of anger.

8. Use all reasonable discourses to excuse the faults of others, confidering that there are many circumstances of time, of perion, of accident, of inadvertency, of infrequency, of aptness to amend, of forrow for doing

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ing it; and it is well that we take any good in exchange for the evil is done or fuffered.

9. Upon the rifing of Anger instantly enter into a deep confideration of the joys of Heaven, or the pains of Hell : for fear and joy are naturally apt to appeale this violence.

10. In Contentions be always passive, never active, upon the defensive, not the affaulting part ; and then alfo give a gentle answer, receiving the furies and indifcretions of the other like a stone into a bed of Mofs and foft compliance; and you fhall find it fit down quietly : whereas Anger and Violence make the contention loud and long, and injurious to both the parties.

11. In the actions of Religion be careful to temper all thy inftances with meeknels, and the proper instruments of it: and if thou beeft apt to be angry, neither fast violently, nor entertain the too forward heats of Zeal; but fecure thy duty with conftant and regular actions, and a good temper of body with convenient refreshments and recreations.

12. If anger arifes fuddenly and violently, first refrain it with confideration, and then let it end in a hearty prayer for him that did the real or feeming injury. The former of the two ftops its growth, and the latter quite kills it, and makes amends for its monstrous and involuntary birth.

Remedies a ainst Anger, by way of Consideration.

r. Confider that Anger is a professed enemy to Counsel; it is a direct storm, in which no man can be heard to (peak or call from without: for if you counfel gently, you are despised; if you urge it and be vehement, you provoke it more. Be careful therefore to lay up before-hand a great Kal μαν Javar μαν οία δεάν μέλ-

No rara, Oun's Si renow Two SHUY BEALEVILLA TWY. Mcdea.

ftock of reason and prudent confideration, that like a befieged Town you may be provided

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vided for, and be defensible from within, fince you are not likely to be relieved from without. Anger is not to be suppressed but by something that is as inward as it fell, and more habitual. To which purpose add, that 2. Of all passions it endeavours most to make reason useles. 3. That it is an universal poilon, of an infinite object : for no man was ever fo amorous as to love a Toad, none fo envious as to repine at the condition of the milerable, no man fo timorous as to fear a dead Bee; but Anger is troubled at every thing, and every man, and every accident, and therefore unless it be suppressed, it will make a man's con-

dition refless. 4. If it proceeds from a great caule, it turns to fury; if from a small cause, it is peevishnes: And so is always either terrible or ridicu-5. It makes a man's bolous.

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Ο Junge αριαναιμον, σημουράς oupluagor, Braches ouvegor rai מחוומה, צוועמדטי מחטארות, דח N xal & Supers aggugor. A riftot.

dy monstrous, deformed and contemptible, the voice horrid, the eyes cruel, the face pale or fiery, the gate fierce, the speech clamorous and loud. 6. It is neither manly nor ingenuous. 7. It proceeds from fortness of fpirit and pufilanimity; which makes that Women are more angry than Men, fick perfons more than healthful, old men more than young, unprofperous and calamitous people than the bleffed and fortunate.8. It is a passion fitter for Flies and Infects than for perfons professing nobleness and bounty. 9. It is troublesome not only to those who fuffer it, but to them that behold it; there being no greater incivility * of entertain . Difere ment than for the Cook's fault, or the negligence of the quid con poffis ingrafer vants, to be cruel, or outragious, or unpleasant in the tius itta? prefence of the guefts 10. It makes marriage to be a necessary and unavoidable trouble; friendfhips, and fo. cieties, and familiarities to be intolerable. 11. It multiplies the evils of drunkenness, and makes the levities of Wine to run into madnels. 12. It makes innocent jefting to be the beginning of Tragedies. 13. It turns friendship into hatred; * it makes a man lose himself Ċ and his Reason and his argument in disputation. * It turns the defires of knowledge into an itch of wran-\$ 2 eling

gling. * It adds infolency to power. * It turns justice into cruelty, and judgment into oppression. * It changes discipline into tediousness and hatred of liberal institution. * It makes a prosperous man to be envied, and the unfortunate to be unpitied. * It is a confluence of all the irregular paffions : there is in it envy and forrow, fear and fcorn, pride and prejudice, rashness and inconfideration, rejoycing in evil and a defire to inflict it, felf love, impatience and curiofity. * And lastly, though it be very troublesome to others, yet it is most troublesome to him that hath it.

In the use of these arguments and the former exercifes be diligent to observe, lest in your defires to fupprefs Anger you be passionate and angry at your felf for being angry; like Phyficians, who give a bitter potion when they intend to eject the bitterness of choler; for this will provoke the perion, and increase the passion. But placidly and quietly set upon the mortification of it; and attempt it first for a day, refolving that day not at all to be angry; and to be watchful and observant for a day is no great trouble: but then, after one day's watchfulnefs it will be as easie to watch two days as at first it was to watch one day; and fo you may increase till it becomes easie and habitual.

Only observe that such an Anger alone is criminal which is against Charity to my felfor my neighbour: but anger against fin is a holy Zeal, and an effect of love to God and my brother, for whole interest I am paffionate, like a concerned perfon: and if I take care that my anger makes no reflection of fcorn or cruelty upon the offender, or of pride and violence, or tranfportation to my felf, anger becomes charity and duty. And when one commended Charilaus, the King Platar de o of Sparta, for a gentle, a good and a meek Prince, his Collegue faid well, How can be be good, who is not 41 enemy even to vitions perfons ?

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A REPORT OF REAL PRACE

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dia,

3. Remedies against Covetonsness, the third Enemy of Mercy.

Covetoufnels is also an enemy to Alms, though nut to all the effects of mercifulnels : but this is to be cured by the proper motives to charity before-mentioned, and by the proper rules of justice, which being fecured, the arts of getting money are not easily made criminal. To which also we may add,

1. Covetousness makes a man miterable; because riches are not means to make a man happy: and unless felicity were to be bought with money, he is a vain person who admires heaps of gold and rich possessions. For what Hippomachus said to some persons who com-

mended a tall man as fit to be a Champion in the Olympick games. It is true (laid he) if the Crown bang fo high that the longeft arm could reach it. The fame we may fay concerning riches, They were

Quid refert igitur quantis sumenta fatiget

Porticibus, quanta nemorum vechetur in umbra,

Jugers quot vicins foro, quos emerit zdes ?

Nemo malus felix: Jav. Sat. 4.

excellent things, if the richeft man were certainly the wifeft and the beft : but as they are, they are nothing to be wondred at, becaufe they contribute nothing toward felicity : which appears, becaufe fome men chufe to be miferable that they may be rich, rather than be happy with the expence of money and doing noble things.

2. Riches are useles and unprofitable; for beyond our needs and conveniencies Nature knows no use of riches: and they fay that the Princes of Italy, when they fup alone, eat out of a fingle difh, and drink in a plain glass, and the wife eats without purple: for nothing is more frugal than the back and belly, if they be used as they should: but when they would entertain the eyes of strangers, when they are vain and would make a noise, then riches come forth to set forth the spectacle, and furniss out the Comedy of mealth, of vanity. No man can with all the wealth in the world buy so much skill as to be a good Lutenist; he must go the same way that poor people S 4 do, 264

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do, he must learn and take pains: much less can he buy conftancy, or chaftity, or courage; nay, not fo much as the contempt of riches : and by poffelling more than we need, we cannot obtain to much power over our Souls as not to require more. And certainly riches must deliver me from no evil, if the polleflion of them cannot take away the longing for them. If any man be thirsty, drink cools him; if he be hungry, eating meat fatisfies him : and when a man is cold, and calls for a warm cloak, he is pleafed if you give it him; but you trouble him if you load him with fix or eight cloaks. Nature refts and fits fill when the hath her portion; but that which exceeds it is a trouble and a burthen; and therefore in true Philosophy, no man is rich but he that is poor, according to the common account : for when God hath fatisfied those needs which he made, that is, all that is natural, whatfoever is beyond it is thirst and a difeafe, and unlefs it be fent back again in charity or religion, can ferve no end but vice or vanity: It can increase the appetite, to represent the man poorer, and full of a new and artificial, unnatural need; but it never fatisfies the need it makes, or makes the man richer. No wealth oan fatisfie the coverous defire of wealth.

3. Riches are troublefome; but the fatisfaction of Ergò follicitæ tu caufa, pecunia vitæ Per te immaturum mortis adimus iter, Prepert: Ergor follicitæ tu caufa, pecunia vitæ Per te immaturum mortis adimus iter, Prepert: Ergor follicitæ tu caufa, pecunia vitæ Per te immaturum mortis adimus iter, Prepert: Ergor follicitæ tu caufa, pecunia vitæ Per te immaturum mortis adimus iter, Prepert: Ergor follicitæ tu caufa, pecunia vitæ Per te immaturum mortis adimus iter, Prepert: Ergor follicitæ tu caufa, pecunia vitæ Per te immaturum mortis adimus iter, Prepert: Ergor follicitæ tu caufa, pecunia vitæ Per te immaturum mortis adimus iter, Prepert: Ergor follicitæ tu caufa, pecunia vitæ Per te immaturum mortis adimus iter, Prepert: Ergor follicitæ tu caufa, pecunia vitæ Per te immaturum mortis adimus iter, Prepert: Ergor follicitæ tu caufa, pecunia vitæ Per te immaturum mortis adimus iter, Prepert: Ergor follicitæ tu caufa, pecunia vitæ Per te immaturum mortis adimus iter, Per te immaturum mortis adimus ite

and water to keep him alive? but when we covet after houles of the frame and defign of Italy, or long for jewels, or for our next neighbour's field, or horfes from Barbary, or the richeft pertumes of Arabia, or Galatian mules, or fat eunuchs for our flaves from Tamis, or rich coaches from Naples, then we can never be fatisfied till we have the beft thing that is fanfied, and all that can be had, and all that can be defired, and that we can juft no more: but before we come to the one half of our first wild defires, we are the bondmen of ulurers, and of our worfe tyrant appetites; and and the tortures of envy and impatience. But I confider that those who drink on ftill when their thirst is guenched, or eat after they have well dined, are forced to vomit not only their superfluity, but even that which at first was necessary: so those that cover more than they can temperately use, are oftentimes forced to part even with that patrimony which would have supported their persons in freedom and honour, and have fatisfied all their reasonable defires.

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4. Contentednels is therefore health, because Covetoutnets is a direct ficknels: and it was well faid of A. ristippus, (as Plutarch reports him,) If any man after much eating and drinking be still unsatisfied, he hath no need of more meat or more drink, but of a Phyfician; he more needs to be purged than to be filled : and therefore fince Covetoulnels cannot be fatisfied. it must be cured by emptiness and evacuation. The Man is without remedy, unless he be reduced to the fcantling of nature, and the measures of his perfonal neceffity. Give to a poor man a Houfe and a few Cows, pay his little debt, and fet him on work, and he is provided for and quiet : but when a man enlarges beyond a fair possession, and defires another Lord-Thip, you fpite him if you let him have it : for by that he is one degree the farther off from reft in his defires and fatisfaction; and now he fees himfelf in a bigger capacity to a larger fortune ; and he shall never find his period, till you begin to take away fome. thing of what he hath; for then he will begin to be glad to keep that which is left : but reduce him to nature's measures, and there he shall be sure to find reft: for there no man can defire beyond his bellytull, and when he wants that, any one friend or charitable man can cure his Poverty; but all the World cannot fatisfie his Covetoufnels.

5. Covetousnels is the most phantaltical and contradictory ditease in the whole World : it must therefore be incurable, because it ftrives against its own cure. No man therefore abstains from meat, because he is hungry; nor from wine, because he loves it and needs it : but the covetous man does so; for he defires it patfionately

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nately, because he fays he needs it; and when he hath it, he will need it still, because he dares not use it. He gets cloths because he cannot be without them = but when he hath them then he can : as if he needed corn for his granary, and cloths for his wardrobe, more than for his back and belly. For Covetoufnels pretends to heap much together for fear of want; and yet after all his pains and purchale, he fuffers that really which at first he seared vainly; and by not using what he gets, he makes that suffering to be a-Etual, prefent and necessary, which in his lowest condition was but future, contingent and possible. It ftirs up the defire, and takes away the pleafure of being fatisfied. It encreases the appetite, and will not content it. It swells the principal to no purpose, and leftens the #/e to all purpoles; diffurbing the order of nature, and the defigns of God; making money not to be the inftrument of exchange or charity, nor corn to feed himfelf or the poor, nor wool to cloath himfelf or his brother, nor wine to refresh the fadness of the afflicted, nor his oil to make his own countenance chearful; but all thefe to look upon, and to tell over, and to take accounts by, and make himfelf confiderable, and wonder'd at by fools, that while he lives he may be called rich, and when he dies may be accounted miserable, and, like the dish-makers of China, may leave a greater heap of dirt for his Nephews, while he himfelf hath a new lot fallen to him in the portion of Dives. But thus the Afs carried wood and fweet herbs to the Baths, but was never washed or perfumed himfelf : he heaped up fweets for others, while himtelf was filthy with fmoak and afhes. And yet it is confiderable; if the Man can be content to feed hardly, and labour extreamly, and watch carefully, and fuffer affronts and difgrace, that he may get mo ney more than he uses in his temperance and just needs, with how much ease might this man be happy? and with how great uneafiness and trouble does he make himfelf milerable? For he takes pains to get content, and when he might have it, he lets it go. He might better be content with a vertuous and quiet poverty,

Of Coveton fuels.

poverty, than with an artificial, troublefome and vicious. The fame diet and a lefs labour would at first make him happy, and for ever after rewardable.

6. The furn of all is that which the Apostle fays, Covetoninels is Idolatry ; that is, it is an admiring monev for it felf, not for its use ; it relies upon money, and loves it more than it loves God and Religion. And it is the root of all evil; it teaches men to be cruel and crafty, industrious and evil, full of care and malice ; it devours young heirs, and grinds the face of the poor. and undoes those who specially belong to God's protection, helplefs, craftlefs and innocent people; it inquires into our parents age, and longs for the death of our friends; it makes friendship an art of rapine, and changes a Partner into a Vulture, and a Companion into a Thief: and after all this it is for no good to it felf, for it dares not spend those heaps of treafure which it fnatched : and men hate Serpents and Bafilisks worfe than Lions and Bears; for thefe kill because they need the prey, but they fting to death and eat not. * And if they pretend all this care and heap tor their heirs, (like the Mice of Africa hiding the golden ore in their bowels, and refufing to give back the indigested gold till their guts be out) they may remember that what was unnecessary for themselves, is as unnecessary for their Sons; and why cannot they be without it as well as their Fathers. who did not use it; And it often happens that to the Sons it becomes the inftrument to ferve fome Luft or other; that as the gold was useless to their Fathers. fo may the Sons be to the publick, fools or prodigals, loads to their Gountrey, and the curfe and punishment of their Father's avarice : and yet all that wealth is fhort of one bleffing; but it is a load coming with a curfe, and descending from the family of a

Η φιλοχεημοσύνη μήπης κακότη Ο άπάσης.
 Χευσός άκι όλο δει κι άερυε άνθεώποισην.
 Χευσός και δολο δει κι άερυε άνθεώποισην.
 Χευσός και το χαλέπίση,
 Είδε σε μιό δυνητοίση γενέδαι πόμα ποθεινόν
 Σε χδ έκηπ μάχαι τε, λεηλασίαι τε, φόνοι τε,
 Έχθες η τίννα χργεύση, άδελφειοί τε συναίμοις. Phocylic.

long

7. Add to these the confideration of the advantages of poverty; that it is a state freer from temptation,

Provocet at fegnes animos, retúmque re-

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Ingenia fa vias paulatim exploret egeftas. Claudian. fecure in dangers, but of one trouble, fafe under the Divine Providence, cared for in Heaven by a daily ministration, and for

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whole support God makes every day a new decree; a state of which Christ was pleased to make open profeffion, and many wife men daily make vows : that a rich a man is but like a pool, to whom the poor run, and first trouble it, and then draw it dry : that he enjoys no more of it than according to the few and limited needs of a man; he cannot eat like a Wolf or an Elephant: that variety of dainty fare ministers but to fin and licknelles : that the poor man fealts oftner than the rich, because every little enlargement is a feast to the poor, but he that fealts every day fealts no day, there being nothing left to which he may beyond his Ordinary extend his appetite : that the rich man fleeps not lo foundly as the poor labourer; that his fears are more and his needs are greater, (for who is poorer, he that needs 5.1. or he that needs 5000?) the poor man hath enough to fill his belly, and the rich hath not enough to fill his eye : that the poor man's wants are easie to be relieved by a common charity, but the needs of rich men cannot be supplied but by Prin-

------ Sed olim

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Prodigio par eft in nobilitate Senectus. Hortulus hic, puretífque brevis nec refte movendus, In tenues plantas facili diffunditur hauftu. Vive bidentis amans & culti villicus horti, Unde epuhum poffis centum dare Pythagoreis. Eft aliquid quocunque hon, quocunque receflu, Unius dominum feje fecifie lacertae. Journ. Set 3.

ces;

ces; and they are left to the temptation of great vices to make reparation of their needs; and the ambitious labours of men to get great effates is but like the felling of a Fountain to buy a Fever, a parting with content to buy neceffity, a purchafe of an unhandfome condition at the price of infelicity: that Princes, and they that enjoy most of the World, have most of it but in title and fupream rights and referved privileges, pepper-corns, homages, triffing fervices and acknowledgments, the real use defoending to others to more fubftantial purposes. These confiderations may be useful to the curing of Covetousness, that the grace of mercifulness enlarging the heart of a man, his hand may not be contracted, but reached out to the poor in Alms.

SECT. IX.

Of Repentance.

R Epentance of all things in the World makes the greatest change ; it changes things in Heaven and Earth : for it changes the whole Man from fin to grace, from vicious habits to holy cultoms, from unchaste bodies to Angelical Souls, from Swine to Philofophers, from drunkennels to lober counfels; and God himfelf, with whom is no variablene(s or (hadow of change, is pleafed, by defcending to our weak understandings, to fay that he changes also upon Man's Repentance, that he alters his decrees, revokes his fentence. cancels the Bills of acculation, throws the Records of fhame and forrow from the Court of Heaven, and lifts up the Sinner from the grave to life, from his prifon to a throne, from Hell and the guilt of eternal torture, to Heaven and to a title to never-ceafing felicities. If we be bound on Earth, we shall be bound in Heaven; if we be abfolved here, we shall be loofed there; if we repent, God will repent, and not fend the evil upon us which we had deferved.

But Repentance is a conjugation and fociety of many

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many duties; and it contains in it all the parts of a holy life, from the time of our return, to the day of our death inclusively; and it hath in it fome things specially relating to the fins of our former days, which are now to be abolished by special arts, and have obliged us to special labours, and brought in many new neceffities, and put us into a very great deal of danger. And because it is a duty confisting of so many parts and fo much employment, it alfo repairs much time and leaves a man in the fame degree of hope or pardon, as is his restitution to the state of righteoufnefs and holy living, for which we covenanted in Baptilm. For we must know that there is but one Repentance in a man's whole life, if Repentance be taken in the proper and strict Evangelical Covenant-sence, and not after the ordinary understanding of the word: That is, we are but once to change our whole state of life, from the power of the Devil and his intire possession, from the state of fin and death, from the body of corruption to the life of grace, to the polfellion of Jelus, to the Kingdom of the Golpel; and this is done in the Baptism of Water, or in the Baptilm of the Spirit, when the first Rite comes to be verified by God's Grace coming upon us, and by our obedience to the heavenly calling, we working together with God. After this change, if ever we fall into the contrary state, and be wholly estranged from God and Religion, and profess our selves fervants of unrighteouliels, God hath made no more covenant of reltitution to us, there is no place left for any more Repentance, or intire change of condition, or new birth: a man can be regenerated but once. And fuch are voluntary, malicious Apostates, Witches, obstinate, impenitent perfons, and the like. But if we be overtaken by infirmity, or enter into the marches or borders of this eftate, and commit a grievous fin, or ten, or twenty, so we be not in the intire possession of the Devil, we are for the present in a damnable condition if we die : but if we live, we are in a recoverable condition; for fo we may repent often. We repent or rile from death but once, but from ficknels noiny

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many times; and by the grace of God we fhall be pardoned if fo we repent. But our hopes of pardon are just as is the Repentance; which if it be timely, hearty, industrious and effective, God accepts, not by weighing grains or fcruples, but by estimating the great proportions of our life. A hearty endeavour and an effectual general change shall get the pardon; the unvoidable infirmities, and pass the pardon; the unvoidable infirmities, and pass evils, and prefent imperfections, and short interruptions, against which we watch and pray, and strive, being put upon the accounts of the Crois, and payed for by the holy $\mathcal{J}efus$. This is the state and condition of Repentance : its parts and actions must be valued according to the following Rules.

Alts and Parts of Repentance.

1. He that repents truly is greatly forrowful for his past fins; not with a superficial sigh or tear, but a pungent afflictive forrow; fuch a forrow as hates the fm fo much, that the man would chufe to die rather than act it any more. This forrow is called in Scri- Jer. 13. 17. pture [a weeping forely, a weeping with bitternefs of Joel 2. 13. Ezek. 27.31. beart, a weeping day and night, a forrow of heart, a Jam. 4.9. breaking of the Spirit, mourning like a dove, and chattering like a [wallow:] and we may read the degree and manner of it by the lamentations and fad accents of the Prophet Jeremiah, when he wept for the fins of the nation; by the heart-breaking of David, when he mourned for his murther and adultery; and the bitter weeping of S. Peter, after the fhameful denying of his Master. * The expression of his forrow differs according to the temper of the body, the fex, the age, and circumstance of action, and the motive of forrow, and by many accidental tendernesses, or masculine hardnesses : and the repentance is not to be estimated by the tears, but by the grief; and the grief is to be valued not by the fensitive trouble, but by the cordial hatred of the fin, and ready actual direliction of it, and a refolution, and real refifting its confequent temptaChap: 4:

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temptations. Some people can fhed tears for nothing, fome for any thing: but the proper and true effects of a godly forrow are, fear of the Divine Judgments, apprehension of God's displeasure, watchings and strivings against fin, patiently enduring the cross of forrows, (which God fend as their punishment,) in accufation of our felves, in perpetually begging pardon, in mean and base opinions of our felves, and in all the natural productions from these according to our temper and constitution. For if we be apt to weep in other accidents, it is ill if we weep not also in the forrows of Repentance: not that weeping is of it felf a duty; but that the forrow, if it be as great, will be still expressed in as great a manner.

2. Our forrow for fins must retain the proportion of our fins, though not the equality: we have no particular measures of fins; we know not which is greater, of Sacrilege or Superstition, Idolatry or Covetousnefs, Rebellion or Witchcraft: and therefore God us us not to nice measures of forrow, but only that we keep the general Rules of proportion; that is, that a great fin have a great grief, a imaller crime being to be washed off with a leffer fhower.

3. Our forrow for fin is then best accounted of for its degree, when it, together with all the penal and afflictive duties of Repentance, shall have equalled or exceeded the pleature we had in Commission of the fin.

4. True Repentance is a punifhing duty, and acts its forrow, and judges and condemns the fin by voluntary tubmitting to fuch fadneffesas God fends on us; or (to prevent the judgment of God) by judging our felves, and punifhing our bodies and our fpirits by fuch infruments of Piety as are troubletome to the body : fuch as are fafting, watching, long prayers, troubletome poftures in our prayers, expensive alms, and all outward acts of humiliation. For he that mult judge himfelf, mult condemn himfelf if he be guilty : and if he be condemned he mult be punifhed; and if he be to judged, it will help to prevent the judgment of the Lord, S. Paul inftructing us in this particular. But I betore

Hogo de S. Vidor:

Cot.11.31.

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before intimated that the punishing actions of Repentance are only actions of forrow, and therefore are to make up the proportions of it. For our grief may be to full of trouble, as to outweigh all the burthens of fasts and bodily afflictions, and then the other are the lefs neceffary ; and when they are used, the benefit of them is to obtain of God a remiffion or a leffening of fuch temporal judgments which God hath decreed against the fins, as it was in the case of Abab : but the finner is not by any thing of this reconciled to the eternal favour of God; for as yet this is but the introduction to Repentance.

5. Every true penitent is obliged to confeis his fins. and to humble himfelf before God for ever. Confession 1 John 1. 91 of fins hath a special promise : If we contess our fins he w faithful and just to forgive us our fins : meaning, that God hath bound himfelf to forgive us if we duly confefs our fins, and do all that for which confession was appointed; that is, be afhamed of them, and own them no more. For confession of our fins to God can fignifie nothing of it felf in its direct pature : He fees us when we act them, and keeps a record of them; and we forget them unless he reminds us of them by his So that to confess them to God does not pugrace. nish us, or make us ashamed; but confession to him. if it proceed from shame and forrow, and is an act of humiliation and felf condemnation, and is a laying open our wounds for cure, then it is a duty God delights in. In all which circumstances, because we may very much be helped if we take in the affiftance of a spiritual Guide ; therefore the Church of God in all ages

* Avarraior tois monstudiois ages enjoined, * that we confels The oixovouiar of purselow of Ost έξουολογείδαι το duagtime To. S Bafil. reg. brev. 228. Concil. Laod. c. 2. Concil. Quin. fext. c. 102. Tertal: de poenit,

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such a perfon whom we or our superiours judge fit to help us in such needs. For to [if we confess our fins one to another] as S. James adviles, we shall obtain the prayers of the holy man whom God and the Church hath appointed folemnly to pray for us: and when he knows our needs, he Т can

hath commended, and in molt

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can best minister comfort or reproof, oil or causticks; he can more opportunely recommend your particular state to God, he can determine your cales of conscience, and judge better for you than you do for your felf; and the fhame of opening fuchulcers may restrain your forwardness to contract them : and all these circumstances of advantage will do very much towards the forgiveness. And this course was taken by the new Converts in the days of the Apolles, Acts 19. 18. [For many that believed, came and confeffed, and shew-

ed their deeds.] And it were well if this duty were practifed prudently and innocently in order to publick discipline, or private comfort and instruction : but that it be done to God is a duty, not directly for it felf, but for its adjuncts and the duties that go with it, or before it, or after it : which duties becaufe they are all to be helped and guided by our Paftors and Curates of Souls, he is careful of his eternal interest that will not lose the advantage of using a private Guide and Judge. He that hideth his fins Prov. 28. 13 Shall not profper ; [Non dirigetur, faith the vulgar Latin, he shall want a guide] but who fo confesset and for faketh them shall have mercy. And to this purpole Climachus reports, that divers holy persons in that Age did use to carry Table-books with them, and in them described an account of all their determinate thoughts, purpoles, words and actions, in which they had suffered infirmity ; that by communicating the eftate of their Souls they might be instructed and

guided, and corrected or encouraged.

6. True Repentance must reduce to act all its holy

• Rom. 6. 3, 4, 7. & 8. 10. & 13. 13, 14. & 11. 22, 27. Gal. 5. 6, 24. & 6. 15. 1 Cor. 7. 19. 2 Cor. 13. 5. Coloff. 1. 21, 22, 23. Heb. 12 1, 14, 16. & 10. 16, 22. 1 Pet. 1.15. 2 Pet. 1. 4, 9, 10. & 3. 11. 1 John 1. 6. & 3. 8, 9. & 5. 16.

(a) Nequam illud verbum, Benè vult aifi qui benè facit. Trinummus.

purpoles', and enter into and run through the state of holy *living, which is contrary to that state of darkness in which in times past we walked. (4) For to refolve to do it, and yet not to do it is to break our refolution and our faith, to mock God, to falfifie and evacuate all the preceeding acts of Repentance, and to

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make our pardon hopeless, and our hope fruitless. He that refolves to live well when a danger is upon him, or a violent fear, or when the appetites of luft are newly fatisfied, or newly ferved, and yet when the temptation comes again, fins again, and then is forrowful, and refolves once more against it, and yet falls when the temptation returns, is a vain man, but no true penitent, nor in the state of grace; and if he chance to die in one of these good moods, is very far from falvation : for if it be necessary that we refolve to live well, it is necessary we should do fo. For refolution is an imperfect Act, a term of Relation, and fignifies nothing but in order to the actions : it is as a Faculty is to the Act, as Spring to the Harvest, as Eggs are to Birds, as a Relative to its Correspondent, nothing without it. No man therefore can be in the state of grace and actual favour by refolutions and holy purposes, these are but the gate and portal towards pardon : a holy life is the only perfection of Repentance, and the firm ground upon which we can cast the anchor of hope in the mercies of God through Jefus Christ.

7. No man is to reckon his pardon immediately upon his returns from fin to the beginnings of good life, but is to begin his hopes and) degrees of confadence according as fin dies in him, and grace lives; as the habits of fin leffen, and righteoufnels grows; according as fin returns but feldom in imaller inftances and without choice, and by furprife without deliberation, and is highly dif-relifhed, and prefently dafhed against the Rock *Chrift Jefus* by a holy forrow and renewed care and more strict watchfulness. For a holy life being the condition of the Covenaht on our part; as we return to God, so God returns to us; and our state returns to the probabilities of pardon.

8. Every man is to work out his falvation with feat and trembling; and after the commillion of fins his fears mult multiply; becaule every new fin, and every great declining from the ways of God is ftill a degree of new danger, and hath increated God's anger; and hath made him more uneafter to grant pardon to T 2 and . • •

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and when he does grant it, it is upon harder terms both for doing and suffering; that is, we must do more for pardon, and, it may be, fuffer much more, For we must know that God pardons our fins by parts; as our duty increases, and our care is more prudent and active, fo God's anger decreases; and vet it may be the last fin you committed made God unalterably refolved to fend upon you fome fad judgment. Of the particulars in all cafes we are uncertain : and therefore we have reason always to mourn for our fins that have fo provoked God, and made our condition fo full of danger, that it may be no prayers or tears, or duty can alter his fentence concerning fome fad judgment upon us. Thus God irrevocably decreed to punish the Ifraelites for Idolatry, although Moles prayed for them, and God forgave them in fome degree; that is, fo that he would not cut them off from being a people : yet he would not forgive them to, but he would visit that their in upon them; and he did fo-

Dandum interftitium pænitentiz. Tacit.

(a) L' peccati & i debiti fon fempre piu di qul che fi crede.

* Tí šp mpis Esos pa; to è-

9. A true penitent must all the days of his life pray for pardon, and never think the work completed till he dies; not by any Act of his own, by no Act of the Church, by no forgivenels by the party injured, by no reltitution. These are all instruments of great use and efficacy, and the means by which it is to be done at length; but still the fin lies at the door ready to return upon us in judgment and damnation, if we return to it in choice or action. And whether God hath forgiven us or no, we know not, (a) and how far we know not; and all that we have done is not of fufficient worth to obtain pardon : therefore still pray, and still be forrowful for ever having done it, and for ever watch against it; and then those beginnings of pardon which are workest suctor ing all the way, will at last be perfected in the day Reiv Bongn- of the Lord.

10. Deferr not at all to repent; much less mays ravner "- thou put it off to thy Death-bed. It is not an eafle SG. Ar- thing to root out the habits * of fin. which a man's whole life hath gathered and confirmed. We find rian. work

work enough to mortifie one beloved luft, in our very best advantage of Arength and time, and before it is fo deeply rooted as it must needs be supposed to be at the end of a wicked life : and therefore it will prove impossible when the work is to great and the ftrength to little, when fin is to ftrong and grace fo weak: for they always keep the fame proportion of increase and decrease, and as fin grows, grace decays : to that the more need we have of grace, the lefs at Mortem ve that time we shall have ; because the greatness of our nientem nefins which makes the need, hath leftened the grace mo hilaris of God (which fhould help us) into nothing. To excipit, nig which add this confideration, that on a Man's Death- fe diu combed the day of Repentance is past : for Repentance polucrat. being the renewing of a holy life, a living the life of grace, it is a contradiction to fay that a man can live a holy life upon his Death-bed : especially if we confider, that for a finner to live a holy life sould firft fuppole him to have overcome all his evil habits, and then to have made a purchase of the contrary graces, by the labours of great prudence, watchfulnels, felf- Ou Air The denial and feverity. Nothing that is excellent can be unitaw wronght Inddenly. aqra jire-

11. After the beginnings of thy recovery, be infinitely 7.4. Arfearful of a relapse; and therefore upon the flock of rian. thy (ad experience observe where thy failings were, and by especial arts fortifie that faculty, and arm against that temptation. For if all those arguments which God ules to us to preferve our innocence, and thy late danger, and thy fears, and the goodness of God making thee once to elcape, and the shame of thy fall, and the fence of thy own weaknefies will not make thee watchful against a fall, especially knowing how much it cofts a man to be reftored, it will be infinitely more dangerous if ever thou fallest again, not only for fear God should no more accept thee to pardon, but even thy own hopes will be made more defperate, and thy impatience greater, and thy fhame turn to impudence, and thy own will be more effranged, violent and refractary, and thy latter end will be worfe than thy beginning. To which add this confideration, That thy T 3 fin

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fin, which was formerly in a good way of being pardoned, will not only return upon thee with all its own loads, but with the baseness of unthankfulnes, and thou wilt be set as 'ar back from Heaven as ever; and all thy former labours and fears and watchings, and agonies will be reckoned for nothing, but as arguments to upbraid thy folly, who, when thou hadft set one foot in Heaven, didst pull that back, and carry both to Hell.

Motives to Repentance.

I fhall use no other arguments to move a finner to Repentance, but to tell him, unlefs he does, he shall certainly perifh; and if he does repent timely and intirely, that is, live a holy life, he shall be forgiven and be laved. But yet I defire that this confideration be enlarged with some great circumstances; and let us remember,

I. That to admit mankind to Repentance and pardon was a favour greater than ever God gave to the Angels and Devils, for they were never admitted to
the condition of fecond thoughts; Chrift never groaned one groan for them; he never fuffered one ftripe, nor one affront, nor fhed on drop of blood to reftore them to hopes of bleffednets after their firft failings. But this he did for us: he paid the fcore of our hns, only that we might be admitted to repent, and that this Repentance might be effectual to the great purpofes of felicity and (alvation.

2. Confider, that as it coft Chrift many millions of prayers and groans, and fighs, fo he is now at this inflant, and hath been for thele 1600 years, night and day inceffantly praying for grace to us, that we may repent, and for pardon when we do, and for degrees of pardon beyond the capacities of our infirmities, and the merit of our forrows and amendment; and this prayer be will continue till his fecond coming? for be ever liveth to make interceffion for ms. And that we may know what it is in behalf of which he intercedes, S. Paul

Heb. 7. 15.

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S. Paul tells his us defign. [We are Emba [adours for Chrift, as though he did befeech you by us, we pray 2 Cor. 5.20; you in Christ's stead to be reconciled to God.] And what Chrift prays us to do, he prays to God that we may do; that which he defires of us as his Servants, he defires of God, who is the fountain of the grace and powers unto us, and without whole allistance we can do nothing.

3. That ever we should repent, was so costly a purchase, and to great a concernment, and to high a from, and the event is effected by God himfelf fo geat an excellency, that our bleffed Saviour tells us. there shall be joy in heaven over one sinner that re-Luke 15. 5: penteth: meaning that when Chrift shall be glorified. and at the right hand of his Father make interceffion for us, praying for our Repentance, the Conversion and Repentance of every finner is part of Christ's glorification, it is the aniwering of his prayers, it is a portion of his reward in which he does effentially glory by the joys of his glorified humanity. This is the joy of our Lord himfelf directly, not of the Angels ; lave only by reflexion : The joy (faid our bleffed Saviour) thall be in the prefence of the Angels; they shall fee the glory of the Lord, the answering of his prayers, the latisfaction of his defires, and the reward of his fufferings, in the repentance and confequent pardon of a finner. For therefore he once fuftered, and for that reason he rejoyces for ever. And therefore when a penitent finner comes to receive the effect and full confummation of his pardon, it is called [an entring into the jay of our Lord] that is, a partaking of that joy which Christ received at our conversion, and enjoyed ever fince.

4 Add to this, that the rewards of Heaven are fo great and glorious, and Christ's burthen is so light, his yoke is to easie, that it is a shameles impudence to expet fo great glories at a les rate than fo little a fervice, at a lower rate than a holy life. It cost the heart blood of the Son of God to obtain Heaven for us upon that condition ; and who shall die again to get Heaven for upon safier terms? What would you do if God **T** 4

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God fhould command you to kill your eldeft Son, or to work in the mines for a thoufand years together, or to falt all thy life-time with bread and water? were not Heaven a very great bargain even after all this? And when God requires nothing of us but to live foberly, juftly and godly, (which things of themfelves are to a man a very great felicity, and neceflary to our prefent well-being) fhall we think this to be an intolerable burthen, and that Heaven is too little a purchafe at that price; and that God in meer juftice will take a death bed figh or groan, and a few unprofitable tears and promifes, in exchange for all our duty?

If these motives joyned together with our own interest, even as much as felicity and the fight of God, and the avoiding the intolerable pains of Hell, and many intermedial judgments come to, will not move us to leave, r. The filthines, and 2. The trouble, and 3. The uneafiness, and 4. The unreasonableness of sin, and turn to God, there is no more to be said, we must perish in our folly.

SECT. X.

Of Préparation to, and the manner bow to receive the Holy Sacrament of the Lord's Supper.

THE celebration of the holy Sacrament is the great mysteriousness of the Christian Religion, and fucceeds to the most folemn rite of natural and Judaical Religion, the Law of Sacrificing. For God fpared Mankind, and took the Sacrifice of Bealts, together with our folemn Prayers, for an inftrument of expiation. But these could not purifie the foul from fin, but were typical of the facrifice of fomething that could. But nothing could do this, but either the offering of all that finned, that every man should be the anathema or devoted thing; or elfe by fome one of the fame capacity, who by forme superadded excellency might in his own perfonal fufferings have a value great enough to fatisfie for all the whole kind of finning perfons. This the Son of God, Jefus abrift, God and Man, undertook, and finished by a Sucrifice of Himfelf upon the Altar of the Crofs. 2: This

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2. This Sacrifice, because it was perfect, could be but one, and that once : but because the needs of the world should last as long as the world it felf, it was necessary that there should be a perpetual ministery established, whereby this one sufficient Sacrifice should be madejeternally effectual to the several newarising needs of all the world who should defire it, or in any fence be capable of it.

3. To this end Chrift was made A Prieft for rver: he was initiated or confectated on the crofs, and there began his Priefthood, which was to last till his coming to judgment. It began on Earth, but was to last and be officiated in Heaven, where he fits perpetually representing and exhibiting to the Father that great effective Sacrifice (which he offered on the crofs) to eternal and never-failing purposes.

4. As Chrift is pleafed to represent to his Father that great Sacrifice as a means of atonement and expiation for all mankind, and with special purposes and intendment for all the elect, all that ferve him in holinefs: fo he hath appointed that the fame miniftery shall be done upon earth too, in our manner, and according to our proportion; and therefore hath constituted and separated an order of men, who, by showing forth the Lord's death by Sacramental repreientation, may pray unto God after the fame manner, that our Lord and High Priest does, that is, offer to God and represent, in this folemn Prayer and Sacrament, Chrift as already offered; fo fending up a gracious instrument whereby our Prayers may for his take, and in the fame manner of interceffion be offered up to God in our behalf, and for all them for whom we pray, to all those purposes for which Chrift died

5. As the Ministers of the Sacrament do in a Sacramental manner present to God the Sacrifice of the cross, by being imitators of Christ's intercession; so the People are Sacrificers too in their manner: for besides that, by faying *Amen*, they joyn in the act of him that ministers, and make it also to be their own; so when they eat and drink the confectated and blessed Elements

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Elements worthily, they receive Chrift within them, and therefore may also offer him to God, while in their facrifice of obedience and thankfgiving they prefent themselves to God with Christ whom they have foiritually received, that is, themfelves with that which will make them gracious and acceptable. The offering their bodies and fouls and fervices to God, in him, and by him, and with him, who is his Father's well beloved, and in whom he is well pleafed, cannot but be accepted to all the purpoles of bleffing, grace and glory.

* Nôfti tempora tu Jovis fereni, Cum fulger placidus, fuòque vultu, Quo nil supplicibus solet negare. Martial. Ep. L 5.6:

> 6. This is the fumm of the greatest mystery of our Religion; it is the copy of the Paffion, and the ministration of the great mystery of our Redemption : and therefore whatfoever entitles us to the general privileges of Christ's Passion, all that is necelfary by way of difpolition to the celebration of the Sacrament of his Paffion, because this celebration is our manner of applying or using it. The particulers of which preparation are represented in the following Rules.

Vafa Pura ad rem Divi-6.11

1. No man must dare to approach to the holy facrament of the Lord's Supper if he be in a flate of in Cap. Ad.4. any one fin, that is, unless he have entred into the flate of repentance, that is, of forrow and amendment; left it be faid concerning him, as it was concerning Jud4. The hand of him that betrayeth me is with me on the Table : and he that receiveth Chrift into an impure foul or body, first turns his most excellent nourilyment into poilon, and then feeds upon it.

> 2. Every Communicant must first have examined himfelf, that is, tried the condition and state of his foul, fearched out the fecret ulcers, enquired out its weakneffes and indifcretions, and all those aptnotfes where it is exposed to temptation; that by finding out its difeases he may find a cure, and by difeovering its aptnetics he may fecure his prefent purpoles of

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of future amendment, and may be armed against dangers and temptations.

3. This Examination must be a man's own act, and inquisition into his life: but then also it should lead a man on to run to those whom the Great Physician ot our souls, *Christ Jesus*, hath appointed to minister physick to our diseases; that in all dangers and great accidents we may be affisted with comfort and remedy, for medicine and caution.

4. In this affair let no man deceive himfelt, and against fuch a time which publick Authority hath appointed for us to receive the Sacrament, weep for his fins by way of folemnity and ceremony, and still retain the affection; but he that comes to this Feak must have on the Wedding-garment, that is, he must have put on Jefus Christ, and he must have put off the old man with his affections and lusts; and he must be wholly conformed to Christ in the image of his mind. For then we have put on Christ, when our Souls are cloathed with righteoufnets, when every faculty of our Soul is proportioned and vefted according to the pattern of Christ's life. And therefore a man must not leap from his last night's Surfeit and. Barh, and then communicate : but when he hath begun the work of God effectually, and made fome progrets in repentance, and hath walked fome ftages and periods in the ways of Godlineis, then let him come to him that is to minister it, and having made known the state of his Soul, he is to be admitted : but to receive it into an unhallowed foul and body. is to receive the dust of the Tabernacle in the waters of jealoufie; it will make the belly to (well, and the thigh to rot; it will not convey Chrift to us, but the Devil will enter and dwell there, till with it ho returns to his dwelling of torment. Remember always that after a great fin, or after a habit of fins, a man is not foon made clean ; and no unclean thing must come to this Feast. It is not the preparation of two or three days that can render a perion capable of this banquet: For in this Feaft all Christ, and Christ's passion, and all his graces, the bleffings

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fings and effects of his fufferings are conveyed. Nothing can fit us for this, but what can unite us to Chrift, and obtain of him to prefent our needs to his heavenly Father : this Sacrament can no otherways be celebrated but upon the fame terms on which we may hope for pardon and Heaven it felf.

5. When we have this general and indifpenfibly neceflary preparation, we are to make our Souls more adorn'd and trimm'd up with circumstances of pious actions and special devotions, setting apart some portion of our time immediately before that day of folemnity, according as our great occasions will permit: and this time is efpecially to be spent in actions of repentance, confession of our fins, renewing our purpoles of holy living, praying for pardon of our failings, and for those Graces which may prevent the like Sadneffes for the time to come, meditation upon the paffion, upon the infinite love of God exprefied in to great mysterious manners of redemption: and indefinitely in all Acts of vertue which may build our Souls up into a Temple fit for the reception of Chrift himfelf, and the inhabitation of the holy Spirit.

6. The celebration of the holy Sacrament being the most folemn prayer, joyned with the most effectual instrument of its acceptance, must suppose us in the love of God, and in charity with all the World: and therefore we must, before every Communion especially, remember what differences or jealoufies are between us and any one elfe, and recompose all difunions, and cause right understandings between each other, offering to latisfie whom we have injur'd, and to forgive them who have injur'd us, without thoughts of refuming the quarrel when the folemnity is over; for that is but to rake the embers in light and phantaftick afhes: it must be quenched, and a holy flame enkindled: no fires must be at all, but the fires of love and zeal: and the altar of incense will fend up a lweet perfume, and make atonement for us-

7. When the day of the Feaft is come, lay afide all cares and impertinencies of the World, and remember that

that this is thy Soul's day, a day of traffick and entercourfe with Heaven. Arife early in the morning. 1: Give God thanks for the approach of fo great a 2. Confess thine own unworthiness to adblefing. mit to Divine a Guest. 3. Then remember and deplore thy fins which have made thee to unworthy. 4. Then confess God's goodness, and take fanctuary there, and upon him place thy hopes. 5. And invite him to thee with renewed acts of love, of holy defire, of hatred of his enemy, fin. 6. Make oblation of thy felf wholly to be disposed by him, to the obedience of him, to his providence and possession, and pray him to enter and dwell there for ever. And after this, with joy and holy fear and the forwardnefs of love address thy felf to the receiving of him, to whom and by whom and for whom all faith and all hope and all love in the whole Catholick Church. both in Heaven and Earth, is defigned; him, whom Kings and Queens and whole Kingdoms are in love with, and count it the greatest honour in the World, that their Crowns and Scepters are laid at his holy feet.

8. When the holy man flands at the Table of bleffing, and ministers the right of confectation, then do as the Angels do, who behold, and love, and wonder that the Son of God should become food to the Souls of his fervants; that he who cannot fuffer any change or lesfening, should be broken into pieces, and enter into the body to support and nourish the spirit, and yet at the fame time remain in Heaven while he defcends to thee upon Earth; that he who hath effential felicity should become milerable and die for thee, and then give himfelf to thee for ever to redeem thee from fin and mikery; that by his wounds he fhould procure health to thee; by his affronts should entitle thee to glory, by his death he fhould bring thee to life, and by becoming a Man he should make thee partaker of the Divice Nature. These are such Glories, that although they are made to obvious that each Eye may behold them, yet they are also to deep that no thought can fathom them: But foit hath pleafed him to

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to make these mysteries to be sensible, because the excellency and depth of the mercy is not intelligible; that while we are ravished and comprehended within the infiniteness of so vast and mysterious a mercy, yet we may be as fure of it as of that thing we se and seel and smell and taste, but yet it is so great that we cannot understand it.

9. These holy mysteries are offered to our senses. but not to be placed under our feet; they are fenfible, but not common ; and therefore as the weakness of the Elements adds wonder to the excellency of the Sacrament : fo let our reverence and venerable ulages of them add honour to the Elements, and acknowledge the glory of the mystery, and the Divinity of the mercy. Let us receive the confecrated Elements with all devotion and humility of body and fpirit; and do this honour to it, that it be the first food we eat, and the first beverage we drink that day, mlefs it be in cafe of fickness, or other great needfity; and that your body and foul both be prepared to its reception with abilinence from fecular pleafures, that you may better have attended falling and preparatory prayers. For if ever it be feafonable to observe the countel of St. Panl, that married perfons by confent should abstain for a time, that they may attend to folemn Religion, it is now. It was not by St. Paul nor the after ages of the Church called a duty fo to do, but it is most reasonable that the more folemn actions of Religion should be attended to without the mixture of any thing that may discompose the mind, and make it more secular or lets religious.

10. In the act of receiving, exercise acts of Faith with much confidence and refignation, believing it not to be common bread and wine, but holy in their use, holy in their fignification; holy in their change, and holy in their effect : and believe, if thou art a worthy Communicant, thou dost as verily receive Christ's body and blood to all effects and purposes of the Spiris, as thou dost receive the bleffed Elements into thy mouth, that thou putteft thy finger to his hand,

----- Difædite ab aris, Queis tulit hefternå gaudia notte Venus.

hand, and thy hand into his fide, and thy lips to his fontinel of bloud, fucking life from his heart : and vet if thou doft communicate unworthily, thou eateft Cruci here-and drinkest Chrift to thy danger, and death, and de nemfuginum, Aruction. Dispute not concerning the secret of the & inter iple mystery, and the nicety of the manner of Christ's pre- Redemptoris notri Vulce. fence : it is fufficient to thee that Christ shall be pre-rafiginus fent to thy foul, as an inftrument of grace, as a pledge linguam. 9of the Refurrection, as the earnest of glory and im. prim. de Conna Dom. mortality, and a means of many intermedial bleffings. even all fuch as are necessary for thee, and are in order to thy falvation. And to make all this good to thee, there is nothing necessary on thy part but a holy life, and a true belief of all the layings of Chrift; amongst which, indefinitely affent to the words of institution, and believe that Christ in the holy Sacrament gives thee his body and his blood. He that believes not this is not a Christian. He that believes fo much needs not to enquire farther, nor to entangle his Faith by dis-believing his fenfe.

11. Fail not at this folemnity, according to the cuftom of pious and devout People, to make an oftering unto God for ules of Religion and the poor. according to thy ability. For when Chrift feafts his body, let us also feast our fellow members who have right to the fame promifes, and are partakers of the fame Sacrament, and partners of the fame hope, and cared for under the fame providence, and defcend from the fame common parents, and whofe Father God is, and Chrift is their elder Brother. If thou chancest to communicate where this holy cufrom is not observed publickly, supply that want by thy private Charity; but offer it to God at his holy Table, at least by thy private defigning it there.

12. When you have received, pray and give thanks. Pray for all estates of men; for they also have an intereft in the body of Chrift whereof they are members : and you in conjunction with Chrift (whom then you have received) are more fit to pray for them in that advantage, and in the celebration of that holy Sacrifice

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fice which then is facramentally reprefented to God-* Give thanks for the Paffion of our deareft Lord : remember all its parts, and all the inftruments of your Redemption : and beg of God, that by a holy perfeverance in well doing, you may from fhadows pafs on to fubftances, from eating his body, to feeing his face, from the typical, facramental and transfient, to the real and eternal fupper of the Lamb.

13. After the folemnity is done, let Chrift dwell in your hearts by faith and love, and obedience, and conformity to his life and death : as you have taken Chrift into you, fo put Chrift on you, and conform every faculty of your foul and body to his holy image and perfection. Remember that now Chrift is all one with you; and therefore when you are to do an action, confider how Chrift did or would do the like, and do you imitate his example, and transcribe his copy, and understand all his commandments, and chufe all that he propounded, and defire his promites, and fear his threatnings, and marry his loves and hatreds, and contract his friendships: for then you do every day communicate; especially when Christ thus dwells in you, and you in Christ, growing up towards aperfect man in Christ Jesus.

14. Do not inftantly upon your return from Church return also to the World, and fecular thoughts and employments; but let the remaining parts of that day be like a post-Communion, or an after office, entertaining your bleffed Lord with all the [careffes and sweetneffes of love and colloquies, and entercourfes of duty and affection, acquainting him with all your needs, and revealing to him all your fecrets, and cpening all your infirmities: and as the affairs of your perfon or employment call you off, to retire again with often ejaculations and acts of entertainment to your beloved Gueft.

The Effects and Benefits of worthy Communicating.

When I laid that the Sacrifice of the Großs which Chrift offered for all the fins and all the needs of the world

world is represented to God by the Minister in the Sacrament, and offered up in prayer and facramental memory, after the manner that Chrift himfelf intercedes for us in Heaven (fo far as his glorious Priesthood is imitable by his Ministers on earth,) I must of necessity also mean, that all the benefits of that Sacrifice are then conveyed to all that communicate worthily. But if we defcend to particulars, Then and there the Church is nourifhed in her faith. ftrengthned in her hope, enlarged in her bowels with an encreating charity. There all the members of Chrift are joyned with each other, and all to Christ their head: and we again renew the covenant with God in Jefus Christ, and God seals his part, and we promise for ours, and Chrift unites both, and the Holy Ghoft figns both in the collation of those graces which we then pray for and exercise, and receive all at once. There our bodies are nourifhed with the figns, and our fouls with the mystery : our bodies receive into them the feed of an immortal nature, and our fouls are joyned with him who is the first fruits of the Refurrection ; and never can die. And if we defire any thing elfe and need it, here it is to be prayed for, here to be hoped for, here to be received. Long life and health, and recovery from fickness, and competent support and maintenance, and peace and deliverance from our enemies, and content, and patience, and joy, and fanctified riches, or a chearful poverty, and liberty, and whattoever elle is a bleffing, was purchafed for us by Chrift in his death and refurrection, and in his intercession in Heaven. And this Sacrament being that to our particulars which the great Mysteries are in themselves, and by defign to all the World, if we receive worthily, we shall receive any of these bleffings, according as God shall chuse for us: and he will not only chufe with more wildom, but allo with more affection, than we can for our felves.

After all this, it is advifed by the Guides of Souls, wife men and pious, that all perfons fhould communicate very often, even as often as they can without ex-V cufes

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cufes or delays. Every thing that puts us from fo holy an employment when we are moved to it, being either a fin or an imperfection, an infirmity or indevotion, and an unactiveness of spirit. All Christian L'Evefque de people must come. They indeed that are in the state ot fin must not come so, but yet they must come. Geneve inrod. à la vie Fieft they must quit their state of death, and then devote. partake of the bread of life. They that are at enmity with their neighbours must come, that is no excufe for their not coming; only they must not bring their enmity along with them, but leave it, and then They that have variety of iecular employcome. ments must come; only they must leave their fecular thoughts and affections behind them, and then come and converse with God. If any man be well grown in grace he must needs come, because he is excellently disposed to so holy a seast : but he that is but in the infancy of piety had need to come, that to he may grow in grace. The ftrong must come. left they become weak; and the weak that they may become strong. The sick must come to be cured, the healthful to be preferved. They that have leifure must come, because they have no excuse : they that have no leifure must come hither, that by fo excellent Religion they may fanctifie their bufinefs. The penitent finners must come, that they may be justified; and they that are justified, that they may be justified still. They that have fears and great reverence to these mysteries, and think no preparation to be sufficient, must receive, that they may learn how to receive the more worthily ; and they that have a lefs degree of reverence mult come often to have it heightned : that, as those creatures that live amongst the fnows of the mountains turn white with their food and/conversation with such perpetual whiteness, fo our fouls may be transformed into the fimilitude and union with Chrift by our perpetual feeding on him, and conversation, not only in his courts, but in his very heart, and most fecret affections and incomparable purities.

Prayers

Prayers for all forts of men and all neceffities relating to the feveral parts of the vertue of Religion.

A Prayer for the graces of Faith, Hope, Charity.

ALord, God of infinite mercy, of infinite excelkncy, who haft ient thy holy Son into the world to redeem us from an intolerable mifery, and to teach us holy Religion, and to forgive us an infinite debt ; give me thy holy spirit, that my understanding and all my inculties may be to refigned to the discipline and doctrine of my Lord, that I may be prepared in mind and will to die for the testimony of Jelus, and to fuffer any affliction or calamity that shall offer to hinder my duty, or tempt me to fhame or fin, or apostatie, and let my faith be the parent of a good life, a ftrong shield to repel the fiery darts of the Devil, and the Author of a holy hope, of modelt defires, and confidence in God, and of a never failing charity to these my God, and to all the World; that I may never have my portion with the unbelievers, or uncharitable and defperate perfons; but may be fupported by the strengths of faith in all temptations, and may be refreshed with the comforts of a holy hope in all my forrows, and may bear the burthen of the Lord, and the infirmities of my neighbour by the fupport of charity; that the yoke of Jefus may become cafe to me, and my love may do all the miracles of grace, till from grace it fweli to glory, from earth to heaven, from duty to reward, from the imperfections of a beginning and little growing love, it may arrive to the confummation of an eternal and never caling charity, through Jefus Chrift the Son of thy love, the Anchor of our hope, and the Author and Finisher of our faith : to whom with thee, O Lord God, Father of Heaven and Earth, and with thy holy spirit, be all glory, and love, and obedience, and dominion now and for ever.

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Acts of Love by way of Prayer and Ejaculation; to be used in private.

1. O God those art my God, early will I feek thee: my foul thirsteth for thee, my flelh longeth for thee in a dry and thirsty land where no water is; To fee thy power and thy glory fo as I have feen thee in the family Because thy loving kindnefs is better than life, my lips shall praise thee. Ptal. 63. 1, GC.

2.

3.

4.

I am ready not only to be bound, but to die for the name of the Lord Jefns. ACts 21. 13.

How amiable are thy tabernacles, then Lord of Host? My foul longeth, yea even fainteth for the courts of the the Lord : my beart and my flesh cryeth out for the living God. Blessed are they that dwell in thy bouse, they will still be praising thee. Pial. 48. 1, 2, 4-

O bleffed Jefn, thou art worthy of all adoration, and all honour, and all love: Thou art the Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of Peace ; of thy Government and Peace there shall be no end: thou art the brightness of thy Father's Glory, the express image of his perfon, the appointed Heir of all things. Thou upboldeft all things by the word of thy power : Thoudidt by thy felt purge our fins : Thou art let on the right hand of the Majelty on high : Thou art made better than the Angels; thou halt by inheritance obtained a more excellent name than they. Thou, O dearest Jefus, art the head of the Church, the beginning and the first-born from the dead : in all things thou hast the pre-eminence, and it pleafed the Father that in thee should all fulness dwell. Kingdoms are in love with thee: Kings lay their Crowns and Sceptres at thy feet, and Queens are thy handmaids, and wash the feet of thy iervants.

A Prayer

A Prayer to be faid in any Affliction, as death of children, of busband or wife, in great powerty, in impriforment, in a fad and disconfolate spirit, and in temptations, to despair.

C Eternal God, Father of mercies, and God of all comfort, with much mercy look upon the fadneffes and forrows of thy fervant. My fins lie heavy upon me, and prefs me fore, and there is no health in my bones by realon of thy difpleafure and my fin. The waters are gone over me, and I flick fast in the deep mire, and my mileries are without comfort, becaule they are punifhments of my fin : and I am fo evil and unworthy a perfon, that though I have great defires, yet I have no dispositions or worthinels toward receiving comfort. My fins have cauled my forrow, and my forrow does not cure my fins: and unless for thy own fake, and meerly because thou are good, thou shalt pity me and relieve me, I am as much without remedy as now I am without comfort. Lord, pity me; Lord, let thy grace refresh my spirit. Let thy comforts support me, thy mercy pardon me, and never let my portion be amongst hopeles and accurfed spirits: for thou art good and gracious; and I throw my felf upon thy mercy. Let me never let my hold go, and do thou with me what feems good in thine own eyes. I cannot fuffer more than I have deferved : and yet I can need no relief to great as thy mercy is: for thou art infinitely more merciful than I can be milerable; and thy mercy, which is aboye all thy own works, must needs be far above all my fin and all my mifery. Dearest Jesu, let me trust in thee for ever, and let me never be confounded. Amen.

Ejaculations and fort Meditations to be used in time of Sickness and Sorrow; or danger of Death-

HEar my Prayer, O Lord, and let my cry come unto Pfal. 102. thee. Hide not thy face from me in the time of 1, 2. V 3 my

3,

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- my trouble incline thine ear unto me when I call: O hear me and that right foon. * For my days are confumed like fmoak, and my bones are burnt up as it were a firebrand.
- 4, * My beart is smitten down and withered like grass, so
- 10. that I forget to eat my bread: And that because of thine
- Pl. 38.2, indignation and wrath: for thom haft taken me up and caft 3, me down. *Thine arrows flick faft in me, and thine hand preffeth me fore. There is no health in my flefh because of
 - thy difpicalure, neither is there any reft in my bones by reason of my fin. * My wickednesses are gone over my bead, and are a fore burthen too beavy for me to bear.
 - 18. * But I will confess my wickedness, and be forry for my
- Pf. 6. 1. fin. * O Lord, rebuke me not in thine indignation, neither chasten me in thy displeasure. * Lord, be mercifu
- Ff. 41. 4. unto me, beal my foul, for I have finned against thee. Have mercy upon me, O God, after thy great goodness
- Pf.51.1. according to the multitude of thy mercies do away mine offences. * O remember not the fins and offences of my pouth: but according to thy mercy think thou upon me, 0
- Pl. 25.7. Lord, for thy goodness. * Wash me throughly from m
- Pf. 51. 2, wickedne(s, and cleanse me from my sin. * Make me 10, a clean beart, O God, and renew a right spirit withinme. 11. * Cast me not away from thy presence, from thy all hal
 - lowing and life-giving prefence: and take not thy holy spirit, thy fanctifying, thy guiding, thy comforting, thy supporting and confirming Spirit, from me.
- O God, thou art my God for ever and ever : thou Pf.48.14. Pf. 41. 3. Shalt be my guide unto death. * Lord comfort me now that I lie fick upon my bed : make thou my bed in all my * O deliver my foul from the place of Hell: Pl. 49. 5. fickness Pf.55.14. and do thou receive me. * My heart is difquieted within Pl. 39.5. me, and the fear of death is fallen upon me. * Bebold, show hast made my days as it were a span long, and my age is even as nothing in respect of thee; and verily every 11, man living is altogether vanity. * When thou with rebukes dost chasten man for sin, theu makest his beauty 16 confume away like a moth fretting a garment : everyman * And now, Lord, what & m) therefore is but vanity. 7, bope? truly my hope is even in thee. * Hear my prayer, 12, O Lord, and with thine ears confider my calling : boldnes
 - 10. the peace at my tears. * Take this plague away from me: I am

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Ad Sect. 1, 2, 3. Prayers for several occasions. 295 I am confumed by means of thy heavy hand. * 1 am a 12, stranger with thee, and a sojourner, as all my Fathers 13. were. * O spare me a little, that I may recover my Pfal. 119. strength, before I go hence and be no more seen. * My 25. soul cleaveth unto the dust: O quicken me according to Pf. 116.3. thy word. * And when the snares of death compass me round about, let not the pains of Hell take hold upon me.

An Act of Faith concerning the Refurrection, and the Day of Judgment, to be faid by fick Perfons, or meditated.

Know that my Redeemer liveth, and that he shall fand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my slies I shall see God ; whom I shall see for my self, and mine eyes shall behold, though my reins he consumed within me, Job 19.25.

God (ball come, and (ball not keep filence, there shall Pfal. 50, go before him a confuming fire, and a mighty tempest 3, 4. shall be stirred up round about him : he shall call the beaven from above, and the earth, that he may judge bis people. * O blessed Jesu, thou art my Judge and thou art my Advocate : have mercy upon me in the hour of my death, and in the day of Judgment. See John 5. 28. and 1 Thess.

Short Prayers to be faid by fick Perfons.

O Holy Felus, thou art a merciful High-prieft, and touched with the fenfe of our infirmities; thou knoweft the fharpnefs of my ficknefs and the weaknefs of my perfon. The clouds are gathered about me, and thou haft covered me with thy florm : My understanding hath not fuch apprehension of things as formerly. Lord, let thy mercy support me, thy Spirit guide me, and lead me through the valley of this death safely; that I may pass it patiently, holily, with perfect resignation : and let me rejoice in the Lord, in the hopes of pardon, in the ex-V 4 pectatiAl Sect. 1, 2, 3. Prayers for feveral occasions.

expectation of glory, in the fense of thy mercies, in the refreshments of thy spirit, in a victory over all temptations.

Thou haft promifed to be with us in tribulation, Lord, my Soul is troubled, and my body is weak, and my hope is in thee, and my enemies are bulie and mighty; now make good thy holy promite. Now, O holy Jefus, now let thy hand of grace be upon me: reftrain my ghoftly enemies, and give me all forts of fpiritual affiftances: Lord, remember thy fervant in the day when thou bindeft up thy Jewels.

O take from me all tediousness of spirit, all impatience and unquietness : let me possess my soul in patience, and relign my soul and body into thy hands, as into the hands of a faithful Creator, and a blessed Redeemer.

O holy Jelu, thou didst die for us; by thy fad, pungent and intolerable pains which thou endurelt for me, have pity on me, and ease my pain, or increase my patience. Lay on me no more than thou shalt enable me to bear. I have deferved it all and more and infinitely more. Lord, I am weak and ignorant, timorous and inconstant, and I fear left fomething should happen that may discompose the flate of my foul, that may difpleafe thee: Do what thou wilt with me, fo thou doft but preferve me in thy fear and favour. Thou knowest that it is my great fear; but let thy Spirit fecure, that nothing may be able to separate me from the love of God in Fefus Christ: then smite me here, that thou mayst spare me for ever : and yet, O Lord, smite me friendly; for thou knowest my infirmities. Into thy hands I commend my spirit, for thou hast redeemed me, O Lord, thou God of truth. * Come. holy Spirit, help me in this conflict. Come, Lord Jelus, come quickly.

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Let the fick man often meditate upon these following Promises and gracious Words of God.

My help cometh of the Lord, who preferveth them that are true of heart, Plal. 7.11.

And all they that know thy Name will put their trust in thee: for thom, Lord, hast never failed them that feek thee, P(al.9.10.

O how plentiful is thy goodness which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their srust in thee, even before the sons of men, P(al. 31.21.

Bebold, the eye of the Lord is upon them that fear him, and upon them that put their trust in his mercy, to deliver their souls from death, P(al. 33. 21.

The Lord is nigh unto them that are of a contrite heart, and will fave such as are of an humble spirit, Plal. 34. 17.

Thom, Lord, shalt fave both man and beast: bow excellent is thy mercy, O God! and the children of men shall put their trust under the shadow of thy wings, Pial. 36. ver. 7.

They shall be fatisfied with the plenteousness of thy bousse : and thou shall give them to drink of thy pleasures as out of the rivers, v. 8.

For with thee is the well of life : and in thy light we fhall fee light, v. 9.

Commit thy way unto the Lord, and put thy truft in him, and he shall bring it to pass, Pial. 37. 5.

But the faluation of the righteous cometh of the Lord, who is also their strength in the time of trouble, v. 40.

So that a man shall (ay, Verily there is a reward for the righteons: doubtles there is a God that judgeth the earth, Pfal. 58. 10.

Bleffed is the man whom thou chuses and receivest unto thee, he shall dwell in thy court, and shall be fatisfied with the pleasures of thy house, even of thy holy temple, Plal. 65. 4.

They that for in tears shall reap in joy, Plal. 126. 6. It Ad Sect. 1, 2, 2. Prayers for feveral occasions.

It is written, I will never leave thee nor forfake thee, Heb. 13. 5.

The Prayer of Faith shall save the fick: and the Lord shall raise him up: and if he have committed fins, they shall be forgiven him, Jam. 5. 15.

Come and let us return unto the Lord : for he hath torn and he will heal us ; he hath finisten, and he will bind us up, Hot. 6. 1.

If we fin, we have an Advocate with the Father, Jefus Christ the righteous; and be is the propitiation for our fine, 1 Joh. 2. 1, 2.

If we confels our fins, be is faithful and righteon to forgive us our fins, and to cleanfe us from all unrighteoufnels, 1 Joh. 1.9.

He that forgives shall be forgiven, Luke 6.37.

And this is the confidence that we have in him, that if we ask any thing according to his will be beareth ns, I Joh. 5. 14.

And ye know that he was manifested to take away our fins, I Joh. 3. 5.

If ye being evil know to give good things to your children, how much more fhall your Father which is in Heaven give good things to them that ask him ? Matt.7.11.

This is a faithful faying, and worthy of all acceptation, That Jefus Chrift came into the world to fave funners, 1 Tim. 1. 15.

* He that hath given us his Son, how (hould not be mith him give us all things elfe ? Rom. 8. 32.

Acts of Hope to be used by fick Persons atter a pious Life.

1. I Am perfwaded that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things prefent, nor things to come, nor heighth, nor depth, nor any other creature shall be able to separate me from the love of God, which is in Corist Jesus our Lord, Rom. 8. 38, 39,

I have fought a good fight, I have finished my course, 2. have kept the faith : Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge

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Ad Sect. 1, 2, 3. Prayers for several occasions. Judge shall give me at that day; and not to me only, but unto all them also that love his appearing, 2Tim.4. 7, 8. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comforts.

> A Prayer to be faid in behalf of a fick or dying person.

who comforts us in all our tribulation, 2 Cor. 1. 3. 4.

O Lord God, there is no number of thy days nor of thy mercies, and the fins and forrows of thy fervant alfo are multiplied. Lord, look upon him with much mercy and pity, forgive him all his fins, comfort his forrows, ease his pain, fatisfie his doubts, relieve his fears, inftruct his ignorances, ftrengthen his understanding, take from him all diforders of spirit, weakness and abuse of fancy. Restrain the malice and power of the spirits of darkness; and suffer him to be injur'd neither by his ghoftly enemies, nor his own infermicies; and let a holy and a just peace, the peace of God, be within his conficience.

Lord, preferve his fonfes till the laft of his time . frengthen his faith, confirm his hope, and give him a never-ceasing charity to thee our God, and to all the World: ftir up in him a great and proportionable contrition for all the evils he hath done, and give him a just measure of patience for all he suffers, give him prudence, memory, and confideration, rightly to state the accounts of his Soul; and do thou remind him of all his duty; that when it shall please thee that his Soul goes out from the prison of his body, it may be received by Angels, and preferved from the furprize of evil fpirits, and from the horrours and amazements of new and Arange Regions, and be laid up in the bosom of the Lord, till at the day of thy fecond coming it shall be re-united to the body, which is now to be laid down in weakness and difhonour, but we humbly beg, may then be raifed up with glory and power for ever to live, and to behold the face of God in the glories of the Lord 3e/100, who is our hope, our refurrection, and our life, the light 3.

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light of our eyes and the joy of our fouls, our bleffed and ever glorious Redeemer. Amen.

Hither the fick performay draw in and use the alls of feveral vertues respected in the several parts of this book, the several Litanics, viz. of Repentance, of the Passion, and the single Prayers, according to his present needs.

A Prayer to be faid in a Storm at Sea.

O My God, thou didft create the Earth and the Sea for thy glory and the ule of man, and dolt daily shew wonders in the deep, look upon the danger and fear of thy fervant. My fins have taken hold upon me, and without the supporting arm of thy mercy I cannot look up; but my truft is in thee. Do thou, O Lord, rebuke the Sea, and make it calm; for to thee the winds and the Sea obey: let not the waters swallow me up, but let thy Spirit, the Spirit of gentlenels and mercy, move upon the waters. Be thou reconciled unto thy Servants, and then the face of the waters will be fmooth. I fear that my fins make me, like Jonas, the cause of the tempeft. Caft out all my fins, and throw not thy fervants away from thy prefence, and from the land of the living into the depths where all things are forgotten. But if it be thy will that we shall go down into the waters, Lord, receive my Soul into thy holy hands, and preferve it in mercy and fafety till the day of reftitution of all things: and be pleafed to unite my death to the death of thy Son, and to accept of it fo united as a punishment for all my fins, that thou maift forget all thine anger, and blot my fins out of thy book, and write my Soul there, for Jelus Chrift his fake our dearest Lord and most mighty Redeemer. Amen.

Then make an AI of Resignation thus.

TO God pertain the iffues of life and death. It is the Lord, let him do what feemeth good in his Ad Sect. 1, 2, 3. prayers for feveral occasions. his own eyes. Thy will be done in Earth as it is in Heaven. Recite Pfalm 107. and 130.

A form of a Vow to be made in this or the like danger.

IF the Lord will be gracious and hear the Prayer of his fervant, and bring me tafe to fhore, then I will praile him fecretly and publickly, and pay unto the use of Charity [or Religion] [then name the fumm yaw defign for holy ufes.] O my God, my goods are nothing unto thee : I will also be thy fervant all the days of my life, and remember this mercy and my prefent purposes, and live more to God's glory and with a stricter duty. And do thou please to accept this Vow as an instance of my importunity, and the greatness of my needs : and be thou graciously moved to pity and deliver me. Amen.

This form alfo may be used in praying for a bleffing on an enterprise, and may be instanced in actions of Devotion as well as of Charity.

A Prayer before a Journey.

O Almighty God who filleft all things with thy pretence, and art a God a far of as well as near at hand; thou didit fend thy Angel to blefs Jacob in his Journey, and didit lead the children of Ifrael through the Red Sea, making it a wall on the right hand and on the left : be pleafed to let thy Angel go. out before me and guide me in my Journey, preferving me from dangers of robbers, from violence of enemies, and fudden and fad accidents, from falls and errours. And profper my Journey to thy glory, and to all my innocent purpoles: and preferve me from all fin, that I may return in peace and holinefs, with thy favour and thy bleffing, and may ferve thee in thankfulness and obedience all the days of my pilgrimage; and at last bring me to thy country, to the celestial Jern(alem, there to dwell in thy house and to fing prailes to thee for ever. Amen.

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Ad Sect. 4. A Prayer to be faid before the bearing or reading the Word of God.

O Holy and Eternal Jefus, who haft begotten us by thy Word, renewed us by thy Spirit, fed us by thy Sacraments and by the daily ministery of thy Word, ftill go on to build us up to life eternal. Let thy moft holy Spirit be prefent with me and reft upon me in the reading [or hearing] thy facred Word; that I may do it humbly, reverently, without prejudice, with a mind ready and defirous to learn and to obey; that I may be readily furnished and inftructed to every good work, and may practife all thy holy laws and commandments, to the glory of thy holy name, O holy and eternal Jefus. Amen.

Ad Sect. 5.9,10.] A form of confession of sins and repentance to be used uponFasting days, or days of Humiliation; especially in Lent, and before the HolySacrament.

Have Mercy upon me, O God, after thy great godnefs, according to the multitude of thy mercies do away mine offences. For I will confefs my wickednefs, and be forry for my fin. * O my deareft Lord, I am not worthy to be accounted amongft the meaneft of thy fervants; not worthy to be fultamed by the least fragments of the mercy, but to be flut out of thy prefence for ever with dogs and unbelievers. But for thy Names fake, O Lord, be merciful unto my fin, for it is great.

I am the vileft of finners, and the worft of men; proud and vain-glorious, impatient of fcorn, or of juft reproof; not enduring to be flighted, and yet extremely deferving it: I have been confumed by the colours of humility, and when I have truly called my felf vicious, I could not endure any man elfe flould fay fo or think fo. I have been difobedient to my fuperiours, churlifh and ungentle in my behaviour, unchriftian and unmanly. But for thy Names fake, O Lord, be merciful unto my fin, for it is great.

O just and dear God, how can I expect pity or par-

den, who am to angry and peevifh with and without caule, envious at good, rejoycing at the evil of my neighbours, negligent of my charge, idle and ufelels, timorous and bate, jealous and impudent, ambitious and hard hearted, foft, unmortified and effeminate in my life, indevout in my prayers, without fancy or affection, without attendance to them or perfeverance in them; but passionate and curious in pleafing my appetite of meat and drink and pleafures. making matter both for fin and fickness : and I have resped the curfed fruits of fuch improvidence, entertaining undecent and impure thoughts : and I have brought them forth in undecent and impure actions, and the spirit of uncleanness hath entred in, and unhallowed the temple which thou didft confectate for the habitation of thy Spirit of love and holinefs. But for thy Name's fake, O Lord, be merciful unto my fin, for it is great.

