In Memory of
RUSSELL LORD
Yale 1910 S
from the fund established in 1928
by his mother
MRS. JOHN BRACKETT LORD
TO THE HIGH AND MIGHTY
Prince, CHARLES,
Prince of Wales.

CHRIST JESUS,
the a Prince of Princes, bless
your Highnesse with
length of dayes; and an increase
of all Graces; which may make
you truly prosperous in this life,
and eternally happy in that
which is to come.

Jonathan shot three Ar-
rowes, to drive Davids further
off from Sauls turie: and this is
the third Epistle which I have
written to draw your Highnesse
nearest

1 Sam. 20. 20.
The Epistle

neer to God's favour, by dire-
sting your heart to begin (like
Isaiah) in your youth, to seke
after the God of David; (and
of Jacob) your Father. Not but
that I know, that your Highness
doth this without mine admis-
sion; but because I'd would with
the Apostle, have you to e-
bound in every Grace, in Faith
and knowledge, and in all dillig-
ence, and in your love to God's
furnice and true Religion. Ne-
ever was there more neede of
plaine and unfaine A|monition:
s for the Comieke, in that
saying, seems but to have pro-
phesied of our times. Of qui-
um amicos, veritas odium pa-
rir. And no maruell, seeing that
wee are fallen into the drags of
Time, which being the last, must
needs bee the worst days. And
how can there bee worse? Seeing
Vanitic knowes not how to bee
tainer, nor Wickedness how to
bee more wicked? And whereas
here

Dedicatory.

Herefore shope have beene coun-
ted most holy, who have shewed
themselves moe zealous in their
Religion; they are now reputed
most discreet, who can make the
least profesion of their Faith.
And that these are the last daies,
appeares evidently; because the
Securitie of mens eternall
state hath so overwhelmed (as
CHRIST foretold it should)
all forts: that most who now line,
are become lowers of pleasures,
more than lowets of God: And
of those who pretend to love
God, O God! what sanctifi-
ed heart can but bleed, to behold
how feldome they come to
prayers? how irreuerently they
heare Gods Word? what stran-
gers they are at the Lords Ta-
ble? what asiduous spectator
they are at Stage-plays? where
(being Christians) they can spitt
themselves to heare the VaSalls
of the diuell soffing Religion,
o blasphemously abusing phra-
A 4

Mat. 12. 38.
2 Tim. 2.
Exempulm acer-
dicit materiar,
Dominos et
qui Thaocki
adigit ut do-
cam Damo-
mino retiri:
ique in ex-
crevices cum
on raetis
immanens
finire,
quaesivisse
et fidelis
agregatio,
plauer et
fuligine
quidem (in
guis) ea, in
meo omin-
num. Tert.
de spoliis.
cap. 26.
Dedication.

Therefore Tertullian in cap. 6. calls the Stage, Diaboli Ex-ckham, & Cathedral pestilence.  
Iam. 5. 9.  
Apo 21. 20.

Mat. 25. 8.

The several Scripture on their Stages, as familiarly as they use their Tobacco-pipes in their bibbing-houses. So that hee who would nowadayes seekes in most Christians for the power, shall scarce almost finde the very show of godliness. Never was there more sinning, never lese remorse for sinne. Never was the Judge nearer to come, never was there so little preparation for his Comming. And if the Bride-groom should now come, how many (who think them-selves wise enough, and full of all knowledge) would bee found foolish Virgins, without one drop of the Oyle of saving Faith in their lampes? For the greatest wittedom of most men in this age, consistes in being wise, first, to deceive others, and in the end, to deceive themselves.  

And if sometimes, some good booke haps into their hands; or some good motion commeth into their heads, whereby they are put in minde to consider the uncertainty of this life present; or how wake assurance they have of eternal life, if this were ended; and how they have some secret sinnes, for which they must needs repent here, or be punished for them in Hell hereafter: Security then forthwith whispers the Hypocrite in the Eare, that though it be sin to think of these things, yet, it is not yet time; and that hee is yet young enough (though hee cannot but know, that many millions as young, as himselfe are already in Hell, for want of timely repentance.) Presumption warns him in the other Eare, that he may have time hereafter, at his leisure to repent; and that bowforme others dye, yet he is farre enough from death, and therefore may boldly take ye a longer time, to enjoy his sweet pleasures, and to increase his
The Epistle

his wealth and greatnesse. And hereupon (like Salomons sluggish) bee yields himselfe to a little more sleepe, a little more slumber, a little more folding of the hands to sleepe in his former finnes: till at last, Despair (Securities ugly Handmaid) comes in unlooked for, and shewes him his Hour-glasse: dolefully telling him, that his time is past: and that nothing now remaines, but to dye, and be damned. Let not this seeme strange to any; for too many have found it too true, and more without more grace, are like to be thus soothed to their end: and in the end shared to their endless perdition.

In my desire therefore of the common saluation; but especially of your Highnesse everlasting welfare, I have endeavoured (out of the Chaos of endless controversie) the old Practice of true Pietie, which

Dedicatorie.

which flourished before these Controversies were hatch'd: which my poore labors (in a short while) come now forth against the twentieth time, under the gracious protection of your Highnesse favour; and by their entertainment seeme not to bee altogether unwelcome to the Church of Christ. If to bee pious, hath in all ages been held the truest honour: how much more honouurable is it, in so impious an age, to bee the true Patron and Parterne of Piety? Piety made Dauid, Salomon, Iehoaphat, Ezechias, Iofias, Zerubbabel, Constantine, Theodosius, Edward the 6. Queen Elizabeth, Prince Henry, and other religious Princes, to bee so honoured, that their names (since their death) smell in the Church of GOD, like a precious ointment, and their remembrance is sweete as Honey in all mouthes, and as Musicke at a banquet of Wine, when

Eccl. 7. 1.

Eccl. 4. 21.
The Epistle

when as the lippes of others, who have beene godlie and irreligious Princes, doe rot and stinke in the memorie of Gods people. And what honour is it for great men to have great titles on earth, when God accounts their Names unworthy to be written in his Booke of life in Heauen?

It is Pieties that embalmes a Prince his good name, and makes his face to shine before men, and glorifies his soule among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto vs) we shall bee changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertaine to all, (especially to Princes:) What argument is more fit, both for Princes, and People to findie, than that which teacheth a man to deny himselfe, by mortifying his corruption: that he may enjoy Christ, the Author of his salvation. To renounce these false and momentary pleasures of the world, that he may attain to the true and eternall iyues of Heauen; and to make them truly honourable before God in Piety, who are now only honorable before men in vanity. What charge foruer was spend in earthly vanities, for the most part, they either dye before vs, or wee shortly doe after them; but what we spend like Mary in the Practice of Piety, shall remaine our true memoriall for ever. For a Piety hath the promise of this life, and of that which shall never end. But without Pieties there is no internall comfort to bee found in Conscience, nor externall peace to bee looked for in the World, nor any internall hap-

Dedicated
The Epistle

happines to be hoped for in Hea-
un. How can Pictie but promise
to her selfe a zealous Patron of
your Highnesse; being the sole
Son and Heire of so gracious a
Monarch: who is not only the defender of the faith by
Title; but also a defender of the
Faith in truth: as the Christian
World hath taken notice by his
learned, confuting of Bellar-
mine's over-spreading Heresies:
& his suppressing in the blade of
Vorlissus Athenian blasphemies?
And how easily is it for your High-
nesse to equal (if not to exceed)
all that went before you, in Grace
and greatnesse; if you doe but set
your heart to secke, and to serue
God, and consider, how religious-
ly your Highnesse hath beene e-
ducated by godly and vertuous
Gouernours and tutors: as also
that you live in such a time;
wherein God's providence, and
the Kings religious care have
placed over this Church (to the
un-

Dedicatorie.

unsppeakeable comfort theerof); an other venerable Ichoiada, that
doth good in our Israel both
towards God, and towards
his House: of whom your High-
nesse at all times, in all doubts,
may judgement the sincerety of Reli-
gion, for the Salvation of your
inward Soul: and the wisefull
counsel for the direction of your
outward state: And to excite you
the rather, to the zealous Prac-
tice of divine Piety; often sup-
pose with your selfe, that your
Highnesse beares your religious
Father James, speaking unto
you, as sometimes holy David
spake to his Son Salomon: And
thou Charles my Sonne, know
thou the God of thy Father,
and serue him with a perfect
heart, and with a willing mind:
for the Lord searcheth all
hearts, and understandeth all
the imaginations of the thoughts:
it thou secke him, hee will be
found of thee; but if thou for-

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The Epistle

fake him, hee will call thee off
for ever.

To helpe you be better to secke
and serve this God Almighty
who must be your chiefe Pro-
tectour in life, and onely Com-
fort in death: I here once againe,
on my bended knees, offer my old
Mute new shew, into your
Highnesse hands: daily for your
Highnesse, offering up unto the
most High, my humblest pray-
ers: that as you grow in age and
 stature: so you may (like your
Master Christ) increase in wis-
dom and favor with God and
all good men. This suit will I
never cease: In all other matters
I will not rest.

