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A  
T O K E N  
F O R  
C H I L D R E N.

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The Second Part.

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B E I N G

A farther Account of the Conversion,  
Holy and Exemplary Lives, and  
Joyful Deaths of several other  
Young Children, not Published in  
the First Part.

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By JAMES JANEWAY,  
Minister of the Gospel.

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*Out of the mouths of Babes and Sucklings hast  
thou ordained strength. Psalm viii. 2.*

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L O N D O N :

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P R E F A C E

T O T H E

R E A D E R.

CHRISTIAN READER,

**I**N the former part of my *Token for Children*, I did in part promise, that if that piece met with kind entertainment, it might be followed with a second of the same nature. If it did not seem a little to savour of vanity, I might tell the world what encouragement I have met with in this work; but this I will only say, that I have met with so much as hath made me give this little book leave to go abroad into the world. I am not also ignorant what discouragement I may meet with from some; but as long as I am sure I shall not meet with this, that it is improbable, if not impossible, that it should save a soul; I think the rest may easily be answered, or warrantably slighted. But because I am persuaded by some, that one example in the former, (viz. that of a child that began to be

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## To the Reader.

serious between two and three years old) was scarce credible, and they did fear might somewhat prejudice the authority of the rest, I shall say something to answer that. They who make this objection are either good or bad; if bad, I expect never to satisfy them, except I should tell them of a Romance or play, or somewhat that might suit a carnal mind; it is like holiness in older persons, it is a matter of contempt and scorn to them, much more in such as these I mention. The truth of it is, it is no wonder at all to me that the subjects of Satan should not be very well pleased with that, whose design is to undermine the interest of their great masters: nothing will satisfy some, except Christ and holiness may be degraded and vilified. But bold sinner, hold, never hope it, heaven shall never be turned into hell for thy sake; and as for all thy atheistical objections, scoffs, and jeers, they shall e'er long be fully answered; and the hosannas and hallelujahs of these babes shall condemn thy oaths, blasphemies, and jeers, and then thou wilt be silenced: and except converting grace turn thy heart quickly, thou wilt for ever rue thy madness and folly, when it is too late to remedy it.

But if the persons that make this objection be godly, I question not but that I may give them reasonable satisfaction.

First, consider who it is that I had that example from. It was one Mrs. Jeofries in Long-Lane in Mary Magdalen Bermondsey Parish, in the County of Surry, a woman of that fame in the church of Christ, for her exemplary piety, wisdom, experience, and singular watchfulness over every punctilio that she speaks, that I question not but that her name is pre-  
cious

## To the Reader.

scious to most of the ministers of London, at least in the Borough; and as a reverend divine said, such a mother in Israel, that her single testimony about London, is of as much authority almost as any single minister's: and having since discoursed this matter with her, she calls God to witness, that she hath spoken nothing but truth; only in this she failed, in that she spake not by far so much as she might have done concerning that sweet babe. I might add, that I have since that seen a godly gentleman out of the country, that did protest to me, that he had seen as much as that in a little one of the same age, who since that time I hear went sweetly to heaven. Doth not the reverend Mr. Clarke, in his works, quote a child of two years old that looked towards heaven? Doth not credible history acquaint us with a martyr at seven years old, that was whipped almost to death, and never shed one tear, nor complained; and, at last had his head struck off? I do not speak of these as common matters, but record them amongst those stupendous acts of him that can as easily work wonders as not. What is too hard for the almighty? Hath God said he will work no more wonders? I think most of God's works in the business of conversion call for admiration: and I believe that silence, or rather praise, would better become saints, than questioning the truth of such things; especially where an apparent Injury is thereby done to the interest of Christ, the honour of God's grace, and the reputation of so eminent a saint. I judge this sufficient to satisfy most; as for others I trouble not myself; if I may but promote the interest of Christ, and the good of souls, and give up my account with joy, it is enough. That the Lord would bless my endeavours to these ends, I beg the pray-

## To the Reader.

ers of all saints, and yours also, sweet children that fear the Lord. And that parents and masters would assist me with their warm application of these things, and that children may be their crown and their Joy, is the prayer of one that desires to love Christ and little children dearly,

James Janeway.

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A  
T O K E N  
F O R  
C H I L D R E N.

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The Second Part.

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E X A M P L E VIII.

*Of a child that was very serious at four years old, with an account of his comfortable death when he was twelve years and three weeks old.*

1. **J**OHNSUDLOW was born of religious parents in the county of *Middlesex*, whose great care was to instil spiritual principles into him as soon as he was capable of understanding of them: whose endeavours the Lord was pleased to crown with the desired success: so that (to use the expression of a holy man concerning him) scarce more could be expected or desired from so little a one.

2. When he was scarce able to speak plain, he seemed to have a very great awe and reverence of God upon his spirit, and a strange sense of the things of another world, as might easily be perceived by those serious and admirable questions which he would be oft asking of those christians that he thought he might be bold with.



3. The first thing that did most affect him, and make him endeavour to escape from the wrath to come, and to enquire what he should do to be saved, was the death of a little brother; when he saw him without breath, and not able to speak or stir, and when carried out of doors, and put into a pit-hole, he was greatly concerned, and asked surprising questions about him; but that which was most affecting of himself and others, was whether he must die too, which being answered, it made such a deep impression upon him, that from that time forward he was exceeding serious, and this was when he was about four years old.

4. Now he was desirous to know what he might do that he might live in another world, and what he must avoid, that he might not die for ever, and being instructed by his godly parents, he soon labours to avoid whatsoever might displease God; now tell him that any thing was sinful, and that God would not have him to do it, and he is easily kept from it, and even at this time of day, the apprehensions of God, and death, and eternity, laid such a restraint upon him, that he would not, for a world, have told a lye.

5. He quickly learned to read exactly, and took such pleasure in reading of the scriptures and his catechism, and other good books, that it is scarce to be paralleled; he would naturally run to his book without bidding: when he came home from school, and when other children of his age and acquaintance were playing, he reckoned it his recreation to being that which is good.

6. When he was in coats he would be asking his maid serious questions, and praying her to teach him his catechism, or scriptures, or some good thing; common discourse he took no delight in, but did most eagerly desire to be sucking in of the knowledge of the things of God, Christ, his soul, and another world.

7. He was greatly taken with the reading of the book of *Martyrs*, and would be ready to leave his dinner to go to his book.

8. He was exceeding careful of redeeming and improving of time; scarce a moment of it but he would give an excellent account of the expence of it; so that this child might have taught elder persons, and will questionless condemn their idle and unaccountable wasting of those precious hours in which they should, as this sweet child, have been laying in provision for eternity.

9. He could not endure to read any thing over slightly, but whatsoever he read, he dwelt upon it, laboured to understand it thoroughly, and remember it; and what he could not understand, he would oft ask his father or mother the meaning of it.

10. When any christian friends have been discoursing with his Father, if they began to talk any thing about religion, to be sure they should have his company, and of his own accord he would leave all to hear any thing of Christ, and crept as close to them as he could, and listen as affectionately, though it were for an hour or two. He was scarce ever known to express the least token of weariness while he was hearing any thing that was good, and sometimes when neighbours children would come and call him out, and entice him, and beg of him to go with them, he could by no means be persuaded, though he might have had the leave of his parents, if he had any hopes that any good boy would come into his father's house.

11. He was very modest whilst any stranger was present, and was loth to ask them any questions: but as soon as they were gone, he would let his father know, that there was little said or done but he observed it, and would reflect upon what was

past in their discourse, and desire satisfaction in what he could not understand at present.

12. He was a boy of most prodigious parts for his age, as will appear from his solid and rational questions; I shall mention but two of many.