Thou hast given me a whole life to ferve thee in, and to advance my hopes of Heaven : and this precious time I have thrown away upon my fins and vanities, being improvident of my time and of my talent, and of my grace, and of my own advantages, relifting thy Spirit and quenching him. I have been a great lover of my felf, and yet used many ways to destroy my felf. I have purfued my temporal ends with greedinefs and indirect means. I am revengeful and unthankful, forgetting benefits, but not fo foon forgetting injuries, curious and murmuring; a great breaker of promifes. I have not loved my neighbour's good, nor advanced it in all things where I could. I have been unlike thee in all things. I am unmerciful and unjust; a fottish admirer of things below. and careless of Heaven and the ways that lead thither. But for thy Name's (ake, O Lord, be merciful unto my fin. for it is great.

All my fenfes have been windows to let fin in, and death by fin. Mine eyes have been adulterous and coverous; mine ears open to flander and detraction; my tongue and palate loofe and wanton, intemperate and of foul language, talkative and lying, rafh and malicious,

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licious, false and flattering, irreligious and irreverent. detracting and cenforious; my hands have been injusious and unclean, my passions violent and rebellious. my defires impatient and unreasonable, all my members and all my faculties have been fervants of fin; and my very best actions have more matter of pity than of confidence, being impertect in my belt, and intolerable in most. But for thy Name's (ake, O Lord, be merciful unto my fin, for it is great.

Unto this and a far bigger heap of fin I have added alfo the faults of others to my own fcore, by neglecting to hinder them to fin in all that I could and ought: but I also have encouraged them in fin, have taken off their tears, and hardned their confciences and tempted them directly, and prevailed in it to my own ruine and theirs, unless thy glorious and unspeakable mercy hath prevented fo intolerable a calamity.

Lord, I have abused thy mercy, despised thy judgments; turned thy grace into wantonnels. I have been unthanktul for thy infinite loving kindness, I have finned and repented, and then finned again, and refolved against it, and pretently broke it; and then I tied my felf up with Vows, and then was tempted, and then I yielded by little and little, till I was willingly loft again, and my Vows fell off like cords of vanity.

Miserable man that I am! who ! (hall deliver me from this body of (in?

And yet, O Lord, I have another heap of fins to be unloaded. My fecret fins, O Lord, are innumerable; fins I noted not, fins that I willingly neglected, fins that I acted upon wilful ignorance and voluntary milpersuasion, sins that I have forgot, and fins which a diligent and watchful fpirit might have prevented, but I would not. Lord, I am confounded with the multitude of them, and the horrour of their remembrance, though I confider them nakedly in their direct appearance, without the deformity of their unhandlome and aggravating circumstances : but so dreffed they are a fight too ugly, an inftance of amazement, infinite in degrees, and infufferable in their load.

And yet thou hast spared me all this while, and hast 100 not thrown me into Hell, where I have deferved to have been long fince, and even now to have been flut up to an eternity of torments with infupportable amazement, fearing the revelation of thy Day.

Mifer able man that I am ! who foall deliver me from this body of fin ?

Thou shalt answer for me, O Lord my God. Thou that prayeft for me, shalt be my Judge.

The Prayer.

Thou hast prepared for me a more healthful forrow : O deny not thy fervant when he begs forrow of thee. Give me a deep contrition for my fins, a hearty detestation and loathing of them, having them worfe than death with torments. Give me grace intirely, prefently, and for ever to forfake them ; to walk with care and prudence, with fear and watchfulness all my days; to do all my duty with diligence and charity, with zeal and a never fainting fpirit; to redeem the time, to trust upon thy mercies, to make ule of all the instruments of grace, to work out my. fulvation with fear and trembling; that thou mayeft have the glory of pardoning all my fins, and I may reap the fruit of all thy mercies and all thy graces, of thy patience and long-fuffering, even to live a holy life here, and to reign with thee for ever, through Jefus Christ our Lord. Amen.

Ad Sect. 6.] Special devotions to be used upon the Lord's day, and the great Festivals of Christians.

- In the morning recite the following form of Thanksgiving; upon the special Festivals, adding the commemoration of the special blessings, according to the following Prayers: adding such Prayers as you shall chuse out of the foregoing Devotions.
- Befides the ordinary and publick duties of the day, if you retire into your closet to read and meditate, after ye have performed that duty fay the Song of Saint Ambrole commonly called the [ie Deum] or [We praile thee, &c.] then add the Prayers for particular graces which are at the end of the former Chapters, such and as X many

Ad Sect. 6. Prayers for feveral occasions.

many of them as shall fit your present needs and affe-Etions; ending with the Lord's Prayer. This form of devotion may, for variety, be indifferently used at other times.

A Form of Thanksgiving, with a recital of publick and private bleffings; to be used upon Easter day, Whitsunday, Ascension-day, and all Sundays of the year: but the middle part of it may be referved for the more solemn Festivals, and the other used upon the ordinary; as every man's affections or leisure shall determine.

[1] Ex Liturgia S. Basilii magna ex parte.

O Eternal Effence, Lord God, Father Almighty, Maker of all things in Heaven and Earth; it is a good thing to give thanks to thee, O Lord, and to pay to thee all reverence, worfhip and devotion from a clean and prepared heart; and with an humble fpirit to prefent a living and reafonable facrifice to thy Holinets and Majefty: for thou haft given unto us the knowledge of thy truth, and who is able to declare thy Greatnefs, and to recount all thy marvellous works which thou haft done in all the Generations of the world?

O great Lord and Governour of all things, Lord and Creator of all things visible and invisible, who fitteft upon the throne of thy Glory, and beholden the tecrets of the lowest abyls and darkness; thou art without beginning, uncircumferibed, incomprehensible, unalterable, and teated for ever unmovable in thy own effential happiness and tranquility: Thou art the Father of our Lord Jelus Chrift, who is

Our dearest and most gracious Saviour, our Hope, the Witdom of the Father, the Image of thy Goodnets, the Word eternal, and the brightness of thy Person, the Power of God from eternal ages, the true Light that lighteneth every man that cometh into the World, the Redemption of Man, and the Sanctification of our Spirits.

By

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By whom the Holy Ghoft descended upon the Church; the holy Spirit of truth, the saints the first-fruits of everlasting felicity, the life-giving power, the fountain of fanctification, the comfort of the Church, the safe of the afflicted, the support of the weak, the wealth of the poor, the teacher of the doubtful, scrupulous and ignorant, the anchor of the fearful, the infinite reward of all faithful souls, by whom all reasonable and understanding creatures serve thee, and fend up a never ceasing and a never-rejected facrifice of prayer and praises and adoration.

All Angels and Archangels, all Thrones and Dominions, all Principalities and Powers, the Cherubims with many eyes, and the Seraphins covered with wings from the terrour and amazemement of thy brighteft glory; these and all the powers of Heaven do perpetually fing praifes and never-ceasing Hymns and eternal Anthems to the glory of the eternal God, the Almighty Father of Men and Angels.

Holy is our God : Holy is the Almighty : Holy is the Immortal : Holy, Holy, Holy, Lord God of Sabaoth, Heaven and Earth are full of the Majefty of thy glory. Amen. * With these holy and blessed Spirits I also thy servant, O thou great Lover of Souls, though I be unworthy to offer praise to such a Majestry, yet out of my bounden duty humbly offer up my heart and voice to join in this blessed choire, and confess the glories of the Lord. * For thou art holy and of thy greatness there is no end; and in thy justrice and goodness thou hast measured out to us all thy works.

Thou madeft Man out of the earth, and didft form him after thine own image : thou didft place him in a garden of pleafure, and gaveft him laws of righte-Juineis to be to him a leed of immortality.

O that men would therefore praife the Lord for his goodness, and declare the wonders that he hath done for the children of Men.

For when Man finned, and liftned to the whilpers X 2 of of a tempting fpirit, and refused to hear the voice of God, thou didft throw him out from Paradife, and fentest him to till the Earth, but yet less that not his condition without remedy, but didst provide for him the Salvation of a new birth, and by the Blood of thy Son didst redeem and pay the price to thine own Justice for thine own creature, less the work of thine own hands should perish.

O that men would therefore praise the Lord, &c.

For thou, O Lord, in every age didit fend teftimonies from Heaven, Bleffings and Prophets, and fruitful feafons, and Preachers of righteoufnefs, and Miracles of power and mercy : thou fpakeft by thy Prophets, and faidst, I will help by one that is mighty; and in the fulnels of time spakelt to us by thy Son, by whom thou didit make both the Worlds, who by the word of his power fultains all things in Heaven and Earth, who thought it no robbery to be equal to the Father, who, being before all time, was pleafed to be born in time, to converse with men, to be incarnate of a holy Virgin: he emotied himfelf of all his glories, took on him the form of a fervant, in all things being made like unto us, in a Soul of passions and discourse, in a Body of humility and forrow, but in all things innocent, and in all things afflicted ; and fuffered death for us, that we by him might live, and be partakers of his nature and his glories, of his Body and of his Spirit, of the bleffings of Earth, and of immortal felicities in Heaven.

O that men would therefore praise the Lord, &c.

For thou, O holy and immortal God, O fweeteft Saviour Jefus, wert made under the Law, to condemn fin in the flefth; thou, who kneweft no fin, wert made fin for us: thou gavet to usrighteous Commandments, and madet' known to us all thy Father's will : thou didft redeem us from our vain conversation, and from the vanity of Idols, falle Principles and foolifh confidences, and broughteft us to the knowledge of the true and only God and our Father, and haft made us to thy felf a peculiar people, of thy own purchase, a Royal Priesthood, a holy Nation: thou haft washed our pur Souls in the Laver of Regeneration, the Sacrament of Baptifm : thou halt reconciled us by thy Death, juftified us by thy Refurrection, fanctified us by thy Spirit, [fending him upon thy Church in vifible forms, and giving him in powers and miracles and mighty figns, and continuing this incomparable tavour in gifts and fanctifying graces, and promifing that he shall abide with us for ever :] Thou hast fed us with thine own broken Body, and given drink to our Souls out of thine own Heart, and hast ascended up on high , and hast overcome all the powers of Death and Hell, and redeemed us from the miseries of a fad eternity; and fittest at the right hand of God, making interceffion for us with a never ceasing charity.

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O that men would therefore praise the Lord, &c.

The Grave could not hold thee long, O holy and eternal Je/us; thy Body could not fee corruption, neither could thy Soul be left in Hell: thou wert free among the dead, and thou brakeft the iron gates of Death, and the bars and chains of the lower prifons. Thou broughteft comfort to the Souls of the Patriarchs, who waited for thy coming, who longed. for the redemption of Man, and the revelation of thy Day. Abraham, Ifaac and Facob faw thy day, and rejoyced: and when thou didft arife from thy bed of darkness, and leftest the grave cloaths behind thee, and didft put on a robe of glory, (over which for forty days thou didft wear a veil) and then entredft into a cloud, and then into glory, then the powers of Hell were confounded, then Death loft its power, and was swallowed up into victory; and though Death is not quite destroyed, yet it is made harmles and without a fting, and the condition of Humane Nature is made an entrance into eternal glory : thou art become the Prince of Life, the First-fruits of the Refurrection, the First-born from the dead, having made the way plain before our faces, that we may allo arife again in the Refurrection of the laft day, when thou shalt come again unto us to render to every man according to his works:

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O that men would therefore praise the Lord, &c.

O give whanks unto the Lord, for he u gracious, and hu mercy endureth for ever.

Q all ye Angels of the Lord praise ye the Lord : praise bim and magnifie bim for ever.

O ye spirits and souls of the Righteous, praise ye the Lord : praise him and magnifie him for ever.

And now, O Lord God, what shall I render to thy Divine Majesty for all the benefits thou hast done unto thy servant in my personal capacity?

Thou art my Creatour and my Father, my Protectour and my Guardian, thou hast brought me from my Mother's womb, thou hast told all my joints, and in thy book were all my Members written: Thou halt given me a comely body, Christian and careful Parents, holy education: Thou hast been my guide and my teacher all my days: Thou haft given me ready faculties, an unloofed tongue, a chearful fpirit, straight limbs, a good reputation, and liberty of person, a quiet life, and a tender conscience, [a lowing Wife or Husband, and hopeful Children.] Thou wert my hope from my youth, through thee have I been holden up ever fince I was born. Thou haft cloathed me and fed me, given me friends and bleffed them, given me many days of comfort and health, free from those fad infirmities with which many of thy Saints and dearest Servants are afflicted. Thou hast fent thy Angel to inatch me from the violence of fire and water, to prevent precipices, fracture of bones, to refcue me from thunder and lightning, plague and pestilential difeases, murther and robbery, violence ot chance and enemies, and all the fpirits of darknes: and in the days of forrow thou hast refreshed me; in the deftitution of provisions thou haft taken care of me, and thou haft faid unto me, I will never leave thee nor for lake thee.

I will give thanks unto the Lord with my whole beart, fecretly among the faithful and in the congregation.

Thou, O my dearest Lord and Father, hast taken care of my Soul, hast pitied my mileries, sustained my infirmities, relieved and instructed my igno-

'Ad Sect. 6. Prayers for several occasions.

ignorances : and though I have broken thy righteous Laws and Commandments, run paffionately after vanities, and was in love with Death, and was dead in fin, and was exposed to thousands of temptations, and fell foully, and continued in it, and loved to have it fo, and hated to be reformed ; yet thou didft call me with the checks of confcience, with daily Sermons. and precepts of Holine's, with fear and thame, with benefits and the admonitions of thy most holy Spirit. by the counfel of my friends, by the example of good perfons, with holy Books, and thoulands of excellent Arts, and wouldit not fuffer me to perifh in my folly, but didft force me to attend to thy gracious calling, and 'haft put me into a state of Repentance, and possibilities of pardon, being infinitely defirous I should live, and recover, and make use of thy grace. and partake of thy Glories.

I will give thanks unto the Lord with my whole beart, fecretly among the faithful and in the congregation. * For faluation belongeth unto the Lord, and thy bleffing is upon thy Servant. But as for me, I will come into thy house in the multitude of thy mercies, and in thy fear will I worship toward thy holy temple. * For of thee, and in thee, and through and for thee are all things. Bleffed be the Name of God from Generation to Generation. Amen.

A fbort Form of Thanksgiving to be faid upon any spesial deliverance, as from Child birth, from Sickne(s, from Battle, or imminent Danger at Sea or Land, &c.

O Most merciful and gracious God, the fountain of all mercy and bleffing, thou hast opened the hand of thy mercy to fill me with bleffings, and the fweet effects of thy loving kindnets: thou feedest us like a Shepherd, thou governess us a King, thou bearest us in thy arms like a Nurse, thou dost cover us under the shadow of thy wings and shelter us like a Hen; thou (O dearest Lord) wakest for us as a Watchman, thou provides for us like a Hus-X 4 band I

Ad Sect. 6. Prayers for feveral occasions.

band, thou lovest us as a friend, and thinkest on us perpetually, as a careful mother on her helples babe, and art exceeding merciful to all that tear thee. And now, O Lord, thou hast added this great bleffing of deliverance from my late danger, [here name the bleffing :] it was thy hand and the help of thy mercy that relieved me; the waters of affliction hath drowned me, and the ftream had gone over my. Soul, if the Spirit of the Lord had not moved upon " these waters. Thou, O Lord, didst revoke thy angry fentence, which I had deferved, and which was gone out against me. Unto thee, O Lord, I alcribe the praise and honour of my Redemption. I will be glad and rejoyce in thy mercy, for thou halt confi-dered my trouble, and halt known my Soul in adverfity. As thou hast spread thy hand upon me for a covering, fo alfo enlarge my heart with thankfulnels, and fill my mouth with praises, that my duty and returns to thee may be great as my needs of mercy are; and let thy gracious favours and loving kindnefs endure for ever and ever upon thy fervant; and grant that what thou halt fown in mercy, may fpring up in duty : and let thy grace fo ftrengthen my purpoles, that I may fin no more, left thy threatning return upon me in anger, and thy anger break me into pieces : but let me walk in the light of thy fayour, and in the paths of thy Commandments; that I living here to the glory of thy name, may at laft enter into the glory of my Lord, to fpend a whole eternity in giving praise to thy exalted and ever-glorious Name. Amen.

* We praife thee, O God, we acknowledge thee to be the Lord. * All the Earth doth worfhip thee the Father Everlafting. * To thee all Angels cry aloud, the Heavens and all the Powers therein : * To thee Cherubim and Seraphim continually do cry, * Holy, Holy, Holy, Lord God of Sabbaoth ; * Heaven and Earth are full of the Majefty of thy glory. * The glorious company of the Apoffles praife thee. * The goodly fellowship of the Prophets praife thee. * The noble army of Martyrs praife thee. * The holy Church

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Church throughout all the World doth acknowledge thee, the Father of an infinite Majefty; * Thine honourable, true and only Son; * Also the Holy Ghoft the Comforter. * Thou art the King of Glory, O Chrift :* Thou art the everlasting Son of the Father. * When they tookeft upon thee to deliver Man, thou didft not abhor the Virgin's womb. * When thou hadft overcome the fharpness of death, thou didit open the Kingdom of Heaven to all Believers. * Thou fitteft at the right hand of God in the glory of the Father. * We believe that thou shalt come to be our hudge. * We therefore pray thee help thy fervants whom thou halt redeemed with thy precious Blood. * Make them to be numbred with thy Saints in glory everlafting. * O Lord, fave thy people, and blefs thine heritage. * Govern them, and lift them up for ever. * Day by day we magnifie thee, and we worship thy Name ever world without end. * Vouchase, O Lord, to keep us this day without fin. * O Lord, have mercy upon us, have mercy upon us. * O Lord, let thy mercy lighten upon us, as our truft is in thee. "O Lord, in thee have I trufted : let me never be confounded. Amen.

A Prayer of Thanksgiving after the receiving of some great bleffing, as the birth of an Heir, the fuccess of an honest Design, a Victory, a good Harvest, &cc.

O Lord God, Father of mercies, the Fountain of comfort and bleffing, of life and peace, of plenty and pardon, who filleft Heaven with thy glory, and Earth with thy goodnefs; I give the moft earneft, moft humble, and moft enlarged returns of my glad and thankful heart, for thou haft refreshed me with thy comforts, and enlarged me with thy bleffing; thou haft made my flefth and my bones to rejovce: for befides the bleffings of all mankind, the bleffings of nature and the bleffings of grace, the fupport of every minute, and the comforts of every day, thou haft opened thy bo(om, and at this time haft poured out an excellent expression of thy lovingkind-

Ad Sect. 6. prayers for feveral occasions.

kindnefs, [bere name the bleffing.] What am I, O Lord, and what is my Father's house, what is the life and what are the capacities of thy servant, that thou shoulds do this unto me; * that the great God of Men and Angels should make a special decree in Heaven for me, and fend out an Angel of bleffing, and instead of condemning and ruining me, as I miterably have deserved, to distinguish me from many my equals and my betters, by this and many other special Acts of grace and favour ?

Praifed be the Lord daily, even the Lord that helpeth us, and poureth his benefits upon us. He is our God, even the God of whom cometh falvation : God is the Lord by whom we escape death. Thou hast brought me to great honour, and comforted me on every fide.

Thou, Lord, haft made me glad through thy works: I will rejoyce in giving praise for the operation of thy hands.

O give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

As for me, I will give great thanks unto the Lord, and praise him among the multitude.

Bleffed be the Lord God, even the Lord God of *J*rael, which only doth wondrous and gracious things. And bleffed be the Name of his Majefty for ever: and all the Earth shall be filled with his Majefty. Amen, Amen.

Glory be to the Father, *Src.* As it was in the beginning, *Src.*

A Prayer to be faid on the Feast of Christmas, or the Birth of our blessed Saviour Jelus: the same also may be said upon the Feast of the Annunciation and Purification of the blessed Virgin Mary.

O Holy and Almighty God, Father of Mercies, Father of our Lord Jefus Chrift, the Son of thy love and erernal Mercies, I adore and praife and glorife- unv infinite and unspeakable love and wikdom, who halt tent thy Son from the bosom of felicities to rake take upon him our nature and our milery and our guilt, and haft made the Son of God to become the Son of Man, that we might become the Sons of God and partakers of the Divine nature : fince thou haft fo exalted humane nature, be pleafed alfo to fanctifie my perion, that by a conformity to the humility, and laws and fufferings of my deareft Saviour I may be united to his Spirit, and be made all one with the most holy Je/us. Amen.

O holy and eternal $\mathcal{F}e/us$, who didft pity Mankind lying in his blood and fin and mifery, and didft chufe our fadneffes and forrows, that thou mighteft make us to partake of thy felicities; let thine eyes pity me, thy hands fupport me, thy holy feet tread down all the difficulties in my way to Heaven: let me dwell in thy heart, be inftructed with thy wildom, moved by thy affections, chufe with thy wild, and be cloathed with thy righteoufnefs; that in the day of Judgment I may be found having on thy garments, fealed with thy imprefision; and that bearing upon every faculty and member the character of my elder Brother, I may not be caft out with ftrangers and unbelivers. Amen.

O holy and ever bleffed Spirit, who didft over-fhadow the holy Virgin-Mother of our Lord, and caufedft her to conceive by a miraculous and mysterious manner, be pleased to over-fhadow my Soul, and enlighten my spirit, that I may conceive the holy \mathcal{J}_{e-fas} in my heart, and may bear him in my mind, and may grow up to the fulness of the stature of Chriss, to be a perfect man in Christ \mathcal{J}_{efas} . Amen.

To God the Father of our Lord Jefus Chrift, * To the eternal Son that was incarnate and born of a Virgin, *To the spirit of the Father and the Son, be all honour and glory, worship and adoration, now and for ever. Amen.

The fame form of Prayer may be used upon our own Birth-day of day of our Baptism, adding the following Prayer.

A Prayer

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A Prayer to be faid upon our Birth-day, or day of Baptism.

O Bleffed and eternal God, I give thee praife and O glory for thy great mercy to me in caufing me to be born of Christian parents, and didft not allot to me a portion with Misbelievers and Heathens that have not known thee. Thou didft not fuffer me to be ftrangled at the gate of the womb, but thy hand furtained and brought me to the light of the World, and the illumination of Baptifm, with thy grace preventing my Election, and by an artificial neceffity and holy prevention engaging me to the profession and practices of Chriftianity. Lord, fince that, I have broken the promifes made in my behalf, and which I confirmed by my after act; I went back from them by anevil life : and yet thou haft still continued to me life and time of Repentance; and didft not cut me off in the beginning of my days, and the progress of my fins. O dearest God, pardon the errours and ignorances, the vices and vanities of my youth, and the faults of my more forward years, and let me never more stain the whiteness of my Baptismal robe : and now that by thy grace I still perfist in the purpofes of obedience, and do give up my name to Chrift, and glory to be a Disciple of thy inflitution, and a fervant of Jesus, let me never fail of thy grace; let no root of bitterness fpring up, and diforder my purpoles, and defile my spirit. O let my years be fo many degrees of nearer approach to thee : and forfake me not, OGod, in my old age when I am gray-headed ; and when my ftrength faileth me, be thou my frength and my guide unto death ; that I may reckon my years, and apply my heart unto wildom; and at last, after the spending a holy and a blessed life. I may be brought unto a glorious eternity, through Fesus Chrift our Lord. Amen.

Then add the form and Thanfgiving formerly described.

A Prayer

A Prayer to be said upon the days of the memory of Apostles, Martyrs, &c:

O Eternal God, to whom do live the spirits of them that depart hence in the Lord and in whom the that depart hence in the Lord, and in whom the Souls of them that be elected, after they be delivered from the burthen of the flesh, be in peace and reft from their labours, and their works follow them, and their memory is blefled; I blefs and magnifie thy holy and ever glorious Name, for the great grace and bleffing manifested to thy Apostles and Martyrs, and other holy perfons, who have glorified thy Name in the days of their flesh, and have served the interest of Religion and of thy fervice: and this day we have thy fervant [name the Apostle or Martyr, &c.] in remembrance, whom thou haft led through the troubles and temptations of this world, and now halt lodged in the bosom of a certain hope and great beatitude until the day of restitution of all things. Blessed be the mercy and eternal goodness of God; and the memory of all thy Saints is bleffed. Teach me to practife their doctrine, to imitate their lives, following their example, and being united as a part of the fame mystical body by the band of the fame faith, and a holy hope, and a never-ceasing charity. And may it pleafe thee of thy gracious goodness fhortly to accomplish the number of thine elect, and to haften thy kingdom, that we with thy fervant [*] and all others departed in the true faith and fear of thy holy Name, may have our perfect confummation and blifs in Body and Soul in thy eternal and everlasting Kingdom. Amen.

A Form of Prayer recording all the parts and mysteries of Christ's Passions, being a short history of it : to be used especially in the week of the Passion, and before the Receiving the blessed Sacrament.

A L L praife, honour and glory be to the holy and eternal Jefus. I adore thee, O bleffed Redeemer, deemer, eternal God, the light of the Gentiles, and the glory of *Ifrael*; for thou haft done and fuffered for me more than I could with, more than I could think of, even all that a loft and a milerable perifhing finner could possibly need.

Thou wert afflicted with thirlt and hunger, with beat and cold, with labours and forrows, with hard journeys and reftles nights: and when thou wert contriving all the mysterious and admirable ways of paying our scores, thou didft suffer thy self to be defigned to flaughter by those for whom in love thou wert ready to die.

What is man that those art mindful of him, and the Son of man that those thus visitest him?

Bleffed be thy Name, O holy *Jefus*; for thou wenteft about doing good, working miracles of mercy, healing the fick, comforting the diftreffed, inftructing the ignorant, raifing the dead, inlightning the blind, ftrengthning the lame, ftraightening the crooked, relieving the poor, preaching the Golpel, and reconciling finners by the mightinefs of thy power, by the wildom of thy Spirit, by the Word of God, and the merits of thy Patsion, thy healthful and bitter Paffion.

Lord, what is man that thou art mindful of him, &c?

Bleffed be thy Name, O holy Jefas, who wert content to be confpired against by the Jews, to be fold by thy fervant for a vile price, and to wash the feet of him that took money for thy life, and to give to him and to all thy Apostles thy most holy Body and Blood, to become a Sacrifice for their fins, even for their betraying and denying thee, and for all my fins, even for my crucifying thee affelh, and for such fins which I am assumed to think, but that the greatness of my fins magnifie the infiniteness of thy mercies, who didit to great things for so vile a perfon.

Lord, what is man, &c?

Bleffed be thy Name, O holy Jefus, who being to depart the world, didit comfort thy Apoftles, pouring out into their ears and hearts treasures of admirable discourses; who didit recommend them to thy Father Father with a mighty charity, and then didft enter into the Garden fet with nothing but Briars and Sorrows, where thou didft fuffer a most unspeakable agony, until the sweat strained through thy pure Skin like drops of blood, and there didft figh and groan, and fall flat upon the earth, and pray, and submit to the intolerable burthen of thy Father's wrath, which I had deserved and thou sufferedst.

Lord, what is man, &cc?

Bleffed be thy Name, O holy Jefas, who haft fanclified to us all our natural infirmities and paffions, by vouchfafing to be in fear and trembling and fore amazement, by being bound and imprifoned, by being haraffed and dragg'd with cords of violence and rude hands, by being drench'd in the brook in the way, by being fought after like a thief, and uled like a finner, who wert the most holy and the most innocent, cleaner than an Angel, and brighter than the Morning Star.

Lord, what is man, &c?

Bleffed be thy Name, O holy Jelus, and bleffed be thy loving kindness and pity by which thou didst neglect thy own forrows, and go to comfort the fadnets of thy Disciples, quickning their dulness, encouraging their duty, arming their weakness with excellent precepts against the day of tryal. Blessed be that humility and forrow of thine, who being Lord of the Angels, yet wouldest need and receive comfort from thy fervant the Angel ; who didft offer thy felf to thy perfecutors, and madelt them able to feize thee; and didft receive the Traitor's kifs, and fufferedit a veil to be thrown over thy holy face, that thy enemies might not prefently be confounded by fo bright a luftre ; and would it do a miracle to cure a wound of one of thy spiteful enemies; and didst reprove a zealous fervant in behalf of a malicious adverfary ; and then didft go like a Lamb to the flaughter, without noife or violence or refiftance, when thou couldst have commanded millions of Angels for thy guard and refcue.

Lord, what is man, &c?

Blessed be thy Name, O holy Jefus, and blessed be that

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Ad Sect. 6.

Prayers for froeral occasions.

that holy forrow thou didft fuffer when thy Difciples fled, and thou wert lett alone in the hands of cruel men, who like evening Wolves thirsted for a draught of thy best bloud: and thou wert led to the house of Annas, and there asked enfinaring questions, and fmitten on the face by him whole ear thou hadft but lately healed; and from thence wert dragg'd to the house of Caipbas, and there all night didft endure spittings, affronts, fcorn, contumelies, blows, and intolerable infolencies; and all this for Man, who was thy enemy, and the cause of all thy forrows.

Lord, what is man, &c?

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Bleffed by thy Name, Otholy Jefas, and bleffed be thy mercy; who when thy fervant Peter denied thee. and forlook thee, and forlwore thee, didft look back upon him, and by that gracious and chiding look didft call him back to himfelf and thee; who wert accused before the High-Prieft, and railed upon, and examined to evil purpoles, and with defigns of blood; who wert declared guilty of death, for speaking a most necessary and most profitable truth; who wert lent to Pilate and found innocent, and sent to Herod and fill found innocent, and wert arrayed in white, both to declare thy innocence, and yet to deride thy perfon, and wert lent back to Filate and examined again, and yet nothing but innocence found in thee, and malice round about thee to devour thy life, which yet thou wert more defirous to lay down for them than they were to take it from thee.

Lord, what is man, &c?

Bleffed be thy Name, O holy Jefus, and bleffed be that patience and charity by which for our fakes thou wert content to be finitten with canes, and have that holy face, which Angels with joy and wonder do behold, be fpit upon, and be defpiled, when compared with Barabbas, and fcourg'd most rudely with unhallowed hands, till the pavement was purpled with that holy blood, and condemned to a fad and fhameful, a publick and painful death, and arrayed in fcarlet, and crown'd with thorns, and ftripp'd naked, and then cloathed thed, and loaden with the Crois, and tormented with a tablet fluck with nails at the fringes of thy garment, and bound hard with cords, and dragged most vilely and most piteously till the load was too great, and did fink thy tender and virginal Body to the earth; and yet didft comfort the weeping women, and didft more pity thy perfecutors than thy self, and wert grieved for the mileries of *fernfalem* to come forty years after, more than for thy present passion.

Lord, what is man, &c?

- Bleffed be thy Name, O holy Jefus, and bleffed be that incomparable fweetness and holy forrow which thou sufferedit, when thy holy Hands and Feet were nailed upon the Crofs, and the Crofs being fet in a hollowness of the earth did in the fall rend the wounds wider, and there naked and bleeding, fick and faint, wounded and defpiled, didlt hang upon the weight of thy wounds three long hours, praying for thy perfecutors, fatisfying thy Father'swrath, reconciling the penitent thief, providing for thy holy and afflicted Mother, tafting vinegar and gall; and when the fulnels of thy fuffering was accomplifhed, didft give thy Soul into the hands of God, and didit defcend to the regions of longing Souls, who waited for the revelation of this thy day in their prifons of hope: and then thy Body was transfixed with a spear, and islued forth two Sacraments, Water and Blood; and thy Body was composed to burial, and dwelt in darknets three days and three nights.

Lord, what is man, that thou art mindful of him; and the fon of man, that thou thus visitest him?

The Prayer.

THus, O Bleffed Jefu, thou didft finish thy holy Paffion with pain and anguish fo great that nothing could be greater than it, except thy felf and thy own infinite mercy; and all this for Man, even for me, than whom nothing could be more miterable, thy felf only excepted, who becamest to by undertaking

king our guilt and our punishment. And now, Lord, who haft done to much for me, be pleafed only to make it effectual to me, that it may not be useless and loft as to my particular, left I become eternally milerable, and loft to all hopes and possibilities of comfort. All this deferves more love than I have to give: but, Lord, do thou turn me all into love, and all my love into obedience, and let my obedience be without interruption; and then I hope thou wile accept fuch a return as I can make. Make me to be fomething that thou delightest in, and thou shalt have all that I am or have from thee, even what foever thou makeft fit for thy felf. Teach me to live wholly for my Saviour Felns; and to be ready to die for Jelus, and to be conformable to his life and fufferings, and to be united to him by infeparable unions, and to own no paffions but what may be ferwants to Jelus, and Disciples of his institution. O sweetest Saviour, cloath my foul with thy holy robe; hide my fins in thy wounds, and bury them in the graves and let me rife in the life of grace, and abide and grow in it, till I arrive at the Kingdom of glory. Amer.

Our Father, &c.

Ad Sect. 7,8. A Form of Prayer or Intercession for all estates of people in the Christian Church. The parts of which may be added to any other Forms : and the whole office entirely as it lies, is proper to be faid in our preparation to the holy Sacrament, or on the day of celebration.

1. For our selves.

O Thou gracious Father of mercy, Father of our Lord Jefus Christ, have mercy upon thy fervants who bow our heads, and our knees, and our hearts to thee : pardon and forgive us all our fins; give us the grace of holy repentance, and a ftrice obedience to thy holy word : ftrengthen us in the inner man with the power of the Holy Ghoft for all the parts and deties of our calling and holy living : preAd Sect. 7, 8. Projers for feveral occasions. preferve us for ever in the unity of the holy Catholick Church, and in the integrity of the Christian faith, and in the love of God and of our neighbours; and in hope of life Eternal. Amen.

2. For the whole Catholick Church.

Oholy Jefus, King of the Saints, and Prince of the Catholick Church, preferve thy Spoule whom thou has purchased with thy right hand, and redeemed and cleansed with thy blood; the whole Catholick Church from one end of the Earth to the other: she is founded upon a rock, but planted in the sea. O preferve her safe from schift, herefie and facrilege. Unite all her members with the bands of Faith, Hope and Charity, and an external communion, when it shall seem good in thine eyes. Let the daily facrifice of Frayer and facramental Thanksgiving never cease but be for ever presented to thee, and for ever united to the intercession of her dearest Lord, and for ever prevail for the obtaining for every of its members grace and blefling, pardon and Salvation. Amen.

3. For all Christian Kings, Princes and Governours.

OKing of kings, and Prince of all the Rubrs of the Earth, give thy grace and Spirit to all Christian Princes, the spirit of wifdom and counfel, the spirit of government and godly fear. Grant unto them to live in peace and honour, that their people may love and fear them, and they may love and tear God. Speak good unto their hearts concerning the Church, that they may be nucling Fathers to it, Fathers to the Fatherless, Judges and Avengers of the cause of Widows; that they may be compationate to the wants of the poor, and the groans of the oppressed; that they may not vex or kill the Lord's people with unjust or ambitious wars, but may feed the flock of God, and may inquire after and do all things which may promote peace, publick honefty, and holy Re-1 Yz ligion 323

'Ad Sect. 7, 8. Prayers for feveral occasions.

ligion; fo administering things prefent, that they may not fail of the everlating glories of the world to come, where all thy faithful people shall reign Kings for ever. Amen.

4. For all the orders of them that minister about holy things.

O thou great Shepherd and Bishop of our Souls, Holy and eternal Jess, give unto thy servants, the Ministers of the Mysteries of Christian Religion, the Spirit of prudence and fanctity, taith and charity, confidence and zeal, diligence and watchfulnes, that they may declare thy will unto the people faithfully, and dispense thy Sacraments rightly, and intercede with thee graciously and acceptably for thy servants. Grant, O Lord, that by a holy his and a true beliet, by well doing and patient suffering (when thou shalt call them to it) they may glorifie these the great Lover of Souls, and after a plentiful conversion of finners from the errour of their ways, they may shine like the Stars in glory. Amen.

Give unto thy fervants the Bifhops a difcerning Spirit, that they may lay hands fuddenly on no man, but may 'depute fuch perfons to the Ministeries of Religion who may adorn the Gospel of God, and whole lips may preferve knowledge, and fuch who by their good Preaching and holy living may advance the fervice of the Lord Jefus. Amen.

5. For our nearest Relatives, as Husband, Wife, Children, Family, &c.

O God of infinite mercy, let thy loving mercy and compafion defcend upon the head of thy fervants, [my wife, or bashand, children and family:] be pleafed to give them health of body and of fpirit, a competent portion of temporals, fo as may with comfort fupport them in their journey to Heaven; preferve them from all evil and tad accidents, defend them in all affaults of their enemies, direct their perions and their

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Ad Sect. 7, 8. Proyers for feveral occasions. their actions, fanctifie their hearts and words and purpoles; that we all may by the bands of obedience and charity be united to our Lord Jelas, and always feeling thee our merciful and gracious Father, may become a holy family, difcharging our whole dury in all our relations; that we in this life being thy children by adoption and grace. may be admitted into thy holy family hereafter, for ever to fing praifes to thee in the Church of the first born, in the family of thy redeemed ones. Amen.

6. For our Parents, our Kindred in the flesh, our Friends and Benefactors.

O God mercitul and gracious, who haft made [my Parents,] my Friends and my Benefactors minifters of thy mercy, and inftruments of Providence to thy fervant, I humbly beg a bleffing to defcend upon the heads ot [name the perfons, or the relations.] Depute thy holy Angels to guard their perfons, thy holy Spirit to guide their Souls, thy Providence to minifter to their neceflities: and let thy grace and mercy preferve them from the bitter pains of eternal death, and bring them to everlafting life through Jefus Chrift. Amen.

7. For all that lie under the Rod of War, Famine or Peftilence : to be faid in the time of Plague or War,&c.

O Lord God Almighty, thou art our Father, we are thy children; thou art our Redeemer, we thy people purchafed with the price of thy most precious blood: be pleafed to moderate thy anger towards thy fervants, let not thy whole displeasure arife, left we be confumed and brought to nothing." Let health and peace be within our dwellings, let righteousness and holiness dwell for ever in our hearts, and be express'd in all our actions, and the light of thy countenance be upon us in all our fufferings, that we may delight in the fervice, and in the mercies of God for ever. Amen.

O gracious Father and merciful God, if it be thy X 3 will,

Ad Sect. 7, 8. Prayers for feveral occasions.

will, fay unto the destroying Angel, It is enough, and though we are not better than our brethren who are imitten with the Rod of God, but much worfe, yet may it please thee, even because thou art good, and because we are timorous and fintul, not yet fit-/ ted for our appearance, #to fet thy mark upon our foreheads, that thy Angel the Minister of thy Justice may pass over us, and not hurt us. Let thy hand cover thy fervants, and hide us in the clefts of the rock in the wounds of the holy Jefus, from the prefent anger that is gone out against us; that though we walk through the valley of the fhadow of death, we may fear no evil, and fuffer none : and those whom thou hast smitten with thy rod, support with thy staff, and wifit them with thy mercies and falvation, through fefus Chrift. Amen.

8. For all Women with child, and for unborn Children.

O Lord God, who art the Father of them that trult in thee, and fheweft mercy to a thouland generations of them that fear thee, have mercy upon all Women great with Child [*] be pleafed to give them a joyful and a fafe deliverance : and let thy grace preferve the fruit of their wombs, and conduct them to the holy Sacrament of Baptifm; that they being regenerated by thy Spirit, and adopted into thy family, and the portion and duty of Sons may live to the glory of God, to the comfort of their parents and friends, to the edification of the Chriftian Common-wealth, and the falvation of their own Souls, through Je/wChrift. Amen.

9. For all eflates of Men and Women in the Corifian Church.

O Holy God, King Eternal, out of the infinite flore-houfes of thy grace and mercy give unto all Virgins chaftity, and a religious fpirit; to all pertons dedicated to thee and to Religion, continence; and meeknes, an active zeal and an unwearied fpirit

Ad Sect. 7, 8. Prayers for feveral occasions, to all married pairs, faith and holinefs; to widows and fatherless and all that are oppressed, thy patronage, comfort and defence; to all chriftian women, fimplicity and modelty, humility and chaltity. patience and charity : give unto the poor, to all that are robbed and spoiled of their goods, a competent support, and a contented spirit, and a treasure in Heaven hereafter : give unto prifoners and captives. to them that toil in the mines and row in the galleys, ftrength of body and of fpirit, liberty and redemption, comfort and reflitution ; to all that travel by land, thy Angel for their guide, and a holy and prosperous return ; to all that travel by fea, freedom from pirates and fhipwreck, and bring them to the Haven where they would be: to diffrested and fcrupulous confciences, to melancholick and difconfolate perfons, to all that are afflicted with evil and unclean foirits, give a light from Heaven, great grace and proportionable comforts, and timely deliverance; give them patience and refignation; let their forrows be changed into grace and comforts, and let the ftorm waft them certainly to the regions of reft and glory.

Lord God of mercy, give to thy Martyrs, Confeffors, and all thy perfecuted, conftancy and prudence, boldneis and hope, a full faith, and a neverfailing charity. To all who are condemned to death do thou minister comfort, a strong, a quiet, and a refigned spirit : take from them the fear of death, and all remaining affections to fin, and all imperfections of duty, and cause them to die full of grace, full of hope. And give to all faithful, and particularly to them who have recommended themselves to the prayers of thy unworthy fervant, a supply of all their needs temporal and spiritual, and according to their feveral states and necessities, rest and peace, pardon and refressionment : and shew us all a mercy in the day of Judgment. Amen.

Give, O Lord, to the Magistrates equity, fincerity, courage and prudence, that they may protect the good, defend Religion, and punish the wrong-doers. Y 4 Give

Ad Sect. 7, 8. Proyers for Several occasions.

Give to the Nobility wildom, valour and loyalty; to Merchants, juffice and faithfulnefs; to all Aruficen and Labourers, truth and honefty; to our enemies, forgivenefs and brotherly kindnefs.

Preferve to us the Heavens and the Air in healthful influence and disposition, the Earth in plenty, the Kingdom in peace and good government, our martiages in peace and fweetness and innocence of fociety, thy people from famine and peftilence, our houles from burning and robbery, our perfons from being burnt alive : from banishment and prison, from widowhood and destitution, from violence of pains and pallion, from tempelt and earthquakes, from inundation of waters, from rebellion or invalion, from impatience and inordinate cares, from tedioulnels of Spirit and detpair, from murther and all violent, accurfed and unufual deaths, from the furprize of fudden and violent accidents, from paffionate and unreafonable fears, from all thy wrath, and from all our fms, good Lord, deliver and preferve thy fervants for ever. Amen.

Repress the violence of all implacable warring and tyrant Nations: bring home unto thy fold all that are gone aftray : call into the Church all ftrangers: increase the number and holiness of thine own people: bring infants to ripenels of age and reafon : confirm all baptized people with thy grace and with thy fprit : instruct the novices and new Christians : let a great grace and merciful providence bring youthful perfons fafely and holily through the indifcretions and paffions and temptations of their younger years : and to those whom thou halt or shalt permit to live to the age of a man, give competent ftrength and wildom ; take from them coverousness and churlishness, pride and impatience; fill them full of devotion and charity, repentance and fobriety, holy thoughts and longing defires after Heaven and heavenly things; give them a holy and a bleffed death, and to us all a joyful returnection through Jefus Christ our Lord.

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Ad Sect. 10. The manner of using these Devotions by way of preparation to the receiving the bleffed Sacrament of the Lord's Supper.

The just preparation to this holy Feast confisting principally in a holy life, and confequently in the repetition of the acts of all vertues, and especially of Faith, Repentance, Charity and Thanksgiving; to the exercise of these four graces, let the perion that intends to communicate, in the time set apart for his preparation and devotion, for the exercise of his Faith, recite the Prayer or Litany of the Passion; for the exercise of Repentance, the form of confession of sins with the Prayer annexed; and for the graces of Thanksgiving and Charity, let him use the special forms of Prayer above described. Or if a less time can be allotted for preparatory Devotion, the two first will be the more proper, as containing in them all the perfonal duty's of the Communicant. To which upon the morning of that boly Solemnity, let him add

A Prayer of preparation or addrefs to the boly Sacrament.

An Act of Love.

O Most gracious and eternal God, the helper of the helples; the comforter of the comfortles, the hope of the afflicted, the bread of the hungry, the drink of the thirsty, and the Saviour of all them that wait upon thee; I blefs and glorifie thy Name, and adore thy goodnes, and delight in thy love, that thou hast once more given me the opportunity of receiving the greatest favour which I can receive in this World, even the Body and Blood of my dearest Saviour. O take from me all affection to fin or vanity : let not my affections dwell below, but foar upwards to the element of love, to the feat of God, to the regions of Glory, and the inheritance of 3e/srs; that that I may hunger and thirst for the bread of life, and the wine of elect fouls, and may know no loves but the love of God and the most merciful Jefus. Amen.

An Act of Defire,

O bleffed Jefus, thou halt used many arts to fave me, thou halt given thy life to redeem me, thy boly Spirit to fanctifie me, thy felf for my Example, thy Word for my Rule, thy Grace for my Guide, the fruit of thy body hanging on the tree of the Crois for the lin of my foul; and after all this thou haft fent thy Apoltles and Ministers of Salvation to call me, to importune me, to contrain me to holinefs and peace. and felicity. O now come, Lord Jefus, come quickly : my heart is defirous of thy prefence, and thirfly of thy grace, and would fain entertain thee, not as a Gueft, but as an Inhabitant, as the Lord of all my F2culties. Enter in and take pofferfion, and dwell with me for ever; that I also may dwell in the heart of my dearest Lord, which was opened for me with a spear and love.

An Act of Contrision.

Lord, thou shalt find my heart full of cares and worldly defires, cheated with love of riches, and neglect of holy things, proud and unmortified, falle and crafty to deceive it felf, intricated and entangled with difficult cafes of confcience, with knots which my own wildness and inconfideration and impatience have tied and shuffled together. O my dearest Lord, if thou canft behold fuch an impure leat, behold the place to which thou art invited is full of passion and prejudice, evil principles, and evil habits, peevifh and disobedient, lustiul and intemperate, and full of lad remembrances that I have often provoked to jealoufie and to anger thee my God, my dearest Saviviour, him that died for me, him that fuffered torments for me, that is infinitely good to me, and infinitely good and perfect in bim (elf. This, O dearest Saviour. •

Ad Sea. 10. Proyers for Several occasions.

An Act of Faith.

This indeed is my condition: But I know, O bleffed Jefut, that thou didft take upon thee my nature, that thou mighteft fuffer for my fins, and theu didft fuffer to deliver me from them and from thy Father's wrath: and I was delivered from this wrath that I might ferve thee in holinefs and righteoufnefs all my days. Lord, I am as fure thou didft the great work of Redemption for me and all mankind, as that I am alive. This is my hope, the ftrength of my fpirit, my joy and my confidence: and do thou never let the fpirit of unbelief enter into me, and take me from this Rock. Here I will dwell, for I have a delight therein: Here I will live, and here I defire to die.

The Petition.

Therefore, O bleffed Je/u, who art my Saviour and my God, whole body is my food, and thy righteoulnels is my robe, thou art the Prieft and the Sacrifice, the mafter of the feaft, and the feaft it felf the Phyfician of my Soul, the light of mine eyes, the purifier of my ftains; enter into my heart, and calt out from thence all impurities, all the remains of the Old man; and grant I may partake of this holy Sacrament with much reverence, and holy relift, and great effect, receiving hence the communication of thy holy body and blood, for the eftabliftment of an unreprovable Faith, of an unfeigned Love, for the fulnels of wildom, for the healing my Soul, for the bleffing and prefervation of my body, for the taking out the iting of temporal death, and for

Ad Sect. 10. Prayers for feveral occasions.

for the affurance of a holy Refurrection, for the ejection of all evil from within me, and the fulfilling all thy righteous Commandments, and to procure for me a mercy and a fair reception at the day of Judgment, through thy mercies, O holy and ever-bleffed Saviour Je[us. Amen.

Here alfo may be added the Prayer after receiving the Cup.

Ejaculations to be faid before or at the receiving the holy Sacrament.

- P(al. 42. Like as the hart defireth the water-brooks : fo long-1, 2. eth my Soul after thee, O God. My Soul is a thirft for God, yea even for the living God : when [hall I come before the prefence of God ?
- Pi. 40. 6. O Lord my God, great are thy wondrons works which thom haft done, like as be alfo thy thoughts which are to us-ward: and jet there is no man that ordereth them unto thee.
- Pfal. 43. O fend out thy light and thy truth, that they may lead 3, 4. me, and bring me into thy holy bill, and to thy dwelling; And that I may go unto the altar of God, even unto the God of my joy and gladnefs: and with my beart will I give thanks to thee, O God my God.
- Pial. 26. I will wash my hands in innocency, O Lord; and so 6, 7. will I go to thine altar: that I may shew the voice of
 - thanksgiving, and tell of all thy wondrons works. 2, Examine me, O Lord, and prove me, try thon my
 - reins and my heart. For thy loving kindnefs is now and ever before my eyes: and I will walk in thy truth.
- Pial. 23. Those shalt prepare a table before me against them
 - 5. that trouble me : Thou haft anointed my head with oil,
 - 6, and my cup shall be full. But thy loving kindness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.
- Joh. 6.50. This is the bread that cometh down from Heaven, that a man may eat thereof and not die.
 - 54,56. Whofo eateth my flesh and drinketh my blood, dwelleth in me, and I in him, and hath eternal life abiding in him, and I will raise him up at the last day.
- Joh. 6.68. Lord, whither shall we go but to thee? then hast the words of eternal life.

Ad Sect. 10. Prayers for feveral occasions. 333

If any man thirst, let him come unto me and drink. Joh. 7.37. The bread which we break, is it not the communion of the body of Conist? and the cup which we drink, is it 1 Cor. 10. mt the communion of the blood of Christ? 16.

What are those wounds in thy hands? They are those Zach. 13. with which I was wounded in the bouss of my friends. 6.

Immediately before the receiving, fay,

Lord, I am not worthy that thou should ft enter un-Mat.8.8der my roof. But do thou speak the word only, and thy fervant (hall be healed.

Lord open thou my lips, and my mouth shall shew thy praise. O God, make speed to save me: O Lord, make haste to help me.

Come, Lord Jesus, come quickly.

After receiving the confectated and bleffed Bread, fay,

O tafte and fee how gracious the Lord is : bleffed is the man that trusteth in him. * The beasts do lack and fuffer hunger; but they that feek the Lord shall want no manner of thing that is good. Lord, what am I, that my Saviour fhould become my food, that the Son of God should be the meat of worms, of dust and ashes, of a finner, of him that was his enemy ? But this thou hast done to me, because thou art infinitely good and wonderfully gracious, and loveft to blefs every one of us, in turning us from the evil of our ways. Enter into me, bleffed Jesus : let no root of bitterness spring up in my heart; but be thou Lord of all my faculties. O let me feed on thee by faith, and grow up by the increase of God to a perfect man in Christ Jesus. Amen. Lord, I believe, help mine unbelief.

Glory be to God the Father, Son, &c.

After the receiving the Cup of bleffing.

It is finished. Blessed be the mercies of God revealed to us in Jesus Christ. O blessed and eternal high

Ad Sect. 10.

Prayers for feveral occasions.

high pricit, let the facrifice of the Crofs, which thou didft once offer for the fins of the whole world, and which thou dolt now and always represent in Heaven to thy Father by thy never seafing intercellion. and which this day hath been exhibited on thy holy Table facramentally obtain mercy and peace, faith and charity, fafoty and establishment to thy holy Church. which thou hast founded upon a Rock, the Rock of a holy Faith; and let not the gates of Hell prevail againft her, nor the enemy of mankind take any Soul out of thy hand, whom they haft purchased with thy blood, and fanctified by thy Spirit. Preferve all thy people from Herelie and division of spirit, from scandal and the spirit of delution, from facrilege and hurrful perfecutions. Thou, O bleffed Jelus, didft die for us: keep me for ever in holy living, from fin and finful fhame, in the communion of thy Church, and thy Church in fafety and grace, in truth and peace, unto thy fecond coming. Amen.

Dearest Je/w, fince thou art pleased to enter into me, O be jealous of thy house and the place where thine honour dwelleth : fuffer no unclean foirit or unholy thought to come near thy dwelling, left it defile the ground where thy holy feet have trod. O teach me to to walk, that I may never diffepute the honour of my Religion, nor flain the holy Robe which thou haft now put upon my Socil, nor break my holy Vows which I have made, and thou haft fealed, nor lote my right of inheritance, my privilege of being co-heir with Jelus, into the hope of which I have now farther entred : but be thou pleafed to love me with the love of a Father, and a Brother, and a Husband, and a Lord; and make me to ferve thee in the communion of Saints, in receiving the Sacrament, in the practice of all holy vertues, in the imitation of thy life, and conformity to thy sufferings : that I having now put on the Lord Je/us, may marry his loves and his enmittees, may defire his glory, may obey his laws, and be united to his Spirit, and in the day of the Lord I may be found has ving on the Wedding-garment; and bearing in my poqA

Ad Sect. 10. Prayers for feveral occasions.

body and foul the marks of the Lord Jelus, that I may enter into the joy of my Lord, and partake of his glories for ever and ever. Amen.

Ejaculations to be used any time that day, after the Solemmity is ended.

L Ord, if I had lived innocently, I could not have deferved to receive the crumbs that fall from thy Table. How great is thy mercy, who haft feafted me with the Bread of Virgins, with the Wine of Angels, with Manna from Heaven !

O when fhall I pafs from this dark glafs, from this veil of Sacraments, to the vision of thy eternal Clarity; from eating thy Body, to beholding thy face in thy eternal Kingdom!

Let not my fins crucifie the Lord of Life again : let it never be faid concerning me. The band of him that betrayeth me is with me on the Table.

O that I might love thee as well as ever any creature loved thee! Let me think nothing but thee, defire nothing but thee, enjoy nothing but thee.

O Jesus, be a Jesus unto me. Thou art all things unto me. Let nothing ever please me but what tavours of thee and thy miraculous sweetness.

Blessed be the mercies of our Lord, who of God is made unto me Wildom, and Righteousness, and Sanctification, and Redemption.

He that glorieth, let him glory in the Lord. Amen.

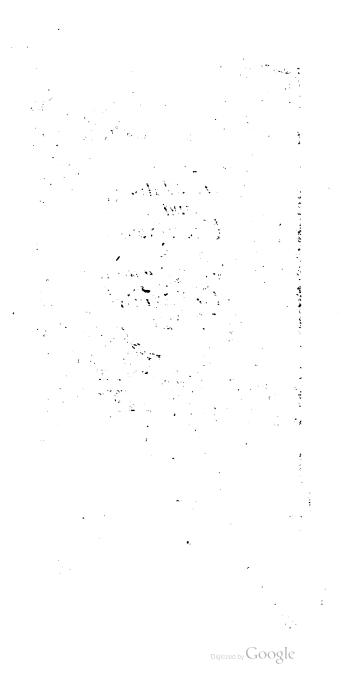
THE END.

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THE Rule and Exercises OF In which are Defcribed The MEANS and INSTRUMENTS of preparing our felves and others refpectively for a bleffed Death; and the Remedies against the Evils and Temptations proper to the flate of Sickness: Together with Prayers and Acts of Vertue to be used by Sick and Dying Perfons, or by others standing in their attendance. To which are added, Rules for the Vilitation of the Sick, and Offices proper for that Ministry. The Mineteenth Edition. דל עוצי דבאבעדאיסתו ה הבשקטעוציו אמדינאבוניבי Τό ή καλώς άποθανείν, ίδιον τοις σπεδαίοις ή φύσις άπεναμε. Hoc. ad Demonic. LONDON Printed by J. L. for John Meredith, in Truft for Royfton and Elizabeth Meredith: And are to be Sold by S. and F. Sprint, B. Aylmer, H. Bonwick, W. Rogers, C. Brome, T. Newborough, J. Nicholfon, T. Chapman, and P. Monckton, Bookfellers. M DCC III.

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RODLEIN (19'4'1859) BRAS

ТО

The Right Honourable

AND NOBLEST LORD, RICHARD, EARL of CARBERT, &c.

My Lord,

A M treating your Lordship as a Roman Gentleman did Saint Augustin and his Mother; I shall entertain you in a Charnel-house, and carry your Meditation a while into the Chambers of Death, where you shall find the rooms dreffed up with melancholick Arts, and fit to converse with your most retired thoughts, which begin with a figh and proceed in deep confideration, and end in a holy Refolution. The fight that St. Augustin most noted in that house of forrow, was the body of Cæsar cloathed with all the dishonours of corruption that you can suppose in a six months burial. But I know that, without pointing, your first thoughts will remember the change of a greater beauty, which is now dreffing for the brightest immortality, and from her bed of darkness calls to you to dress your Soul for that change which shall mingle your bones with that beloved dust, and carry your Soul to the fame Choire, A 3 where

where you may both fit and fing for ever. My Lord, it is your dear Lady's Anniversary, and she deserved the biggest honour, and the longest memory, and the fairest monument, and the most folemn Mourning: and in order to it, give me leave (My Lord) to cover her Hearfe with thefe following Sheets. This Book was intended first to minister to her Piety; and she desired all good People should partake of the advantages which are here recorded : She knew how to live rarely well, and the defired to know how to die; and God taught her by an experiment. But fince her work is done, and God supplied her with Provisions of his own, before I could minister to her, and perfect what the defired, it is necessary to prefent to your Lordship those bundles of Cypress which were intended to dress her Closet, but come now to dress her Hearfe. My Lord, both your Lordship and my self have lately seen and felt such forrows of Death, and such sad departure of dearest Friends, that it is more than high time we should think our felves nearly concerned in the accidents. Death hath come fo near to you, as to fetch a portion from your very heart; and now you cannot chuse but dig your own Grave, and place your Coffin in your eye, when the Angel hath dreffed your scene of forrow and Meditation with fo particular and fo near an objeEt: And therefore, as it is my duty, I am come to minister to your pious thoughts, and to direct your forrows, that they may turn into vertues and advantages.

And fince I know your Lordship to be so constant and regular in your Devotions, and so tender in the matter of Justice, so ready in the expressions of Charity, and so apprehensive of Religion, and that you are a person whose work of Grace is apt, and must every day grow toward those degrees, where when you arrive, you shall triumph over impersection, and chuse nothing but what may please God; I could not by any Compendium conduct and assist your pious purposes so well, as by that which is the great argument and the great instrument of Holy Living, the consideration and Exercises of Death.

My

My Lord, it is a great Art to die well, and to be learn'd by Men in health, by them that can discourse and consider, by schole whole understanding and acts of reason are not abated with fear or pains : and as the greatest part of Death is pasfed by the preceeding years of our Life, so also in those years are the greatest preparations to it; and he that prepares not for death before his last sickness, is like him that begins to study Philosophy when he is going to dispute publickly in the Faculty. All that a fick and dying man can doe is but to exercise those vertues which he before acquired, and to perfect that repentance which was begun more early. And of this, (My Lord) my Book, I think, is a good testimony; not only because it reprefents the vanity of a late and fick-bed repentance, but because it contains in it so many precepts and meditations, so many propositions and various duties, such forms of exercise, and the degrees and difficulties of so many Graces which are necessary preparatives to a holy Death, that the very learning the duties requires study and skill, time and understanding in the ways of Godlinefs: and it were very vain to fay fo much is necessary, and not to suppose more time to learn them, more skill to practtife them, more opportunities to defire them, more abilities both of body and mind than can be Supposed in a sick, amazed, timorous, and weak person; whose natural aets are disabled, whose senses are weak, whose discerning faculties are leffened, whose principles are made intricate and intangled, upon whose eyes sits a cloud, and the heart is broken with sickness, and the liver pierced through with forrows, and the strokes of Death. And therefore (My Lord) it is intended by the necessity of affairs, that the precepts of dying well be part of the studies of them that live in health, and the days of discourse and understanding. which in this cafe hath another degree of necessity superadded; because in other notices, an imperfect study may be supplied by a frequent exercise and a renewed experience; bere if we prastife imperfectly once, we shall never recover the errour: for we die but once; and therefore it will be A A necef-

necessary that our skill be more exact, fince it is not to be mended by trial, but the actions must be for ever left imperfect, unless the habit be contracted with study and contemplation before-hand.

And indeed I were vain, if I should intend this Book to be read and studied by dying persons: And they were vainer that should need to be instructed in those graces which they are then to exercise and to finish. For a sick-bed is only a School of severe exercise, in which the spirit of a man is tri-ed, and his graces are rehearsed: and the Assistances which I have in the following pages given to those vertue's which are proper to the state of Sickness, are such as suppose a Man in the state of Grace; or they confirm a good man, or they support the weak, or add degrees, or minister comfort, or prevent an evil, or cure the little mischiefs which are incident to tempted perfons in their weakness. That is the fumm of the prefent Design as it relates to Dying persons. And therefore I have not inferted any advices proper to Old age, but fuch as are common to it and the state of sickness. For I suppose very old age to be a longer fickness; it is labour and forrow when it goes beyond the common period of nature: but if it be on this side that period, and be healthful; in the same degree it is so, I reckon it in the accounts of life; and therefore it can have no distinct consideration. But I do not think it is a station of advantage to begin the change of an evil life in: it is a middle state between life and death-bed: and therefore although it hath more of hopes than this, and lefs than that; yet as it partakes of either state, so it is to be regulated by the advices of that state, and judged by its sentences.

Only this: I defire that all old perfons would fadly confider that their advantages in that flate are very few, but their inconveniences are not few; their bodies are without flrength, their prejudices long and mighty, their vices (if they bave lived wicked) are habitual, the occafions of the vertues not many, the poffibilities of some (in the matter of which they fland very guilty) are past, and shall never return again, (such (such are, chastity, and many parts of felf-denial;) that they have some temptations proper to their age, as pecuishnels and pride, covetous fiels and talking, wilfulness and unwilling-

nefs to flearn; and they think they are protected by age from learning a new, or repenting the old, and do not * leave, but change their vices: And after all this, either the day of their repentance is paft, as we fee it

+ Vel quia nil rectum nifi quod placuit fibi ducunt :

Vel quia turpe putant parere minoribus, & quas

Imberbes didicere, fenes perdenda fateri. • Tenellis adhuc infantise fuse perfusionibus in fenechute puerafcunt.

Mamartus.

true in very many; or it is expiring and toward the Sun-set; as it is in all: and therefore although in these to recover is very possible, yet we may also remember that in the matter of vertue and repentance possibility is a great way off from performance; and how few do repent, of whom it is only possible that they may? and that many things more are required to reduce their possibility to alt; a great grace, an assiduous ministery, an effective calling, mighty assistences, excellent counsel, great industry, a watchful diligence, a well disposed mind, passionate defires, deep apprehensions of danger, quick perceptions of duty and time, and God's good blessing, and effectual impression and seconding all this, that to will and to do may by him be wrought to great purposes, and with great speed.

And therefore it will not be amis, but it is hugely necessfary that these persons who have lost their time and their bleffed opportunities should have the diligence of youth, and the zeal of new converts, and take account of every bour that is left them, and pray perpetually, and be advised prudently, and study the interest of their souls carefully with diligence, and with fear; and their old age, which in effect is nothing but a continual death-bed, dreffed with some more order and advantages, may be a state of hope and labour and acceptance, through the infinite mercies of God in Jesus Christ.

But concerning finners really under the arreft of death, God bath made no death-bed covenant, the Scripture bath recorded

corded no promifes, given no Infructions, and therefore I bad none to give, but only the fame which are to be given to all men that are alive, because they are so, and because it is uncertain when they shall be otherwise. But then this advice I also am to insert, That they are the smallest number of Christian Men, who can be divided by the characters of a certain Holiness, or an open Villainy: are between these there are many degrees of latitude, and most are of a middle fort, concerning which we are tied to make the judgments of Charity, and possibly God may do too. But however, all they are such to whom the Rules of Holy Dying are useful and applicable, and therefore no separation is to be made in this World. But where the case is not evident, Men are to be remited to the unerring judgment of God; where it is evident, we can rejoice or mourn for them that die.

In the Church of Rome they reckon otherwise concerning Sick and Dying Christians than I have done. For they make profession, that from Death to Life, from Sinto Grace, a man may very certainly be Changed, though the Operation begin not before his last hour : and half this they doe upon his death-bed. and the other half when he is in his Grave: and they take away the eternal Punishment in an instant, by a Schooldistinction, or the hand of the Priest; and the temporal Punifhment shall stick longer, even then when the man is no more measured with time, having nothing to do with any thing of or under the Sun: but that they pretend to take away too when the Man is dead; and God knows, the poor man for all this pays them both in Hell. The diffinction of temporal and eternal is a just measure of pain, when it referrs to this Life and another: But to dream of a punishment temporal when all bis time is done, and to think of Repentance when the time of Grace is past, are great Errours, the one in Philosophy, and both in divinity, and are a huge folly in their pretence and infinite danger if they are believed; being a certain destruction of the necessity of holy living when men dare truft them, and live at the rate of fuch Doctrines. The lecret

fecret of these is soon discovered; for by such means, though a holy life be not necessary, yet a Priest is; as if God did not appoint the Priest to minister to holy living, but to excuse it, so making the holy calling not only to live upon the sins of the People, but upon their Ruine, and the advantages of their Function to spring from their eternal dangers. It is an evil craft to serve a temporal end upon the Death of Souls, that is an interest not to be handled but with nobleness and ingenuity, fear and caution, diligence and prudence, with great skill and great honesty, with reverence, and trembling, and severity: a Soul is worth all that, and the need we have requires all that: and therefore those Dostrines that go less than all this are not friendly, because they are not safe.

I know no other difference in the visitation and treating of fick Persons, than what depends upon the Article of late Repen-tance : for all Churches agree in the same essential propositions, and affift the fick by the same internal ministeries. As for external, I mean Unction, used in the Church of Rome, since it is used when the Man is above half dead, when he can exercise no att of understanding, it must needs be nothing; for no rational man can think that any ceremony can make a spiritual change, without a spiritual att of him that is to be changed; nor work by way of Nature, or by Charm, but Morally, and after the manner of realonable Creatures : and therefore I do not think that ministry at all fit to be reckoned among the advantages of sick perfons. The Fathers of the Council of Trent first disputed, and after this manner at last agreed, that extreme Unction was instituted by Christ, But afterwards, being admonished by one of their Theologues, that the Apostles ministred Unction to infirm People before they were Priests, (the Priestly Order, according to their Doctrine, being collated in the institution of the last Supper) for fear that it should be thought that this Unstion might be administred by him that was no Priest, they blotted out the word [instituted] and put in its stead [instituted] this

this Sacrament, and that it was published by St. James. So it is in their Doctrine: and yet in their Anathematisms they carse all them that shall deny it to have been [instituted] by Chrift. I shall lay no more prejudice against it, or the weak arts of them that maintain it, but add this only, that there being but two places of Scripture pretended for this ceremony. Some chief men of their own fide have proclaimed thefe two invalid as to the inftitution of it : for Suarez Says, that the Unition used by the Apostles in St. Mark 6. 13. is not the same with what is used in the Church of Rome; and that it cannot be plainly gathered from the Epistle of Saint James, Cajetan affirms, and that it did belony to the miraculous gift of healing, not to a Sacrament. The fick man's exercise of grace formerly acquired, his perfecting repentance begun in the days of health, the prayers and counfels of the boly man that ministers, the giving the holy Sacrament, the ministery and assistance of Angels, and the mercies of God, the peace of Conscience, and the peace of the Church, are all the affiftances and preparatives that can help to drefs his Lamp. But if a man should go to buy oil when the Bridegroom comes, if his lamp be not first furnish'd and then trimmed, that in this life, this upon his death-bed, his station shall be without-doors, his portion with unbelievers, and the UnEtion of the dying man hall no more strengthen his Soul than it cures his body, and the prayers for him after his death (hall be of the same force as if they should pray that he should return to life again the next day, and live as long as Lazarus in his return. But I confider, that it is not well that men (hould pretend any thing will do a man good when he dies; and yet the same ministeries and ten times more affistances are found for forty or fifty years together to be ineffectual. Can extreme Unction at last cure what the holy Sacrament of the Encharst all his life-time could not do? Can prayers for a dead man do him more good than when he was alive! If all his days the man belonged to death and the dominion of fin, and from thence could not be recovered by Sermons, and counfels, and

and perpetual precepts, and frequent Sacraments, by confessions and absolutions, by prayers and advocations, by external ministeries and internal acts; it is but too certain that his lamp cannot then be furnished: his extreme Unction is only then of use when it is made by the oil that burned in his lamp in all the days of his expectation and waiting for the coming of the Bridegroom.

Neither can any supply be made in this case by their practice of praying for the dead: though they pretend for this the fairest precedents of the Church and of the whole world. The Heathens they say did it, and the Jews did it, and the Christians did it: some were baptized for the dead in the days of the Apostles, and very many

of the Aposties, and very many were communicated for the dead for so many ages after. 'Tis true, they were so, and did so: the Heathens of prayed for an easing grave, and a perpetual spring, that Saffron would rife from their beds of grass. Tertul de Monog. S. Cyprian. I. t. Ep. 9. S. Athan. q. 33. S. Cyril. myft. car. 5. Epiphan. Hæref. 75. Aug. de Hæref. ca. 33. Concil. Carth. 3. c. 29.

† Dii majorum umbris tenuem & fine pondere terram,

Spirantélque crocos, & in una perpetuum ver,

FHUER. S. 7.

The Jews prayed that the Souls of their dead might be in the Garden of Eden, that they might have their part in Paradife, and in the world to come; and that they might hear the peace of the Fathers of their Generation, fleeping in Hebron. And the Christians prayed for a joyfull refurrection, for mercy at the day of Judgment, for hastening of the coming of Christ, and the Kingdom of God; and they named all forts of persons in their prayers, all I mean but wicked persons, all but them that lived evil lives; they named Apostles, Saints and Martyrs. And all this is nothing to their purpose, or so much against it, that the prayers for the dead used in the Church of Rome are most plainly condemned, because they are against the doctrines and practices of all the world, in other forms, to other purpose, relying upon distinct doctrine, untill new opinions began to arise about St. Augustin's time, and change the face of the proposition. Concerning prayer

for the Dead, the Church hath received no commandment from the Lord: and therefore concerning it we can have no rules nor proportions, but from those imperfect revelations of the state of departed Souls, and the measures of Charity, which can relate only to the imperfection of their present condition, and the terrours of the day of Judgment; but to think that any Suppletory to an evil life can be taken from such Devotions, after the sinners are dead, may encourage a bad man to sin, but cannot relieve him when he hath.

But of all things in the world, methinks men (hould be most careful not to abuse Dying People; not only because their condition is pitiable, but because they shall soon be discovered. and in the secret regions of Souls there shall be an evil report concerning those men who have deceived them : and if we believe we shall go to that place where such reports are made, we may fear the shame and the amazement of being accounted impostours in the presence of Angels, and all the wise holy men of the world. To be erring and innocent is hugely pitiable, and incident to mortality; that we cannot help: but to deceive or to deftroy fo great an interest as is that of a Soul, or to leffen its advantages, by giving it trifling and false confidences, is injurious and intolerable. And therefore it were very well if all the Churches of the world would be extremely curious concerning their Offices and ministeries of the Visitation of the Sick : that their Ministers they send be holy and prudent; that their instructions be severe and safe; that their sentences be merciful and reasonable; that their offices be sufficient and devout; that their attendances be frequent and long; that their deputations be special and peculiar; that the do-Strines upon which they ground their offices be true, material and holy; that their ceremonies be few, and their advices wary; that their separation be full of caution, their judgments not remiss, their remissions not loose and dissolute; end that all the whole ministration be made by persons of Experience and Charity. For it is a fad thing to fee our Dead go out of our hands: they live incuriously, and die without regard;

gard; and the last scene of their life, which should be dressed with all spiritual advantages, is abused by slattery and easie propositions, and let go with carelesness and folly.

My Lord, I have endeavoured to cure some part of the evil as well as I could, being willing to relieve the needs of indi-gent people in fuch ways as I can; and therefore have defori-bed she Duties which every fick Man may do alone, and fuch in which he can be affisted by the Minister: and am the more confident that these my endeavours will be the better entertain-ed, because they are the first entire Body of directions for Sick and Dying people that I remember to have been Publish'd in the Church of England. In the Church of Rome there have been many; but they are dressed with such doctrines which are sometimes useless, sometimes hurtful, and their whole design of affiftance, which they commonly yield, is at the best imperfect, and the representment is too careless and loofe for so severe an employment. So that in this affair I was almost forced to walk alone; only that I drew the rules and advices from the fountains of Scripture, and the pureft chanels of the Primitive Church, and was helped by fome experience in the cure of Souls. I shall measure the success of my labours, not by popular noises or the sentences of curious persons, but by the advantage which good People may receive. My work here is not to please the speculative part of men, but to minister to practice, to preach to the weavy, to comfort the Sick, to assist the penitent, to reprove the confident, to ftrengthen weak hands and feeble knees, having scarce any other possibilities left me of doing Alms, or exercising that Charity by which we shall be judged at Dooms-day. It is enough for me to be an underbuilder in the house of God, and I glory in the employment. I labour in the foundations; and therefore the work needs no Apology for being plain, fo it be ftrong and well laid. But (My Lord) as mean as it is, I must give God thanks for the desires and the strength: and, next to bim, to you, for that opportunity and little portion of leisure which I had to do it in: for I must acknowledge it publickly (and besides my prayers, it

it is all the recompence I can make you) my being quiet I owe to your interest, much of my support to your bounty, and many other collateral comforts I derive from your favour and nobleness. My Lord, because I much bonour you, and because I would do honour to my self, I have written your name in the entrance of my Book: I am sure you will entertain it, because the design related to your dear Lady, and because is may minister to your Spirit in the day of Visitation, when God shall call for you to receive your reward for your Charity and your noble Piety, by which you have not only endeared very many persons, but in great degrees have obliged me to be,

My Nobleft LORD,

Your Lordship's most thankfull and most humble Servant,

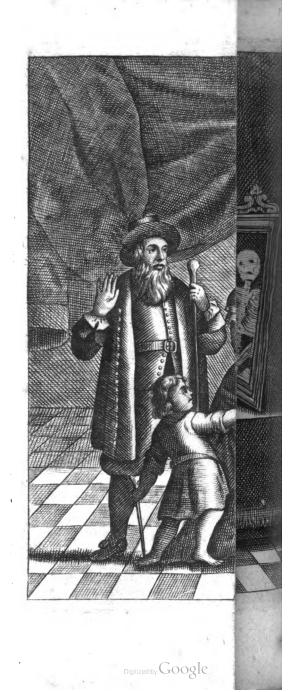
JER. TAYLOR.

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CHAP.

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CHAP. I.

eral Preparation towards a holy and determined by way of Confideration.

SECT. I.

ion of the vanity and shortness of Man's Life.

Man is a Bubble (faid the Greek Proverb) ПомоблиЕ which Lucian represents with advantages & drogen and its proper circumstances, to this purpole, $\pi \Theta$. faying, All the World is a Storm, and Men in their several generations like Bubbles deg & Jove plavio, from God and the dew of Hearom a tear and drop of Man, from Nature and ience: and fome of these instantly fink into the of their first parent, and are hidden in a sheet er, having had no other business in the world be born, that they might be able to die : others and down two or three turns, and fuddenly ar and give their place to others: and they we longest upon the face of the waters are in motion, restless and uneasie, and being with a great drop of a cloud, fink into flatness toth; the change not being great, it being hardthe it should be more a nothing than it was So is every man: he is born in vanity and fin; mes into the world like Morning Mushromes, thrufting up their heads into the air, and cong with their kindred of the fame production. is foon they turn into dust and forgetfulnes: e of them without any other interest in the affairs the world, but that they made their parents a little

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Jam. 4. 14.