Your Highnesse humble
Servant, during life to
be commanded,

Leves Bayly.
TO THE DEVOT
READER.

Had not purposed to en-
large the last Edition,
but that the important
nesse of many devoutly dispo-
sed, incensed with me, to add some
points, and to amplify others. To sat-
sis the whole Godly requests, I have
done my best endeavours: and within
finished all that I intend in this argu-
ment. If thou shalt hereby reap any
more profit, give God the more praise;
and remember him in thy prayers, who
hath vouchsafed both his life and his la-
bours, of further thy saluation as his
owne.
Farewell in the
Lord
Iesus.

THE

THE CHIEF
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Book.

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his Essence, Person,
and Attributes, so farre as every Christian
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in Christ: wherein thou shalt finde
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THE

PRACTICE OF PIETY.

Directing a Christian how to walke, that he may please God.

Ho ever thou art that lookest into this Book, never undertake to read it: unlesse thou first resoluest to become from thy heart, an untainted Practitioner of Piety. Yet read it, and that speedily, lest before thou hast read it over, God (by some unexpected death) cut thee off, for thine inueterate Impiety.
The Practice of Piety.

Vnlesse that a man doth truly know God, hee neyther can nor will worship him aright: for how can a man love him, whom hee knoweth not? and who will worship him, whose helpe a man thinks he needeth not? and how shall a man seake remedie by Grace, who neuer understood his misery by Nature? Therfore (faith the Apostle) Hee that commeth to God, must beleue that God is, and that hee is a rewarder of them that secke him.

And for as much as there can be no true Piety, without the knowledge of God; nor any good practice, without the knowledge of a mans owne self, we will therefore lay downe the knowledge of Gods Majestie, and Mans Majestie, as the first and chiefe, foundations of the Practice of Piety.

B 2 A
A PLAIN DESCRIPTION OF the Essence and Attributes of God, out of the holy Scripture, so farre forth as every Christian must competently know, and necessarily believe, that will be saied.

ALTHOUGH no creature can define what God is, because he is an incomprehensible, and dwelling in inaccessible light; yet it hath pleased his Majestie, to reveale himselfe in his Word unto vs, so farre as our weak capacity can best conceive him. Thus: God is that one spiritual and infinitely
The Practice of Piety.

I.

The persons in this one Essence are but three. In this Mystery there is one, another & another: but not one, another & another, another thing & another thing.

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

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

1. By their names thus.

The first Person is named the Father; first, in respect of his natural Son; secondly, in respect of the Elect, his adopted Sons, that is, those who being not his Sons by Nature, are made his Son by Grace.

The second Person is named the Son, because he is begotten of his Father's Substance or Nature: and he is called the Word: 1. because the conception of a Word in mankind, is the nearest thing, that in some sort can shadow unto vs the manner, how he is eternally begotten of his Father's Substance: and in this respect he is also called the Wisdom of his Father, Provi. 8.

2. Secondly, because that by him, the Father hath from the beginning declared his will for our salvation: hence called Μόρ, γνώσις, υἱὸν, the Persons speaking with or by the Father. Thirdly, because he is the chiefest argument of all the Word of God; or that Word, whereof God spake, when he promised the blessed Seed to the Fathers, under the old Testament.

The third Person is named the Holy Ghost: first, because he is...
The Practice of Piety.

1. Spiritually without a body: secondly, because he is spired, and as it were breathed from both the Father and the Son, that is, proceeded from them both. And he is called holy, both because he is holy in his own nature, and also the immediate sanctifier of all God's Elect people.

2. By this Order. Thus:

The Persons of the Godhead are either the Father, or those which are of the Father.

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

The Son is the second Person of the glorious Trinity, and the only begotten Son of his Father, not by Grace, but by nature; having his being of the Father alone, and the whole being of his Father, by an eternal and incomprehensible generation; & with the Father, tendereth forth the holy Ghost. In respect of his absolute Essence, he is of himself, but in respect of this Person, he is by an eternal generation of his Father. For the Essence doth not beget an Essence, but the person of the Father begeteth the person of the Son, and so he in God of God, and hath from his Father.

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The holy Ghost is the holy Ghost, from the Father and the Son. Secondly, to distinguish the first & immediate beginning, from which those external and common actions do flow. Hence it is, that forasmuch as the Father is the fountain and original of the Trinity, the beginning of all external working the Name of God in relation, & the title of Creator in the Creed, are given in a special manner to the Father; our Redemption to the Son; and our Sanctification to the person of the holy Ghost, as the immediate Agents of these actions. And this is also the cause, why the Son, as he is Mediator, referreth all things to the “Father,” not to the Holy Ghost; and that the Scripture, so often faith, that we are “reconciled to the Father.”

This divine order or Economic excepted, there is never first nor last, neyerth superioritie nor inferioritie among the three persons.
The Practice of Piety.

First, that God the Father might the rather set forth the greatness of his love to Man-kind; in giving his first and only begotten Sonne, to be incarnated, and to suffer death for man's salvation.

Secondly, that he who was in his Divinity the Sonne of God, should be in his Humanity the Son of Man; lest the name of Son should passe into another, who by his eternal nativity was not the Sonne.

Thirdly, because it was meetest, that the person who is the substantiall Image of his eternal Father,
The Practice of Piety.

Son, according to his natural being: yet because it hath communicated unto it the personal Subsistence of the Sonne of God, which is infinite, and without limitation; and is so united with God, that it is no where severed from God; the body of Christ, in respect of his personal being, may rightly be said to be every where.

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

The actions of the two sorts; either External, respecting the creatures; & those are after a sort common to every one of the three Persons; or Internal, respecting the Persons only amongst themselves, and are altogether communicable.

The External and communicable Actions of the three Persons are these:

The creation of the world peculiarly
The Practice of Piety.

The Son: neither made, created, nor begotten, but proceeding, having all and applying;

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

These are incommunicable Actions; and does make, not an essential, accidental, or rational, but a real distinction between the three Persons. So that he who is the Father in the Trinity, is not the Son; He who is the Son in the Trinity, is not the Father.
The Practice of Piety.

He who is the holy Ghost in the Trinity, is neither the Sonne, nor the Father, but the Spirit, proceeding from both; though there is but one and the same Essence common to all three. As therefore we believe, that the Father is God, the Son is God, and the holy Ghost is God: so we likewise believe, that God is the Father, God is the Sonne, and God is the Holy Ghost. But by reason of this real distinction, the person of the one is not, nor neuer can be the person of the other. The three Persons therefore of the Godhead do not differ from the Essence, but formally: but they differ really one from another, and so are distinguished by their hypotheses and proprieties. As the Father is God, begetting God the Son; the Son is God, begotten of God the Father; and the holy Ghost is God, proceeding from both God the Father, and God the Son. Hence it is, that the Scriptures vse
Thus farre of the divers manner of being in this Divine Essence now of the Attributes thereof.

The Attributes are certaine descriptions of the Divine Essence, delivered in the Scriptures, according to the weaknesses of our capacity, to help us the better to understand the nature of God's Essence, & to discern it from all other essences.

The Attributes of God are of two sorts, either nominal or real.

The Nominal Attributes are of three sorts: first, those which signify God's Essence; secondly, the Persons in the Essence; thirdly, those which signify his essential works.

Of the first sort, is the name Jehovah, or rather Jehovah, which signifies eternal being of himselfe; in whom being without all beginning and end, all other beings both begin and end, Isa. 42:8. Psal. 83:18.

God tells Moses, Exod. 6:4, that he was not knowne to Abraham, Isaac and Jacob by his name Jehovah. (Not that that they knew this to be the name of God: for they vndid it in all their Prayers) but because they lined not to see God effecting in deed, that which he promised them; in graciously delivering their seed out of Egypt, and in giving them the real possession of Canaan's Land, and so to be not onely God Almighty, by whom all things were made, but also performing indeed to the children, that which he promised in his Word to the Fathers, which this name Jehovah especially signifieth. And for this cause, Moses calls God the Jehovah, when the universall creation had his absolute being, Gen. 2:4. And this admirable name is graven on the Decalogues forehead.
The Practice of Piety.

forhead, which was pronounced
upon the Israelites deliverance,
to be the Rule of Righteousness;
whereafter, they should serve
their Deliverer in the promised
Land.

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

This Holy Name of God
teacheth us:

First, what God is in him-
selvse, namely, an eternal being of
his self.

Secondly, how he is unto
others, because that from him
all other Creatures have receiv-
ed their being.

Thirdly, that we may con-
dently believe his promises for
he is named Jehovah, not only
in respect of being, & causing all
things to be; but especially in
respect of his gracious promises,
which without fail he will fulfill in
his appointed time, & to can-
feth that to be, which was not
before. And so this name is a
golden pledge unto us, that because
he hath promised, he will surely
upon our repentance forgive us
at our first; at the time of death,
receive our Soules; and in the
resurrection raise up our Bodies
in glory to life everlasting.