13. The first was this, when he was reading by himself in *Draiton's* poems about *Noah's* flood and the ark, he asked who built the ark? It being answered it was likely that *Noah* hired men to help him to build it: and would they (said he) build an ark to save another, and not go into it themselves?

14. Another question he put was this: whether had a greater glory, saints or angels? It being answered, that angels were the most excellent of creatures, and 'tis to be thought their nature is made capable of greater glory than man's, he said he was of another mind, and his reason was, because angels were servants, and saints are children; and that Christ never took upon him the nature of angels, but he took upon him the nature of saints, and by being man, he hath advanced human nature above the nature of angels.

15. By this you may perceive the greatness of his parts, and the bent of his thoughts, and thus he continued for several years together, labouring to get more and more spiritual knowledge, and to prepare for an endless life.

16. He was a child of an excellent sweet temper, wonderful dutiful to his parents, ready and joyful to do what he was bid, and by no means would do any thing to displease them, and if they were at any time seemingly angry, he would not stir from them till they were thoroughly reconciled to him.

17. He was not only good himself, but would do what he could to make others so too, especially those that were nearest to him; he was very watch-

ful over his brethren and sisters, and would not suffer them to use any unhandsome words, or to do any unhandsome action; but he would be putting them upon that which was good, and when he did at any time rebuke them, it was not childishly and slightly, but with great gravity and seriousness, as one that was not a little concerned for God's honour, and the eternal welfare of their souls.

18. He would go to his father and mother with great tenderness and compassion (being far from telling of tales) and beg of them to take more care of the souls of his brethren and sisters, and to take heed lest they should go on in a sinful Christless state, and prove their sorrow and shame, and go to hell when they die, and be ruined for ever.

19. He was exceedingly affected with hearing of the word of God preached, and could not be satisfied except he could carry home much of the substance of what he heard; to this end he quickly got to learn short-hand, and would give a very pretty account of any sermon that he heard.

20. He was much engaged in secret duty, and in reading the scriptures; to be sure morning and evening he would be by himself, and was, no question, wrestling with God.

21. He would get choice scriptures by heart, and was very perfect at his catechism.

22. The providences of God were not passed by without considerable observation by him.

23. In the time of the plague he was exceedingly concerned about his soul and everlasting state; very much by himself upon his knees. This prayer was found written in short-hand after his death.

*O Lord God and merciful Father, take pity upon me a miserable sinner, and strengthen me, O Lord, in thy faith, and make me one of thy glorious saints in heaven. O Lord keep me from this poisonous in-*

fection; however, not my will but thy will be done, O Lord, on earth, as it is in heaven; but, O Lord, if thou hast appointed me to die by it, O Lord, fit me for death, and give me a good heart to bear up under my afflictions: O Lord God and merciful father, take pity on me thy child, teach me O Lord thy word, make me strong in faith. O Lord, I have sinned against thee, Lord pardon my sins; I had been in hell long ago if it had not been for thy mercy; O Lord, I pray thee to keep my parents in thy truth, and save them from this infection, if it be thy will, that they may live to bring me up in thy truth: O Lord I pray thee stay this infection that rageth in this city, and pardon their sins, and try them once more, and see if they will turn unto thee. Save me O Lord from this infection, that I may live to praise and glorify thy name; but, O Lord, if thou hast appointed me to die of it, fit me for death, that I may die with comfort; and O Lord I pray thee to help me to bear up under all afflictions for Christ his sake. Amen.

24. He was not a little concerned for the whole nation, and begged that God would pardon the sins of this land, and bring it nearer to himself.

25. About the beginning of November 1665, this sweet child was smote with the distemper, but he carried it with admirable patience under the hand of God.

26. These are some of his dying expressions, —The Lord shall be my physician, for he will cure both soul and body—Heaven is the best hospital—It is the Lord, let him do what seemeth good in his eyes. Again—It is the Lord that taketh away my health, but I will say as Job did, Blessed be the name of the Lord. If I should live longer I shall but sin against God. Looking upon his father, he said, if the Lord would but lend me  
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*the least finger of his hand to lead me through the dark entry of death I will rejoice in him.*

27. When a minister came to him, among other things he spake somewhat of life. He said, *this is a wicked world, yet it is good to live with my parents, but it is better to live in heaven.*—

28. An hour and an half before his death, the same minister came again to visit him, and asked him, *art thou not afraid to die?* He answered; *no, if the Lord will but comfort me in that hour.* But, said the minister, *how canst thou expect comfort, seeing we deserve none?* He answered, *no, if I had my deserts I had been in hell long ago.* But, replied the minister, *which way dost thou expect comfort and salvation seeing thou art a sinner?* He answered, *in Christ alone*—In whom, about an hour and an half after, he fell asleep, saying, he would take a long sleep charging them that were about him not to wake him.

*He died when he was twelve years, three weeks, and a day old.*

## • E X A M P L E IX.

*Of a child that was very eminent when she was between five and six years old, with some memorable passages of her life.*

1. **A**NN DANE was born at Galebrook in the county of Bucks, who was no sooner able to speak plain, and express any thing considerable of reason, but she began to act as if she was sanctified from the very womb.

2. She was very sollicitous about her soul, what would become of it when she should die, and where she should live for ever, and what she should do to be saved, when she was about five years old.

3. She was wont to be oft engaged in secret prayer, and pouring out of her soul in such a manner as is rarely to be heard of from one of her years.

4. I having occasion to lie at *Colebrook*, sent for her father, an old disciple, an *Israelite* indeed, and desired him to give me some account of his experiences, and how the Lord first wrought upon him.

5. He gave me this answer, that he was from a child somewhat civil, honest, and, as to man, harmless, but was little acquainted with the power of religion, till this sweet child put him upon a thorough inquiry into the state of his soul, and would still be begging of him, and pleading with him to redeem his time, and to act with life and vigour in the things of God, which was no small demonstration to him of the reality of invisibles, that a very babe and suckling should speak so feelingly about the things of God, and be so greatly concerned not only about her own soul, but about her father's too, which was the occasion of his conversion; and the very thought of it was a quickening to him for thirty years, and he hopes never to wear off the impressions of it from his spirit.

6. After this she (as I remember) put her father upon family duties, and if at any time he was long absent from his shop, she would find him out, and with much sweetness and humility beg of him to come home, and to remember the preciousness of time, for which we must all give an account.

7. She was grieved if she saw any that conversed with her father, if they were unprofitable, unfavoury, or long in their discourse of common things.

8. Her

8. Her own language was the language of *Canaan*. How solidly, profitably, and spiritually would she talk? So that she made good people take great delight in her company, and justly drew the admiration of all that knew her.

9. She could not endure the company of common children, nor play, but was quite above all those things which most children are taken with; her business was to be reading, praying, discoursing about the things of God, and any kind of business that her age and strength was capable of, idle she would not be by any means.

10. It was the greatest recreation to her, to hear any good people talking about God, Christ, their souls, the scriptures, or any thing that concerned another life.

11. She had a strange contempt of the world, and scorned those things which most are too much pleased with. She could not be brought to wear any laces, or any thing that she thought superfluous.

12. She would be complaining to her parents, if she saw any thing in them that she judged would not be for the honour of religion, or suitable to that condition which the providence of God had set them in the world.

13. The child was the joy and delight of all the christians thereabouts in those times, who was still quickening and raising of the spirits of those that talked with her. This poor babe was a great help to both father and mother, and her memory is sweet to this day.

14. She continued thus to walk as a stranger in the world, and one that was making haste to a better place. And after she had done a great deal of work for God and her own soul, and others too, she



she was called home to rest, and received into the arms of Jesus before she was ten years old.