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ατμίς.

General Confiderations

Sect. 1.

Chap. 1. little glad, and very forrowful: others ride longer in the ftorm; it may be until feven years of vanity be expired, and then peradventure the Sun shines hot upon their heads, and they fall into the fhades below, into the cover of death and darkness of the grave to hide them. But if the Bubble stands the Thock of a bigger drop and out-lives the chances of a child, of a careless nurse, of drowning in a pail of water, of being over-laid by a fleepy fervant, or fuch little accidents, then the young man dances, like a bubble, empty and gay, and thines like a dove's neck, or the image of a rainbow, which hath no fubstance, and whole very imagery and colours are phantaftical; and fo he dances out the gaiety of his youth, and is all the while in a ftorm, and endures, only because he is not knocked on the head by a drop of bigger rain, or crushed by the pressure of a load of indigested meat, or quenched by the diforder of a an ill-placed humour : and to preferve a man alive in the midst of fo many chances and hostilities is as great a miracle as to create him; to preferve him from rushing into nothing, and at first to draw him up from nothing, were equally the iffues of an Almighty Power. And therefore the wife men of the world have contended who shall best fit man's condition with words fignitying his vanity and thort abode. Homer calls a man a leaf, the smallest, the weakeft piece of a fhort liv'd, unsteady plant. Pindar calls him the dream of a shadow : Another, the dream of the shadow of smoak. But Sr. James spake by a more excellent Spirit, faying, Our life is but a vapour] vie drawn from the earth by a celestial influence, made of imoak, or the lighter parts of water, tofied with every wind, moved by the motion of a superior body, without vertue in it felf, lifted up on high, or left below according as it pleafes the Sun its Foster-Father. But it is lighter yet. It is but appear Darrouern. ring; a phantastick vapour, an apparition, nothing real: it is not fo much as a mift, not the matter of a fhower, nor substantial enough to make a cloud i but it is like Cassiopeia's chair, or Pelop's shoulder, or rhe

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the next morrow; and we are dead to all those months which we have already lived, and we shall never live them over again : and still God makes little periods of our age. First we change our world, when we come from the womb to feel the warmth of the Sun. Then we fleep and enter into the image of death, in which flate we are unconcerned in all the changes of the world: and if our Mothers B 2 or

Nihil fibi quifquam de futuro debet promittere. Id quoque quod tenetur per manus exit, & ipfam quam premimus horam cafus incidit. Volvitur tempus rail quidem lege, fed per obfcurum,

Senesas

heights and declensions, of lights and shadows, of milery and folly, of laughter and tears, of groans and death.

And because this confideration is of great usefulness and great necessity to many purposes of wildom and the Spirit; all the fuccession of time, all the changes in nature, all the varieties of light and darkness, the thousand thousands of accidents in the world, and every contingency to every man, and to every creature, doth preach our funeral Sermon, and calls us to look and fee how the old Sexton Time throws up the earth, and digs a grave, where we must lay our fins or our forrows, and fow our bodies till they rife again in a fair or in an intolerable eternity. Every revolution which the Sun

the circles of Heaven, Pawbulua, for which you cannot have a word that can fignifie a verier nothing. And yet the expression is one degree more made diminutive: A vapour, and phantastical, or a mere appearance, and this but for a little while neither; the very were only dream, the phantafm difappears in a fmall time, like 200.

the shadow that departeth, or like a tale that is told, or as a dream when one awaketh. A man is so vain, so unfixed, to perifhing a creature, that he cannot long laft in the icene of fancy : a man goes off and is for-

gotten like the dream of a distracted person. The

Chap. 1. preparatory to Death.

fumm of all is this: That thon art a man, than whom there is not in the world any greater instance of

makes about the world

divides between life and death; and death posses-

ies both those portions by

To's readrason of rogan, and word the ע עבד ברסאוו של אסי שפי טליה, א אלאני TARENÓTITA, (ãor ister raubáres

Sect. 1.

3

General Confiderations

or our Nurses die, or a wild boar deftroy our Vineyards, or our King be fick, we regard it not, but during that state, are as disinteress as if our eyes were closed with the clay that weeps in the bowels of the earth. At the end of seven years, our teeth fall and die before us, representing a formal Prologue to the Tragedy; and still every seven years it is odds but we shall finiss the lass fcene: and when Nature, or Chance, or Vice, takes our body in pieces, weakening fome parts and loosing others, we taste the grave and the folemnities of our own Funerals, first, in those parts that minister to vice, and next, in them that ferved for Ornament; and in a short time even they that ferved for necessity become useless, and entangled like the wheels of a broken Clock. Bald-

Ut mortem citiùs venire credas, Seito jam capitis periisse partem. nefs is but a dreffing to our funerals, the proper ornament of mourning and of

a perfon entred very far into the regions and poffellion of Death: And we have many more of the fame fignification; Gray hairs, rotten teeth, dim eyes, ttembling joints, fhort breath, ftiff limbs, wrinkled skin, fhort memory, decayed appetite. Every day's neceffity calls for a reparation of that portion which death fed on all night when we lay in his lap, and flept in his outer chambers. The very fpirits of a man prey upon the daily portion of bread and flefh, and every meal is a refcue from one death, and lays up for another : and while we think a thought we die; and the clock ftrikes, and reckons on our portion of Eternity; we form our words with the breath of our noftrils, we have the lefs to live upon for every word we fpeak.

Thus Nature calls us to meditate of death by thole things which are the inftruments of acting it: and God by all the variety of his Providence makes us fee death every-where, in all variety of circumstances, and dreffed up for all the fancies, and the expectation of every fingle person. Nature hath given us one harvest every year, but death hath two: and the fpring and the Autumn fend throngs of men and women to charnelhouse;

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houses; and all the Summer long men are recovering from their evils of the Spring, till the Dog-days come, and then the Syrian Star makes the Summer deadly; and the fruits of Autumn are laid up for all the year's provision, and the man that gathers them eats and furfeits, and dies and needs them not, and himfelf is laid up for Eternity; and he that escapes till Winter, only flays for another opportunity, which the di-Rempers of that quarter minister to him with great variety. Thus death reigns in all the portions of our time. The Autumn with its fruits provides diforders for us, and the Winter's cold turns them into tharp dileafes, and the Spring brings flowers to ftrew our herfe, and the Summer gives green turf and brambles to bind upon our Graves. Calentures and Surfeit. Cold and Agues, are the four quarters of the year, and all minister to Death; and you can go no whither, but you tread upon a dead Man's bones.

The wild fellow in Petronius that escaped upon a broken table from the furies of a shipwreck, as he was junning himfelf upon the rocky thore, efpied a man rolled upon his floating bed of waves, ballasted with fand in the folds of his garment, and carried by his civil enemy the fea towards the fhore to find a grave: and it caft him into fome fad thoughts; That

peradventure this man's wife in fome part of the Continent, fafe and warm, looks next month for the good man's return; or it may be his Son knows nothing of the Tempest; or his Father thinks of that affectionate kils which still is warm upon the good old man's cheek ever fince he took a kind farewel, and he weeps with joy

Navigationes longas, &, pererratis litoribus alienis, feros in patriam reditus proponimus, militiam, & caftrenfium laborum tarda manu pretia, procurationes, officiorúmque per officia proceflus, cùm interim ad latus mors eft; quas quoniam nunquam cogitatur niti aliena, fubinde nobis ingerantur mortalitatis exempla, not diutiùs quàm miramur hzfura.

Seneca.

to think how bleffed he fhall be when his beloved boy returns into the circle of his Father's Arms. These are the thoughts of Mortals, this the end and fum of all their defigns: a dark night and an ill Guide, a boisterous Sea and a broken Cable, an hard rock and a rough wind dash'd in pieces the fortune of

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Chap. 3.

General Confiderations

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of a whole family, and they that shall weep loudeft for the accident, are not yet entred into the ftorm, and yet have suffered shipwreck. Then looking upon the carkais, he knew it, and found it to be the Master of the Ship, who the day before cast up the accounts of his patrimony, and his trade, and named the day when he thought to be at home. See how the Man swims who was to angry two days fince; his pathons are becalm'd with the storm, his accounts cast up, his cares at an end, his voyage done, and his gains are the strange events of death; which whether they be good or evil, the men that are alive feldom trouble themselves concerning the interest of the dead.

But Seas alone do not break our vessel in pieces: Every-where we may be fhip-wrecked. A valiant General, when he is to reap the harveft of his crowns and triumphs, fights unprosperously, or falls into a Fever with joy and wine, and changes his Laurel into Cyprefs, his triumphant Chariot to an Hearfe; dving the night before he was appointed to perish in the drunkennefs of his feftival joys. It was a fad arreft of the loofnesses and wilder feasts of the French Court, when their King [Henry 2.] was kill'd really by the fportive image of a fight. And many Brides have died under the hands of Paranymphs and Maidens dreffing them for unealy joy, the new and undifcerned chains of marriage, according to the faying of Ben-firach the wife Jew, "The Bride went into her chamber, and knew not " what should befall her there. Some have been paying their vows and giving thanks for a prosperous return to their own house, and the roof hath descended upon their heads, and turned their loud Religion into the deeper filence of a grave. And how many teeming Mothers have rejoiced over their fwelling wombs, and pleafed themfelves in becoming the chanels of

Quia lex eadem manet omnes, Gemitum dare forte fub una, Cognataque funera nobis Aliena in morte dolere. Prad, Hymn. excq. defunctor. bleffing to a family; and the Midwife hath quickly bound their heads and feet, and carried them forth to burial? Or elfe the birth-day of an Heir hath feen the Coffin of of the Father brought into the house, and the divided Mother hath been forced to travail twice, with a painful birth, and a fadder death.

There is no state, no accident, no circumstance of our life, but it hath been soured by some fad Instance of a dying friend: a friendly meeting often ends in fome fad mischance, and makes an eternal parting: and when the Poet Alchylus was fitting under the walk of his house, an Eagle hovering over his bald head, miftook it for a ftone, aud let fall his oyfter, hoping there to break the shell, but pierced the poor man's skull.

Death meets us every where, and is procured by every instrument, and in all chances, and enters in at many doors; by violence and fecret influence, by the aspect of a star and the stink of a mist, by the emisfions of a cloud and the meeting of a vapour, by the fall of a chariot and the flumbling at a flone, by a full meal or an empty ftomach, by watching at the wine, or by watching at prayers, by the Sun or the Moon, by a heat or a cold, by fleeples nights or fleeping days, by water frozen into the hardness and sharpness of a Aut ubi more dagger, or water thaw'd into the flouds of a river, by non eft, G jua hair or a raifin, by violent motion, or fitting ftill, gulatisaque? by feverity or diffolution, by God's mercy or God's anger, by every thing in providence and every thing

in manners, by every thing in nature and every thing in chance. Eripitar perfona, manet res : we

-Currit monalibus avum. Nec nafci bis posse datur: fugit hora rapitque Tartareus torrens, ac fecum ferre fub umbras, Si qua animo placuere, negat.

Sil. Ital. 1. 15.

take pains to heap up things useful to our life, and get our death in the purchase; and the person is snatched away, and the goods remain. And all this is the law and conftitution of nature, it is a punifhment to our fins, the unalterable event of providence, and the decree of Heaven. The chains that confine us to this condition are firong as deftiny, and immutable as the eternal laws of God.

I have converted with fome men who rejoyced in the death or calamity of others, and accounted it B 4 as

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as a judgment upon them for being on the other fide and against them in the contention; but within the revolution of a few months the fame Man met with a more uneasy and unhandsome death: which when I faw, I wept, and was afraid; for I knew that it must

* Tilva Sixney A' igu tote Sigual, õurtoti ker Si Zeys istin textoal. II. χ' : be fo with all men *, for wealfo fhall die, and

end our quarrels and contentions by passing to a final fentence.

SECT. II.

The Confideration reduced to Practice.

IT will be very material to our beft and nobleft purposes, if we represent this scene of change and forrow a little more dreffed up in Circumstances, for to we shall be more apt to practife those Rules, the doctrine of which is confequent to this Confideration. * It is a mighty change that is made by the death of every perfon, and it is visible to us who are alive. Reckon but from the spiritfulnels of youth and the fair cheeks and the full eyes of childhood, from the vigoroulnels and ftrong flexure of the joints of five and twenty, to the hollowness and dead paleness, to the loathfomness and horrour of a three days burial, and we shall perceive the distance to be very great and very strange. But to I have seen a Rose newly springing from the clefts of its hood, and at first it was fair as the Morning, and full with the dew of Heaven, as a Lamb's fleece: but when a ruder breath had forced open its virgin modesty, and difmantled its too youthful and unripe retirements, it began to put on darknefs, and to decline to foftnefs and the fymptoms of a fickly age; it bowed the head, and broke its stalk, and at night having loft fome of its leaves and all its beauty, it fell into the portion of weeds and out-worn faces. The fame is the portion of every man and every woman; the heritage of worms and lerpents, rottennels and cold diffionour, and our beauty to changed, that our

our Acquaintance quickly knows us not; and that change mingled with fo much horrour, or elfe meets to with our fears and weak discoursings, that they who fix hours ago tended upon us, either with charitable or ambitious fervices, cannot without fome regret flay in the room alone where the body lies stripped of its life and honour. I have read of a fair voung German Gentleman, who living, often refufed to be pictured, but put off the importunity of his friends defire by giving way that after a few days burial they might fend a Painter to his vault, and, if they faw caufe for it, draw the Anceps forma bonum mertalibus. Image of his death unto the life. Exigui donum breve temporis : Ut fulgor teneris, qui radiat genis, They did fo, and found his face Momento rapitur, nullaque non dies half eaten, and his midriff and Formeli spolium corporis abstulit.

Senee.

back-bone full of ferpents; and fo he ftands pictured amongst his armed Ancestors. So does the fairest beauty change, and it will be as bad with you and me; and then what fervants shall we have to wait upon us in the grave? what friends to visit us? what officious people to cleanse away the moist and unwholsom cloud reflected upon our faces from the fides of the weeping vaults, which are the longest weepers for our funeral?

This Difcourfe will be useful, if we confider and practile by the following rules and confiderations refpectively.

1. All the rich and all the covetous Men in the World will perceive, and all the World will perceive for them, that it is but an ill recompence for all their cares, that by this time all that

fhall be left will be this, that the neighbours fhall fay, He di-

ed a rich man; and yet his wealth will not profit him in the grave, but hugely swell the fad accounts of Doomsday. And he that kills the Lord's people with unjust or ambitious wars for an unrewarding interest,

fhall have this character, That he threw away all the days of his life, that one year might be reckoned with his Name, Rape, congere, aufer, posside; relinquendum eft. Martial.

Annos omnes prodegir, ut ex eò annus unus numeretur, & per mille indignitates laboravit in titulum fepulchsi. Senee.

and

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Q

Sect. 2.

Jam eorum præbendas alii polfident, åc nefcio unrum de iis cogitant. Ger/m.

frequens

Memphis Pyramidum docer,

Me prefiz turnulo la-

chryma gloriz, Me projecta jacentium

Pailim per populos bufta Quiritium.

Et vilis Zephyro jocus Jactati cineres, ot procerum rogi,

Fumantúmque cadavera

- Regnorum, tacito, Ru-
- fe, filentio. Mœftum multa monent. Lyric. Caf. l. 21 od. 27.

and computed by his reign or confulthip: and many men by great labours and affronts, many indignities and crimes, labour only for a pompous Epitaph, and a loud title upon their Marble, whill those into whose possessions the heirs or kindred are entred are forgotten, and lie unregarded as their ashes, and without concernment or relation, as the turf upon the face of their grave. * A man may read a Sermon, the best and most passionate that ever Man preached, if he shall but enter into the Sepulchres of Kings. In the fame Escurial where the Spanish Princes live in greatness and power, and decree war or peace, they have wifely placed a commetery where their ashes and their glory shall fleep till time shall be no more: and where our Kings have been crowned, their Ancestors lay interred, and they must walk over their Grandsire's

head to take his Crown. There is an acre fown with royal feed, the copy of the greatest change, from rich to naked, from ceiled roofs, to arched coffins, from living like Gods to die like Men. There is enough to cool the flames of luft, to abate the heights of pride, to appeale the itch of covetous defires, to fully and dafh out the diffembling colours of a luftful, artificial and imaginary beauty. There the warlike and the peaceful, the fortunate and the miferable, the beloved and the despised Princes mingle their dust, and pay down their fymbol of Mortality, and tell all the world that, when we die, our afhes shall be equal to Kings, and our accounts easier, and our pains for our crowns shall be less. * To my apprehension, it is a fad record which is left by Athenaus concerning Ninus the great Allyrian Monarch, whole life and death is furnmed up in these words: " Ninns the Allyrian had an ocean of gold, and " other riches more than the fand in the Calpian Sea; " he never faw the stars, and perhaps he never defi-"red it; he never stirred up the holy fire among " the Magi, nor touched his God with the facred "rod according to the Laws, he never offered facri-"fice,

" fice, nor worshipped the Deity, nor administred ju-"ftice, nor fpake to his people, nor numbered them: " but he was most valiant to eat and drink, and ha-" ving mingled his wines, he threw the reft upon the " stones. This Man is dead : Behold his Sepulchre, " and now hear where Ninus is. Sometimes I was Ni-" nue, and drew the breath of a Living Man, but now "am nothing but clay. I have nothing but what I "did eat, and what I ferved to my felf in luft [that " was and is all my portion :] the wealth with which " I was [efteemed] bleffed, my Enemies meeting to-" gether, shall bear away, as the mad Thyades carry " a raw Goat. I am gone to Hell; and when I went " thither, I neither carried Gold, nor Horfe, nor fil-" ver Chariot. I that wore a Mitre, am now a little

" heap of duft. * I know not any thing that can better represent the evil condition of a wicked Man, or a changing great-

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'Αθανατία δ' ἐκ ἔςτν ἐδ' ἀν συναράγκς Τα Ταντάλυ τάλαν[' ἐκῶνα λερόμθια, 'Αλλ' ὑποθανῆ, Σ) ταῦ τα καταλά Ļως τινί. Menand.

nefs. From the greatest fecular dignity to dust and assume that and the second second second second second his fins carry him, and there he shall be for ever under the dominion of chains and Devils, wrath and intolerable calamity. This is the reward of an unfanetisfied condition, and a greatness ill gotten or ill administred.

2. Let no man extend his thoughts, or let his hopes wander towards future and far-diftant events and accidental contingencies. This day is mine and yours, but ye know not what *fhall be on the morrow*: and every Td only morning creeps out of a dark cloud, leaving behind it eor uknee an ignorance and filence deep as midnight, and undif uoi. Td d' cerned, as are the Phantafms that make a Chrifome ayeur ris Child to fimile: fo that we cannot difcern what comes oidle; Ahereafter, unlefs we had a light from Heaven brighnacr. ter than the vifion of an Angel.

even the Spirit of Prophecy, without revelation we cannot tell whether we shall eat to

morrow, or whether a Squinancy shall choak us: and it

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12

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it is written in the unrevealed folds of Divine Predestination, that many who are this day alive shall to morrow be laid upon the cold earth, and the women shall weep over their shroud, and dress them for their funeral. St. James in his Epistle, notes the folly of some men, his contemporaries, who were fo impatient of the event of to morrow, or the accidents of next year, or the good or evils of old age, that they would confult Astrologers and Witches. Oracles and Devils, what should befal them the next Calends; what fhould be the event of fuch a voyage, what God had written in his book concerning the fuccess of Battels. the Election of Emperours, the Heir of Families, the price of Merchandife, the return of the Tyrian Fleet. the rate of Sidonian Carpets: and as they were taught by the crafty and lying Demons, io they would expect the iffue; and oftentimes by disposing their affairs in order towards fuch events, really did produce fome little accidents according to their expectation; and that made them trust the Oracles in greater things, and in all. Against this he opposes his Counfel, that we should not fearch after forbidden records. much less by uncertain fignification : for what foever is disposed to happen by the order of natural causes. or civil countels, may be referinded by a peculiar de-

Nec Babylonios Tentaris numeros, ut meliùs quicquid erit pati, Scu plures hyemes, feu tribuit Jupiter ultimam. Horat.

Queritis, & quâ fit mors aditura vía. Pora minor certam fubito perferre ruinam, Quod timeas gravius fuffinuifie diu.

Catul, eleg. 1. 29.

and the first-fruits offered and ready to be eaten, even then if they put forth their hand to an event that stands but at the door, at that door their body may be carried forth to burial, before the expectation shall enter into fruition. When *Richilda* the Widow of *Albert* Earl of *Ebersberg* had feasted the Emperor *Henry* the III. and petitioned in behalf of her Nephew *Welphe* for fome lands formerly

cree of Providence, or be

prevented by the death

of the interested perfons;

who, while their hopes

are full, and their causes

conjoined, and the work

brought forward, and the

fickle put into the harvest.

merly poffeffed by the Earl her husband; just as the Emperour held out his hand to fignifie his confent, the chamber-floor fuddenly fell under them, and Richilda falling upon the edge of a bathing-veffel, was bruifed to death, and stayed not to see her Nephew fleep in those lands which the Emperour was reaching forth to her, and placed at the door of restitution.

3. As our hopes must be confined, so must our de- Cena aminifigns: let us not project long defigns, crafty plots, and mus dum in-diggings to deep, that the intrigues of a defign fhall mus: aque never be unfolded till our Grand-children have for- hoc evenit in gotten our vertues or our vices. The work of our labore arque foul is cut fhort, facil, fweet and plain, and fitted to more obrepat the imall portions of our fhorter life; and as we interim. Plant must not trouble our inquiry, so neither must we Plend. intricate our labour and purposes, with what we shall never enjoy. This Rule does not forbid us to plant Orchards which shall feed our Nephews with their fruit: for by fuch provisions they do fomething towards an imaginary immortality, and do charity to their Relatives: but such projects are reproved which difcompose our prefent

duty by long and future defigns; fuch which by cafting our labours to events at distance, make us less to remember our death standing at the

door. It is fit for a man to work for his day's wages, or to contrive for the hire of a week, or to lay a train to make provisions for fuch a time as is within our eye, and in our duty, and within the ufual pe-riod's of Man's life; for whatfoever is made necefiary, is also made prudent: but while we plot and bufie our felves in the toils of an ambitious war, or the levies of a great estate, night enters in upon us, and tells all the world how like fools we lived. and how deceived and miferably we died. Seneca tells of Senecio Cornelius, a man crafty in getting and tenacious in holding a great estate, and one who was as diligent in the care of his body as of his money, curious of his health as of his possessions, that he all

Quid brevi fortes jaculamur zvo Multa ? -

Jam te premet nox, fabulæque Manes. Et domus exilis Plutonia -

Horat.

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all day long attended upon his fick and dying friend; but when he went away was quickly comforted, fupped merrily, went to bed chearfully, and on a fudden being furprifed by a Squinancy, fcarce drew his breath until the Morning, but by that time died, being fnatched from the torrent of his fortune, and the fwelling tide of wealth, and a likely hope bigger than the neceffities of ten men. This accident was much noted then in *Reme*, becaufe it happened in fo great a fortune, and in the midft of wealthy defigns; and prefently it made wife men to confider, how imprudent a perfon he is who difpofes of ten years to come, when he is not Lord of to morrow.

4. Though we must not look to far off, and pry Ille enim ex futuro fugen abroad, yet we must be busie near at hand; we ditur, cuirri-rum eft prz. must with all arts of the Spirit feize upon the prefens. Seneca. fent, because it passes from us while we speak, and because in it all our certainty does confist. We must take our waters as out of a torrent and fudden flower. which will quickly ceafe dropping from above, and quickly ceafe running in our chanels here below. This inftant will never return again, and yet it may be this initant will declare or fecure the fortune of The old Greeks and Romans a whole eternity. taught us the prudence of this rule : but Christianity Reate fruere, teaches us the Religion of it. They to feized upon mobili curfu fugit. Seneca. the prefent, that they would lose nothing of the day's pleasure. Let as eat and drink, for to morrow we Iball die. that was their Philosophy; and at their folemn feafts they would talk of death to heighten the prefent drinking, and that they might warm their veins with a fuller chalice, as knowing the drink that was poured upon their graves would be cold and Martial. 1. 2. without relifs. Break the beds, drink your wine, epig. 59. crown your heads with rofes, and befmear your curled epig. 59. locks with Nard; for God bids you to remember death: to the Epigrammatift speaks the sence of their drunken Principles. Something towards this fignification Ecclef. 3. 22. is that of Solomon, There is nothing better for a man & c. 2. 24. than that he should eat and drink, and that he should make his foul enjoy good in his labour; for that is his portion;

Chap. 1. Sect. 2. portion; for who floall bring him to see that which shall be after him? But although he concludes all this to be vanity, yet because it was the best thing that was then

commonly known, * that they fhould feize upon the prefent with a temperate use of permitted pleasures. I had reason to fay that Christianity taught us to turn this into Religion. For he that by a prefent and a constant holinels fe-

 Amici dum vivimus vivamus. TITVE, NEYER TO YNULLA, X EDTE, X TECxeioo

"Arbea ' Tois Tos y froud & Earring. Hec etiam ficium ubi difcubuere, enénque Pocula fape homines, & inumbrant ora coronis, Ex animo ut dicant, brevis eft hic fructus homullis; Jam fuerit, neque post unquam revocare licebit. Lucret, lib. 3.

cures the prefent, and makes it useful to his nobleft purposes, he turns his condition into his best advantage, by making his unavoidable fate become his neceffary religion.

To the purpose of this rule is that collect of Tuscan Hieroglyphicks which we have from Gabriel Simeon. " Our life is very short, beauty is a cozenage, money " is falle and fugitive; Empire is odious, and hated " by them that have it not, and uneafie to them that " have ; Victory is always uncertain, and Peace most commonly is but a fraudulent bargain; Old age is " miserable, death is the period, and is a happy one, if " it be not foured by the fins of our life: but nothing " continues but the effects of that wildom which employs the prefent time in the acts of a holy religion, and a peaceable conficience: For they make us to live even beyond our funerals, embalmed in the fpices and adours of a good Name, and entombed in the grave of the Holy Jefus, where we shall be dreffed for a bleffed refurrection to the state of Angels and beatified Spirits.

5. Since we stay not here, being people but of a day's abode, and our age is like that of a fly, and contemporary with a gourd, we must look fomewhere elfe for an abiding city, a place in another country to fix our house in, whose walls and foundation is God. where we must find reft, or elle be restless for ever For whatfoever cafe we Quis fapiens bono can have or tanke here, is Confider fragili ? dum licet utere,

fhortly

Tempus sed racium subruit, horáque Semper praterità deterior subit. Senec. Hippel. fhortly to be changed into fadnefs or tedioufnefs: it goes away too foon, like the periods

of our life; or ftays too loon, like the forrows of a finner: its own wearinefs, or a contrary diffurbance, is its load; or it is eafed by its revolution into vanity and forgetfulnefs: and where either there is forrow or an end of joy, there can be no true felicity; which becaufe it must be had by fome inftrument, and in fome period of our durations, we must carry up our affections to the manfions prepared for us above. where eternity is the measure, felicity is the ftate, Angels are the company, the Lamb is the light, and God is the portion and inheritance.

SECT. III.

Rules and spiritual Arts of lengthening our days, and to take off the objection of a short time.

IN the accounts of a man's life we do not reckon that portion of days in which we are fhut up in the prifon of the womb; we tell our years from the day of our Birth: and the fame reason that makes our reckoning to flay to long, fays also that then it begins too foon. For then we are beholden to others to make the account for us, for we know not of a long time. whether we be alive or no, having but fome little approaches and fymptoms of a life. To feed, and fleep, and move a little, and imperfectly, is the state of an unborn child; and when he is born, he does no more for a good while: and what is it that fhall make him to be esteemed to live the life of a man? and when fhall that account begin? For we fhall be loth to have the accounts of our age taken by the measures of a beast; and fools and distracted perfons are reckoned as civilly dead; they are no parts of the Commonwealth, nor fubject to Laws, but fecured by them in charity, and kept from violence as a man keeps his ox: and a third part of our life is ipent before we enter into an higher order, into the state of a Man.

2. Neither

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2. Neither must we think that the life of a man begins when he can feed himfelf, or walk alone, when he can fight or beget his like; for for the is contemporary with a camel or a cow: but he is first a man, when

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he comes to a certain steady use of reason, according to his proportion; and when that is, all the world of men cannot tell precifely. Some are called at age at fourteen, fome at one and twenty, fome never; but all men late enough, for the life of a man comes upon him flowly and intenfibly. But as when the Sun approaching towards the gates of the morning, he first opens a little eye of Heaven, and sends away the fpirits of darkness, and gives light to a Cock, and calls up the Lark to Mattens, and by and by gilds the fringes of a cloud, and peeps over the eastern hills, thrusting out his golden horns, like those which decked the brows of Moles when he was forced to wear a veil, because himself had seen the face of God: and still while a man tells the story, the Sun gets up higher, till he shews a fair face and a full light, and then he fhines one whole day, under a cloud often, and fometimes weeping great and little fhowers, and fets quickly: so is a man's reason and his life. He first begins to perceive himfelf to fee or taft, making little reflections upon his actions of fense, and can dif-course of flies and dogs, shells and play, horses and liberty: but when he is ftrong enough to enter into arts and little institutions, he is at first entertained with trifles and impertinent things, not because he needs them, but because his understanding is no bigger, and little images of things are laid before him, like a cock-boat to a whale, only to play withal: but before a man comes to be wife, he is half dead with gouts and confumption, with catarrhs and aches, with fore eyes and a worn out body. So that if we must not reckon the life of a man but by the accounts of his reason, he is long before his soul be dreffed : and he is not to be called a man without a wife and an adorned foul, a foul at least furnished with what is necessary towards his well-being: but by that time his foul is thus furnished, his body is decayed; and then you can

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can hardly reckon him to be alive, when his body is poffeffed by fo many degrees of death-

3. But there is yet another arreft. At first he wants ftrength of body, and then he wants the use of reafon, and when that is come, it is ten to one but he Rops by the impediments of vice, and wants the strengths of the (pirit; and we know that Body and Soul and Spirit are the constituent parts of every Chriftian man. And now let us confider what that thing is which we call years of difcretion. The young man is pait his Tutors, and arrived at the bondage of a caitive spirit; he is run from discipline, and is let loofe to paffion; the man by this time hath wit enough to chuse his vice, to act his lust, to court his miltres, to talk confidently and ignorantly and perpetually, to defpife his betters, to deny nothing to his appetite, to do things that when he is indeed a man he mult for ever be ashamed of: For this is all the discretion that most men shew in the first stage of their Manhood; they can difcern good from evil; and they prove their skill by leaving all that is good, and wallowing in the evils of tolly and an unbridled appe-And by this time the young man hath contratite. Eted vicious habits, and is a beast in manners, and therefore it will not be fitting to reckon the begining of his life; he is a fool in his understanding, and that is a fad death; and he is dead in trefpasses and fins and that is a fadder: fo that he hath no life but a natural, the life of a Beaft or a Tree; in all other capacities he is dead; he neither hath the intellectual nor the spiritual life, neither the life of a Man nor of a Christian; and this fad truth lasts too long. For old age feizes upon most men while they still retain the minds of boys, and vicious youth, doing actions from principles of great folly and a mighty igno rance, admiring things useless and hurtful, and filling up all the dimentions of their abode with bufnesses of empty affairs, being at leisure to attend no vertue. They cannot pray, because they are busie, and because they are passionate: They cannot communicate, because they have quarrels and intrigues of perplexed

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plexed causes, complicated hostilities, and things of the world; and therefore they cannot attend to the things of God: little confidering that they must find a time to die in, when death comes, they must be at leifure for that. Such men are like Sailers loofing from a port, and tost immediately with a perpetual tempest lasting till their cordage crack, and either they fink or return back again to the fame place: they did not make a voyage, though they were long at fea. The business and impertinent affairs of most men steal all their time, and they are restless in a foolish motion: but this is not the progress of a Man; <u>Conful mean</u> the is no farther advanced in the course of a life, finus infar, though he reckon many years; for still his Soul is Et numerat childish, and trifling like an untaught boy.

If the parts of this fad complaint find their remedy, we have by the fame inftruments also cured the evils and the vanity of a fhort Life; Therefore,

1. Be infinitely curious you do not fet back your life in the accounts of God by the intermingling of criminal actions, or the contracting vicious habits. There are fome vices which carry a fword in their hand. and cut a man off before his time. There is a (word of the Lord, and there is a fword of a Man, and there is a (word of the Devil. Every vice of our own managing in the matter of carnality, of luft or rage, ambition or revenge, is a fword of Satan put into the hands of a Man: These are the destroying Angels; fin is the Apollyon, the Destroyer that is gone out, not from the Lord, but from the Tempter; and we hug the poifon, and twift willingly with the vipers, till they bring us into the regions of an irrecoverable forrow. We use to reckon perfons as good as dead, if they have loft their limbs and their teeth, and are confined to an Hospital, and converse with none but Surgeons and Physicians, Mourners and Divines, those Pollinctores, the Dreffers of bodies and fouls to Funeral: But it is worfe when the Soul, the principle of life, is employed wholly in the offices of death: and that man was worfe than dead of whom Seveca tells, that being a rich fool, when he was lifted up from the baths and let C₂ into

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into a foft couch, asked his flaves, An ego jam fedeo? Do I now fit? the beaft was to drowned in fentuality and the death of his foul, that whether he did fit or no, he was to believe another. Idleness and every vice is as much of death as a long difease is, or the expence of ten years : and the that lives in pleasure is dead while (he liveth, (faith the Apostle,) and it is the style of the Spirit concerning wicked perfons, They are dead in trespasses and fins. For as every fentual pleature and every day of idleneis and useles living lops off a little branch from our short life; so every deadly sin and every habitual vice does quite destroy us: but innocence leaves us in our natural portions and perfect period; we lofe nothing of our life, if we lofe nothing of our Soul's health; and therefore he that would live a full age must avoid a fin, as he would decline the Regions of death and the diffionours of the grave.

Ædepol, prcinde ut bene diu vivitur. Plant. Trinum. Non accepiprodigi fumus.

Seneca.

2. If we would have our life lengthened, let us begin betimes to live in the accounts of reafon and fober counfels, of Religion and the Spirit, and then we shall have no reason to complain that our abode on mus breven earth is fo fhort: many men find it long enough, But when we viram, fed fe- and indeed it is fo to all fences. cinus, nec in- fipend in walte what God hath given us in plenty, when we facrifice our youth to folly, our manhood to lust and rage, our old age to covetousness and irreligion, not beginning to live till we are to die, defigning that time to vertue which indeed is infirm to every thing and profitable to nothing ; then we make our lives fhort, and lust runs away with all the vigorous and healthful part of it, and pride and animolity steal the manly portion, and craftiness and interest posses old age; velut ex pleno & abundanti perdimus, we ipend as if we had too much time, and knew not what to do with it, we fear every thing, like weak and filly mortals; and defire ftrangely, and greedily, as if we were immortal: we complain our life is fhort, and yet we throw away much of it, and are weary of many of its parts: we complain the day is long, and the night is long and we want company, and feek out arts to drive the time

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time away, and then weep because it is gone too soon. But fo the treasure of the Capitol is but a finall estate when Ca/ar comes to finger it, and to pay with it all his Legions; and the revenue of all Egypt and the Eastern Provinces was but a little sum, when they were to support the luxury of Mark Antony, and feed the riot of Cleopatra. But a thouland crowns is a vaft proportion to be spent in the cottage of a trugal perfon, or to feed an Ermit. Just fo is our life: it is too short to serve the ambition of a haughty Prince, or an usurping Rebel; too little time to purchase great wealth, to fatisfie the pride of a vain-glorious fool, to trample upon all the enemies of our just or unjust intereft: but for the obtaining vertue, for the purchase of fobriety and modesty, for the actions of Religion, God gave us time fufficient, if we make the out-goings of the Morning and Evening, that is, our Infancy and Old age, to be taken into the computations of a Man. Which we may fee in the following particulars.

r. If our Childhood, being first confectated by a forward Baptism, be seconded by a holy Education, and a complying obedience; if our Youth be chast and temperate, modest and industrious, proceeding through a prudent

and fober Manhood to a religious Old age: then we have lived our whole duration, and fhall never die, but be changed in a just time Sed potes, Publi, geminare magnà Quem fui raptum gemuêre cives,

Secula fami.

Quem fui raptum gemuêre cives, Hic diu vixit. Sibi quifque famam Scribat hæredem: rapiunt avaræ

Cætera Lunz

to the preparations of a better and an immortal life.

2. If befides the ordinary returns of our prayers, and periodical and feftival folemnities, and our feldom communions, we would allow to religion and the ftudies of wifdom those great fhares that are triffed away upon vain forrow, foolifh mirth, troublesome ambition, busic covetous for watchful lust, and impertinent amours, and balls and revellings and banquets, all that which was spent viciously, and all that time that lay fallow and without employment, our life would quickly amount to a great sum. Tostatu Abulensis C 3 was

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was a very painful perfon, and a great Clerk, and in the days of his Manhood he wrote io many books, and they not ill ones, that the world computed a fheet for every day of his life; I suppose they meant, after he came to the use of reason and the state of a man : and Yohn Scotus died about the two and thirtieth year of his age; and yet befides his publick Difputations, his daily Lectures of Divinity in publick and private, the Books that he wrote, being lately collected and Printed at Lions, do equal the number of Volumes of any two the most voluminous Fathers of the Latin Church. Every man is not enabled to fuch employments, but every man is called and enabled to the works of a fober and a religious life; and there are many Saints of God that can reckon as many volumes of religion and mountains of piety as those others did of good books. S. Ambrofe (and I think, from his example, 8. Augustine) divided every day into three tertia's of employment: eight hours he fpent in the necessities of nature and recreation; eight hours in charity and doing affistance to others, dispatching their businesles, reconciling their enmities, reproving their vices, correcting their errours, instructing their ignorances, transacting the affairs of his Dioceis; and the other eight hours he spent in study and prayer. If we were thus minute and curious in the spending our time, it is impossible but our life would seem yery long. For fo have I feen an amorous perfon tell the minutes of his absence from his fansied joy, and while he told the fands of his Hour-glass, or the throbs and little beatings of his Watch, by dividing an hour into to many members, he foun out his length by number, and to translated a day into the tedioufnels of a month. And it we tell our days by Canonical hours of Prayer, our weeks by a constant revolution of Fasting-days or days of special Devotion, and over all these draw a black Cypress, a veil of penitential forrow and fevere mortification, we shall loon anfwer the calumny and objection of a fhort life. He that governs the day and divides the hours, haftens from the eyes and observation of a merry finner; but distant of loves

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3. When vicious men are dying, and fcar'd with the affrighting truths of an evil confcience, they would give all the world for a year, for a month; nay, we read of fome that called out with amazement, inducias usque ad mane, truce but till the morning: and if that a year or fome few months were given, those men think they could do miracles in it. And let us a while suppose what Dives would have done, if he had been looled from the pains of Hell, and permitted to live on earth one year: Would all the pleasures of the World have kept him one hour from the Temple ? would he not perpetually have been under the hands of Priests, or at the teet of the Doctors, or by Mofes's chair, or attending as near the Altar as he could get, or relieving poor Lazarns, or praying to God, and crucifying all his fins? I have read of a melancholick perfon who faw Hell but in a dream or vision, and the amazement was such, that he would have chosen ten times to die rather than to feel again fo much of that horrour: and fuch a perfon cannot be fanfied but that he would fpend a year in fuch holines, that the religion of a few months would equal the devotion of many years, even of a good man. Let us but compute the proportions. If we should spend all our years of reason to as such a person would spend that one, can it be thought that life would be thort and triffing in which he had performed fuch a religion C 4

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ligion, ferved God with fo much holinefs, mortified fin with fo great a labour, purchafed vertue at fuch a rate and fo rare an industry? It must needs be that fuch a man must die when he ought to die, and be like ripe and pleafant fruit falling from a fair tree, and gathered into baskets for the Planter's use. He that hath done all his busines, and is begotten to a glori-

Huic neque defingi vifum eft, nec vivere pul-(chrum, Cura fuit rectè vivere, fícque mori.

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ous hope by the feed of an immortal Spirit, can never die too foon, nor live too long.

Kerxes wept fadly when he faw his Army of 1300000 men, because he confidered that within an hundred years all the youth of that Army fhould be dust and ashes: and yet, as Seneca well observes of him, he was the man that fhould bring them to their graves, and he confumed all that Army in two years, for whom he feared and wept the death after an hundred. Just so we do all. We complain that within thirty or forty years, a little more, or a great deal lefs, we shall descend again into the bowels of our Mother, and that our life is too fhort for any great employment; and yet we throw away five and thirty years of our forty, and the remaining five we divide between art and nature, civility and cultoms, necessity and convenience, prudent counfels and religion: but the portion of the last is little and contemptible, and yet that little is all that we can prudently account of our lives. We bring that fate and that death near us, of whole approach we are fo fadly apprehenfive.

4. In taking the accounts of your life do not reckon by great diftances, and by the periods of pleafure, or the fatisfaction of your hopes, or the ftarting your defires: but let every intermedial day and hour pafs with

In fpe viventibus proximum guodcunque tempus elabitur, fubfique aviditas temporis, & miferrimus, atque milerrima omnia efficiens, metus mortis.

Ex hac autem indigentia timor fascitur, & cupiditas futuri exedens antipum Saneca. observation. He that reckons he hath lived but fo many harvests, thinks they come not often enough, and that they go away too foon. Some lose the day with longing for the night, and the night in waiting for the day. Hope and phantastick expectations Chap. 1. Sect. 3. tions found much of our lives; and while with paffion we look for a coronation, or the death of an enemy, or a day of joy, passing from fancy to possession without any intermedial notices, we throw away a precious year, and use it but as the burthen of our time, fit to be pared off and thrown away, that we may come at those little pleasures which first steal our hearts, and then steal our life.

5. A strict course of Piety is the way to prolong our lives in the natural fence, and to add good portions to the number of our years: and fin is fometimes by natural calualty, very often by the anger of God, and the Divine Judgment, a caule of fudden and untimely death. Concerning which I shall add nothing (to what I have somewhere else * faid of this Christ, par. 3. article) but only the observation of * Epiphanius; Dife. 14. *Lithat for 3332 years, even to the twentieth age 1. tom. 1. Pathere was not one example of a Son that died before nar. fect. 6. , his Father, but the course of nature was kept, that he who was first-born in the defcending line did first die, (I speak of natural death, and therefore Abel cannot be opposed to this observation) till that Terah the Father of Abraham taught the People a new religion, to make images of clay and worship them; and concerning him it was first remarked, that Haran died before his father Terah in the land of his nativity: God by an unheard-of judgment and rare accident punishing his newly-invented crime, by the untimely death of his Son.

6. But if I shall describe a living man, a man that hath that life that diffinguishes him from a fool or a bird, that which gives him a capacity next to Angels; we fhall find that even a good man lives not long because it is long before he is born to this life, and longer yet before he hath a man's growth. "He that can Seneca, de vilook upon Death, and see its face with the fame ta beata cap. " countenance with which he hears its ftory; that can 20. " endure all the labours of his life with his Soul fup-" porting his Body ; that can equally despise Riches " when he hath them, and when he hath them not; ,' that is not fadder if they lie in his neighbours trunks, " nor

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"nor more brag if they fhine round about his own " walls: he that is neither moved with good fortune " coming to him, nor going from him; that can look "upon another man's lands evenly and pleafedly as "if they were his own, and yet look upon his own, " and use them too, just as if they were another man's; " that neither spends his goods prodigally and like a " fool, nor yet keeps them avaritiously and like a " wretch; that weighs not Benefits by weight and " number, but by the mind and circumstances of him " that gives them; that never thinks his Charity ex-" pensive if a worthy person be the receiver: he that " does nothing for opinion fake, but every thing for " confcience, being as curious of his thoughts as of " his actings in Markets and Theatres, and is as much " in awe of himfelt as of a whole affembly; he that " knows God looks on, and contrives his fecret affairs " as in the prefence of God and his holy Angels; that " eats and drinks because he needs it, not that he may " ferve a lust or load his belly; he that his bountiful " and chearful to his friends, and charitable and apt to " forgive his Enemies; that loves his Country, and " obeys his Prince, and defires and endeavours no-"thing more than that they may do honour to God: This person may reckon his life to be the life of a man, and compute his months not by the course of the Sun, but the Zodaick and circle of his Vertues: becaufe these are such things which fools and children, and birds and beafts cannot have; these are therefore the actions of life, because they are the seeds of immortality. That day in which we have done fome excellent thing, we may as truly reckon to be added to our life, as were the fifteen years to the days of Hezekiah.

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SECT. IV.

Confideration of the Mileries of Man's Life.

A S our Life is very (hort, fo it is very milerable and therefore it is well it is (hort. God in pity to mankind, left his burthen should be insupportable. and his nature an intolerable load, hath reduced our state of misery to an abbreviature; and the greater our milery is, the lefs while it is like to laft: the forrows of a man's fpirit being like ponderous weights. which by the greatness of their burthen make a swifter motion, and delcend into the grave to reft and eafe our wearied limbe; for then only we shall sleep quietly, when those fetters are knocked off, which not only bound our fouls in prison, but also ate the fiesh till the very bones opened the fecret garments of their cartilages, discovering their nakedness and forrow.

1. Here is no place to fit down in, but you must Nulla requies rife as foon as you are fet; for we have gnats in our gite poft-chambers, and worms in our gardens, and fpiders quam federi-and flies in the Palaces of the greateft Kings. How vis, hiceftlo-few men in the World are profperous? What an infi- & cultum. nite number of flaves and beggars, of perfecuted and oppressed people fill all corners of the earth with groans, and Heaven it felf with weeping, prayers and fad remembrances ? How many Provinces and Kingdoms are afflicted by a violent War, or made de-folate by popular difeafes? Some whole Countries are remarked with fatal evils, or periodical fickneffes. Grand Cairo in Egypt feels the Plague every three years returning like a Quartan Ague, and destroying many thousands of persons. All the Inhabitants of Arabia the defart are in continual fear of being buried in huge heaps of Sand; and therefore dwell in tents and ambulatory houses, or retire to unfruitful mountains, to prolong an uneafie and wilder life. And all the Countries round about the Adriatick Sea feel fuch violent convultions by tempests and intolerable earthquakes, that fometimes whole Cities find a Tomb,

Tomb, and every man finks with his own house made ready to become his monument, and his bed is cruscaled into the diforders of a grave. Was not all the World drowned at one Deluge, and breach of the

* "Εςαι κ) Σάμφ άμμφ, ἐσείται Δῆλφ άδηλφ, Καὶ Ῥώμη ἡύμη. Sibyll. Orac.

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Divine anger? and fhall not all the world * again be deftroyed by fire? Are there not many thousands that die every night,

and that groan and weep fadly every day? But what shall we think of that great evil which for the fins of men God hath fuffered to possels the greatest part of Mankind? Most of the men that are now alive, or that have been living for many ages, are Jews, Heathens, or Turks: and God was pleafed to suffer a bale Epileptick person, a villain and a vicious, to fet up a religion which hath filled all the nearer parts of Alia, and much of Africa, and fome parts of Europe; fo that the greatest number of men and women born in fo many Kingdoms and Provinces are infallibly made Mahumetan, ftrangers and enemies to Christ, by whom alone we can be faved. This confideration is extremely fad, when we remember how universal and how great an evil it is, that fo many millions of fons and daughters are born to enter into the possession of Devils to eternal ages. These evils are the miseries of great parts of Mankind, and we cannot eafily confider more particu-larly the evils which happen to us, being the infeparable affections or incidents to the whole nature of Man.

2. We find that all the Women in the World are either born for barrenness or the pains of Child birth, and yet this is one of our greatest bleffings: but such indeed are the Bleffings of this World; we cannot be well with, nor without many things. Perfumes make our heads ake, Roses prick our fingers, and in our very blood, where our life dwells, is the Scene under which nature acts many sharp fevers and heavy sicknesses. It were too fad if I should tell how many perfons are afflicted with evil spirits, with spectres and illusions of the night; and that huge multitudes of men

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men and women live upon man's flefh; nay worfe yet, upon the fins of men, upon the fins of their fons and of their daughters, and they pay their fouls down for the bread they eat, buying this day's meal with the price of the last night's fin.

3. Or if you please in charity to visit an Hospital which is indeed a map of the whole World, there you shall lee the effects of Adam's fin, and the ruines of humane nature; bodies laid up in heaps like the bones of a destroyed town; homines precarii spiritus & male herentis, men whole louls feem to be borrowed, and are kept there by art and the force of Medicine, whole miferies are fo great, that few people have charity or humanity enough to visit them, fewer have the heart to drefs them, and we pity them in civility or with a transient prayer, but we do not feel their forrows by the mercies of a religious pity : and therefore as we leave their forrows in many degrees unrelieved and uneafed, so we contract by our unmercifulness a guilt by which our felves become liable to the fame calamities. Those many that need pity, and those infinites of people that refuse to pity, are miserable upon a several charge, but yet they almost make up all mankind.

4. All wicked men are in love with that which intangles them in huge varieties of troubles; they are flaves to the worft of Mafters, to Sin and to the Devil, to a Paffion, and to an imperious Woman. Good men are for ever perfecuted, and God chaftifes every fon whom he receives, and whatfoever is eafie is trifling and worth nothing, and whatfoever is excellent is not to be obtained without labour and forrow; and the conditions and ftates of men that are free from great cares are fuch as have in them nothing rich and orderly, and those that have are fluck full of thorns and

trouble. Kings are full of care; and Learned men * in all ages have been obferved to be very poor, & hone ftas miferias accufant, they complain of their honeft miferies.

 Vilis adulator picto jacet elvius oftro, Et qui follicitat nuptas, ad præmia peccar. Sola pruinotis horret facundia pannis, Atque inopilinguà defertas invocat artes. Fetron.
 Hinc & jocus apud Arifiobhanem in Avibus;
 Συ μέν τοι απολάδα κỳ μτῶν ἐχεις, ἐπόδυξη κỳ δὸς ττῷ ποιητῆ ττῷ σοφῷ.
 5. But Chap. 1.

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s. But these evils are notorious and confessed : even they also whose felicity men stare at and admire. befides their splendour and the sharpness of their light, will with their appendent forrows wring a tear from the most reloved eve: for not only the Winter-quarter is full of ftorms and cold and darknefs, but the beauteous Spring hath blafts and fharp trofts, the fruitful teeming Summer is melted with heat, and burnt with the kiffes of the Sun her friend. and choaked with dust, and the rich Autumn is full of fickness; and we are weary of that which we en. joy, because forrow is its bigger portion: and when we remember that upon the fairest face is placed one of the worst finks of the body, the nofe; we may use it not only as a mortification to the pride of Beauty, but as an allay to the fairest outside of condition, which any of the fons and daughters of Adam do poffefs. * For look upon Kings and Conquerors: I will not tell that many of them fall into the condition of

Vilis fervus habet regni bona, celláque capti

Deridet festam Romuleámque cafam.

Petron,

Omnia, crede mihi, etiam felicibus dubia funt. fervants, and their fubjects rule over them, and ftand upon the ruines of their families, and that to fuch perfons the forrow is bigger than ufually happens in fmaller fortunes: but let us fuppofe them ftill conquerours, and fee what a goodly purchaie they get by all their pains and amazing fears, and continual

dangers. They carry their arms beyond *lfter*, and pafs the *Emphrates*, and bind the *Germans* with the bounds of the River *Rhene*: I fpeak in the ftyle of the *Roman* Greatnefs; for now-a-days the biggett fortune fwells not beyond the limits of a petty Province or two, and a hill confines the progrefs of their profperity, or a River checks it. But whatloever tempts the pride and vanity of ambitious perfons is not to big as the fmalleft Star which we fee fcattered in diforder and unregarded upon the pavement and floor of Heaven. And if we fhould fuppofe the Pifmires had but our understanding, they alfo would have the method of a Man's greatnefs, and divide their little Mole-hills into Provinces and Exarchats: ard

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and if they also grew as vicious and as miserable, one of their Princes would lead an Army out, and kill his neighbour-Ants, that he might reign over the next handful of a Turf. But then if we confider at what price and with what felicity all this is purchafed, the fting of the painted Snake will quickly appear, and the fairest of their fortunes will properly enter into this account of humane infelicities.

We may guess at it by the constitution of Angulan's fortune, who struggled for his power first with the Roman Citizens, then with Brutus and Callins, and all the fortune of the Republick, then with his Colleague Mark Antony, then with his kindred and nearest Relatives; and after he was wearied with flaughter of the Romans, before he could fit down and reft in his Imperial Chair, he was forc'd to carry Armies into Macedonia, Galatia, beyond Euphrates, Rhene and Danubins; and when he dwelt at home in greatness and within the circles of a mighty power, he hardly escaped the sword of the Egnatii, of Lepidus, Cepio and Murana: and after he had entirely reduced the felicity and grandure into his own family, his Daughter, Et adulterio his only child, confpired with many of the young velut facta-Nobility, and being joined with adulterous compli-mento adacations as with an impious facrament, they affright this Terri, ed and destroyed the fortune of the old man, and terum timenwrought him more forrow than all the troubles that da cum strawere hatched in the baths and beds of Egypt between tonio mulier. Antony and Cleopatra. This was the greatest fortune that the world had then or ever fince; and therefore we cannot expect it to be better in a lefs profperity.

6. The prosperity of this world is so infinitely foured with the overflowing of evils, that he is counted the most happy who hath the fewest; all conditions being evil and miferable, they are only diffinguished by the number of calamities. The Collector of the Roman and foreign examples, when he had reckoned two and twenty instances of great fortunes, every one of which had been allayed with great variety of evils; in all his reading or experience he could tell par

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but of two who had been famed for an entire prosperity, Quintus Metellus, and Gyges the King of Lydia : and yet concerning the one of them he tells. that his felicity was to inconfiderable, (and yet it was the bigger of the two) that the Oracle faid, that Aglani Sophidius the poor Arcadian shepherd was more happy than he, that is, he had fewer troubles; for fo in-*0eG- 7# deed we are to reckon the pleasures of this life; the μεγέθες τ limit of our joy is the absence of some degrees of sorrow, ที่ dor อิง ที่ and he that hath the least of this is the most prosperous πarròs f perfon. But then we must look for prosperity, not anyen & vin Palaces or Courts of Princes, not in the Tents of πeEaleens. Conquerours, or in the Gaieties of fortunate and prevailing Sinners; but something rather in the Cottages of honest, innocent and contented perfons. whole mind is no bigger than their fortune, nor their vertue less than their security. As for others, whole fortune looks bigger, and allures tools to follow it like the wandring fires of the night, till they run into rivers, or are broken upon rocks with staring and running after them, they are all in the condition Quemfinter of Marins, than whole condition nothing was more conmileros polu- ft ant, and nothing more mutable. If we reckon them amus; interfe. mongst the happy, they are the most happy men : if we lices, feliciffi- reckon them among it the milerable. they are the most mimus reperie ferable. For just as is a man's condition, great or litbatur.

Jerable. For juit as is a man's condition, great or little, fo is the flate of his mifery. All have their fhare; but Kings and Princes, great Generals and Confuls, Rich men and Mighty, as they have the biggeft bufnefs and the biggeft charge, and are anfwerable to God for the greateft accounts, fo they have the biggeft trouble; that the uneafinefs of their appendage may divide the good and evil of the world, making the poor man's fortune as eligible as the greateft; and alfo reftraining the vanity of man's fpirit, which a great fortune is apt to fwell from a vapour to a bubble, but God in mercy hath mingled wormwood with their wine, and fo reftrained the drunkennefs and follies of Profperity.

7. Man never hath one day to himfelf of entire peace from the things of the world, but either fome thing preparatory to Death.

thing troubles him, or nothing fatisfies him, or his very fulness swells him, and makes him breathe short upon his bed. Mens joys are troublesome; and befides that, the fear of lofing them takes away the prefent pleasure. (and a man hath need of another felicity to preferve this) they are also wavering and full of trepidation, not only from their inconstant nature, but from their weak foundation; they rife from vanity, and they dwell upon ice, and they converse with the wind, and they have the wings of a bird, and are ferious but as the refolutions of a child, commenced by chance, and managed by folly, and proceed by inad- Uni fibi nee vertency, and end in vanity and forgetfulnels. So quam ferias that, as Livius Drufius faid of himself, he never had contigiffe. any play days or days of quiet when he was a boy; for he Sedinoliu & was troublesome and busie, a restless and unquiet man : the fame may every man observe to be true of himfelf; he is always reftless and uneasie, he dwells upon the waters, and leans upon thorns. and lays his head upon a sharp stone.

SECT. V.

This Confideration reduced to Practice.

THE effect of this Confideration is this, That the fadneffes of this life help to fweeten the bitter cup of Death. For let our life be never fo long, if our strength were great as that of oxen and camels, if our finews were strong as the cordage at the foot of an oak, if we were as fighting and prosperous people as Siccine Dentatus, who was on the prevailing fide in an hundred and twenty battels, who had three hundred and twelve publick rewards affigned him by his Generals and Princes for his valour and conduct in fieges and thort encounters, and, befides all this, had his share in nine triumphs; yet still the period shall be, that all this shall end in Death, and the people shall talk of us a while, good or bad, according as we deferve, or as they pleafe; and once it shall come to pais D ihat

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that concerning every one of us it shall be told in the Neighbourhood that we are dead. This we are apt to think a fad ftory; but therefore let us help it with a fadder. For we therefore need not be much troubled that we shall die, because we are not here in ease, nor do we dwell in a fair condition : but our days are full of forrow and anguish, dishonoured and made unhappy with many fins, with a frail and a foolifh foirit, entangled with difficult cases of confeience. enfnared with paffions, amazed with tears. full of cares, divided with curiofities and contradictory interests, made airy and impertinent with vanities, abufed with ignorance and prodigious errours, made ridiculous with a thousand wickednosses. worn away with labours, loaden with dileafes, daily vexed with dangers and temptations, and in love with mikry ; we are weakned with delights, afflicted with want, with the evils of my felf and of all my family, and with the fadnesses of all my friends, and of all good men, even of the whole Church : and therefore mtthinks we need not be troubled that God is pleafed to put an end to all these troubles, and to let them fit down in a natural period, which, if we pleafe, may be to us the beginning of a better life. When the Prince of Perfia west becaute his Army thould all die in the revolution of an Age, Artabanus told him, that they should all meet with evils to many, and to great, that every man of them should with himself dead long before that. Indeed it were a fad thing to be cut of the Stone, and we that are in health tremble to think of it; but the man that is wearied with the difease, looks upon that fharpness as upon his cure and remedy: and as none need to have a tooth drawn, fo none could well endure it, but he that hath felt the pain of it in his head. So is our life to full of evils, that therefore death is no evil to them that have felt the fmart of this, or hope for the joys of a better.

2. But as it helps to eafe a certain forrow, as a fre draws out a fire, and a nail drives forth a nail; foitinfructs us in a prefent duty, that is that we fhould not be Chap. 1.

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be so fond of a perpetual storm, nor doar upon the transfert gauds and gilded thorns of this World. They are not worth a passion, nor worth a figh or a groan, not of the price of one night's watching; and therefore they are miftaken, and miferable per-fons, who, fince Adam planted Thorns round about Paradife, are more in love with that Hedge than all the Fruits of the Garden, fottifh admirers of things that hurt them, of fweet poisons, gilded Daggers, and filken Halters. Tell them they have loft a bounteous Friend, a rich Purchafe, a fair Farm, a wealthy Donative, and you diffolve their patience; it is an Evil bigger than their Spirit can bear; it brings fickness and death, they can neither eat nor fleep with fuch a forrow. But if you represent to them the evils of a vicious Habit, and the dangers of a flate of Sin; if you tell them they have displeased God, and interrupted their hopes of Heaven; it may be they will be fo civil as to hear it patiently, and to treat you kindly, and first to commend, and then forget your flory, because they prefer this World with all its forrows before the pure unmingled felicities of Heaven. But it is frange that any man should be so passionately in love with the Thoms that grow on his own Ground, that he flould wear them for Armlets, and knit them in his Shire, and prefer them before a Kingdom and immortality. No Man loves this World the better for his being poor; but Men that love it is because they have great Posses ons, love it because it is troublesome and chargeable. full of noile and temptation, because it is unfafe and ungoverned, flattered and abused: and he that considers the troubles of an over-long Garment, and of a crammed Stomach, a trailing Gown and a loaden Table, may justly understand that all that for which Men are so passionate is their hurt, and their objection, that which a temperate Man would avoid, and a wife Man cannot love.

He that is no fool, but can confider wifely, if he be in love with this World, we need not defpair but that a witty Man might reconcile him with tortures, and make him think charitably of the Rack, and be D 2 brought 36

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brought to dwell with Vipers and Dragons, and entertain his Guests with the shrieks of Mandrakes. Cats and Scriech owls, with the filing of iron, and the harshness of rending of filk, or to admire the harmony that is made by an herd of evening Wolves. when they miss their draught of blood in their midnight revels. The groans of a man in a fit of the Stone are worfe than all thefe; and the distractions of a troubled conficience are worfe than those groans: and yet a merry carelels finner is worfe than all that. But if we could from one of the battlements of Heaven espie how many men and women at this time lie fainting and dying for want of bread, how many young men are hewn down by the Sword of War, how many poor Orphans are now weeping over the graves of their Father, by whose life they were enabled to eats; if we could but hear how Mariners and Paifengers are at this prefent in a ftorm, and shriek out because their keel dashes against a Rock or bulges under them, how many people there are that weep with want, and are mad with oppression, or are desperate by too quick a sense of a constant infelicity; in all reason we should be glad to be out of the noise and participation of fo many evils. This is a place of forrows and tears, of fo great evils and a constant calamity: let us remove from hence, at least in affections and preparation of mind.

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CHAP. II.

A general Preparation towards a holy and bleffed Death, by way of Exercife.

SECT. I.

Three Precepts preparatory to an holy Death, to be pra-Etifed in our whole Life.

1. **I** E that would die well must always look for Properavive. Death, every day knocking at the Gates of re, & fingu-los die fingu-the Grave, and then the Gates of the las vitas puta. Grave shall never prevail upon him to do Nihil intereft him michief. This was the advice of all the wife and inter diem & good Men of the World, who effectially in the days and periods of their joy and feftival egreffions chole to throw fome Afhes into their Chalices, fome fober remembrances of their fatal period. Such was the black Shirt of Saladine : the Tomb-Si fapis, utaris totis, Coline, diebus: ftone prefented to the Empe-Extremumque tibi femper adeffe putes. perour of Constantinople on his Martial Coronation-day; the Bishop of Rome's two Reeds with flax and a wax taper; the Agyptian Skeleton fer-ved up at Feasts; and Trimalcion's Banquet in Petronime, in which was brought in the Image of a dead Man's bones of Silver, with fpondils exactly turning to every of the Guefts, and Heu, heu, nos miferos! quam totus homuncio laying to every one, that You and you must die, and nil eft ! Sic erimus cunchi postquam nos auferet Orcus, Ergo vivamus, dum licet effe benc. look not one upon another, for every one is equally concerned in this fad repre-fentment. These in phantastick semblances declare a fevere Counfel and useful Meditation : And it is not easie for a Man to be gay in his Imagination, or to be D 3 Drunk

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drunk with joy or wine, pride or revenge, who confiders fadly that he must ere long dwell in a house of darknets and diffionour, and his body must be the inheritance of Worms, and his Soul must be what he pleafes, even as a Man makes it here by his living good or bad. I have read of a young Eremite, who, being paffionately in love with a young Lady, could not by all the arts of Religion and Mortification suppress the trouble of that fancy : till at last being told that The was dead, and had been buried about fourteen days, he went fecretly to her Vault, and with the skirt of his Mantle wiped the moisture from the Carkass, and still at the return of his Temptation laid it before him, faying, Behold, this is the beauty of the Woman thou didit to much defire: and to the Man found his cure. And if we make death as prefent to us, our own death, dwelling and dreffed in all its pomp of tancy and proper circumstances; if any thing will quench the heats of luft, or the defires of Money, or the greedy pathonate affections of this World, this inust do it. But withal, the frequent use of this meditation, by curing our prefent Inordinations, will make Death fafe and triendly, and by its very cuftom will make that the King of Terrors shall come to us without his affrighting dreffes; and that we shall fit down in the Grave as we compose our felves to sleep, and

Certè populi quos defpicit Arctos Felices errore fuo, quos ille timozum Maximus haud utget, Lethi metus Inde ruendi

In ferrum mens prone viris, animeque capaces Mortis, & ignavum rediturz parcene vitz. do the duties of Nature and Choice. The old People that lived near the Riphem Mountains were taught to converte with Death, and to handle it on all fides, and to difcourfe of it as of a thing

that will certainly come, and ought to to do. Thence their minds and refolutions became capable of death, and they thought it a diffeonourable thing with greediness to keep a life that must go from us, to lay afide its thorns, and to return again circled with a Gory and a Diadem.

Qui quotidie 2. He that would die well, mussi all the days of his life vite fue maaux impositie lay up against the day of death; not only by the general provid-

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preparatory to Death.

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provisions of holinels, and a pious life indefinitely, non indiger but provisions proper to the necessities of that Great day of expence, in which a Man is to throw his laft cast for an eternity of joys or forrows; ever remembring, that this alone well performed is not enough to pais us into Paradife, but that alone done toolishly is enough to fend us into Hell, and the want of either a hely life or death makes a Man to fall fhort of the mighty price of our high calling. * In order to this Rule we are to con-

* Infere nune, Melibas, pyrospone ordine vises. fider what fpecial Gra-

ces we shall then need to exercise, and by the proper arts of the Spirit, by a heap of proportioned arguments, by prayers and a great treasure of devotion laid up in Heaven, provide before-hand a relerve of frength and mercy. Men in the course of their lives walk lazily and incuriously, as if they had both sheir fest in one shooe; and when they are passively revolved to the time of their diffolution, they have no mercies in ftore, no patience, no faith, no charity to God or defpite of the World, being without guft or appetite for the land of their inheritance, which Chrift with so much pain and blood hath purchased for them. When we come to die indeed, we shall be very much put to it to stand firm upon the two feet of a Christian, faith and patience. When we our felves are to use the articles, to turn our former discourses into prefent practice, and to feel what we never felt before, we shall find it to be quite another thing, to be willing prefently to quit this life and all our prefent possessions for the hopes of a thing which we were never fuffered to fee, and fuch a thing of which we may fail to many ways, and of which if we fail any way we are miterable for ever. Then we shall find how much we have need to have fecured the Spirit of God and the Grace of Faith by an habitual, perfect immoveable refolution. * the fame is alfo the case of Patience, which will be affaulted with sharp pains, disturbed fancies, great fears, want of a prefent mind, natural weakneffes, frauds of the Devil, and a thousand accidents and imperfections. D 4 It

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It concerns us therefore highly in the whole course of our lives, not only to accustom our selves to a patient suffering of injuries and affronts, of persecutions and loffes, of crofs accidents and unneceffary circumstances; but also, by representing death as prefent to us, to confider with what argument then to fortifie our patience, and by affiduous and fervent prayer to God all our life long to call upon him to give us patience and great affiltances, a strong faith and a confirmed hope, the Spirit of God and his holy Angels affiftants at that time, to refift and to fubdue the Devil's temptations and affaults; and to to fortifie our heart, that it break not into intolerable forrows and impatience, and end in wretchleinefs and infidelity. * But this is to be the work of our life, and not to be done at once; but as God gives us time, by fuccelfion, by parts and little periods. For it is very remarkable, that God who giveth plenteoully to all Creatures, he hath feattered the firmament with stars as a man fows corn in his fields, in a multitude bigger than the capacities of humane order; he hath made to much variety of creatures, and gives us great choice of meats and drinks, although any one of both kinds would have ferved our needs; and to in all instances of nature: yet in the distribution of our Time God leems to be strait-handed; and gives it to us, not as nature gives us Rivers, enough to drown us, but drop by drop, minute after minute, to that we never can have two minutes together, but he takes away one when he gives us another, This should teach us to value our Time, fince God fo values it, and by his fo fmall distribution of it, tells us it is the most precious thing we have. Since therefore in the day of our death we can have still but the fame little portion of this precious time, let us in every minute of our life, I mean in every difcernible portion lay up fuch a stock of reason and good works, that they may convey a value to the imperfect and shorter actions of our death bed; while God rewards the pi-ety of our lives by his gracious acceptation and benepreparatory to Death. *

benediction upon the actions preparatory to our Death-bed.

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3. He that defires to die well and happily, above all things must be careful that he do not live a foft, a delicate and a voluptuous life; but a life fevere, holy and under the discipline of the Cross, under the conduct of prudence and observation, a life of warfare and sober counfels, labour and watchfulnefs. No man wants caufe of tears and a daily forrow. Let every man confider what he feels; and acknowledge his mifery; let him confeis his fin and chastife it; let him bear his cross patiently, and his perfecutions nobly, and his repentances willingly and constantly; let him pity the evils of all the world, and bear his share in the calamities of his brother; let him long and figh for the joys of Heaven; let him tremble and fear because he hath deferved the pains of Hell; let him commute his eternal fear with a temporal suffering, preventing God's judgment by passing one of his own; let him groan for the labours of his pilgrimage, and the dangers of his warfare: and by that time he hath fummed up all these labours, and duties, and contingencies, all the proper caules, inftruments and acts of forrow. he will find that for a fecular joy and wantonnels of spirit there are not left many void spaces of his life. It was St. James's advice, Be afflicted, and mourn, and Chap. 4. 9. weep; let your laughter be turned into mourning, and your joy into weeping : And Bonadventure, in the Life of Christ, reports that the Holy Virgin-Mother faid to Saint Elizabeth, That grace does not descend into the Neque enim Deus ulla re Soul of a Man but by prayer and affliction. Certain it is, perinde and that a mourning spirit and an afflicted body are great corporis zinstruments of reconciling God to a sinner, and they runna conalways dwell at the gates of atonement and reftitu- Nor. Orat. 18. tion. * But besides this, a delicate and prosperous life is hugely contrary to the hopes of a bleffed eternity. Wo be to them that are at ease in Sion, fo it was Amos 6. 1. faid of old : and our bleffed Lord faid, Wo be to you that laugh, for ye shall weep; But, Blessed are they that Luke 6. 25. mourn, for they shall be comforted. Here or hereafter Matthe s. 4. we must have our portion of forrows. He that now goeth

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Pial 126.6. goeth on his way weeping, and beareth forth good feed with him, shall doubtless come again with joy, and bring his sheaves with him. And certainly he that fadly confiders the portion of Dives, and remembers that the account which Abraham gave him for the unavoidableness to his torment was, because he had his good things in this life, must in all reason with trembling run from a course of banquets, and furing delicions every day, as being a dangerous estate, and a confignation to an evil greater than all danger, the pains and torments of unhappy Souls. If either by patience or repentance, by compassion or perfecution, by choice or by conformity, by feverity of discipline, we allay the testival follies of a fort life, and profess under the Crois of Christ, we shall more willingly and more fafely enter into our grave; but the Death-bed of a voluptuous man upbraids his little and cozening prosperities, and exact pains made * sharper by the passing from for head and sould be the start form for head and a voluptuous man upbraids his little and cozening proferities, and exact pains made * sharper by the passing from for head and sould be the start form for head and sould be the start form for head and sould be and the start form for head and sould be and the start form for head and sould be the start form fo

• Sed longi pœnàs fortuna favoris Exigit à milero, que tanto pondere faine Res premit advertas, fatilque prioribus urget. Lacan. L 8. paffing from foft beds and a fofter mind. He that would die holily and happily, must in this world love tears.

bumility, solitude and repentance.

SECT. II.

Of daily Examination of our actions in the whole course of our health, preparatory to our Death-bed.

HE that will die well and happily must drefs his Soul by a diligent and frequent fcrutiny: He must perfectly understand and watch the state of his Soul; he must fet his House in order before he be fit to die. And for this there is great reason, and great necessity.

Reasons for a daily Examination.

t. For, if we confider the diforders of every day, the multitude of impertinent words, the great portions Chap. 2.

tions of time fpent in vanity, the daily omiffions of duty, the coldness of our Prayers, the indifferences of our spirits in holy things, the uncertainty of our fecret purposes, our infinite deceptions and hypocrifies, fometimes not known, very often not objerved by our felves, our want of Charity, our not knowing in how many degrees of action and purpole every vertue is to be exercised, the secret adherences of pride, and too forward complacency in our best actions, our failings in all our relations, the niceties of difference between some vertues and some vices, the fecret undifcernible paffages from lawful to unlawful in the first instances of change, the perpetual misrakings of permissions for duty, and licentious pra-Stices for permiffions, our daily abuling the liberty that God gives us, our unfuspected fins in the managing a course of life certainly-lawful, our little greedineffes in eating, our furpriles in the proportions of our drinkings, our too great fredoms and fondnesses in lawful loves, our aptness for things fenfual, and our deadnels and tediousnels of spirit in spiritual employments; befides infinite variety of cafes of confcience that do occur in the life of every Man, and in all intercourses of every life, and that the productions of fin are numerous and increasing, like the families of the Northern-people, or the genealogies of the first Patriarchs of the World; from all this we shall find that the computations of a Man's life, are bulie as the Tables of Sines and Tangents, and intricate as the accounts of Eastern Merchants: and therefore it were but reason we should fum up our accounts at the foot of every page: I mean, that we call our felves to ferutiny every night when we compose our felves to the little images of Death.

2. For, if we make but one general account, and never reckon till we die, either we shall only reckon by great Sums, and remember nothing but clamorous and crying Sins, and never confider concerning particulars, or forget very many: or if we could confider all that we ought, we must needs be confounded with the multitude and variety. But if we observe all , i . >

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all the little paffages of our Life, and reduce them into the order of accounts and acculations, we fhall find them multiply to faft, that it will not only appear to be an ease to the accounts of our Death-bed, but by the inftrument of fhame will reftrain the inundation of Evils; it being a thing intolerable to humane modelty, to fee Sins increase fo faft, and Vertues grow up fo flow; to fee every day flain'd with the fpots of Leprofie, or fprinkled with the marks of a lefter Evil.

2. It is not intended we should take accounts of our lives only to be thought religious, but that we may fee our evil and amend it, that we dash our fins against the stones, that we may go to God, and to a fpiritual Guide, and fearch for remedies, and apply them. And indeed no Man can well observe his own growth in Grace, but by accounting feldomer returns of Sin. and a more frequent victory over Temptations; concerning which every Man makes his obfervations according as he makes his inquiries and fearch after himfelf. In order to this it was that Saint Paul wrote, before the receiving the Holy Sacrament, Let a man examine him/elf, and so let him eat. This Precept was given in those days when they communicated every day, and therefore a daily Examination also was intended.

4. And it will appear highly fitting, if we remember that at the day of Judgment not only the greateft lines of Life, but every branch and circumstance of every Action, every Word and Thought shall be called to fcrutiny and fevere Judgment: Infomuch that it was a great truth which one faid, Wo be to the most innocent Life, if God should search into it without mixtures of Mercy. And therefore we are here to follow Saint Paul's advice, Judge your selves, and ye shall not be judged of the Lord. The way to prevent God's anger is to be angry with our felves; and by examining our Actions, and condemning the Criminal, by being Assellours in God's Tribunal, at least we shall obtain the favour of the Court. As therefore every night we must make our Bed the memorial of our Grave. 10

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fo let our evening Thoughts be an image of the Day of Judgment.