The second name denoting
Gods essence, is Ebrich; but once
read, Ex. 3:14 of the same root
that Jehovah: and signifieth, I
am or I will be: for whom Ado-
nes asked God by what name he
should call him. God then na-
med himselfe, Ebrich Ascher.
Ebrich, I am that I am: or I will
be that I will be: signifying, that
he is an eternal, unchangeable
Being: For seeing every crea-
ture is temporary and muta-
table: no creature can say, Ego qui
euro: will be that I will be. This
name in the New Testament is
given to our Lord Christ, when hee
The Practice of Piety.

hee is called Alpha and Omega, The beginning, and the ending, which is, which was, and which is to come; The Almighty, Apoc. 1, 18. For all time past and to come, is ay present before God: And to this name, Christ himselfe alludeth, Toh. 8, 58. Before Abraham was, I AM.

This Name should teach vs likewise to have alwaies present in our minds our first creation, present corruption, & future glorification; and not content our selves with I was good, or I will bee good, but to bee good presently; that when ever God lends for vs, hee may finde vs prepared for him.

The third name is Iah, which as it comes of the same roote, so is it the contract of Iehoua, and signifieth Lord, because he is the beginning & Being of beings. It is a name for the most part ascribed unto God, when some notable deliverance or benefit comes to paffe according to his former promis: and therefore all creatures in heaven & earth are commanded to celebrate & praise God in this name Yah.

The fourth is kuea, Lord, vsed often in the New Testament: for Kuea, or Kajla, signifieth, I am. Hence Kuea signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name Iahovah, and is so translated by the Sennite Interpreters: for God is so a Lord, that he is of himselfe, and Lord of all. This name should alwaies put vs in remembrance to obey his commandments, and to feare his judgements, and submit our selves to his blessed will and pleasure, saying with Eli, it is the Lord, let him do what seemeth him good. 1 Sam. 3, 18.

The fifth is χρις, God, 603, times vsed in the New Testament.
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The name which signifieth the Persons in the Essence, is chiefly one, Elohim.

Elohim signifieth the mighty Judges: It is a name of the plural number, to express the Trinity of Persons in Unity of Essence. And to this purpose the Holy Ghost beginneth the Holy Bible with this plural name of God, joined with a Verb of the singular number, as Elohim Bara, Dixiann, The mighty Gods, or all the three Persons in the Godhead created. The leaves also note in the Verb Bara, consisting of three Letters, the mystery of the Trinity. By Bara, Bara, the Son and the Spirit: by Elohim, Ab the Father. But this holy Mystery is more clearly taught by Moses, Gen. 3, 22. And I behoved him, Elohim said; Behold, the Man is become as one of us. And Gen. 19, 24, I behoved, Elohim said, upon.
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upon Sodome: and upon Gomor- 
rab, brimstone and fire from Ic-
hovah out of Heaven: k that is, God, the Same, from God the Father, who hath committed all judgement unto the Same, Job. 5. 22. See Psalm 33. 6. Jer. 63. 9. 10. The singular number of Elohim is Elah, derived of Alah, he swore, because that in all waithy causes, when necessity require an oath to decide the truth, we are only to swear by the Name of God, which is the great and righteous Judge of Heaven & Earth.

This name Elah is but seldom viewed: Zebak. 3. Job. 4. 9. Job. 12. 4. and 15. 8. 36. 2. Psalm 33. 32. Psalm 114. 7. One of which a Nomine plural isjoyed to it. Job. 35. 10. None said, Where is Elah? the Almighty? my Maker? to note the Mystery of the eternal Trinity. Many times also Elohim, the plural number, is joyed with

with a Verbe plural, to express more emphatically this Mysterie. Gen. 35. 7. 2. Sam. 7. 23. * 76. 34. 39. Jer. 10. 14. Elohim is also sometime Tropicaly given to Magistrates, because they are Gods Vicerects, as to Moses, Exod. 7. 1. Jehovah said unto Moses, I have made thee Elohim to Pharaoh. That is, I have appointed thee an Embassador, to represent the Person of the true Three one God, and to deliver this message and will unto Pharaoh. As of threefore, as we reade, or heare this name Elohim, it should put vs in minde to consider, that in one divine Essence there are three distinct Persons, and that God is Jehovah, Elohim.

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Now follow the names which signify such works, and especially.

1. El, which is as much as the strong God is, and teacheth vs, that God is not only most strong, and to, but also that it is he, that giveth all strength and power to all other creatures. Therefore Christ is called, El Gibbor, The strong most mighty God. Let not God's children fear the power of enemies, for our God is more strong than they.

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

3. Adonai, my Lord, This name, as the Masoretes note, is found 134 times in the Old Testament. Analogically it is given to creatures, but properly it belongeth to God alone. It is v/d, 1. in the plural number, to note the mystery of the Holy Trinity. If I beee Adonam, Lord, where is my fear? Adonai, the singular. Adonim, the plural number. This name is given to Christ, Dan. 9.17. Cause then to shine upon thy feet.
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The man should be proud of any earthly honour or greatness.

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

5. Abba, a Syriacke name, signifying Father, Rom. 8. 15. This is sometimes used Esenially, as in the Lords Prayer. Secondly, Personally, as Mat. 11. 25. For God is Christ's Father by nature, and Christians by adoption and grace. Christ is called the everlasting Father, 1. Cor. 15. 22, because he regenerated us under the new Testament. God is also called the Father of lights, James 1. 17. because God dwelleth in inaccessible light; 1. Tim. 6. 16. and is the Author not only of the Sunnes light, but also of all the light, both of natural reason, and supernatural grace, which light reacheth every man that cometh into the world. This name God's teach.

So the dwellings Christ the Sonne of God, Luke 1. 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heauen and Earth. Secondly, that no man

* For what is earthly greatness, compared to God's Highness?
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The wise man, that all the gifts
which we receive from God,
proceed from his mere fatherly love. Secondly, that we
should love him again, as dear
children. Thirdly, that we may
in all our needs and troubles, be
bold to call upon him as a Fa-
ther, for his help and succour.
Thus should we see not hear of
the facted Names of God, but
see should thereby bee put in
minde of his goodness vnto vs,
and of our duties unto him.
And then should we finde how
comfortable a thing it is, to do
every thing in the Name of God.
A phrase vsall in every man's
tongue; but the true comfort
thereof (through ignornance)
knowne to few mens heaues.

It is great Wisdom, and an
unspeakeable matter for the
strengthening of a Christian's
Faith to know how in the me-
diation of Christ's to inticate
God by such a name, as whereby
he

he hath manifested himselfe to
be most willing, and best able
to help and succour him in his
present need or adversitie. The
ardent desire of knowing God,
is the surest testimony of our
love to God, and of Gods favour
to vs; Because he hath set his love
upon me, therefore I will deliver
him; I will set him on high, because
he hath knowne my name: he shall
call upon me, and I will answer
him, &c. And it is a great
strengthening of faith, with
undertanding to begin every
action in the Name of God.
This fauor of the nominall
Attributes.

The real Attributes are of
two sortes; either absolute or re-
lative.
The Absolute Attributes are
such, which cannot in any sort
agree to any creature, but to
God alone.
These are two; Simplicity
and Infiniteness.

Simple
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Chapter 6: Unmeasurableness, or obscurity, whereby hee is of infinite extension, and filling heauen and earth, containing all places, and not contained of any, space, place, or bounds, and being no where absent, is every where present.

There are 4 degrees of God's presence; the first is universal, by which God is plenely every where, inclusively, no where.

Secondly, Specially, by which God is said to bee in heaven, because that there *his Power, Wisdom, and Goodnesse is in a more excellent manner seen and enjoyed: as also, because that visibly hee doth from thence powre both his Blessings and Judgements.

Thirdly, more specially, by which God dwellleth in his Saints.

Fourthly, most specially, and altogether singular, by which he whole fulnesse of the Godhead dwellleth in Christ bodily.

2. Unchangeableness; whereby God is voyde of all change: both in respect of his d. Essence, and its will.
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3. Eternity, whereby God is without beginning of days, or end of times: and without all bounds of procession, or succession.

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

Those are five.

1. Life. 2. Understanding.
5. Majesty.

The Life of God is that by which, as by a most pure and perpetual Act, he not only live of himselfe, but is also that ever and overflowing Fountain of Life, from which all Creatures derive their lives: so as that in him they live, move, breathe, and have their being.

And because only his Life differs not from his Essence, therefore God is said only to have immensity, 

1 Tim. 6:16.

2. The Understanding, or Knowledge of God, is that whereby (by one pure Act) he most perfectly knoweth in himselfe all things that ever were, are, or shall be: Yea, the thoughts and imaginations of mens hearts.

This Knowledge of God is either general, by which God knoweth simply all things eternally, the good by himselfe, the evil by the good opposite to it; imposing to things contingents, the lot of contingency; and to things necessary, the Law of necessity. And thus knowing all things in, and of himselfe, he is the cause of all the knowledge that is in all, both Men and Angels. Secondly, specially, called the knowledge of approbation, by which he particularly knoweth, and

Hence it is that as God is called of the Hebrews, Elohe, so also of the Greeks, Θεός, and as of the Latines, primum esse, to also prius esse, for to be and to live, is all one and the same in God and in men.