## EXAMPLE X.

*Of a child that was awakened when she was between seven and eight years old, with some account of her last hours, and triumphant death.*

1. **T**Abitha Alder was the daughter of a holy and reverend minister in *Kent*, who lived near *Gravesend*. She was much instructed in the holy scriptures and her catechism, by her father and mother, but there appeared nothing extraordinary in her till she was between seven and eight years old.

2. About which time, when she was sick, one asked her, What she thought would become of her if she should die? She answered, that she was greatly afraid that she should go to hell.

3. Being asked why she was afraid of going to hell? She answered, because she feared she did not love God.

4. Again, being asked how she did know she did not love God, she replied, What have I done for God ever since I was born? And besides this, I have been taught, that he that loves God keeps his commandments, but I have kept none of them at all.

5. Being farther demanded if she would not fain love God? She answered, yes, with all her heart, if she could, but she found it a hard thing to love one she did not see.

6. She

6. She was advised to beg of God a heart to love him : She answered, she was afraid it was too late.

7. Being asked again whether she was not sorry that she could not love God ? She answered yes, but was still afraid it was too late.

8. Upon this, seeing her in such a desponding condition, a dear friend of hers spent the next day in fasting and prayer for her.

9. After this, that christian friend asked her how she did now ? She answered with a great deal of joy, that now she blessed the Lord, she loved the Lord Jesus dearly, she felt she did love him. O, said she, I love him dearly.

10. Why, said her friend, did you not say yesterday, that you did not love the Lord, and that you could not ? What did you mean to speak so strangely ? Sure (said she) it was Satan that did put it into my mind : but now I love him. O blessed be God for the Lord Jesus Christ.

11. After this, she had a discovery of her approaching dissolution, which was no small comfort to her ; Anon (said she, with a holy triumph) I shall be with Jesus, I am married to him, he is my husband, I am his bride ; I have given myself to him, and he hath given himself to me, and I shall live with him for ever.

12. This strange language made the hearers even stand astonished : but thus she continued for some little time, in a kind of extasy of joy, admiring the excellency of Christ, rejoicing in her interest in him, and longing to be with him.

13. After a while some of her friends standing by her, observed a more than ordinary earnestness and fixedness in her countenance ; they said one to another, Look how earnestly she looks, sure she seeth something.

14. One asked what it was she fixed her eyes upon

so eagerly? I warrant (saith one that was by) she seeth death a coming.

15. No (said she) it is glory that I see, it is that I fix my eye upon.

16. One asked her what was glory like? She answered, I can't speak what, but I am going to it; will you go with me? I am going to glory, O that all of you were to go with me to that glory! With which words her soul took wing, and went to the possession of that glory which she had some believing sight of before. She died when she was between eight and nine years old.

## E X A M P L E XI.

*Of a child that was greatly affected with the things of God, when she was very young; with an exact account of her admirable carriage upon her Death-bed.*

1. **S**U<sup>s</sup>annah Bicks was born at Leyden in Holland, Jan. 24, 1650, of very religious parents, whose great care was to instruct and catechise this their child, and to present her to the ministers of the place, to be publickly instructed and catechised.

2. It pleased the Lord to bless the holy education and good example of her parents, and catechising to the good of her soul, so that she soon had a true savour and relish of what she was taught, and made an admirable use of it in a time of need, as you shall hear afterwards.

3. She was a child of great dutifulness to her parents, and of a very sweet, humble, spiritual nature, and not only the truth, but the power and  
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eminency of religion did shine in her so clearly, that she did not only comfort the hearts of her parents, but drew the admiration of all that were witnesses of God's works of love upon her, and may well be proposed as a pattern, not only to children, but to persons of riper years.

4. She continued in a course of religious duties for some considerable time, so that her life was more excellent than most christians, but in her last sickness she excelled herself, and her deportment was so admirable, that partly through wonder and astonishment, and partly through sorrow, many observable things were passed by without committing to paper, which deserved to have been written in letters of gold: but take these which follow, as some of many which were taken from her dying lips, and first published by religious and judicious christians in *Dutch*, afterwards translated, and with a little alteration of the stile (for the benefit of *English* children) brought into this form by me.

4. In the month of *August* 1664, when the pestilence raged so much in *Holland*, this sweet child was smitten, and as soon as she felt herself very ill, she was said to break forth with abundance of sense and feeling, in these following words: *If thy law were not my delight, I should perish in my affliction.*

6. Her father coming to her to encourage her in her sickness, said to her, be of good comfort my child, for the Lord will be near to thee and us, under this heavy and sore trial, he will not forsake us though he chasten us. Yea father (said she) our heavenly father doth chasten us for our profit, that we may be partakers of his holiness; no chastisement seemeth for the present to be joyous, but grievous, but afterwards it yieldeth the peaceable fruit of  
righteousness

righteousness to them which are exercised thereby. The Lord is now chastening of me upon this sick bed, but I hope he will bless it so to me, as to cause it to yield to me that blessed fruit, according to the riches of his mercies which fail not.

7. After this, she spake to God with her eyes lift up to heaven, saying, *Be merciful to me, O father, be merciful to me a sinner, according to thy word.*

8. Then looking upon her sorrowful parents, she said, It is said, *Cast thy burthen upon the Lord, and he shall sustain thee, and he will never suffer the righteous to be moved.* Therefore, my dear father and mother, cast all your care upon him, who causes all things to go well that do concern you.

9. Her mother said unto her, O my dear child, I have no small comfort from the Lord in thee, and the fruit of his grace, whereby thou hast been so much exercised unto godliness in reading the word, in prayer and gracious discourse, to the edification of thyself and us. The Lord himself who gave thee to us, make up this loss, if it be his pleasure to take thee away from us.

10. Dear mother (said she) though I leave you, and you me, yet God will never leave us; for it is said, *Can a woman forget her sucking child, that she should not have compassion on the fruit of her womb, yet will not I forget thee, behold I have graven thee upon the palms of my hands.* O comfortable words, both for mother and children! Mark, dear mother, how fast the Lord keeps and holdeth his people, that he doth even grave them upon the palms of his hands. Though I must part with you, and you with me, yet, blessed be God, he will never part either from you or me.

11. Being weary with much speaking, she desired

to rest a while, but after a little time awaking again, her father asked her how it was with her? She made no direct answer, but asked what day it was? her father said, it was the Lord's day. Well then, said she, have you given up my name to be remembered in the publick prayers of the church? Her father told her he had. I have learnt, said she, that the effectual fervent prayer of the righteous availeth much.

12. She had a very high esteem for the faithful ministers of Christ, and much desired their company where she was, but knowing the hazard that such a visit might expose them and the church to, she would by no means suffer that the ministers should come near her person, but chose rather to throw herself upon the arms of the Lord, and to improve that knowledge she had in the word, and her former experience, and the visits of private christians, and those which the church had appointed in such cases to visit and comfort the sick.

13. One of those which came to visit her, was of very great use to her to comfort her, and lift her up, in some measure, above the fears of death.

14. Though young, she was very much concerned for the interest of God and religion, for gospel ministers, and for the sins, and the decay of the power of godliness in her own country, which will further appear by what may follow.

15. Her father coming in to her, found her in an extraordinary passion of weeping, and asked her what was the cause of her great sorrow? She answered, Have I not cause to weep, when I hear that Mr. *de Wit* was taken sick this day in his pulpit, and went home very ill; is not this a sad sign of God's displeasure to our country, when God smiteth such a faithful pastor?