5. This advice was fo reafonable and proper an inftrument of vertue, that it was taught even to the Scholars of Pythagoras by their Mafter; "Let not "fleep feize upon the regions of your fenfes, before you "have three times recalled the conversation and acci-"dents of the days Examine what you have committed against the Divine Law, what you have omitted of your duty, and in what you have made use of the Divine Grace to the purposes of Vertue and Religion; joyning the Judges Reason to the Legislative Mind or Conficience, that God may reign there as a Law-giver and a Judge. Then Christ's Kingdom is fet up in our hearts; then we always live in the eye of our Judge, and live by the measures of Reason, Religion and sober Counfels.

The benefits we shall receive by practifing this advice in order to a bleffed Death, will also add to the account of Reason and fair inducements.

The benefits of this Exercife.

1. By a daily examination of our actions we shall the eafier cure a great fin, and prevent its arrival to become habitual: For [to examine] we suppose to be a relative duty, and inftrumental to fomething else. We examine our felves, that we may find out our failings and cure them: and therefore if we use our remedy when the wound is fresh and bleeding, we shall find the cure more certain and less painful. For so a Taper, when its crown of flame is newly blown off, retains a nature so symbolical to light, that it will with greediness re-inkindle and match a ray from the neighbour fire. So is the Soul of man, when it is newly fallen into fin; although God be angry with it, and the state of God's favour and its own graciousness is interrupted, yet the habit is not naturally changed; and still God leaves some roots of vertue standing, and the man is modest, or apt to be made ashamed, and he is not grown

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grown a bold finner: But if he fleeps on it, and returns again to the fame fin, and by degrees grows in love with it, and gets the cuftom, and the ftrangenefs of it taken away, then it is his Mafter, and is fwelled into an heap, and is abetted by ufe, and corroborated by newly entertained principles, and is infinuated into his Nature, and hath poffeffed his Affections, and tainted the Will and Understanding: and by this time a Man is in the ftate of a decaying Merchant, his accounts are fo great, and fo intricate, and fo much in arrear, that to examine it will be but to represent the particulars of his Calamity; therefore they think it better to pull the Napkin before their eyes, than to ftare upon the Circumstances of their Death.

2. A daily or, frequent examination of the parts of our Life will interrupt the proceeding, and hinder the journey of little fins into an heap. For many days do not pass the best perfons in which they have not many idle words or vainer thoughts to fully the fair whiteness of their Souls, some indiscreet passions or trifling purposes, some impertinent discontents or unhandsome ulages to their own persons, or their deareft Relatives. And though God is not extreme to mark what is done amil's; and therefore puts these upon the accounts of his Mercy, and the title of the Cross; yet in two cafes these little fins combine and clufter: (and we know that Grapes were once in fo great a bunch, that one cluster was the load of two Men:) that is, 1. When either we are in love with Imall fins, or, 2. When they proceed from a careless and incurious (pirit into frequency and continuance. For fo the finallest Atoms that dance in all the little Cells of the World, are fo trifling and immaterial, that they cannot trouble an Eye, nor vex the tendereft part of a Wound, where a barbed Arrow dwelt ; yet when by their infinite numbers (as Melifs and Parmenides affirm) they danced firit into order, then into little bodies, at last they made the matter of the World. So are the little indifcretions of our Life: they are always inconfiderable; if they be confidered; and

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and contemptible, if they be not definited; and God does not regard them, if we do. We may eafily keep them alunder by our daily or nightly thoughts, and prayers, and fevere fentences: but even the least fand can check the tumultuous pride, and become a limit to the Sea, when it is in an heap and in united multitudes; but if the wind fcatter and divide them, the little drops and the vainer froth of the water begins to invade the strand. Our fighs can fcatter such little offences; but then be fure to breathe such accents frequently, left they knot and combine, and grow big as the floar, and we porifb is fand, in trifling inflances. He Ecclus. 19.18: the diffifetb little things (ball perifb by little and little; is faid the Son of Siraeb.

3. A frequent examination of our actions will intonerte and fosten our conficiences, so that they shall be impatient of any rudeness or heavier load : And he that is used to shrink when he is

prefied with a branch of twining Ofer, will not willingly fland in the ruines of a House, when the

beam dashes upon the pavement. And provided that our nice and tender spirit be not vexed into scruple, nor the scruple turned into unreasonable scars, nor the fears into superstition; he that by any arts can make his spirit tender and apt for religious impressions, hath made the fairest scar Religion, and the unaptest and uneafiest entertainment for fin and eternal death, in the whole World.

4. A frequent examination of the smallest parts of our lives is the best instrument to make our repentance particular, and a fit remedy to all the members of the whole body of fin. For our examination put off to our death bed, of necessfity brings us into this condition, that very many thousand of our fins must be (or not be at all.) washed off with a general repentance, which the more general and is definite it is, it is ever fo much the world. And if he that repents the longest and the officient, and upon the most instances, is itill during his whole life but an imperted penitent, and there are very many referves left to be wiped off by God's

Qui levi comminatione pellinr, non opus eft ut fortirudine & armis invadatur. Seneca. Chap. 2.

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God's mercies, and to be eafed by collateral affiftances, or to be groaned for at the terrible Iday of Judgment; it will be but a fad ftory to confider, that the fins of a whole life, or of very great portions of it, shall be put upon the remedy of one examination. and the advices of one discourse, and the activities of a decayed body, and a weak and an amazed fpirit. Let us do the belt we can, we shall find that the mere fins of ignorance and unavoidable forgetfulness will be enough to be entrusted to such a bank; and that if a general repentance will ferve toward their explation, it will be an infinite mercy : but we have nothing to warrant our confidence, if we shall think it to be enough on our Death-bed to confeis the notorious actions of our lives, and to fay, [The Lord be merciful to me for the infinite transgressions of my life, which I have wilfully or carele (ly forgot;] for very many of which the repentance, the diffinct. particular, circumstantiate repentance of a whole life would have been too little. if we could have done more.

5. After the enumeration of these advantages I shall not need to add, that if we decline or refuse to call our selves frequently to account, and to use daily advices concerning the state of our Souls, it is a very ill sign that our Souls are not right with God, or that they do not dwell in Religion. But this I shall say, that they who do use this exercise frequently, will make their Conscience must at ease, by casting out a daily load of humour and surfeit, the matter of diseases and the instruments of death. He that does not frequently fearch bis Conscience, is a housse without a window, and like a wild untutored fon of a fond and undifcerning widow.

But if this exercise seems too great a trouble, and that by such advices Religion will seem a burthen; I have two things to oppose against it.

One is, that we had better bear the burthen of the Lord, than the burthen of a bafe and polluted confcience. Religion cannot be fo great a trouble as a guilty foul; and whatfover trouble can be fanfied in this

this or any other action of Religion, it is only to unexperienced perfons. It may be a trouble at first, Elige vitame just as is every change and every new accident: but confuende if you do it frequently, and accultom your spirit to faciet jucunit, as the cuftom will make it easie, to the advantages diffimant. Senica will make it delectable; That will make it facil as nature, These will make it as pleasant and eligible as reward.

2. The other thing I have to fay is this : That to examine our lives will be no trouble, if we do not intricate it with business of the world, and the Laby-

rinths of care and impertinent Affairs. A man had need have a quiet and difentangled life who comes to fearch into all his actions, and to make judgment concerning his errours and his

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needs, his remedies and his hopes. They that have great intrigues of the world, have a yoke upon their necks and cannot look back. And he that covets many things greedily, and inatches at high things ambitioully, that defpites his neighbour proudly, and bears his croffes peevifuly, or his profperity impotently and paffionately; he that is prodigal of his precious time, and is tenacious and recentive of evil purpoles, is not a man disposed to this exercise: he hath reason to be afraid of his own memory, and to dafh his glass in pieces, because it must needs represent to his own eyes an intolerable deformity. He therefore that refolves to live well whatfoever it cofts him, he that will go to Heaven at any rate, shall best tend this duty by neglecting the affairs of the World in all things where prudently he may. But if we do otherwise, we shall find that the accounts of our Death-bed and the examination made by a diffurbed understanding will be very empty of comfort, and full of inconveniences.

6. For hence it comes that men die fo timoroufly and uncomfortably, as if they were forced out of their lives by the violences of an executioner. Then, without much examination, they remember how wickedly they have lived, without Religion, against the laws of the Covenant of Grace, without God in the world : E then

Secure & quietæ mentis eft in omnes vice partes discurrere ; oc. cupatorum animi velut fub jugo funt, respicere non poffunt.

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then they fee fin goes off like an amazed, wounded, affrighted perfon from a loft battel, without honour, without a veil, with nothing but fhame and fad remembrances: then they can confider, that if they had lived vertuously, all the trouble and objection of that would now be past, and all that had remained should a be peace and joy, and all that good which dwells within the house of God, and eternal life. But now they find they have done amifs and dealt wickedly, they have no bank of good works, but a huge treasure of wrath, and they are going to a ftrange place, and what shall be their lot is uncertain; (so they fay, when they would comfort and flatter themselves: but in truth of Religion their portion is fad and intolerable, without hope and without refreshment, and they must use little filly arts to make them go off from their stage of fins with fome handfom circumstances of opinion: they will in civility be abused that they may die quietly, and go decently to their execution. and leave their friends indifferently contented, and apt to be comforted; and by that time they are gone a while, they fee that they deceived themfelves all their days, and were by others deceived at laft.

Let us make it our own cafe: We shall come to that state and period of condition, in which we shall be infinitely comforted, it we have lived well; or elfe be amazed and go off trembling, becaufe we are guilty of heaps of unrepented and unforfaken Sins. It may happen we shall not then understand it so, becaufe most men of late ages have been abused with falle Principles, and they are taught (or they are willing to believe) that a little thing is enough to fave them, and that Heaven is fo cheap a purchase, that it will fall upon them whether they will or no. The milery of it is, they will not fuffer themselves to be confuted, till it be too late to recant their Errour. In the Interim, they are impatient to be examined, as a Leper is of a Comb, and are greedy of the World, as Children of raw Fruit; and they hate a fevere reproof, as they do thorns in their bed; and they love to lay aside Religion; as a drunken Person does to forget his

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his fortow; and all the way they dream of fine things, and their dreams prove contrary, and become the Hieroglyphicks of an eternal forrow. The Daughter of Polycrates dreamed that her Father was lifted up, and that Jupiter washed him, and the Sun anointed him; but it proved to him but a fad prosperity : for after a long life of constant prosperous successes he was furprised by his enemies, and hanged up till the dew of Heaven wet his cheeks, and the Sun melted his greafe. Such is the condition of those persons who, living either in the defpight or in the neglect of Religion, lie wallowing in the drunkenness of prosperity or worldly cares : they think themselves to be exalted till the evil day overtakes them : and then they can expound their dream of life to end in a fad and hopeleis death. I remember that Cleomenes was called a God by the Agyptians, because when he was hanged, a Serpent grew out of his body, and wrapt it felf about his head ; till the Philosophers of Agypt faid it was natural that from the marrow of some bodies such productions should arise. And indeed it represents the condition of some men, who being dead are efteemed Saints and beatified perfons, when their head is incircled with Dragons, and is entred into the possession of Devils, that old Serpent and deceiver. For indeed their life was secretly fo corrupted, that fuch ferpents fed upon the ruines of the spirit, and the decays of grace and reason. To be cozened in making judgments concerning our final condition is extreamly easie; but if we be cozened, we are infinitely miserable.

SECT. III.

Of exercifing Charity during our whole Life.

HE that would die well and happily, must in his lifetime according to all his capacities exercise Charity; and because religion is the life of the Soul, E 2 and Chap. 2.

and Charity is the life of Religion, the fame which gives life to the better part of Man, which never dies, may obtain of God a mercy to the inferiour part of Man in the day of its diffolution.

1. Charity is the great channel through which God paffes all his mercy upon Mankind. For we receive abfolution or our fins in proportion to our forgiving cur Brother. This is the rule of our hopes, and the measure of our defire of this world; and in the day of Death and Judgment the great Sentence upon Mankind shall be transacted according to our Alms, which is the other part of Charity. Certain it is, that

Quod expendi habui, Quod donavi habco; Quod negavi punior, Quod fervavi putidi. God cannot, will not, never did reject a charitable Man in his greatest needs, and in his most passionate prayers; for God himself is love, and every degree

of Charity that dwells in us is the participation of the Divine nature: and therefore when upon our Death-bed a cloud covers our head, and we are enwrapped with forrow; when we feel the weight of a ficknels, and do not feel the refreshing visitations of God's loving kindnes; when we have many things to trouble us, and looking round about us we fee no comforter; then call to mind what injuries you have forgiven, how apt you were to pardon all alfronts and real perfecutions, how you embraced peace when it was offered you, how you follomed after peace when it ran from you: and when you are weary of one fide, turn upon the other, and remember the Alms that by the grace of God, and his alliftances you have done, and look up to God, and with the eye of faith behold his coming in the cloud, and pronouncing the fentence of Doom's-day according to his mercies and thy charity.

2. Charity with its Twin-daughters, Alms and Forgivenels, is especially effectual for the procuring God's mercies in the day and the manner of our death. Almis & 12.9. deliver from death, faith old Tobias; and Alms make an Ecclus. 3. 30. atonement for fins, faid the Son of Sirach: and fo faid Dan. 4. 27. Janiel, and fo fay all the wife men of the World. And 1 Pet. 4.8. in this fence allo is that of St. Peter, Love covers a multitude

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Salegoras ápaprias.

multitude of fins, and * St. Clement in his Constitutions gives this counfel, If you have any thing in your hands, give it, that it may work to the remission of thy fins.

For by Faith and Alms fins are purged. The fame also is the Counfel of Salvian, who wonders that Men who are guilty of great and many fins will not work out: their Pardon by Alms and Mercy. But this allo must be added out of the words of Lactantius, who makes this rule compleat and useful; But think not, because fins are taken away by Alms, that by thy Money thom mayst parchase a licence to sin. For sins are abolished, if because those hast somed those givest to God, that is, to God's poor Servants, and his indigent necellitous Creatures: But if thou finnest upon confidence of gi- Agere autom ving, thy fins are not abolished. For God defires in-pointentiam finitely that Men should be purged from their fins, and giàm profitetherefore commands us to repent : But to repent is no- ri & affirmare thing else but to profess and affirm (that is, to pur-fe non ukepole, and to make good that purpose) that they will fin run. no more.

Now Alms are therefore effective to the abolition and pardon of our fins, because they are preparatory 10, and impetratory of the Grace of Repentance, and are Fruits of Repentance: and therefore * S. Chry foltome . Orat, a. de affirms, that Repentance without Alms is dead, and pomitenziawithout Wings, and can never foar upwards to the element of Love. But because they are a part of Repentance, and hugely pleafing to Almighty God, therefore they deliver us from the evils of an unhappy and accurfed death: For fo Christ delivered his Disciples from the Sea, when he appealed the Storm, though they still failed in the Channel. And this S. Hierome verifies with all his reading and experience, faying, I Nunquam do not remember to have read, that ever any charitable memini me perfon died an evil death. And although a long expe- legiste mail rience hath observed God's Mercies to descend upon tourn qui licharitable People, like the dew upon Gideon's Fleece, bener opera when all the World was dry; yet for this also we have ercuit, ad No-^a promife, which is not only an argument of a certain pot.

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number

into everlafting habitations. When Faith fails, and Chaftity is ufelefs, and Temperance shall be no more, then Charity shall bear you upon wings of Cherubims.

number of years, (as experience is) but a fecurity

 to the eternal mountain of the Lord. I have been a lover of mankind, and a friend, and merciful; and now I expect to communicate in

Make ye friends of the mammon of

that great kindness which he shews that is the great God and Father of Mon and Mercies, said Cyrus the Persian on his Death-bed.

I do not mean this fhould only be a Death-bed Charity, any more than a Death-bed Repentance; but it ought to be the Charity of our Life and health-

Da dum tempus babes, tibi propria fit (manus hæres.

Aufert hoc nemo quod dabis ipfe Deo.

ful years, a parting with portions of our Goods then when we can keep them. We must not first kindle our lights when

we are to descend into our Houses of Darkness, or bring a glaring Torch fuddenly to a dark Room; that will amaze the eye, and not delight it, or instruct the body: But if our Tapers have in their constant course descended into their Grave, crowned all the way with light, then let the Death-bed Charity be doubled, and the light burn brightest when it is to deck our Hearse. But concerning this I shall afterwards give account.

SECT. IV.

General Confiderations to enforce the former Practices.

These are the general Instruments of Preparation ound fiepe in order to a holy Death: it will concern us all to first find due doing that which must be done but once: and therefore we must begin betimes, and lose no time; especially fince it is so great a venture, and upon it depends so great

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Chap. 2. great a state. Seneca faid well, There is no Science or Nullius rej Art in the World so hard as to live and die well: The difficilior eft Profefors of other Arts are vulgar and many : But he fcientia: Prothat knows how to do this business is certainly in-telfores alia-fructed to eternity. But then let me remember this, vulgo multithat a wife perfon will also put most upon the greatest que fune. intereft. Common prudence will teach us this. No Seneca. Nunc ratio man will hire a General to cut Wood, or fhake Hay nulla eft, rewith a Sceptre, or spend his Soul and all his Faculties standi nulls upon the purchafe of a Cockle-fhell; but he will fit facultas, T-Inftruments to the dignity and exigence of the defign. niam pornas And therefore fince Heaven is fo glorious a State, in more uand to certainly defigned for us, if we pleafe, let us mendum Lue. ipend all that we have, all our Paffions and Affections, deant, intaall our Study and Industry, all our Defires and Stra-bescantque tagems, all our witty and ingenious Faculties, toward relicta. the arriving thither, whither if we do come, every minute will infinitely pay for all the troubles of our whole life; if we do not, we shall have the reward of Fools, an unpitied and an upbraided milery.

To this purpose I shall represent the state of dying and dead Men in the devout Words of some of the Fathers of the Church, whose Sence I shail exactly keep. but change their order; that by placing fome of their dispersed Meditations into a chain or sequel of Dilcourfe, I may with their precious Stones make an Union, and compose them into a Jewel; for though the Meditation is plain and easie, yet it is affectionant, and material, and true, and neceffary.

The Circumstances of a dying Man's Sorrow and Danger.

When the Sentence of Death is decreed, and begins to be put in execution, it is forrow enough to fee or feel respectively the fad accents of the Agony and last contentions of the Soul, and the reluctancies and un-willingness of the Body: The Forehead wash'd with a new and Aranger Baptilm, befmeared with a cold Sweat, tenacious and clammy, apt to make it cleave to E 4

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to the roof of his Coffin; the Nofe cold and undiferning, not pleafed with perfumes, nor fuffering violence with a cloud of unwholfome fmoak; the Eyes dim as a fullied mirrour, or the face of Heaven when God fhews his anger in a prodigious from; the Feet cold,

the Hands stiff; the Physicians despairing, our Friends S. Ball, weeping, the rooms dreffed with darkness and forrow : and the exteriour parts betraying what are the violences which the Soul and Spirit fuffer: the nobler part, like the Lord of the House, being affaulted by exteriour rudenesses, and driven from all the outworks, at last faint and weary with short and frequent breathings, interrupted with the longer accents of fighs, without moisture, but the excrescencies of a spilt humour, when the pitcher is broken at the ciftern, it retires to its last fort, the heart, whither it is purfued, and stormed and beaten out, as when the barbarous Thracian facked the glory of the Grecian Empire. Then calamity is great, and forrow rules in all the capacities of Man; then the mourners weep, because it is civil, or because they need thee, or because they fear: but who fuffers for thee with a compation tharp as is thy pain? Then the Noife is like the faint echo of a distant valley, and few hear, and they will not regard thee, who feemest like a perfon void of under-Randing, and of a departing interest. Vere tremendum est mortis (acramentum. But these accidents are common to all that die; and when a special providence shall diftinguish them, they shall die with easie circumstances: but as no piety can secure it, so must no confidence expect it, but wait for the time, and accept the manuer of the diffolution. But that which diffinguishes them is this:

He that hath lived a wicked life, if his Confcience be alarm'd, and that he does not die like a Wolf or a Tyger, without fenfe or remorfe of all his wildnefs and his injury, his beattly nature, and defart and untilled manners, if he have but fenfe of what he is going to fuffer, or what he may expect to be his portion; then we may imagine the terrour of their abufed fancies, how they fee affrighting fhapes, and becaufe they fear

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fear them, they feel the gripes of Devils, urging the unwilling Souls from the kinder and fast embraces of the body, calling to the Grave, and hafting to Judgment, exhibiting great Bills of uncancelled Crimes, awakening and amazeing the Confcience, breaking all their hopes in pieces, and making Faith useless and terrible, because the Malice was great, and the Charity was none at all. Then they look for fome to have s. currenter pity on them, but there is no man. No man dares be mus. their pledge; No Man can redeem their Soul, which now feels what it never feared. Then the tremblings and the forrow, the memory of the past fin, and the fear of future pains, and the fense of an angry God, and the prefence of fome Devils, confign him to the eternal Company of all the damned and accurfed Spirits. Then they want an Angel for their guide, and Ephren Syrme the holy Spirit for their comforter, and a good Conscience for their testimony, and Christ for their Advocate, and they die and are left in prisons of Earth or Air, in fecret and undifcerned Regions, to weep and tremble, and infinitely to fear the coming of the Day of Chrift; at which time they shall be brought forth to change their condition into a worfe, where they shall for ever feel more than we can believe or understand.

But when a good man dies, one that hath lived innocently, or made joy in Heaven at his timely and effective Repentance, and in whole behalf the holy Jefus hath interceeded prosperoully, and for whose interest the Spirit makes interpellations with groans and fighs unatterable, and in whole defence the Angels drive away the Devils on his Death-bed, because his fins are pardoned, and because he refisted the Devil in his lifetime, and fought fuccessfully, and perfevered unto the end; then the joys break forth through the clouds of Sicknets, and the Confcience stands upright, and confesses the Glory of God, and owns fo much integrity that it can hope for pardon, and obtain it too; Then the forrows of the Sickness, and the flames of the Fever, or the faintness of the Confumption, do but untie the Soul from its Chain, and let it go forth, firft

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General Exercises

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first into liberty, and then to glory. For it is but for a little while that the face of the Sky was black. like the preparations of the Night, but quickly the Cloud was torn and rent, the violence of Thunder parted it into little portions, that the Sun might look forth with a watery eye, and then shine without a tear. But it is an infinite refreshment to remember all the comforts of his Prayers, the frequent victory over his Temptations, the mortification of his Luft, the nobleft facrifice to God, in which he most delights, that we have given him our Wills, and killed our appetites for the interests of his Services: then all the trouble of that is gone, and what remains is a portion in the Inheritance of Jelus, of which he now talks no more as a thing at diffance, but is en-5. Martyrine, tring into the possession. When the Veil is rent, and S. Enfiration the Prison-doors are open at the presence of Gods Angel, the Soul goes forth full of hope, fometimes with evidence, but always with certainty in the thing and instantly it passes into the throngs of Spirits, where Angels meet it finging, and the Devils flock with malicious and vile purposes, defiring to lead it away with them into their Houfes of Sorrow: There they fee things which they never faw, and hear voices which they never heard. There the Devils charge them with many fins, and the Angels remember that themfelves rejoyced when they were repented of. Then the Devils aggravate and defcribe all the circumstances of the fin, and add calumnies; and the Angels bear the Sword forward still, because their S. Chryfofto-Lord doth answer for them. Then the Devils rage and gnash their teeth; they see the Soul chaste and pure, and they are ashamed; they see it penitent, and they defpair; they perceive that the tongue was refrained and fanctified, and then hold their peace. Then the Soul passes forth and rejoyces, passing by Meying st the Devils in fcorn and triumph, being fecurely carried into the bosom of the Lord, where they shall aipe Two Storffered reft till their Crowns are finished, and their Manfions Fire Sa- are prepared; and then they shall feast and fing, revanle i joyce and worship for * ever and ever. Fearful and Jugn Phil. formiChap. 3. preparatory to Death. Sect. 1. formidable to unholy perfons is the first meeting with Spirits in their feparation. But the victory which holy Souls receive by the Mercies of *Jefas Chrift*, and the conduct of Angels, is a joy that we must not understand till we feel it; and yet such which by an early and a perfevering piety we may fecure; but let us enquire after it no farther, because it is fecret.

CHAP. III.

Of the State of Sickness and the Temptations incident to it, with their proper Remedies.

SECT. I.

Of the State of Sickness.

Dam's fin brought Death into the World, and Man did die the fame day in which he finned, according as God had threatned. He did not die, as Death is taken for a feparation of Soul and Body; that is not Death properly, but the ending of the laft act of Death; just as a Man is faid to be born, when he ceases any longer to be born in his Mother's Womb: But whereas to Man was intended a Life long and happy, without fickness, forrow or infelicity, and this Life should be lived here or in a better place, and the passage from one to the other should have been easie, faste and pleasant, now that Man finned, he fell from that state to a contrary.

If Adam had ftood, he fhould not always have lived in this World; for this World was not a place capable of giving a dwelling to all those myriads of Men and Women 60

Women which fhould have been born in all the generations of infinite and eternal Ages; for fo it must have been if man had not died at all, nor yet have removed hence at all. Neither is it likely that Man's Innocence should have lost to him all possibility of going thither where the duration is better, measured by a better time, fubject to fewer changes, and which is now the reward of a returning vertue, which in all natural Senfes is lefs than innocence, fave that it is heightned by Chrift to an equality of acceptation with the state of Innocence: But so it must have been, that his Innocence should have been punished with an eternal confinement to this State, which in all reason is the less perfect, the state of a Traveller, not of one possessed of his Inheritance. It is therefore certain, Man should have changed his abode: for so did Enoch. and fo did Elias, and to fhall all the World that fhall be alive at the Day of Judgment; They (hall not die, but they (hall change their place and their abode, their duration and their state, and all this without Death.

That death therefore which God threatned to Adam, and which passed upon his Posterity. is not the going out of this World, but the manner of going. If he had Itaid in Innocence, he should have gone from hence placidly and fairly, without vexatious and afflictive Circumstances; he should not have died by fickness, misfortune, detect or unwillingness: but Prima que vi- when he fell, then he began to die; the fame day (fo faid God:) And that must needs be true, and there-Hercal. Fur. fore it mult mean, that upon that very day he fell in-

tam dedit hora carplit.

Nafcentes Manil.

to an evil and dangerous condition, a state of change and affliction : Then Death began, that is, the Man morimur, fi-began to die by a natural diminution, and aptnefs to gine pendet. difease and mifery. His first state was and should have been (so long as it lasted) a happy duration; his second was a daily and miterable change: and this was the dving properly.

This appears in the great instance of Damnation. which in the style of Scripture is called eternal Death, not because it kills or ends the duration, it hath not fo much good in it; but because it is a perpetual infe. Chap. 3.

infelicity. Change or feparation of foul and body is but accidental to Death, Death may be with or without either: but the formality, the curfe and the fting of Death, that is, mifery, forrow, fear, diminution, detect, anguish, disconvert, and whatsoever is miferable and afflictive in nature, that is Death. Death is not an action, but a whole state and condition; and this was first brought in upon us by the offence of one man.

But this went no farther than thus to subject us to temporal infelicity. If it had proceeded to as was juppoled, Man had been much more milerable; for Man had more than one original fin in this fence : and though this death entred first upon us by Adam's fault, yet it came nearer unto us and increased upon us by the fins of more of our foretathers. For Adam's fin left us in strength enough to contend with humane calamities for almost a thouland years together: But the fins of his children, our forefathers, took off from us half the strength about the time of the Flood; and then from 500 to 250, and from thence to 120, and from thence to threefcore and ten; fo often halfing it, till it is almost come to nothing. But by the fins of men in the feveral generations of the World, Death, that is, mifery and difeafe, is hastned to upon us, that we are of a contemptible age: and because we are to die by suffering evils, and by the daily lestening of our strength and health, this death is fo long a doing, that it makes fo great a part of our short life useless and unserviceable, that we have not time enough to get the perfection of a fingle manufacture, but ten or twelve generations of the world must go to the making up of one wife Man, or one excellent Art: and in the fucceffion of those ages there happen so many changes and interruptions, fo many wars and violences, that feven, years fighting fets a whole Kingdom back in learning and vertue, to which they were creeping it may be a whole age.

And thus also we do evil to our posterity, as Adam did to his, and Cham did to his, and Eli to his, and all

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all they to theirs who by fins cauled God to fhorten the life and multiply the evils of Mankind. And for this reason it is the world grows worle and worfe, because so many original fins are multiplied, and so many evils from Parents descend upon the succeeding generations of men, that they derive nothing from us but original misery.

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But he who restored the Law of Nature, did also reftore us to the condition of Nature; which, being violated by the introduction of Death, Chrift then repaired when he fuffered and overcame Death for us: that is, he hath taken away the unhappines of Sickness, and the sting of Death, and the dishonours of the Grave, of diffolution and weakness, of decay and change, and hath turned them into acts of favour, into inftances of comfort, into opportunities of vertue. Chrift hath now knit them into Rofaries and Coronets, he hath put them into promifes and rewards, he hath made them part of the portion of his elect: they are inftruments, and earnefts, and fecurities and passages to the greatest perfection of humane nature, and the Divine promiles. So that it is possible for us now to be reconciled to fickness; it' came in by fin, and therefore is cured when it is turned into vertue : and although it may have in it the uneafinels of labour ; yet it will not be uncafie as fin, or the restlessness of a discomposed Conscience. If therefore we can well manage our state of sickness, that we may not fall by pain, as we usnally do by pleasure. we need not fear; for no evil shall happen to us.

SECT. II.

Of the first Temptation proper to the state of Sickness, Impatience.

MEN that are in health are fevere exactours of Patience at the hands of them that are fick; and they ufually judge it not by terms of relation between God and the fuffering man, but between him and Chap. 3. proper to Sicknefs. Sect. 2. and the friends that ftand by the bed-fide. It will be therefore neceffary that we truly understand to what duties and actions the patience of a fick man ought to extend.

1. Sighs and groans, forrows and prayers, humble Ejulatu, quecomplaints and dolorous expressions, are the fad acfru, gemin, cents of a fick man's language. For it is not to be for and o mulexpected that a fick man should act a part of Patience tum fiebiles with a countenance like an Oratour, or grave like a voces refer, Dramatick person: it were well if all men could bear an exteriour decency in their fickness, and regulate their voice, their face, their discourse, and all their circumstances, by the measures and proportions of comeliness and fatisfaction to all the standers by. But this would better please them than affist them; the fick man would do more good to others than he would receive to himself.

2. Therefore filence, and still composures, and not complaining are no parts of a fick man's duty, they are not necessary parts of Patience. We find that Da- Concedent vid roared for the very disquietness of his sickness; and dum eft gehe lay chattering like a swallow, and his throat was dry menti. with calling for help upon his God. That's the proper voice of fickness: and certain it is that the proper voices of fickness are expresly vocal and petitory in the cars of God, and call for pity in the fame accent as the cries and oppressions of Widows and Orphans do for vengeance upon their perfecutors, though they fay no Collect against them. For there is the voice of a man, and there is the voice of the difease, and God hears both; and the louder the difeafe speaks, there is the greater need of mercy and pity, and therefore God will the fooner hear it. Abel's blood had a veice, and cried to God; and humility hath a voice, and cries to loud to God that is pierces the clouds; and fo hath every forrow and every fickness: and when a man cries out, and complains but according to the for-- Flagrantior aquo rows of his pain, it cannot be any Non debet dolor effe viri, nec part of a culpable Impatience, but an Vulnere major. Forven, Sat, 12. argument for pity.

3. Some mens fenies are to fubtile, and their perceptions

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ceptions fo quick and full of relifh, and their fpirits fo active, that the fame load is double upon them to what it is to another perfon, and therefore comparing the expressions of the one to the filence of the other, a different Judgment cannot be made concerning their patience. Some natures are querulous, and melancholick, and foft, and nice, and tender, and weeping, and expressive; others are fullen, dull, without apprehension, apt to tolerate and carry burthens: and the Crucifixion of our Blessed Saviour falling upon a delicate and virgin Body, of curious temper, and strict, equal composition, was naturally more full of torment than that of the ruder thieves, whose proportions were courser and uneven-

4. In this cafe it was no imprudent advice which

Omnino fi quicquam eft decorum, nihil eft profecto magis quàm æquabilitas universæ vitæ, tum fingularum actionum: quam aurem confervâre non poffis fi aliorum naturam imitans omittas tuam.

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Cicero gave: nothing in the world is more amiable than an even temper in our whole life, and in every action: but this evenness cannot be kept, unless every man follows his own nature, without ftriving to imitate the

circumftances of another. And what is fo in the thing it felf, ought to be fo in our Judgments concerning the things. We must not call any one impatient if he be not filent in a fever, as if he were alleep, as if he were dull, as *Herod*'s fon of *Athens*.

5. Nature in some cases hath made cryings out and exclamations to be an entertainment of the spirit, and an abatement or diversion of the pain. For so did the old champions, when they threw their

fatal nets that they might load their enemy with Quia profin- the fnares and weights of death, they groaned aloud, denda voce omne corpus and fent forth the anguish of their spirit into the intenditur, eyes and heart of the man that stood against them. venitque pla-So it is in the endurance of some sharp pains, the ga venementor. *Cie*. Tufe. complaints and thriekings, the sharp groans and

the tender accents fend forth the afflicted spirits, and force a way, that they may ease their oppreffion and their load, that when they have spent some of their forrows by a fally forth, they may return better able to fortifie the heart. Nothing of this

is

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is a certain fign, much less an action or part of Impatience; and when our bleffed Saviour suffered his last and sharpest pang of forrow, be cried out with a loud voice, and resolved to die, and did so.

SECT. III.

Constituent or integral parts of Patience.

1. That we may fecure our Patience, we must take care that our complaints be without Defpair. Despair fins against the reputation of God's Goodness, and the efficacy of all our old experience. By Despair we destroy the greatest comfort of our forrows, and turn our lickness into the state of Devils and perishing Souls. No affliction is greater than Despair: for that it is which makes hell-fire, and turns a natural evil into an intolerable; it hinders prayers, and fills up the intervals of lickness with a worse torture; it makes all spiritual arts useless, and the office of spiritual comforters and guides to be impertinent.

Against this, Hope is to be opposed: and its proper acts, as it relates to the vertue and exercise of Patience are, 1. Praying to God for help and remedy: 2. Sending for the guides of souls: 3. Using all holy exercises and acts of grace proper to that state: which whose does hath not the Impatience of Despair; every man that is patient hath hope in God in the day of his forrows.

2. Our complaints in ficknels must be without murmur. Murmur fins against God's Providence and Government: by it we grow rude, and, like the falling Angels, displeased at God's supremacy; and nothing is more unreasonable: It talks against God, for whose Glory all Speech was made; it is proud and phantastick, hath better opinions of a sinner than of the Divine Justice, and would rather accuse God than himself.

Against this is opposed that part of Patience which refigns the man into the hands of God, faying with old Eli, It is the Lord, let him do what he will; and, F Chap. 3.

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[Thy will be done in earth, as it is in heaven :] and fo the admiring God's Justice and Wildom does also difpose the fick person for receiving God's Mercy. and fecure him the rather in the grace of God. The proper acts of this part of patience: 1. To confess our fins and our own demerits. 2. It encreases and exercises Humility. 3. It loves to fing praises to God, even from the lowest abys of humane mifery.

2. Our complaints in fickness must be without Peevilbnels. This fins against Civility, and that necessary decency which must be used towards the Ministers and Affiltants. By peevishness we encrease our own forrows, and are troublefome to them that stand there to ease ours. It hath in it harshness of nature and ungentlenefs, wilfulnefs and phantastick opinions. morofity and incivility.

Against it are opposed Obedience, Tractability, Easinels of persuasion, Aprness to take counsel. The acts of this part of Patience are, 1. To obey our Phyficians: 2. To treat our perfons with respect to our vid. Chap. 4. present necessities. 3. Not to be ungentle and uneafie to the Ministers and Nurses that attend us; but to take their diligent and kind offices as fweetly as we can, and to bear their indifcretions or unhandfome accidents contentedly and without disquietness within, or evil language or angry words without: 4. Not to use unlawful means for our recovery.

> If we fecure these particulars, we are not lightly to be judged of by noifes and politure, by colours and images of things, by palenefs, or tofling from fide to fide. For it were a hard thing that those persons who are loaden with the greatest of humane calamities should be strictly tied to ceremonies and forms of things. He is patient that calls upon God, that hopes for health or Heaven, that believes God is wife and just in fending him afflictions, that contesses his fins, and accuses himself and justifies God, that expects God will turn this into good, that is civil to his Physicians and his servants, that converses with the guides of Souls, the Ministers of Religion, and in all things

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SECT. IV.

Remedies against Impatience, by way of Consideration.

A^S it happens concerning Death, fo it is in Sicknefs which is Death's Handmaid. It hath the fate to suffer calumny and reproach, and hath a Name worse than its Nature.

r. For there is no Sickness fo great but Children endure it, and have natural ftrengths to bear them out quite through the Calamity, what period foever Nature hath allotted it. Indeed they make no reflections upon their fufferings, and complain of Sickness with an uneasie figh or a natural groan, but confider not what the forrows of Sickness mean; and to bear it by a direct fufferance, and as a pillar bears the weight of a roof. But then why cannot we bear it fo too? For this which we call a reflection upon, or confidering of our Sickness, is nothing but a perfect instrument of trouble, and consequently a temptation to impatience. It ferves no end of Nature; it may be avoided, and we may confider it only as an expression of God's Anger, and

an emiffary or procurator of Repentance. But all other confidering it, except where it ferves the purpoles of Medicine and Art, is no-

Prætulerim-----delirus inerfque videri,

Dum mea delectent mala me, vel denique fallant,

Quàm fapere & ringi.

Her; lib. 2. ep. 2.

thing but, under the colour of reafon, an unreafonable device to heighten the Sicknefs and increafe the Torment. But then, as Children want this act of reflex perception or reafonable fenfe, whereby their Sicknefs becomes lefs pungent and dolorous; fo alfo do they want the helps of Reafon whereby they fhould be able to fupport it. For certain it is, Reafon was as well given us to harden our Spirits, and ftiffen them in paffions and fad accidents, as to make us bending and F_2 Chap. 3. Remedies against Impatience. Sect. 4.

apt for action: And it in Men God hath heightned the Faculties of Apprehension, he hath increased the auxiliaries of reasonable ftrengths, that God's Rod and God's Staff might go together, and the beam of God's Countenance may as well refresh us with its light as fcorch us with its heat. But poor Children, that endure fo much, have not inward supports and refreshments, to bear them through it; they never heard the Sayings of Old Men, nor have been taught the Principles of fevere Philosophy, nor are affisted with the Refults of a long Experience, nor know they how to turn a Sickness into vertue, and a Fever into a Reward: nor have they any fence of favours, the remembrance of which may alleviate their burthen : and vet nature hath in them teeth and nails enough to fcratch and fight against their fickness; and by fuch aids as God is pleafed to give them they wade through the ftorm, and murmur not. And befides this, yet although Infants have not fuch brisk perceptions upon the flock of Reason, they have a more tender feeling upon the accounts of Sence, and their flesh is as uneasie by their unnatural softness and weak shoulders, as ours by our too forward apprehensions.

Στήθ 3 πλήξας κραδίην, ήνίπαπε μύθω, Τίτλα 31 δη κοαδίη εί κύντερον άλλο ποι έτλης. Ulviles apud Hom. Od. ú.

Therefore bear up: either you or I, or fome man wifer, and many a woman wea-

ker than us both, or the very Children, have endured worse evil than this that is upon thee now.

That forrow is hugely tolerable which gives its fmart but by inftants and fmalleft proportions of time. No Man at once feels the fickness of a week, or of a whole day; but the fmart of an inftant : and ftill every portion of a minute feels but its proper fhare, and the laft groan ended all the forrow of its peculiar burthen. And what minute can that be which can pretend to be intolerable? and the next minute is but the fame as the laft, and the pain flows like the drops of a River, or the little fhreds of Time: and if we do but take care of the prefent minute, it cannot feem a great charge or a great burthen; but that care will fecure our

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our duty, if we still but secure the present minute. 3. If we confider how much Men can suffer if they lift, and how much they do suffer for great and little causes, and that no causes are greater than the proper causes of Patience and Sickness, (that is, Necessity and Religion) we cannot without huge shame to our Nature, to our Persons, and to our Manners, complain of this Tax and Impost of Nature. This experience added something to the old Philosophy. When the *Gladiators* were exposed naked to each others short Swords, and were to cut each others Souls away in portions of Fless, as if their forms had been as divifible as the life of Worms, they did not figh or groan, Spectatore

it was a fhame to decline the blow, but according to vociferantur, the juft measures of art. The * Women that faw the icus tacet.

wound fhriek out, and he that receives it holds his peace. He did not only stand bravely, but would also fall so; and when he was down, form d to shrink his head, when

Quis mediocris gladiator ingemuit? Quis vultum mutavit unquam? Quis non modò ftetit, verùm etiam decubuit turpiter?

Tufe, Q. lib, 2.

the infolent Conquerour came to lift it from his shoulders: And yet this Man in his first defign only aimed at liberty, and the reputation of a good Fencer; and when he funk down, he faw he could only receive the honour of a bold Man, the noise of which he shall never hear when his Afhes are crammed in his narrow Urn. And what can we complain of the weakness of our strengths, or the pressures of difeases, when we fee a poor Souldier Atand in a breach almost Atarved with cold and hunger, and his cold apt to be relieved only by the heats of Anger, a Fever, or a fired Mufket, and his hunger flacked by a greater pain, and a buge fear? This Man shall stand in his Arms and Wounds, patiens luminis atque Solis, pale and faint, weary and watchful; and at night shall have a bullet pulled out of his flefh, and fhivers from his bones; and endure his mouth to be fewed up from a violent rent to its own dimension; and all this for a Man whom he never faw, or, if he did, was not noted by him, but one that shall condemn him to the Gallows if he runs from all this mifery. It is feldom that God F 3 fends

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fends fuch Calamities upon Men as Men bring upon themselves, and suffer willingly. But that which is most confiderable is, that any passion and violence upon the Spirit of Man makes him able to fuffer huge Calamities with a certain constancy and an unwearied patience. Scipio Africanus was wont to commend that faying in Xenophon. That the same labours of Warfare were easier far to a General than to a common Souldier, because he was supported by the huge appetites of honour, which made his hard Marches nothing but stepping forward and reaching at a triumph. Did not the Lady of Sabinus for others interest bear twins privately and without groaning? Are not the labours and cares, the spare diet and the waking nights of covetous and adulterous, of ambitious and revengetul perfons, greater forrows and of more imart than a Fever, or the fhort pains of Child-birth? What will not tender Women fuffer to hide their fhame? And if Vice and Paffion, Luit and interiour Appetites can supply to the tenderest persons strengths more than enough for the fufferance of the greatest natural violences, can we suppose that Honesty and Religion, and the Grace of God are more nice, tender and effeminate?

4. Sickness is the more tolerable, because it cures very many evils, and takes away the sense of all the cross Fortunes which amaze the Spirits of some Men, and transport them certainly beyond all the limits of Patience. Here all losses and disgraces, domestick cares and publick evils, the apprehensions of pity and a sociable calamity, the fears of want and the troubles of ambition, lie down and rest upon the fick Man's pillow. One fit of the Stone takes away from the fancies of Men, all relations to the world and secular interests: at least they are made dull and flat, without sharpness and an edge.

And he that shall observe the infinite variety of troubles which afflict some busie persons, and almost all Men in very busie times, will think it not much amils that those huge numbers were reduced to certainty, to method and an order; and there is no better Chap. 3. Remedies against Impatience. Sect. 4.

better compendium for this, than that they be reduced to one. And a fick man feems fo unconcerned in the things of the World, that although this feparation be done with violence, yet it is no otherwife than all noble contentions are, and all honours are purchased. and all vertues are acquired, and all vices mortified. aud all appetites chastiled, and all rewards obtained : there is infallibly to all these a difficulty and a sharpnefs annexed, without which there could be no proportion between a work and a reward. To this add. that fickness does not take off the sense of secular troubles and worldly cares from us, by employing all the perceptions and apprehensions of men; by filling all faculties with forrow, and leaving no room for the leffer instances of troubles, as little rivers are swallowed up in the Sea: but fickness is a meffenger of God, fent with purposes of abstraction and separation, with a fecret power and a proper efficacy to draw us from unprofitable and useless forrows. And this is effected partly, by reason that it represents the useleinels of the things of this World, and that there is a proportion of this life in which honours and things of the World cannot ferve us to many purpofes; partly, by preparing us to death, and telling us that a man shall deicend thither whence this World cannot redeem us, and where the goods of this World cannot ferve us.

5. And yet after all this, fickness leaves us in appetites fo ftrong, and apprehensions to fensible, and delights fo many, and good things in fo great a degree, that a healthlefs body and a fad difeafe do feldom make men weary of this World, but still they would Debilem fafain find an excuse to live. The Gout, the Stone, debilem peand the Tooth-ach, the Sciatica, Sore-eyes, and an de, coxa lu-Aking-head, are evils indeed; but fuch, which rather bricos quate than die, most men are willing to suffer; and Macenas dentes, vita added also a wifh, rather to be crucified than to die: bene eft. and though his wifh was low, timorous and bafe, yet Hanc mihi, we find the fame defires in most men, drefled up with $\frac{1}{6}$ das, fuftibetter circumstances. It was a cruel mercy in Tamerlane, neo crucen. who commanded all the leprous perfons to be put Sen. ep. 101? F 4 to

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Impiger &

coactus,

to death, as we knock fome Beafts quickly on their head, to put them out of pain, and left they should live miferably: The poor Men would rather have endured another Leprofie, and have more willingly taken two dileases than one death. Therefore Cafar wondred that the old crazed Soldier begged leave he might kill himfelf, and asked him, Doft thou think then to be more alive than now thou art? We do not die fuddenly, but we defcend to death by fteps and flow passages: And therefore men (fo long as they are fick) are unwilling to proceed and go forward in the finishing that fad employment. Between a Difeafe and Death there are many degrees, and all those are like the referves of evil things, the declining of every one of which is justly reckoned among those good things which alleviate the fickness, and make it tolerable. Never account that fickness intolerable in which thou hadft rather remain than die: And yet if thou hadst rather die than suffer it. the worst of it that can be faid is this, that the fickness is worse than death; that is, it is worse than that which is the best of all Evils, and the end of all Troubles; and then you have faid no great harm against it.

6. Remember that thou art under a fupervening necessity. Nothing is intolerable that is necessary; and therefore when men are to fuffer a fharp incition, or what they are pleafed to call intolerable, tie the man down to it and he endures it. Now God hath bound Improbaq; Tigresindulthe fickness upon thee by the condition of Nature: tiam fragello: (for every flower must wither and drop:) It is also bound upon thee by special Providence, and with a fortis virtute defign to try thee, and with purposes to reward and to Crown thee. These Cords thou canst not break; and therefore lie thou down gently, and fuffer the hand of God to do what he pleases, that at least thou may it swallow an advantage, which the care and fevere mercies of God force down thy throat.

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7. Remember that all men have passed this way, Cerno equidem gemina confiratos morte Philippos, the bravest, the wifest, and the best Men have Thefalizque rogos, & funera gentis Iberz, been

Chap. 3. Remedies against Impatience. Sect. 4. been subject to sickness and fad Diseases; and it is effeemed a prodigy, that a Man should live to a long Age and not be fick: And it is recorded for a wonder concerning Kemphilus the Musician, that he lived to 106 years of Age in a perfect and continual health. No Story tells the like of a Prince, or a great or a wife Rara eff in perfon; unlefs we have a mind to believe the Tales nectus, concerning Neftor and the Eubocan Sibyl, or reckon Cyrus of Persia, or Masinisla the Mauritanian to be rivals of old age, or that Argentonius the Tartefian King did really out-ftrip that age, according as his flory tells, reporting him to have * reigned 80 years, and ^{Cirro} to have lived 120. Old age and healthful bodies are feldom made the appendages to great fortunes: and under fo great and fo * universal precedents, so com- * Ferre quam mon fate of men, he that will not suffer his portion, untur omner, deferves to be fomething elfe than a Man, but nothing Nemo requthat is better.

8. We find in Story that many Gentiles, who walked by no light but that of Reason, Opinion, and humane Examples, did bear their fickness nobly, and with great contempt of pain, and with huge interefts of vertue. When Pompey came from Syria, and called at Rhodes to see Pollidonius the Philosopher, he found him hugely afflicted with the Gout, and expressed his forrow that he could not hear his Lectures, from which by this pain he must needs be hindred. Poffidonius told him. But you may hear me for all this: and he difcourfed excellently in the midft of his tortures. even then when the Torches were put to his feet, That Tufe 1 2 nothing was good but what was honeft; and therefore Cum faces nothing could be an evil if it were not criminal: and fum- doloris admed up his Lectures with this faying, O pain, in vain moverentur. dost those attempt me; for I will never confess thee to be an evil as long as I can honestly bear thee. And when Pompey himself was desperately sick at Naples, the Neapolitans wore Crowns and triumphed, and the Men of Pateoli came to congratulate his Sicknels, not because they lov'd him not, but because it was the cuftom of their Country to have better Opinions of Sickness than we have. The Boys of Sparta

Cicero de

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Sparta would at their Altars endure whipping till their very Intrails faw the light through their torn flesh, and some of them to death, without crying or complaint. Celar would drink his potions of Rhubarb rudely mixt, and unfitly allayed, with little fuppings, and tafted the horrour of the medicine, foreading the loathformers of his Phyfick fo, that all the parts of his tongue and palate might have an entire share. And when C. Marius suffered the veins of his leg to be cut out for the curing of his Gout, and yet thrunk not, he declared not only the rudeness of their Phyfick, but the ftrength of a Man's Spirit, if it be contracted and united by the aids of Reafon and Religion, by refolution or any accidental harfhnels, against a violent disease.

9. All impatience, howfoever expressed, is perfectly useles to all purposes of ease, but hugely effective to the multiplying the trouble ; and the Impatience and vexation is another, but the sharper dilease of the two; it does mischief by it self, and mis-Tantum do- chief by the difease. For men grieve themselves as much luerunt quan- as they please; and when by impatience they put themtum dolori-bus infervie. felves into the retinue of forrows, they become folemn runt. S. An- mourners. For fo have I feen the rayes of the Sun or Moon dash upon a brazen vessel, whose lips kissed the face of those waters that lodged within its bo-

Ceu rore leges viret, Sic crescunt riguis triftia fletibus; Urget lacryma lacrymam, Fœcundúfque fui fe numerat dolor. Quem fortuna femcl virum Udo degenerem lumine viderit, Illum læpe forit-

guit. Virg.

1. 8. v. 2.

fom; but being turned back and fent off with its imooth pretences or rougher waftings, it wandred about the room, and beat upon the roof, and still doubled its heat So is a fickness and and motion.

a forrow, entertained by an unquiet and a discontented Man, turned back either with anger or with excules; but then the pain passes from the stomach to the liver, and from the liver to the heart, and from the heart to the head, and from feeling to confideration, from thence to forrow, and at last ends in impatience and useless murmur; and all the way the man was impotent and weak, but the licknets was doubled, and grew imperious and tyrannical OVEL Chap. 3. Remedies against Impatience. Sect. 5. over the Soul and Body. Massimus Sabinus tells us that the Image of the Goddels Angerona was with a muffler upon her mouth placed upon the Altar of Volupia, to represent, that those persons who bear their Sicknesses and Sorrows without

murmurs shall certainly pass from forrow to pleasure, and the ease and honours of felicity; but they that with spite and indignation bite the burning coal, or shake the yoke upon their necks, gall their spirits, and fret the skin, and hurt nothing but themselves.

10. Remember that this Sicknefs is but for a fhort time: If it be fharp, it will not last long; if it be long, it will be easie and very tolerable. And although S. *Eadsine* Archbischop of *Canterbury* had twelve years of Sicknefs, yet all that while he ruled his Church prudently, gave example of many Vertues, and after his death was enrolled in the Calendar of Saints who had finisched their Course prosperously. Nothing is more unreasonable than to intangle our Spirits in wildness and amazement, like a Partridge fluttering in a Net, which she breaks not, though the breaks her Wings.

SECT. V.

Remedies against Impatience, by way of Exercise.

1. THE fitteft Inftrument of effeeming Sicknefs eafily tolerable is, to remember that which indeed makes it fo; and that is, that God doth minifter proper Aids and Supports to every of his Servants whom he vifits with his Rod. He knows our needs, he pities our forrows, he relieves our miferies, he fupports our weakneffes, he bids us ask for help, and he promifes to give us all that, and he ufually gives us more. And indeed it is obfervable, that no Story tells of any godly Man, who, living in the fear of God, fell into a violent and unpardoned Impatience in his natural Sicknefs, if he ufed thofe means which God and his Holy Church have appointed. We fee almoft all Men bear their laft Sicknefs Horat.

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Chap. 3. Remedies against Impatience. Sect. 5. fickness with forrows indeed, but without violent paffions; and unless they fear Death violently, they fuffer the fickness with some indifferency: And it is a rare thing to fee a Man who enjoys his Reafon in his ficknets, to express the proper figns of a direct and folemn Impatience. For when God lays a fickness upon us. he feizes commonly on a Man's Spirits; which are the instruments of Action and Business; and when they are fecured from being tumultuous, the fufferance is much the easier: and therefore fickness fecures all that which can do the Man mischief; it makes him tame and passive, apt for suffering, and confines him to an active condition. To which if we add, that God then commonly produces fear, and all those paffions which naturally tend to humility and poverty of Spirit, we shall soon perceive by what instruments God verifies his promife to us, (which is the great iecurity for our Patience, and the eafiness of our condi-1 Cor. 10. 13. tion,) that God will lay no more upon us than he will make us able to bear, but together with the affliction he will find a way to escape. Nay, if any thing can be more Pfal. 9. 9. than this, we have two or three promiles in which we Manh. 7. 7. may fately lodge our felves, and roll from off our Jam. 5. 13. thorns, and find eafe and reft: God hath promifed to Phil. 31. 19, be with us in our prouble, and to be with us in our pray-Pfal 4. 22. ers, and to be with us in our hope and confidence.

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2. Prevent the violence and trouble of thy Spirit by an act of Thanksgiving: For which in the worst of Sickneffes thou canft not want caufe, especially if thou remembrest that this Pain is not an eternal Pain. Bless God for that: But take heed also left you fo order your Affairs, that you pais from hence to an eternal Sorrow. If that be hard, this will be intolerable. But as for the prefent evil, a few days will end it.

3. Remember that thou art a Man, and a Christian: as the Covenant of Nature hath made it necessary, fo the Covenant of Grace hath made it to be chosen by thee, to be a suffering person: Either you must renounce your Religion, or fubmit to the Impositions of God, and thy portion of fufferings. So that here we fee fee our advantages, and let us use them accordingly. The barbarous and warlike Nations of old could fight well and willingly, but could not bear fickness manfully. The Greeks were cowardly in their fights, as most wife Men are; but because they were learned and well taught, they bore their fickness with Patience and Severity. The Cimbrians and Celtiberians rejoyce in battel like Giants, but in their diseases they weep like Women. These according to their institutions and defigns had unequal courages, and accidental fortitude. But fince our Religion hath made a Covenant of Sufferings, and the great business of our lives is Sufferings, and most of the vertues of a Christian are passive Graces, and all the Promises of the Gospel are passed upon us through Christ's Cross, we have a necessity upon us to have an equal courage in all the variety of our fufferings: For without an univerfal Fortitude we can do nothing of our Duty.

4. Refolve to do as much as you can: For certain it is, we can fuffer very much, if we lift: and many Men have afflicted themselves unreasonably, by not being skilful to confider how much their ftrength and estate could permit; and our flesh is nice and imperious, crafty to perfuade Reason that she hath more necessities than indeed belong to her, and that fhe demands nothing fuperfluous. Suffer as much in obedience to God, as you can fuffer for necessity or passion, fear or defire. And if you can for one thing, you can for another, and there is nothing wanting but the mind. Never fay, I can do no more, I cannot endure this: For God would not have fent it, it he had not known thee strong enough to abide it; only he that knows thee well already, would also take this occasion to make thee to know thy felf. But it will be fit that you pray to God to give you a difcerning Spirit, that you may rightly diftinguish just necessity from the flattery and fondnesses of Flesh and Blood.

5. Propound to your Eyes and Heart the example of the Holy Jelus upon the Crois; he endured more for thee than thou canft either for thy felf or him: And rememChap. 3. Remedies against Impatience. Sect. s.

remember that if we be put to fuffer, and do fuffer in a good caufe, or in a good manner, fo that in any fence your fufferings be conformable to his fufferings, or can be capable of being united to his, we fhall reign together with him. The high way of the Crofs which the King of fufferings hath trodden before us is the way to Eafe, to a Kingdom, and to Felicity.

6. The very fuffering is a title to an excellent inheritance: for God chastens every fon whom he receives; and if we be not chastised, we are bastards, and not fons. And be confident, that although God often fends pardon without correction, yet he never fends cor-rection without pardon, unless it be thy fault : and therefore take every or any affliction as an earnest peny of thy pardon; and upon condition there may be peace with God, let any thing be welcome that he can fend as its inftrument or condition. Suffer therefore God to chuse his own circumstances of adopting thee, and be content to be under discipline, when the reward of that is to become the fon of God: and by fuch inflictions he hews and breaks thy body, first dreffing it to funeral, and then preparing it for immortality. And if this be the effect or the defign of God's love to thee, let it be occasion of thy love to him: and remember that the truth of love is hardly known but by fomewhat that puts us to pain.

7. Use this as a punishment for thy fins; and fo God intends it most commonly, that is certain: If therefore thou submittest to it, thou approves of the Divine Judgment: And no Man can have cause to complain of any thing but of himself, if either he believes God to be just, or himself to be a finner; if he either thinks he hath deserved Hell, or that this little may be a means to prevent the greater, and bring him to Heaven.

8. It may be that this may be the last inftance and the last opportunity that ever God will give thee to exercise any vertue, to do him any fervice, or thy self any advantage: be careful that thou losest not this; for to eternal ages this never shall return again.

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Chap. 3. Remedies against Impatience. Sect. 5.

9. Or if thou peradventure fhalt be reftored to health, be careful that in the day of thy thankfgiving thou may'lt not be afhamed of thy felf, for having behaved thy felf poorly and weakly upon thy bed. It will be a fentible and excellent comfort to thee, and double upon thy fpirit, if when thou fhalt worfhip God for reftoring thee, thou fhalt also remember that thou didft do him fervice in thy fuffering, and tell that God was hugely gracious to thee in giving thee the opportunity of a vertue at fo eafie a rate as a ficknefs from which thou didft recover.

10. Few men are fo fick, but they believe that they may recover; and we shall feldom fee a man lie down with a perfect perfusion that it is his last hour; for many men have been ficker, and yet have recovered. But whether thou dost or no, thou hast a vertue to exercife, which may be a handmaid to thy Patience. Epaphroditus was fick, fick unto death, and yet God had mercy upon him: and he hath done to thousands, to whom he found it ufeful in the great order of things. and the events of universal Providence: If therefore thou defirest to recover, here is cause enough of Hope, and Hope is defigned in the arts of God and of the Spirit to Support Patience. But if thou recoverest not, yet there is something that is matter of joy naturally, and very much fpiritually, if thou belongest to God; and jey is as certain a support of Patience as hope: and it is no finall caufe of being pleafed, when we remember that, if we recover not, our fickness shall the sooner fit down in rest and joy. For recovery by death, as it is easier and better than the recovery by a fickly health, fo it is not fo long in doing: It fuffers not the tediousness of a creeping re-Aitution, nor the inconvenience of Surgeons and Phyficians, watchfulnefs and care, keepings in and fuffering trouble, fears of relapse and the little reliques of a ítorm.

11. While we hear, or use, or think of these remedies, part of the sickness is gone away, and all of it is passing. And if by such instruments we stand Armed and ready dressed before-hand, we shall Nulla mihi nova nunc facies inopináque furgie: Omnia pracepi arque animo mecum ante revolvi. Virg. lib. 6. Drize; while the accidents

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of fickness are such as were expected, and against which we stood in readiness, with our Spirits contracted, instructed and put upon the defensive.

12. But our Patience will be the better fecured, if we confider that it is not violently tempted by the ufual arrefts of Sicknefs: for Patience is with reafon demanded while the Sicknefs is tolerable, that is, fo long as the evil is not too great; but if it be alfo eligible, and have in it fome degrees of good, our Patience will have in it the lefs difficulty and the greater neceffity. This therefore will be a new flock of confideration: Sicknefs is in many degrees eligible to many men, and to many purpofes.

SECT. VI.

'Advantages of Sickness.

1.] Confider one of the great felicities of Heaven confifts in an immunity from Sin: then we fhall love God without mixtures of malice, then we shall enjoy without envy; then we shall se fuller vessels running over with glory, and crowned with bigger circles; and this we shall behold without spilling from our eyes (those vessels of joy and grief) any fign of anger, trouble, or any repining fpirit: our Passions shall be pure, our Charity without fear: our defire without luft, our possessions all our own; and all in the inheritance of Jelus, in the richeft foil of God's eternal Kingdom. Now half of this reafon which makes Heaven fo happy by being innocent, is also in the state of Sickness, making the forrows of old age imooth, and the groans of a fick heart apt to be joined to the mulick of Angels: and though they found harsh to our untuned ears and discompofed organs; yet those accents must needs be in themselves excellent which God loves to hear, and effeems them as prayers, and arguments of pity, inftruments

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ments of Mercy and Grace, and preparatives to Glory. In fickness the Soul begins to dress her felf for Immortality. And first, she unties the strings of Vanity, that made her upper garment cleave to the world, and fit measte. First, the puts off the light and phantastick *(ummer-robe of lust and manton appetite : and as soon* as that Ceftus, that lascivious girdle is thrown away, then the reins chaften us and give us warning in the *might*; then that which called us formerly to lerve the manliness of the body, and the childishness of the foul, keeps us waking, to divide the hours with the intervals of Prayer, and to number the minutes with our penitential groans; then the flesh fits uneafily and dwells in forrow; and then the spirit feels it self at ease, freed from the petulant follicitations of those passions which in health were as bufie and as reftless as atoms in the fun, always dancing, and always buffe, and never litting down, till a fad night of grief and uneafiness draws the veil, and lets them die alone in secret difhonour.

2. Next to this, The Soul by the help of fickness knocks off the fetters of pride, and vainer complacencies. Then the draws the curtains, and ftops the light from co-

ming in, and takes the Pictures down, those fantastick images of felf-love, and gay remembrances

of vain opinion, and popular noifes. Then the fpirit ftoops into the fobrieties of humble thoughts, and feels corruption chiding the forwardness of fancy, and allaying the vapours of conceit and factious opinions. For Humility is the Soul's Grave, into which the enters, not to die, but to meditate and interr some of its troublefome appendages. There fhe fees the duft, and feels the diffionour of the body, and reads the Register of all its fad adherences; and then she lays by all her vain reflections, beating upon her crystal and pure mirrour from the fancies of strength and beauty, and little decayed prettiness of the body. And when in fickness we forget all our knotty Difcourses of Philosophy, and a Syllogism makes our head ake, and we feel our many and loud talkings ferved G

Chap. 3. Remedies against Imparience. Sect. 6. ved no lasting end of the foul, no purpose that now we must abide by, and that the body is like to descend to the land where all things are forgotten; then the lays alide all her remembrances of applaules, all her ignorant confidences, and cares only to know Chrift Jefus and him crucified, to know him plainly, and with much heartine's and fimplicity. And I cannot think this to be a contemptible advantage. For ever fince man tempted himfelf by his impatient defines of knowing, and being as God, man thinks it the fineft thing in the World to know much, and therefore is hugely apt to effeem himfelf better than his Brethren. if he knows fome little impertinencies, and them imperfectly, and that with infinite uncertainty. But God hath been pleafed with a rare art to prevent the inconveniences apt to arife by this passionate longing after Knowledges even by giving to every Man a fufficient opinion of his own Understanding: And who is there in the World that thinks himfelf to be a Fool, or indeed not fit to govern his Brother ? There are but few men but they think they are wife enough, and every man believes his own opinion the foundelt; and if it were otherwife, men would burft themfelves with envy, or elfe become irrecoverable flaves to the talking and disputing man. But when God intended this permission to be an antidote of envy, and a latisfaction and allay to the troublefome appetites of knowing, and made that this universal opinion, by making men in fome proportions equal, should be a keeper out, or a great restraint to slavery, and tyranny respectively; Man (for so he uses to do) hath turned this into bitternes: For when Nature had made to just a distribution of Understanding, that every man might think he had enough, he is not content with that, but will think he hath more than his Brother: And whereas it might be well employed in restraining flavery, he hath used it to break off the bands of all obedience, and it ends in Pride and Schifms, in Herefies and Tyrannies; and it being a spiritual Evil, it grows upon the foul with old age and flattery, with health and the supports of a prosperous fortune. Now belides

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Remedies against Impatience. Sect. 6. Chap. 3. befides the direct operations of the Spirit, and a powerful Grace, there is in Nature left to us no remedy for this Evil, but a sharp Sickness, or an equal Sorrow, and allay of Fortune: And then we are humble enough to ask counfel of a defpifed Prieft, and to

think that even a common fentence from the mouth of an appointed comforter freams forth more refreshment than all our own wifer and more re-

-Ubi jam validis quaffatum eft viribus evi Corpus. & obtufis ceciderunt viribus artas,

Claudicat ingenium, delirat linguáque menfque.

Lenr. L. 3

puted discourses: Then our Understandings and our Bodies, peeping through their own breaches, fee their shame and their dishonour, their dangerous follies and their huge deceptions, and they go into the clefts of the Rock. and every little hand may cover them.

3. Next to these. As the Soul is still undressing, the takes off the roughness of her great and little Angers and Animolities, and receives the oil of Mercies and fmooth Forgiveness, fair Interpretations and gentle Answers, defigns of Reconcilement and Christian Atonement, in their places. For fo did the wraftlers in Olympus, they stripped themselves of all their Gar-ments, and then anointed their naked Bodies with oil smooth and vigorous; with contracted Nerves and enlarged voice they contended vehemently, till they obtained their Victory, or their Eafe; and a Crown of Olive, or a huge Pity, was the reward of their fierce Contentions. Some wife men have faid.

that Anger flicks to a Man's Nature as infeparably as other Vices do to the Manners of

-Quatenus excidit penitùs vitium irz, Catera item nequeunt stuliis harentia.

Her. lib. 1. Sat. 1.

Fools; and that Anger is never quite cured : But God, that hath found out Remedies for all Difcafes, hath so ordered the circumstances of Man, that, in the worfer fort of Men, Anger and great Indignation confume and thrivel into little peevifhneffes and uncafie accents of Sicknels, and spend themselves in triffing instances; and in the better and more fanctified, it goes off in Prayers, and Alms, and folemn Reconcilement. And however the Temptations of this G 2

Chap. 3. Remedies against Impatience. Sect. 6. this flate, fuch I mean which are proper to it, are little and inconfiderable; the Man is apt to chide a Servant too bitterly, and to be discontented with his Nurse, or not fatisfied with his Physician, and he refts uneafily, and (poor Man!) nothing can please him: And indeed these little undecencies must be cured and stopped, left they run into an inconvenience-But sicknels is in this particular a little image of the state of blessed of *Adam*'s early morning in Paradife, free from the troubles of Lust, and violencess of Anger, and the intricacies of Ambition, or the restless of Covetousses. For though a Man may carry all these along with him into his ficknels, yet there he will not find them; and in despight of all his own malice his Soul shall find fome rest from labouring

malice, his Soul shall find some rest from labouring in the Galleys and baser captivity of Sin: And if we value those moments of being in the love of God and in the kingdom of Grace, which certainly are the beginnings of Felicity; we may also remember that the not finning actually is one step of Innocency; and therefore this state is not intolerable, which by a fenfible trouble makes it in most instances impossible to commit those great fins which make Death. Hell. and horrid Damnations. And then let us but add this to it, that God fends Sickneffes, but he never caufes Sin; that God is angry with a finning Perfon, but never with a man for being fick; that fin caules God to hate us, and fickness causes him to pity us; that all wife Men in the world chufe trouble rather than dishonour, affliction rather than basenes; and that ficknels ftops the torrent of fin, and interrupts its violence, and even to the worst Men makes it to retreat many degrees. We may reckon fickness amongit good things, as we reckon Rhubarb, and Aloes, and Child-birth, and Labour, and Obedience, and Discipline: These are unpleasant, and yet sate; they are troubles in order to bleffings, or they are fecurities from danger, or the hard choices of a lefs and .a more tolerable evil.

4. Sickneis is in some sense eligible, because it is the opportunity and the proper scene of exercising forme

8.

Chap. 3 Remedies against Impatience. Sect. 6. - 8≩

Parma.

* fome vertues: It is that agony in * Nolo quod cupio flatim tenere, which men are tried for a crown. Nec victoria mi placet parata. And if we remember what glorious things are spoken of the grace of Faith, that it is the

life of just men, the restitution of the dead in trespasses

and fins, the justification of Sinners, the support of the weak, the confidence of the strong, the magazine of promifes, and the title to very glorious rewards; we may eafily imagine that it must have in it a work and a difficulty in fome proportion answerable to so great effects. But when we are bidden to believe strange propositions, we are put upon it when we cannot judge, and those propositions have possessed our difcerning faculties, and have made a party there, and are become domestick, before they come to be difputed; and then the Articles of Faith are fo few, and are made fo credible, and in their event and in their object are to useful and gaining upon the affections, that he were a prodigy of Man, and would be to effeemed, that should in all our present circumstances difbelieve any point of Faith: and all is well as long as the Sun fhines, and the fair breath of Heaven gently wafts us to our own purpoles. But if you will try the excellency, and feel the work of Faith, place the man in a perfecution, let him ride in a ftorm, let his bones be broken with forrow, and his eye lids loofed with Sickneis, let his bread be dipped with tears. and all the daughters of Mufick be brought low; let God commence a quarrel against him, and be bitter in the accents of his anger or his discipline: then God tries your Faith. Can you then truft his goodnefs, and believe him to be a Father, when you groan under his rod? Can you rely upon all the ftrange propolitions of Scripture, and be content to perifh if they be not true? Can you receive comfort in the discourses of Death and Heaven, of Immortality and the Refurrection, of the death of Chrift and conforming to his fufferings? Truth is, there are but two great periods in which Faith demonstrates it felf to be

tion and the approaches of death, for the passive part; G 2

a powerful and mighty Grace : and they are perfecu-

and

Remedies against Impatience. Sect. 6. Chap. 3. and a temptation, for the Active. In the days of pleafure. and the night of pain, Faith is to fight her Agonificon, to contend for maltery: and Faith overcomes all alluring and fond temptations to Sin, and Faith Overcomes all our weakneffes and faintings in our troubles. By the Faith of the promises we learn to despife the world, chusing those objects which Faith discovers; and by expectation of the fame promifes we are comforted in all our forrows, and enabled to look through and fee beyond the cloud: but the vigour of it is preffed and called forth, when all our fine difcourses come to be reduced to practice. For in our

Mors ipfa beatior indè eft, Quod per cruciamina lethi Via panditur ardua juftis, Et ad aftra doloribus itur. Prud. hymn. in Exeq. defunct. health and clearer days, it is easie to talk of putting truft in God; we readily trust him for life when we are in health, for provisions when we have fair revenues, and for deliverance

when we are newly escaped: but let us come to fit upon the margent of our grave, and let a Tyrant lean hard upon our fortunes, and dwell upon our wrong, let the ftorm arife, and the keels tofs till the cordage crack, or that all our hopes bulge under us, and defcend into the hollowness of fad misfortunes; then can you believe, when you neither hear, nor fee, nor feel any thing but objections? This is the proper work of Sickness: Faith is then brought into the Theatre, and to exercifed, that if it abides but to the end of the contention, we may fee that work of Faith, which God will hugely crown. The fame I fay of Virtures avi- Hope, and of Charity, of the Love of God, and of Padæ periculi tience, which is a grace produced from the mixmonitrant tures of all these: they are vertues which are greedy quam non pceniteat tan of danger. And no man was ever honoured by any to pretio e-ftimatic vir- wile or dilcerning person for dining upon Persian sutem Senee. Carpets, nor rewarded with a Crown for being at eate. It was the Fire that did honour to Mating Scavola. Poverty made Fabriting Famous, Ratiling

Non enim hilaritate, nec lafcivià, nec rifu, aut joto comite levitatis, fed fape etiam triftes firmitate & conftantia funt beati.

Cic. de Fin. 1. 22. t. , 1 . .

was made excellent by banifhment, Regulas by Torments, Socrates by Prifon, Cato by his Death: and God 1 . .

Chap. 3. Remedies against Impatience. Sect. 6.

God hath crowned the memory of Job with a wreath of Glory, because he fate upon his dunghill wifely and temperately; and his potsheard and his groans, mingled with Praises and Justifications of God, pleased him like an Anthem fung by Angels in the morning of the Refurrection. God could not chufe but be pleafed with the delicious accents of Martyrs, when in their tortures they cryed out nothing but [Holy Jefue] and [Bleffed be Ged] and they also themselves, who with a hearty defignation to the Divine pleasure can delight in God's fevere Dispensation, will have the transportations of Cherubims when they enter into the joys of God. If God be delicious to his fervants when he imites them, he will be nothing but ravishments and extailes to their fpirits, when he refreshes them with the overflowings of joy in the day of Recompences. No Man is more

Nihil infelicius co cui nihil unquara cominit miserable than he that hath adverfi. Non licuit illi fe experiri. no adversity; that Man is not Senera.

tried whether he be good or bad : and God never crowns those vertues which are only faculties and difpositions; but every all of vertue is an ingredient into reward. And we fee many Children fairly planted, whole parts of Nature were never dreffed by Art, nor called from the furrows of their first possibilities by Discipline and Institution, and they dwell for ever in Ignorance, and converie with Beafts; and yet if shey had been dreffed and exercised, might have flood at the Chairs of Princes, or fpoken Parables amongft the Rulers of Cities. Our vertues are but in the feed when the Grace of God comes upon us first : But this Grace must be thrown into broken furrows, and must twice feel the cold, and twice

-1lla feges votis refpondet avari feel the beat, and be fortned Agricole, bis que folem, bis frigons fentie. Virg. Georg. 1. with storms and showers.

and then it will arise into fruitfulness and harvests. And what is there in the World to diffinguish versues from diffiquours, or the valour of Celar from the fortness of the Agymian Eunuchs, or that can make any thing rewardable, but the labour and the danger, the pain and the difficulty? Vertue could not be any G ∡ thing

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thing but fenfuality, if it were the entertainment of our fenses and fond defires; and Apicius had been the nobleft of all the Romans, if feeding a great appetite and despising the severities of temperance had been the work and proper employment of a wife Man. But otherwife do Fathers, and otherwife do Mothers handle their Children. These soften them with kiffes and imperfect noifes, with the pap and breaft-milk of loft endearments, they refcue them from Tutors. and fnatch them from discipline, they defire to keep them fat and warm, and their

Languent per inertiam faginata, nec labore tantum, fed mole & iplo fui onere deficiunt.