1 K. 3:9
Ps. 101:12
Ps. 56:19
Is. 4:12
Rom. 11:36
Heb. 3:12
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1. Love, whereby is meant God's eternal, good will, whereby he ordaineth his Elect to be freely sowed through Christ, and bestowed on them all necessary graces for this life, and that to come, taking pleasure in their persons and services.

2. Justice is God's constant will, whereby he recompenseth men and Angels, according to their works; punishing the impendent, according to their deserts, called the justice of his wrath: and rewarding the faithful, according to his promises, called the justice of his grace.

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7. Holiness, whereby God's nature is separated from all profaneness: and abhorreth all filthiness; and so being wholly pure in himselfe, doth delighteth in the inward and outward purity and holiness of his servants, which hee infuseth into them.

8. Anger, whereby is meant God's most certaine and just Will, in chastening the Elect, and in reuenging and punishing the Reprobate, for the injuries they offer to him and his chosen: and when God will punish with rigour and severity, then it is termed Wrath, a temporal and eternal torments to the Elect: an eternal to the Reprobates.

4. The Power of God is that where-
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whereby hee m can simplify and freely doe whatsoever hee will, that is agreeable to his nature, and whereby (as he hath made, so) hee still ruleth heaven, and earth, and all things therein. This Almighty power of God is either absolute; by which he can will, and doe more then he will, or doth, Matt. 26. 53. Rom. 9. 18. Or absolute, by which God doth indeed whatsoever hee will, and hindreth whatsoever hee will not have done, Psalm 119. 5.

5. Majestie is that, by which God of his owne absolute and free authoritie assigning and ruling, as Lord and King, over all creatures, visible and invisible: Having both the right and propriety in all things, as from whom, and for whom, are all things: as also such a plentitude of power, that he can pardon the offences of all whom he will have spared, and subdue all his Enemies, whom he will have plagued and destroyed, without being bound to render to any creature a reason of his doing, but making his owne most holy and just will, his only most perfect and eternal Law.

From all these Attributes arises that one, which is Gods fore-aigne blessednes or perfection. Blessedness is that perfect and unmeasurable possession of joy and glory, which God hath in himselfe for ever, and is the cause of all the bliss and perfection that every Creature enjoyeth in his measure.

There are other Attributes figuratively and improperly ascribed unto God, in the Holy Scriptures, as by an Anthropomorphosis, the members of a man, eyes, ears, nostrils, mouth, hands, feet, &c. or the senses & actions of man, as seeing, hearing, smelling, working, walking, striking, &c. By an Anthropo-
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GOD belong to every of the three Persons, as well as to the Essence it selfe, with the limitation of a personal propriety. As the mercy of the Father, is mercy begetting: the mercy of the Sonne, is mercy begotten: the mercy of the Holy Ghost, is mercy proceeding: and so of the rest.

3. The Essential Attributes of God, differ not from his Essence. Because they are so in the Essence, that they are the very Essence it selfe. In God therefore there is nothing which is not, either his Essence or Person.

4. The Essential Attributes of God, differ not essentially nor really one from another, (because whatsoever is in God is one most simple Essence, and one admits no diminution) but only in our reason and understanding, which being not able to know Earthly things, by one simple-
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* Ommia in diversis sunt omnia, ut non sint omnia relatio
nibus opposita.**

* Attributes. Dei omnem

ita, ita sita sita in
sum, sita ita sita in
sum, ut sita sita in
sum, sita ita sita in
sum. [Note: the text is difficult to read due to handwriting style.]

That every such Attribute is not

undivided, another and another thing, but one and the

same thing. There are therefore

different things in GOD, by

which each may be said to be so

much and so much: nor Quali-

ties, by which each may be said
to be such and such, but what

we mean by his Essence is, he is such and the

same by his Essence. By his Es-

sence he is wise, and therefore

Wisectomy the selfe; by his Essence

he is Good, and therefore Good-

ness he selfe; by his Essence he is

mercifull, and therefore mercy

it selfe: by his Essence he is

just, and therefore justice it selfe, &c.

In a word God is great, with-

out Quantity: good true, and

just without Quantity; mercifull

without passion, an act without

motion; every where present

without sight: without time the

first and the last: the Lord of all

Creatures, from whom all re-

eceive themselves, and all the
d

D
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Understanding and knowledge: submit our selves to his blessed will and pleasure: love him for his love, mercy, goodness, and patience: trust to his Word, because of his truth; fear him for his power, justice, and anger; reverence him for his holiness: and praise him for his blessedness, and to depend all our life on him, who is the only Author of our life, being, and all the good things we have.

1. That wee may discern our true and onely God, from all false gods and Idols: for this description of God, is properly knowne onely to his Church, in whom he hath graciously manifested himselfe.

2. To possess our hearts with a greater awe of his Majesty, whilst we adore him for his simplicity and infinite knowledge: adore him for his unmeasurable greatness, eternity, and wisdom from his under.

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

4. Lastly, that we may in our prayers and meditations conceive aright of his Divine Majesty, and not according to
to those grosse & blasphemous imaginations, which naturally arise in men's brains: as when they conceive God to be like an old Man sitting in a chair; and the blessed Trinity to be like that tripartite Idol, which Papists have painted in their Church-windowes.

When therefore thou art to pray unto God, let thine heart speak unto him, as to that eternal, infinite, c. Almighty, holy, e. wise, f. just, g. merciful, h. Spirit, and most i. perfect, k. invisible Essence of three several Persons, Father, Sonne, and holy Ghost; who being present in all places, m. in rule and heaven, and earth; understandeth all men's hearts, o. knoweth all men's minds; and is only p. able to bestow on us all grace which wee want, and to deliver all present sinners, who with faithful hearts seek (for Christ's sake) his helping out of all their afflictions and troubles.

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troubles whatsoever.

The ignorance of this true knowledge of God, makes many to make an Idol of the true God; and is the only cause, why so many doe profess all other parts of Gods worship and religion, with so much irreverence and hypocrisy. Whereas if they did truly know God, they durst not but come to his holy service, and comming, serve him with fear and reverence; for so farre doth a man feare God, as hee knoweth him; and then doth a man truly know God, when he joyneth practice to speculation: And that is,

First, when a man doth acknowledge and celebrate God's Majesty, as hee hath rehearsed himselfe in his Word.

Secondly, when from the true and lively sense of Gods Attributes, there is bred in a mans heart a love, awe, and confidence in God: for, faith God D 3 him-

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himselfe, If I be a father, where is my honour? If I be a Lord, where is my fear? O taste and see, that the Lord is good! Faith Daniel. Hee that hath not by experience tasted his goodness, knowes not how good hee is. Hee (faith John) that saith hee knoweth God, and keepeth not his commandements, is a lying, and the truth is not in him. So farre therefore as wee imitate God in his Goodnesse, Love, Justice, Mercy, Patience, and other Attributes, so farre doe wee know him.

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

Lastly, this discovers how few there are, who doe truly know God; for no man knoweth God, but hee that loveth him; and how can a man choose but love him, seeing the Soueraigne good, if hee knew him? Seeing the nature of God is to enamor men with the love of his goodness; and whosoever loveth any thing more then God, is not worthy of God, and such is every one, who setteth the love and rest of his heart upon any thing besides God. If therefore thou dost believe that God is All mighty, why dost thou fear Demons and enemies, and not confidently trust in God, and crave his help in all his troubles and dangers? If thou believest that God is infinite, how darest thou provoke him to anger? If thou believest that God is simple, with what heart canst thou assemble and play the hypocrite? If thou believest that God is the Soueraigne good, why is not thy heart more settled upon him, than on all Worldly goods? If thou dost Indeed believe that God is a just Judge, how darest thou
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Roman 8:38.

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perfectly in him, communicated unto vs. Briefly, in all goodness, he is all in all. * Love that one good God, and thou shalt love him, in whom all the good of goodness consisteth. Hee that would therefore attain to the saving knowledge of God, must learn to know him by love. For God is love, and the knowledge of the love of God passeth all knowledge. For all knowledge besides to know how to love God, and to serve him only, is nothing upon Salomon's credit, but vanities of vanities, and vanition of spirit.

Kindle therefore, O my Lady, nay rather, O my Lord Charity, the love of thy selfe in my soule, especially, seeing it was thy good pleasure, that being reconciled by the blood of Christ, I should be brought, by the knowledge of thy grace, to the Communion of thy glory, wherein only confess my foure-

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Thus by the light of his own Word, we have seen the back parts of Jehovah Elohim, the eternall Trinity, whom to believe, is fauing faith and veri- sity. And unto whom, from all Creatures in heauen and earth, be all praise, dominion, and glory for euer. Amen.

Thus farre of the knowledge of God. Now of the knowledge of a Mans stile. And first, of the state of his miferie and corruption, without remonation by

Meditations of the miserie of a man, not reconciled to God in Christ.