16. She had a high valuation of God, and could speak

· speak in *David's* language, *Whom have I in heaven but thee, and there is none upon earth I can desire in comparison of thee.* She was much lifted up above the fears of death. What else was the meaning of such expressions as these, *O how do I long! even as the hart panteth after the water-brooks, so my soul panteth after thee, O God, for God, the living God. When shall I come and appear before God?*

17. She was a great hater of sin, and did, with much grief and self abhorrence reflect upon it: but that which lay most upon her heart, was the corruption of her nature, and original sin. How often would she cry out in the words of the psalmist, *Behold I was shapen in iniquity, and in sin did my mother conceive me, and I was altogether born in sin.* She could never lay herself low enough under a sense of that original sin which she brought with her into the world.

18. She spake many things very judiciously of the old man, and putting it off, and of the new man and putting it on; which shewed that she was no stranger to conversion, and that she, in some measure, understood what mortification, self-denial, and taking up of her cross, and following of Christ meant. That scripture was much in her mouth, *The sacrifices of God are a contrite heart, a broken and a contrite spirit, O God, thou wilt not despise.* That brokenness of heart (said she) which is built upon and flows from faith, and that faith which is built upon Christ, who is the proper and alone sacrifice for sin. These are her own words.

19. Afterwards she desired to rest, and when she had slumbered a while she said, *O dear father and mother, how weak do I feel myself! My dear child (said her father) God will, in his tender mercy, strengthen thee in thy weakness. Yea father (said she) that is my confidence: for it is said, The bruis'd reed*

reed he will not break, and the smoaking flax he will not quench.

20. Then she discoursed excellently of the nature of faith, and desired that the eleventh of the *Hebrews* should be read unto her; at the reading of which, she cryed out, O what a stedfast faith was that of *Abram*, which made him willing to offer up his own and only son! *Faith is the substance of things hoped for, the evidence of things not seen.*

21. Her father and mother hearing her excellent discourse, and seeing her admirable carriage, burst out into abundance of tears: upon which, she pleaded with them to be patient, and content with the hand of God. O (said she) why do you weep at this rate over me, seeing I hope, you have no reason to question, but if the Lord take me out of this miserable world, it shall be well with me to all eternity. You ought to be well satisfied, seeing it is said, *God is in heaven, and doth whatsoever pleaseth him*: and do you not pray every day, that the will of God may be done upon earth, as it is in heaven? Now father, this is God's will, that I should lie upon this sick bed, and of this disease: shall we not be content when our prayers are answered? Would not your extream sorrow be murmuring against God, without whose good pleasure nothing comes to pass. Although I am struck with this sad disease, yet because it is the will of God, that doth silence me, and I will, as long as I live, pray that God's will may be done, and not mine.

22. Seeing her parents still very much moved, she further argued with them from the providence of God, which had a special hand in every common thing, much more in the disposal of the lives of men and women: *Are not two sparrows sold for a farthing, and not one of them falls to the ground without our heavenly father? Yea, the hairs of our head are*



are all numbered; therefore fear not, you are of more value than many sparrows. Adversity and prosperity, they are both good. Some things seem evil in our eyes, but the Lord turns all to the good of them which are his.

23. She came then to speak particularly concerning the plague: Doth not (said she) the pestilence come from God? Why else doth the Scripture say, *Shall there be evil in the city which I have not sent?* What do those people mean, which say, the pestilence comes from the air? Is not the Lord the creator and ruler of the air, and are not the elements under his government? Or if they say it comes from the earth, Hath he not the same power and influence upon that too? What talk they of a ship that came from *Africa*? Have ye not read long ago together out of *Lev. xxvi. 25*? *I shall bring a sword upon you, and avenge the quarrel of my covenant, and when you are assembled in the cities, then will I bring the pestilence in the midst of you.*

24. After this, having taken some little rest, she said, O now is the day for opening the first question of the catechism, and if we were there, we should hear, that whether in death or life a believer is Christ's, who hath redeemed us by his own precious blood from the power of the devil; and then she quoted *Rom. xiv. 7. 8.* *For none of us liveth unto himself, and none of us dieth unto himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord, whether then we live or die, we are the Lord's.* Then be comforted, for whether I live or die, I am the Lord's. O why do you afflict yourselves thus! But what shall I say? with weeping I came into the world, and with weeping I must go out again. O my dear parents, better is the day of my death, than the day of my birth.

25. When she had thus encouraged her father and mother,

mother, she desired her father to pray with her, and to request of the Lord that she might have a quiet and peaceable passage into another world.

26. After her father had prayed for her, he asked her, whether he should send for the physician; she answered by no means, for I am now beyond the help of doctors. But, said he, my child, we are to use the ordinary means appointed by the Lord for our help, as long as we live, and let the Lord do as seemeth good in his eyes. But, said she, give me the heavenly physician, he is the only helper. Doth not he say, *Come unto me all ye that are weary and heavy laden, and I will give you rest?* and doth not he bid us call upon him in the day of distress, and he will deliver us, and we shall glorify him: Therefore, dear father, call upon him yet again for me.

27. About this time a christian friend came in to visit her, who was not a little comforted when he heard and saw so much of the grace of God, living in a poor young thing, which could not but so far affect him as to draw tears of joy and admiration from him, and her deportment was so teaching, that he could not but acknowledge himself greatly edified and improved by her carriage and language.

28. That which was not the least observable in her, was the ardent affection she had for the holy scriptures and her catechism; in which she was thoroughly instructed by the godly divines of the place where she lived, which she could not but own as one of the greatest mercies next the Lord Christ. O how did she bless God for her catechism, and beg of her father to go particularly to those ministers that had taken so much pains with her to instruct her in her catechism, and to thank them from her, a dying child, for their good instructions, and to let them understand for their encouragement to go on in that work of catechising, how refreshing those truths were now to her

her in the hour of her distress. O that sweet catechising, said she, unto which I did always resort with gladness, and attended without weariness.

29. She was much above the vanities of the world and took no pleasure at all in those things which usually take up the heart and time of young ones. She would say that she was grieved and ashamed both for young and old, to see how mad they were upon vanity, and how foolishly they spent their time.

30. She was not forgetful of the care and love of her master and mistress, which taught her to read and work, but she desired that thanks might also be particularly given to them. Indeed she thought she could never be thankful enough both to God and man for that kindness that she had experience of: But again and again she desired to be sure to thank the minister that instructed her, either by catechising or preaching.

31. After some rest, her father asked her again, how she did, and began to express somewhat of the satisfaction and joy that he had taken in her former diligence in her reading the scriptures, and writing, and her dutifulness, and that great progress that she had made in the things of God, upon which she humbly and sweetly desired to own God and his kindness in her godly education, and said, that she esteemed her holy education under such parents and ministers as a greater portion than ten thousand guilders, for thereby I have learned to comfort myself out of the word of God, which the world besides could never have afforded.