Seneca.

and cry, and prove fools and troublefome, fo long as the feminine Republick does endure. But Fathers, because they design to have their Children wife and valiant, apt for

feet dry, and their bellies full:

and then the Children govern.

Counfel or for Arms, fend them

to levere Governments, and tie

ly Courage. Softness is for flaves

Callum per injurias ducunt.

Ut fit luminis arque aque coeleftis pati--ens Litus.

> them to fludy, to hard labour, and afflictive contingencies. They rejoyce when the bold Boy strikes a Lion with his Hunting fpear, and shrinks not when the Beast comes to affright his ear-

Modestià filiorum delectantur : vermlarum liceptia & canum, non puesorum

and beafts, for minstrels and useless Persons, for such who cannot alcend higher than the state of a fair ox, or a servant entertained for vainer Offices: But the man that defigns his fon for nobler employments, to honours and to triumphs, to confular dignities and prefidencies of Councils, loves to fee him pale with itudy, or panting with labour, hardned with fufferance, or eminent by dangers. And to God dreffes us for Heaven. He loves to fee us ftruggling with a difease, and refifting the Devil, and contesting against the weaknesses of Nature, and against hope to believe in hope, refigning our felves to God's Will. praving him to chufe for us, and dying in all things but faith and its bleffed confequents ; ut ad officium cum periculo fimus prompti; and the danger and the resistance Veneusutamittit vir. s, nifi robore denfæ shall endear the Office. For

Decurrant fylve, fpatio diffusinani Luc. 10 have I known the boifterous 1 North-ł

Chap. 3. Remedies against Impatience. Sect. 6. North-wind pais through the yielding air, which ope-Marcet fine ned its bofom, and appealed its violence by entertain-virtus. ing it with easie compliance in all the regions of its reception : But when the fame breath of Heaven hath been checked with the stiffness of a Tower, or the united strength of a Wood, it grew mighty and dwelt there, and made the highest branches stoop, and make a fmooth path for it on the top of all its glories. So is Sickness, and so is the Grace of God : When Sickness hath made the difficulty, then God's Grace hath made a triumph, and by doubling its power hath created new proportions of a reward; and then shews its biggest glory when it hath the greatest difficulty to master, the greatest weaknesses to support, the most busie temptations to contest with: for fo God loves that his ftrength (hould be feen Letius eft in our weakness and our danger. Happy is that state quoties magof life in which our fervices to God are the dearest and fat houe. the most expensive. fum.

5. Sickness hath fome degrees of eligibility, at least by an after-choice; because to all persons which are within the possibilities and state of pardon, it becomes a great inftrument of pardon of fins. For as God feldom rewards here and hereafter too: fo it is not very often that he punishes in both states. In great and final fins he doth io; but we find it exprefied only in the cafe of the Sin against the Holy Ghost, which shall never be forgiven in this world, nor in the world to come; that is, it shall be punished in both worlds, and the infelicities of this world shall but usher in the intolerable calamities of the next. But this is in a cafe of extremity, and in fins of an unpardonable malice: In those leffer stages of death which are deviations from the rule, and not a destruction and perfect antinomy to the whole inftitution. God very often finites with the rod of Sickness, that he may not for ever be flaying the foul with eternal death. I will vi- Plat 89. 32, fit their offences with the rod, and their fin with fcourges 233. Neverthelefs my loving kindnefs will I not utterly take from him, nor suffer my truth to fail. And there is in 1 Cor. 5. 5. the New Teltament a delivering over to Satan, and a 1 Tim. 1. 20. con-•

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confequent buffering, for the mortification of the fleff indeed, but that the foul may be faved in the day of the Lord. And to fome perfons the utmost process of God's anger reaches but to a sharp fickness, or at most but to a temporal death; and then the little momentary anger is spent, and expires in rest and a quiet grave. Origen, S. Angustin and Cassian say concerning Amanias and

Digni erant in hoc feculo recidere peccanum faum, ut mundiores exeant ab hac vite, mundati caftigatione fibi illata per mortena communem, quonian credentes erant in Chriftem.

Origer, S. Ang. 1. 3. c. 1. contr. ' Parmen. & Callan. collat. 6. c. 1. Sapphira, that they were flain with a fudden death, that by fuch a judgment their fin might be punifhed, and their guilt explated, and their perfons referved for mercy in the day of Judgment. And God cuts off many of his children from the land of the living; and yet when

they are numbred amongst our dead, he finds them in the Book of Life, written amongst those that shall live to him for ever. And thus it happened to many new Christians in the Church of Corinth, for their little undecencies and diforders in the circumstances of 1 Cor. 11. 30. receiving the holy Sacrament. S. Paul fays [that many among it them were fick, many were weak, and forme were fallen asleep] He expresses the Divine anger gainst those perfons in no louder accents; which is according to the fivle of the New Testament, where all the great transactions of duty and reproof are generally made upon the ftock of Heaven, and Hell is plainly a referve, and a period fet to the declaration of God's wrath. For God knows that the torments of Hell are to horrid, to intupportable a calamity, that he is not calle and apt to calt those fouls which he hath taken to much care, and hath been at to much expence to fave, into the eternal never dying flames of Hell, lightly, for imaller fins, or after a fairly-begun repentance, and in the midst of holy defires to finish it: But God takes such penalties and exacts fuch fines of us, which we may pay false contementer, faving the main stake of all, even our precions lands. And therefore S. Angustin prayed to God in his penitential forrows, Here, O Lord, burn and cas my flefb, that then mayft frare me for ever. For

Chap. 3. Remedies against Impatience. Sect. 6. For fo faid our bleffed Saviour, Every Sacrifice must be leasoned with salt, and every sacrifice must be burnt with fire : that is, we must abide in the state of Grace. and if we have committed Sins, we must expect to be put into the state of affliction; and yet the facrifice will fend up a right and untroubled cloud, and a fweet fmell to join with the incense of the Altar, where the eternal Prieft offers a never-ceasing facrifice. And now I have faid a thing against which there can be no exceptions, and of which no just reason. can make abatement. For when Sickness, which is the condition of our nature, is called for with purposes of redemption; when we are fent to death to fecure eternal life; when God strikes us that he may spare us, it thews that we have done things which he effentially hates, and therefore we must be finitten with the rod of God: but in the midst of Indgment God remembers mercy, and makes the rod to be medicinal, and, like the rod of God in the hand of Aaron, to shoot forth buds and leaves and Almonds, hopes and mercies and eternal recompences in the day of Restitution. This is so great a good to us, if it be well conducted in all the channels of its intention and defign, that if we had put off the objections of the flesh, with abstractions, contempts and separations, to as we ought to do, it were as earnestly to be prayed for as any gay bleffing that crowns our cups with joy, and our heads with garlands, and forget. fulnefs. But this was it which I faid, that this may, nay that it ought to be chosen, at least by an after-ele-Etion : for to faid S. Paul, if we judge our felves, we shall not be condemned of the Lord; that is, if we judge our felves worthy of the fickness, if we acknowledge and confess Gods justice in smiting us, if we take the rod of God in our own hands, and are willing to imprint it in the flefh, we are workers together with God in the infliction; and then the fickness, beginning and being managed in the vertue of Repentance, and Patience, and Refignation, and Charity, will end in Peace, and Pardon, and Justification, and Confignation to glory. That I have spoken truth, I have

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Chap. 3. Remedies against Impatience. Sect. 6. have brought God's Spirit speaking in Scripture for a witness. But if this be true, there are not many states of life that have advantages which can outweigh this great instrument of security to our final

Deut. 34.5. condition. Moles died at the month of the Lord, faid the ftory; he died with the killes of the Lord's month, (fo the Chaldee Paraphrale:) it was the greatest act of kindness that God did to his servant Moles; he killed him and he died. But I have some things to observe for the better finishing this confideration.

1. All these advantages and lessenings of evils in the state of Sickness are only upon the stock of Vertue and Religion. There is nothing can make Sickness in

Hec elementia non paratur arte: Sed norunt cui ferviunt leones.

- Si latus aut renes morbo tententur acuto,
- Quere fugam morbi. vis rectè vivere? quis non?
- Si virtus hoc una potest dare, fortis omiffis

Hoc age deliciis

Horat. 1. 1. ep. 6.

any ience eligible, or in many fences tolerable, but only the grace of God: that only turns Sickneis into eafinefs and felicity, which also turns it into vertue. For wholoever goes about to comfort a vicious perfon when he lies fick upon his bed, can only difcourfe of the neceffities of nature, of the unavoidablenefs of the fuffering, of the accidental vexations and in-

crease of torments by Impatience, of the fellowship of all the fons of Adam, and such other little confiderations; which indeed, if fadly reflected upon, and found to stand alone, teach him nothing but the degree of his calamity, and the evil of his condition, and teach him such a Patience, and minister to him fuch a comfort, which can only make him to obferve decent gestures in his Sickness, and to converse with his friends and standers by to as may do them comfort, and ease their funeral and civil complaints; but do him no true advantages. For, all that may be spoken to a Beast when he is crowned with hair laces, and bound with fillets to the Altar, to bleed to death to appeale the anger of the Deity, and to ease the burthen of his Relatives. And indeed what comfort can he receive, whole Sickness as it looks back, is an effect of God's indignation and fierce vengeance, and if it goes forward, and enters into the gates Chap. 3. Remedies against Impatience. Sect. 6.

eates of the Grave, is a beginning of a Sorrow that fhall never have an ending? But when the ficknefs is a Meffenger fent from a chaftifing Father; when it first turns into degrees of Innocence, and then into Vertues, and thence into Pardon; this is no mifery, but fuch a method of the Divine Oeconomy and Difpenfation, as refolves to bring us to Heaven without any new Impositions, but merely upon the stock and charges of Nature.

2. Let it be observed, that these advantages which foring from fickness are not in all instances of Vertue, nor to all perfons. Sickness is the proper scene of Patience and Refignation, for all the paffive Graces of a Christian, for Faith and Hope, and for some single acts of the Love of God. But Sickness is not a fit station for a penitent; and it can ferve the ends of the Grace of Repentance but accidentally. Sickness may * begin a Re- * Nec tamen pentance, if God continues life, and if we co-operate puraveranted with the Divine Grace; or fickness may help to allevi- re,ubi incipeate the wrath of God, and to facilitate the pardon, if rent quodplaall the other parts of this Duty be performed in our cuerat ut hehealthful state, so that it may serve at the entrance in, or at the going out. But fickness at no hand is a good stage to represent all the substantial parts of this Duty. 1. It invites to it; 2. It makes it appear necessary; 3. It takes off the fancies of vanity; 4. It attempers the fpirit; 5. It cures Hypocrifie; 6. It tames the fumes of Pride; 7. It is the School of Patience; 8. And by taking us from off the brisker relifhes of the World, it makes us with more gust to tast the things of the Spirit: And all this, only when God fits the circumstances of the fickness fo as to confist with acts of reafon, confideration, choice, and a prefent and reflecting mind; which then God fends when he means that the fickness of the Body should be the cure of the Soul. But let no Man fo rely upon it as by defign, to truft the beginning, the progress, and the confummation of our piety to such an estate which for ever leaves it unperfect. And though to fome perfons it adds degrees, and ministers opportunities, and exercises fingle acts with great advantage, in passive Graces; yet

Remedies against Impatience. Chap. 3. Sect. 6. yet it is never an entire or fufficient inftrument for the change of our condition from the state of Death. to the liberty and life of the Sons of God.

3. It were good if we would transact the affairs of our Souls with nobleness and ingenuity, and that we would by an early and forward Religion prevent the necessary arts of the Divine Providence. It is true that God cures fome by incifion, by fire and torments; but these are ever the more obstinate and more unrelenting Natures. God's Providence is not fo afflictive and full of trouble, as that it hath placed fickness and infirmity amongst things fimply necessary; and in most guam videbi- perfons it is but a fickly and an effeminate vertue tur ab opere which is imprinted upon our Spirits with fears, and fue providen- the forrows of a Fever, or a peevifh Confumption. It tia, ut debili- is but a milerable remedy to be beholden to a ficktima inventa nels for our health: and though it be better to fuffer the lois of a finger, than that the arm and the whole body should putrefie; yet even then also it is a trouble and an evil to lofe a finger. He that mends with fickness pairs the nails of the Beast when they have already torn off iome of the fleih: But he that would have a ficknets become a clear and an entire bleffing, a thing indeed to be reckoned among the good things of God, and the evil things of the World. must lead an holy life, and judge himself with an early fentence, and fo order the affairs of his Soul, that in the ulual method of God's faving us there may be nothing left to be done, but that fuch vertues should be exercifed which God intends to crown: And then, as when the Athenians, upon a day of Battel, with longing and uncertain Souls fitting in their Common-Hall, expecting what would be the fentence of the day, at last received a Meffenger who only had breath enough left him to fay [We are Conquerours] and io died; fo fhat the fick perfon, who hath fought a good fight, and kept the faith, and only waits for his diffolution and his fentence, breath forth his Spirit with the accents of a Conquerour, and his fickness and his death shall only make the mercy and the vertue more illustrious.

But for the fickness it felt ; if all the calumnies were true

Neque tam averla unfit.

Remedies against Impatience. Sect. 6. Chap. 3. 95 true concerning it with which it is afperfed, yet it is far to be preferred before the most pleasant fin, and before a great fecular bufinefs and a temporal care: And some men wake as much in the foldings of the fofteft Beds, as others on the Crois: And sometimes the very weight of forrow, and the wearinefs of a ficknefs preffes the ipirit into flumbers and the images of reft, when the intemperate or the luftful perfon rolls upon his uneasie thorns, and sleep is departed from his Eyes. Certain it is, fome fickness is a bleffing. In-Decestabilis deed, Blindnels were a most curfed thing, if no man remo ocular were ever blind but he whofe Eyes were pulled out perdiderit, with tortures or burning Balins: And if ficknels were nifi cui erualways a testimony of God's anger, and a violence to endi fune. a man's whole condition, then it were a huge calamity. But because God fends it to his Servants, to his Children, to little Infants, to Apostles and Saints, with defigns of Mercy, to preferve their Innocence, to overcome Temptation, to try their Vertue, to fit them for Rewards; it is certain, that fickness never is an evil but by our own faults; and if we will do our Duty, we fhall be fure to turn it into a Blefling. If the ficknefs be great, it may end in death,

and the great, it may end in death, and the greater it is the fooner; and if it be very little, it hath great intervals of reft: if it be between both, we may be mafters of it, and by ferving the ends of Provide

and by ferving the ends of Providence, ferve also the perfective end of humane Nature, and enter into the possefilion of everlassing Mercies.

The fum is this: He that is afraid of pain, is afraid of his own nature; and if his fear be violent, it is a fign his patience is none at all, and an impatient perfon is not ready drefled for Heaven. None but fuffering, humble and patient perfons can go to Heaven; and when God hath given us the whole ftage of our life to exercife all the active Vertues of Religion, it is neceffary in the ftate of Vertues that fome portion and period of our lives be affigned to paffive Graces; for Patience, for Chriftian Fortitude, for Refignation or Conformity to the Divine Will. But as the violent fear

Memiaeris ergò maximos dolores morte finiri, parvos habere multa intervalla requietis, mediocrium nos effe dominos.

Cicero.

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Chap. 3. Remedies against Fear of Death. Sect. 7. fear of fickness makes us impatient, fo it will make our death without comfort and without Religion: and we shall go off from our stage of actions and fufferings with an unhandsome exit, because we were willing to receive the kindness of God when he expressed it as we listed ; but we would not suffer him to be kind and gracious to us in his own method, nor were willing to exercife and improve our Vertues at the charge of a Ecchus. 2. 14. fharp Fever, or a lingring Confumption, Wo be to the man that hath lost patience; for what will he do when the Lord (hall visit him?

SECT. VII.

The Second Temptation proper to the state of Sickness, fear of Death, with its Remedies.

THere is nothing which can make Sickness unfanctified, but the fame also will give us cause to fear Death. If therefore we fo order our affairs and spirits, that we do not fear death, our sickness may eafily become our advantage, and we can then receive Counfel, and confider, and do those acts of Vertue which are in that ftate the proper fervices of God; and such which men in bondage and fear are not capable of doing, or of advices how they fhould, when they come to the appointed days of mourning. And indeed if men would but place their defign of being happy in the noblenefs, courage, and perfect refolutions of doing handfom things, and paffing through our unavoidable necessities, in the contempt and deipite of the things of this World, and in holy living, and the perfective defires of our Natures, the longings and pursuances after Heaven, it is certain they could not be made miferable by Chance and Change, by fickness and death. But we are so fostned and made effeminate with delicate Thoughts and Meditations of Ease, and brutish Satisfactions, that if our Death comes before we have feized upon a great Fortune, or enjoy the Promifes of the Fortunetellers, we efteem our felves to be robbed of our Goods.

Goods, to be mocked, and miferable. Hence it comes that men are impatient of the thoughts of death; hence come those arts of

protraction and delaying the fignifications of old age: Thinking to deceive the World, men cozen Mentiris juvenem tinctis, Lentine, capillis, Tam fubito corvus, qui modò cygnus eras. Non omnes fallis, feit te Proferpina canum : Perfonam capiti detrahet illa tuo. Mart. lib. 3. ep. 43

themselves, and by representing themselves youthful, they certainly continue their vanity, till *Proserpina* pulls the Peruke from their heads. We cannot deceive God and Nature, for a Coffin is a Coffin, though it be covered with a pompous veil; and the minutes of our time firike on, and are counted by Angels, till the period comes which must cause the passing-bell to give warning to all the Neighbours that thou art dead, and they must be so; and nothing can excuse or retard this. And if our death could be put off a little longer, what advantage can it be in thy accounts of Nature or Felicity? They that 3000 years agone died unwillingly, and stopped death two days, or staid it a

week, what is their gain? where is that week? And poor fpirited men use arts of protraction, and make their persons pitiable, but their condition contemptible, being like the poor finners at Noah's flood: the waters drove them out of their lower rooms, then they crept up to the roof, having lasted half a day longer, and then they knew not how to get down: fome

Audet iter, numerátque dies, spatióque viarum

Metitur vitam, torquetur morte futuril. Horat.

- Τί 3 βεστών αν ε κακοίς μεμαγμένον;
- Ονήσκειν δ μέλλων τέ χρόνε κίς. δ Φ φέρμ. Soph.

Nihil eft milerius dubitatione volutantium quorfum evadant, quantum fit illud quod reftat, aut quale.

Seneca, l. 17, ep. 102.

crept up on the top-branch of a tree, and fome climbed up to a mountain, and ftaid it may be three days longer: but all that while they endured a worfe torment than death; they lived with amazement, and were diffracted with the ruines of mankind, and the horrour of an universal Deluge.

Remedies against the Fear of Death, by way of Consideration.

1. God having in this world placed us in a Sea, and H troubled

Chap. 3. Remedies against Fear of Death. Sect. 7.

troubled the Sea with a continual form, hath appointed the Church for a Ship, and Religion to be the Stern : but there is no haven or port but Death. Death is that harbour whither God hath defigned every one, that there he may find reft from the troubles of the world. How many of the noblest Romans have taken death for fanctuary, and have effectmed it lefs than fhame or a mean diffionour! And Cafar was cruel to Domiting

-Heu, quanto meliùs vel cæde peracta Parcere Romano potuit fortuna pudori ! Lucanus.

Captain of Corfinian, when he had taken the Town from him, that he refused to fign his petition of Death. Death

would have hid his head with honour, but that cruel mercy referved him to the fhame of furviving his difgrace. The holy Scripture, giving an account of the reasons of the Divine Providence taking godly men from this world, and fhutting them up in a hafty grave, fays, that they are taken from the evils to come : and concerning our felves it is certain, if we had ten years agon taken feizure of our portion of dust. Death had not taken us from good things, but from infinite evils, fuch which the Sun hath feldom feen. Hec omnia Did not Priamus weep oftner than Troilus? and happy had he been if he had died when his fons were aram fangui- living, and his kingdom fate, and houfes full, and his city unburnt. It was a long life that made him miterable, and an early death only could have fe-

cured his fortune. And it hath happened many times, that perfons of a fair life and a clear reputation, of a good fortune. and an honourable name.

have been tempted in their age to folly and vanity, have fallen under the difgrace of dotage, or into an unfortunate marriage, or have befotted themfelves with drinking, or out-lived their fortunes, or become tedious to their friends, or are afflicted with lingring and vexatious difeates, or lived to fee their excellent parts buried, and cannot understand the wile difcourtes and productions of their younger years.

vidit inflamnuari, Jovis ne turpari.

-Sic longius ævum Deftruit ingentes animos, & vita fuperftes Imperio: nili fomma dies com fine bonorum Affluit, & celeri prævertit triftia leto, Dedecori eft fortuna prior.

Lucan lib. 8.

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years. In all these cases, and infinite more, do not all Mors illimethe world fay that it had been better this man had didiverse of the second se

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inconvenience; and the dying perion hath lived one morte paratize day longer full of pain, amazed with an undetermi-Lac. 1.8. nate spirit differted with Convulsions, and only come again to act one scene more of a new calamity. and to die with less decency. So also do very many men, with paffion and a troubled interest they strive to continue their life longer; and it may be they escape this fickness, and live to fall into a difgrace; they escape the ftorm, and fall into the hands of pirates. and instead of dying with liberty, they live like flaves, miferable and despifed, fervants to a little time, and fottish admirers of the breath of their own lungs. Paulus Æmilius did handsomely reprove the cowardice of the King of Macedon, who begged of him for pity's fake and humanity, that having conquered him and taken his Kingdom from him, he would be content with that, and not lead him in triumph a prifoner to Rome. Amilius told him, he need not be beholden to him for that; himfelf might prevent that in defpight of him. But the timorous King durst not die. But certainly every wife man will eafily believe that it had been better the Macedonian Kings should have died in battel, than protract their life to long, till fome of them came to be Scriveners and Joyners at Rome: or that the Tyrant of Sicily better had perished in the Adriatick, than to be wasted to Corinth fafely, and there turn Schoolmaster. It is a fad calamity, that the fear of death shall to imbecil man's courage and understanding, that he dares not suffer the remedy of all his calamities; but that he Nimirum hac lives to fay as Liberius did, I have lived this one day die una plus longer than I should. Either therefore let us be wil- quam vivenling to die when God calls, or let us never more com- dum fait. plain of the calamities of our life, which we feel fo Tharp and numerous. And when God fends his Angel H 2 to

Hoc homo

tale. Naz.

Chap. 3. Remedies against Fear of Death. Sect. 72 to us with a fcroll of death, let us look on it as an act of mercy, to prevent many fins, and many calamities of a longer life, and lay our heads down foftly. and go to fleep without wrangling like babies and froward children. For a man (at least) gets this by death. morte licra that his calamities are not immortal.

But I do not only confider death by the advantages effet immorof comparison; but if we look on it in it telf, it is no fuch formidable thing, if we view it on both fides. and handle it, and confider all its appendages.

2. It is necessary, and therefore not intolerable : and

Nihil in malis ducantus, quod fit à Diis immortalibus vel à Natura parente omnium constitutum.

nothing is to be effeemed evil which God and nature hath fixed with eternal fanctions. It is a law of God, it is a punishment of our fins, Two dif-

and it is the constitution of our Nature. fering fubitances were joined together with the

Concretum fuit, diferetum eft, rediitque unde venerat, terra deorfum, fpirirus rurfum. Quid ex his omnibus iniquum eft ? nihil.

Epichar.

breath of God, and when that breath is taken away they part afunder, and return to their leveral principles : the Soul to God our Father, the Body to the Earth our Mother:

and what in all this is evil? Surely nothing, but that we are Men; nothing, but that we are not born immortal: but by declining this change with great paffion, or receiving it with a huge natural fear, we accufe the Divine Providence of Tyranny, and exclaim against our natural constitution, and are discontent that we are Men.

3. It is a thing that is no great matter in it felf if we confider that we die daily, that it meets us in every accident, that every creature carries a dart along with it, and can kill us. And therefore when Lysimachus threatned Theodorus to kill him, he told him that was no great matter to do, and he could do no more than the Cantharides could; a little flie could do as much.

Natura dedit ufuram vitæ tanquam pecunia, quid eft ergò quòd querare fi repetat cum vult? eadem enim Seneca. lege acceperas.

4. It is a thing that every one fuffers, even perfons of the loweft refolution, of the meanest vertue, of no breeding, of no discourse. Take away

away but the pomps of death, the difguifes, and folemn bug bears, the tinfel, and the actings by candlelight, and proper and phantastick ceremonies, the min-Arels and the noife-makers, the women and the weepers, the fwoonings and the fhriekings, the Nurfes and the Physicians, the dark room and the Ministers, the kindred and the watches; and then to die is eafie, ready, and quitted from its troublesome circumstances. It is the fame harmless thing that a poor Shepherd suffered yesterday, or a Maid-servant to day; and at the fame time in which you Vite eft avidus quilquis non vule mundo die, in that very night a thousand fecum percunte mori, creatures die with you, fome wife Men and many Fools; and the wildom of the first

will not quit him, and the folly of the latter does not

make him unable to die. 5. Of all the evils of the World which are reproached with an evil Character, Death is the most Tes 28 Sarorras 2x open Auinnocent of its acculation. For when it is prefent, it hurts no bo-Par eft moriri: neque eft melius mordy; and when it is absent, 'tis inte in malis rebus miferis. deed troublesome, but the trouble is owing to our fears, not to the affrighting and miltaken object. And belides this if it were an evil, it is fo transient, that it passes like the inftant or undifcerned portion of the present time; and either it is past, or it is not yet; for just when it is, no Man hath reason to

Aut fuit, aut veniet; nihil eft prefentis in illa:

Plant. Red.

สะแร่งะร.

Móríque minus pænze quàm mora. mortis habet.

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complain of so intensible, so sudden, so undiferend a change.

6. It is so harmless a thing, that no good Man was ever thought the more miferable for dying, but much the happier. When Men law the Graves of Calatinus, of the Servilij, the Scipio's, the Metelli, did ever any Man amongst the wifest Remans think them unhappy ? And when St. Paul fell under the Sword of Nero, and St. Peter died upon the Crofs, and St. Stephen from an heap of Stones was carried into an eafter Grave, they H 3 that

Seneca.

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Chap. 3. Remedies against Fear of Death. Sect. 7. that made great lamentation over them, wept for their own interest, and after the manner of Men; but the Martyrs were accounted happy, and their days kept folemnly, and their memories preferved in never dying honours. When St. Hilary Bishop of Poittiers in France went into the East to reprove the Arian Herefie, he heard that a young noble Gentleman treated with his Daughter Abra for Matriage. The Bifhop wrote to his Daughter that fhe fhould not ingage her promise, nor do countenance to that request, because he had provided for her a Husband, Fair, Rich, Wife, and Noble, far beyond her prefent offer. The event of which was this: She obeyed, and when her Father returned from his Eastern triumph to his Western charge, he prayed to God that his Daughter might die quickly: and God heard his Prayers, and Chrift took her into his bosom, entertaining her with antepasts and carefles of holy love, till the day of the marriage-fupper of the Lamb fhall come. But when the Bifhop's Wife observed this event, and understood of the good Man her Husband what was done, and why, the never let him alone till he obtained the fame fayour for her; and fhe alfo at the Prayers of St. Hilary, went into a more early grave and a bed of joys.

7. It is a fottish and an unlearned thing to reckon the time of our life, as it is short or long, to be good or evil fortune; life in it felf being neither good nor bad, but just as we make it, and therefore so is Death.

8. But when we confider, Death is not only better than a milerable Life, not only an easie and an innocent thing in it felf, but also that it is a state of advantage, we shall have reason not to double the sharpness of our sickness by our Fear of Death. Certain it is, Death hath some good upon its proper stock; praise, and a fair memory, a reverence, and

Virutem incolumem odimus;

Sublatam ex oculis quærimus invidi. Horat.

Et laudas nullos ni mortuos poetas.

Mart.

Religion toward them fo great, that it is counted difhonest to speak evil of the dead; then they rest in peace, and are quiet from their labours, and are defigned Chap. 3. Remedies against Fear of Death. Sect. 8. figned to immortality. Cleobis and Biton, Trophonius and Agamedes had an early death sent them as a reward: to the former for their piety to their Mother, to the latter for building of a Temple. To this all those arguments will minister which relate the advantages of the state of Separation and Resurction.

SECT. VIII.

Remedies against Fear of Death, by way of Exercise.

1. HE that would willingly be fearlefs of Death must learn to despise the World; he must neither love any thing passionately, nor be proud of any circumfrance of his life. O death, how bitter is the remembrance Ecclus. 41, 1: of these to a man that liveth at rest in his possible fillions, to a man that bath nothing to vex him, and that hath prosperity in all things, yea, which him that is yet able to receive meat? faid the Son of Sirach. But the parts of this exercise help each other. If a man be not incorporated in all his passions to the things of the World, he will less tear to be divorced from them by a supervening death; and yet because he must part with them all in death, it is but reasonable he should not be passionate for so fugitive and transfert interest. But if any man thinks well of himself for be-

ing a handlom perfon, or if he be ftronger and wifer than his Neighbours, he must remember that what he boasts of, will de-

El δέ πς όλδον έχων Μοςφά παραμιύσεται άλ-"Εν] ἀέθλοισιν ἀει — ςεύων ἐπέδαξεν βίαν, Θνατά μεμινήδω σειςέλλων μέλη Καὶ τελευτάν ἁπάντων χῶν ὅπεσσόμωΘ. Pind. Dic homo, vas cinerum, quid consert flos facierum ? Copia quid rerum ? mors ultima meta dierum.

cline into weaknefs and difhonour; but that very boafting and complacency will make Death keener and more unwelcom, becaufeit comes to take him from his confidences and pleafures, making his Beauty equal to those Ladies that have flept fome years in Charnel-houses, and their Strength not so stubborn as the breath of an Infant, and their Wildom such which can be looked for in the land where all things are forgotten.

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Chap. 3. Remedies against Fear of Death. Sect. 8. 2. He that would not fear Death, must strengthen his spirit with the proper instruments of Christian Fortitude. All men are resolved upon this, that to bear grief honestly and temperately, and to die willingly and nobly, is the duty of a good and of a valiant man:

comards.

And they that are not fo

are vicions, and fools, and

the Valiant and Honest;

All Men praise

Amittenda fortitudo est aut sepeliendus dolor. Cicero. Fortem posce animum mortis terrore caruptem, Qui spatium vitz extremum inter munera ponat.

> and that which the very heathens admired in their noblest examples is especially Patience and Contempt of Death. Zeno Eleates endured torments rather than discover his Friends, or betray them to the danger of the Tyrant : And Calanus, the barbarous and unlearned Indian, willingly suffered himself to be burnt alive; and all the women did fo, to do honour to their Husbands Funerals, and to represent and prove their affections great to their Lords. The Religion of a Christian does more command fortitude than ever did any Institution; for we are commanded to be willing to die for Christ, to die for the Brethren, to die rather than to give offence or fcandal. The Effect of which is this, That he that is instructed to do the necessary parts of his duty, is by the same instrument fortified against death : As he that does his duty needs not fear death, fo neither shall he; the parts of his duty are parts of his fecurity. It is certainly a great balenels and pufillanimity of spirit that makes death terrible, and extreamly to be avoided.

3. Christian Prudence is a great fecurity against the Fear of Death. For if we be afraid of Death, it is but reasonable to use all spiritual arts to take off the apprehension of the evil: But therefore we ought to remove our Fear, because Fear gives to Death wings and spurs, and darts. Death hastens to a fearful inan: If therefore you would make Death harmless and flow, to throw off Fear is the way to do it; and Prayer is the way to do that. If therefore you be afraid of Death, consider you will have less need to fear it, by how much the less you do fear it: And to cure your direct fear by a reflex act of Prudence and

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and Confideration. Fannias had not died fo foon, if Hottem cùm he had not feared death: And when Cneins Carbo fugeret, fe Fannias ipfe begged the relpite of a little time for a bale employment of the soldiers of Pompey, he got nothing but that the baseness of his fear dishonoured the dignity of his third Confulship; and he chose to die in a place where none of his meanest fervants should have feen him. I remember a ftory of the Wraftler Polydamas, that running into a Cave to avoid the ftorm, the Water at last swelled so high, that it began to prefs that hollownefs to a ruine: which when his fellows efficied, they chose to enter into the common fate of all men, and went abroad: but Polydamas thought by his ftrength to support the Earth, till its intolerable weight crushed him into flatness and a grave. Many men run for shelter to a place, and they only find a remedy for their fears by feeling the worft of evils. Fear it felf finds no fanctuary but the worft of fufferance: And they that fly from a battel are exposed to the mercy and fury of the purfuers, who, if they faced about, were as well disposed to give Laws of Life and Death as to take them, and at worst can but die nobly; but now even at the very best they live shamefully, or die timoroufly. Courage is the greatest fecurity; for it does most commonly fafeguard the man, but always refcues the condition from an intolerable evil.

4. If thou wilt be fearless of Death, endeavour to be in love with the felicities of Saints and Angels, and be once perfuaded to believe that there is a condition of living better than this; that there are Creatures more noble than we; that above there is a Country better than ours; that the Inhabitants know more and know better, and are in places of rest and defire: And first learn to value it, and then learn to purchase it; and Death cannot be a formidable thing, which lets us into fo much joy and fo much felicity. And indeed who would not think his condition mended, if he passed from converfing with dull mortals, with ignorant and foolifh perfons, with tyrants and enemies of learning, to

Mart.

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to converse with Homer and Plato, with Socrates and Cicere, with Plutarch and Fabricinus? So the Heathens ipeculated, but we confider higher. The dead that die in the Lord fhall converse with S. Paul and all the College of the Apostles, and all the Saints and Martyrs, with all the good men whole memory we preferve in honour, with excellent Kings and holy Bischops, and with the great Shepherd and Biscop of our Souls Jesus Christ, and with God himself. For Christ died for us, that whether me make or fleep, we may live together with him. Then we shall be tree from lust and envy, from fear and rage, from covetouss and forrow, from tears and cowardice: and these indeed properly are the only evils that are contrary to feli-

Beati erimus còm, corporibus relicfis, & copiditatum & zmulationum erimus expertes, quódque nunc facimus, cum laxati curis fumus, ut fpectare aliquid velinnas & vifare. Tufani. Q.

city and wifdons. Then we fhall fee ftrange things, and know new Propositions, and all things in another manner, and to higher purposes. Clombrotus was to taken with

this speculation, that having learned from Plato's Pbedon the Soul's abode, he had not patience to stay Nature's dull leifure, but leap'd from a Wall to his portion of immortality. And when Pomponius Atticus resolved to die by Famine, to ease the great pairs of his Gout, in the abstinence of two days he found his foot at ease: But when he began to feel the pleasures of an approaching death, and the dedicacies of that ease he was to inherit below, he would not withdraw his foot, but went on and finiss death: And so did Cleanthes. And every wise man will despite those little evils of that state which indeed is the Daughter of Fear, but the Mother of rest, and Peace, and Folicity.

5. If God fhould fay to us, Caft thy felf into the Sea, (as Chrift did to S. Peter, or as God concerning Jonas) I have provided for thee a Dolphin, or a Whale, or a Port, a fafety or a deliverance, fecurity or a reward, were we not incredulous and pufillanimous perfons if we fhould tremble to put fuch a felicity into act, and our felves into pofferfion? The very duty Chap. 3. Remedies against Fear of Death. Sect. 8.

duty of refignation and the love of our own intereft are good antidotes against Fear. In forty or fifty years we find evils enough, and arguments enough to make us weary of this life: And to a good Man there are very many more reasons to be afraid of Life than Death, this having in it lefs of evil and more of advantage. And it was a rare with of that Roman. that

Death might come only to wife and excellent perfons, and not to fools and

Mors, utinam pavidos vita fubducere nolles. Sed virtus te fola daret. Lucre.

cowards; that it might not be a fanctuary for the timorous, but the reward of the vertuous: and indeed they only can make advantage of it.

6. Make no excuses to make thy defires of life feem reasonable, neither cover thy Fear with pretences, but suppress it rather with arts of severity and ingenuity. Some are not willing to fubmit to God's fentence and arrest of Death, till they have finished such a Design, or made an end of the last Paragraph of their Book, or raifed fuch portions for Mancant of their Children, or preached fo many Sermons, or perainterrupbuilt their House, or planted their Orchard, or or- Murorum indered their Estate with such advantages. It is well for gentes. the modefty of these Men that the excuse is ready ; but if it were not, it is certain they would fearch one out : For an idle Man is never ready to die, and is glad of any excuse: And a bufied Man hath always fomething unfinished, and he is ready for every thing but Death. And I remember that Petroning brings in Enmolpus composing Verses in a desperate Storm, and being called upon to shift for himself when the Ship dashed upon the Rock, crying out to let him alone till he had finished and trimmed his Verse, which was lame in the hinder leg: The Man either had too ftrong a defire to end his Verse, or too great a defire not to end his life. But we must know God's times are not to be measured by our circumstances; and what I value, God regards not: or if it be valuable in the accounts of Men, yet God will supply it with other contingencies of his Providence. And it Epaphrodithe had died when he had his great fickness S. Paul fpeaks

ta minæque

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Chap. 3. Remedies against Fear of Death. Sect. 8. fpeaks of, God would have fecured the work of the Gofpel without him; and he could have spared Epapbroditus as well as St. Stephen, and St. Peter as well as St. James. Say no more, but, when God calls, lay afide thy Papers, and first dress thy Soul, and then dress thy Hearle.

Blindnets is odious, and Widowhood is fad, and Destitution is without comfort, and Persecution is full of trouble, and Famine is intolerable, and Tears are the fad eafe of a fadder heart: But these are evils of our Lite, not of our Death. For the dead that die in the Lord are to far from wanting the commodities of this Life, that they do not want Life it felf.

After all this. I do not fay it is a fin to be afraid of Death : We find the boldest Spirit that discourses of it with confidence, and dares undertake a danger as big as Death, yet doth fhrink at the horrour of it, when it comes dressed in its proper circumstances. And Bratas, who was as bold a Roman to undertake a noble Action as any was fince they first reckoned by Consuls; yet when Farias came to cut his throat, after his defeat by Anthony, he ran from it like a Girl, and being admonished to die constantly, he swore by bis Life, that he would shortly endure Death. But what do I fpeak of fuch imperfect perfons? Our bleffed Lord was pleafed to legitimate Fear to us by his Agony and Prayers in the Garden. It is not a fin to be afraid, but it is a great felicity to be without Fear; which felicity our dearest Saviour refused to have, because it was agreeable to his purposes to fuffer any thing that was contrary to felicity, every 'Ax' of JE thing but fin. But when Men will by all means avoid Death, they are like those who at any hand resolve to be rich: The Cafe may happen in which they Tor Savawill blaspheme, and dishonour Providence, or do a base Action, or curse God and die : But in all cases they die miferable and enfnared, and in no cafe do they die the less for it. Nature hath left us the key of the Church-yard, and custom hath brought Coemeteries and Charnel-houles into Cities and Churches, places most frequented, that we might not

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Chap. 3. Remedies against Fear of Death. Sect. 8. 100 not carry our felves strangely Quam pellum lachryme fovent sorten : in to cartain to expected to Bura negant cedere mollibus. in fo certain, fo expected, fo ordinary, so unavoidable an accident. All reluctan- Sicces fi vicy or unwillingness to obey the Divine decree is but deat genas, a fnare to our felves, and a load to our spirits, and hebes fore is either an entire cause, or a great aggravation of patientian the calamity. Who did not fcorn to look upon Xerxes when he caused 300 stripes to be given to the Sea, and fent a chartel of defiance against the mountain Athos? Who did not fcorn the proud vanity of Cyrus, when he took fo goodly a revenge upon the River Cydnus for his hard passage over it? Or did not deride or pity the Thracians, for shooting arrows against Heaven when it thun-Nímos oi Znvi usvezívo ut aperiories. ders? To be angry with God, Iliad. v. to quarrel with the Divine providence by repining against an unalterable, a natural, an easie sentence, is an argument of a huge folly, and the parent of a great trouble; a Man is bale and foolish to no pur-Et cùm nihil imminuat dolores, pole, he throws away a vice Cur frustrâ turpes effe volumus? Seneca. to his own mifery, and to no advantages of ease and pleasure. Fear keeps men in bon- Nonlevatmidage all their life, faith St. Paul; and Patience makes feros dolor. him his own man, and lord of his own interest and perlon. Therefore posses your felves in patience, with Reason and Religion, and you shall die with ease. If all the parts of this difcourfe be true, if they Virtuten ver-be better than dreams, and unlefs Vertue be nothing bucun ligna. but words, as a grove is a heap of trees; if they be not the Phantasms of hypochondriacal persons, and defigns upon the interests of men and their persuations to evil purpofes; then there is no reafon but that we should really defire Death, and ac-count it among the good things of God, and the lowre and laborious felicities of Man. St. Paul understood it well, when he defired to be diffolved : he well enough knew his own advantages and purfued them accordingly. But it is certain that he that is afraid of Death, I mean, with a violent and transporting Fear, with a Fear apt to dif-

compose

fpicit.

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General Rules to make

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compose his duty or his patience, that Man either loves this World too much, or dares not truft God for the next.

SECT. IX.

General Rules and Exercifes whereby our Sickness may become (afe and (antified.

1. TAke care that the cause of thy Sickness be such as may not source it in the principal and original canfes of it. It is a fad calamity to pafs into the house of Mourning through the gates of Intemperance. by a drunken meeting, or the furfeits of a loathed and luxurious Table : For then a man fuffers the pain of his own Folly, and he is like a fool finarting under the whip which his own vicioulness twifted for his back; then a Man pays the price of his fin, and hath a pure and an unmingled forrow in his fuffering; and it cannot be alleviated by any circumstances, for the whole affair is a mere process of Death and Sorrow. Sin is in the head, Sicknefs is in the body, and Death and an eternity of Pains in the tail, and nothing can make this condition tolerable, unless the miracles of the Divine Mercy will be pleafed to exchange the solatium eft eternal anger for the temporal. True it is, that in pro honefto all sufferings the Cause of it makes it noble or ignodura tolerare ble, honour or shame, tolerable or intolerable. For & ad caulam, when Patience is affaulted by a ruder violence, by a blow from Heaven or Earth, from a gracious God ¹ Pet. 2. 19. or an unjust Man, Patience looks forth to the Doors Heb. 11. 36. of all unjust than, and the may efcape; and if Innocence or a Matth. 5. 11. which way the may efcape; and if Innocence or a caufe of Religion keep the first entrance, then, whether she escapes at the gates of Life or Death, there is a good to be received, greater than the evils of a fickness: But if Sin thrust in that Sickness, and that Hell stands at the Door, then patience turns into fury

and feeing it impossible to go forth with fafety, rolls Magishisque up and down with a circular and infinite revolupatitur vexat tion, making its motion not from, but upon its own centre; it doubles the pain, and increases the fordi. row.

Sickness safe and holy.

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row, till by its weight it breaks the fpirit, and burfts into the agonies of infinite and eternal ages. If we had feen S. Polycarp burning to death, or S. Laurence roafted upon his Grid-iron, or S. Ignation exposed to Lions, or S. Sebaftian pierced with Arrows, or S. Attalus carried about the Theatre with fcorn unto his death for the caule of Jefus, for Religion, for God and a holy Confcience; we should have been in love with Flames, and have thought the Grid-iron fairer than the sponda, the ribs of a marital bed, and we thould have chosen to converse with those Beasts, rather than those men that brought those Beasts forth, and estimated the Arrows to be the rays of light brighter than the Moon, and that difgrace and miftaken Pageantry were a folemnity richer and more magnificent than Mordecai's procession upon the King's horfe, and in the robes of majefty: for fo did thefe holy men account them; they kiffed their stakes and hugged their deaths, and ran violently to torments, and counted whippings and fecular difgraces to be the enamel of their perfons, and the ointment of their heads, and the embalming their names, and fecuring them for immortality. But to fee Sejanus torn in pieces by the people, or Nero crying or creeping timoroufly to his death, when he was condemned to die more majorum; to see Judas pale and trembling, full of anguish, forrow and defpair; to observe the groanings and intolerable agonies of Herod and Antiochus, will tell and demonstrate the causes of patience and impatience to proceed from the caufes of the fuffering: and it is fin only that makes the cup bitter and deadly. When men by vomiting measure up the drink they took in, and fick and fad do again tafte their meat turned into choler by intemperance, the fin

and its punifhment are mingled fo that thame covers the face, and forrow puts a veil of darknefs upon

Hi quicquid biberint vomitu remetientur triftes, & bilem fuam regustantes. Seneca.

the heart: and we fcarce pity a vile perfon that is haled to execution for Murther or for Treafon, but we fay he deferves it, and that every man is concerned in it that he fhould die. If luft brought the ficknets

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or the shame, if we truly fuffer the rewards of our evil deeds, we must thank our felves; that is, we are fallen into an evil condition, and are the facrifice of the Divine Justice. But if we live holy lives, and if we enter well in, we are fure to pais on fafe, and to go forth with advantage, if we lift our felves.

2. To this relates, that we flowed not commerfeit ficknels: for he that is to be careful of his passage into a fickness, will think himself concerned that he fall not into it through a trap-door : for fo it hath fometimes happened, that fuch counterfeiting to light and evil purposes hath ended in a real sufferance. Appian tells of a Roman Gentleman, who to elcape the proloription of the Triamvirate fled, and to fecure his privacy counterteited himself blind on one eye, and wore a plaister upon it, till beginning to be free from the malice of the three prevailing Princes, he opened his Tantum cura hood, but could not open his eye, but for ever loft porefi & ars the use of it, and with his eye paid for his liberty and doloris, Defiit fingere Cali- hypocrifie. And Calins counterfeited the Gout. and us podagram. all its circumstances and pains, its dreffings and arts Mart, 1.7.ep. of remedy, and complaint, till at last the Gout really entred and spoiled the pageantry. His arts of dilfimulation were to witty, that they put life and motion into the very image of the difeafe; he made the very picture to figh and groan.

It is easie to tell upon the interest of what virtue fuch counterfeiting is to be reproved. But it will be harder to fnatch the politicks of the World from following that which they call a canonized and authentick Precedent: and David's counterfeiting himfelt mad before the King of Gath, to fave his lite and liberty, will be fufficient to entice men to ferve an end upon the flock and charges of to fmall an irregularity, not in the matter of manners, but in the rules and decencies of natural or civil deportment. I cannot certainly tell what degrees of excufe David's action might put on. This only, befides his prefent necessiry, the Laws, whose coercive or directive power David lived under, had lefs of feverity, and more of liberty, and towards enemies had had fo little of restraint and fo great a power, that what amongst them was a direct fin, if used to their Brethren the Sons of Jacob, was lawful and permitted to be acted against Enemies. To which also I add this general caution, That the actions of holy Perfons in Scripture are not always good precedents to us Christians, who are to walk by a rule and a greater Arictness, with more simplicity and heartiness of purfuit. And amongst them, fanctity and holy living did in very many of its instances increase in new par-ticulars of duty; and the Prophets reproved many things which the Law forbade not, and taught many duties which Moles prescribed not: And as the time of Chrift's approach came, to the Sermons and Revelations too were more Evangelical, and like the patterns which were fully to be exhibited by the Son of God. Amongst which it is certain that Christian Simplicity and Godly Sincerity is to be accounted: * And counterfeiting of fickness is a huge enemy to this: * It is an upbraiding the Divine Providence, * a jefting with fire, * a playing with a thunderbolt, * a making decrees of God to ferve the vicious or fecular ends of Men; * it is a tempting of a judgment, a falle accufation of God, * a forestalling and antedating his anger; it is a cozening of Men by making God a Party in the fraud : And therefore if the cozenage returns upon the man's own head, he enters like a Fox into his Sickness, and perceives himselt catched in a trap, or earthed in the intolerable dangers of the Grave.

2. Although we must be infinitely careful to prevent it, that fin does not thrust us into a licknes; yet when we are in the house of Sorrow, we should do well to take Phyfick against fin, and suppose that it is the cause of the evil; if not by way of natural caufality and proper effect, yet by a moral influence, and by a just demerit. We can easily see when a man hath got a furfeit; Intemperance is as plain as the hand-writing upon the Wall, and eafier to be read : but Covetousnels may cause a Fever as well as Drunkennefs, and Pride can produce a Falling-ficknefs as well Chap. 3.

well as long washings and dilutions of the Brain, and intemperate Luft: And we find it recorded in Scripture, that the contemptuous and unprepared manner of receiving of the holy Sacraments cauled lickness and death; and Sacrilege and Vow breach in Ananias and Sapphira made them to delcend quick into their graves. Therefore when fickness is upon us, let us cast about. and, if we can, let us find out the caufe of God's difpleafure, that it being removed, we may return into the health and fecurities of God's loving-kindnefs. Thus in the three years famine David enquired of the Lord what was the matter: and God answered, It is for Saul and his bloody house: and then David explated the guilt, and the people were again full of food and bleffing. And when Ifrael was finitten by the Amorites, Johna cast about, and found out the accursed thing, and caft it out; and the People after that fought prosperoully. And what God in that case faid to Holhua, he will also verifie to us; I will not be with Jofh. 7. 12. you any more, unless you destroy the accursed thing from among you. But in pursuance of this we are to obferve, that although in cafe of loud and clamorous ims the difcovery is easie, and the remedy not difficult; yet becaule Christianity is a nice thing, and Religion is as pure as the Sun, and the Soul of Man is apt to be troubled from more principles than the intricate and curioufly-composed body in its innumerable parts, it will often happen, that if we go to enquire into the particular, we shall never find it out; and we may fuspect Drunkenness, when it may be also a morofe delectation in unclean Thoughts, or Covetoulnels, or Oppression, or a crafty Invasion of my Neighbour's Rights, or my want of Charity, or my judging unjuitly in my own Caule, or my cenfuring my Neighbours, or a fecret Pride, or a bale Hypocrifie, or the pursuance of little ends with violence and "OFT. Ydnos medo palfion, that may have procured the prefent Meffenourtes, un ger of Death. Therefore ask no more after any one, μείζω, rg. but heartily endeavour to reform all: fin no more, left rg. nrnow. a worfe thing happen. For a fingle learch or acculation use'. Soph. may be the defign of an imperfect Repentance; but no

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no man does heartily return to God, but he that decrees against every irregularity: And then only we can be reftored to health or life, when we have taken away the caufes of fickness and accurfed death.

4. He that means to have his fickness turn into fafety and life, into health and vertue, must make Religion the employment of his Sickness, and Prayer the employment of his Religion. For there are certain compendisens or abbreviatures and fhortnings of Religion. fitted to feveral states. They that first gave up their Names to Christ, and that turned from Paganism to Christianity, had an abbreviature fitted for them : that were to renounce their falle Worshippings, and give up their belief, and vow their obedience unto Chrift; and in the very profession of this they were forgiven in Baptism. For God haftens to fnatch them from the power of the Devil, and therefore shortens the passage, and secures the estate. In the case of Poverty, God hath reduced this duty of man to an abbreviature of those few Graces which they can exercife; such as are Patience, Contentedness, Truth and Diligence; and the reft he accepts in good-will, and the charities of the Soul, in Prayers, and the actions of a cheap Religion. And to molt men Charity is also an abbreviature. And as the love of God fhortens the way to the purchase of all vertues; so the expression of this to the poor goes a huge way in the requisites, and towards the confummation of an excellent Religion. And Martyrdom is another abbreviature: and fo is every act of an excellent and heroical Vertue. But when we are fallen into the state of fickness, and that our understanding is weak and troubled, our Bodies fick and useless, our Passions turned into fear, and the whole state into suffering; God in compliance with man's infirmity hath alto turned our Religion into fuch a duty which a fick man can do molt passionately, and a sad man and a timorous can perform effectually, and a dying man can do to many purposes of pardon and mercy; and that is Prayer. For although a fick man is bound to do many acts of Vertue of leveral kinds, yet the most I 2 ot

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of them are to be done in the way of prayer. Prayer is not only the Religion that is proper to a fick man's condition, but it is the manner of doing other Graces which is then left, and in his power. For thus the fick Man is to do his Repentance and his Mortifications. his Temperance and his Chastity, by a fiction of imagination bringing the offers of the vertue to the Spirit. and making an action of election: and to our Pravers are a direct act of Chastity, when they are made in the matter of that Grace; just as repentance for our Cruelty is an act of the grace of Mercy; and repentance for Uncleannels is an act of Chaltity, is a means of its purchate, an act in order to the habit. And though fuch acts of Vertue which are only in the way of Prayer are ineffective to the entire purchase, and of themfelves cannot change the vice into vertue: yet they are good renewings of the grace, and proper exercise of a habit already gotten.

The purpose of this discourse is, to represent the excellency of Prayer, and its proper advantages which it hath in the time of ficknels. For belides that it moves God to pity, piercing the clouds, and making the Heavens like a pricked eye to weep over us. and refresh us with showers of pity; it also doth the work of the Soul, and expresses the vertue of his whole life in effigie, in pictures and lively representments; to preparing it for a never cealing Crown, by renewing the actions in the continuation of a neverceasing, a never hindred Affection. Prayer speaks to God, when the tongue is fliffned with the approachings of Death, Prayer can dwell in the heart, and be fignified by the hand or the eye, by a thought or a Prayer of all the actions of Religion is the groan. last alive, and it serves God without circumstances, and exercises material graces by abstraction from matter, and leparation, and makes them to be spiritual: and therefore best dresses our bodies for funeral or recovery, for the mercies of restitution or the mercies of the grave.

5. In every ficknes, whether it will or will not be fo in nature and in the event, yet in thy fpirit and preparations Darations refolve upon it, and treat thy felf according-Iy, as if it were a fickness unto death. For many men support their unequal courages by flattery and falle hopes, and because ficker men have recovered, believe that they shall do so: but therefore they neelect to adorn their Souls, or fet their House in order. Besides the temporal inconveniences that often happen by fuch perfuasions, and putting off the evil day, fuch as are dying intelfate, leaving estates entangled, and some Relatives unprovided for; they fuffer infinitely in the interest and affairs of their Soul, they die carelelly and surprized, their burthens on, and their fcruples unremoved, and their cafes of confcience not determined, and like a fheep, without any care taken concerning their precious Souls. Some men will never believe that a Villain will betray them, though they receive often advices from fulpicious perfons and likely accidents, till they are entred into the fnare; and then they believe it when they feel it, and when they cannot return: But fo the treason entred, and the man was betrayed by his own folly, placing the fnare in the regions and advantages of opportunity. This evil looks like boldnels and a confident (pirit, but it is the greatest timorousness and cowardice in the world. They are fo fearful to die. that they dare not look upon it as possible; and think that the making of a Will is a mortal fign, and fending for a spiritual Man an irrecoverable dilease; and they are to afraid left they should think and believe now they must die, that they will not take care that it may not be evil in cafe they should. So did the eastern flaves drink wine, and wrap their heads in a yeil, that they might die without lense or forrow, and wink hard that they might fleep the eafier. In pursuance of this rule let a man confider, that whatfoever must be done in fickness ought to be done in health : only let him observe, that his fickness as a good monitor chaftifes his neglect of duty, and forces him to live as he always should: and then all these selemnities and dreffings for death are nothing elfe but the part of a religions life, which he ought to have exercised in all his I3 days:

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days; and if those circumstances can affright him, let him please his fancy by this truth, that then he does but begin to live. But it will be a huge folly, if he shall think that confession of his sins will kill him, or receiving the holy Sacrament will hasten his agony, or the Priet shall undo all the hopeful language and promites of his Physician. Assure thy felf those cansft not die the sooner; but by such addresses those mayst die much the better.

6. Let the fick perfon be infinitely careful that he do not fall into a state of death upon a new account : that is, at no hand commit a deliberate fin, or retain any affection to the old: for in both cafes he falls into the evils of a furprize, and the horrours of a fuddain death. For a fuddain death is but a fuddain joy, if it takes a man in the flate and exercises of vertue: and it is only then an evil when it finds a man unready. They were lad departures when Tigillinus, Cornelius Gallus the Prætor, Lewis the Son of Gonzaga Duke of Manina, Ladiflans King of Naples, Spenfippus, Giachettus of Geneva, and one of the Popes. died in the forbidden embraces of abused Women: or if 70b had curfed God, and fo died; or when a Man fits down in detpair, and in the accusation and calumny of the Divine Mercy; they make their night fad, and ftormy and eternal. When Herod began to fink with the shameful torment of his Bowels, and felt the grave open under him, he imprifoned the Nobles of his Kingdom, and commanded his Sifter that they should be a facrifice to his departing Ghost. This was an egres fit only for fuch perions who meant to dwell with Devils to eternal ages: and that Man is hugely in love with fin, who cannot forbear in the Week of the Affizes, and when himself stood at the bar of scrutiny, and prepared for his final never-to-be-reverfed fentence. He dies juddenly to the worfe jence and event of fudden death, who fo manages his fickness, that even that state shall not be innocent, but that he is furprized in the guilt of a new account. It is a fign of a reprobate spirit, and an habitual prevailing, ruling tin, which exacts obedience when the judgment looks him

Chap. 3. Sickness safe and holy. him in the face. At least to go to God with the innocence and fair deportment of thy perfon in the last scene of thy lite; that when thy Soul breaks into the state of separation, it may carry the relisfes of religion and fobriety to the place of its a-• Whefe him betheft bode and ientence *.

7. When these things are taken care for, let the fick man fo order his affairs that he have but very little conversation with the world. but wholly (as he can) attend to Religion, and antedate his converfation in Heaven, always having intercourse with God, and still conversing with the Holy Inwardly and ofr, Horn hard it more to flit From bed wate the pir. From pit an o pain. That ne'er (ball ceale again, He would not do one fin All the World to win.

Inferior. Marmor. in Ecclef. paroch. de Feverfham in agro Cantiano.

Telus, killing his wounds, admiring his goodness, begging his mercy, feeding on him with faith, and drinking his blood: to which purpose it were very fit (if all circumstances were answerable) that the narrative of the paffion of Chrift be read or discoursed to him at length, or in brief according to the ftyle of the four Gospels. But in all things let his care and fociety be as little secular as is possible.

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CHAP.

C H A P. IV.

Cf the practice of the Graces proper to the ftate of Sickness, which a fick Man may practife alone.

SECT. I.

Of the Practice of Patience.

OW we suppose the Man entring upon his Scene of Sorrows and paffive Graces. It may be he went yesterday to a Wedding merry and brisk, and there he felt his fentence, that he must return home and die; (for men very commonly enter into the fnare finging, and confider not whither their fate leads them;) nor feared that then the Angel was to strike his stroke, till his knees kiffed the Earth, and his head trembled with the weight of the rod which God put into the hand of an exterminating Angel. But whatloever the ingress was, when the man feels his bloud boil, or his bones weary, or his flesh diseased with a load of a disperfed and difordered humour, or his head to ake, or his faculties discomposed; then he must confider that all those discourses he hath heard concerning patience and refignation, and conformity to Chrift's fufferings, and the melancholick lectures of the Cross mult all of them now be reduced to practice, and pais from an ineffective contemplation to fuch an exercise as will really try whether we were true disciples of the Crofs, or only believed the doctrines of Religion when we were at ease, and that they never passed through the ear to the heart, and dwelt not in our fpirits. But every man should confider God does nothing in Chap. 4. proper to the ftate of Sicknefs. Sect. 1. in vain, that he would not to no purpole fend us Preachers, and give us rules, and turnish us with difcourse, and lend us Books, and provide Sermons, and make examples, and promise his Spirit, and describe the bleffedness of holy sufferings, and prepare us with daily alarms, if he did not really purpole to order our affairs so that we should need all this, and use it all. There were no such things as the grace of Patience, if we were not to feel a sickness, or enter into a state of sufferings; whither when we are entred, we are to practise by the following Rules.

The Practice and Acts of Patience, by way of Rule.

1. At the first address and presence of Sickness stand fill and arrest thy spirit, that it may without amazement or affright confider that this was that thou lookedft for, and wert always certain should happen, and that now thou art to enter into the actions of a new Religion, the agony of a strange constitution: but at no hand fuffer thy fpirits to be dispersed with fear, or wildness of thought, but stay their loofness and dispersion by a serious consideration of the present and future employment. For fo doth the Libyan Lion, fpying the fierce Huntiman, he first beats himielf with the ftrokes of his tail, and curls up his fpirits, making them strong with union and recollection, till being struck with a Mauritanian spear, he rushes forth into his defence and nobleft contention; and either 'fcapes into the fecrets of his own dwelling, or elfe dies the bravest of the Forest. Every man, when fhot with an arrow from God's Quiver, must then draw in all the auxiliaries of Reason, and know that then is the time to try his strength, and to reduce the words of his Religion into action, and confider that if he behaves himfelf weakly and timoroully, he fuffers never the lefs of ficknes; but if he returns to health, he carries along with him the mark of a coward and a tool; and if he delcends into his grave, he enters into the state of the Faithles and

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and unbelievers. Let him fet his heart firm upon this refolution, I must bear it inevitably, and I will by God's grace do it nobly.

2. Bear in thy fickness all along the same thoughts. propolitions and discourses concerning thy Person, thy Life and Death ; thy Soul and Religion, which thou had ft in the best days of thy health, and when those didst discourse wifely concerning things (piritual. For it is to be fupposed (and if it be not yet done. let this rule re-mind thee of it, and direct thee) that thou halt cast about in thy health, and confidered concerning thy change. and the evil day, that thou must be sick and die, that thou must need a comforter, and that it was certain thou should it fall into a state in which all the cords of thy anchor should be firetched, and the very rock and foundation of Faith should be attempted. And whatfoever fancies may difturb you, or whatfoever weaknesses may invade you, yet confider, when you were better able to judge and govern the accidents of your life, you concluded it necessary to trust in God, and possels your Souls with patience. Think of things as they think that fland by you, and as you did when you flood by others; That it is a bleffed thing to be patient; That a quietness of Spirit hath a certain reward: That still there is infinite truth and reality in the promises of the Gospel; that still thou art in the care of God, in the condition of a Son, and working out thy faluation with labour and pain, with fear and trembling; That now the Sun is under a cloud, but it still tends forth the same influence: and be fure to make no new principles upon the flock of a quick and an impatient fense, or too busie an apprehenfion; keep your old principles, and upon their ftock, discourse and practise on towards your conclufion.

3. Refolve to bear your ficknefs like a child, that is, without confidering the evils and the pains, the forrows and the danger: but go strait forward, and let thy thoughts call about for nothing, but how to make advantages of it by the instrument of Religion. He that from a high tower looks down upon the precipice, and measures Chap. 4.

measures the space through which he must descend, and confiders what a huge fall he shall have, shall feel more by the horrour of it than by the last dash on the pavement: and he that tells his groans and numbers his sighs, and reckons one for every gripe of his belly, or throb of his distempered pulse, will make an artificial scienes greater than the natural. And if thou beest assumed that a child should bear an evil better than thou, then take his instrument and allay thy spirit with it; reflect not upon thy evil, but contrive as much as you can for duty, and in all the rest, inconfideration will ease your pain.

4. If thou fearest thou shalt need, observe and draw together all fuch things as are apt to charm thy fpirit, and eafe thy felf in the fufferance. It is the couniel of Socrates: It is (faid he) a great danger, and Xardes So you must by discourse and arts of reasoning inchant it into xivouro, fumber and fome reft. It may be thou wert moved i Xen ra much to fee a perfon of honour to die untimely; Tolaura or thou didst love the Religion of that death-bed, ware indand it was dreffed up in circumstances fitted to thy der touneeds, and hit thee on that part where thou wert most $\tau \tilde{\varphi}$. fenfible; or some little faying in a Sermon, or paffage of a Book was chosen and fingled out by a peculiar apprehension, and made confent lodge a while in thy spirit, even then when thou didst place death in thy meditation, and didft view it in all its drefs of fancy. Whatfoever that was which at any time did please thee in thy most passionate and phantastick part, let not that go, but bring it home at that time especially: because when thou art in thy weaknes, such little things will easier move thee than a more severe discourse and a better reason. For a sick Man is like a scrupulous; his case is gone beyond the cure of arguments, and it is a trouble that can only be helped by chance, or a lucky faying: and Ludovico Corbinelli was moved at the death of Henry the Second, more than if he had read the faddest Elegy of all the unfortunate Princes in Christendom, or all the fad Sayings of Scripture, or the Threnes of the funeral Prophets. I deny not but this

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this course is most proper to weak persons; but it is a state of weakness for which we are now providing remedies and instruction, a strong man will not need it: but when our fickness hath rendred us weak in all fentes, it is not good to refuse a remedy because it fuppofes us to be fick. But then, if to the Catalogue of weak perfons we add all those who are ruled by fancy. we shall find that many persons in their health. and more in their sickness, are under the dominion of fancy. and apt to be helped by those little things which themselves have found fitted to their apprehension. and which no other man can minister to their needs unless by chance, or in a heap of other things. But therefore every man should remember by what instruments he was at any time much moved, and try them upon his spirit in the day of his calamity.

5. Do not chuse the kind of thy sickness, or the manner of thy death; but let it be what God please, so it be no greater than thy fpirit or thy patience; and for that you are to rely upon the promife of God, and to fecure thy felf by prayer and industry: but in all things else let God be thy chuser, and let it be thy work to submit indifferently, and attend thy duty. It is lawful to beg of God that thy fickness may not be fharp or noifom, infectious or unufual, becaufe these are circumstances of evil which are also proper inftruments of temptation: and though it may well concern the prudence of thy Religion to fear thy felf, and keep thee from violent temptations, who halt so often fallen in little ones; yet even in these things be fure to keep some degrees of indifferency; that is, if God will not be entreated to eafe thee, or to change thy trial, then be importunate that thy fpirit and its interest be secured, and let him do what feemeth good in his eyes. But as in the de-grees of lickness thou art to submit to God, so in the kind of it (supposing equal degrees) thou art to be altogether incurious, whether God call thee by a Confumption or an Afthma, by a Dropfie or a Palsie, by a Fever in thy Humours, or a Fever in thy Spirits; because all such nicety of choice is

of Patience in sickness: Chap. 4. is nothing but a colour or legitimate Impatience, and to make an excuse, to murmur privately, and for circumstances, when in the sum of affairs we durit not own Impatience. I have known some perfons vehemently wish that they might die of a Confumption, and fome of these had a plot upon Heaven, and hoped by that means to fecure it after a careless life; as thinking a lingring ficknets would certainly inferr' a lingring and a protracted Repencance; and by that means they thought they fhould be fafest. Others of them dreamed it would be an eafier death; and have found themselves deceived. and their Patience hath been tired with a weary fpirit and an useless body, by often conversing with healthful perions, and vigorous neighbours, by uneafine's of the flesh, and sharpness of their bones, by want of fpirits and a dying life; and in conclusion have been directly debauched by peevifiness and a fretful sickness. And these men had better have left it to the wildom and goodnels of God, for they both are infinite.

6. Be patient in the defires of Religion, and take care that the forwardness of exteriour actions do not discompofe thy spirit; while thou fearest that by less serving God in thy difability, thou runnest backward in the accounts of pardon and the favour of God. Be content that the time which was formerly spent in Prayer be now spent in vomiting and carefulness and attendances: Since God hath pleased it should be so, it does not become us to think hard thoughts concerning it. Do not think that God is only to be found in a great Prayer, or a folemn Office; he is moved by a figh, by a groan, by an act of love. And therefore when your pain is great and pungent, lay all your ftrength upon it, to bear it patiently: when the evil is fomething more tolerable, let your mind think some pious, though short meditation; let it not be very busie, and full of attention, for that will be but a new temptation to your. Patience, and render your Religion tedious and hateful. But record your defires, and prefent your felf to God by general acts of will and understanding, and by

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by habitual remembrances of your former vigoroufnefs, and by verification of the fame Grace, rather than proper exercises. If you can do more, do it; but if you cannot, let it not become a fcruple to thee. We must not think Man is tied to the forms of health, or that he who fwoons and faints is obliged to his usual forms and hours of Prayer: If we cannot labour, jet let us love. Nothing can hinder us from that but our own uncharitablenefs.

7. Be obedient to thy Phylician in those things that

Ipli ceu vi Deo nullo eft opus: apud Semecam. Scaliger rectte ernendat, Ipfi ceu Deo, &cc. Ex Græco scilicet, Mór G Osds averistring zj aver-Jens.

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concern him, if he be a perion fit to minister unto thee. God is he only that needs no help, and God hath created the Physician for thine: therefore use him temperately, with-

out violent confidences; and *fweetly*, without uncivil diffrustings, or refusing his prescriptions upon humours or impotent fear. A man may refuse to have his arm or leg cut off, or to suffer the pains of *Marins* his incision: And if he believes that to die is the less evil, he may compose himself to it without hazarding his Patience, or introducing that which he thinks a worse evil. But that which in this article is to be reproved and avoided, is, that some men will chuse to die out of fear of death, and fend for Physicians, and do what themselves list, and call for counsel, and follow none. When there is reason they should decline him, it is not to be accounted to the stock of a fin; but where there is no just cause, there is a direct Impatience.

Hither is to be reduced, that we be not too confident of the Phyfician, or drain our hopes of recovery from the fountain through fo imperfect chanels; laying the wells of God dry, and digging to our felves broken cifterns. Phyficians are the Ministers of God's Mercies and Providence, in the matter of health and eafe, of reftitution or death, and when God shall enable their judgments, and direct their counsels, and prosper their medicines, they shall do thee good, for which you must give God thanks, and to the Physician the honour of a blessed instrument. But this cannot always Chap. 4. of Patience in Sicknefs. always be done. And Lucius Cornelius, the Lieutenant in Portugal under Fabius the Conful, boafted in the infcription of his Monument, that he had lived a healthful and vegete age till his laft ficknefs, but then complained he was forfaken by his Phyfician, and railed upon Ecculapius, for not acce-

pting his vow and passionate defire of preferving his life longer; and all the effect of that impatience and the folly was, that it is recorded to following ages, that he died without Reason, and without Religion. But it was a fad fight to see the favour of all France confined to a Physician and a Barber, and the King (Lewis XI.) to be so much their servant, that he should acknowledge and own his life from them, and all his ease to their gentle dref-

fing of his Gout and friendly ministeries: for the King thought himself undone and robbed if he

-------Nunc omnibus anxius aris Illacrymat, fignárque fores, & pectore tergit Limina; nunc frultrà vocat exorabile numen. Papin, lib. 5.

fhould die; his portion here was fair, and he was loth to exchange his possible fion for the interest of a bigger hope.

8. Treat thy Nurses and Servants (weetly, and as it becomes an obliged and a neceffitous person. Remember that thou art very troublefom to them, that they trouble not thee willingly; that they strive to do thee ease and benefit, that they wish it and figh, and pray for it, and are glad if thou likest their attendance : that whatfoever is amifs is thy difeafe, and the uneafinefs of thy head or thy fide, thy diftemper or thy difaffections; and it will be an unhandlom injustice to be troublefom to them, becaufe thou art fo to thy felt; to make them feel a part of thy forrows, that thou mayft not bear them alone; evilly to requite their care by thy too curious and impatient wrangling and fretful spirit. That tenderness is vicious and unnatural that Inrieks out under the weight of a gentle catapfalm; and he will ill comply with God's Rod that cannot endure his friends greatest kindnes; and he will be

L. Cornel. Legaus fub Fabio Confule vividam naturam & virilem animum fervavi, quoad enimamefflavi, & tandem defertus ope medicorum & Afeulapii Dei ingrati, cui me voveram fodalem perpetuo futurum, fi fila sliquantulum optata protuliffet.

Vetus inferiptio in Lufitania.

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be very angry (if he durft) with God's fmiting him, that is prevish with his fervants that go about to cafe him.

Άποχαρ-7:päv. Grzci vocant cum Mors petitur.

9. Let not the smart of your Sickness make you to call violently for Death : you are not patient, unles you be content to live. God hath wifely ordered that we may be the better reconciled with Death, because it is the period of many calamities; but where-ever the roper Im- General hath placed thee, ftir not from thy station proper Im- until thou beest called off, but abide so, that death may come to thee by the defign of him who intends it to be thy advantage. God hath made Sufferance to be thy work; and do not impatiently long for evening, left at night thou findeft the reward of him that was weary of his work: for he that is weary before his time, is an unprofitable fervant, and is either idle or difeafed.

10. That which remains in the practice of this Grace is, that the fick Man should do acts of Patience by way of Prayer and Ejaculations; in which he may ferve himfelf of the following Collection.

SECT. IL

Acts of Patience by way of Prayer and Ejaculation.

- Job 5. 8, I Will feek unto God, unto God will I commit my caufe. Which doth great things and unsearchable, marvellous 9, things without number:
 - To fet up on high those that be low, that those which 11, mourn may be exalted to fatety.
 - ** So the poor have bope, and iniquity stoppeth her 16, , mouth.
 - Behold, happy is the man whom God correcteth: there-17, fore despise not thou the chastening of the Almighty.
 - For he maketh fore, and bindeth up; he woundeth and 18, his hands make whole.
 - He (hall deliver thee in fix troubles, yea in feven there 19, (hall no evil touch thee.
 - Thou shalt come to thy grave in a just age, like as a 26. shock of corn cometh in its Jeason.

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I remember thee upon my bed, and meditate upon thee P[a.63.67 in the night watches. Becaufe thou halt been my belp, 7, therefore under the shadow of thy wings will I rejoice. My 8. soul followeth hard after thee; for thy right hand hath upbolden me.

God reftoreth my foul: he leadeth me in the path of P1.23.3, roghteou/nefs for his Name's sake. Yea, though I walk 4. through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.

In the time of trouble he shall hide me in his pavilion: Pf. 27. 5. in the secret of his tabernacle shall he hide me, he shall set me up upon a rock.

The Lord hath looked down from the height of his Jan-Pfal. 102. Etmary, from the Heaven did the Lord behold the Earth : 19, To hear the groaning of his prifoners; to loofe those that 20. are appointed to death.

I cried unto God with my voice, even unto God with my Pfa. 77.1, voice, and he gave ear unto me. In the day of my trouble 24 I fought the Lord; my fore ran in the night and ceased not; my foul refused to be comforted. * 1 remembred God. 3, and was troubled: I complained, and my (pirit was overwhelmed. Thou holdest mine eyes waking : I am so trou-4, bled that I cannot speak. Will the Lord cast me off for 75 ever ? and will be be favourable no more ? Is his promife 8, clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger (hut up bis tender mercies? And I (aid, This is my infirmity : 9. but I will remember the years of the right hand of the 10. Most High.

No temptation hath taken me, but fuch as is common to 1 Cor. 10. man : But God is faithful, who will not fuffer me to be 13. tempted above what I am able; but will with the temptation alfo make a way to escape, that I may be able to bear it.

What soever things were written aforetime were written RO. 15.4, for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of peace 5. and confolation grant me to be so minded.

It is the Lord, let him do what seemeth good in his 1 Sam. 3. eyes. 18.

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Surely the word that the Lord hath spoken is very good; but thy fervant is weak: O remember mine infirmities; and lift thy fervant up that leaneth upon thy right hand.