O Wretched Man, where shall I begin to describe thine endless misery! Who art condemned, as soon as conceiued, and adjudged to eternal death, before thou wast borne to a temporal life. A beginning indeed I finde, but no end of thy miseries. For when Adam and Eve being creared after Gods owne image, and placed in Paradise, that they and their posterity might live in a blessed state of life immortal, haue Dominion of all earthly creatures, and only restrained from the fruit of one tree, as a signe of their subjection to the Almighty Creator; though God forbade them this one small thing,
thing under the penalty of eternal death; yet they believed the Devil's word before the Word of God, making God (as much as in them lay) a liar. And so being unthankful for all the benefits which God bestowed on them, they became malevolent with their present state, as if God had dealt enmiously or mignardly with them; and believed that the devil would make them partakers of far more glorious things, than ever God had bestowed upon them; and in their pride they fell into high treason against the most High, and disdainful to be God's subjects, they affronted blasphemously to be God's enemies, equals unto God. Hence, till they repented (losing God's image) they became like unto the devil, and for all their posterity, as a Traitorous brood (whilst they remain impenitent, like thee,) are subjects in this life to all cursed miseries, and in the life to come, to the everlasting fire, prepared for the devil and his angels.

Lay then aside for a while thy doting vanities, and take a view with me of thy doleful miseries: which duly considered, I doubt not, but that thou wilt conclude, that it is far better, never to have Nature being, then not to be by Grace, a Practitioner of religious Piety.

Consider therefore thy misery,

1. In thy life.
2. In thy death.
3. After death.

In thy life.

1. The miseries accompanying thy body.
2. The miseries which deform thy soul.

In thy death, the miseries which shall oppress thy body and soul.

After death, the miseries which
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which over-whelme both body and soule together in Hell.

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

1. Infancy.
2. Youth.
4. Old age.

Meditations of the misery of Infancy.

VVVVV What wast thou being an Infant, but a brute, having the shape of a man? was not thy body conceiued in the heat of lust, the secret of shame, and staine of original sinnes? And thus wast thou cast naked upon the Earth, all imbrewed in the blood of filthinesse, (filthy indeedes when the Sonne of God, who disdained not to take on him mans nature, & the infirmities

Meditations of the miseries of Youth.

VVVVV What is Youth, but an unchristian Beast? all whose actions are rash & rude, not capable of good counsell, when it is giv'n; and especiely delighting in nothing but in toys and babies? Therefore thou
thou no sooner begannest to have a little strength and discretion, but forthwith thou wast kept under the rod, and fear of parents and masters: as if thou hadst been borne to live under the discipline of others, rather than at the disposition of thine own will. No tyrant horse was ever more willing to be rid of his burden, then thou wast to get out of the sordid estate of this bondage. A state not worthy the description.

3. Meditations of the miseries of manhood.

V V

Hat is mans state, but a sea, wherein (as waves) one trouble ariseth in the necke of another? the latter worse then the former. No sooner didst thou enter into the affairs of this world, but thou wast inwrapped about with a cloud of miseries. Thy flesh provokes thee to lust, the world allureth thee to pleasures, and the Diuell tempteth thee to all kind of snares: fears of enemies affright thee, suits in Law doe vex thee, wrongs of ill neighbours doe oppresse thee, cares for wife and children doe consume thee, and dishonours twixt open foes and false friends doe in a manner confound thee. Sin slings thee within, Satan laies snares before thee. Conscience of snares past doggeth behind thee. Now adversity on thy left hand frets thee, anon prosperity on thy right hand flatters thee: over thy head Gods vengeance due to thy sin, is ready to fall upon thee: and under thy feet, Hell mouth is ready to swallow thee vp. And in this miserable estate whither wilt thou goe for rest and comfort? the house is full of care, the field full of toyle; the Country of rudeness, the City of factions; the Court of Ennui; the
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The Church of Selves, the Sea of Pirates, the Land of Robbers. Or in what state wilt thou live; seeing wealth is envied, and poverty condemned; wits is disdained, and simplicity is detested; Superstition is mocked and Religion is suspected; Vice is advanced, and virtue is disgraced. Oh with what a body of sin art thou compassed about in a World of wickedness? what are thine Eyes, but Windows to behold vanities? What are thine Eares, but flood-gates, to let in the streams of iniquity? What are thy Senses, but matches to give fire to thy lusts? What is thine Heart, but the Amulet, wherein Satan hath forged the ugly shape of all lewd affections? Art thou nobly descended? then must thy selfe impoll of foreign warses, to get the reputation of earthly honour; if times hazard thy life in a desperate combat, to avoid the persifon of a Coward. Art thou borne in mean estate? Lord! what pains and drudgery must thou endure at home and abroad, to get maintenance? and all perhaps scarce sufficient to sure thy necessity; and when (after much service and labour) a man hath got something, how little certainty is there in that which is gotten? seeing thou feelest by daily experience, that hee who was rich yesterday, is to day a beggar; hee that yesterday was in health, to day is sick; hee that yesterday was merry and laughed, hath cause to day to mourne and weep; hee that yesterday was inflamed, to day is in disgrace; and hee, who yesterday was alive, to day is dead; and thou knowest not how some, nor in what manner thou shalt dye thy selfe. And who can enumerate the losses, crosses, griefes, disadvantages, sicknesses, and calamities which are incident...
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incident to sinnerfull man? To speake nothing of the death of friends and children, which oftentimes seemes to be vnto vs far more bitter then persent death it selfe.

Meditations of the misery of old age.

Hat is old age, but the receptacle of all maladies? for if thy lot be to draw thy daisies to a long date, in comes old bald-headed age, stooping under dolour, with his wrinkled face, rotted teeth, and sinking breath: roasting with Choler, withered with dryness, dimmed with blindness, absorbed with deafness, overwhelmed with sickness, and bowed together with weakness, having no office of any sense, but of the sense of paine: which so racketh every member of his body, that it never easeth him of griefe, till he hath thrown him down to his grave.

Thus farre of the miseries which accompany the body. Now of the miseries which accompany chiefly the soule in this life.

Meditations of the misery of the soule in his life.

The misery of the soule will more evidently appeare, if thou wilt but consider:

1. The felicity she hath lost.

2. The miseries which she hath pulleed upon her selfe by sinne.

1. The felicite lost, was first, the fruition of the image of God, whereby the soule was like vnto God in knowledge, enabling her perfectly to understand the revealed will of God. Secondly, true holinesse, by which she was
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free from all profligate error.
Thirdly, Righteousness, whereby she was able to incline all her natural powers, and to frame vprightly all our actions, proceeding from those powers. With the losse of this divine image, shee lost the Love of God, and the blessed communion which shee had with his Majesty; wherein consisiteth her life, and happiness. If the losse of earthy riches were thee so much, how should not the losse of this divine treasure perplex thee much more?

2. The misery which shee pul'd upon herself, consists in two things:
1. Sinnerfullness.
2. Curfusness.

Sinnerfullness is an uniuscul corruption; bothe of her Nature and actions; for her Nature is infected with a proneness to every sinne continually; the Mind is fluid with vanities,

the Understanding is darkned with ignorance, the Will affected nothing but vile and vain things: All her actions are evil; yea this deformity is so violent that oftentimes in the regenerate soule the Appetite will not obey the government of Reason, and the Will wandereth after, and yeelds consent to sinfull motions. How great then is the violence of the Appetite and Will in the Reprobate soule, which still remains in her natural corruption? Hence it is, that thy wretched soule is so deformed with sinne, defiled with lust, polluted with filthiness, outraged with passions, over-carried with affections, pining with Emu, over-charged with Gluttony, for-regarded with Drunkenesse, boying with Revenge, transported with Rage; and the glorious Image of God transformed to the ougly shape of the Devil.
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Soul in life, now follows the cursedness of the soul and body in death.

Meditations of the cursedness of the soul and body in death.

A Fear that the aged man, hath conflicted with long sickness, and having endured the brunt of pain, should now expect some ease; in comes Death (Nature's daughter-man, God's curse, and Hell's present) and lookes the old man grimly and blacke in the face: and neither pitying his age, nor regarding his long-endured do-lours, will not be hired to forbear either for siluer or gold: nay, he will not take, to spare his life, skin for skin, and all that the old man hath but betters all the principall parts of his body, and arrells him to apper before the terrible Judge. And as thinking that the old
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Man will not dispatch to go with him, full enough, Lord; how many darts of calamities doth he shoot th'owr him, 

strokes, nobs, wrings, enter, et al.; 

frictions, bowings, joggles, col. 

like, stone, wind, etc.

O what a ghastly sight it is to see him then in his bed, when 

Death hath given him his mortal wound? what a cold sweat 

overrunns all his body? what a trembling 

doesst all his members? the head shaketh, 

the face waxeth pale, the 

ablacketh, the 

hanging, the 

strings break, the 

shortness, and 

earthly, the 

rattleth, and 

are every 

strings are ready to break and hinder.