32. Her father perceiving her to grow very weak, said, I perceive child thou art very weak: It is true Sir (said she) I feel my weakness increasing, and I see your sorrow increasing too, which is a piece of my affliction; be content I pray you, it is the Lord which doth

doth it, and let you and I say with *David*, *Let us fall into the Lord's hands, for his mercies are great.*

33. She had laid a great charge upon her parents not to be over-grieved for her after her death, urging that of *David* upon them, while the child was sick, he fasted and wept, but when it died, he washed his face, and sate up and eat, and said, *Can I bring him back again from death, I shall go to him but he shall not return to me.* So ought you to say after my death, our child is well, for we know it shall be well with them that trust in the Lord. She did lay a more particular and strict charge upon her mother, saying to her, Dear mother, who have done so much for me, you must promise me one thing before I die; and that is, that you will not sorrow over-much for me: I speak thus to you, because I am afraid of your great affliction: consider others lesses, what they have been; remember *Job*; forget not what *Christ* foretold, *In the world you shall have tribulation, but be of good cheer, in me you shall have peace:* and must the apostles suffer so great tribulation, and must we suffer none? Did not *Jesus Christ*, my only life and saviour, sweat drops of blood? Was he not in a bitter agony, mocked, spit at, nailed to the cross, and a spear thrust through his blessed side, and all this for my sake, and on the account of my sins? Did not he cry out, *My God, my God, why hast thou forsaken me?* Did not *Christ* hang naked upon the cross, to purchase for me the garments of salvation, and to cloath me with his righteousness, for there is salvation in no other name.

34. Being very feeble and weak, she said, O if I might quietly sleep in the bosom of *Jesus*! and that till then he would strengthen me! O that he would take me into his arms, as he did those little ones, when he said, *Suffer little children to come unto me, for of such is the kingdom of heaven; and*

he took them into his arms, and laid his hands on them and blessed them. I lie here as a child, O Lord, I am thy child, receive me into thy gracious arms. O Lord, Grace! Grace! and not Justice! for if thou shouldst enter into judgment with me, I cannot stand, yea, none living should be just in thy sight.

35. After this, she cried out, O how faint am I! but fearing lest she should dishearten her mother, she said, While there is life, there is hope: if it should please the Lord to recover me, how careful would I be to please you in my work and learning, and whatsoever you should require of me!

36. After this, the Lord did again send her strength, and she laboured to spend it all for Christ, in the awakening, edifying and comforting of those that were about her; but her chiefest endeavour was to support her dear parents from extraordinary sorrow, and to comfort them out of the scriptures, telling them that she knew that *all things did work together for the good of them that did love God, even to those which are called according to his purpose.* O God, *establiſh me with thy free ſpirit! Who ſhall ſeparate us from the love of Chriſt? I am perſuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall ſeparate us from the love of God, which is towards us in Chriſt Jeſus our Lord. My ſheep (ſaith Chriſt) hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they ſhall never periſh, and no man ſhall pluck them out of my hands. My father who gave them me is greater than all, and none ſhall pluck them out of my father's hands.* Thus ſhe ſeemed to attain a holy confidence in God, and an aſſurance of her ſtate as to another world.

37. When ſhe had a little refreshed herſelf with  
reſt,

rest, she burst forth with abundance of joy and gladness of heart, with a holy triumph of faith, saying, *Death is swallowed up in victory, O death where is thy sting? O grave where is thy victory? the sting of death is sin, and the strength of sin is the law; but thanks be to God, who hath given us the victory through our Lord and Saviour Jesus Christ.*

38. That she might the better support her friends, she still insisted upon that which might take off some of their burthen, by urging the necessity of death: *We are from the earth, and to the earth we must return: dust is the mother of us all, the dust shall turn to dust, from whence it is; and the spirit to God who gave it.*

39. Then she discoursed of the shortness of man's life. *O what is the life of man! The days of man upon the earth are as the grass, and the flowers of the field, so he flourisheth; the wind passeth over it, and it is gone, and his place knows him no more.*

40. She further urged the sin and sorrow that did attend us in this life, and the longer we live, the more we sin; now the Lord will free me from that sin and sorrow. We know not the thoughts of God, yet do we know so much, that they are mercy and peace, and do give an expected end. But what shall I say, my life shall not continue long, I feel much weakness. *O Lord, look upon me graciously, have pity upon my weak distressed heart. I am oppressed, undertake for me, that I may stand fast and overcome.*

41. She was very frequent in spiritual ejaculations, and it was no small comfort to her, that the Lord Christ did pray for her, and promise to send his spirit to comfort her. It is said (said she) *I will pray the Father, and he shall give you another comforter. O let him not leave me! O Lord continue with me till thy work be finished.*

42. She had very low and undervaluing thoughts of herself, and her own righteousness; or else what meant her crying out in such language as that, none but Christ! without thee I can do nothing? Christ is the true vine! O let me be a branch of that vine: what poor worms are we! O dear father, how lame and halting do we go in the ways of God and salvation? We know but in part, but when that which is perfect is come, then that which is imperfect shall be done away. O that I had attained to that now: But, what are we ourselves? not only weakness and nothingness, but wickedness. For all the thoughts and imaginations of man's heart are only evil, and that continually: we are, by nature, children of wrath, and are conceived and born in sin and unrighteousness. Oh! this wretched and vile thing sin! but thanks to God, who hath redeemed me from it.

43. She comforted herself and her father in that excellent scripture, Rom. viii. 15, 16, 17. *Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, by which ye cry Abba Father. It is the spirit that witnesseth with our spirits, that we are the children of God; and if children, then we are heirs, heirs of God, and joint heirs with Christ.* You see thence, father, that I shall be a fellow-heir with Christ, who hath said, *in my Father's house are many mansions, if it were not so, I would have told you, I go to prepare a place for you, I will come again and take you to myself, that where I am there ye may be also.* O Lord, take me to thyself. Behold, dear mother, he hath prepared a place and dwelling for me.

44. Yea, my dear child, said her mother, he shall strengthen you with his holy spirit, until he hath

Rath fitted and prepared you fully for that place which he hath provided for you.

45. Yea, mother, it is said in Psalm lxxxiv. *How lovely are thy tabernacles, O Lord of hosts, my soul doth thirst for the courts of the Lord: one day in thy courts is better than a thousand; yea, I had rather be a door-keeper in the house of God, than dwell in the tents of the wicked.* Read that psalm, dear mother, wherewith we may comfort one another. As for me, I am more and more spent, and draw near my last hour.

46. Then she desired to be prayed with, and begged that the Lord would give her an easy passage.

47. After this she turned to her mother, and, with much affection, she said, ah my dear and loving mother, that which cometh from the heart, doth ordinarily go to the heart, once more come and kiss me before I leave you.

48. She was not a little concerned about the souls of the rest of her relations, and did particularly charge it upon her father to do what he could possibly to bring them up in the ways of God. O let my sister be trained up in the scriptures, and catechising, as I have been.

49. I formerly wept for my sister, thinking that she would die before me, and now she weepeth for me, and then she kissed her weeping sister; also she took her young little sister in her arms, a child of six months old, and she kissed it with much affection, as if her very bowels had moved within her, and spoke with many heart-breaking words, both to her parents and the children.

50. Her father spake to one that was by, to take the poor little child away from her, from the hazard of that fiery distemper, and bid his daughter



to give her to them, for he had already too much to bear. Well father, said she, did not God preserve the three children in the fiery furnace; and did you not teach me that scripture? *when thou passest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.*

51. She had a very strong faith in the doctrine of the resurrection, and did greatly solace her soul with excellent scriptures, which do speak the happy state of believers, as soon as their souls are separated from their bodies, and what she quoted out of the scripture, she did excellently and suitably apply to her own use, incomparably above the common reach of her sex and age. That in 1 Cor. xv. 42. was a good support to her, *The body is sown in corruption, but it shall be raised incorruptible; it is sown in dishonour, it shall be raised in glory; it is sown in weakness, but it shall be raised in power.* And then she sweetly applies it, and takes in this cordial. Behold, thus it is, and thus it shall be with my mortal flesh, *Blessed are the dead which die in the Lord, because they rest from their labours, and their works do follow them. The righteous perish, and no man layeth it to heart; and the upright are taken away, and no man regardeth it, that they are taken away from the evil to come, they shall enter into peace, they shall rest in their beds every one who walked in their uprightness.* Behold, now father, I shall rest and sleep in that bed-chamber.