- There is given unto me a thorn in the flesh to buffet me. 2Cor. 12. For this thing I befought the Lord thrice, that it might de-7,
 - part from me. And he said unto me, My grace is suffi-8. cient for thee : for my strength is made perfect in weak-
 - Most gladly therefore will I glory in my infirmities, nels. 9. that the power of Christ may rest upon me. For when 1 am weak, then am I strong. 10.
- O Lord, thon hast pleaded the causes of my soul: thou Lam. 3. hast redeemed my life. And I (aid, My strength and my 58. 18,
 - hope is in the Lord; remembring my affliction and my mi-19,
 - fery, the wormwood and the gall. My foul hath them still 20, in remembrance, and is humbled within me.
 - This I re-call to my mind, therefore I have hope.
 - 21, It is the Lord's mercies that we are not confumed, be-22,
 - canfe his compassions fail not. They are new every morn-23,
 - ing; great is thy faithfulness. The Lord is my portion. 24, faid my foul, therefore will I hope in him.
 - The Lord is good to them that wait for him, to the foul 25,
 - that seeketh him. It is good that a man should both hope. 26,
 - and quietly wait for the falvation of the Lord. For the 31,
 - Lord will not cast off for ever. But though he cause grief. 32,
 - yet will be have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve
 - 33, the children of men.
 - Wherefore doth a living man complain? a man for the 39.
 - Job 14. punishment of his fins? O that thou would shide me in
 - 13. the grave [of Jelus,] that thou would ft keep me secret, until thy wrath be past; that thou would it appoint me a set time, and remember me !
 - Shall we receive good at the hand of Ged, and shall we Job 2, 20. not receive evil.

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The fick-man may recite, or hear recited, the following Plalms in the intervals of his Agony.

O Lord rebuke me not in thine anger, neither chaften Plal. 6. me in thy hot displeasure.

Have mercy upon me, O Lord, for I am weak : O Lord, heal me. for my bones are vexed.

My foul is also fore vexed : but thou, O Lord, how long? Return, O Lord, deliver my foul: O fave me for thy mercy's (ake.

For in death no man remembreth thee : in the grave who (hall give thee thanks?

I am weary with my groaning, all the night make I my bed to frim: I water my couch with my tears.

Mine eye is consumed because of grief; it waxeth old because of all my [forrows.]

Depart from me all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication : the Lord will receive my prayer.

Bleffed be the Lord, who hath heard my Prayer, and hath not turned his Mercy from me.

II.

N the Lord put I my trust : how say ye to my soul, Flee, Pl. 11. 1, as a bird to your mountain?

The Lord is in his holy Temple, the Lord's Throne is 4. in Heaven; his eyes behold, his eye lids try the children of men.

Preserve me, O God, for in thee do I put my trust. Pí. 16. 1, O my foul, thou hast faid unto the Lord. Thou art my 2, Lord; my goodne(s extendeth not to thee.

The Lord is the portion of mine inheritance and of my 5, cup : thou maintainest my lot.

I will blefs the Lord, who hath given me counsel: my 1, reins also instruct me in the night seasons.

I have fet the Lord always before me : becanse he is at 8. my right hand, I shall not be moved. There-

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 - 9, Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope.
 - 11. Thou wilt them me the path of life : in thy prefence is the fulnefs of joy : at thy right hand there are pleasures for evermore.
- Plal. 17. As for me, I will behold thy face in righteoninefs: I 15. Shall be fatisfied, when I awake, with thy likenefs.

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- PL 31.9, HAve mercy upon me, O Lord, for I am in trouble; mine eye is confumed with grief; yea, my foul and my belly.
 - 10, For my life is (pent with grief, and my years with fighing : my ftrength faileth because of mine iniquity, and my bones are consumed.
 - 12. I am like a broken vessel.
 - 14, But I trusted in thee, O Lord; I said thou art my God.
- 15, 16. My times are in thy hand : make thy face to thine upon thy fervant : fave me for thy mercies fake.
- Pl. 27.8, When thou faidst, Seek ye my face; my heart said unte thee, Thy face, Lord, will I seek.
 - 9, Hide not thy face from me; put not thy lervant away in thine anger: Thou haft been my help, leave me not, neither for fake me, O God of my falvation.
 - 13. I had fainted, unlefs I had believed to fee the goodnefs of the Lord in the land of the living.
- Plal. 31. O how great is thy goodness which thou hast laid up for
 - 19, them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!
 - 20, Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues, [from the calumnies and aggravation of fins by Devils.]
 - 22, I faid in my haste, I am cut off from before thine eyes: nevertheles thou heardst the voice of my supplication when I cried unto thee.
 - 23, O love the Lord, all ye his Saints, for the Lord preferveth the faithful, and plenteoufly rewardeth the proud doer.
 - Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

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The Prayer to be faid in the beginning of a Sickness.

Almighty God, merciful and gracious, who in thy Justice didst send forrow and tears, fickness and death into the World, as a punishment for Man's fins, and haft comprehended all under fin, and this fad covenant of Sufferings, not to destroy us, but that those mighteft have mercy spon all, making thy Justice to minister to Mercy, short afflictions to an eternal weight of glory; as thou haft turned my fins into ficknefs, fo turn my Sicknefs to the advantages of Holinets and Religion, of Mercy and Pardon, of Faith and Hope, of Grace and Glory. Thou hast now called me to the fellows hip of Sufferings : Lord, by the in-Arument of Religion let my present condition be fo fanctified, that my Sufferings may be united to the Sufferings of my Lord, that fo thou mayst pity me and affift me. Relieve my forrow, and support my fpirit: direct my thoughts, and fanctifie the accidents of my fickness, and that the punishment of my fin may be the school of Vertue: in which since thou haft now entered me, Lord, make me a holy proficient; that I may behave my felf as a fon under discipline, humbly and obediently, evenly and penitently, that I may come by this means nearer unto thee; that if I shall go forth of this fickness by the gate of life and health, I may return to the World with great strength of spirit to run a new race of a stricter Holinels, and a more feverel Religion: or if I pais from hence with the out-let of death, I may enter into the bosom of my Lord, and may feel the prefent joys of a certain hope of that Sea of Pleasures in which all thy Saints and Servants shall be comprehended to eternal Ages. Grant this for Jefus Christ his fake, our dearest Lord and Saviour. Amen.

An ACt of Refignation to be faid by a fick perfon in all the evil accidents of his Sicknefs.

O Eternal God, thou haft made me and fuftained me, thou haft bleffed me in all the days of my life, K 3 and

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and hast taken care of me in all variety of accidents ; and nothing happens to me in vain, nothing without thy providence: and I know thou imitest thy fervants in mercy, and with defigns of the greatest pity in the world. Lord, I humbly lie down under thy rod; do with me as thou pleafest; do thou chuse for me, not only the whole state and condition of being, but every little and great accident of it. Keep me fafe by thy grace, and then use what instrument thou pleasest of bringing me to thee. Lord, I am not folicitous of the passage, fo I may get thee. Only, O Lord, remember my infirmities, and let thy fervant rejoice in thee always, and feel and confeis, and glory in thy goodnefs. O be thou as delightful to me in this my medicinal fickness, as ever thou wert in any of the dangers of my profperity: let me not peevifully refuse thy pardon at the rate of a fevere discipline. I am thy Servant and thy Creature, thy purchased Possession and thy Son: I am all thine: And because thou hast mercy in store for all that trust in thee, I cover mine eyes, and in filence wait for the time of my Redemption. Amen.

A Prayer for the Grace of Patience.

MOST merciful and gracious Father, who in the Redemption of lost Mankind by the Passion of thy most holy son hast established a Covenant of Sufferings, I blefs and magnifie thy Name that thou hast adopted me into the inheritance of Sons, and hast given me a portion of my elder Brother. Lord, the Crofs falls heavy, and fits uneafy upon my shoulders; my spirit is willing, but my flesh is weak: I humbly beg of thee that I may now rejoyce in this thy difpensation and effect of Providence. I know and am perfuaded that thou art then as gracious when thou imitest us for amendment or trial, as when thou relievest our wearied bodies in compliance with our I rejoyce, O Lord, in thy rare and mysteinfirmity. rious mercy, who by fufferings hast turned our mifery into advantages unspeakable: For so thou makeft us like

Chap. 4. of Patience in Sickness. like to thy Son, and givest us a gift that the Angels never did receive : for they cannot die in conformity to, and imitation of their Lord and ours; but, bleffed be thy Name, we can, and, dearest Lord, let it be fo. Amen.

THou who art the God of Patience and Confolation, strengthen me in the inner man, that I may bear the yoke and burthen of the Lord without any uneafie and utelefs murmurs and ineffective unwillingness. Lord, I am unable to stand under the Cross. unable of my felf; but thou, O Holy Jelus, who didst feel the burthen of it, who didst fink under it, and wert pleafed to admit a man to bear part of the load when thou underwentest all for him, be thou pleafed to eafe this load by fortifying my Spirit, that I may be strongest when I am weakest, and may be able to do and fuffer every thing thou pleafest through Chrift which strengthens me. Lord, if thou wilt support me, I will for ever praise thee : If thou wilt suffer the load to prefs me yet more heavily, I will cry unto thee, and complain unto my God; and at last I will lie down and die, and by the mercies and interceffion of the Holy Jefus, and the conduct of thy Bleffed Spirit, and the ministry of Angels, pais into those Mansions where holy Souls rest, and weep no more. Lord, pity me; Lord, fanctifie this my fickneis; Lord, strengthen me; Holy Jefus, fave me and deliver me. Thou knoweft how fhamefully I have fallen with pleafure: In thy mercy and very pity let me not fall with pain too. O let me never charge God foolifhly, nor offend thee by my impatience and uneafie Spirit, nor weaken the hands and hearts of those that charitably minister to my needs: but let me pass through the valley of tears, and the valley of the (hadow of death with lafety and peace, with a meek spirit and a fence of the divine mercies: And though thou breakest me in pieces, my hope is, thou wilt gather me up in the gatherings of eternity. Grant this, eternal

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nal God, gracious Father, for the merits and interceffion of our merciful high Prieft, who once fuffered for me, and for ever intercedes for me, our most gracious and ever-bleffed Saviour $\mathcal{J}ESUS$.

A Prayer to be faid when the fick Man takes Phyfick-

O Most bleffed and eternal Jefus, thou who art the great Physician of our Souls, and the Sun of righteon (nels arising with bealing in thy wings, to thee is given by thy Heavenly Father the Government of all the World, and thou disposest every great and little accident to thy Father's honour, and to the good comfort of them that love and ferve thee : Be pleafed to blefs the ministery of thy servant in order to my ease and health, direct his judgment, prosper the medicines, and dispose the chances of my fickness fortunately, that I may feel the bleffing and loving-kindnels of the Lord in the eafe of my pain and the restitution of my health; that I being reftored to the fociety of the liying, and to thy folemn Affemblies, may praife the and thy goodnels fecretly among the faithful and in the Congregation of thy redeemed ones, here in the outer courts of the Lord, and hereafter in thy eternal Temple for ever and ever. Amen.

SECT. III.

Of the Practice of the Grace of Faith in the time. of Sickness.

N OW is the time in which Faith appears most neceffary, and most difficult. It is the foundation of a good life, and the foundation of all our hopes: it is that without which we cannot live well, and without which we cannot die well: it is a grace that then we shall need to support our spirits, to suffain our hopes, to alleviate our fickness, to result temptations, to preyent despair. Upon the belief of the Articles of our ReliReligion, we can do the works of a holy life; but upon belief of the promifes, we can bear our ficknefs patiently, and die chearfully. The fick Man may practife it in the following inftances.

1. Let the fick man be careful that he do not admit of any doubt concerning that which he believed and received from common confent in his best health and day of election and Religion. For if the Devil can but prevail fo far as to unfix and unrivet the refolution and confidence or fulness of assent, it is easie for him so to unwind the spirit, that from why to whether or no, from whether or no to fcarcely not, from fcarcely not to abfolutely not at all, are steps of a descending and falling spirit : and whatfoever a Man is made to doubt of by the weak-nefs of his Understanding in a fickness, it will be hard to get an instrument strong or subtile enough to re-enforce and infure. For when the ftrengths are gone by which Faith held, and it does not stand firm by the weight of its own bulk and great constitution, nor yet by the cordage of a tenacious root; then it is prepared for a ruine, which it cannot elcape in the tempests of a sickness, and the assaults of a devil. * Discourse and argument, * the line of Tradition, and * a never-failing Experience, * the Spi-rit of God, and * the truth of Miracles, * the word of Prophecy, and * the bloud of Martyrs, * the excellency of the Doctrine, and * the necessity of Men, * the riches of the Promifes, and * the wifdom of the Revelations, * the reafonableness and * fublimity, * the concordance and the * ufefulness of the Articles, and * their compliance with all the needs of Man, and * the government of Common wealths, are like the ftrings and branches of the roots by which Faith stands firm and unmoveable in the spirit and understanding of a Man. But in fickness the Understanding is shaken, and the ground is removed in which the root did grapple, and fupport its trunk: and therefore there ________ Non is no way now, but that it be left to ftand upon radicibus ha-the old confidences, and by the firmament of its res. Pondere own weight. It must be left to stand, because it fixe fuo-always

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Chap. 4. Sect. 3. always flood there before: and as it flood all his lifetime in the ground of understanding, so it must now be supported with will and a fixed resolution. But dispu-Sanchiúlque ac reverentitation tempts it, and shakes it with trying, and overus vifum, de throws it with shaking. Above all things in the actis Decoum World, let the fick man fear a propolition which his credere quam ficknels hath put into him contrary to the discourses of kire. Tait. health, and a sober untroubled reason.

Fides ua te falvum faciet ; 'non exercitatio Scripturarum. Fides in regula potita eft; (feil. in Symbolo quod jum recitaverat) habet legem, & falutem de observatione legis: Exercitatio autem in curiofitate confiftit, habens gloriam folam de peritiæ studio. Cedat curiofitas Fidei; cedat Gloria Saluti. Tert. de Præscript.

S. Augustinus vocat Symbolum compræhensionem Fidei vestræ atque perfectionem, Cordis fignaculum, & noftræ militiæ facramentum. Amb. Ib. 3. de Veland. Virgin. Aug. ferm. 115.

Non per difficiles nos Deus ad beatam vitam quaftiones vocat. In absoluto nobis & facili eft æternitas; Jefum fuscitatum à mortuis per Deum credere, & iplum effe Dominum confiteri. S. Hilar, lib. 10. de Trinit.

Hæc eft fides Catholica, de Symbolo fuo dixit Athanafius, vel quicunque author eft. Athanaf. de fide Nicena.

H 2 craven mapp of mar Tiewy XTI Ta's beids yeapa's όμολογηθείσα πίσις αυτάρns bei weis avarestin wir חתידאה תידברבותה, תי התחוי ל דאה EUTEGHAS in Xeisa. Ep. ad Epict.

2. Let the fick man mingle the recital of his Creed together with his Devotions, and in that let him account his Faish; not in Curiosity and Factions, in the Confessions of Parties and Interests: For some over-forward Zeals are to earnest to profess their little and uncertain Articles. and glory to to die in a particular and divided Communion, that in the profession of their Faith, they lofe or difcompose their Charity. Let it be enough that we fecure our Interest of Heaven, though we do not go about to appropriate the Manfions to our Sect: for every good man hopes to be faved as he is a Christian, and not as he is a Lutheran, or of another Division. However those Articles upon which he can build the exercise of any Vertue in his fickness, or upon the ftock of which he can improve his present condition, are such as confift in the greatness and goodness, the veracity and mercy of God through Felus Christ: Nothing of which can

be concerned in the fond disputations which Faction and interest hath too long maintained in Christendom.

3. Let the fick Man's Faith especially be active about the promifes of Grace, and the excellent things of the Gospel; those which can comfort his forrows, and enable

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enable his Patience; those upon the hopes of which he did the duties of his life, and for which he is not unwilling to die; fuch as the Intercession and Advocation of Christ, Remission of Sins, the Refurrection, the mysterious arts and mercies of Man's Redemption. Chrift's triumph over death and all the powers of Hell, the Covenant of Grace, or the bleffed iffues of Repentance; and above all, the Article of Eternal life, upon the strength of which 11000 Virgins went chearfully together to their martyrdom, and 2000 Christians were burned by Dioclesian on a Christmas-day, and whole armies of Asian Christians Terral. ad offered themselves to the Tribunals of Arins Anto- Scopul. mins, and whole Colleges of fevere perfons were inftituted, who lived upon Religion, whole dinner was the Eucharist, whose supper was praise, and their nights were watches, and their days were labour; for the hope of which then Men counted it gain to lose their eftates, and gloried in their fufferings, and rejoyced in their perfecutions, and were glad at their difgraces. This is the Article that hath made all the Martyrs of Chrift confident and glorious; and if it does not more than fufficiently strengthen our spirits to the present suffering, it is because we understand it not, but have the appetites of beafts and fools. But if the fick Man fixes his thoughts, and lets his habitation to dwell here, he iwells his hope, and masters his fears, and eales his forrows, and overcomes his temptations.

4. Let the fick Man endeavour to turn his faith of the Articles into the Love of them: and that will be an excellent inftrument, not only to refrefh his forrows, but to confirm his Faith in defiance of all temptations. For a fick man and a diffurbed understanding are not competent and fit inftruments to judge concerning the reasonableness of a Proposition. But therefore let him confider and love it, because it is useful and neceffary, profitable and gracious: and when he is once in love with it, and then also renews his love to it, when he feels the need of it, he is an interested person, and for his own take will never let it go, and pass into the stadows Chap. 4

shadows of doubting, or the utter darkness of infidelity. An Act of Love will make him have a mind to it; and we cally believe what we love, but verv uneafily part with our belief which we for fo great an interest have chosen, and entertained with a great affection.

5. Let the fick perfon be infinitely careful that bis Faith be not tempted by any man, or any thing; and when it is in any degree weakned, let him lay fast hold upon the conclusion, upon the Article it felf, and by earneft prayer beg of God to guide him in certainty and fatety. For let him confider that the Article is better than all its contrary or contradictory, and he is concerned that it be true, and concerned also that he do believe it: But he can receive no good at all if Chrift did not die, if there be no Refurrection, if his Creed hath deceived him: therefore all that he is to do is to fecure his hold, which he can do no way but by Prayer and by bis interest. And by this argument or instrument it was that Socrates refreshed the evil of his condition, when he was to drink his Aconite : " If In Phadon. " the Soul be immortal, and perpetual rewards be laid " up for wife Souls, then I lofe nothing by my death: " but if there be not, then I lose nothing by my opi-" nion; for it supports my spirit in my passage, and "the evil of being deceived cannot overtake me "when I have no Being. So it is with all that are tempted in their Faith. If those Articles be not true, then the Men are nothing; if they be true, then they are happy: and if the Articles fail, there can be no punifhment for believing; but if they be true, my not believing destroys all my portion in them. and possibility to receive the excellent things which they contain. By Faith we quench the fiery darts of the Devil: But if our Faith be quenched, wherewithal shall we be able to endure the Aslault? Therefore feize upon the Article, and fecure the great object and the great instrument; that is, the hopes of pardon and eternal life through Jesus Christ : and do this by all means, and by any instrument, artificial or inartificial, by argument or by ftratagem, by perfect

perfect resolution or by discourse, by the hand and ears of Premises or the foot of the Conclusion, by right or by wrong, because we understand it, or because we love it, *super totam materiam*, because I will and because I ought, because it is safe to do so, and because it is not faste to do otherwise; because if I do, I may receive a good, and because if I do not, I am miserable; either for that I shall have a portion of forrows, or that I can have no portion of good things without it.

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SECT. IV.

'AEts of Faith, by way of Prayer and Ejaculation, to be [[aid by fick men in the days of their Temptation.

L Ord, whither shall I go ? thou hast the words of eter- Joh.6.68. nal life.

I believe in God the Father Almighty, and in Jesus Christ his only Son our Lord, &cc.

And I believe in the Holy Ghost, &cc.

Lord, I believe: help thou mine unbelief. Mat.9.24 I know and am persuaded by the Lord Jesus, that none Rom.14of us liveth to himself, and no man dieth to himself: For 14, whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's.

If God be for us, who can be againft us? Ro.8.31, He that spared not his own Son, but delivered him up 32, for us all, how shall he not with him give us all things?

Who (hall lay any thing to the charge of God's elect? 33, It is God that justifieth. Who is he that condemneth? 34. It is Chrift that died; yea rather that is rifen again, who is even at the right hand of God, who also maketh interceffion for ns.

If any man fin, we have an Advocate with the Father, Joh. 2. Jefus Christ the righteous : And he is the propitiation for 1,2. our fins.

This is a faithful faying, and worthy of all acceptation, 1 Tim. 1. That Jefus Chrift came into the World to fave fin-18. ners.

O grant

Sea. 4.

O grant that I may obtain mercy, that in me *fefu* Chrift may fhew forth all long-fuffering, that I may believe in him to life everlafting.

- 2 Thes. I am bound to give thanks unto God always, because
 - 13, God hath from the beginning chosen me to salvation,
 - 14, through fanctification of the Spirit, and belief of the truth, Whereunto he called me by the Gospel, to the obtaining of the glory of the Lord Jesus Christ.
 - 16, Now our Lord Jefus Chrift himfelf, and God even our Father which hath loved us, and hath given us ever-
 - lasting consolution, and good hope through grace, Comfort my heart, and stablish me in every good word and work.
- 2 Thes. 3. The Lord direct my heart into the love of God, and into 5. the patient waiting for Chrift.
- 2 Thef.1. O that our God would count me worthy of this calling,
 - 11, and fulfil all the good pleasure of his goodness, and the
 - 12. work of Faith with Power. That the Name of our Lord Jesus Christ may be glorified in me, and I in him, according to the grace of our God and the Lord Jesus Christ.
- Thef. 5. Let us who are of the day be fober, putting on the 8, breast plate of faith and love, and for an helmet, the 9, hope of salvation. For God hath not appointed us to wrath,
 - 10, but to obtain falvation by our Lord Jesus Christ, Who died for us, that whether we wake or sleep, we should
 - 12. live together with him. Wherefore comfort your felws together, and edifie one another.

Act.4.12. There is no name under heaven whereby we can be Act.3.23. faved but only the Name of the Lord Jefus. And every foul which will not hear that Prophet shall be destroyed from among the people.

Gal 6.14. God forbid that I should glory fave in the Cross of 1Cor.2.2. Jesus Christ. I defire to know nothing but Jesus Christ Phil.1.21 and him crucified. For to me to live is Christ, and to dit is gain.

Isa. 2.22. Cease ye from man, whose breath is in his nostrils: for Heb. 2.4. wherein is he to be accounted of? But the just shall live by Faith.

Jo.11.27. Lord, I believe that thou art the Christ, the Son of God, * Jo.4.42. * the Saviour of the world, * the resurrection and the life; * Jo.11.25 Chap. 4. in time of Sickness. Scet. 4.

and he that believeth in thee, though he mere dead, yet (hall he live.

Jefus faid unto her, Said I not to thee, that if thom 40. would ft believe, thou should ft fee the glory of God?

O death, where is thy fing? O grave, where is thy vi- 1 Cor. 15. Etory? The fting of death is fin, and the ftrength of fin is 55, 56, the law. But thanks be to God, who giveth us the vietory through our Lord Jefus Chrift. Lord, make me steadfast and unmovable, always abounding in the work of the Lord: For I know that my labour is not in vain in the Lord.

The Prayer for the Grace and Strengths of Faith.

O Holy and Eternal Jefus, who didst die for me and for all mankind, abolishing our fin, reconciling us to God, adopting us into the portion of thine heritage, and establishing with us a covenant of Faith and Obedience, making our fouls to rely upon spiritual strengths, by the supports of a holy belief, and the expectation of rare promifes, and the infallible truths of God: O let me for ever dwell upon the rock, leaning upon thy arm, believing thy word, trusting in thy promises, wait-ing for thy mercies, and doing thy commandments; that the Devil may not prevail upon me, and my own weakneffes may not abule or unfettle my perfuations, nor my fins difcompose my just confidence in thee and thy eternal mercies. Let me always be thy fervant and thy disciple, and die in the communion of thy Church, of all faithful people. Lord, I renounce whatfoever is against thy truth; and if fecretly I have or do believe any falle proposition, I do it in the simplicity of my heart and great weaknes; and if I could discover it, would dash it in pieces by a solemn disclaiming it : For thou art the Way, the Truth, and the Life. And I know that what foever thou hast declared, that is the truth of God: and I do firmly adhere to the Religion thou haft taught, and glory in nothing to much as that I am a Christian, that thy Name is called upon

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Defcendifti

fed nemo

præter te:

non habes.

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upon me, O my God, though I die, yet will I put my trust in thee. In thee, O Lord, have I trusted; let me never be confounded. Amen.

SECT. V.

Of the Practice of the Grace of Repentance in the time of Sicknels.

M E N generally do very much dread fudden death, and pray against it passionately; and certainly it hath in it great inconveniences accidentally to mens estates, as the settlement of Families, to the culture and trimming of Souls, and it robs a Man of the bleffings which may be confequent to ficknefs, and to the paffive graces and holy contentions of a Christian, while he descends to his grave withad Olympia, out an adversary or a trial: and a good man may be taken at fuch a difadvantage, that a fudden death gronam ha would be a great evil, even to the most excellent bes, victoriam person, if it strikes him in an unlucky Circumstance. But these confiderations are not the only ingredients into those mens discourse who pray violently against sudden deaths; for possibly, if this were all, there may be in the condition of fudden death fomething to make recompence for the evils of the over-hafty accident. For certainly it is a lefs temporal evil to fall by the rudeness of a Sword, than the violences of a Fever, and the Ax is much less affliction than a Strangury; and though a fickness tries our vertues, vet a sudden death is free from temptation : a fickness may be more glorious, and a sudden death more fafe. The deadest deaths are best, the shortest and least

Mitius ille perit subità qui mergitur undà, Quam fua qui liquidis brachia lasfat aquis. Ovid. premeditate, so Calar faid : and Pliny called a short death the greatest fortune of a man's life. For even good

Etiam inno- men have been forced to an undecency of deport-centes men- ment by the violences of pain: and Cicero oblerves concerning Hercules, that he was broken in pieces lor. with pain even then when he fought for immortality

tality by his death, being tortured with a plague knit spice illigatus up in the lappet of his Shirt. And therefore as a fud- pefte interiden death certainly loses the rewards of a holy fick-mor vextili. nefs, fo it makes that a Man shall not fo much hazard and lofe the rewards of a holy Life.

But the fecret of this affair is a worfe matter : men live at that rate, either of an habitual wickedness, or else a frequent repetition of fingle acts of killing and deadly fins, that a fudden death is the ruine of all their hopes, and a perfect confignation to an eternal forrow. But in this cafe alfo fo is a lingring ficknefs: for our ficknefs may change us from life to health, from health to strength, from strength to the firmnels and confirmation of habitual graces; but it cannot change a man from death to life, and begin and finish that process, which fits not down but in the bofom of bleffednefs. He that washes in the morning when his bath is featonable and healthful, is not only made clean, but sprightly, and the blood is brisk and coloured like the first springing of the morning; but they that wash their dead cleanse the skin. and leave paleneis upon the cheek, and stiffness in all the joynts. A Repentance upon our Death bed is

like washing the Corps, it is cleanly and civil, but makes no change deeper than the skin. But God knows it is a cuftom fo to wash them that are going to dwell with dust, and to be buried in

Lavor honeftà horà & falubri que mihi & calorem & fanguinem fervet: Rigere & pallere post lavacrum mortuus poffum.

Tertul. Apol. c. 42. -Cognată fæce sepulti.

the lap of their kindred earth; but all their life-time wallow in pollutions without any washing at all; or if they do, it is like that of the

Δαεδανείς πους ύπο ή Ι'κλυείδος Dardani, who washed but thrice answ reis résour porde mes all their time, when they are born, may ra & sauge Bion, it wolver. and when they marry, and when אין זמווידי דער. אין אחם שליטידער. Alian. lib. 4. var. hift. cap. 1.

they die; when they are baptized, or against a solemnity, or for the day of their funeral : but these are but ceremonious washings, and never purifie the Soul, if it be stained and hath fullied the witness of its baptismal robes.

* God intended we should live a holy life, * he L con-

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Chap. 4. The Practice of Repentance Sect. <. 146 contracted with us in Jefus Christ for a holy life, * he

Vide Ang. lib. 5. Hom. 4. & Serm. 57. de Tempore. Faultum ad Faulinum Ep. 1. in Biblioth. Pp. tom. 5. vet. edit. Concil, Arelat. 1. c. 3. Carth. 4. cap. 7, 8.

made no abatements of the strictest fense of it, but luch as did neceffarily comply with humane infirmities or impoffibilities; that is, he understood it in the fence of Repentance, which

still is to to renew our duty, that it may be a holy life in the second sense; that is some great portion of our life to be forent in living as Christians should. * A refolving to repent upon our Death-bed, is the greatest mockery of God in the World, and the most perfect contradictory to all his excellent defigns of Mercy and Holines: for therefore he threatned us with Hell if we did not, and he promifed Heaven if we did live a holy life: and a late Repentance pro-

Quis luce fupremâ Dimilifie meas ferò non ingemit horas? Sil. Ital. 1. 15.

miles Heaven to us upon other conditions, even when we have lived wickedly. * It renders a

man useless and intolerable to the World, taking off the great curb of Religion, of fear and hope, and permitting all impiety with the greatest impunity and encouragement in the World. * By this means we

Si contra rerum naturae munera nota, Corvus m.turis frugibus ova refert,

Serm. Serm. 5, 6.

fee to many maidas monuxportes, as Philo calls them, or, as the Prophet, pueros centum annoram,

Children of almost an hundred years old, upon whose Grave we may write the Infeription which was upon

InAdrian. Siminis use coravisa neiral, lin, here he lies who was fo many Bies x^{TI} ETH Toor, Chous de ETH ETAd. "years, but lived but feven. * And years, but lived but feven. * And

the course of Nature runs counter to the perfect defigns of Piety; and * God who gave us a life to live to him, is only ferved at our death, when we die to all the World; * and we undervalue the great promifes

made by the holy Jesus, for which Vide the Life of Chrift, Difc. of Repenthe piety, the strictest unerring rance; Rule of Holy Living, chap. 4. Sect of Repentance; and Volume of piety of ten thousand ages is not a proportionable exchange : yet we

think it a hard bargain to get Heaven, if we be forced to part with one Luft, or live foberly twenty Years; but, like Demetrins Afer, (who having livcd

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ved a flave all his lifetime, yet defiring to defcend to his Grave

in freedom, begged manumifion of his Lord) we lived in the bondage of our fin all our days, and hope to die the Lord's freed men. * But above all, this course of a delayed Repentance, must of necessfiry therefore be ineffective, and certainly mortal, because it is an intire destruction of the very formality and effential constituent reason of Religion: which I thus demonstrate.

When God made Man, and propounded to him an immortal and a bleffed state, as the end of his hopes and the perfection of his condition; he did not give it him for nothing, but upon certain conditions; which although they could add nothing to God, yet they were fuch things which Man could value, and they were his best : and God had made appetites of pleafure in Man, that in them the scene of his Obedience should lie. For when God made instances of Man's Obedience, he a. either commanded fuch things to be done, which Man did naturally defire, or 2. fuch things which did contradict his natural defires, or 3. such which were indifferent. Not the first and the last; for it could be no effect of love or duty towards God, for a Man to eat when he was impatiently hungry, and could not stay from eating; neither was it any contention of obedience or labour of love for a Man to look Eastward once a day, or turn his back when the North-wind blew fierce and loud. Therefore for the tryal and instance of obedience, God made his laws fo, that they should lay restraint upon Man's appetites, fo that Man might part with fomething of his own, that he may give to God his will, and deny it to himself for the interest of his service : and Chastity is the denial of a violent defire, and . Juffice is parting with money that might help to inrich me, and Meekness is a huge contradiction to Pride and Revenge; and the wandring of our eyes, and the greatness of our fancy, and our imaginative opinions are to be leffened, that we may ferve God. There 1.2 is

The Practice of Repentance Chap. 4. Sect. s. is no other way of ferving God, we have nothing elfe to present unto him; we do not else give him any thing or part of our felves, but when we for his fake part with what we naturally defire : and difficulty is effential to Vertue, and without choice there can be no reward, and in the fatisfaction of our natural defires there is no election, we run to them as beafts to the river or the crib. If therefore any man shall teach or practife fuch Religion that fatisfies all our natural defires in the days of defire and paffion, of luft and appetites, and only turns to God when his appetites are gone, and his defires cease, this man hath overthrown the very being of Vertues, and the effential conftitution of Religion. Religion is no Religion. and Vertue is no act of choice, and Reward comes by chance and without condition, if we only are religious when we cannot chufe, if we part with our money when we cannot keep it, with our luft when we cannot act it. with our defires when they have left us Death is a certain mortifier; but that mortification is deadly, not useful to the purposes of a spiritual life. Cogimur à suetis animum suspendere rebus. When we are compelled to depart from our evil customs and

Atq; ut vivamus vivere defininus. Corn. Gall.

leave to live that we may be-

gin to live, then we die to die; that life is the prologue to death, and thenceforth we die eternally.

S Crril speaks of certain People that chose to worthip the Sun because he was a day God; for believing that he was quenched every night in the Sea, or that he had no influence upon them that light up candles and lived by the light of fire, they were confident they might be Atheists all night and live as they lift. Men who divide their little portion of time between Religion and Pleafures, between God and God's enemy, think that God is to rule but in his certain period of time, and that our life is the stage of passion and folly. and the day of death for the work of our life. as to God both the day and the night are alike. fo are the first and last of our days, all are his due, and he will account feverely with us for the tollies of the first, and the evil of the last. The evils and the pains are

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are great which are referved for those who defer their reflitution to God's favour till their death. And therefore Antisthenes faid well, It is not the happy death, but the

Gnoffius, hec Rhadamanthus habet duriffimi regna,

Caftigátque, auditque dolos, fubigitque fateri Quæ quis apud fuperos furto lætatus inani

Diftulit in feram commifia piacula mortem.

Ancid. 6.

happy life that makes man happy: It is in Piety as in Fame and reputation; he fecures a good Name but $\frac{1}{\text{gloria}}$ for loofely, that trufts his fame and celebrity only to venit. his afhes; and it is more a civility than the *bafe* of a firm reputation, that men fpeak honour of their departed relatives; but if their life be vertuous, it forces honour from contempt, and fnatches it from the hand of envy, and it fhines the curve the crevices of de

through the creviles of detraction, and as it anointed Tu mihi, quod rarum est, vivo sublime dedisti Nomen, ab exsequiis quod dare fama solee.

the head of the living, so it embalms the body of the dead. From these premises it follows, that when we discourse of a sick man's repentance, it is intended to be, not a beginning, but the prosecution and consummation of the covenant of Repentance, which Christ stipulated with us in Baptism, and which we needed all our life, and which we began long before this last arrest, and in which we are now to make farther progress, that we may arrive to that integrity and fulness of duty, that our fins may be blotted out when the times of refreshing shall come from the presence of the Lord.

Ads 3. 19.

SECT. VI.

Rules for the Practice of Repentance in Sickness.

I. L ET the fick man confider at what gate his ficknefs entred: and if he can different the particular, let him inftantly, paffionately, and with great contrition daft the crime in pieces, left he deficend into his grave in the midft of a fin, and thence remove into an ocean of eternal forrow. But if he only fuffers the common fate of man, and knows not the particular inlet, he is to be governed by the following measures. L_3 2. InChar. 4.

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2. Inquire into the Repentance of thy former life particularly: whether it were of a great and perfect grief. and productive of fixed refolutions of holy living, and reductive of these to act; how many days and nights we have spent in forrow or care, in habitual and actual pursuances of Vertue; what instrument we have chofen and used for the eradication of fin; how we have judged our felves, and how punished; and, in turn, whether we have by the grace of Repentance changed our life from criminal to vertuous, from one habit to another, and whether we have paid for the pleafure of our fin by fmart or forrow, by the effufion of Alms, or pernoctations of abodes in Prayers, to as the spirit hath been served in our Repentance as earnestly and as greatly as our appetites have been provided for in the days of our fhame and folly.

3. Supply the imperfections of thy repentance by a general or univerfal forrow for the fins not only fince the laft communion or abfolution, but of thy whole life; for all Sins known and unknown, repented and unrepented, of ignorance or infirmity, which thou knoweft, or which others have accufed thee of; thy clamorous and thy whilpering fins, the fins of fcandal and the fins of a fecret conficience, of the flefth and of the fpirit. For it would be but a fad arreft to thy Soul wandring in ftrange and unufual regions, to fee a fcroll of uncancelled fins reprefented and charged upon thee for want of care and notices, and that thy Repentance fhall become invalid becaufe of its imperfections.

4. To this purpole it is usually advised by spiritual Persons, that the sick man make an universal confession, or a renovation and repetition of all the particular confessions and accusations of his whole life; that now at the south of the saccount he may represent the sum total to God and his Conscience, and make provisions for their remedy and pardon according to his present possibilities.

5. Now is the time to make reflex atts of Repentance; that as by a general Repentance we supply the want of the just extension of parts; so by this we may supply fupply the proper measures of the intention of degrees. In our health we can confider concerning our own acts whether they be real or hypocritical, effential or imaginary, fincere, or upon interest, integral or imperfect, commenfurate or defective. And although it is a good caution of fecurities, after all our care and diligence still to suspect our felves and our own deceptions, and for ever to beg of God pardon and acceptance in the union of Christ's Passion and Intercellion: Yet in proper speaking, reflex acts of Repentance, being a suppletory after the imperfection of the direct, are then molt fit to be used when we cannot proceed in, and profecute the direct actions. To repent because we cannot repent, and to grieve becaule we cannot grieve, was a device invented to ferve the turn of the Mother of Peter Gratian : But it was used by her, and so advised to be, in her sickness, and last actions of repentance. For in our perfect health and understanding if we do not understand our first act, we cannot discern our second; and if we be not forry for our fins, we cannot be forry for want of forrows: It is a contradiction to fay we can; because want of forrow to which we are obliged is certainly a great fin; and if we can grieve for that, then alfo for the reft; if not for all, then not for this. But in the days of weakness the case is otherwise: For then our actions are imperfect, our discourse weak, our internal actions not discernible, our sears great, our work to be abbreviated, and our defects to be fupplied by fpiritual Arts: And therefore it is proper and proportionate to our state, and to our necessity, to beg of God pardon for the imperfections of our Repentance, acceptance of our weaker forrows, supplies out of the treasures of Grace and Mercy. And thus repenting of the evil and unhandfome adherences of our Repentance, in the whole integrity of the duty it will become a repentance not to be repented of.

6. Now is the time beyond which the fick man must ou rendre, at no hand deferr to make restitution of all his unjust pos- denot resurce. feffions, or other men's rights, and fatisfactions for all dre. injuries and violences, according to his obligation and poffibi.

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Ou pendre,

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poffibilities. For although many circumftances might impede the acting it in our life-time, and it was permitted to be deferred in many cales, because by it Justice was not hindered, and oftentimes Piety and Equity were provided for: Yet because this is the last fcene of our life, he that does not act it fo far as he can, or put it into certain conditions and order of effecting, can never do it again; and therefore then to deferr it, is to omit it, and leaves the Repentance defective in an integral and constituent part.

7. Let the fick man be diligent and watchful, that the principle of his Repentance be Contrition, or forrow for fins commenced upon the love of God. For although forrow for fins upon any motive may lead us to God by many intermedial paffages, and is the threshold of returning finners: Yet it is not good nor effective upon our Death-bed; because Repentance is not then to begin, but must then be finished and compleated; and it is to be a fupply and reparation of all the imperfections of that duty, and therefore it must by that time be arrived to Contrition, that is, it must have grown from Fear to Love, from the paffions of a Servant to the affections of a Son. The reason of which (befides the precedent) is this, because when our Repentance is in this state, it supposes the man also in a state of Grace, a well-grown Christian: For to hate fin out of the love of God, is not the Felicity of a new Convert, or an Infant-Grace, (or if it be, that love also is in its infancy;) but it supposes a good progress, and the man habitually vertuous, and tending to perfection: And therefore contrition, or repentance fo qualified, is useful to great degrees of pardon, because the man is a gracious person, and that Vertue is of good degree, and confequently a fit employment for him that shall work no more, but is to appear before his Judge to receive the hire of his day. And if his repentance be contrition even before this state of Sickness, let it be increased by spiritual arts, and the proper exercises of Charity.

Means

Means of exciting Contrition or Repentance of Sins, proceeding from the Love of God.

TO which purpole the fick Man may confider, and is to be reminded, (if he does not) that there are in God all the motives and causes of Amability in the World: * That God is fo infinitely good, that there are fome of the greatest and most excellent Spirits of Heaven, whole work, and whole felicity, and whole perfections, and whole nature it is to flame and burn in the brightest and most excellent love: * That to love God is the greatest glory of Heaven: * That in him there are fuch excellencies, that the fmallest rays of them communicated to our weaker understandings, are yet sufficient to cause ravishments, and transportations, and fatisfactions, and joys unspeakable and full of glory: * That all the wife Christians of the World know and feel fuch caufes to love God, that they all profess themselves ready to die for the love of God: And the Apostles and millions of the Martyrs did die for him: * And although it be harder to live in his love than to die for it, yet all the good People that ever gave their names to Chrift, did for his love endure the crucifying their Lufts, the mortification of their Appetites, the contradictions and death of their most passionate, natural desires: * That Kings and Queens have quitted their Diadems, and many married Saints have turn'd their mutual Vows into the love of Je(#s, and married him only, keeping a virgin Chastity in a married life, that they may more tenderly express their love to God: * That all the good we have, derives from God's love to us, and all the good we can hope for is the effect of his love, and can defeend only upon them that love him: * That by his love it is that we receive the holy felus, * and by his love we receive the holy Spirit, * and by his love we feel peace and joy within our Spirits, * and by his love we receive the mysterious Sacrament. * And what can be greater, than that from the goodnefs and love of God we receive Jelus Chrift, and the

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the Holy Ghost and Adoption, and the inheritance of Sons, and to be co-heirs with Telus, and to have pardon of our fins, and a divine nature, and restraining Grace, and the Grace of Sanctification, and reft and peace within us, and a certain expectation of Glory: * Who can chuse but love him, who, when we had provoked him exceedingly, fent his fon to die for us. that we might live with him; who does to defire to pardon us and fave us, that he hath appointed his holy Son continually to intercede for us? * That his love is fo great, that he offers us great kindness and intreats us to be happy, and makes many decrees in Heaven concerning the interest of our Soul, and the very provifion and lupport of our Persons: * That he sends an Angel to attend upon every of his Servants, and to be their guard and their guide in all their dangers and hostilities: * That for our takes he restrains the Devil. and puts his mightiness in fetters and restraints, and chastiles his malice with degrees of Grace and Safety: * That he it is that makes all the Creatures ferve us. and takes care of our fleeps, and preferves all plants and elements, all minerals and vegetables, all beafts and birds, all fishes and infects, for food to us and for ornament, for phylick and instruction, for variety and wonder, for Delight and for Religion: * That as Ged is all good in himfelf, and all good to us, fo fin is directly contrary to God, to Realon, to Religion, to Safety and Pleafure and Felicity: * That it is a great dishonour to a man's Spirit to have been made a Fool by a weak temptation and an empty luft; and to have rejected God, who is fo rich, to wife, to good, and to excellent, to delicious and to profitable to us: * That all the Repentance in the World of excellent men does end in Contrition, or a forrow for fins proceeding from the love of God; because they that are in the state of Grace, do not fear Hell violently, and to long as they remain in God's favour, although they fuffer the infirmities of men, yet they are God's portion; and therefore all the Repentance of just and holy men, which is certainly the beft, is a Repentance not for lower ends, but because they are the Friends of

of God, and they are full of indignation that they have done an act against the honour of their Patron. and their dearest Lord and Father: * That it is a huge imperfection and a state of weakness, to need to be moved with fear or temporal respects, and they that are fo, as yet are either immerged in the affections of the World, or of themselves; and those Men that bear fuch a character are not yet esteemed laudable Persons, or Men of good Natures, or the Sons of Vertue: * That no repentance can be lafting that relies upon any thing but the love of God; for temporal motives may cease. and contrary contingencies may arise, and fear of Hell may be expelled by natural or acquired hardneffes, and is always the least when we have most need of it. and most cause for it; for the more habitual our fins are, the more cauteriz'd our Conscience is, the less is the fear of Hell, and yet our danger is much the greater: * That although fear of Hell or other temporal motives may be the first inlet to a Repentance. yet Repentance in that conftitution and under those circumstances cannot obtain pardon, because there is in that no union with God, no adhesion to Christ, no endearment of passion of Spirit, no similitude, or conformity to the great inftrument of our Peace, our glorious Mediator: for as yet a Man is turned from his fin, but not converted to God; the first and last of our returns to God being Love, and nothing but Love : for Obedience is the first part of Love, and Fruition is the last; and because he that does not love God cannot obey him, therefore he that does not love him. cannot enjoy him.

Now that this may be reduced to practice, the fick man may be advertifed, that in the actions of Repentance * he feparate low, temporal, fenfual and felfends from his thoughts, and fo do his Repentance, * that he may ftill reflect honour upon God, * that he confets his juffice in punifhing, * that he acknowledge himfelf to have deferved the worft of evils, * that he heartily believe and profets that if he perifh finally, yet that God ought to be glorified by that fad event, and that he hath truly merited fo intolerable a calamity:

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mity: * that he also be put to make acts of election and preference, professing that he would willingly endure all temporal evils rather than be in the disfavour of God or in the state of fin; for by this last instance he will be quitted from the suspicion of leaving fin for temporal refpects, because he, by an act of imagination or feigned prefence of the object to him. entertains the temporal evil that he may leave the fin; and therefore, unless he be an hypocrite, does not leave the fin to be quit of the temporal evil. And as for the other motive of leaving fin out of the fear of Hell, becaufe that is an evangelical motive conveyed to us by the Spirit of God, and is immediate to the love of God; if the School-men had pleased, they might have reckoned it as the Handmaid, and of the retinue of Contrition: But the more the confiderations are fublimed above this, of the greater effect and the more immediate to pardon will be the Repentance.

8. Let the fick perfons do frequent actions of Repentance by way of Prayer for all those fins which are spiritual, and in which no restitution or satisfaction material can be made, and whole contrary alts cannot in kind be exercised. For penitential prayers in some cases are the only inftances of Repentance that can be. An envious Man if he gives God hearty thanks for the advancement of his Brother, hath done an act of mortification of his Envy, as directly as corporal austerities are an act of Chastity, and an enemy to uncleannefs: and if I have feduced a perfon that is dead or absent, if I cannot restore him to sober Counsels by my difcourse and undeceiving him, I can only repent of that by way of Prayer : And Intemperance is no way to be refeinded or punished by a dying Man, but by hearty Prayers. Prayers are a great help in all cales; in some they are proper acts of Vertue, and direct enemies to Sin: But although alone and in long continuance, they alone can cure fome one or tome few little habits, yet they can never alone change the state of the Man; and therefore are intended to be a suppletory to the imperfections of other acts; and by

by that reason are the proper and most pertinent employment of a Clinick or death bed Penitent.

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9. In those fins whose proper cure is Mortification corporal, the fick Man is to supply that part of his Repentance by a patient submission to the rod of ficknefs: for ficknefs does the work of penances, or fharp afflictions, and dry diet, perfectly well: to which if we also put our wills, and make it our act by an after-election, by confessing the justice of God, by bearing it fweetly, by begging it may be medicinal, there is nothing wanting to the perfection of this part, but that God confirm our Patience, and hear Quid deber our Prayers. When the guilty Man runs to punish- been facere, our Prayers. When the guilty Man runs to punint-ment, the *injur*'d perfon is prevented, and hath no poman conwhither to go but to forgivenes.

10. I have learned but of one suppletory more for the perfection and proper exercise of a fick Man's Repentance; but it is such a one as will go a great way in the abolition of our past fins, and making our peace with God, even after a lefs fevere life; and that is, that the fick man do fome heroical actions in the matter of Charity, or Religion of Justice, or Severity. There is a ftory of an infamous Thief, who having begged his pardon of the Emperor Mauricius. was yet put into the Holpital of S. Samp(on, where he to plentifully bewailed his fins in the last agonies of his death, that the Physician who attended found him unexpectedly dead, and over his face a handkerchief bathed in tears; and foon after fome body or other pretended a Revelation of this Man's beatitude. It was a rare grief that was noted in this Man, which begot in that age a confidence of his being faved; and that confidence (as things then went) was quickly called a Revelation. But it was a stranger feverity which is related by Thomas Cantipratanus, concerning a young Gentleman condemned for Robbery and Violence, who had to deep a fense of his fin, that he was not content with a fingle death, but begged to be tormented and cut in pieces joint by joint, with intermedial fenfes, that he might by fuch a fmart signifie a greater Sorrow. Some have given great

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great Estates to the Poor and to Religion; some have built Colleges for holy Persons; many have suffered Martyrdom: And though those that died under the conduct of the Maccabees in defence of their Country and Religion, had pendants on their Breafts confecrated to the Idols of the Jammenses, yet that they gave their lives in fuch a caule with fo great a duty, (the biggest things they could do or give) it was effeemed to prevail hugely towards the pardon and acceptation of their perfons. An heroick action of Vertue is a huge compendium of Religion: For if it be attained to by the usual measures and progress of a Christian, trom inclination to act, from act to habit, from habit to abode, from abode to reigning, from Reigning to perfect Possession, from Possession to extraordinary Emanations, that is to heroick actions, then it must needs do the work of Man. by being to great towards the work of God. But if a Man comes thither per faltum, or on a sudden, (which is feldom feen) then it supposes the Man always well inclin'd, but abus'd by accident of hope, by confidence or ignorance; then it supposes the Man for the prefent in a great fear of evil, and a paffionate defire of pardon; it supposes his apprehensions great. and his time little; and what the event of that will be, no Man can tell. But it is certain that to some purposes God will account for our Religion on our Death-bed, not by the measure of our time, but

Vera ad Deum Conversio in ultimis positorum mente potitis est æstimanda quam tempore. *Cel. P. ep. 2. c. 9.* (vera conversio) feil, ab infidelitate ad fidem Christi per Baptismum. the eminency of affection (as faid *Celeftine* the first;) that is, suppofing the Man in the state of Grace, or in the revealed possibility of Salvation, then an heroical act hath the reward of a longer series of good

actions, in an even and ordinary course of Vertue. 11. In what can remain for the perfecting a fick Man's Repentance, he is to be helped by the ministeries of a spiritual Guide.

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in time of Sickness.

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Acts of Repentance by way of Prayer and Ejaculation, to be used especially by Old Men in their Age, and by all Men in their Sickness.

LET ns fearch and try our ways and turn again to Lam. 3. the Lord. Let us lift up our hearts with our hands 40, unto God in the Heavens. We have transfores[fed and 41, rebelled, and thou hast not pardoned. Thou hast covered 42, with anger, and perfecuted ns; thou hast slain, thou 43, bast not pitied. O cover not thy felf with a cloud, but 44. let our Prayer pass through.

I have finned, what shall I do unto thee, O then pre- Job 7.20, ferver of Men? Why haft thou set me as a mark against thee, so that I am a burthen to my self? And why dost not thou pardon my Transgression, and take away mise Iniquity? For now shall I seep in the dust, and thou shalt seek me in the Morning, but I shall not be.

The Lord is righteons, for I have rebelled againft his Lam. 1. Commandments. Hear I pray, all ye People, behold my 18. forrow. Behold, O Lord, I am in diftrefs, my bowels are 40. troubled, my heart is turned within me: For I have grievonfly rebelled.

Thou, O Lord, remainest for ever; thy throne from Lam. 5. generation to generation. Wherefore dost thou forget us 19, for ever, and forsake us so long time? Turn thou us un-20, to thee. O Lord, and so shall we be turned: Renew our 21, days as of old. O Reject me not utterly, and be not ex-22. ceeding wrath against thy Servant.

O remember not the fins of my youth, nor my transgref. Pf. 25.7. fions; but according to thy mercies remember thou me, for thy goodness sake, O Lord. Do thou for me, O God Pf. 109. the Lord, for thy Name's sake: because thy mercy is good, 21, deliver thou me. For I am poor and needy, and my beart 22, is wounded within me. I am gone like the shadow that 23. declineth. I am tossed up and down as the Locust.

Then

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- Luke 19. Then Zacchæus stood forth and said, Behold, Lord, 8. half of my goeds I give to the poor; and if I have wronged any Man, I restore him four fold.
- Pl.143.1. Hear my prayer, O Lord, and confider my defire. Let Pl.141.3. my prayer be fet forth in thy fight as the Incenfe, and let the lifting up of my hands be an evening Sacrifice.
- Pl.143.2, And enter not into Judgment with thy Servant : for 10. in thy fight fhall no man living be Justified. Teach me to do the thing that pleaseth thee, for thom art my God : let thy loving Spirit lead me forth into the land of righteou(ne/s.
- Pf. 101. I will [speak] of mercy and judgment : unto thee, O
- 1, 2, Lord, will I [make my prayer.] I will behave my felf wifely in a perfect way: O when wilt thou come unto me?
 - 3. I will walk in my house with a perfect heart. I will set no wicked thing before mine Eyes. I hate the work of them that turn aside, it shall not cleave to me.
- Pf. 51.9, Hide thy face from my fins, and blot out all mine ini-
 - 10, quities. Create in me a clean heart, O God, and renew
 - 14, a right spirit within me. Deliver me from Blood-guiltines, O God, [from Malice, Envy, the follies of Luft, and violences of Passion, &cc.] thou God of my Salva-
 - 17. tion; and my tongue shall sing aloud of thy Righteouss. The facrifice of God is a broken heart: a broken and a contrite heart, O God, thou will not despise.

Lord, I have done amis; I have been deceived: let fo great a wrong as this be removed, and let it be so no more.

The Prayer for the grace and perfection of Repentance.

I.

O Almighty God, thou art the great Judge of all the World, the Father of our Lord Jefas Christ, the Father of Mercies, the Father of Men and Angels; thou lovest not that a Sinner should perish, but delightest in our conversion and salvation, and hast in our Lord Jesus Christ established the Covenant of Repentance, and promiied pardon to all them that confess their fins and for fake

for fake them: O my God, be thou pleafed to work in me what thou hast commanded should be in me. Lord, I am a dry tree, who neither have brought forth fruit unto thee and unto holiness, nor have wept out falutary tears, the instrument of life and restitution. but have behaved my felf like an unconcerned perfon in the ruines and breaches of my Soul. But. O God, thou art my God, early will I feek thee; my Pfal. 63. 1. Soul thirsteth for thee in a barren and thirsty land where no water is. Lord, give me the grace of tears and pungent forrow, let my heart be as a land of rivers of waters, and my head a fountain of tears: turn my fin into repentance, and let my repentance proceed to pardon and refreshment.

II.

S Upport me with thy Graces, strengthen me with thy Spirit, foften my heart with the fire of thy Love and the Dew of Heaven, with penitential showers: make my care prudent, and the remaining portions of my days like the perpetual watches of the night, full of caution and observance, strong and refolute, patient and severe. I remember, O Lord, that I did sin with greediness and passion, with great defires, and an unbated choice: O let me be as great in my repentance as ever I have been in my calamity and fhame; let my hatred of fin be great as my love to thee, and both as near to infinite as my proportion can receive.

III.

O Lord, I renounce all affection to fin, and would not buy my health nor redeem my life with doing any thing against the Laws of my God, but would rather die than offend thee. O dearest Saviour have pity upon thy Servant, let me by thy fentence be doomed to perpetual penance during the abode of this life; let every figh be the expression of a repentance, and every groan an accent of spiritual life, and every stroke of my disease a punishment of my fin, and an inftrument of pardon: that at my return to the Land of Innocence and Pleafure I may eat of the votive Sacrifice of the Supper of the Lamb. Μ

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Chap. 4. The Practice of Repentance Sect. 7. Lamb, that was from the beginning of the world flain for the fins of every forrowful and returning finner. O grant me forrow here, and joy hereafter, through Jefus Christ, who is our hope, the refarrection of the dead, the justifier of a Sinner, and the glory of all faithful Souls. Amen.

A Prayer for pardon of Sins, to be faid frequently in time of Sicknefs, and in all the portions of old Age.

O Eternal and most gracious Father, I humbly throw my felt down at the foot of thy mercyfeat, upon the confidence of thy effential mercy, and thy commandment, that we fhould come boldly to the throne of Grace, that we may find mercy in time of need. O my God, hear the Prayers and cries of a finner, who calls earneftly for mercy. Lord, my needs are greater than all the degrees of my defire can be; unlefs thou hast pity upon me, I perifh infinitely and intolerably; and then there will be one voice fewer in the Choir of Singers, who fhall recite thy praifes to Pial. 6. 4, 5. eternal Ages. But, O Lord, in mercy deliver my Sonl. O fave me for thy mercies fake. For in the fecond death there is no remembrance of thee; in that Grave mbo fhall give thee thanks?

II.

O Just and dear God, my fins are innumerable, they are upon my Soul in multitudes, they are a burthen too heavy for me to bear; they already bring forrow and fickness, fhame and difpleasure, guilt and a decaying Spirit, a sense of thy present displeasure and fear of worse, of infinitely worse. But it is to thee so effential, so delightful, so usual, so defired by thee to shew thy mercy, that although my fin be very great, and my fear proportionable; yet thy Mercy is infinitely greater than all the world, and my hope and my constort rise up in proportions towards it, that I trust the Devils shall never be able to reprove it, nor my own weakness discompose it. Lord, thou hast sent thy Son to die for the pardon

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pardon of my fins; thou haft given me thy holy Spirit, as a feal of Adoption to confign the Article of Remission of Sins; thou hast for all my fins still continued to envite me to conditions of Life by thy Minifters the Prophets; and thou haft with variety of holv acts foftned my Spirit, and possefied my Fancy, and instructed my Understanding, and bended and enclined my Will, and directed or over-ruled my Paffions in order to Repentance and Pardon : and why fhould not thy Servant beg passionately, and humbly hope for the effects of all these thy strange and miraculous acts of loving kindness? Lord, I deferve it not, but I hope thou wilt pardon all my fins; and I beg it of thee for 7e/ms Christ his take, whom thou hast made the great endearment of thy Promifes, and the foundation of our hopes, and the mighty instrument whereby we can obtain of thee whatfoever we need and can receive.

III.

My God, how shall thy Servant be disposed to receive such a favour, which is so great that the ever-blessed Jesus did die to purchase it for us; so great that the falling Angels never could hope, and never shall obtain it? Lord, I do from my Soul forgive all that have finned against me : O forgive me my fins, as I forgive them that have finned against me. Lord, I confess my fins unto thee daily, by the accusations and fecret acts of Conscience; and if we confess our fins, thou hast called it a part of justice to forgive us our fins, and to cleanfe us from all unrighteouinefs. Lord, I put my trust in thee; and thou art ever gracious to them that put their trust in thee. I call upon my God for mercy; and thou art always more ready to hear than we to pray. But all that I can do, and all that I am, and all that I know of my felf, is nothing but fin and infirmity, and mifery: therefore I go forth of my felf, and throw my felf wholly into the Arms of thy mercy through Jefus Christ, and beg of thee for his Death and Paffion's fake, by his Refurrection and Afcenfion, by all the parts of our Redemption, and thy infinite Mercy, in which thou pleafest thy felf M 2 above

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Chap. 4. The Practice of Repentance, Sect. 7. above all the works of the Creation, to be pitiful and compationate to thy Servant in the abolition of all my fins: fo fhall I praife thy Glories with a tongue not defiled with evil language, and a heart purged by thy grace, quitted by thy mercy, and abfolved by thy fentence, from generation to generation. Amen.

An Act of Holy Resolution of amendment of Life in case of Recovery.

Moft juft and moft merciful Lord God, who haft fent evil dileafes, forrow and fear, trouble and uneafinels, briars and thorns into the world, and planted them in our houses, and round about our dwellings, to keep fin from our fouls, or to drive it thence; I humbly beg of thee that this my fickness may ferve the ends of the Spirit, and be a mellenger of fpiritual life, and instrument of reducing me to more religious and fober courfes. I know, O Lord, that I am unready and unprepared in my accounts, having thrown away great portions of my time in vanity, and fet my felf hugely back in the accounts of eternity; and I had need live my life over again, and live it better: but thy counfels are in the great deep, and thy footfteps in the water; and I know not what thou wilt determine of me. If I die, I throw my felt into the arms of the Holy Jelus, whom I love above all things: and if I perifh, I know I have deferved it; but thou wilt not reject him that loves thee; but if I recover, I will live by thy Grace and help to do the work of God, and paffionately purfue my interest of Heaven, and ferve thee in the labour of love, with the charities of a holy zeal, and the diligence of a firm and humble obedience. Lord, I will dwell in thy Temple, and in thy fervice; Religion shall be my employment, and Alms shall be my recreation, and Patience shall be my rest, and to do thy will shall be my meat and drink, and to live shall be Christ, and then to die shall be gain.

O (pare me a little that I may recover my strength, before I go hence and be no more seen. Thy will be done on Earth as it is in Heaven.

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SECT. VIII.

An Analyfis or Refolution of the Decalogue, and the fpecial Precepts of the Gofpel, defcribing the Duties enjoined, and the Sins forbidden refpectively; for the affiftance of fick Men in making their Confeffions to God and his Minifters, and the rendring their Repentance more particular and perfect.

I. THOR shalt have none other Gods but me.]

Duties commanded are, 1. To love God above all things. 2. To obey him and fear him. 3. To worfhip him with prayers, vows, thankfgivings, prefenting to him our fouls and bodies, and all fuch actions and expressions which the confent of Nations, or the laws and cuttoms of the place where we live have appropriated to God. 4. To defign all to God's glory. 5. To enquire after his will. 6. To believe all his Word. 7. To submit to his Providence. 8. To proceed toward all our lawful ends by such means as himfelf hath appointed. 9. To speak and think honourably of God, and recite his praises, and confess his Attributes and perfections.

They fin against this Commandment, 1. Who love themfelves or any of the Creatures inordinately and intemperately. 2. They that despife or neglect any of the Divine Precepts. 3. They that pray to unknown or false gods. 4. They that disbelieve or deny there is a God. 5. They that make vows to Creatures. 6. Or fay prayers to the honour of Men or Women, or Angels; as Pater-Nofters to the honour of the Virgin Mary, or S. Peter, which is a taking a part of that honour which is due to God, and giving it to the Creature: It is a Religion paid to Men and Women out of God's proper portion, out of Prayers directed to God immediately; and it is an act contrary to that Religion which makes God the laft end of all things: For this through our Address to God passes something to the Creatures, as if they stood be-M 3 vond

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yond him; for by the intermedial worship paid to God, they ultimately do honour to the man, or Angel. 7. They that make confumptive oblations to the Creatures, as the Collyridians, who offered cakes, and those that burnt incense or candles to the Virgin Mary. 8. They that give themselves to the Devil. or make contracts with him, and use phantaffick conversation with him. 9. They that confult Witches and Fortune tellers. 10. They that rely upon Dreams and superstitious Observances. 11. That ule Charms, Spells, Superstitious Words and Chara-Eters. Veries of Pfalms, the confectated Elements to cure Dileases, to be shot-free, to recover stollen Goods, or enquire into fecrets. 12. That are wilfully ignorant of the Laws of God, or love to be deceived in their Persuasions, that they may fin with confidence. 13. They that neglect to pray to God. 14. They that arrogate to themselves the glory of any action of power, and do not give the glory to God, as Herod. 15. They that doubt of or disbelieve any Article of the Creed, or any proposition of Scripture, or put falle gloffes to ferve fecular or vicious ends against their Confcience, or with violence any way done to their Realon. 16. They that violently or paffionately purfue any temporal end with an eagerness greater than the thing is in prudent account. 17. They that make Religion to ferve ill ends, or do good to evil purpole, or evil to good purpoles. 18. They that accule God of injustice and unmercifulness, remifnels or cruelty; fuch as are the prefumptuous, and the desperate. 19. All Hypocrites and pretenders to Religion, walking in forms and fhadows, but denying the power of Godline's. 20. All impatient perfons, all that repine and murmur against the prosperities of the wicked, or the calamities of the godly, or their own afflictions. 21. All that blafpheme God, or tpeak difhonourable things of fo facred a Majefty. 22. They that tempt God, or rely upon his protection against his rules, and without his promise, and befides reason, entring into danger from which without a miracle they cannot be refcued. 23. They that are

Chap. 4. of the Decalogue are bold in the midft of judgment, and fearlefs in the midst of the Divine Vengeance, and the accents of his anger.

II. Comm. Thou shalt not make to thy felf any graven Image, nor worship it.]

The moral Duties of this Commandment are, 1. To worfhip God-with all bodily worfhip and external forms of address, according to the cultom of the Church we live in. 2. To believe God to be a spiritual and pure substance, without any visible form or shape. 3. To worship God in ways of his own appointing, or by his proportions, or measures of Nature and right Reason, or publick and holy customs.

They fin against this Commandment, 1. That make any Image or Pictures of the Godhead, or fanfie any likeness to him. 2. They that use Images in their Religion, defigning or addreffing any religious Worfhip to them : for if this thing could be naturally tolerable, yet it is too near an intolerable for a jealous God to fuffer. 3. They that deny to worship God with lowly reverence of their bodies, according as the Church expresses her reverence to God externally. 4. They that invent or practife superstitious worshippings, invented by Man against God's Word, or without reason, or besides the publick customs or forms of worshipping, either foolishly or ridiculously, without the purpose of order, decency, proportion to a wife or a religious end, in profecution of some vertue or duty.

III. Comm. Thou [halt not take God's Name in vain.]

The Duties of this Commandment are, 1. To honour and revere the most holy Name of God. 2. To invocate his Name directly, or by confequence, in all folemn and permitted Abjurations, or publick Oaths. 3. To ufe all things and perfons upon whom his Name is called, or any ways imprinted, with a regardful and separate manner of ulage, different from common, M 4 and and far from contempt and fcorn. 4. To fwear in truth and judgment.

They fin against this Commandment. 1. Who fwear vainly and customarily, without just cause, without competent authority. 2. They that blafpheme or curle God. 3. They that speak of God without grave caule or folemn occasion. 4. They that forfwear themselves; that is, they that do not perform their Vows to God, or that fwear, or call God to witness to a lye. 5. They that fwear rafbly or malicioully, to commit a fin, or an act of revenge. 6. They that fwear by any creature fallly, or any way but as it relates to God, and confequently invokes his testimony. 7. All curious enquirers into the fecrets, and intruders into the mysteries and hidden things of God. 8. They that curfe God, or curfe a creature by God. 9. They that prophane Churches, holy Utenfils, holy Perfons, holy cultoms, holy Sacraments. 10. They that pro-voke others to fwear voluntarily, and by defign, or incurioully or negligently, when they might avoid 11. They that I wear to things uncertain and unit. known.

IV. Comm. Remember that thou keep boly the Sabbath Day.]

The Duties of this Commandment are, 1. To fet apart fome portions of our time for the immediate offices of Religion, and glorification of God. 2. This is to be done according as God or his holy Church hath appointed. 3. One day in feven is to be fet apart. 4. The Christian day is to be fubrogated into the place of the Jews day: The Refurrection of Chrift and the Redemption of Man was a greater Bleffing than to Create him. 5. God on that day to be worshipped and acknowledged as our Creator, and as our Saviour. 6. The day to be fpent in holy Offices, in hearing Divine Service, publick prayers, frequenting the Congregations, hearing the Word of God read or expounded, reading good Books, Meditation, Alms, reconciling enmities

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mities, remiffion of burthens and of offences, of debts and of work, friendly offices, neighbourhood, and provoking one another to good works; and to this end all fervile works must be omitted, excepting neceffary and charitable offices to men or beasts, to our felves and others.

They fin against this Commandment, 1. That do, or compel or incite others to do, fervile works without the cafes of necessity or charity, to be estimated according to common and prudent accounts. 2. They that refute or neglect to come to the publick affemblies of the Church, to hear and affift at the Divine 3. They that fpend the day in idle-Offices entirely. ness, forbidden or vain recreations, or the actions of fin and folly. 4. They that buy and fell without the cates of permiffion. 5. They that travel unneceflary journeys. 6. They that act or affift in contentions or law-fuits, markets, fairs, &c. 7. They that on that day omit their private devotion, unless the whole day be fpent in publick. 8. They that by any cross or contradictory actions against the cuftoms of the Church, do purposely defectate or unhallow and make the day common; as they that in defpight and contempt fast upon the Lord's day, left they may celebrate the Festival after the manner of the Christians.

V. Comm. Honour thy Father and Mother.]

The Duties are, 1. To do honour and reverence to, and to love our natural Parents. 2. To obey all their domeftick commands; for in them the fcene of their authority lies. 3. To give them maintenance and fupport in their needs. 4. To obey Kings and all that are in authority. 5. To pay tribute and honours, cuftom and reverence. 6. To do reverence to the aged and all our betters. 7. To obey our Mafters, fpiritual Governours and Guides, in those things which concern their several respective interest and authority.

They fin against this Commandment, 1. That despite their Parents age or infirmity. 2. That are ashamed of 170

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of their poverty and extraction. 3. That publish their vices, errours and infirmities, to fhame them. 4. That refuse and reject all or any of their lawful commands. 5. Children that marry without or against their content, when it may reasonably be obtained. 6. That curfe them from whom they receive fo many bleffings. 7. That grieve the Souls of their Parents by not complying in their defires, and observing their circumstances. 8. That hate their perfons, that mock them, or use uncomely jestings. 9. That discover their nakedness voluntarily. 10. That murmur against their injunctions, and obey them involuntarily. II.All Rebels against their Kings, or the Supreme Power, in which it is legally and justly invested. 12. That refule to pay tributes and impositions imposed legally. 13. They that difobey their Masters, murmur or repine against their commands, abuse or deride their perfons, talk rudely, Ge. 14. They that curfe the King

Credebant hoc grande nef.s & morte piandum, Si juvenis vetulo non aflurrexerat, & fi Barbato cuicunque puer. in their heart, or speak evil of the Ruler of their people. 15. All that are uncivil and rude towards

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aged perfons, mockers and fcorners of them.

VI. Comm. Thon [halt do no Murther.]

The Daties are, 1. To preferve our own lives, the lives of our relatives and all with whom we converse, (or who can need us, and we affift) by prudent, reasonable and wary detences, advocations, difcoveries of snares, $\mathcal{C}c.$ 2. To preferve our health, and the integrity of our bodies and minds, and of others. 3. To preferve and follow peace with all men.

They fin against this Commandment, 1. That deftroy the life of a Man or Woman, himself or any other. 2. That do violence to, or difimember or hurt any part of the body with evil intent. 3. That fight duels, or commence unjust Wars. 4. They that willingly hasten their own or others death. 5. That by oppression or violence imbitter the spirits of any, so as to make their Chap. 4. of the Decalogue. Sect. 8. their life fad, and their death hafty. 6. They that conceal the dangers of their neighbour, which they can fafely difcover. 7. They that fow ftrife and contention among neighbours. 8. They that refué to refcue or preferve those whom they can and are obliged to preferve. 9. They that procure abortion. 10. They that threaten or keep men in fears or hate them.

VII. Comm. Thou (halt not commit Adultery.]

The Duties are, 1. To preferve our bodies in the chaftity of a fingle life, or of marriage. 2. To keep all the parts of our bodies in the care and feverities of chaftity; fo that we be reftrained in our eyes as well as in our feet.

They fin against this Commandment, 1. Who are adulterous, incestuous, fodomitical, or commit fornication. 2. They that commit folly alone, dishonouring their own bodies with softness and wantonness. 3. They that immoderately let loose the reins of their bolder appetite, though within the protection of marriage. 4. They that by wanton gestures, wandring eyes, lascivious dressings, discovery of the nakedness of themselves or others, filthy discourse, high diet, amorous songs, balls and revellings, tempt and betray themselves or others to folly. 5. They that marry a Woman divorced for adultery. 6. They that divorce their Wives except for adultery, and marry another.

VIII. Comm. Thon shalt not Steal.]

The Daties are, 1. To give every man his due, 2. To permit every man to enjoy his own goods and effate quietly.

They fin against this Commandment, 1. That injure any man's estate by open violence or by fecret robbery, by stealth or cozenage, by arts of bargaining or vexatious law-suits. 2. That refuse or neglect to pay their debts when they are able. 3. That are forward to run into debt knowingly beyond their power, without Chap. 4. An Analysis or Explication Sect. 8.

without hopes or purposes of repayment. 4. Oppreffors of the poor. 5. That exact usury of necessitous perfons, or of any beyond the permission of equity as determined by the Laws. 6. All facrilegious perfons; people that rob God of his dues, or of his poffessions. 7. All that game, viz. at Cards and Dice, Orc. to the prejudice and detriment of other mens estates. 8. They that embale coin and metals, and obtrude them for perfect and natural. 9. That break their promifes to the detriment of a third perion. 10. They that refuse to stand to their bargains. 11. They that by negligence embezil other mens estates, spoiling or letting any thing perish which is entrusted to them. 12. That refuse to restore the pledge.

IX. Comm. Thou shalt not bear false witness.]

The Duties are, 1. To give testimony of truth when we are called to it by competent authority. 2. To preferve the good name of our neighbours. 3. To speak well of them that deserve it.

They fin against this Commandment, I. That speak falle things in judgment, accusing their neighbours unjustly, or denying his crime publickly when they are asked, and can be commanded lawfully to tell it. 2. Flatterers; and, 3. Slanderers: 4. Backbiters; and 5. Detractors. 6. They that secretly raise jealouss and suspicion of their neighbours causely.

X. Comm. Those [halt not covet.]

The Duties are, 1. To be content with the portion God hath given us. 2. Not to be coverous of other mens goods.

They fin against this Commandment, 1. That envy the prosperity of other men. 2. They that defire paifionately to be possible of what is their neighbours. 3. They that with greediness pursue riches, honours, pleasures and curiosities. 4. They that are too careful, troubled or distracted, or amazed, affrighted and afflicted

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Chap. 4. Of the Decalogue. Sect. 8. afflicted with being folicitous in the conduct of temporal bleffings.

These are the general lines of Duty by which we may discover our failings, and be humbled, and contels accordingly; only the penitent perfon is to remember, that although these are the kinds of fins described after the sence of the Jewish Church, which confifted principally in the external action or the deed done, and had no reftraints upon the thoughts of men, fave only in the Tenth Commandment, which was mix'd, and did relate as much to action as to thought; (as appears in the inftances;) yet upon us, Christians there are many circumstances and degrees of obligation which endear our duty with greater feverity and observation: and the penitent is to account of himself and enumerate his fins, not only by external actions, or the deed done, but by words and by thought; and fo to reckon if he have done it directly or indirectly, if he have caufed others to do it, by tempting or encouraging, by affifting or counfelling, by not diffuading when he could and ought, by fortifying their hands or hearts, or not weakning their evil purpofes; if he have defigned or contrived its action, defired it, or loved it, delighted in the thought, remembred the past fin with pleasure or without forrow. These are the by-mays of fin, and the crooked lanes in which a man may wander and be loft, as certainly as in the broad High-ways of iniquity.

But befides this, our bleffed Lord and his Apoftles have added divers other Precepts; fome of which have been with fome violence reduced to the Decalogue, and others have not been noted at all in the Catalogues of confeffion. I shall therefore describe them entirely, that the fick man may discover his failings, that by the mercies of God in *Jefus* Christ, and by the instrument of Repentance, he may be presented pure and spotless before the throne of God.