Now the miserable soul perceiveth her earthly body to begin to die; for towards the dissolution of the 

frame of the great world, 

the 

Sunne shall be turned into 

darkeness, the 

Moon into blood, and the 

Stars shall fall 

from heaven, the 

Apotheosis shall be 

full of storms, and 

 Meteor; the 

Earth shall tremble, and the 

Sea shall roar, and 

men's hearts shall fail for fear, 

expecting the end of such 

rowfull beginnings; so towards 

the dissolution of man, (which is 

the little world) his 

Eye which 

are as the 

Sunne and 

Moon; 

lose their lighth, and see nothing 

but blood guiltnesse of sinne; 

the rest of the 

Senses, as 

his 

Stars, doe one after another 

foile and fall; his Mind, Reason, 

and 

Memory, as heavenely pow- 

ers of his soule, are shaken with 

fearfull storms of despair, and 

fierce flashings of Hell fires; his 

Earthly body begins to shake 

and tremble, and the 

limbs 

like an out-flowing 

Sea, roar and 

rattle in his throat, still 

expecting the wofull ends of 

these
these dreadful beginnings.
Whilest he is thus summoned to appear at the great Assizes of God's Judgement, behold, a Quarter-Session, and Gaole-delivery is held within himself: where Reason sits as Judge, the Diums puts in a bill of indictment, as large as that Book of Zachary, wherein is alleged all thy evil deeds; that ever thou hast committed, and all the good deeds that ever thou hast omitted, and all the curses and judgments, that are due to every man. Thine owne conscience shall accuse thee, and thy Memory shall give bitter evidence, and Death stands at the Barre ready, as a cruel Executioner to dispatch thee. If thou shalt thus condemn thy selfe, how shalt thou escape the just condemnation of God, who knowes all thy misdeeds better then thy selfe? Faine wouldst thou put out of thy minde the remembrance of thy wicked deeds, that trouble thee: but they flow faster into thy remembrance, and they will not bee put away, but cry unto thee. Wee are thy worke, and wee will follow thee. And whilest thy soule is thus within, out of peace and order, thy children, wife, and friends, trouble thee as fast to have thee put thy goods in order; some crying, some crying, some pitting, some cheating, all like Flee, Flee, helping to mak thy sorrowes more sorrowful. Now the Diums, who are come from Hell to fetch away thy soule, begin to appear to thee; and waite, as soon as shee comes forth, to take her, and carry her away. Stay shee would within, but that shee feels the body beginne to degrees of dye; & ready, like a ruinous houfe, to fall upon her head, Earesfull shee is to come forth, because of those Hell-bounds, which waite for her comming.
Oh, think that spent so many
days and nights in vain and
idle pastimes, would now give
the whole world, if she had it for
one hour's delay, that she might
have space to repent, & recon-
cile her siste unto God. But it
cannot bee, because her Body
which joyned with her in the
actions of sin, is altogether now
vnsfit to joyn with her in the
exercise of repentance and re-
pentance must bee of the whole
man.

Now shee findes that all her
pleasures are gone, as if they
had never bee: and that but
only torments remaine, which
never shall have end of being.
Who can sufficiently excuse
her repentence for her sins past, her
anguish for her present miserie,
and her terror for her torments
to come?

In this extremity, she looks
everywhere for helps, and shee
finds her selfe every way helpe-
lesse.
The Practice of Piety.

should these rare hear any tidings of joy in Death, who could never abide to hear the glad tidings of the Gospel in his life? the Eare can minister no comfort.

Then she intimates her griefe vnto the Tongue. Oh Tongue, who wait woot to bragge it out with the braveness, where are now thy big and daring words? now (in my greatest neede) canst thou speake nothing in my defence? Canst thou neither damn these Enemies with threatening words; nor entreat them with faire speeches? Alas, the Tongue two dayes agoe lay speechless: it cannot in his greatest extremity, either call for a little drink, or desire a friend to take away with his finger the flagme, that is readie to choke him.

Finding here no hope of helpe, shee speaks vnto the Feet: Where are ye, O Feet, which sometime were so nimble in running, can you carry mee no where, out of this dangerous place? The Feet are stone dead already: If they bee not stirred, they cannot flye.

Then she directs her speech vnto her hands: O Hands, who have been so often approoved for manhood, in peace and war, and where with I have so often defended my selfe, and offended my foes: never had I more need then now. Death lookes me grim in the face and kills me, Hells friends waite about my bed to destroy mee, help mee now, or I perishe for ever. Alas, the hands are so weak, and doe so tremble; that they cannot reach to the mouth a spoonfull of soppling, to releue languishing nature.

The wretched soule seeing her selfe thus devoluted, and altogether destitute of friends, help and comfort; and knowing that within an hour she must bee
The doleful lamentation of the Reprobate Soul at the point of death.

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In everlasting paines, retireth her self to the bear (which of all members is primus viciosi, and ultimum mortes) from whence shee makes this doleful lamentation with her selfe;

O miserable creature, that I am! How doe the Sorrowes of death compass me? How doe the floods of Belial make me afraid! How have, indeede, the thores of the first and second death overtaken mee at once! Oh how suddenly hath "Death"stoned upon mee with insensible degrees! Like the Sunne, which the Eye perceives not to move, though it bee most swift of motion. How doth Death wreake on mee his spoile, without pity? The GOD of mercy hath vnrally forsaken mee: and the Distill, who knowes no mercy, waites for to take mee. How often have I beene warned of this doleful day, by the faithfull Priachers of Gods Word, and I made

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Made but a little thereat. What profit have I now for all my pride, fine house, and brave apparell? What is become of the sweet relish of all my delicious fare? All the worldlie good, which I so carefully gathered, would I now give for a good Confession, which I so carelesly neglected. And what joy remains now, of all my former fleshly pleasures, wherein I placed my chiefest delight? Those fleshly pleasures were butdreams, and now they are past like vanishing shadowes, but to think of those eternal pains, which I must endure for those fleshly pleasures, paires mee so well. Before God and to Hell. Yet subtly I continue as I have deservd. I am formed, thabbinging, made after Gods image, a reasonable soul, able to judge mine owne estate, and having mercy to often offered, and I intreated to receive it, I neglected.
The Practice of Piety.

God's grace, and preferred the pleasures of sin, before the religious care of pleasing God; lewdly spending my short time, without considering what accounts I should make at my last end. And now all the pleasures of my life being put together, countermait the least part of my present pains. My joys were but momentary, and gone, before I could scarce enjoy them; my miseries are eternal, and never shall know end. Oh that I had spent the hours that I confounded in carding, diceing, playing, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receivin the Communion, in weeping for my sines, insinuating, watching, praying, and in preparing my soul, that I might have now departed in the assured hope of everlasting salvation. O that I were now to begin my life again! how would I contemne

temne the world, and the vanities thereof! how religiously and purely would I lead my life! how would I frequent the Church, and sanctifie the Lord's Day! If Satan should offer me all the treasures, pleasures, and promotions of this world, he should never entice me to forget the terrours of this last dreadfull hour. But, O corrupt carcasse, and stinking carrion! How path the Diuell deluded vs, and how have we served and deceived each other, and pulled swift damnation upon vs both? Now is my case more miserable; then the beast that perisheth in a ditch: for I must go to antworie before the Judgement seat of the righteous Judge of Heauen and Earth; where I shall have none to speake for me: and these wicked friends, who are privy to all my evil deeds, will accuse me, and I cannot excuse my selfe. My owne heart already
The Practice of Piety.

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my grave, or her womb be a perpetual conception! How is it that I came forth of the womb, to endure these bitter sorrowes, and that my dayes should thus end with eternal shame! Cursed be the day that I was first visited to offended body: O that I had but so much favour, as that I might never see the more! Our parting is bitter and doleful: but our meeting againe, to receive at that dreadful day, the fulnes of our deserved vengeance: will bee much more terrible and intolerable. But what mean I thus (by too late lamentation) to seek to prolong time? My last hour is come: I hate the heart strings broken: this filthy house of clay fall on my head: there is neither hope, holpe, nor place of any longer abiding. And must I needs bee gone? Thou filthy carcasse: Oh filthy carcasse, with faire ill, fare well, I leave thee: And so all-trembling
The Practice of Piety.

Scrip. commeth forth, and forbes,
with is seiz'd upon by Inferiour
sends, who carry her with a
violence torrentis simile, to the
bottomless Lake that burneth
with fire and brimstone: where
she is kept as a prisoner in tor-
maments, till the general judg-
ment of the great Day.

The loathsome carcasse is af-
terwards laid in the grave. In
which action for the most part,
the dead bury the dead; that is,
They who are dead in sinne, bu-
ry them who are dead for sin.
And thus the godlesse, and un-
regenerated worldling, who
made the Earth his Paradise, his
Belly his God, his Lust his Law;
& in his life he sowed vanity, so
hee is now dead, and reapeth
miserie. In his prosperity he ne-
lected to serve God: In his ad-
versity God refuseth to face
him. And the Devil, whom he
long feared, now at length
pays him his wages. Despicable
was

was his life, damnable his death;
The Devil hath his soule, the
grave hath his carcasse, in which
pis of corruption, dem of death,
and dungeon of sorrow; let vs
leave the miserable Captive, rot-
ting with his mouth full of
carr, his belly full of worms;
and his carcasse full of stench;
expecting a fearfull resurrection,
when it shall be re-united with
the soule; that as they sinned
together, so they may bee etern-
ally tormented together.