52. Then she quoted *Job xix. 25, 26, 27. I know that my redeemer liveth, and that he shall stand at the latter end upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and my eyes shall behold, and not another's, though my*

*my reins be consumed within me.* Behold now, father, this very skin which you see, and this very flesh which you see, shall be raised up again; and these very eyes which now are so dim, shall, on that day, see and behold my dear and precious Redeemer, albeit the worms eat up my flesh, yet with these eyes shall I behold God, even I myself, and not another for me.

53. Then she quoted *John v. 28.* *Marvel not at this, for the hour is coming in which all that are in their graves shall hear his voice, and come forth; those that have done good unto the resurrection of life.* See, father, I shall rise in that day, and then I shall behold my redeemer; then shall he say, *Come ye blessed of my father, inherit the kingdom prepared for you before the beginning of the world.*

54. *Behold now I live, yet not I; but Christ liveth in me, and the life that I now live in the flesh is by the faith of the son of God, who loved me, and gave himself for me. I am saved, and that not of myself, it is the gift of God, not of works, lest any man should boast.*

55. My dear parents, now we must shortly part, my speech faileth me, pray to the Lord for a quiet close to my combat.

56. Her parents replied, ah our dear child! How sad is that to us, that we must part! she answered, I go to heaven, and there we shall find one another again; I go to Jesus Christ.

57. Then she comforted herself to think of her seeing her precious brother and sister again in glory. I go to my brother *Jacob*, who did so much cry and call upon God to the last moment of his breath: and to my little sister, who was but three years old when she died: who, when we asked

her, whether she would die? answered yes, if it be the Lord's will. I will go to my little brother if it be the Lord's will, or I will stay with my mother, if it be the Lord's will. But I know that I shall die, and go to heaven and to God. O see, how so small a babe had so much given it, to behave itself every way, and in all things so submissively to the will of God, as if it had no will of its own; but if it be the will of God, if it please God; nothing for her, but what was the will and pleasure of God; and therefore dear father and mother, give the Lord thanks for this his free and rich grace, and then I shall the more gladly be gone. Be gracious then, O Lord unto me also, be gracious to me, wash me throughly from my unrighteousness, and cleanse me from my sin.

58. After this, her spirit was refreshed with the sense of the pardon of her sins, which made her to cry out, behold, God hath washed away my sins, O how do I long to die! The apostle said, *in this body we earnestly sigh and groan, longing for our house which is in heaven, that we may be clothed therewith.* Now I also lie here sighing and longing for that dwelling which is above. In the last sermon which I heard, or ever shall hear, I heard this, which is matter of great comfort unto me.

59. Then she repeated several notable scriptures which were quoted in that sermon, afterward she desired to be prayed with, and put petitions into their mouths, *viz.* That all her sins might be forgiven, that she might have more abundant faith, and the assurance of it; and the comfort of that assurance, and the continuation and strength of that comfort, according as her necessity should require. Afterwards she prayed herself, and continued some time.

60. When prayers were ended, she called to her father and mother, and demanded of them, whether she had at any time angered or grieved them, or done any thing that did not become her? And begged of them to forgive her.

61. They answered her, that if all children had carried themselves so to their parents as she had done, there would be less grief and sorrow on all hands than there is; and if any such thing had escaped thee, we would forgive it with all our hearts, you have done as became a good child.

62. Her heart being comforted with her peace with God and her parents, she began to dispose of her books; particularly she intreated her mother to keep Mr. De Wit's catechise lectures, as long as she lived, for her sake, and let my little sister have my other books, in remembrance of me.

63. Then, she said, she felt her breast exceedingly pained, by which she knew that her end was very nigh. Her father spake to her as he was able, telling her, the Lord would be her strength in the hour of her necessity.

64. Yea, (said she) *The Lord is my shepherd, although I pass through the valley of the shadow of death, I will not fear, for thou art with me, thy rod and thy staff, they comfort me:* And it is said, *the sufferings of this present life are not worthy to be compared with the glory that shall be revealed in us.* Shall I not suffer and endure, seeing my glorious redeemer was pleased to suffer so much for me? O how was he mocked and crowned with thorns, that he might purchase a crown of righteousness for us: And that is the crown of which Paul spoke, when he said, *I have fought the good fight, I have finished my course, I have kept the faith, henceforth is laid up for me a crown of righte-*

ousness, which the Lord, the righteous judge shall give unto me in that day; and not only to me, but to all who love his appearing.

65. *Ye are bought with a price, therefore glorify God with your souls and bodies, which are his. Must I not then exalt and bless him while I have a being, who hath bought me with his blood? Surely he hath born our griefs, and took our infirmities, and we esteemed him smitten and stricken of God; But he was wounded for our transgressions, and bruised for our sins: The chastisement of our peace was upon him, and by his stripes are we healed, and the Lord laid upon him the iniquity of us all. Behold the lamb of God that taketh away the sins of the world: that lamb is Jesus Christ who hath satisfied for my sins. So saith Paul, Ye are washed, ye are sanctified, ye are justified in the name of our Lord Jesus, and through the spirit of our God.*

66. My end is now very near, now I shall put on white raiment, and be cloathed before the lamb; that spotless lamb, and with his spotless righteousness. Now are the angels making ready to carry my soul before the throne of God. *These are they who are come out of great tribulation, who have washed their robes and made them white in the blood of the lamb.*

67. She spoke this with a dying voice, but full of spirit, and of the power of faith.

68. Her lively assurance she further uttered in the words of the apostle; *We know that if this earthly house of our tabernacle be dissolved, we have one which is built of God, which is eternal in the heavens; for in this we fight for our house, which is in heaven, that we may be cloathed therewith.*

69. There father, you see that my body is this taber-

tabernacle, which now shall be broken down; my soul shall now part from it, and shall be taken up into the heavenly paradise, into that heavenly *Jerusalem*. There shall I dwell and go no more out, but sit and sing, *Holy, holy, holy, is the Lord God of hosts, the Lord of Sabbath!* Her last words were these; O Lord God, into thy hands I commit my spirit, O Lord be gracious, be merciful to me a poor sinner.—And here she fell asleep.

70. She died the first of *September* 1664, betwixt seven and eight in the evening, in the fourteenth year of her age; having obtained that which she so oft intreated of the Lord, a quiet and easy departure, and the end of her faith the salvation of her soul.

## E X A M P L E XII.

*Of the excellent carriage of a Child upon his death-bed, when but seven years old.*

1. **J**acob Bicks, the brother of *Susanna Bicks*, was born in *Leiden*; and had a religious education under his godly parents, the which the Lord was pleased to sanctify to his conversion, and by it lay in excellent provisions to live upon in an hour of distress.

2. This sweet little child was visited of the Lord of a very sore sickness three or four weeks before his sister, of whose life and death we have given you some account already: in his distemper he was for the most part very sleepy and drowsy, till near his death, but when he did awake, he was wont to be much engaged in prayer.

3. Once when his parents had been praying with him, they asked him again if they should send for the physician? No (said he) I will have the doctor no more; the Lord will help me: I know he will take me to himself, and then he shall help all.

4. Ah my dear child, said his father, that grieveth my heart: Well (said the child) father, let us pray, and the Lord shall be near for my helper.

5. When his parents had prayed with him again, he said, come now dear father and mother, and kiss me, I know that I shall die.