1. PRayer, frequent, fervent, holy, and perfe-Luke 18. 1. ^b Mark 16. 16. vering. 2. Faith. 3. Repentance. 4. Po-° Luke 13.3. verty of Spirit, as opposed to ambition, and high defigns. 5. And in it is 'Humility, or fit-Acts 3. 19. d Matth 5. 3. ting down in the lowest place, and giving honour ^e Luke 14. 10. to go before another. 6. Meeknels, as it is op-John 13. 14. ^f Matth. 5. 5. poled to waywardness, fretfulness, immoderate grieving, difdain and fcorn. 7. Contempt of the Col. 3. 12. 8 Mat. 10. 16 World. 8. 8 Prudence, or the advantageous con-1 Thef 5. 8. duct of Religion. 9.^g Simplicity, or fincerity h Ron. 8. 24. in word and actions, pretences and fubstances. ⁱ Luke 16. 29. 10. Hope. 11. Hearing the Word. 12. Rea-Mark 4. 24. ding. 13. 'Affembling together. 14. " Obeyk 1 Tim. 4. 13. ing them that have the rule over us in fpiritual Heb 10. 25. atfairs. 15. " Refusing to communicate with perm Heb. 13. 17. Matth 18.17. fons excommunicate: whither also may be redu-" 2 Thes 3.6. ced, " to reject Hereticks. 16. " Charity: viz. ⁹ Love to God above all things; brotherly kind-2 cp. John 10. nets, or profitable love to our Neighbours as our ° Tit. 3. 10. felves to be expressed in Alms, * torgiveness, and P Col. 3. 14. to ' die for our brethren. 17. ' To pluck out the 1 Tim. 1 5. 2 Tim. 2. 22. right eye, or violently to refeind all occasions 9 Mark 12.30 of fin though dear to us as an eye. 18. 5 To re-* Mat. 6. 14. prove our erring brother. 19. " To be patient 1 John 3. 16. in afflictions: and * longanimity is referred hi-Matth. 18 9. ther, or long fufferance; which is the perfection * Mat. 18 15 and perfeverance of patience, and is oppofed to ^u Jam. 1.4. liastiness and weariness of spirit. 20. To be Luke 21. 19. ^y thankful to our benefactors: but above all, in * Heb. 12. 3. all things to give thanks to God. 21. ² To re-Gal 6 9. joyce in the Lord always. 22. * Not to quench y Eph. 5. 20. 2 Thef 1. 3. * not to grieve, b not to refift the Spirit. 23. ° To Luke 6. 32. love our Wives as Chrift loved his Church, and 2 Tim. 3. 2. to reverence our Husbands. 24. d To provide 2 1 Thef. 5.16 for our families. 25. Not to be bitter to our Phil. 3. 1. Children. 26. ^g To bring them up in the nur-\$ 4.4. ture and admonition of the Lord. 27. h Not to ^a 1 Thef. 5.19. despise Prophesying. 28. i To be gentle, and easie * Eph. 4. 30. ^b Acts 7. 51. Ceph. 5. 33. d I Tim. 5 8. Col. 3. 21. Eph. 6. 4. h 1 Thef. 5. 2. 2 Tim. 2. 24.

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Chap. 4. to be intreated. 29. ^k To give no fcandal or of ^k Matth. 18.7. fence. 30. ^l To follow after peace with all men, 1 Cor. 10. 32. and to make peace. 31. ^m Not to go to law be ^l Heb. 12. 14. fore the unbelievers. 32. ⁿ To do all things that ^m i Cor. 6. 1. are of good report, or the actions of "publick ho-nefty; " abstaining from all appearances of evil. " Phil. 4. 8. nefty; " abstaining from all appearances of evil. " 1 Thef. 5.22. 33. " To convert Souls, or turn finners from the " Jam. 5. 19. Fore all the World. 35. To refift unto blood, " Mat. 10. 32. if God calls us to it. 36. " To refigure in tribula- f Heb. 12.4. tion for Christ's lake. 37. "To remember and *Matth. 5. 12. * shew forth the Lord's death till his fecond com- James 1. 2. ing by celebrating the Lord's Supper. 38. ^y To ^w Luke 22. 19. believe all the New Teftament. 39. ^z To add ^x I Cor. 11. 16. nothing to St. John's laft Book, that is, to pretend ^y John 20. 30, to no new Revelations. 40. To keep the Cu- 31. to no new Revelations. 40. To keep the Cu-2: ftoms of the Church, her Festivals and Solemni-Mark 1. 1. ties, left we be reproved as the Corinthians were Luke 10. 16. by St. Paul, * We have no Juch Customs, nor the 2 Rev. 22. 18. Churches of God. 41. * To contend earnestly for * 1Cor.11.16. the Faith. ^b Not to be contentious in matters not a Jude 3. concerning the eternal interefts of our Souls : but b Rom. 14. 13. in matters indifferent to have Faith in our felves. 22. 42. ° Not to make Schifms or Divisions in the ° Rom. 16. 17. Body of the Church. 43. ^d To call no Man Ma- ^d Matth. 23. fter upon Earth, but to acknowledge Chrift our 8, 9, 10. fter upon Earth, but to acknowledge Chrift our 8, 9, 10. Mafter and Law-giver. 44. ° Not to domineer ° 1 Pet. 5. 3. over the Lord's Heritage. 45. ^f To try all things, ^f 1 John 4. 1. and keep that which is beft. 46. ^g To be tempe- ¹ Thef. 5. 21. rate in all things. 47. ^h To deny our felves. ^g 1 Cor. 9. 25. 48. ⁱ To mortifie our Lufts and their inftruments. ^h Mat. 16 24-49. ^k To lend, looking for nothing again, no- ⁱ Col. 3. 5. thing by way of increase, nothing by way of re- Rom. 8 13. compence. 50. To watch and stand in readi- * Luke 6. 34, nefs against the coming of the Lord. 51. "Not 35. to be angry without a caule. 52. Not at all to Mark 13. 34. revile. 53. ° Not to iwear. 54. ° Not to respect Matth. 24. 42. perfons. 55. ° To lay hands fuddainly on no & 25. 13. perfons. 55. ⁹ 10 lay nanos induanny on no. ^m Mat. 5 22. man. [This efpecially pertains to * Bishops. ^m Mat. 5 22. Eph. 4. 26. " I Cor 6. 10. Matth. 5. 22. " Matth. 5. 34. " James 2. 1. " I Tim. 5. 22.

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* To whom alfo, and to all the Ecclefiaftical Or-2 Tim. 4. 2. der, it is injoyned, that they preach the word, that they be inftant in feafon and out of feafon, that they rebuke, reprove, exhort with all long-[uffering and doctrine.] 56. To keep the Lord's day, derived into an obligation from a practice '1Cor.10.31. Apoftolical.) 57. 'To do all things to the glory 'Matt. 5. 6. of God. 58. 'To hunger and thirft after Righ-"Titus 3.9. teoufnefs and its rewards. 59. "To avoid foolifh 'Matt. 5.44. queftions. 60. ' To pray for perfecutors, and Rom.12.14. to do good to them that perfecute us, and de-'1Tim. 2. 1. fpightfully ufe us. 61. ' To pray for all Men. "Titus 3. 14. 62. 'To work with our own hands that we be not burthenforme to others, avoiding idlenefs.
*Matt. 5.48. 64. 'To be perfect as our heavenly Father is per-'I Pet. 3. 8. fect. 65. 'To be liberal and frugal: for he that 2 Pet. 1. 6, 7. will call us to account for our time, will alfo 2 Cor. 8. 7. for the fpending our Money. 66. 'Not to ufe

2 Cor. 9. 5. uncomely jeftings. 67. ^e Modefty as oppoled to ^d Eph. 5. 4. boldnefs, to curiofity, to undecency. 68. ^f To ^e ITim 2. 9. be (wift to hear, flow to fpeak. 69. ^g To wor-^fJames I. 19 fhip the holy [*Jefus*] at the mention of his holy ^g Phil. 2. 10 Name: as of old, God was at the mention of [*Jebovah*.]

> These are the straight lines of Scripture by which we may also measure our obliquities, and discover our crooked walking. If the fick man hath not done these things, or if he have done contrary to any of them in any particular, he hath cause enough for his forrow, and matter for his confession: of which he needs no other forms, but that he heartily deplore and plainly enumerate his follies, as a Man tells the fad stories of his own calamity.

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SECT. IX.

Of the Sick Man's Practice of Charity and Justice, by way of Rule.

1. LET the fick Man fet his Houfe in order before he die; thate his cates of Contcience, reconcile the fractures of his Family, re-unite brethren, caufe right understandings, and remove jealousses, give good counsels for the future conduct of their Persons and Estates, charm them into Religion by the authority and advantages of a dying Person; because the last words of a dying Man are like the tooth of a wounded Lion, making a deeper impression in the agony than in the most vigorous strength.

2. Let the fick Man difcover every fecret of art, or Magnifica profit, phyfick, or advantage to mankind, if he may prope admodo it without the prejudice of a third perion. Some a excuti. perfons are fo uncharitably envious, that they are willing that a fecret receipt fhould die with them, and be demum peburied in their grave, like treafure in the Sepulchre of ctore ab into David. But this, which is a defign of Charity, mult ejiciuntur, therefore not be done to any man's prejudice; and the Mafon of Herodotus the King of Ægypt, who kept fecret his notice of the King's treafure, and when he was a dying told his Son, betrayed his truft then when he fhould have kept it most facredly for his own intereft. In all other cafes let thy Charity out-live thee, that thou may'st rejoice in the mansion of reft, because, by thy means, many living perfons are eased or advantaged.

3. Let him make his *Will* with great justice and piety, that is, that the right Heirs be not defrauded for collateral respects, tansies, or indirect fondnesses; but the Inheritances descend in their legal and due chanel: And in those things where we have a liberty, that we take the opportunity of doing vertuoully, that is, of confidering how God may be best served by our Donativess, or how the interest of any Vertue may be promoted; in which we are principally to regard the necessfities of our N nearest 178

nearest Kindred and Relatives, Servants and Friends. • 4. Let the *Will* or *Testament* be made with ingenui-

Δει η η Βασιλείαν μη ή-η σα επνίσαντα καταλιπείν, ώς αν μη αμείλογ Ο γκομένη ωεα [μωτα υζίν παρά gen. Cyrus apud Xenoph. 1. 8. Infinat.

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ty, opennefs, and plain expression, that he may not entail a Law-fuit upon his Posterity and Relatives, and make them lose their Charity, or intangle their Estates, or make

them poorer by the gift. He hath done me no charity, but dies in my debt, that makes me sue so a Legacy.

5. It is proper for the ftate of ficknefs, and an excellent anealing us to burial, that we give Alms in this state, so burying treasure in our graves that will not perifh, but rife again in the Refurrection of the Just. Let the dispensation of our Alms be as little intrusted to our Executors as may be, excepting the

L cian. de Lucit. • Vide reg. 6. faule inf. Herodot. Nufl. 5. Plin. tib. 4. cap. 11. Xiphilin in Severo. lasting and successive portions; * but with our own present care let us exercise the Charity, and secure the Stemard/hip. It was a custom amongst the old Greeks, to bury Horses, Cloaths, Arms, and whatsoever was dear to

the deceased person, supposing they might need them, and that without Cloaths they should be found naked by their Judges; and all the Friends did use to bring gifts, by such liberality, thinking to promote

'Αλλά κόζαι, τώ παιδί λεχώϊα δώξα εέρεσαι, Θεςιιά χ⁷¹ ψυχρέ δάκρυα κέιτε τώρε. Nicharcus.

Fallax fape fides, teftataque vota peribunt : Conftitues tumulum, fi fapis, ipfe tuum. the interest of their dead. But we may offer our $\partial \sigma \pi \partial \phi \mu a$ our felves best of all; our doles and funeral meals, if they be our own early

provisions will then spend the better; and it is good to carry our passing-penny in our hand, and by reaching that hand to the Poor, make a friend in the everlasting habitations. He that gives with

Man, thee beloweth of t to have this in mind, Toat then giveft with thine hand, that fhalt then find : For Widows beth forhful, and Children beth unkind, Freewtors beth coverons, and keep all that they find. If any body ask mhere the deads goods became, They Anfwer, Se Ged me help and Halidam, be died a poor Man. Think on this. Written upon a Wall in St. Edmund's bur ch in Lombard-fireet. le that gives with his own hand fhall be fure to find it, and the Poor fhall find it : but he that trufts Executors with his Charity,

Chap. 4. and Justice in Sickness. Sect. 9. Charity, and the economy and iffues of his Vertue. by which he must enter into his hopes of Heaven and Pardon, shall find but an ill account, when his Executors complain he died poor. Think on this. To this purpose wife and pious was the counsel of Salvian :" Let a dving Man who hath nothing elfe of which Contra avehe may make an effective oblation, offer up to God ritiam. 66 ĸ٤ of his substance: Let him offer it with computction " and tears, with grief and mourning, as knowing c٤ that all our oblations have their value, not by the cد price, but by the affection; and it is our Faith that ¢٢ commendeth the Money, fince God receives the ٤. Money by the hands of the Poor, but at the fame ¢۶ time gives, and does not take the bleffing; becaufe 55 he receives nothing but his own, and man gives that " which is none of his own, that of which he is only 66 a Steward, and shall be accountable for every shil-" ling. Let it therefore be offered humbly, as a Debtor " pays his Debts, not magnifically, as a Prince " gives a Donative : and let him remember that fuch 23 doles do not pay for the fin, but they eafe the pu-" nishment; they are not proper instruments of re-66 demption, but inftances of supplication, and advan-" tages of Prayer : and when we have done well, re-" member that we have not paid our debt, but shewn " our willingness to give a little of that vast sum we " owe; and he that gives plentifully according to the " measure of his estate, is still behind-hand according " to the measure of his fins. Let him pray to God that " this late oblation may be accepted; and fo it will, " if it fails to him in a fea of penitential tears or for-" rows that it is fo little, and that it is fo late.

6. Let the fick man's Charity be fo ordered, that it may not come only to deck the Funeral, and make up the pomp; Charity waiting like one of the folemn mourners; but let it be continued, that befides the Alms of health and fickness, there may be a rejoycing in God for his Charity long after his Funerals, fo as to become more beneficial and lefs publick; that the poor may pray in private, and give God thanks many days together. This is matter of prudence; and yct N 2

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The Practice of Charity

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yet in this we are to obferve the fame regards which we had in the charity and alms of our lives; with this only difference, that in the Funeral Alms alfo of rich and able perfons, the publick cuftoms of the Church are to be obferved, and decency and folemnity, and the expectations of the poor, and matter of publick opinion, and the reputation of Religion; in all other cafes let thy Charity confult with Humility and Prudence, that it never minifter at all to Vanity, but be as full of advantage and ulefulnefs as it may.

7. Every Man will forgive a dying perfon : and Treis & TE-Ad Thours therefore let the fick Man be ready and fure, if he can, Erasos, xair to fend to fuch perfons whom he hath injured, and beg opides av their pardon, and do them right. For in his cafe he ix deis ñ cannot stay for an opportunity of convenient and TIS yere) advantageous reconcilement; he cannot then fpin out qilos tote a treaty, nor beat down the price of composition, nor lay a mare to be quit from the obligation and coercion of Laws ; but he must ask forgiveness downright, and make him amends as he can, being greedy of making use of this opportunity of doing a duty that mult be done, but cannot any more, if not now, until time returns again, and tells the minutes backwards, to that yesterday shall be reckoned in the portions of the future.

> 8. In the intervals of fharper pains, when the fick Man amaffes together all the arguments of comfort, and testimonies of God's love to him and care of him, he must needs find infinite matter of thanksgiving and glorification of God: And it is a proper Act of Charity and Love to God, and Justice too that he do honour to God on his Death-bed for all the bleffings of his life, not only in general communications, but those by which he hath been separate and discerned from others, or supported and bleffed in his own perion : Such as are [In all my life time I never broke a bone. I never fell into the hands of robbers, never into publick (hame, or into noifom difeases; I have not begged my bread, nor been tempted by great and unequal jortunes; God gave me a good understanding, good friends, or delivered me in (neb a danger, and heard my

and Justice in Sickness. **Chap.** 4. Sect. o. my prayers in such particular pressures of my spirit.] This or the like enumeration and confequent acts of thankfgiving are apt to produce love to God, and confidence in the day of tryal: for he that gave me bleffings in proportion to the flate and capacities of my life, I hope also will do so in proportion to the needs of my fickness and my death-bed. This we find pra-Etifed as a most reasonable piece of piety by the wifest of the Heathens. So Antipater Tarsensis gave God thanks for his profperous Voyage into Greece : And Cyrus made a handfor prayer upon the tops of the Mountains, when by a phantaim he was warned of his approaching death : Receive [O God] my Father. these holy Rites by which I put an end to many and great affairs: and I give thee thanks for thy celestial signs and prophetick notices, whereby thou hast signified to me what I ought to do, and what I ought not. I prefent alfo very great thanks that I have perceived and acknowledged your care of me, and have never exalted my felf above my condition for any prosperous accident. And I pray that you will grant felicity to my Wife, my Children, and Friends, and to me a death such as my life hath been. But that of Philagrins in Gregory Nazianzen is euchariftical, but it relates more especially to the bleffings and advantages which are accidentally confequent to fickneis: I thank thee, O Father and Maker of all thy Children, that thou art pleased to bless and to sanctifie us even against our wills, and by the outward man purgest the inward, and leadest us through cross ways to a blessed ending, for reasons best known unto thee. However, when we go from our Hospital and place of little intermedial reft in our journey to Heaven, it is fit that we give thanks to the Major Domo for our entertainment. When these parts of Religion are finished, according to each man's necessity, there is nothing remaining of perfonal duty to be done alone, but that the fick man act over these Verrues by the renewings of Devotion, and in the way of Prayer; and that is to be continued as long as life, and voice, and reason dwell with us.

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SECT. X.

Acts of Charity, by way of Prayer and Ejaculation : which may be also used for Thanksgiving, in case of Recovery.

Pfal. 16. O My Soul, thou haft faid unto the Lord, Thou art 2, 3, my Lord; my goodness extendeth not to thee: But the Saints that are in the Earth, and to the excellent, in whom is all my delight. The Lord is the portion of my inheritance and of my cup; thou maintaineft my lot.

- Pfal. 18. As for God, his way is perfect : the word of the Lord 30, is tried : he is a buckler to all those that trust in him. 31, For who is God, except the Lord? or who is a rock, save
 - 32. our God? It is God that girdeth me with strength, and maketh my way perfect.
- Pfal. 22. Be not those far from me, O Lord : O my strength, haste 19, thee to help me.
 - 20, Deliver my Soul from the Sword, my darling from
 - 21, the power of the Dog. Save me from the Lion's month: and thou haft heard me allo from among the horns of the Unicorns.
 - 22, I will declare thy Name unto my Brethren : in the midit of the Congregation will I praise thee.
 - 23, Ye that fear the Lord praife the Lord : ye fons [of God] glorifie him, and fear before him all ye fons [of
 - 34. men. For he hath not defpifed nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he cried unto him, he heard.
- Pfal. 42. As the Hart panteth after the water-brooks, fo longeth 1, my Soul after thee, O God.
 - 2, My Soul thirsteth for God, for the living God : when [ball I come and appear before the Lord ?
 - 6,7, O my God, my Soul is caft down within me. All thy
 - 19, waves and billows are gone outre me. As with a Sword
 - 8. in my bones I am reproached. Yet the Lord will command his loving-kinaness in the day-time : and in the night his Song shall be with me, and my Prayer unto the God of my Life.

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Bless ye the Lord in the Congregations; even the Lord Plal. 68. from the fountains of Israel. 26.

My, mouth shall shew forth thy righteousness and thy Pfal. 71. Salvation all the day : for Iknow not the numbers thereof. 15,

I will go in the strength of the Lord God. I will make 16, mention of thy righteonfness, even of thine only. O God, 17, thou hast taught me from my youth; and hitherto have I declared thy wondrous works. But I will hope continually, 14, and will yet praise thee more and more.

Thy righteou/nefs, O God is very high, who haft done 19, great things. O God, who is like unto thee? Thou which 20, haft shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

Those shalt encrease thy goodness towards me, and 21, comfort me on every side.

My lips shall greatly rejoice when I sing unto thee; and 23. my soul which thou hast redeemed. Blessed be the Lord Psal. 72. God, the God of Israel, who only doth wondrous things. 18, And blessed be his glorious Name for ever; and let the 19. whole earth be filled with his glory. Amen, Amen.

I love the Lord, becaufe he hath heard' my voice and Pf.116.1, my supplication. The sorrows of death compassed me : 1 3, found trouble and sorrow. Then called I upon the Name 4,1 of the Lord : O Lord, I beseech thee, deliver my Soul. Gracious is the Lord and righteous : yea, our God is 5, merciful.

The Lord preferveth the fimple : I was brought low, 6, and he helped me. Return to thy reft, 0 my Soul : the 7, Lord hath dealt bountifully with me. For thou haft delivered my foul from death, mine eyes from tears, and my feet from falling.

Precious in the fight of the Lord is the death of his 15, Saints. O Lord, truly I am thy fervant. I am thy fer- 16vant, and the fon of thine handmaid; thon shalt loofe my bonds.

He that loveth not the Lord Jesus, let him be accursed. 1 Cor. 16.

O that I might love thee as well as ever any crea- 22. ture loved thee! He that dwelleth in love, dwelleth in I Joh. 4. God. There is no fear in love. 16, 18.

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The Prayer.

Moft gracious and eternal God and loving Father, who hast poured out thy bowels upon us. and sent the Son of thy Love unto us to die for love. and to make us dwell in love, and the eternal comprehentions of thy divine mercies; O be pleafed to enflame my heart with a holy Charity toward Thee and all the World Lord, I forgive all that ever have offended me, and beg that both they and I may enter into the possellion of thy mercies, and teel a gracious pardon from the fame fountain of Grace: And do thou forgive me all the acts of fcandal whereby I have provoked, or tempted, or lessened, or disturbed any person. Lord, let me never have any portion among those that divide the Union, and disturb the Peace, and break the Charities of the Church and Christian Communion. And though I am fallen into evil times, in which Christendom is divided by the names of an evil Division; yet I am in charity with all Christians, with all that love the Lord Jelus, and long for his coming, and I would give my Life to fave the Soul of any of my Brethren: And I humbly beg of thee, that the publick calamity of the feveral Societies of the Church may not be imputed to my Soul. to any evil purpofes.

II.

O R D, preferve me in the Unity of thy Holy Church, in the Love of God and of my Neighbours. Let thy Grace enlarge my heart to remember, deeply to resent, faithfully to use, wisely to improve, and humbly to give thanks to thee for all thy favours, with which thou haft enriched my Soul, and supported my Estate, and preserved my Perion, and relcued me from danger, and invited me to goodnets in all the days and periods of my life. Thou half led me through it with an excellent · conduct ; Chap. 5. Visitation of the Sick. Sect. 1. conduct; and I have gone aftray after the manner of men; but my heart is towards thee. O do unto thy Servant as thou useft to do unto those that love thy Name: let thy Truth comfort me, thy Mercy deliver me, thy Staff support me, thy Grace fanctifie my forrow, and thy Goodness pardon all my fins, thy Angels guide me with fatety in this shadow of death, and thy most Holy Spirit lead me into the Land of Righteousness, for thy Name's sake, which is so comfortable, and for Jesus Christ his sake, our dearest Lord, and most gracious Saviour. Amen.

CHAP. V.

Of Vifitation of the Sick : Or, the affiftance that is to be done to dying Perfons by the Ministery of their Clergy-Guides.

SECT. I.

OD, who hath made no new Covenant with dying Perfons diffinct from the Covenant of the living, hath also appointed no diffinct Sacraments for them, no other manner of ufages but fuch as are common to all the fpiritual neceflities of living and healthful Perfons. In all the days of our Religion, from our Baptism to the refignation and delivery of our Soul, God hath appointed his Servants to minister to the neceffities, and eternally to blefs, and prudently to guide, and wifely to judge concerning Souls; and the Holy Ghost, that anointing from above, defcends upon us in feveral effluxes, but ever by the Ministeries of the Church. Our Heads are anointed 185

Chap. 5. The manner of Visitation

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anointed with that facred unction Baptism (not in ceremony, but in real and proper effect) our Foreheads in Confirmation, our Hands in Ordinations, all our Senles in the Visitation of the Sick ; and all by the ministry of especially deputed and instructed persons. And we who all our life time derive bleffings from the fountains of Grace by the chanels of Eccleliastical Ministeries, must do it then especially when our needs are most pungent and actual. 1. We cannot give up our names to Christ, but the holy Man that ministers in Religion must enroll them, and present the Persons, and confign the Grace. When we beg for God's Spirit, the Minister can best present our Prayers, and by his advocation hallow our private defires, and turn them into publick and potent Offices. 2. If we defire to be established and confirmed in the Grace and Religion of our Baptism, the Holy Man, whole hands were anointed by a special Ordination to that and its fymbolical purposes, lays his hands upon his Catechumen, and the anointing from above, descends by that Ministry. 3. If we would eat the Body and drink the Blood of our Lord, we must addrefs our felves to the Lord's Table, and he that stands there to blefs and to minister, can reach it forth, and feed thy Soul; and without his ministry thou canft not be nourished with that Heavenly Feast, nor thy Body configned to Immortality, nor thy Soul refreshed with the Sacramental Bread from Heaven, except by fpiritual suppletories, in cases of necessity and an impossible communion. 4. If we have committed fins, the fpiritual man is appointed to reftore us, and to pray for us, and to receive our Confessions, and to enquire into our wounds, and to infuse oil and remedy, and to pronounce pardon. 5. If we be cut off from the communion of the Faithful by our own demerits, their holy hands must reconcile us and give us peace; they are our appointed comforters, our inftructors, our ordinary judges : and in the whole, what the Children of Ifrael begged of Mofes, that Exod. 20. 19. God would no more fpeak to them alone, but to his fervant Mofes, left they should be consumed; God, in compliance

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ance with our infirmities, hath of his own goodness establish'd as a perpetual Law in all ages of Christianity, that God will speak to us by his Ministers, and our folemn prayers shall be made to him by their advocation, and his bleffings defcend from Heaven by their hands, and our offices return thither by their prefidencies, and our Repentance will be managed by them, and our pardon in many degrees ministred by them. God comforts us by their Sermons, and reproves us by their discipline, and cuts off some by their feverity, and reconciles others by their gentlenefs, and relieves us by their prayers, and instructs us by their difcourfes, and heals our fickneffes by their interceffion prefented to God, and united to Christ's advocation : and in all this, they are no canles, but lervants of the will of God, instruments of the Divine Grace and order, stewards and dispensers of the mysteries, and appointed to our Souls to serve and lead, and to help in all accidents, dangers and necessities.

And they who received us in our Baptifm, are also to carry us to our grave, and to take care that our end be as our life was, or fhould have been : and therefore it is established as an Apostolical rule, * Is any man fick among you? let him fend for the Elders of the Church, and let them pray over him, &cc. • James 5. 14.

The fumm of the duties and offices respectively implied in these words is in the following Rules.

SECT. II.

Rules for the manner of Visitation of Sick Persons.

LET the Minister of Religion be sent to, not only against the agony of Death, but be advised with in the whole conduct of the Sickness: for in Sickness indefinitely, and therefore in every Sickness, and therefore in such which are not mortal, which end in health, which have no agony or final temptations, St. James gives the advice; and the fick man being bound to

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to require them, is also tied to do it when he can know them, and his own necessity. It is a very great evil both in the matter of prudence and piety, that they fear the Priest as they fear the Embalmer, or the Sexton's spade; and love not to converse with him. unless they can converse with no man else; and think his office fo much to relate to the other World, that he is not to be treated with while we hope to live in this : and, indeed, that our Religion be taken care of only when we die : and the event is this (of which I have feen fome fad experience) that the Man is deadly fick. and his Reason is useles, and he is laid to sleep, and his life is in the confines of the grave, so that he can do nothing towards the trimming of his lamp; and the Curate shall say a few Prayers by him, and talk to a dead man, and the man is not in a condition to be helped, but in a condition to need it hugely. He cannot be called upon to confess his fins, and he is not able to remember them, and he cannot understand an advice, nor hear a free discourse, nor be altered from a passion, nor cured of his fear, nor comforted upon any grounds of Reason or Religion, and no man can tell what is likely to be his fate; or if he does, he cannot prophetie good things concerning him, but evil. Let the Spiritual Man come when the fick Man can be converied withal and instructed. when he can take medicine and amend, when he understands, or can be taught to understand the case of his Soul, and the rules of his Confcience; and then his advice may turn into advantage : it cannot otherwife be uteful.

2. The intercourfes of the Minister with the fick Man have 10 much variety in them, that they are not to be transacted at once: and therefore they do not well that fend once to fee the good Man with forrow, and hear him pray, and thank him, and difinits him civilly, and defire to fee his face no more. To drefs a Soul for Funeral is not a work to be dispatched at one meeting: at once he needs a comfort, and anon fomething to make him willing to die; and by and by he is tempted to Impatience, and that needs a special cure: and Chap. s.

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and it is a great work to make his Confessions well, and with advantages; and it may be the man is carelefs and indifferent, and then he needs to understand the evil of his fin, and the danger of his perfon; and his cafes of Confcience may be lo many and fo intricate, that he is not quickly to be reduced to peace. and one time the Holy Man must pray, and another time he must exhort, a third time administer the holy Sacrament; and he that ought to watch all the periods and little portions of his life, left he should be furprized and overcome, had need be watched when he is fick, and affilted, and called upon, and reminded of the feveral parts of his duty, in every inftant of his temptation. This Article was well provided for amongst the Easterlings; for the Priest, in their Visitations of a fick Person, did abide in their attendance and ministry for seven days together. The want of this makes the Visitations fruitless, and the Calling of the Clergy contemptible, while it is not fuffered to imprint its proper effects upon them that need it in a lasting ministry.

3. S. James advises, that when a Man is fick, he fhould Jam. 5. 14: fend for the Elders; one fick Man for many Presbyters: Gabriel. in 4. and fo did the Eastern Churches, they fent for feven: and like a College of Phyficians, they ministred spiritualremedies, and fent up Prayers like a choire of singing Clerks. In Cities they might do so, while the Christians were few, and the Priests many. But when they that dwelt in the Pagi or Villages ceased to be Pagans, and were baptized, it grew to be an impossible felicity, unless in few cases, and to some more eminent Persons: but because they need it most, God hath taken care that they may best have it; and they that can, are not very prudent if they neglect it.

4. Whether they be many or few that are fent to the fick perfon, let the Curate of his Parish or his own Confessor be among them, that is, let him not be wholly advised by strangers who know not his particular necessities; but he that is the ordinary Judge cannot fafely be passed by in his extraordinary necessity, which in to great portions depends upon his whole life Chap. s.

life paft : and it is matter of fufpicion when we decline his judgment that knows us beft, and with whom we formerly did converfe, either by choice or by law, by private election or publick conftitution. It concerns us then to make fevere and profitable judgments, and not to confpire againft our felves, or procure fuch affiftances which may handle us foftly, or comply with our weakneffes more than relieve our neceffities.

5. When the Ministers of Religion are come, first let them do their ordinary offices, that is, pray for Grace to the fick man, for Patience, for Refignation, for Health, (if it feems good to God in order to his great ends.) For that is one of the ends of the advice of the Apostle. And therefore the Minister is to be sent for, not when the case is desperate, but before the fickness is come to its crifts or period. Let him discourse concerning the caules of fickness, and by a general instrument move him to confider concerning his condition. Let him call upon him to fet his Soul in order, to trim his Lamp, to drefs his Soul, to renew acts of Grace by way of Prayer, to make amends in all the evils he hath done, and to fupply all the defects of duty, as much as his past condition requires. and his prefent can admit.

6. According as the condition of the ficknefs, or the weaknefs of the man is obferved, to the exhortation is to be lefs, and the prayers more, becaufe the life of the man was his main preparatory : and therefore if his condition be full of pain and infirmity, the fhortnefs and fmall number of his own acts is to be fupplied by the act of the Ministers and standers by, who are in such cafe to speak more to God for him, than to talk to him. For the prayer of the righteous, Jaunes 5. 16. when it is fervent, hath a promise to prevail much in behalf of the fick person. But exhortations must prevail with their own proper weight, not by the passion of the Speaker. But yet this affistance by way of Prayers, is not to be done by long offices, but by frequent, and fervent, and holy. In which offices if the fick man joins, let them be short, and apt to comply with his little ftrength

Chap. 5. Sect. a. ftrength and great infirmities: if they be faid in his behalf without his conjunction, they that pray may prudently use their own liberty, and take no measures but their own devotions and opportunities, and the fick man's necessities.

When he hath made this general address and preparatory entrance to the work of many days and periods, he may descend to the particular by the following instruments and discourses.

SECT. III.

Of Ministring in the sick man's Confession of sins and Repentance.

THE first necessity that is to be ferved is that of Repentance, in which the Ministers can in no way ferve him but by first exhorting him to Confeffion of his fins, and declaration of the state of his Soul. For unless they know the manner of his life, and the degrees of his reftitution, either they can do nothing at all, or nothing of advantage and certainty. discourses, like Jonathan's arrows, may shoot short, or fhoot over, but not wound where they fhould, nor open those humours that need a launcet or a cautery. To this purpole the fick man may be reminded,

Arguments and Exhortations to move the Sick Man to Confession of fins.

1. That God hath made a special promise to Confestion of fins. He that confesset his fins and for (aketh Prov. 28. 13. them shall have mercy : and if we confess our sins, God is 1 John 1. 9. righteous to forgive us our fins, and to clean fe us from all unrighteousness. 2. That confession of fins is a proper act and introduction to Repentance. 3. That when the fews being warned by the Sermons of the Baptist, repented of their fins, they confessed their fins to John Matth 3, 6. in the fusception of Baptism. 4. That the Converts in the days of the Apostles returning to Chriflianity

192 Chap. 5. Of Ministring at the fick Man's Sect. 3. stianity instantly declared their Faith and their Re-

- Acts 19.18. pentance, by confession and declaration of their deeds which they then renounced, abjured, and confession to the Apostles. 5. That Confession is an act of many vertues together. 6. It is the gate of Repentance; 7. An inftrument of shame and condemnation of our fins; 8. A glorification of God, to called by *Jolhua* particularly in the case of Achan; 9. An acknowledgment that God is Just in punishing; for by confessing of our fins, we also confess his Justice, and are assessed our God in this condemnation of our felves; 10. That by such an act of judging our selves, we escape the more
- r Cor 11. 31. angry judgment of God : St. Paul exprelly exhorting us to it upon that very inducement. 11. That Confeffion of fin is fo neceffary a duty, that in all Scriptures it is the immediate preface to pardon, and the certain confequent of godly forrow, and an integral or conftituent part of that grace, which together with Faith makes up the whole duty of the Gospel. 12. That in all ages of the Gofpel it hath been taught and practifed respectively, that all the Penitents made Confesfions proportionable to their Repentance, that is, publick or private, general or particular. 13. That God, by testimonies from Heaven, that is, by his Word, and by a confequent rare piece of Confcience, hath given approbation to this holy Duty. 14. That by this instrument those whose office it is to apply remedies to every fpiritual fickness, can beft perform their Offices. 15. That it is by all Churches esteemed a duty neceffary to be done in cases of a troubled Conscience. 16. That what is neceffary to be done in one cafe, and convenient in all cafes, is fit to be done by all perfons. 17. That without Confession, it cannot easily be judged concerning the fick Person, whether his Conficience ought to be troubled or no, and therefore it cannot be certain that it is not necessary. 18. That there can be no reason against it, but such as consults with flesh and blood, with infirmity and fins, to all which Confession of fins is a direct enemy. 19. That now is that time when all the imperfections of his Repentance, and all the

the breaches of his duty are to be made up, and that if he omits this opportunity, he can never be admitted to a falutary and medicinal confession. 20. That S. James gives an express precept, that we Christians should confess our Sins to each other, that is, Christian to Christian, Brother to Brother, the People to their Minister; and then he makes a specification of that duty which a sick man is to do when he hath sent for the elders of the Church. 21. That in all this

there is no force lies upon him, but if he hide his fins he fhall not be directed, (fo faid the wife Man;) but e'er long he must appear before the great Judge of Men and Angels : and his Spirit will be more amazed and confounded to be feen among the Angels of Light with the fhadow of the works of Darknefs upon him, than he may fuffer by confelfing to God in the prefence of him whom God hath fent to heal

him. However, it is better to be ashamed here than to be confounded hereatter. * Pol pudere prestat quim * Plant. Tripigere totidem literis. 22. That Confellion being in or- Tam fecile & der to pardon of fins, it is very proper and analogi- pronum eft cal to the nature of the thing, that it be made there fuperos conwhere the pardon of fins is to be administred : And termore tethat, of pardon of fins God hath made the Minister talis idem the publisher and dispenser: And all this is besides the nemo sciar. accidental advantages which accrue to the Confcience, Jur. Sat. 13. which is made ashamed, and timorous, and restrained by the mortifications and blufhings of difcovering to a Man the faults committed in secret. 23. That the Ministers of the Gospel are the Ministers of reconciliation, are commanded to restore such persons as are overtaken in a fault; and to that purpose they come to offer their Ministery, if they may have cognizance of the fault and person. 24. That in the matter of prudence it is not fafe to truft a man's felf in the final condition and last security of a man's Soul, a man being no good judge in his own cafe. And when a duty is to uleful റ in

Si tacuerit qui percuffus eft, & non egerit ponitentiam, ncc vulnus furm fratri & magiftro voluerit confiteri, magifter qui linguam habet ad curandum facilè ei prodeffe non poterit. Si esim erubefcat ægrotus vulnus medico confireri quod ignorat, medicina non curat. S. Hieron, ad caput 10. Ecclef. Si enim hoc fecerimus, & revelaverimus peccata noftra non folùm Deo, fed & his qui poffunt mederi vulneribus noftris atque peccatis, delebuntur peccata noftra, Orig. hom, 17. in Lucam, 19+

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in all cafes, fo neceffary in 10me, and encouraged by promifes Evangelical, by Scripture precedents, by the example of both Teltaments, and prefcribed by injunctions Apostolical, and by the Canon of all Churches, and the example of all Ages, and taught us even by the proportions of Duty, and the Analogy to the power Ministerial, and the very necessfities of every Man; he that for stubbornness or finful shamefac dness, or prejudice, or any other criminal weakness, shall decline to do it in the days of his danger, when the vanities of the World are worn off, and all affections to

Qui homo culpam admifit in fe nulhus eft ram parvi pretii quin pudeat, quin pengec f.fe.

Plant. Anlul.

fin are wearied, and the fin it felf is pungent and grievous, and that we are certain we fhall not escape fhame for them hereafter, unless we

be assumed of them here, and use all the proper instruments of their pardon; this Man, I say, is very near death, but very far off from the Kingdom of Heaven.

2. The fpiritual Man will find in the conduct of this duty many cafes and varieties of accidents which will alter his courfe and forms of proceedings. Moft men are of a *rude indifferency*, apt to excufe themfelves, ignorant of their condition, abufed by evil principles, content with a general and indefinite Confession ; and if you provoke them to it by the foregoing confiderations, left their Spirits should be a little uneasie, or not fecured in their own opinions, will be apt to fay,

Veiùm hoc fe amplestitur uno Hoc amat, hoc leudat, Matronam nullam ego tango. H.rat. Ser, l. 2. Sat 2. They are Sinners, as every man hath his infirmity, and he as well as any man: But God he thanked, they bear

no ill will to any man, or are no Adulterers, or no Rebels, or they fought on the right fide; and God be merciful unto them, for they are finners. But you shall hardly open their Breatts farther: And to inquire beyond this, would be to do the office of an accuser.

3. But, which is yet worfe, there are very many perfons who have been fo ufed to an habitual courie of a conftant intemperance or diffolution in any other inftance, that the crime is made natural and neceffary, and the Confcience hath digefted all the trouble, and

Confession of fins. Chap. 5. Sect. 2. and the Man thinks himself in a good estate, and never reckons any fins, but those which are the egressions and paffings beyond his ordinary and daily drunkennefs. This happens in the cafes of drunkennefs, and intemperate eating, and idleness, and uncharitablenefs, and in lying and vain jeftings, and particularly in fuch evils which the Laws do not punish, and publick Cultoms do not shame, but which are countenanced by potent finners, or evil cuftoms, or good nature. and mistaken civilities.

Instruments by way of Consideration, to awaken a careless Person, and a stupid Conscience.

IN these and the like cases the spiritual Man must awaken the Lethargy, and prick the Conscience, by representing to him, * That Christianity is a holy and a strict Religion. * That many are called, but few are chosen. * That the number of them that are to be faved are but very tew in refpect of those that are to descend into forrow and everlasting darkness * That we have covenanted with God in Baptism to live a holy life. * That the measures of Holiness in Christian Religion are not to be taken by the evil proportions of the Multitude, and common fame of loofer and lefs-fevere perfons; because the Multitude is that which does not enter into Heaven, but the few, the elect, the holy (ervants of Jelus. * That every habitual fin does amount to a very great guilt in the whole, though it be but in a small instance. * That if the Righteous scarcely be faved, then there will be no place for the Unrighteous and the Sinner to appear in but places of horrour and amazement. * That confidence hath deftroyed many Souls, and many have had a fad portion who have reckoned themfelves in the Calendar of Saints. * That the Promifes of Heaven are fo great, that it is not reasonable to think that every Man, and every Life, and an eafie Religion shall possess fuch infinite glories. * That although Heaven is a gift, yet there is a great feverity and strict exacting of the condi-**O** 2

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conditions on our part to receive that gift. * That fome perfons who have lived strictly for forty years together, yet have miscarried by some one crime at last, or some secret hypocrisie, or a latent pride, or a creeping ambition, or a phantastick spirit; and therefore much less can they hope to receive to great portions of felicities, when their life hath been a continual declination from those severities which might have created confidence of pardon and acceptation, through the mercies of God, and the merits of Jelus. * That every good man ought to be sufficious of himfelf, and in his judgment concerning his own condition to fear the worft, that he may provide for the better. * That we are commanded to work out our falvation with fear and trembling. * That this precept was given with very great reason, confidering the thousand thousand ways of milcarrying. * That S. Paul himfelf, and S. Arlenius, and S. Elzearius, and Apud Surium die 27. Sept. divers other remarkable Saints, had at some times great apprehensions of the dangers of failing of the mighty price of their high calling. * That the stake that is to be fecured is of fo great an interest, that all our industry and all the violences we can fuffer in the profecution of it are not confiderable. * That this affair is to be done but once, and then never any more unto eternal ages. * That they who profes themselves servants of the institution, and servants of the law and discipline of Jefus, will find that they must judge themselves by the proportions of that law by which they were to rule themselves. * That the laws of fociety and civility, and the voices of my company, are as ill judges as they are guides; but we are to stand or fall by his fentence who will not confider or value the talk of idle Men, or the perfuation of wilfully abufed Confciences, but of him who hath telt our infirmity in all things but fin, and knows where our failings are unavoidable, and where and in what degree they are excufable; but never will endure fin should feize upon any part of our love, and ¹ John 3. 20. deliberate choice, or careless co-habitation. * That if ¹ Cor. 4. 4. Our Conscience accuse us not, yet are we not hereby justified.

a Sleeping Conscience. Chap. 5. Sect. 3. fified, for God is greater than our Consciences. * That they who are most innocent have their Consciences most tender and fensible. * That scrupulous persons are always most religious; and that to feel nothing is not a fign of life, but of death. * That nothing can be hid from the eyes of the Lord, to whom the day and the night, publick and private, words and thoughts, actions and defigns are equally difcernible. * That a lukewarm perfon is only fecured in his own thoughts, but very unfafe in the event, and despiled by God. * That we live in an Age in which that which is called and effeemed a holy life, in the days of the Apostles and holy Primitives would have been esteemed indifferent, sometimes scandalous, and always cold. * That what was a truth of God then, is to now; and to what feverities they were tied, for the fame also we are to be accountable; and Heaven is not now an easier purchase than it was then. * That if he would cast up his accounts, even with a fuperficial eye, Let him confider how few good works he hath done, how inconfiderable is the relief which he gave to the poor, how little are the extraordinaries of his Religion, and how unactive and lame, how polluted and difordered, how unchosen and unpleasant were the ordinary parts and periods of it? and how many and great fins have stained his course of life: and until he enters into a particular ferutiny, let him only revolve in his mind what his general course hath been; and in the way of prudence, let him fay whether it was laudable and holy, or only indifferent and excutable: And if he can think it only excutable, and to as to hope for pardon by fuch fuppletories of faith, and arts of persuasion, which he and others use to take in for auxiliaries to their unreasonable confi-

dence; then he cannot but think it very fit that he fearch into his own state, and take a guide, and erect a tribunal, or appear before that which Chrift hath illi more gra-erected for him on Earth, that he may make his accels vis incodet, fairer when he shall be called before the dreadful Qui nous mi-Tribunal of Christ in the clouds. For if he can be us onnibus confident upon the flock of an *unpraifed* or a loofer our fibi. 03 life.

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life, and fhould dare to venture upon wild accounts without order, without abatements, without confideration, without conduct, without fear, without fcrutinies and confessions, and instruments of amends or pardon, he either knows not his danger, or cares not for it, and little understands how great a horrour that is, that a Man should rest his head for ever upon a cradle of flames, and lie in a bed of forrows and never sleep, and never end his groans or the gnashing of his teeth.

This is that which fome Spiritual perfons call awakening of a finner by the terrours of the Law; which is a good analogy or Tropical expression to represent the threatnings of the Gospel, and the danger of an incurious and a finning perfon: But we have nothing elfe to do with the terrours of the Law; tor, blessed be God, they concern us not. The terrours of the Law were the intermination of Curfes upon all those that ever broke any of the least Commandments, once, or in any instance: And to it the Righteon Inels of Faith is opposed. The terrours of the Law admitted no Repentance, no Pardon, no Abatement; and were fo levere, that God never inflicted them at all according to the letter, because he admitted all to Repentance that defired it with a timely Prayer, unless in very few cases, as of Achan or Corab, the gatherer of flicks npon the Sabbath Day, or the like: But the state of threatnings in the Golpel is very fearful, because the conditions of avoiding them are easy and ready, and they happen to evil perfons after many warnings, fecond thoughts, frequent invitations to Pardon and Repentance, and after one entire pardon configned in Baptism. And in this sence it is necessary that such perfons as we now deal withal fhould be inftructed concerning their danger.

4. When the fick Man is either of himfelf, or by these Confiderations, set forward with purposes of Repentance and Confession of his fins in order to all its holy purposes and effects, then the Minister is to affist him in the understanding the number of his fins, that is, the several kinds of them, and the various manners

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manners of prevaricating the Divine Commandments: for as for the number of the particulars in every kind, he will need lefs help; and if he did, he can have it no where but in his own Conscience, and from the witnesses of his Conversation. Let this be done by prudent infinuation, by arts of remembrance and fecret notices, and propounding occafions and inftruments of recalling fuch things to his mind, which either by publick fame he is acculed of, or by the temptations of his condition it is likely he might have contracted.

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5. If the perion be truly penitent, and forward to confess all that are set before him, or offered to his fight at a half face, then he may be complied withal in all his innocent circumstances, and his Conscience made placid and willing, and he be drawn forward by good nature and civility, that his repentance in all the parts of it, and in every step of its progress and emanation, may be as voluntary and cholen as it can. For by that means if the fick perfon can be invited to do the work of Religion, it enters by the door of his will and choice, and will pass on toward confummation by the inftrument of delight.

6. If the fick man be backward and without apprehenfion of the good natur'd and civil way, let the Minister take care that by some way or other the work of God be fecured : And if he will not understand when he is fecretly prompted, he must be hallooed to, and asked in plain interrogatives concerning the Crime of his life. He must be told of the evil things that are spoken of him in Markets and Exchanges, the proper temptations and accultomed evils of his Calling and Condition, of the actions of fcandal: And in all those actions which were publick, or of which any notice is come abroad, let care be taken that the right fide of the Cafe of Confcience be turned toward him, and the errour truly reprefented to him by which he was abused; as the injuflice of his Contracts, his oppressive bargains, his rapine and violence: And if he hath perfuaded himfelf to think well of a scandalous action, let him be inChap. 5. Of ministring at the fick Man's Sect. 3. instructed and advertised of his folly and his danger.

7. And this advice concerns the Minister of Religion to tollow without partiality, or fear, or interest, in much fimplicity, and prudence, and hearty fincerity; having no other confideration, but that the interest of the Man's Soul be preferved, and no caution used, but that the matter be represented with just circumftances, and civilities fitted to the perfon with Prefaces of honour and regard, but fo that nothing of the duty be diminished by it, that the Introduction do not spoil the Sermon, and both together ruine two Souls [of the speaker, and the hearer.] For it may toon be confidered, if the fick man be a poor or an indifferent person in secular account, yet his Soulis equally dear to God, and was redeemed with the fame highest price, and is therefore to be highly regarded : and there is no temptation, but that the Spiritual Man may speak freely without the allays of interest or sear, or mistaken civilities. But if the sick Man be a Prince, or a perfon of eminence or wealth, let it be remembred, it is an ill expression of reverence to his Authority, or of regard to his Perfon, to let him perifh for the want of an honeft, and just, and a free homily.

8. Let the Sick man in the scrutiny of his Conscience and Confession of his Sins, be carefully reminded to confider those Sins which are only condemned in the Court of Confcience, and no-where elfe, for there are certain fecrefies and retirements, places of darkness, and artificial Veils, with which the Devil ules to hide our fins from us, and to incorporate them into our affections by a constant uninterupted practice, before they be prejudiced or discovered. 1. There are many Sins which have reputation, and are accounted honour; as fighting a Duel, answering a blow with a blow, carrying Armies into a Neighbour-Country, robbing with a Navy, violently feizing upon a Kingdom. 2. Others are permitted by Law; as Ufury in all Countries: And becaufe every excels of it is a certain fin, the permiffion

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fion of fo fuspected a matter makes it ready for us, and instructs the temptation. 3. Some things are not forbidden by Law; as lying in ordinary discourse, jearing, scoffing, intemperate eating, ingratitude, selling too dear, circumventing another in contracts, importunate intreaties, and temptation of perfons to many instances of fin, pride and ambition. 4. Some others do not reckon they fin against God, if the Laws have seized upon the person; and many that are imprisoned for Debt think them felves disobliged from payment; and when they pay the penalty, think they owe nothing for the scandal and disobedience. 5. Some fins are thought not confiderable, but go under the title of fins of infirmity or inleparable accidents of mortality; luch as idle thoughts, foolifh talking, loofer revellings, impatience, anger, and all the events of evil Company. 6. Laftly, many things are thought to be no fins; fuch as milpending of their time, whole days or months of useless and impertinent employment, long gaming, winning mens money in greater portions, censuring mens actions, curiosity, equivocating in the prices and secrets of buying and felling, rudeness, speaking truths envioufly, doing good to evil purpofes, and the like. Under the dark Thadow of these unhappy and fruitless Yew-trees, the Enemy of Mankind makes very many to lie hid from themfelves, fewing before their nakedness the fig-leaves of popular and idol reputation, and impunity, publick permission, a temporal penalty, infirmity, prejudice, and direct errour in judgment, and ignorance. Now in all these cases the Ministers are to be inquisitive and observant, left the fallacy prevail upon the Penitent to evil purposes of Death or diminution of his good; and that those things which in his life passed without observation, may now be brought forth and pass under sams and harrows, that is, the feverity and cenfure of forrow and condemnation.

9. To which I add, for the likeness of the thing, that the matter of omission be confidered; for in them lies the bigger half of our failings: and yet in many instances they are undifcerned, because they very often fit 201 3.

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fit down by the Conscience, but never upon it : and they are utually looked upon as poor men do upon their not having Coach and Horfes, or as that knowledge is miffed by Boys and Hinds which they never had; it will be hard to make them understand their ignorance; it requires knowledge to perceive it; and therefore he that can perceive it, hath it not. But by this preffing the Confcience with omiffions, I do not mean receifions or distances from states of eminency or perfection: for although they may be used by the Ministers as an instrument of humility, and a chastiler of too big a confidence; yet that which is to be confeffed and repented of is omillion of Duty in direct instances and matters of Commandment, or collateral and perfonal Obligations, and is effectially to be confidered by Kings and Prelates, by Governours and rich Perfons, by Guides of Souls and prefidents of Learning in publick Charge, and by all others in their proportions.

10. The Ministers of Religion must take care that the fick man's confession be as minute and particular as it can, and that as few fins as may be, be intrusted to the general Prayer of Pardon for all Sins: For by being particular and enumerative of the variety of Evils which have difordered his Life, his Repentance is disposed to be pungent and afflictive, and therefore more falutary and medicinal; it hath in it more fincerity, and makes a better judgment of the final condition of the man; and from thence it is certain the hopes of the fick man can be more confident and reafonable.

11. The fpiritual man that affifts at the Repentance of the fick must not be inquisitive into all the circumstances of the particular fins, but be content with those that are direct parts of the Crime, and aggravation of the Sorrow: Such as frequency, long abode and earness choice in acting them; violent defires, great expence, fcandal of others; disconserved to the Religion, days of Devotion, Religions Solemnities and Holy Places; and the degrees of boldness and impudence, perfect resolution, and the habit. If the fick Perion be re-minded or inquired into concerning these, it may prove a good

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Chap. 5. good instrument to increase his Contrition, and perfect his penitential forrows, and facilitate his abfolution and the means of his amendment. But the other circumstances as of the relative person in the participation of the crime, the measures or circumstances of the impure action, the name of the injured Man or Woman, the quality or accidental condition; these and all the like, are but questions springing from curiofity, and producing scruple, and apt to turn into many inconveniences.

12. The Minister in this duty of Repentance must be diligent to observe concerning the perion that repents, that he be not impofed upon by fome one ex-

Nunc fi depolitum non inficiatur amicus, Si reddat Veterem cum tota zrugine follem, Prodigiofa fides & Thufeis digna libellis. Twven. Sat. 11.

cellent thing that was remarkable in the fick man's former life. For there are some People of one good thing. Some are Charitable to the poor out of kindheartedness, and the fame good nature makes them easie and compliant with drinking persons, and they die with Drink, but cannot live with Charity: and their Alms it may be shall deck their monument, or give them the reward of loving Perfons, and the poor man's thanks for alms, and procure many temporal bleffings; but it is very fad that the reward should be all spent in this World. Some are rarely Just persons and punctual observers of their word with men, but break their promifes with God, and make no fcruple of that. In these and all the like cases the Spiritual man must be careful to remark, that good proceeds from an intire and integral canfe, and evil from every part : that one fickneis can make a man die; but he cannot live and be called a found man without an intire health, and therefore if any confidence arifes upon that stock, so as that it hinders the strictness of the Repentance, it must be allay'd with the representment of this lad truth, That he who referves one evil in his choice hath chosen an evil portion, and Colloquintida and death as in the pot : And he that worships the God of Ifrael with a frequent facrifice, and yet upon the anniversary will bow in the house of Venus, and Chap. 5. Of ministring at the fick Man's Sect. 3. and loves to fee the follies and the nakedness of Rimmon, may eat part of the flesh of the facrifice, and fill his belly, but shall not be refreshed by the holy cloud arising from the Altar, or the dew of Heaven descending upon the mysteries.

13. And yet the Minister is to estimate, that one or more good things is to be an ingredient into his Judgment concerning the state of his Soul, and the capacities of his restitution, and admission to the peace of the Church: and according as the excellency and ufefulnefs of the Grace hath been, and according to the degrees and the reasons of its prolecution, to abatements are to be made in the injunctions and impostions upon the penitent. For every vertue is one degree of approach to God: and though in respect of the acceptation it is equally none at all, that is, it is as certain a death if a man dies with one mortal wound as if he had twenty; yet in fuch perfons who have fome one or more excellencies, though not an entire piety, there is naturally a nearer approach to the state of Grace, than in perfons who have done evils, and are eminent for nothing that is good. But in making judgment of fuch perions, it is to be enquired into and noted accordingly, why the fick perion was to eminent in that one good thing; whether by choice and apprehension of his duty, or whether it was a vertue from which his ftate of life ministred nothing to dehort or discourage him, or whether it was only a confequent of his natural temper and confi-If the first, then it supposes him in the neightution. bourhood of the state of Grace, and that in other things he was strongly tempted. The fecond is a felicity of The his Education, and an effect of Providencethird is a telicity of his Nature and a gift of God in order to spiritual purposes. But yet of every one of these, advantage is to be made. If the Conscience of his Duty was the principle, then he is ready formed to entertain all other Graces upon the fame reason, and his Repentance must be made more sharp and a penal; because he is convinced to have done against his Confcience in all the other parts of his life; but rhe

Sect. 4. Chap. 5. the judgment concerning his final state ought to be more gentle, because it was a huge temptation that hindred the man, and abused his infirmity. But if either his Calling or his Nature were the parents of the Grace, he is in the state of a moral man, (in the just and proper meaning of the word) and to be handled accordingly: that vertue disposed him rarely well to many other good things, but was no part of the grace of Sanctification: and therefore the man's repentance is to begin anew, for all that, and is to be finished in the returns of health, if God grants it; but if he denies it, it is much, very much the worse for all that sweetnatured vertue.

14. When the Confession is made, the spiritual man is to execute the office of a Restorer and a Judge, in the following particulars and manner.

SECT. IV.

Of the Ministring to the Restitution and Pardon. or Reconciliation of the fick Person, by administring the holy Sacrament.

F any man be overtaken in a fault, ye which are spiri-Gal. 6. t. tual restore such a one in the spirit of meeknes: that's the Commission: and, Let the Elders of the Church pray James 5. 14. over the fick man; and if he have committed fins, they 15. (hall be forgiven him; that's the effect of his power and his ministery. But concerning this, some few things are to be confidered.

I. It is the Office of the Presbyters and Minifters of Religion to declare publick Criminals and fcandalous perfons to be fuch, that when the leprofie is declared, the flock may avoid the infection; and then the man is excommunicate, when the People are warned to avoid the danger of the man, or the reproach of the Crime, to withdraw from his Society, and not to bid him God (peed, not to eat and celebrate Synaxes and Church meetings with fuch who are declared criminal and dangerous. And therefore Excommunication is in a very great part the 206 Chap. 5. Of Abfolving and Communicating Sect. 4.
the act of the Congregation and communities of the
a Cor. 5. faithful: and Sr. Paul faid to the Church of the Co-5.12.13. rinthians, that they had inflitted the evil upon the in-2 Cor. 2. ceftuous perfon, that is, by excommunicating him.
6. All the acts of which are as they are fubjected in the

People, acts of cantion and liberty; but no more acts of direct proper power or juri/diction, than it was when the Scholars of Simon Magus left his Chair and went to hear St. Peter: but as they are actions of the Rulers of the Church, to they are declarative, Minifterial, and effective too by moral caufality, that is, by perfuasion and difcourfe, by argument and prayer, by homily and material reprefertment, by reatonableness of order and the super-induced necessfities of men; though not by any real change of flate as to the perfon, nor by diminution of his right, or violence to his condition.

2. He that baptizes, and he that ministers the boly Sacrament, and he that prays, does holy offices of great advantage; but in thele allo, just as in the former,

Homir es in remiffione peccatorum mitifterium fuum exhibent, non jus alicujus potefletis excremt: Neque enim in iuo, ied in nomure Paris, Filii, & Spiritus Sanĉti peccata dimitturur. Ifti rogant, Divinitas donat. S. Amb. de Spir. S. l. 3. c. 10. he exercises no jurifdiction or preheminence after the manner of secular authority: and the same is also true if he should deny them. He that refuseth to baptize an indisposed person, hath by the confent of all men no power

or jurisdiction over the un-baptized man: and he that for the like reason refuseth to give him the Communion preferves the facredness of the mysteries, and does charity to the undifpoled man, to deny that to him which will do him mischief. And this is an act of separation, just as it is for a friend or Phylician to deny water to an Hydropick perfon, or Italian wines to an hectick Fever; or as if Cato should deny to falute Bibulus, or the Cenfor of manners to do countenance to a wanton and vicious perfon. And though this thing was expressed by words of power, such as separation, abstention, excommunication, deposition; yet these words we understand by the thing it felf, which was notorious and evident

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evident to be matter of prudence, fecurity, and a free unconfirained discipline: and they passed into power by confent and voluntary submission, having the same effect of constraint, sear and authority, which we see in secular jurisdiction; not because *Ecclesiastical discipline* hath a natural proper coercion, as lay Tribunals have, but because men have submitted to it, and are bound to do so upon the interest of two or three Christian graces.

3. In pursuance of this caution and provision, the Church superinduced times and manners of abstention, and expressions of forrow, and canonical punishments. which they tied the delinquent people to fuffer before they would admit them to the holy Table of the Lord. For the criminal having obliged himfelf by his fin, and the Church having declared it when the could take notice of it, he is bound to repent, to make him capable of pardon with God; and to prove that he is penitent, he is to do fuch actions which the Church in the vertue and pursuance of Repentance shall accept as a testimony of it, sufficient to inform her. For as the could not bind at all (in this fence) till the crime was publick, though the man had bound himfelf in fecret: to neither can the let him free till the repentance be as publick as the fin, or fo as fhe can note it and approve it. Though the man be free as to God by his internal act; yet as the publication of the fin was accidental to it, and the Church centure confequent to it, to is the publication of Repentance and confequent Absolution extrinsecal to the pardon, but accidentally and in the prefent circumstances necessary. This was the fame that the Jews did, (though in other inftances and expressions) and do to this day to their prevaricating People; and the Effenes in their Affemblies and private Colleges of Scholars, and publick Univerfities. For all these being Assemblies of voluntary perfons and fuch as leek for Advantage, are bound to make an artificial authority in their Superiours, and fo to fecure order and government by their own obedience and voluntary fubordination, which is not effential and of proper jurifdiction in 207

Chap. 5. Of Absolving and Communicating Sect. 4. in the Superiour; and the band of it is not any coercive power, but the denying to communicate fuch benefits which they feek in that Communion and fellowship.

4. These, I fay, were introduced in the special manners and instances by politive authority, and have not a Divine authority commanding them; but there is a Divine power that verifies them, and makes these separations effectual and formidable: for because they are declarative and ministerial in the spiritual Man, and fuppofe a delinquency and demerit in the other, and a fin against God, our bleffed Saviour hath declared, that what they bind on earth shall be bound in Heaven; that is, in plain fignification, the fame fins and finners which the Clergy condemns in the face of their Affemblies, the fame are condemned in Heaven before the face of God, and for the same reason too. God's Law hath fentenced it, and these are the preachers and publisters of his Law, by which they stand condemned; and these laws are they that condemn the fin, or acquit the penitent, there and here; what soever they bind here

Summum futuri judicii præjudicium eft, fi quis ità deliquerit, ut à communicatione orationis & conventôs & omnis fancti commercii relegytur. Tertel. Apol. c. 39.

Atq; hoc idem innuitur per fummam Apoftoli cenfuram in ress naximi criminis fit *dxolbetta* pua*eavaloa*, i. c. excommunicatus majori excommunicatione; *Dominus venia*, fiil. ad judicandum eum: ad quod judicium hxc cenfura Ecclefic eft relativa & in ordine. Turu demum poenas dabit; ad quas, niti refipifezt, hic confignatur. *Shall be bound there*, that is, the fentence of God at the day of Judgment fhall fentence the fame men whom the Church does rightly fentence here. It is ipoken in the future, *[it shall be bound in Heaven:]* not but that the finner is first bound there, or first absolved there; but because all binding and loosing in the interval is impertent and relative to the day of Judgment, the day of the great Sentence, therefore it is set down in the time to come, and fays this

only, the Clergy are tied by the Word and Laws of God to condemn fuch fins and finners; and that you may not think it ineffective, becaufe after fuch ientence the Man lives, and grows rich, or remains in health and power, therefore be fure it shall be verified in the day of Judgment. This is hugely agreeable with the words of our Lord, and certain in reason: for that Chap. 5.

that the Minister does nothing to the final alteration of the state of the Man's Soul by way of sentence, is demonstratively certain, because he cannot bind a man, but fuch as hath bound himfelf, and who is bound in Heaven by his fin before his fentence in the Church; as also because the binding of the Church is merely accidental, and upon publication only; and when the man repents, he is abiolved before God, before the fentence of the Church, upon his contrition and dereliction only; and if he were nor, the Church could not abfolve him. The confequent of which evident truth is this, That what foever impolitions the Church officers impole upon the criminal they are to avoid scandal, to testifie Repentance, and to exercise it, to instruct the people, to make them fear, to represent the act of God, and the fecret and the true state of the sinner: and although they are not effentially necessary to our pardon, vet they are become necessary when the Church hath feized upon the finner by publick notice of the crime; necessary (I fay) for the removing the scandal, and giving testimony of our contrition, and for the receiving all that comfort which he needs, and can derive from the promiles of pardon, as they are published by him that is commanded to preach them to all them that repent. And therefore although it cannot be necessary as to the obtaining pardon, that the Priest should in private absolve a fick man from his private fins, and there is no loofing where there was no precedent binding, and he that was only bound before God, can before him only be loofed: yet as to confeis fins to any Christian in private may have many good ends, and to confels them to a Clergy-man may have many more ; fo to hear God's fentence at the mouth of the Minister. pardon pronounced by God's Ambassadour, is of huge comfort to them that cannot otherwile be comforted. and whole infirmity needs it; and therefore it were very fit it were not neglected in the days of our fear and danger, of our infirmities and forrow.

5. The execution of this ministery being an act of prudence and charity, and therefore relative to chan-P ging

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ging circumstances, it hath been, and in many cafes may, and in some must be rescinded and altered. The time of feparation may be lengthned and fhortned, the condition made lighter or heavier; and for the fame offence the Clergy-man is deposed, but yet admitted to the Communion, for which one of the People, who hath no Office to lofe, is denied the benefit of communicating; and this fometimes when he might lawfully receive it : and a private man is feparate, when a multitude or a Prince is not. cannot. ought not. And at last, when the case of fickness and danger of death did occur, they admitted all men that defired it: sometimes without scruple or difficulty, fometimes with fome litle reftraint in great or infolent cafes, (as in the cafe of Apoltafie, in which the Council of Arles denied absolution, unless Arelat. c. 3. they received and gave publick fatisfaction by acts of Repentance; and some other Councils denied at any time to do it to fuch perfons) according as feemed fitting to the prefent necessities of the Church. All which particulars declare it to be no part of a Divine Commandment, that any man should be denied to receive the Communion if he defires it, and if he be in any probable capacity of receiving it.

Vide 2 Cor: 2. 10. & S. Cyprian. Ep. 73.

6. Since the feparation was an act of liberty and a direct Negative, it follows that the restitution was a mere doing that which they refused formerly, and to give the holy Communion was the formality of Absolution, and all the instrument and the whole matter of reconcilement; the taking off the punishment is the pardoning of the fin : for this without the other is but a word; and if this be done, I care not whether any thing be faid or no. Vinum Dominicum ministratoris gratia est, is also true in this fense; to give the Chalice and Cup is the grace and indulgence of the Minister: and when that is done, the man hath obtained the peace of the Church; and to do that is all the Absolution the Church can give. And they were vain difpotes which were commenced fome few Ages fince concerning the forms of Absolution, whether they were indicative or optative, by way of declaration or by way

the fick Penitent.

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way of *fentence*: for at first they had no forms at all, but they faid a Prayer, and after the manner of the *fews* laid hands upon the Penitent, when they prayed over him, and so admitted him to the holy Communion. For fince the Church had no power over her Children, but of excommunicating and denying them to attend upon *boly offices and ministeries* respectively, neither could they have any Absolution, but to admit them thither from whence formerly they were forbidden: whatsoever ceremony or form did fignifie, this was superinduced and arbitrary, alterable and accidental; it had variety, but no neceffity.

7. The practice confequent to this is, that if the Penitent be bound by the politive centures of the Church, he is to be reconciled upon those conditions which the laws of the Church tie him to, in cafe he can perform them : if he cannot, he can no longer be prejudiced by the centure of the Church, which had no relation but to the People, with whom the dying man is no longer to converse. For whatloever relates Caul 26. Q. to God is to be transacted in spiritual ways, by con-6. & 9.7. trition and internal graces; and the mercy of the Church is fuch, as to give him her peace and her bleffing upon his undertaking to obey her injunctions, if he shall be able: which injunctions if they be declared by publick fentence, the minister hath nothing to do in the affairs, but to re-mind him of his obliga-tion, and reconcile him, that is, give him the Holy Sacrament.

8. If the Penitent be not bound by publick fentence, the Minister is to make his Repentance as great and his heart as contrite as he can, to dispose him by the repetition of acts of grace in the way of Prayer, and in real and exteriour instances, where he can, and then to give him the holy Communion in all the same cases in which he ought not to have denied it to him in his health, that is, even in the beginnings of such a Repentance, which by humane figns he believes to be real and holy : and after this, the event must be left to God. The reason of the P 2 Rule

etiam Con.

Ancyr. c. 6.

Chap. 5. Of Absolving and Communicating Sect. a Rule depends upon this; because there is no Divine commandment directly forbidding the Rulers of the Church to give the Communion to any Christian that defires it, and profess Repentance of his lins. And all Church-discipline in every instance, and to every fingle person, was imposed upon him by Men, who did it according to the necessities of this state and conflitution of our affairs below: but we, who are but Ministers and Delegates of pardon and condemnation. must refign and give up our Judgment when the Man is no more to be judged by the fentences of Man, and by the proportions of this world, but of the other: to which if our reconciliation does advantage, we ought in charity to fend him forth with all the advantages he can receive; for he will need them all. And therefore Can. 13. Vide the Nicene Council commands, that no man be deprived of this necessary passport in the article of his death. Amel. c. 12, and calls this the ancient Canonical Law of the Church: and to minister it, only supposes the man in the communion of the Church, not always in the state, but ever in the possibilities of fanctification. They who in the article and danger of death were admitted to the Communion and tied to Penance if they recovered, (which was ever the cuftom of the Ancient Church. unless in very few cases) were but in the threshold of Repentance, in the commencement and first introductions to a devout life, and indeed then it is a fit mi-

O facrum convivium in quo Chriftus fumitur, recolitur memoria Paffionis ejus, mens impletur gratia, & futuræ gloriæ nobis pignus datur !

nistery, that it be given in all the periods of time in which the pardon of fins is working, fince it is the Sacrament of that great My-

ftery, and the exhibition of that blood which is field for the remission of fins.

9. The Minister of Religion ought not to give the Communion to a fick perfon, if he retains the affection to any fin, and refuses to difavow it, or proteis Repentance of all fins whatfoever, if he be re-

 Ità vide ut profit illis ignofci quos ad poenani ipfe Deus deduxi: quod ad me attinet, non fum crudelis, fed vereor, nè quod remifero patiar.

Trophana dixit apud Petronium.

auired to do it. The reason is because it is a certain * death to him, and an increase of his misery. if he shall so prophane the body 2nd

and blood of Christ, as to take it into so unholy a breast, when Satan reigns, and Sin is principal, and the Spirit is extinguished, and Christ loves not to enter, because he is not suffered to inhabit. But when Szvi quoque he profess Repentance, and does such acts of it as & implaca-his present condition permits, he is to be presumed crudelizatem to intend heartily what he profess folemnly; and juam impedithe Minister is only Judge of the outward act, and by unt, fi quan-do pomiterthat only he is to take information concerning the tia fugitivos inward. But whether he be fo or no, or if he be, reduxit, dewhether that be timely, and effectual and sufficient divisis hosti-bus parcimus. toward the pardon of fins before God, is another confideration, of which we may conjecture here, but we shall know it at Dooms day. The Spiritual Man is to do his Ministry by the Rules of Christ, and as the cuftoms of the Church appoint him, and after the manner of Men: the event is in the hands of God. and is to be expected, not directly and wholly according to his ministery, but to the former life, or the

timely * internal Repentance and amendment, of which I have already given accounts. These ministeries are acts of order and great affifances, but the fum of affairs does not rely upon them. And if any

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 Quacunque ergo de pœnitentia jubendo dicta funt, non ad exteriorem, fed ad interiorem referenda funt, fine qua nullus unquam Deo reconciliari poterit.

Gratian. de Poenit d. 1. Quis aliquando.

Man put his whole Repentance upon this time, or all his hopes upon these ministeries, he will find them and himfelf to fail.

10. It is the Ministers office to invite fick and dying perfons to the holy Sacrament; fuch whole lives were fair and laudable, and yet their fickness fad and violent making them liftless and of flow defires, and flower apprehensions: that fuch perfons who are in the flate of grace may lose no accidental advantages of spiritual improvement, but may receive into their dying bodies the fymbols and great confignations of the Refurrection, and into their fouls the pledges of Immortality; and may appear before God their Father in the union and with impresses and likeness of their elder Brother. But if the persons be of ill report, and have lived wickedly, they are not to be invited. P 3

Chap. s. Of Abfolving and Communicating Sect. A. 214 invited, becaufe their cafe is hugely fufpicious, though they then repent and call for mercy: but if they demand it, they are not to be denied; only let the Minister in general represent the evil confequents of an unworthy participation; and if the Penitent will judge himfelf unworthy, let him stand Candidate for pardon at the hands of God, and fland or fall by that unerring and merciful fentence; to which his feverity of condemning himfelf before Men will make the easier and more hopeful address. And the fricteft among the Christians, who denied to reconcile lapsed persons after Baptism, yet acknowledged that there were hopes referved in the Court of Heaven for them, though not here : fince we, who are eafily deceived by the pretences of a real return, are tied to difpense God's graces as he hath given us com-1 Cor. 2. 3. miffion, with fear and trembling, and without too forward confidences; and God hath mercies which we know not of; and therefore becaule we know them not, such perfons were referred to God's Tribunal where he would find them, if they were to be had at all.

11. When the holy Sacrament is to be administred. let the exhortation be made proper to the Mystery, but fitted to the Man; that is, that it be used for the advantages of Faith, or Love, or Contrition : let all the circumstances and parts of the Divine Love be represented, all the mysterious advantages of the bleffed Sacrament be declared; * That it is the bread which came from Heaven; * That it is the reprefentation of Chrift's death to all the purposes and capacities of Faith, * and the real exhibition of Chrift's body and blood to all the purposes of the Spirit; * That it is the earnest of the Resurrection, * and the seed of a glorious immortality; * That as by our cognation to the body of the first Adam we took in death, so by SCor. 15.22. Our union with the body of the fecond Adam we shall have the inheritance of life; (for as by Adam came death, so by Christ cometh the Resurrection of the dead) * That if we being worthy Communicants of these facred Pledges be prefented to God with Chrift within Chap. 5.

within us, our being accepted of God is certain, even for the fake of his well beloved that dwells within us ; * That this is the Sacrament of that Body which was broken for onr fins, of that Blood which purifies our Souls, by which we are presented to God pure and holy in the beloved; That now we may alcertain our hopes, and make our faith confident; for he that Rom. 8. 32? hath given us his Son, how (hould not be with him give ses all things elfe? Upon these or the like consideraons the fick man may be affifted in his address, and his Faith strengthned, and his Hope confirmed, and his Charity be enlarged.