Thus farre of the miseries of
the soule and body in death,
which is but cursednesse in part:
now follows the sulnes of cur-
cursednesse; which is the misery
of the soule and body after death.

A meditation of the misery of a
man after death, which is the
sulnes of cursednesse.

The sulnes of cursednesse
(when it falls upon a creat-
ure,
The Practice of Piety

Judge, who knowest all things, makest her, by his omnipotent power, to understand the doome and Judgement that is due unto her flames, and what must be her eternal state. And in this manner standing in the sight of Heaven, not fit for her uncleanliness to come into heauens, she is said to stand before the Throne of God. And so forthwith she is carried by the evil angels, who came to fetch her with violence into Hell, where she is kept as in a prison, in everlasting pusses and chains, under darkness, unto the Judgements of the great Day, but not in that extremity of torments, which she shall finally receive at the last Day.

The general fulleness of curseddness in a greater measure of fulness, which shall be inflicted upon both thy soule and body, when by the mighty power of Christ the righteous Judge,
The Practice of Piety.

Judges of heaven and earth, the one shall bee brought out of hell, and the other out of the grave as prisoners, to receive their dreadful doome, according to their euill desides. How shall the Reprobate by the roaring of the sea, the quaking of the earth, the trembling of the Powers of heaven, and terrors of Heavenly signs bee driven at the worlds end, to their wits end! Oh, what a weeful salutation will there be, betwixt the damned soul and body, at their re-visitng at that terrible day!

O sinner of Sinne, O lump of Filthiness: (will the soul say unto her body) how am I compelled to re-enter unto thee, not as unto an habitation to rest, but as a prison to be tormented together! How dost thou appear in my sight like Iephe's daughter, to my greater torment? Would God thou hadst perpetually rotted in the grave, that I might never have seen thee again! How shall we be confounded together, to how before God, Angels, and Men, lay open all those secret sinnes, which we committed together! Have I left heaven for the love of such a sinking carrie? Art thou the flesh, for whose pleasures I have yeelded to commit so many Fornications? O filthy belly how became I such a fool, as to make thee my God? How mad was I for momentary ioyes, to incurre these torment of eternall paines! Ye Rockes and Mountains, why skip ye so like Rammes, Psalm, 114.4, and will not fall upon mee, to hide mee from the face of him, that comes to sit upon yonder throne? for great Day of his wrath is come, and who shall be able to stand? Apoc. 6.16.17. Why tremblest thou thus, O earth, at the presence of the Lord, and wilt not open thy mouth,
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mouth, and swallow me vp, as thou diddest Korah, that I be seen no more...

O damned sinner! I would ye might without delay, tear mee in pieces, on condition that you would tear mee unto nothing! But whilst thou art thus in vaine bewailing thy misery, thee Angels take thee violently away from the brink of thy grave, to some place there thee the Tribunal fear of Christ; where being as a cursed Goat, separated to stand beneath, on Earth, as on the left hand of the Judge; Christ shall rip vp all the benefits thee bestowed on thee, and the torment thee suffer for thee, and all the good deeds which thou hast omitted, and all the ungratefull villanies which thou didst commit against him, and his holy Laws.

Within the thine owne conscience (more then a thousand witnesses) shal accuse thee: the

the Devils, who tempted thee to all thy lewdnesse, shal stand on the one side teftife with thy conscience against thee: and on the other side shall stand the Holy Saints and Angels approving Christes Justice, and detesting thy filthy creature. Behind thee an hydeous noyse of innumerable fellow-damned Reprobates carrying for thy company. Before thee all the world is burning in flaming fire. Above thee an irefull judge of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fiery and sulphurous mouth of the bottomlesse pit, gaping to receive thee. In this wofull estate, to hide thy selfe, will bee impossible (for on that condition, thou wouldest with that the greater Rocks might fall upon thee:) to appear will bee intolerable, and yet thou must stand forth, to receive with other Reprobates this thy sentence.
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-sentence: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.
-Depart from me there is a separation from all joy and happiness. The cursed there is a black and direfull Excommunication. Into fire there is the cruelty of pain. Everlasting there is the perpetuall torment. Prepared for the devil and his angels. Here are thy infernal tormenting, and tormented companions. O terrible sentence! from which the condemned cannot escape; which being pronounced, cannot possibly be withstood against which a man cannot except, & from which a man cannot where appease. So that to the damned, nothing remains but hellish torments, which knows neither ease of paine, nor end of time. Fro this judgmental.
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Bonavent. 

thou shalt weep to think, that to repent is to no purpose; thou shalt weep to think, how for the shadow of shortly pleasures, thou hast incurred these for rows of eternal paines; thou shalt weep to see, how that weeping is selfe can nothing prevail; yea in weeping thou shalt weep more tears, then there is water in the sea; for the water of the sea is finite, but the weeping of a Reprobate shall be infinite.

There thy lascivious Eyes shall be afflicted with sights of ghostly spirits; thy curious Eares shall be affrighted with hideous noises of howling Devils, and the gnashing teeth of damned Reprobates: thy dainty Nose shall be cloyed with noyseome stench of Sulphur; thy delicate Taste shall be pained with intolerable hunger. Thy drunken Throat shall be parched with quenchable thirst; thy Mind shall be tormented, to think how

how for the loss of abominable pleasures, which perished ere they budded; thou so foolishly lost Heavens eyes, and incurred endless paines, which last beyond eternity. Thy conscience shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered thee remission of sins, and the Kingdom of Heaven freely vnto thee, if thou wouldst but believe and repent, and how easily thou mightest have obtained mercy in those days; how near thou wast many times to have repented, and yet didst suffer the Duel and the World, to keepe thee still in impenitency, & how the day of mercy is now past, and will never dawe again.

How shall thy understanding be racked, to consider, how for Momentary riches, thou haft lost the eternall Treasure, and changed heavens felicity, for helles misery! where every part
of the body without intermission of pains, shall be continually tormented alike.

In these Hellish torments, thou shalt be for ever deprived of the blessed sight of God, wherein consists the fourest good, and life of the soul. Thou shalt never see light, nor the least sight of joy, but lie in a perpetual Prison of utter darkness; where shall be no order, but horror: no voice, but of blasphemers and bowlers; no noise, but of tortures and torments; no Society, but of the devil and his angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee. Where shall be punishment, without pittie: misery, without mercy: sorrow, without succour: crying without comfort: mischief without measure: torment without ease: where the Worme dyeth not, and the fire is never quenched: where the wrath of God shall seaze upon thy soul and Body, as the flame of fire doth on the Lame of Pitch, or Brimstone. In which flame thou shalt ever be burning, and never consumed: ever dying, and never dead: ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of thy pains.

So that after thou hast endured them so many thousand yeeres, as there are grains on the earth, or sands on the Seashore; thou art no nearer to have an end of thy torments, than thou wast at the first day that thou wast call into them; yea, so farre are they from ending, that they are ever but beginning. But if after a thousand times so many thousand yeeres, thy damned soul could but conceive a hope, that those her torments should have an end: this would be some comfort to thine, that at length an end will come. But as oft as the
MIND, thinketh of this word,

Never, it is as another Hell, in

the midst of hell.

This thought shall force the

damned to cry, and how, as much

as if they should say, Jezebel, Jezebel,

O Lord, not ever, not ever torment me thus. But their confessions shall answer them as an

Eecho, me, me, ever, ever. Hence

shall arise this dolefull woe, and alas for evermore.

This is that second death, the

generall perfect fulnesse of all corrup
tness and misery; which every
damned Reprobate must suffer, to

long as God and his Saints

shall enjoy bliss and felicity in

Heaven for evermore.

Thus farre of the misery of

man in his estate of corruption,

unless hee bee renewed by

Grace in Christ.

Now follows the knowledge

of Mans selfe, in respect of his

state of regeneration by Christ.

Meditations of the state of a

Christian reconciled to

God in Christ.

Now let vs see, how happy

a godly man is, in his state

of renounation, being reconciled

to God in Christ.

The godly man, whose corrup
t nature is renewed by grace

in Christ, and become a new

creature, is blessed in a threefold respect. First, in his life.

Secondly, in his death. Thirdly, after death.

1. His blessednes during this

life, is but in part, and that con

fils in few things.

1. Because he is conformed of

the Spirit, in the wombe of his

b Mother the Church; and is

borne, not of blood, nor of the

will of the flesh, nor of the will of

Man, but of God, who in Christ,

is his Father: So that the f

mage of God his Father, is re

newed

John 3:5
b Gal. 4:26

1 Cor. 1:13

c Gal. 4:6,7

d Eph. 4:24,23

12

Col. 2:10
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newed in him every day more and more.