6. Farewell, dear father and mother, farewell dear sister, farewell all. Now shall I go to heaven unto God and Jesus Christ, and the holy angels: Father, know you not what is said by *Jeremiah*: *Blessed is he who trusteth in the Lord?* Now I trust in him, and he will bless me. And in *1 John 2*. it is said, *Little children love not the world, for the world passeth away.*

7. Away then all that is in the world, away with all my pleasant things in the world: away with my dagger, for where I go, there is nothing to do with daggers and swords: men shall not fight there, but praise God. Away with all my books; there shall I know sufficiently, and be learned in all things of true wisdom, without books.

8. His father being touched to hear his child speak at this rate, could not well tell what to say; but, my dear child, the Lord will be near thee, and uphold thee.

9. Yea, father (said he) the Apostle *Peter* said, *God resisteth the proud, but he giveth grace to the humble.* I shall humble myself under the mighty hand of God, and he shall help me and lift me up.

10. O my dear child, said his father, hast thou so strong a faith ?

11. Yes, said the child, God hath given me so strong a faith upon himself, through Jesus Christ, that the devil himself shall flee from me, for it is said, *He who believeth in the Son hath everlasting life, and he hath overcome the wicked one.* Now I believe in Jesus Christ my redeemer, and he will not leave or forsake me, but shall give unto me eternal life, and then shall I sing *Holy, holy, holy, is the Lord of Sabbath.*

12. Then with a short word of prayer, Lord be merciful to me a poor sinner, he quietly breathed out his soul, and sweetly slept in Jesus, when he was about seven years old.

### E X A M P L E XIII.

*Of one that began to look towards heaven, when he was very young ; with many eminent passages of his life, and joyful death, when he was eleven years and three quarters old.*

1. **J**ohn Harvey was born in London, in the year 1654, his father was a Dutch merchant ; he was piously educated under his virtuous mother, and soon began to suck in divine things with no small delight.

2. The first thing very observable in him was, that when he was two years and eight months old, he



he could speak as well as other children do usually at five years old.

3. His parents judging, that he was then a little too young to send out to school, let him have his liberty to play a little about home. But instead of playing, he found out a school of his own accord hard by, and went to the school mistress, and intreated her to teach him to read: and so he went for some time to school without the knowledge of his parents, and made a very great progress in his learning, and was able to read distinctly, before most children are able to know their letters.

4. He was wont to ask many serious and weighty questions, about matters which concerned his soul and eternity.

5. His mother being greatly troubled upon the death of one of his uncles, this child came to his mother, and said, mother, though my uncle be dead, doth not the scriptures say, he must rise again; yea, and I must die, and so must every body, and it will not be long before Christ will come to judge the world, and then we shall see one another again, I pray mother, do not weep so much. This grave counsel he gave his mother, when he was not quite five years old, by which her sorrow for her brother was turned into admiration at her child, and she was made to sit silent and quiet under that smarting stroke.

6. After this, his parents removed to *Aberdeen* in *Scotland*, and settled their child under an able school-master there, whose custom was upon the Lord's day in the morning, to examine his scholars concerning the sermons that they had heard the former Lord's day, and to add some other questions which might try the understanding and knowledge of his

scho-

scholars. His master was often amazed at this child's answers, and took an opportunity to go to his mother, to thank her for instructing her son so well; but she replied, that he improved in his understanding, not only by her instructions, but by his own reading and observation.

7. He was a child that was extraordinary inquisitive, and full of good questions, and very careful to observe and remember what he heard.

8. He had a great hatred of whatsoever he knew to be displeasing to God, and he was so greatly concerned for the honour of God, that he would be much displeas'd, if any gross sins were committed before him. And he had a deep sense of the worth of souls, and was not a little griev'd when he saw any do that which he knew was dangerous to their souls.

9. One day seeing one of his near relations come into his Father's house distemper'd with drink, as he thought, he quickly went very seriously to him, and wept over him, that he should so offend God and hazard his soul, and begged of him to spend his time better than in drinking and gaming; and this he did, without any instruction from his parents, but from an inward principle of grace, and love to God and souls, as it is verily believed.

10. When he was at play with other children, he would be oftentimes putting in some word to keep them from naughty talk, or wicked actions; and if any did take the Lord's name in vain, or do any thing unbecoming of a good child, they should soon hear of it from him; nay, once hearing a boy speak very profanely, and that after two or three admonitions he would not forbear, nor go out of his company neither, he was so transported with zeal,

zeal, that he could not forbear falling upon him, to beat him, but his mother chiding of him for it, he said, that he could not endure to hear the name of God so abused by a wretched boy. This is observed not to vindicate the act, but to take notice of his zeal.

11. He was a child that took great delight in the company of good men, and especially ministers and scholars; and if he had any leisure time, he would improve it by visiting of such, whose discourse might make him wiser and better; and when he was in their society, to be sure his talk was more like a christian and a scholar than a child.

12. One day after school-time was over, he paid Mr. *Andrew Kent* (one of the ministers of *Aberdeen*) a visit, and asked him several solid questions; but the good man asked him some questions out of his catechism: and finding him not so ready in the answers as he should have been, did a little reprove him, and told him, that he must be sure to get his catechism perfectly by heart: the child took the reproof very well, and went home and set' very close to his catechism, and never left it till he got it by heart; and not only so, but he would be enquiring into the sense and meaning of it.

13. He was so greatly taken with his catechism, that he was not content to learn it himself, but he would be putting others upon learning it also, especially those that were nearest to him; he could not be satisfied till he had persuaded the servants to learn it, and when they were at work, he would be still following them with some good question or other; so that the child seemed to be taken up with the thoughts of his soul, God's honour, and the good of others.

14. He

14. He was a conscientious observer of the Lord's day, spending all the time either in secret prayer, or reading the scriptures, and good books; learning of his catechism, and hearing of the word of God, and publick duties; and was not only careful in the performance of those duties himself, but was ready to put all that he knew upon a strict observation of the Lord's day, and was exceedingly grieved at the profanation of it. One Lord's day a servant of his father's going out of the house upon an extraordinary occasion, to fetch something that was wanted, he took on so bitterly, that he could scarce be pacified, because that holy day was so abused (as he judged) in his father's house.

15. When he was between six and seven years old, it pleased God to afflict him with sore eyes, which was no small grief to him, because it kept him from school, which he loved as well as many boys do their play; and that which was worse, he was commanded by the doctor not to read any book whatsoever at home. But O how was this poor child grieved, that he might not have liberty to read the holy scriptures! and for all their charge he would get by himself, and stand by the window and read the bible and other good books; yea, he was so greedy of reading the scriptures, and took so much delight in them, that he would scarce allow himself time to dress himself; for reading the word of God was his great delight. Yea, though he had been beat for studying so much, yet judging it God's command that he should give himself up to reading, he could not be beat off from it, till he was so bad that he had like never to have recovered his sight more.

16. It was his practice to be much by himself in  
secret

secret prayer; and he was careful to manage that work, so as that it might be as secret as possibly it could be, but his frequency and constancy made it to be easily observed! upon which, one time one having a great mind to know what this sweet babe prayed for, got into a place near him, and heard him very earnestly praying for the church of God, desiring that the kingdom of the gospel might be spread over the whole world, and that the kingdom of grace might more and more come into the hearts of God's people, and that the kingdom of glory might be hastened. He was wont to continue half an hour, sometimes an hour, upon his knees together.

17. He was much above the vanities that most children are taken with, and was indeed too much above this world to live long in it.

18. He was very humble and modest, and did by no means affect fineness in apparel, but hated any thing more than necessaries either in cloaths or diet.

19. When he perceived either his brother or sister pleased with their new cloaths, he would, with a great deal of gravity, reprove their folly, and when his reproof signified little, he would bewail their vanity.