12. The manner of the fick man's reception of the Vide Rule of holy Sacrament hath in it nothing differing from the Chap.4. feet. ordinary folemnities of the Sacrament, fave only that 10. & Hiffery abatement is to be made of fuch accidental circum- of the Life of the Church Jefus, part 3. ftances as by the laws and cuftoms of the Church Dife, 18. healthful perfons are obliged to; fuch as Failing, Kneeling, &c. Though I remember that it was noted for great devotion in the Legate that died at Trent, that he caufed himfelf to be fultained upon his knees. when he received the viaticum or the holy Sacrament before his death; and it was a greater in Huniades, that he caufed himfelt to be carried to the Church, that there he might receive his Lord in his Lord's House; and it was recorded for honour, that William the pious Archbishop of Bourges, a small time before his last agony sprang out of his bed at the presence of the holy Sacrament, and upon his knees and his face recommended his Soul to his Saviour. But in these things no man is to be prejudiced or cenfured.

13. Let not the holy Sacrament be administred to dying perfons, when they have no ule of Reafon to make that duty acceptable, and the mysteries effe-Etive to the purpoles of the Soul. For the Sacraments and ceremonies of the Gospel operate not without, the concurrent actions and moral influences of the fuscipient. To infuse the Chalice into the cold lips of the Clinic may diffurb his agony; but cannot relieve the Soul, which only receives improvement by acts of grace and choice, to which the external rites are P 4 apt

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Chap. 5. Visitation of Sick Persons Sect. 5. apt and appointed to minister in a capable person. All other persons, as fools, children, distracted perfons, lethargical, apoplectical, or any ways fenseles and uncapable of humane and reasonable acts are to be affisted only by Prayers: for they may prevail even for the absent, and for enemies, and for all those who joyn not in the office.

SECT. V.

Of Ministring to the Sick Person by the Spiritual man, as he is the Physician of Souls.

1. IN all cafes of receiving Confessions of fick men, and the affisting to the advancement of Repen-

tance, the Minister is to apportion to every kind of in such spiritual Remedies which are apt to mortifie and cure the fin; luch as abstinence from their occasions and opportunities, to avoid temptations, to refift their beginnings, to punish the crime by acts of indignation against the person, fastings and prayer, alms and all the instances of charity, asking torgiveness, reltitution of wrongs, fatistaction of injuries, acts of vertue contrary to the crimes. And although in great and dangerous fickneffes they are not directly to be imposed, unless they are direct matters of duty; yet where they are medicinal they are to be infinuated, and in general fignification remarked to him, and undertaken accordingly: concerning which when he returns to health he is to receive particular advices. And this ad-vice was inferted into the Penitential of England in the time of Theodore Archbishop of Canterbury, and Eauf. 26.9.7. afterwards adopted into the Canon of all the Weftern Churches. b infirmis.

2. The proper temptations of fick men, for which a remedy is not yet provided, are *unreasonable Fears*, and *unreasonable Confidences*, which Ministers are to cure by the following Confiderations.

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Confidera-

Confiderations against unreasonable Fears of not having our sins pardoned.

MAny good men, efpecially such who have tender Conficiences, impatient of the least fin, to which they arrived by a long grace, and a continual obfervation of their actions, and the parts of a lasting Repentance, many times over-act their tenderness, and turn their caution into fcruple, and care of their duty into inquiries after the event, and askings after the counfels of God, and the fentences of Dooms-day.

He that asks of the standers-by, or of the Minister, whether they think he shall be faved or damned, is to be answered with the words of pity and reproof. Seek not after new light for the fearching into the privateft records of God: look as much as you lift into the pages of Revelation, for they concern your duty; but the event is registered in Heaven, and we can expect no other certain notices of it, but that it shall be given to them for whom it is prepared by the Father of mercies. We have light enough to tell our duty; and if we do that, we need not fear what the iffue will be; and if we do not, let us never look for more light, or enquire after God's pleasure concerning our Souls, fince we fo little ferve his ends in those things where he hath given us light. But yet Mat. 9. 6. this I add, That as pardon of fins in the Old Testament was nothing but removing the punifhment, which then was temporal, and therefore many times they could tell if their fins were pardoned; and concerning pardon of fins they then had no fears of Confcience, but while the punifhment was on them, for fo long indeed it was unpardoned, and how long it would so remain it was matter of fear, and of prefent forrow: befides this, in the Gospel pardon of fin is another thing; Pardon of fins is a fanctification; Christ came to take away our sins by turning every Acts 3. 26. one of us from our iniquities; and there is not in the nature of the thing any expectation of pardon, or fign or fignification of it, but to far as the thing

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thing it felf discovers it felf. As we hate fin, and grow in grace, and arrive at the state of holines, which is also a state of Repentance and imperfection, but yet of sincerity of heart and diligent endeavour; in the same degree we are to judge concerning the forgiveness of sins : for indeed that is the Evangelical forgiveness, and it signifies our pardon, because it effects it, or rather it is in the nature of the thing; so that we are to enquire into no hidden records. Forgiveness of sins is not a fecret fentence, a word or a record; but it is a state of change, and effected upon us; and upon our selves we are to look for it, to read it and understand it. We are only to be curious of our

Eft modus gloriandi in confeientia, ut noveris fidem tuam effe fincerare, fpem tuam effe certam. Aug. Pfal. 149.

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dwty and confident of the Article of Remiffion of fins; and the conclution of these premifles will be, that we shall be full of hopes of a prosperous Re-

furrection: and our fear and trembling are no inftances of our calamity, but parts of duty; we fhall fure enough be wafted to the fhore, although we be toffed with the winds of our Sighs, and the unevennels of our Fears, and the ebbings and flowings of our Paffions, if we fail in a right chanel, and fteer by a perfect compais, and look up to God, and call for his help, and do our own endeavour. There are very many reafons why men ought not to defpair; and there are not very many men that ever go beyond a Hope, till they pais into possible. If our Fears have any mixture of Hope, that is enough to enable and to excite our duty; and if we have a strong Hope, when we cast about, we shall find reason enough to

Una est nobilitas, argumentúmque coloris Ingenui, timidas non habuisse manus. have many Fears. Let not this fear * weaken our hands; and if it allay our gayeties

and our confidences, it is no harm. In this uncertainty we must abide, if we have committed fins after Baptism: and those confidences which some men glory in are not real supports or good foundations. The fearing man is the fafest; and if he fears on his death-bed, it is but what happens to most confidering men, and what was to be looked for all his lite-time: he talked Chap. 5. unreasonable Fears in fickness. Sect. 5. talked of the terrours of death, and death is the King of terrowrs; and therefore it is no strange thing if then he be hugely afraid, if he be not, it is either a great felicity, or a great presumption. But if he wants some degree of Comfort, or a greater degree of Hope, let him be refreshed by confidering,

1. That Christ came into the world to fave finners. 1 Tim. 1.15. 2. That God delights not in the confusion and death of Luke 15. 7. finners. 2. That in Heaven there is great joy at the con- 1 John 2. 1. version of a sinner. 4. That Christ is a perpetual Advocate daily interceding with his Father for our pardon. 5. That God ules infinite arts, instruments and devices to reconcile us to himfelf. 6. That he prays us to be 2 Cor. 5. 20. in charity with him, and to be forgiven. 7. That he fends Angels to keep us from violence and evil company, from temptations and furprifes, and his holy Spirit to guide us in holy ways, and his Servants to warn us and re-mind us perpetually : and therefore fince certainly he is fo defirous to fave us as appears by his word, by his oaths, by his very nature, and his daily artifices of mercy : it is not likely that he will condemn us without great provocations of his Majefty, and perfeverance in them. 8. That the Covenant of the Gospel is a Covenant of Grace and of Repentance, and being established with so many great folemnities and miracles from Heaven, must fignifie a huge favour and a mighty change of things; and therefore that Repentance which is the great condition of it is a grace that does not expire in little accents and minutes, but hath a great latitude of fignification and large extension of parts, under the protection of all which perfons are fate, even when they fear exceedingly. 9. That there are great degrees and differences of glory in Heaven: and therefore if we estimate our piety by proportions to the more eminent perfons and devouter people, we are not to conclude we shall not enter into the (ame state of glory, but that we shall not go into the same degrees. 10. That although forgiveness of fins is configned to us in Baptism, and that this Baptism is but once, and cannot be repeated; yet forgiveness of fins

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Chap. s. fins is the grace of the Golpel, which is perpetually remanent upon us, and fecured unto us fo long as we have not renounced our Baptism: For then we enter into the condition of Repentance; and Repentance is not an indivisible grace, or a thing performed at once, but is working all our lives; and therefore to is our Pardon, which ebbs and flows according as we difcompose or renew the decency of our Baptismal promiles: and therefore it ought to be certain, that no man despair of pardon but he that hath voluntarily renounced his Baptifm, or willingly estranged him-felf from that Covenant. He that sticks to it, and still profess the Religion, and approves the Faith, and endeavours to obey and to do his duty, this man hath all the veracity of God to affure him and give him confidence that he is not in an impossible state of Salvation, unless God cuts him off before he can work, or that he begins to work when he can no longer chuse. 11. And then let him consider, the more he fears, the more he hates his fin that is the caufe of it, and the lefs he can be tempted to it, and the more defirous he is of Heaven; and therefore fuch fears are good instruments of Grace, and good figns of a future Pardon. 12. That God in the Old Law, although he made a Covenant of perfect Obedience, and did not promife pardon at all after great fins, yet he did give pardon, and declare it fo to them for their own and for our fakes too. So he did to David, to Manasles, to the whole Nation of the Israelites ten times in the Wilderneis, even after their Apostafies and Idolatries. And in the Prophets, the mer-Fzck. 18. cies of God and his remiffions of fins were largely preached, though in the Law God put on the robes of an angry Judge, and fevere Lord. But therefore in the Gospel, where he hath established the whole fum of affairs upon Faith and Repentance, if God should not pardon great finners that repent after Baptifm with a free difpensation, the Gospel were far harder than the intolerable Covenant of the Law. 13. That if a Profelyte went into the Jewish Communion, and were circumcifed and baptized, he entred into

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all the hopes of good things which God hath promifed or would give to his People; and yet that was but the Covenant of works. If then the Gentile Profelytes by their Circumcifion and Legal Baptifm were admitted to a state of pardon, to last so long as they were in the Covenant, even after their admittion, for fins committed against *Moles's* Law, which they then undertook to observe exactly; in the Gospel, which is the Covenant of Faith, it must needs be certain that there is a great grace given, and an eafier condition entred into, than was that of the Jewish Law: and that is nothing elfe, but that abatement is made for our infirmities, and our fingle evils, and our timely-repented and forfaken habits of fin, and our violent paffions, when they are contefted withall, and fought with, and under discipline, and in the beginnings and progresses of mortification. 14. That God hath erected in his Church a whole order of men, the main part and dignity of whole work it is to remit and retain fins by a perpetual and daily ministery: and this they do, not only in Baptism, but in all their offices to be administred afterwards; in the holy Sacrament of the Eucharist, which exhibits the Symbols of that Blood which was shed for pardon of our fins, and therefore by its continued ministry and repetition declares that all that while we are within the ordinary powers and ufual difpensations of pardon, even so long as we are in any probable dispositions to receive that holv Sacrament. And the same effect is also signified and exhibited to the whole power of the Keys, which if it extends to private fins, fins done in fecret, it is certain it does also to publick. But this is a greater teftimony of the certainty or the remiffibility of our greatest fins: for publick fins, as they alway have a fting and a superadded formality of scandal and ill example, fo they are most commonly the greatest; such as Murther, Sacrilege, and others of unconcealed nature, and unprivate action. And if God for thele worst of evils hath appointed an office of ease and pardon, which is and may daily be administred, that will be an uneasie pulillanimity

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mity and fond fuspicion of God's goodness, to fear that our Repentance shall be rejected, even although we have not committed the greatest or the most of evils. 15. And it was concerning baptized Christians that S. John faid, if any man fin, we have an Advocate with the Father, and he is the propitiation for our lins : and concerning lapfed Christians S. Paul gave instruction, that, If any man be overtaken in a fanit. ye which are (piritual restore such a man in the (pirit of meekness, considering lest ye also be tempted. The Corinthian Christian committed incest, and was pardoned: and Simon Magues after he was baptized offered to commit his own fin of Simony, and yet S. Peter bid him pray for pardon: and S. James tells, that, If the fick man lends for the Elders of the Charch. and they pray over him, and he confess his fins, they shall be forgiven him. 16. That only one fin is declared to be irremisfible, the fin against the Holy Ghost, the fin unto death, as S. John calls it, for which we are not bound to pray, for all others we are: and certain it is, no man commits a fin against the Holy Ghost, if he be afraid he hath, and defires that he had not; for fuch penitential passions are against the definition of that fin. 17. That all the Sermons in the Scripture written to Christians and Disciples of Jesus, exhorting men to repentance, to be afflicted, to mourn and to weep, to Confession of fins, are fure testimonies of God's purpose and defire to forgive us, even when we fall after Baptism: and if our fall after Baptism were irrecoverable, then all preaching were in vain, and our Faith were also vain, and we could not with comfort rehearse the Creed, in which as soon as ever we protess Je/us to have died for our fins, we also are condemned by our own Confcience of a fin that shall not be forgiven; and then all exhortations, and comforts, and fasts, and disciplines were uselefs and too late, if they were not given us before we can understand them; for most commonly as foon as we can, we enter into the regions of fin; for we commit evil actions before we understand, and together with our understanding they begin

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begin to be imputed. 18. That if it could be otherwife, Infants were very ill provided for in the Church, who were baptized when they had no stain upon their brows, but the milery they contracted from Adam: and they are left to be Angels for ever after, and live innocently in the midft of their ignorances, and weaknesses, and temptations, and the heat and follies of youth; or elle to perish in an eternal ruine. We cannot think or speak good things of God. if we entertain fuch evil fulpicions of the mercies of the Father of our Lord Jefus. 19. That the long sufferance and patience of God is indeed wonderful: but therefore it leaves us in certainties of pardon fo long as there is possibility to return, if we reduce the power to act. 20. That God calls upon us to forgive our brother feventy times feven times : and yet all that is but like the forgiving a hundred pence for his fake who forgives us ten thouland talents: for fo the Lord profeffed that he had done to him that was his fervant and his domestick. 21. That if we can forgive a hundred thousand times, it is certain God will do so to us : our bleffed Lord having commanded us to pray for pardon as we pardon our offending and penitent brother. 22. That even in the cafe of very great fins, and great judgments inflicted upon the finners, wife and good men and Prefidents of Religion have declared their fense to be, that God spent all his anger, and made it expire in that temporal milery; and fo it was supposed to have been done in the case of Ananias: but that the hopes of any penitent man may not rely upon any uncertainty, we find in holy Scripture, that those Christians who had for their fandalous Crimes deferved to be given over to Satan to be buffeted, yet had hopes to be faved in the day of the Lord. 23. That God glories in the titles of mercy and forgiveness, and will not have his appellatives fo finite and limited as to expire in one act or in a seldom pardon. 24. That Man's Condition were desperate, and like that of the fallen Angels, equally desperate, but unequally oppressed, confidering our infinite weakneffes and ignorances. (in

Chap. s. An Exercise against Despair. Sect. c. (in respect of their excellent understanding and perfect choice) if he could be admitted to no Repentance after his Infant-baptilin: and if he may be admitted to one, there is nothing in the Covenant of the Golpel but he may also to a fecond, and to for ever as long as he can repent and return and live to God in a timely Religion. 25. That every man is a finner: In many things we offend all; and, If we fay we have no fin, we deceive our felves: and therefore either Tames 3. 2. 1 Joh. 1. 8. all must perish, or else there is mercy for all; and so there is, upon this very flock, because Christ died for Rom. c. 8. Rom. 11. 32. finners, and God hath comprehended all under fin, that he might have mercy upon all. 26. That if ever God fends temporal punishments into the world with purpofes of amendment, and if they be not all of them certain confignations to Hell, and unless every man that breaks his leg, or in punifhment lofes a child or wife, be certainly damned, it is certain that God in these cases is angry and loving, chastifes the fin to amend the perfon, and finites that he may cure, and judges that he may absolve. 27. That he that will not quench the smoaking flax, nor break the bruised reed. will not tie us to perfection, and the laws and measures of Heaven upon Earth: and if in every period of our Repentance he is pleafed with our duty, and the voice of our heart, and the hand of our defires, he hath told us plainly that he will not only pardon all the fins of the days of our folly, but the returns and furprifes of fins in the days of Repentance, if we give no way, and allow no affection, and give no place to any thing that is God's enemy; all the past fins, and all the feldom-returning and ever-repented evils being put upon the accounts of the Crofs.

An Exercise against Despair in the day of our Death.

TO which may be added this fhort Exercise, to be used for the curing the temptation to direct Despair, in case that the Hope and Faith of good men be affaulted in the day of their calamity.

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Ghap. 5. An Exercife against Despair. Sect. 5. I confider that the ground of my trouble is my Sin; and if it were not for that, I should not need to be troubled: but the help that all the world looks for, is such as supposes a man to be a finner. * Indeed if from my felf I were to derive my title to Heaven, then my fins were a just argument of Despair: but now that they bring me to Christ, that they drive me to an appeal to God's mercies, and to take fanctuary in the Crois, they ought not, they cannot infer a just cause of defpair. * I am sure it is a stranger thing that God should take upon him hands and feet, and those hands and feet should be nailed upon a Cross, than that a man should be partaker of the felicities of pardon and life eternal: and it were stranger yet, that God fhould do to much for man, and that a man that defires it, that labours for it, that is in life and poffibilities of working his Salvation, should inevitably mils that end for which that God fuffered fo much. For what is the meaning, and what is the extent, and what are the fignifications of the Divine mercy in pardoning finners? If it be thought a great matter that I am charged with original fin; I confets I feel the weight of it in loads of temporal infelicities, and proclivities to fin : But I fear not the guilt of it, fince I am baptized ; and it cannot do honour to the reputation of God's mercy, that it should be all spent in remissions of what I never chose, never acted, never knew of, could not help, concerning which I received no commandment, no prohibition. But (bleffed be God) it is ordered in just measures, that that original evil which I contracted without my will should be taken away without my knowledge; and what I fuffered before I had a being, was cleanfed before I had an useful understanding. But I am taught to be-lieve God's mercies to be infinite. not only in himfelf but to us: for mercy is a relative term, and we are its correspondents : of all the Creatures which God made, we only in a proper fense are the subjects of mercy and remiffion. Angels have more of God's bounty than we have, but not fo much of his mercy: and beasts have little rays of his kindness, and effects Q

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Chap. S. An Exercife against Despair. Sect. s. effects of his wifdom and graciousness in petty donatives; but nothing of mercy, for they have no laws, and therefore no fins, and need no mercy, nor are capable of any. Since therefore Man alone is the correlative or proper object and veffel of reception of an infinite mercy, and that mercy is in giving and forgiving. I have reason to hope that he will to forgive me, that my fins shall not hinder me of Heaven; or because it is a gift, I may also upon the stock of the fame infinite mercy hope he will give Heaven to me: and if I have it either upon the title of giving or forgiving, it is alike to me, and will alike magnific the Rom. 6.23 glories of the Divine mercy. * And because eternal life is the gift of God, I have lefs reaton to defpair: for it my fins were fewer, and my dilproportions towards fuch a glory were lefs, and my evenness more, yet it is still a gifr, and I could not receive it but as a free and a gracious donative; and to I may still. God can still give it me: and it is not an impossible expectation to wait and look for fuch a gift at the hands of the God of mercy; the best men deferve it not, and I who am the worft may have it given me. *And I confider that God hath fet no measures of his mercy, but that we be within the Covenant, that is, repenting perions, endeavouring to ferve him with an honest lingle heart: and that within this Covenant there is a very great latitude, and variety of perfors. and degrees, and capacities; and therefore that it cannot stand with the proportions of so infinite a mercy, that obedience be exacted to fuch a point (which he never expressed,) unless it should be the least, and that to which all capacities, though otherwile unequal, are fitted and fufficiently enabled. * But however, I find that the Spirit of God taught the Writers of the New Teftament to apply to us all in general, and to every fingle perion in particular, fome gracious words which God in the Old Testament spake to one man upon a special occasion in a single and temporal instance. Such are the words which God Heb. 13.5. fpake to Joshua, I will never fail thee nor forfake thee. And upon the stock of that promise S. Paul forbids Cove

Chap. S. An Exercife against Despair. Sect. S.

Covetoufness, and persuades Contentedness, because those words were spoken by God to Joshua in another cafe. If the gracious words of God have fo great extension of parts, and intension of kind purposes, then how many comforts have we upon the flock of all the excellent words which are spoken in the Prophets and in the Pfalms? And I will never more queftion whether they be spoken concerning me, having fuch an authentick precedent fo to expound the excellent words of God: all the treasures of God which are in the Plalms are my own riches, and the wealth of my hope; there will I look, and whatfoever I can need, that I will depend upon. For certainly, if we could understand it, that which is infinite (as God is) must needs be some such kind of thing: it must go whither it was never fent, and fignifie what was not first intended; and it must warm with its light, and fhine with its heat, and refrefh when it strikes, and heal when it wounds, and afcertain where it makes afraid, and intend all when it warns one, and mean a great deal in a fmall word. And as the Sun passing to its Southern Tropick looks with an open eye upon his Sun-burnt Æthiopians, but at the fame time fends light from his Posterns, and collateral influences from the back-fide of his beams. and fees the corners of the East when his face tends towards the West, because he is a round body of fire, and hath fome little images and refemblances of the Infinite : fo is God's Mercy : when it looked upon Mofes, it relieved St. Paul, and it pardoned David, and gave hope to Mana [les, and might have restored Judas, if he would have had hope, and used himself accordingly. * But as to my own cafe, I have finned grievoully and frequently : But I have repented it, but vixi, peers. I have begged pardon, I have confessed it and forsa-vi, poenitui, ken it. I cannot undoe what was done, and I perifh nature ceffi. if God hath appointed no remedy, if there be no remiffion: but then my Religion falls together with my hope, and God's word fails as well as I. But I believe the article of Forgivene/s of Sins; and if there be any fuch thing, I may do well, for I have, and do, and will Q 2 do

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Chap. s. An Exercise against Despair. Sect. s. do that which all good men call Repentance; that is, I will be humbled before God, and mourn for my fin, and for ever ask forgivenels, and judge my felf, and leave it with haft, and mortifie it with diligence, and watch against it carefully. And this I can do but in the manner of a Man, I can but mourn for my fins, as I apprehend grief in other instances: but I will rather chufe to fuffer all evils than to do one deliberate act of fin. I know my fins are greater than my forrow, and too many for my memory, and too infinuating to be prevented by all my care: But I know allo, that God knows and pities my infirmities; and how far that will extend I know not, but that it will reach fo far as to fatisfie my needs, is the matter of my hope. * But this I am fure of, that I have in my great neceffity prayed humbly and with great defire, and fometimes I have been heard in kind, and fometimes have had a bigger mercy instead of it; and I have the hope of Prayers and the hope of my Confession, and the hope of my Endeavours, and the hope of many Promises, and of Gods effential Goodness: and I am fure that God hath heard my Prayers, and verified his Promifes in temporal inftances, for he ever gave me fusicient for my life; and although he promifed fuch supplies, and grounded the confidences of them upon our first seeking the Kingdom of Heaven, and its righteousness, yet he hath verified it to me, who have not fought it as I ought: but therefore I hope he accepted my endeavour, or will give his great gifts and our great expectation even to the weakest endeavour, to the least, so it be a hearty piery. * And sometimes I have had fome chearful visitations of God's Spirit. and my Cup hath been crowned with comfort, and the wine that made my heart glad danced in the chalice, and I was glad that God would have me fo; and therefore I hope this cloud may pais: for that which was then a real caufe of comfort, is fo still, if I could difern it, and I shall difern it when the veil is taken from mine eyes. * And (bleffed be God) I can still remember that there are temptations to Defpair; and they could not be temptations if they were

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Chap. s. An Exercife against Despair. Sect. s. were not apt to perluade, and had feeming probability on their fide; and they that defpair think they do it with greatest reason; for if they were not confident of the reason, but that it were such an argument as might be opposed or suspected, then they could not delpair. Despair allents as firmly and strongly as Faith it felf: but because it is a temptation, and Defpair is a horrid fin, therefore it is certain those perfons are unreasonably abused, and they have no reason to despair, for all their confidence: and therefore although I have ftrong reasons to condemn my felf, yet I have more reason to condemn my Despair, which therefore is unreasonable because it is a fin. and a diffionour to God, and a ruin to my condition, and verifies it felf, if I do not look to it. For as the Hypochondriack perfon that thought himself dead, made his dream true when he starved himself, because dead people eat not: so despairing Sinners lofe God's mercies by refuging to use and to believe * And I hope it is a difease of judgment, not them. an intolerable condition, that I am falling into, becaufe I have been told fo concerning others, who therefore have been afflicted, because they see not their pardon fealed after the manner of this World. and the affairs of the Spirit are transacted by immaterial notices, by propositions and spiritual discourfes, by promifes which are to be verified hereafter; and here we must live in a cloud, in darkness under a veil, in fears and uncertainties, and our very living by Faith and Hope is a life of mystery and secrecy, the only part of the manner of that life in which we shall live in the state of separation. And when a distemper of body or an infirmity of mind happens in the instances of fuch fecret and referved affairs, we may eafily mistake the manner of our notices for the uncertainty of the thing: and therefore it is but realon I should ftay till the state and manner of my abode be changed, before I despair: there it can be no fin, nor errour, here it may be both; and if it be that, it is also this; and then a man may perish for being miferable, and be undone for being a tool. In conclusion, Q3 my

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my hope is in God, and I will trust him with the event, which I am fure will be *juft*, and I hope *full* of mercy. * However, now I will use all the fpiritual arts of Reason and Religion to make me more and more to love God, that if I miscarry, Charity also (hall fail, and something that loves God shall perish and be damned; which if it be impossible, then I may do well.

These Confiderations may be useful to men of little hearts, and of great piety: or if they be perfons who have lived without infamy, or begun their Repentance fo late that it is very imperfect, and yet fo early that it was before the arrest of Death. But if the man be a vicious perfon, and hath perfevered in a vicious life till his death bed; these confiderations are not proper. Let him inquire in the words of the first Disciples after Pentecost, Men and Brethren, what shall we do to be saved? And if they can but entertain to much hope as to enable them to do fo much of their duty as they can for the prefent, it is all that can be provided for them: an inquiry in their cafe can have no other purposes of Religion or prudence. And the Minister must be infinitely careful that he do not go about to comfort vicious perfons with the comforts belonging to God's Elect, left he prostitute holy things and make them common. and his Sermons deceitful, and Vices be incouraged in others, and the man himfelf find that he was deceived. when he detcends into his house of Sorrow.

But becaule very few men are tempted with too great fears of failing, but very many are tempted by Confidence and Prefumption; the Ministers of Religion had need be instructed with spiritual armour to result this fiery dart of the Devil, when it operates to evil purposes.

SECT.

Ch. 5. Confiderations against Presumption. Sect. 6.

SECT. VI.

Confiderations against Presumption.

I Have already enumerated many particulars to provoke a drowzy Confcience to a fcrutiny and to a sufpicion of himself, that by seeing cause to sufpect his condition, he might more freely accuse himfelf, and attend to the necessities and duties of Repentance: but if either before or in his Repentance he grow too big in his spirit, so as either he does some little violence to the modeflies of Humility, or abates his care and zeal of his Repentance, the Spiritual man must allay his forwardness by representing to him, 1. That the growths in grace are long, difficult, uncertain, hindred, of many parts and great variety: 2. That an infant grace is foon dash'd and dilcountenanced, often running into an inconvenience and the evils of an imprudent conduct, being zealous and forward, and therefore confident, but always with the least reason, and the greatest danger: like Children and young fellows, whole confidence hath no other reason but that they understand not their danger and their follies. 3. That be that puts on his armour ought not to boast, as he that puts it off; and the Apostle chides the Galatians for ending in the fle/h after ibey had begun in the spirit. 4. That a man cannot think too meanly of himself, but very easily he may think too high. 5. That a wife-man will always in a matter of great concernment think the worft, and a good man will condemn himfelf with hearty fentence. 6. That Humility and modefty of judgment and of hope are very good inftruments to procure a mercy and a fair reception at the day of our death: but prefumption or bold opinion ferves no end of God or Man, and is always imprudent, ever fatal, and of all things in the world is its own greatest enemy; for the more any man prefumes, the greater reason he hath to fear. 7. That a man's heart is infinitely deceitful, unknown to it felf, not certain Q 4

certain in its own acts, praying one way, and defiring another, wandring and impertect, loofe and various, worshipping God, and entertaining fin, following what it hates, and running from what it flatters, loving to be tempted and betrayed; petulant like a wanton Girl, running from, that it might invite the fondness and enrage the appetite of the foolish young man, or the evil temptation that follows it; cold and indifferent one while, and prefently zealous and passionate, furious and indifcreet; not understood of it self, or any one else; and deceitful beyond all the arts and numbers of observation. 8. That it is certain we have highly finned against God, but we are not fo certain that our Repentance is real and effective, integral and fufficient. 9. That it is not revealed to us whether or no the time of our Repentance be not past; or if it be not, yet how far God will give us pardon, and upon what condition, or after what fufferings or duties, is still under 10. That vertue and vice are oftentimes fo a cloud. near neighbours, that we pass into each others borders without observation, and think we do Justice when we are cruel, or call our felves liberal when we are loofe and toolifh in expences, and are amorous when we commend our own Civilities and good nature. 11. That we allow our felves fo many little irregularities, that infenfibly they fwell to fo great a heap, that from thence we have reason to fear an evil: for an army of Frogs and Flies may deftroy all the hopes of our harvest. 12. That when we do that which is lawful, and do all that we can in those bounds, we commonly and eafily run out of our proportions. 13. That it is not easie to diftinguish the vertues of our nature from the vertues of our choice; and we may expect the reward of Temperance, when it is against our nature to be drunk; or we hope to have the coronet of Virgins for our morole disposition, or our abstinence from marriage upon fecular ends. 14. That it may be we call every little ligh or the keeping a fifth-day the duty of Repentance, or have entertained falle Principles in the estimate and measures of vertues; and, contrary to

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to that Steward in the Gospel, we write down fourfcore when we should set down but fifty. 15. That it is better to trust the goodness and justice of God with our accounts, than to offer him large Bills. 16. That we are commanded by Christ to sit down in the lowest place, till the Master of the house bids us sit up bigher. 17. That when we have done all that we can, we are unprofitable servants: and yet no man does all that he can do; and therefore is more to be defpiled and undervalued. 18. That the felf-accusing Publican was justified rather than the thanks-giving and confident Pharisee. 19. That if Adam in Paradise, and David in his house, and Solomon in the Temple, and Peter in Christ's Family, and Judas in the College of Apostles. and Nicolas among the Deacons, and the Angels in Heaven it felf did fall to foully and diffionestly; then it is prudent advice that we be not high-minded, but fear, and when we stand most confidently, take heed left we fall: and yet there is nothing to likely to make us fall as Pride and great opinions, which ruined the Angels, which God refifts, which all men defpife, and which betray us into carelefnefs, and a wretchlefs, undifcerning and unwary spirit.

4. Now the main parts of that Ecclefiaftical Miniftery are done, and that which remains is, that the Minister *pray over him*, and re-mind him to do good actions as he is capable; * to call upon God for pardon, * to put his whole trust in him, * to refign himself to God's disposing, * to be patient and even, * to renounce every ill word, or thought, or undecent action, which the violence of his fickness may cause in him, * to beg of God to give him his holy Spirit to guide him in his Agony, and * his holy Angels to guard him in his passing.

5. Whatfoever is befides this concerns the ftandersby: * that they do all in their ministeries diligently and temperately; * that they joyn with much charity and devotion in the prayer of the Minister; * that they make no out-cries or exclamations in the departure of the Soul; * and that they make no judgment concer233

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concerning the dying perfon, by his dying quietly or violently, with comfort or without, with great fears or a chearful confidence, with fenfe or without, like a lamb or like a lien, with convultions or femblances of great pain, or like an expiring and a fpont candle: for thefe happen to all men, without rule, without any known reafon, but according as God pleafes to difpenfe the grace or the punifhment, for reatons only known to himfelf. Let us lay our hands upon our mouth, and adore the mysteries of the Divine wifdom and providence, and pray to God to give the dying man reft and pardon, and to our felves grace to live well, and the bleffing of a holy and a happy death.

SECT. VII.

Offices to be faid by the Minister in his Visitation of the Sick.

IN the Name of the Father, of the Son, and of the Holy Ghoft.

Our Father, which art in Heaven, Oc.

Let the Priest (ay this Prayer secretly.

DEternal Jesus, thou great lover of Souls, who hast constituted a Ministery in the Church to glorifie thy Name, and to ferve in the affiftance of those that come to thee, professing thy Discipline and Service, give grace to me the unworthiest of thy fervants, that I in this my ministery may purely and zealoully intend thy glory, and effectually may minister comfort and advantages to this fick perfor, (whom God affoil from all his offences:) and grant that nothing of thy grace may perish to him by the unworthiness of the Minister; but let thy Spirit fpeak by me, and give me prudence and charity, wifdom and diligence, good observation and apt difcourfes, a certain judgment and merciful dispensation, that the Soul of thy fervant may pass from this ftate of imperfection to the perfections of the ftate of glory, through thy mercies, O Eternal Jefus. Amen.

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Visitation of the Sick.

The Plalm.

OUT of the depths have I cried anto thee, O Lord. Pfal.130. Lord, hear my voice : let thine ears be attentive to the voice of my supplications.

If then, Lord, shouldst mark iniquities, O Lord, who should stand?

But there is forgiveness with thee, that thon mayst be feared.

I wait for the Lord, my Soul doth wait; and in his word do I hope.

My foul waiteth for the Lord, more than they that watch for the morning.

Let Ifrael hope in the Lord, for with the Lord there . is mercy, and with him is plenteous redemption.

And be shall redeem his servants from all their iniquities.

Wherefore should I fear in the days of evil, when the Pf. 49.5, wickedness of my beels shall compass me about?

* No man can by any means redeem his brother, nor 7, give to God a ranfom for him ;

(For the redemption of their Soul is precious, and it 8, cealeth for ever.)

That he should still live for ever, and not see cor- 9, ruption.

But wife men die, likewife the fool and the brutish 10, perfon perifh, and leave their wealth to others.

But God will redeem my Soul from the power of the 15, grave: for he shall receive me.

As for me I will behold thy face in righteousnes: IPI.17.15. [hall be satisfied when I awake in thy likeness.

Thou shalt shew me the path of life: in thy presence PS.16.11. is the fulness of joy, at thy right hand there are pleasures for evermore.

> Glory to the Father, &c. As it was in the beginning, &c.

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A Lmighty God, Father of Mercies, the God of Peace and Comfort, of Rest and Pardon, we thy Servants, though unworthy to pray to thee, yet, in duty to thee and charity to our Brother, humbly beg Mercy of thee for him to descend upon his Body and his Soul; one finner, O Lord, for another, the miferable for the afflicted, the poor for him that is in need: but thou givest thy Graces and thy Favours by the measures of thy own mercies, and in proportion to our necessities. We humbly come to thee in the Name of Jelus, for the merit of our Saviour, and the mercies of our God, praying thee to pardon the fins of this thy Servant, and to put them all upon the accounts of the Crofs, and to bury them in the Grave of Jelus, that they may never rife up in judgment against thy Servant, nor bring him to shame and confusion of face in the day of final inquiry and sentence. Amer

II.

Give thy Servant Patience in his Sorrows, Comfort in this his ficknefs, and reftore him to Health, if it feem good to thee, in order to thy great ends, and his greateft intereft. And however thou shalt determine concerning him in this affair, yet make his Repentance perfect, and his passage fafe, and his Faith strong, and his Hope modest and confident; that when thou shalt call his Soul from the prison of the Body, it may enter into the securities and reft of the Sons of God, in the bosom of blessedness, and the custodies of Jesus. Amen.

III.

Thou, O Lord, knowest all the necessities and all the infirmities of thy Servant: fortifie his Spirit with spiritual joys and perfect resignation, and take from him all degrees of inordinate or infecure affections to this World, and enlarge his heart with defites of being with thee, and of freedom from fins, and fruition of God.

IV. LORD,

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LORD, let not any pain or passion discompose the order and decency of his thoughts and duty; and lay no more upon thy fervant than thou wilt make him able to bear, and together with the temptation do thou provide a way to escape; even by the mercies of a longer and a more holy life, or by the mercies of a bleffed death: even as it pleaseth thee, O Lord, so let it be.

v.

ET the tenderness of his Conscience and the Spirit of God call to mind his fins, that they may be confessed and repented of: because thou hast promifed that if we confess our fins, we shall have mercy. Let thy mighty Grace draw out from his Soul every root of bitternels, left the remains of the Old Man be accurled with the referves of thy Wrath : but in the union of the holy Jefu, and in the charities of God and of the World, and the communion of all the Saints, let his Soul be prefented to thee blamelefs, and intirely pardoned, and throughly washed, through Jelus Chrift our Lord.

Here also may be inferted the Prayers set down after the Holy Communion is administred.

The Prayer of S. Enftratins the Martyr, to be used by the fick or dying man, or by the Priests or Affiftants in his behalf, which he faid when he was going to Martyrdom.

I Will praise thee, O Lord, that thou hast con-fidered my low Estate, and hast not shut me up in the hands of mine enemies, nor made my foes to rejoyce over me: And now let thy right hand protect me, and let thy mercy come upon me; for my foul is in trouble and anguish because of its departure from the Body. O let not the af-femblies of its wicked and cruel Enemies meet it in the paffing forth, nor hinder me by rea-fon of the fins of my paffed life. O Lord, be favourable Chap. s.

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favourable unto me, that my Soul may not behold the hellish countenance of the spirits of darkness, but let thy bright and joyful Angels entertain it. Give glory to thy holy Name and to thy Majesty: place me by thy merciful arm before thy feat of Judgment, and let not the hand of the Prince of this World fnatch me from thy presence, or bear me into Hell. Mercy, fweet Jels. Amen.

A Prayer taken out of the Enchologion of the Greek Church, to be faid by or in behalf of people in their danger, or near their Death.

BeBogBocoudro mis auaglians, &c.

BEmired with fins and naked of good deeds, I that am the meat of worms cry vehemently in fpirit: Cast not me wretch away from thy face; place me not on the left hand who with thy hands didft fashion me; but give reft unto my Soul, for thy great mercies fake. O Lord.

II.

- SUpplicate with tears unto Chrift, who is to judge my poor Soul, that he will deliver me from the fire that is unquenchable. I pray you all, my friends and acquaintance, make mention of me in your prayers, that in the day of Judgment I may find mercy at that dreadful Tribunal.

III.

Then may the ftanders-by pray.

WHen in unspeakable glory thou dost come dreadfully to judge the whole World, vouchiate, O gracious Redeemer, that this thy faithful Servant may in the clouds meet thee chearfully. They who have been dead from the beginning, with terrible and fearful trembling ftand at thy Tribunal, wairing thy just fentence, O bleffed Saviour Jefus. None shall there avoid thy formidable and most righteous judgment. All Kings and Princes with fervants ftand together, and hear the dreadful voice of the Judge condemning

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Chap. 5. Visitation of the Sick. Sect. 7. demning the people which have finned into Hell: from which fad fentence, O Christ, deliver thy Servant. Amen.

Then let the Sick man be called upon to rehearse the Articles of his Faith; or, if he be so weak he cannot, let him (if he have not before done it) be called to say Amen, when they are recited, or to give some testimony of his Faith and confident assent to them.

After which it is proper (if the perfon be in capacity) that the Minister examine him, and invite him to Confession, and all the parts of Repentance, according to the foregoing Rules; after which, he may pray this Prayer of Absolution.

O UR Lord Jefus Chrift, who hath given Commiffion to his Church, in his Name to pronounce Pardon to all that are truly penitent, He of his mercy pardon and forgive thee all thy fins, deliver thee from all evils paft, prefent and future, preferve thee in the faith and fear of his holy Name to thy life's end, and bring thee to his everlafting Kingdom, to live with him for ever and ever. Amen.

Then let the Sick man renounce all Herefies, and whapfoever is against the Truth of God or the Peace of the Church, and pray for pardon for all his ignorances and errours, known and unknown.

After which let him (if all other circumstances be fitted) be disposed to receive the blessed Sacrament, in which the Curate is to minister according to the form prescribed by the Church.

When the Rites are finished, let the Sick man in the days of his fickness be employed with the former offices and exercises before described: and when the time draws near of his dissolution, the Minister may affist by the following order of recommendation of the Soul.

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O Holy and most gracious Saviour Jefas, we humbly recommend the Soul of thy Servant into thy hands, thy most merciful hands; let thy bleffed Angels stand in ministry about thy servant, and defend him from the violence and malice of all his ghostly enemies, and drive far from hence all the spirits of darkness. Amen.

II.

LORD, receive the Soul of this thy Servant: Enter not into Judgment with thy Servant: Spare him whom thou haft redeemed with thy most precious blood: deliver him from all evil for whose fake thou didft fuffer all evil and mischief; from the crafts and affaults of the Devil, from the fear of Death, and from everlasting Death, good Lord, deliver him. Amen.

III.

Impute not unto him the follies of his youth, nor any of the errours and micarriages of his life: but strengthen him in his agony, let not his Faith waver, nor his Hope fail, nor his Charity be difordered: Let none of his enemies imprint upon him any afflictive or evil phantas is let him die in peace, and rest in hope, and rise in glory. Amen.

IV.

LORD, we know and believe affuredly that whatfover is under thy cuftody cannot be taken out of thy hands, nor by all the violences of Hell robbed of thy protection: preferve the work of thy hands, refcue him from all evil; take into the participation of thy glories him to whom thou haft given the feal of Adoption, the earness of the inheritance of the Saints. Amen. V.

L E T his portion be with Abraham, Isaac and Jacob, with Job and David, with the Prophets and Apostles, with Martyrs and all thy holy Saints, in the arms of Christ, in the bosom of felicity, in the Kingdom of God to eternal ages. Amen.

Thefe

These following Prayers are fit also to be added to the foregoing Offices, in case there be no Communion or intercourse but Prayer.

Let us Pray.

O Almighty and Eternal God, there is no number of thy days or of thy mercies: thou halt fent us into this World to ferve thee, and to live according to thy Laws; but we by our fins have provoked thee to wrath, and we have planted thorns and forrows round about our dwellings; and our Life is but a fpan long, and yet very tedious, because of the calamities that inclose us in on every fide; the days of our Pilgrimage are few and evil; we have frail and fickly bodies, violent and diftemper'd paffions, long defigns and but a fhort stay, weak understandings and strong Enemies, abused fancies, perverse wills. O dear God, look upon us in mercy and pity: Let not our weaknesses make us to fin against thee, nor our fear caule us to betray our duty, nor our former follies provoke thy eternal anger, nor the calamities of this World vex us into tediousness of fpirit and impatience; but let thy holy Spirit lead us through this valley of mifery with fafety and peace, with holinels and Religion, with spiritual comforts and joy in the Holy Ghost; that when we have served thee in our Generations, we may be gathered unto our Fathers, having the testimony of a holy Conscience, in the Communion of the Catholick Church, in the confidence of a certain Faith, and the comforts of a reasonable, religious and holy Hope, and perfect Charity with thee our God and all the World, that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things prefent, nor things to come, nor heighth nor depth, nor any other Creature may be able to separate us from the love of God which is in Christ Jelus our Lord. Amen.

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O Holy

O Holy and most gracious Saviour Jefus, in whose hands the Souls of all faithful People are laid up till the day of recompence, have mercy upon the Body and Soul of this thy Servant, and upon all thy elect People who love the Lord Jefus, and long for his coming. Lord, retrefh the imperfection of their condition with the aids of the Spirit of Grace and comfort, and with the visitation and guard of Angels, and fupply to them all their neceffities known only unto thee; let them dwell in peace, and feel thy mercies pitying their infirmities, and the follies of their flefh, and speedily fatisfying the defires of their spirits: and when thou shalt bring us all forth in the day of Judgment, O then shew thy felf to be our Saviour Jelus, our Advocate and our Judge. Lord, then remember that thou haft for fo many Ages prayed for the pardon of those fins which thou art then to fentence. Let not the accusations of our Consciences. nor the calumnies and aggravation of Devils, nor the effects of thy wrath, prefs those Souls which thou lovest, which thou didst redeem, which thou dost pray for; but enable us all, by the supporting hand of thy mercy, to stand upright in Judgment. O Lord, have mercy upon us, have mercy upon us: O Lord, let thy anercy lighten upon us, as our truft is in thee. O Lord, in thee have we trusted, let us never be confounded. Let us meet with Joy, and for ever dwell with thee, feeling thy pardon, fupported with thy graciousness, absolved by thy sentence, saved by thy mercy, that we may fing to the glory of thy Name eternal Allelujah's. Amen. Amen. Amen.

Then may be added, in the behalf of all that are prefent, thefe Ejaculations.

O fpare us a little, that we may recover our ftrength before we go hence and be no more feen. Amen.

Caft us not away in the time of age; O forfake us not when ftrength faileth. Amen.

Grant that we may never fleep in fin or death eternal, Chap. s.

nal, but that we may have our part of the first Refurrection, and that the second Death may not prevail over us. Amen.

Grant that our Souls may be bound up in the bundle of life; and in the day when thou bindeft up thy Jewels, remember thy fervants for good, and not for evil, that our Souls may be numbred amongst the righteous. Amen.

Grant unto all fick and dying Christians mercy and aids from Heaven; and receive the Souls returning unto thee, whom thou hast redeemed with thy most precious Blood. Amen.

Grant unto thy Servants to have faith in the Lord Jefus, a daily Meditation of Death, a Contempt of the World, a longing defire after Heaven, Patience in our Sorrows, Comfort in our Sickneffes, Joy in God, a holy Life, and a bleffed Death; that our Souls may reft in hope, and my Body may rife in glory, and both may be beautified in the Communion of Saints, in the Kingdom of God, and the glories of the Lord Jefus. Amen.

The Blessing.

Now the God of Peace that brought again from Heb. 13. the Dead our Lord *Je/us*, that great Shepherd of the 20, 21. Sheep, through the blood of the everlasting Covenant, make you perfect in every good work, to do his will, working in you that which is pleasing in his fight; to whom be glory for ever and ever. Amen.

The Doxology.

To the bleffed and only Potentate, the King of I Tim.6. Kings, and the Lord of Lords, who only hath im- 15, 16. mortality, dwelling in the Light which no man can approach unto, whom no man hath feen nor can fee, be honour and power everlafting. *Amen.*

After the Sick Man is departed, the Minister, if he be present, or the Major-domo, or any other fit person, may use the following Prayers in behalf of themselves.

R 2

Almighty

Sect: 7.

A Lmighty God, with whom do live the fpirits of them that depart hence in the Lord, we adore thy Majesty, and submit to thy Providence, and revere thy Justice; and magnifie thy Mercies, thy infinite Mercies, that it hath pleafed thee to deliver this our Brother out of the mileries of this finful World. Thy counfels are fecret, and thy wifdom is infinite: with the fame hand thou haft crowned him, and smitten us; thou hast taken him into regions of Felicity, and placed him among the Saints and Angels, and left us to mourn for our fins, and thy difpleafure, which thou hast fignified to us by removing him from us to a better, a far better place. Lord, turn thy anger into mercy, thy chastilements into vertues, thy rod into comforts, and do thou give to all his nearest relatives comforts from Heaven, and a reflitution of bleflings equal to those which thou haft taken from them. And we humbly beleech thee of thy gracious goodnets fhortly to fatisfie the longing defires of those holy souls who pray, and wait, and long for thy fecond Coming. Accomplish thou the number of thine elect, and fill up the Mansions in Heaven, which are prepared for all them that love the coming of the Lord Jelus: that we with this our Brother, and all others departed thislife in the obedience and faith of the Lord Jefus, may have our perfect confummation and blifs in thy eternal glory, which never shall have ending. Grant this for Jefus Christ his fake our Lord and only Saviour. Amen.

II.

O Merciful God, Father of our Lord *Jefus*, who is the first fruits of the Refurrection, and by entring into Glory hath opened the Kingdom of Heaven to all believers, we humbly befeech thee to raife us up from the death of fin to the life of righteoufnels, that being partakers of the death of Christ, and followers of his holy life; we may be partakers of his Spirit and of his Promiles; that when we shall depart this life, we may rest in his arms, and lie in his bosom, as our hope is this our Brother doth. O fuffer Visitation of the Sick.

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fuffer us not for any temptation of the World, or any snares of the Devil, or any pains of death, to fall from thee. Lord, let thy holy Spirit enable us with his Grace to fight a good fight with perseverance, to finish our course with holiness, and to keep the faith with constancy unto the end; that at the day of Judgment we may stand at the right hand of the throne of God, and hear the bleffed fentence of [Come, ye bleffed Children of my Father, receive the Kingdom prepared for you from the beginning of the world.] O bleffed Jejus, thou art our Judge, and thou art our Advocate; even because thou art good and gracious, never suffer us to fall into the intolerable pains of Hell, never to lie down in fin, and never to have our portion in the everlasting burning. Mercy, sweet felu, Mercy. Amen.

A Prayer to be faid in the cafe of a fudden furprize by Death, as by a mortal wound, or evil accidents in Child birth, when the forms and folemnities of preparation cannot be wfed.

Most gracious Father, Lord of Heaven and Earth. Judge of the living and the dead, behold thy Servants running to thee for pity and mercy in behalf of our felves and this thy fervant whom thou haft Imitten with thy hafty rod, and a fwift Angel; if it be thy will, preferve his life, that there may be place for his repentance and restitution. O spare him a little, that he may recover his ftrength before he go hence and be no more feen. But if thou haft otherwife decreed, let the Miracles of thy compation and thy wonderful mercy fupply to him the want of the ufual measures of Time, and the periods of Repentance, and the trimming of his Lamp: and let the greatnels of the calamity be accepted by thee as an initrument to procure pardon for those defects and degrees of unreadiness which may have caused this accident upon thy Servant. Lord, ftir up in him a great and effectual Contrition: That the greatness of the forrow, and hatred against fin, and the zeal of his love R 3 to

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to thee, may in a fhort time do the work of many days. And thou who regardeft the heart and the measures of the mind more than the delay and the measures of time, let it be thy pleasure to rescue the Soul of thy Servant from all the evils he hath deferved, and all the evils that he fears: that in the glorifications of Eternity, and the Songs which to Eternal ages thy Saints and holy Angels shall fing to the honour of thy mighty Name and invaluable mercies, it may be reckoned among thy glories, that thou hast redeemed this Soul from the dangers of an eternal Death, and made him partaker of the gift of God, eternal Life, through $\frac{f}{f}e/M$ Chrift our Lord. Amen.

If there be time, the Prayers in the foregoing Offices may be added, according as they can be fitted to the prefent Circumstances.

SECT. VIII.

A Peroration concerning the Contingencies and treatings of our departed Friends after Death, in order to their Burial, &cc.

Táse d' important motival in mainers * and publick cuftoms:

* Ως γενναίως αποθεθάκουκα με, dixit Socrates de Ergastulario Ingente. in manners * and publick cultoms: but the praife of it is not in the Gospel, that is, it hath no direct and proper utes in Religion. For

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and

if the dead did die in the Lord, then there is joy to him;

and it is an ill expression of our affection and our charity, to weep uncomfortably at a change that hath carried my friend to the state of a huge selicity. But if the Man did perish in his folly and his fins, there is indeed cause to mourn, but no hopes of being comforted; for he shall never return

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Nemo me lachrymis decoret, nec][funera fletu

Faxit: cur? volito vivu per ora virûm. Enniss.

Πέρσας μέντοι πάντας ότι το μινημα τέμον παιαχαλείτε συνηθησυμένες έμοι, ότι όν τω άσφαλεϊ ήδη έσομαι, ώς μηθεν άν έτι ιαχόν παθείν, μήτε ήν μιθά το θεί γένομαι, μήτε ήν μηθεν έτι δ. Cyrus opud Xenoph.

to light, or to hopes of restitution. Therefore beware left thou also come into the fame place of torment; and let thy grief fit down and reft upon thy own turf, and weep till a shower springs from thy eyes to heal the wounds of thy fpirit: turn thy forrow into caution, thy grief for him that is dead, to thy care for thy felf who art alive : left thou die and fall like one of the fools, whole life is worfe than death, and their death is the confummation of all felicities. * The Church in her • s. charge funerals of the dead used to fing Pfalms, and to give hom. 4. Het. thanks for the redemption and delivery of the Soul from the evils and dangers of Mortality. And therefore we have no reafon to be angry when God hears our prayers, who call upon him to haften his coming, and to fill up his numbers, and to do that which we pretend to give him thanks for. And S. Chryfoftom asks To what purpose is it that thou fingest, Return unto thy reft, O my Sonl, &cc. if thou doft not believe thy friend to be in reft; and if thou doft, why doft thou 11a TPOweep impertinently and unreasonably?' Nothing but RAOF RAZiour own loss can justly be deplored : and him that is every \$ 28 passionate for the loss of his money or his advantages, vegs be we efteem foolifh and imperfect; and therefore have Sarby Tur. 11. no reason to love the immoderate forrows of those who too earnestly mourn for their dead, when, in the last resolution of the inquiry, it is their own evil and prefent or feared inconveniences they deplore: the best that can be faid of fuch a grief is, that those mourners love themfelves too well. Something is to be given to cuftom, fomething to fame, to nature, and to civilities, and to the honour of the deceased R 4 friends;

friends; for that Man is esteemed to die miserable, for

Mors optima eft perire dum lachrymant fui. Sen. Hippol.

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Μηδί μοι άκλαυς Ο Jara O μόλοι, άκλα Κακλείποιμι Jaror άλλα η σοναχάς. whom no friend or relative sheds a tear, or pays a solemn sigh. I desire to die a dry deat b, but am not very desirous to

have a dry funeral: fome flowers iprinkled upon my grave would do well and comely; and a foft flower to turn those flowers into a fpringing memory or a fair rehearfal, that I may not go forth of my doors as my fervants carry the entrails of beafts.

But that which is to be faulted in this particular is, when the grief is immoderate and unreasonable: and *Paula Romana* deferved to have felt the weight of S. *Hie*rom's fevere reproof, when at the death of every of her children, fhe almost wept her self into her grave. But it is worse yet, when people by an ambitious and a pompous forrow, and by ceremonies invented for the (a) often-

(a) Expectavinus lachrymas ad oftentationem doloris paratas: ut ergò ambitiofus detonuit, texit fuperbum pallio capur, & manibus inter fe ufque ad articulorum ftrepitum contritis, & Petron. (γρίων

(b) "Ως 3 τρατιλρ δ παισζς όδύρεται όςτα Νυμφίε, δς τε θανών δειλές αχάχησε τοκήας. "Ως Αχιλεῦς έταιρόιο όδύρετο όςτα χάιων, "Εςπύζων παρά πυρχαιλώ, άδινα ςεναχίζων. tation of their grief, fill Heaven and Earth with (b) Exclamations, and grow troublefome becaufe their friend is happy, or themfelves want his company. It is certainly a fad thing in nature, to fee a friend trem-

bling with a Palsie, or scorched with Fevers, or dried up like a pot/beard with immoderate heats and rowling Non Siculz upon his uneafie bed without fleep, which cannot be dapes dulinvited with mulick, or pleafant murmurs, or a decent cem elshorabunt fopo ftillnes; nothing but the fervants of cold death; Poppy and Weariness, can tempt the eyes to let their currem, non avium cithatains down; and then they fleep only to tast of death. reque cantus and make an effay of the fhades below: and yet fomnum reducent. we weep not here, the period and opportunity for tears we chufe when our friend is fallen alleep, when he hath laid his neck upon the lap of his Mother and

(c)---Tremulúmque caput descendere justit In colum, & longam manantia labra falivani.

L

let his (c) head down to be railed up to Heaven. This Grief is ill placed and Chap. 5. Sect. 8. and undecent. But many times it is worfe: and it hath been observed that those greater and ftormy passions do to fpend the whole stock of Grief, that they prefently admit a comfort and contrary affection; while a forrow that is even and temperate goes on to its period with expectation and the diffances of a just time. The Ephefian Woman that the Souldier told of in Petronins was the talk of all the Town, and the rareft example of a dear affection to her Husband. She descended with the Corps into the Vault, and there being attended with her maiden refolved to weep to death, or die with famine or a diftempered forrow: from which refolution nor his nor her friends, nor the reverence of the principal Citizens, who used the intreaties of their charity and their power, could perfuade her. But a Souldier that watched feven dead bodies hanging upon trees just over against this Monument, crept in, and a while stared upon the filent and comely diforders of the forrow; and having let the wonder a while breathe out at each other's eyes, at last he fetched his fupper and a bottle of Wine, with purpose to eat and drink, and still to feed himself with that lad prettiness. His pity and first draught of wine made him bold and curious to try if the Maid would drink : who, having many hours fince telt her resolution faint as her wearied body, took his kindnes; and the light returned into her eyes, and danced like boys in a feitival: and tearing least the pertinaciousness of her Mistress forrows should cause her evil to revert, or her shame to approach, affayed whether the would endure to hear an argument to perfuade her to drink and live. The violent paffion had laid all her spirits in wildness and diffolution, and the Maid found them willing to be gathered into order at the arrest of any new object, being weary of the first, of which like Leeches they had fucked their fill till they fell down and burft. The weeping woman took her cordial, and was not angry with her Maid, and heard the Souldier talk. And he was to pleated with the change, that he, who first lov'd the filence of the forrow, was more in love with the mulick of her returning voice, especially which

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which himself had ftrung and put in tune: and the Man began to talk amoroully, and the woman's weak head and heart was foon poffeffed with a little wine, and grew gay, and talked, and fell in love; and that very night, in the morning of her paffion, in the grave of her Husband, in the pomps of mourning, and in her funeral garments, married her new and stranger guest. For to the wild Foragers of Libya being fpent with heat, and diffolved by the too fond kiffes of the Sun. do melt with their common fires, and die with faintnefs, and defcend with motions flow and unable to the little brooks that descend from Heaven in the Wilderneis: and when they drink they return into the vigour of a new life, and contract strange marriages; and the Liones is courted by a Panther, and the liftens to his love, and conceives a Monfter that all men call unnatural and the daughter of an equivocal paffion and of a fudden refreshment. And so also was it in the Cave at Ephefus; for by this time the Souldier began to think it was fit he should return to his watch and observe the dead bodies he had in charge : but when he afcended from his mourning bridal Chamber, he found that one of the bodies was stoln by the friends of the dead, and that he was fallen into an evil condition, because by the laws of Ephelus his body was to be fixed in the place of it. The poor man returns to his woman, cries out bitterly, and in her presence resolves to die to prevent his death, and in seeret to prevent his (hame. But now the woman's love was raging like her former ladness, and grew witty, and the comforted her Souldier, and perfuaded him to live, left by lofing him, who had brought her from death and a more grievous forrow, the thould return to her old folemnities of dying, and lofe her honour for a dream, or the reputation of her conftancy without the change and fatisfaction of an enioved love. The man would fain have lived, if it had been pollible, and the found out this way for him; That he should take the body of her first Husband, whole funeral fhe had to itrangely mourned, and put it upon the gallows in the place of the itoln

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stoln thief. He did so, and escaped the present danger, to possels a Love which might change as violently as her griet had done. But fo I have feen a Crowd of difordered People rush violently and in heaps till their utmost border was restrained by a wall, or had fpent the fury of their first fluctuation and watry progress, and by and by it returned to the contrary with the fame earnestness, only because it was violent and ungoverned. A raging Paffion is the Crowd, which, when it is not under discipline and the conduct of Reafon, and the proportions of temperate humanity. runs paffionately the way it happens, and by and by as greedily to another fide, being fwayed by its own weight, and driven any whither by chance, in all its purfuits having no rule, but to do all it can, and spend it felf in haste, and expire with some shame and much undecency.

When thou haft wept a while, compose the body to Burial: which that it be done gravely, decently and charitably, we have the example of all Nations to engage us, and of all ages of the World to warrant: fo that it is against common honesty, and publick fame and reputation, not to do this Office.

It is good that the Body be kept veiled and fecret, and not exposed to curious eyes, or the diffionours wrought by the changes of death difcerned and stared upon by impertinent perfons. When Cyrus was dying, he called his Sons and Friends to take their leave, to touch his hand, to fee him the last time, and gave in charge, that when he had put his veil over his face no Man should uncover it. And Epiphanius his Body was refcued from inquisitive eyes by a miracle. Let it be interred after the (*) manner of the Country, and the laws of the place, and the dignity of the person. For to Tacob was buried with (*) Nomois Emediai Toion ey xwpois xaxws. great folemnity, and Jo-Τύμβον δ' έ μάλα πολλόν έχω πονεέδαι leph's bones were carried in - 'And' Emersia roloy. (avoizã, Iliad. L. to Canaan, after they had been embalmed and kept four hundred years; and de-

vout men carried S. Stephen to his Burial, making great lamentation over him. And Elian tells, that those who Of the Contingencies

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who were the most excellent perfons were buried in Purple; and men of an ordinary courage and fortune had

their graves only trimmed with branches of Olive, and mourning flowers. But when Mark Anthony gave the body of Brutus to his freed man to be buried honestly, he gave also his own Mantle to be thrown into his funeral Pile: and the magnificence of the old Funeral we may fee largely defcrib'd by Virgil in the Obsequies of Milenus, and by Homer in the funeral of Patroclus. It was noted for piety in the Men of Jabe (h Gilead, that they shewed kindness to their Lord Saul, and buried him; and they did it honourably. And our bleffed Saviour, who was temperate in his expence, and grave in all the parts of his Life and Death, as age and fobriety it felf, yet was pleafed to admit the cost of Mary's Ointment upon his head and feet, because she did it against his Burial: And though the little thought it had been to nigh, yet because he accepted it for that end, he knew he had made her Apology fufficient; by which he remarked it to be a great act of piety, and honourable to interr

Com quid fibi faxa cavata quid pulchra volunt monumenta, nifi quòd res creditur illis pon mortua, fed data formo? *Prud*, hymn. in Exeq. defunct. our Friends and Relatives according to the proportions of their condition, and to to give a teltimony of our hope of their Refurrection. So far is piety, beyond it may be the oftentation and pragging of a grief or a defign to

bragging of a grief, or a defign to ferve worfe ends. Such was that of *Herod*, when he made too ftudied and elaborate a Funeral for Ariflobulus whom he had murthered; and of Regulus for his Boy, at whole pile he killed Dogs, Nightingales, Parrots, and little Horfes: And fuch also was

Cupit omnia ferre Prodigus, & totos melior fuccendere confus, Deferras exofus opes------

Statius lib. 2. Sylver.

the expence of fome of the Romans, who hating their left wealth, gave order by their Testament to have

huge portions of it thrown into their fires, bathing their locks, which were prefently to pats through the fire, with Arabian and Agyptian Liquors, and Balfam of Judea. In this, as in every thing elle, as our Piety Piety must not pais into Superstition or vain expense. to neither must the excess be turned into parsimony. and chaftiled by negligence and impiety to the memory of their dead.

But nothing of this concerns the dead in real and ef- Torus hic lofective purpoles; nor is it with care to be provided for cus contem-nendus eff in by themfelves: But it is the duty of the living. For to nobis, non them it is all one whether they be carried forth upon a negligendus chariot or a wooden bier, whether they rot in the air in noftris. or in the earth, whether they be devoured by fifthes or Id cincrom by worms, by birds or by fepulchral dogs, by water or aut manes by fire, or by delay. When Criton ask'd Socrates how fepultos? he would be buried, he told him, I think I shall escape from you, and that you cannot catch me; but fo much of me as you can apprehend, use it as you see cause for, and bury it; but however do it according to the

Laws. There is nothing in this but opinion and the decency of

fame to be ferved. Where it is efteemed an honour and the manner of bleffed people to descend into the Graves of their Fathers, there also

it is reckoned as a curfe to be buried in a strange Land, or that the Birds of the air devour them. Some nations used to eat the bodies of their friends and e-

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steemed that the most honoured Sepulture; but they were barbarous. The Magi never buried any but such as were torn of bealts. The Persians beimeared their dead with wax, and the Agyptians with gums, and with great art did condite the bodies, and laid them in charnel-houfes. But Cyrus the elder would none of all this but gave command that his body fhould be inter-

red, not laid in a Coffin of gold or filver, but just into the Earth, from whence all living creatures receive Birth and Nourifhment, and whither they must return. Among Christians the honour which is valued in the Cicero.

"O πως σ'ν σοι φίλον ή, κ) μαλισε ท์วที ขอยแบง ย์เขลา.

Fugientibus Trojanis minatus eft Hector.

AUTS of Savator untigoonal, is i vu torge (VONTO.

Γνωτοί τε γνωταί τε συρός λελάχωσι θα-'Arra rures epuson and a seo mulispono Iliad. v.

> Ті 🕉 тёть махденю́теро», ті יא עוצ איז אימו, א המידם עצי זה אפאם המידם ז' מאם אל קטבו דב א TPEOG Xenoph or mail. Sit tibi terra levis, mollique tegaris arena, Ut tua non possint crucre offa canes. Mart.

behalf

Prud. hymn. in Exeq. defunct.

behalf of the dead is, that they be buried in holy ground, that is, in appointed Cœmeteries, in places of Religion, there where the field of God is fown with the feeds of the Refurrection, * that their bodies alfo may be among the Christians, with whom

their hope and their portion is, and shall be for ever. Quicquid feceris, omnia hac eodem ventura sont. That we are fure of; our bodies shall all be restored to our Souls hereafter, and in the interval they shall all be turned into duit, by what way soever you or your

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Marmoreo Licinus tumulo jacet ; at Cato parvo, Pompeius nullo : credimus effe Deos ? Varo Atacinus, chance shall dress them. Licinus the freed-man slept in a Marble Tomb; but

Cato in a little one, Pompey in none: and yet They had the best fate among the Romans, and a memory of the biggest honour. And it may happen that to want a Monument may best preferve their memories, while the succeeding ages shall by their instances remember the changes of the World, and the dishonours of

• Fama orbem replet, mortem fors occulit, at tu Define forutari quod tegit offa folum.

Si mihi dent animo non impar fata fepulchrum ; Angusta est numulo terra Britanna meo. Death, and the equality of the dead. And * James the Fourth, King of the Scots, obtained an Epi-

taph for wanting of a Tomb; and King Stephen is remembred with a fad ftory, because four hundred years after his death his bones were thrown into a River, that evil men might fell the leaden Coffiu. It is all one in the final event of things. Ninus the Affyrian had a Monument erected whose height was nine furlongs, and the breadth ten, (faith Diadodorns:) but John the Baptist had more honour, when was humbly laid in the Earth between the bodies of Abdias and Elizens. And S. Ignatins, who was buried in the bodies of Lions, and S. Polycarp, who was burned to ashes, shall have their bones, and their flesh again, with greater comfort than those vio-

Cernit ibi mœftos & mortis honore carentes Leucafpim, & Lyciz ductorem claffis Orontem. Aneid. 6. lent perfons who flept among Kings, having ufurped their Thrones when they they were alive, and their fepulchres when they were dead.

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Concerning doing honour to the dead, the confideration is not long. Anciently the friends of the dead used to make their funeral Luftravitque viros, dixitque novissima verba. Orations, and what Aneid. they spake of greater commendation, was pardoned upon the accounts of feiendship: But when Christianity feiled upon the possession of the World, this charge was devolved upon Priefts and Bifhops, and they first kept the cuftom of the World, and adorned it with the piety of Truth and of Religion ; but they also ordered it that it should not be cheap; for they made funeral Sermons only at the death of Princes, or of fuch holy Perfons who (hall judge the Angels. The cuftom descended, and in the chanels mingled with the veins of Earth through which it passed : and now-a-days men that die are commended at a price, and the measure of their Legacy is the degree of their Vertue. But thefe things ought not fo to be : the reward of the greatest vertue ought not to be prostitute to the doles of common perfons, but preferved like Laurel and Coronets, to remark and encourage the nobleft things. Perfons of an ordinary life should neither be prais'd publickly, nor reproached in private : for it is an office and charge of humanity to speak no evil of the dead, (which, I suppole, is meant concerning things not publick and evident;) but then neither should our charity to them teach us to tell a lye, or to make a great flame from a heap of rushes and mushromes, and make Orations crammed with the narrative of little observances, and acts of civil, and necessary, and eternal Religion.

But that which is most confiderable is, that we should do fomething for the dead, fomething that is real and of proper advantage. That we perform their Will, the Laws oblige us, and will fee to it; but that we do all those parts of perfonal duty which our dead left unperformed, and to which the laws do not oblige us, is an

act of great charity and perfect kindnefs : and it may redound

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redound to the advantage of our Friends alfo, that their debts be paid even beyond the Inventory of their moveables.

Befides this, let us right their caufes, and affert their honour. When Marcus Regulus had injured the memory of Herennius Senecio, Metius Carus asked him, What he had to do with his dead; and became his Advocate after death, of whose cause he was Patron when he was alive. And David added this also, that he did kindness to Mephibosheth for Jonathan's sake: and Solomon pleaded his Father's cause by the fword against Joab and Shimei. And certainly it is the nobless thing

Χρή 3 2) તેંચ લ્ટ્યુગ્રંગ મળ જાગાંમગ્ય અપ્રાં ગાય જાગંગા લા, 2) μή παιαμική παι, μηδέ της જેદો દેવકાંમાς έυσεβείας. Ιω. Ρίατας.

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in the world to do an act of kindnefs to him whom we fhall never fee, but yet hath deferved it of us, and to whom we would do it if he were prefent; and unlefs we do fo, our chariity is mercenary, and our friendfhips are direct merchandize,

and our gifts are brokage: but what we do to the dead, or to the living for their fakes, is gratitude, and vertue for vertue's fake, and the nobleft portion of humanity.

And yet I remember that the most excellent Prince Crrus in his last exhortation to his sons upon his deathbed, charms them into peace and union of hearts and defigns, by telling them that his Soul would be ftill alive, and therefore fit to be revered and accounted as awful and venerable as when he was alive: and what we do to our dead friends is not done to perfons undifcerning, as a fallen Tree, but to fuch who better attend to their relatives, and to greater purposes, though in other manner than they did here below. And therefore those wife persons, who in their Funeral Orations made their doubt, with an [ה דור מולאחר דר באבטדואג למו מצל אל כא שמ לע יע (vouleyeer, if the dead have any perception of what is done below] which are the words of Ifocrates, in the Funeral Encomium of Evagoras, did it upon the uncertain Opinion of the Soul's Immortality; but made no question, if they were living, they did also understand

understand what could concern them. The fame words Nazianzen ules at the exequies of his fifter Gorgonia, and in the former invective against Julian : but this was upon another reason; even because it was uncertain what the state of separation was, and whether our dead perceive any thing of us till we shall meet in the day of Judgment. If it was uncertain then, it is certain, fince that time we have had no new revelation concerning it; but it is ten to one but when we die we shall find the state of affairs wholly differing from all our opinions here, and that no man or fect hath gueffed any thing at all of it as it is. Here I intend not to dispute, but to perfuade : and therefore in the general, if it be probable that they know or feel the benefits done to them, though but by a reflex revelation from God, or fome under-communication from an Angel, or the flock of acquired notices here below, it may the rather endear us to our charities or duties to them respectively; fince our vertues use not to live upon abstractions, and Metaphysical perfections

or inducements, but then thrive when they have material Arguments, fuch which are not too far from fenfe. How-

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ever it be, it is certain they are not dead; and though we no more fee the Souls of our dead friends than we did when they were alive, yet we have reafon to believe them to know more things and better; And if our fleep be an image of death, we may alfo obferve concerning it, that it is a flate of life io feparate from communications with the body, that it is one of the

ways of Oracle and Prophecy by which the Soul beft declares her immortality, and the noblenefs of her actions, and powers if fhe could get free from

Ή ή τέ ανθρώπε μυχή τότε δοπε θωοταίτη καταφαί: είαι, κι τότε π πβ μελλό πων σοφορά, τότε χω ώς έοικα μάλισα έλευθερε)

Cyrus apud Xenoph. 1.b. 8. Inftit.

³ HA SE d' of fuzi Talpon and Servois,

Εύδαι, αυτάρ εμέδο λελασμέν Ο έπλευ, Άχλ-

Où her hen (world annses, arra Javorro.

---- rai un meis un for termer,

the body, (as in the flate of feparation) or a clear dominion over it, (as in the refurrection.) To which also this (**ک**وټ ک

Iliad. Jo

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Sect. 8

-Tis & this confideration may be added, that men a long 2) eiv ai- time live the life of sense, before they use their rea-Jao Jour fon; until they have furnished their head with ex-of 402 2 periments and notices of many things, they cannot ed who, at all discourse of any thing: but when they come to TRAP OPÉPES use their reason, all their knowledge is nothing but XX Eve remembrance; and we know by proportions, by fimima u mar. litudes and diffimilitudes, by relations and oppoliti-Iliad. J. ons, by caules and effects, by comparing things with things; all which are nothing but operations of understanding upon the flock of former notices, of formething we knew before, nothing but remembrances: all the heads of Tropicks, which are the flock of all arguments and fciences in the world, are a certain demon-Aration of this; and he is the wifest man that remembers most, and joins those remembrances together to the beft purpoles of difcourfe. From whence it may not be improbably gathered, that in the flate of feparation, if there be any act of understanding, that is, if the understanding be alive, it must be relative to the notices it had in this world, and therefore the acts of it must be discourses upon all the parts and perfons of the conversation and relation, excepting only fuch new revelations which may be communicated to it; concerning which we know nothing. But if by teeing Socrates I think upon Plato, and by feeing a pi-Eure I remember a man, and by beholding two friends I remember my own and my friend's need, (and he is wifest that draws most lines from the same Centre and most discourses from the same Notices) it cannot but be very probable to believe, fince the feparate Souls understand better, if they understand at all, that from the notices they carried from hence, and what they find there equal or unequal to those notices, they can better discover the things of their friends than we can here by our conjectures and craftieft imaginations; and yet many men here can gues fhrewdly at the thoughts and defigns of fuch men with whom they discourse, or of whom they have heard, or whole characters they prudently have perceived. I have no other end in this Difcourfe, but that

and treating our Dead. Sect. 8.

Chap. 5.

that we may be engaged to do our duty to our Dead; left peradventure they should perceive our neglect, and be witnesses of our transient affections and forgetfulness. Dead perfons have religion passed upon them, and a solemn reverence: and if we think a Ghost beholds us, it may be we may have upon us the impressions likely to be made by love, and fear, and Religion. However we are sure that God sees us, and the world sees us: and if it be matter of duty towards our Dead, God will exact it; if it be matter of kindness, the world will; and as Religion is the band of that, so fame and reputation is the endearment of this.

It remains, that we who are alive fhould fo live, and by the Actions of Religion attend the coming of the day of the Lord, that we neither be furprized nor leave our duties imperfect, nor our fins uncancelled, nor our perfons unreconciled, nor God unappeafed : but that when we defeend to our graves we may reft in the bofom of the Lord, till the manfions be prepared where we fhall fing and feaft eternally. Amen.

Te Deum Laudamus.

THE END.

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