20. Once he had a new suit brought him, which, when he looked on, he found some ribbons at the knees, at which he was grieved, asking his mother, Whether those things would keep him warm? No, child, said his mother: Why then, said he, do you suffer them to be put here? you are mistaken, if you think such things please me: and, I doubt, some that are better than us, may want the money that this cost you, to buy them bread.

21. He

21. He would intreat his mother to have a care of gratifying a proud humour in his brother and sisters, he did tell them of the danger of pride, and how little reason they had to be proud of that which was their shame: for, said he, if it had not been for sin, we should have had no need of cloaths.

22. At leisure times he would be talking to his school-fellows about the things of God, and urge the necessity of a holy life. This text he much spoke about to them; *the axe is laid to the root of the tree, and every tree that bringeth not forth good fruit, is hewn down and cast into the fire.* Every mother's child of us, that doth not bring forth the fruit of good works, shall shortly be cut down with the axe of God's wrath, and cast down into the fire of hell, and this he spake like one that believed and felt the power of what he spake, and not with the least visibility of a childish levity of spirit. This was when he was between seven and eight years old, and if he perceived any children unconcerned about their souls, he would be greatly troubled at it.

23. After this his parents removed not far from London, where he continued till that dreadful year sixty-five; he was then sent to the Latin school, where he soon made a very considerable progress, and was greatly beloved of his master; the school was his beloved place, and learning his recreation. He was never taught to write, but took it of his own ingenuity.

24. He was exceeding dutiful to his parents, and never did in the least dispute their commands, (except when he thought they might cross the command of God) as in the forementioned business of reading the scriptures when his eyes were so bad.

25. He was exceedingly contented with any mean diet, and to be sure he would not touch a bit  
of

of any thing till he had begged God's Blessing upon it.

26. He would put his brother and sister upon their duties, and observed them whether they performed them or no, and when he saw any neglect, he would soon warn them; if he saw any of them take a spoon into their hands before he had craved a blessing, he said, that is just like a hog indeed.

27. His sister was afraid of the darkness, and would sometimes cry upon this account; he told her she must fear God more, and she need then be afraid of nothing.

28. He would humbly put his near relations upon their duty, and minding the concerns of their souls and eternity, with more seriousness and life, and to have a care of doing that which was for the dishonour of God, and the hazard of the soul.

29. He was of a compassionate and charitable disposition, and very pitiful to the poor, or any that were in distress, but his greatest pity was to poor souls; and as well as he could he would be putting children, play-fellows, servants, and neighbours upon minding their precious souls.

30. One notable instance of his true charity, I cannot omit. A certain Turk was by the providence of God cast into the place where he lived, which this sweet child hearing of, had a great pity to his soul, and studied how he might be any way instrumental to do it good; at last finding a man that understood the language of the Turk, he used means to get them together, which he at last procured; the first thing that he did, was to put his friend upon discoursing with the Turk about his principles, whether he acknowledged a Deity, which the Turk owning; the next thing he enquired was, What he thought of the Lord Jesus Christ? at which the Turk

Turk was troubled, and put off the discourse, and said, he was thirsty and hungry ; which the child being informed of, by the interpreter, immediately went to a brew-house near at hand (his own house being far off) and did intreat the master of it to give him some beer for the Turk, and the argument he used was this, Sir, here is a poor stranger that is a-thirst, we know not where we may be cast before we die : he then went to another place, and begged food for him, using the same argument as before ; but his friends hearing of it, were angry with him, but he told them he did it for a poor stranger that was far from home, and he did it that he might think the better of the christians, and the christian religion.

31. He would have a favourable word to say to every one that he conversed with, to put them in mind of the worth of Christ, and their souls ; and their nearness to eternity. Insomuch that good people took no small pleasure in his company. The taylor that made his cloaths, would keep them the longer before he brought them home, that he might have the benefit of his spiritual and christian society, and more frequent visits.

32. He bewailed the miserable condition of the generality of mankind (when he was about ten years old) that were utterly estranged from God, though they called him father, yet they were his children only by creation, and not by any likeness they had to God, or interest in him.

33. Thus he continued walking in the ways of God, engaged in reading, praying, hearing the word of God, and spiritual discourse, discovering thereby his serious thoughts of eternity.

34. He had an earnest desire, if it might be the Lord's good pleasure, to give himself up to the

Lord



Lord in the work of the ministry, if he should live and this out of a dear love to Christ, and souls.

35. He was (next to the bible) most taken with reading of the reverend Mr. *Baxter's* works, especially his *Saints Everlasting Rest*; and truly the thoughts of that rest, and eternity, seemed to swallow up all other thoughts; and he lived in a constant preparation for it, and looked more like one that was ripe for glory, than an inhabitant of this lower world.

36. When he was about eleven years and three quarters old, his mother's house was visited with the plague; his eldest sister was the first that was visited with this distemper, and when they were praying for her, he would sob and weep bitterly.

37. As soon as he perceived that his sister was dead, he said, the will of the Lord be done; blessed be the Lord; dear mother, said he, you must do as *David* did, after the child was dead, he went and refreshed himself, and quietly submitted to the will of God.

38. The rest of the family held well for about fourteen days, which time he spent in religious duties, and preparing for his death; but still his favourite book was *The Saints Rest*, which he read with great attention, gathering many observations out of it in writing, for his own use. He wrote several divine meditations of his own, upon several subjects; but that which seemed most admirable was, A meditation on the excellency of Christ. He was never well but when he was more immediately engaged in the service of God.

39. At fourteen days end he was taken sick, at which he seemed very patient and chearful; yet sometimes he would say that his pain was great.

40. His mother looking upon his brother, shook her head, at which he asked if his brother were dangerous? She answered, yea child; he asked again whether she thought him so? she answered nothing; well, said he, I pray let me have Mr. *Baxter's* book, that I may read a little more of eternity, before I go into it. His mother told him that he was not able to read; he said that he was; however, then pray by me, and for me; his mother answered, that she was so full of grief, that she could not pray now, but she desired to hear him pray his last prayer.

41. His mother asked him, whether he were willing to die and leave her? He answered, yes, I am willing to leave you and go to my heavenly father. His mother answered, child, if thou hadst but an assurance of God's love, I should not be so much troubled.

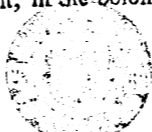
42. He answered and said to his mother, I am assured, dear mother, that my sins are forgiven, and that I shall go to heaven, for, said he, here stood an angel by me, that told me I should quickly be in glory.

43. At this his mother burst forth into tears. O mother, said he, did you but know what joy I feel, you would not weep, but rejoice. I tell you I am so full of comfort, that I can't tell you how I am; O mother, I shall presently have my head in my father's bosom, and I shall be there, where the *four and twenty elders cast down their crowns and sing ballelujah, glory and praise, to him that sits upon the throne, and unto the lamb for ever.*

44. Upon this his speech began to fail him, but his soul seemed still to be taken up with glory, and nothing now grieved him but the sorrow that he saw his mother to be in for his death; a little to

divert his mother, he asked her what she had to supper, but presently, in a kind of divine rapture, he cried out, O what sweet supper have I making ready for me in glory.

45. But seeing all this did rather increase, than allay his mother's grief, he was more troubled, and asked her what she meant thus to offend God, know you not that it is the hand of the almighty? *Humble yourself unto the mighty hand of God, lay yourself in the dust, and kiss the rod of God, and let me see you do it in token of your submission to the will of God, and bow before him.* Upon which, raising himself up a little, he gave a lowly bow, and spoke no more, but went cheerfully and triumphantly to rest, in the bosom of Jesus.



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