2. He hath, for the merits of Christ’s sufferings, all his times, original and actual, with the guilt and punishment belonging to them; freely and fully forgiven unto him; and all the righteousness of Christ, as freely and fully imputed unto him, and to God is reconciled unto him, and I approve him as righteous in his sight and account.

3. He is freed from Satan’s bondage, and is made a brother of Christ, a fellow heir of his heavenly Kingdom; and a spiritual King and Priest, to offer up spiritual sacrifices to God by Jesus Christ.

4. God spares him, as a mighty, sparing his own face, that he merit him. And this sparing consists.

5. Turning the curtes
The Practice of Piety.

which hee deferred, to
which, and fatherly cor-
rectious; yea, all things
 calamities of this
life, death itself, yea,
his very finnes, vnto his
good.

5. God giveth him his Holy
Spirit; which

1. Sanctifieth him by de-
grees throughout: so
that hee doth more and
more distingue, and line
to righteousness.

2. Assures him of his
adoption, and that he is
by grace the child of
God.

3. Encourageth him to come
with boldnes, and con-
dence, into the presence
of God.

4. Mosesb him without
fears, to say vnto him,
Abba Father.

5. Poureth into his heart the
gifts of sanctified prayer.

6. Persuadeth him, that
both he and his prayers
are accepted and heard
of God for Christ his
Mediators sake.

1. Peace of con-
science.

2. Joy in the
Holy Ghost; in
him.

7. Fills with
coparison where-
of, all Earthly
joyes, seeme vile
and vaine vnto
him.

6. Hee hath a recovery of his
sovereignty ovre the creatures,
which hee lost by Adams fall:
and from thence free liberty of
will, all things which God
hath not restrained, so that
he may vfe them with a good
confidence. For to all things in
Heaven and Earth, hee hath
a sure title in this life: and he
shall have the plenary and
peaceable possession of them
in the life to come. Hence it
The Practice of Piety.

is, that all Reprobates are but v-
surfers of all that they possesse,
and have no place of their owne
but Hell.

7. Hee hath the assurance of
Gods Fatherly care and protec-
tion, day and night over him;
which care consisteth in three
things.

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

2. In that God gives his
Holy Angels as Minis-
ters, a charge, to attend
upon him always for
his good; yea, in danger,
to pitch their tents a-
bout him for his safety,
where-ever he be. Yea,
Gods protection shall de-
defend

Heb. 1:14.
Psal.3:7.
Psal.91:11.

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Psal. 3:15.
Gen. 7:11.
Psal. 33:19.

defend him as a cloud
by day, and as a pillar of
fire by night; and his
prudence shall hedge
him from the power of the
Devill.

3. In that The eyes of
the Lord are upon him,
and his cares continually
open, to see his state, and
to heare his complaint;
and in his good time, to
define him out of all his
troubles.

Thus farre of the blessed e-
state of the godly, and Rege-
novated man in this life: Now of
his blessed estate in death.

2.4 Meditations of the blessed e-
state of a regenerated man in
his death.

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The Practice of Piety.

For his conversation, and bafsc
fession is there before him.
Death is neither strange, nor
fearful unto him. Not strange,
because he died daily, not fear-
ful, because whilst he lived, he
was dead; and his life was
hid in Christ with God. To dye
unto him therefore, is nothing
else in effect, but to rest from
his labour in this world, to goe
home to his Father's house,
unto the City of the living God
heavenly Jerusalem, to an in-
numerable company of Angels,
to the general assembly and
Church of the first born, to God
the Judge of all, and to the Spi-
rits of just men made perfect,
and to Jesus the Mediator of the
New Testament. Whilst his
Body is sick, his Mind is found:
for, God maketh all his bed in
his sickness, and strengtheneth
him with faith and patience,
upon his bed of sorrow. And
when he begins to enter
into the way of all the world; he
giveth (like Jacob, Moses, and
Solomon) to his Children and
friends, godly exhortations and
counsels, to serve the true
God, to worship him truly all
the daies of their life. His blest
foul breatheth nothing but
blessings, and such speeches as
faunt a sanctified spirit. As his
outward man decayeth, so his in-
ward man increaseth, & waxeth
stronger. When the speech of his
tongue faileth, the sighes of
his heart speaketh louder unto
God: when the sight of the
Eyes faileth, the holy Ghost illu-
minates him inwardly with a
bundance of spiritual light. His
foul feareth not, but is bold to
go out of the body, and to dwell
with her Lord. Hee sigheth out
with Paul, Cupio dissolvi: I de-
sire to be dissolved, and to be
with Christ. And with David, As
the Hart panteth after the water-
brookes: so panteth my soule after
thee,
The Practice of Piety.

there, O God: My sole's shrifth, for God, for the living God: when shall I come and appear before God? Have ye prayeth with the Saints, &c. How long, O Lord, which are holy and true? x x Come, Lord Jesus, come quickly. And when the appointed time of his disolution is come, knowing that he goeth to his Father and Redeemer in the peace of good conscience, and the assured perswaiô of the forgiveness of all his finnes, in the blood of the Lambe, he fings with blessed old Simeon, his n Nunc dimittis: Lord, now lettest thou thy Servant depart in peace, &c. and surroundes vp his Soule, as it were, with his own hands, into the hands of his heavenly Father, saying with David, x Into thy hands, O Father, I commend my sole, for thou hast redeemed me. O Lord, thou God of truth. And Saying with Stephen, x Lorde, jeus, receive my spares. He no soo-

The Practice of Piety.

ner yeilds vp his sacred Ghost, but immediatly the holy Angels, who attended uppon him from his birth, unto his death, carry and accompany his soule into Heauen: as they did the Soule of Lazarus into Abraham's bosome, b which is the Kingdom of Heauen, whither only good Angels & good works doe accompany the Soule; the one to deliver their charge, the other to receive their reward.

The Body in convenient time, as the Sanctified Temple of the Holy Ghost, the members of Christ, nourished by his Body, the price of the blood of the Sonne of God, is by his fellow-brethren reverently laid to b sleepe in his grave, as in the bed of Christ, in an assured hope to awake in the resurrection of the just, at the last day, to bee partaker with the soules of life & glory everlasting. And in this respect not only the soules,
The Practice of Piety.


This state hath three degrees:
1. From the day of Death, to the Resurrection.
2. From the Resurrection, to the pronouncing of the Sentence.
3. After the Sentence, which lasts eternally.

As soon as ever the Regenerated man hath yielded up his soul unto Christ, the holy angels take her into their custody, and immediately carry her into Heaven: and there present her before Christ, where she is crowned with as Crowns of righteousness, and glory, not which thee hath deterred by her good works, but which God hath promised of his free goodness to all those, who of lone have in this life unfainly served him, and sought his glory.

Oh, what a joy will it be to thy soul! which was wont to see but misery and sinners, now to behold the face of the God of Glory? yea, to see Christ well-coming thee, as soone as thou art presented before him by the holy angels, with an Euge bone tereu! Well done, and welcome good and faithful servant, &c. enter into the Masters joy. And what joy will this bee, to behold thousands thousands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers: All the holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professors: and all the
The Practice of Piety.

the soules of thy Friends, Parents, Husband, Wives, Children, & the rest of Gods Saints, who departed before thee in the true Faith of Christ, standing before God's Throne in Light and glory? If the Queen of Sheba, beholding the glory and attendance given to Solomon, as it were ravished therewith, brake out and said, Happy are thy men, happy are these thy servants, which stand ever before thee, and hear thy wisdom: How shall thy soule be ravished to see her selfe by grace admitted to stand with this glorious Company to behold the blessed Face of Christ, and to see all the treasures of this Divine Wisdom? How shalt thou rejoice to see so many thousand thousands well-grown thee into their heavenly society? for as they all rejoiced at thy conversion, so will they now bee much more joyfull to behold thy Coronation.

1 Tim. 4:8.

The Practice of Piety.

all nations; and to see thee receive thy Crowne, which was laid up for thee against thy coming. For there the crown of Martyrdom shall bee put on the head of a Martyr, who for Christ's Gospels sake indured corrup.

the Crowne of Virginity on the head of a Virgin, which subdues Concupiscence: the Crowne of Piety, and Chastity on the head of them, who sincerely professed Christ, and kept their Wedlocke bed undefiled: the Crowne of good works on the good Alms-givers head, who liberally releaste the poores the crowne of incorruptible glory on the head of those Pastors, who by their preaching and good example, have converted soules from the corruption of sinne, to glorifie God in holiness of life. Who can sufficiently express the rejoicing of this Heavenly Company, to see thee thus crowned with glory, arrayed

Apost. 7:8.
The Practice of Piety.

ed with the shining Robe of righteousness; and to behold the Palm of Victory put into thy hand. Oh what grataulm will there be, that thou hast escaped all the miseries of the World, the snares of the Devil, the pains of hell, and obtained with them thy eternall rest and happiness? for there every one joyeth as much in another's happiness, as in his owne, because hee shall see him as much loved of God, as himselfe. Yea, they have as many distinct joyes, as they have companions of their joy. And in this joyfull and blessed state, the Soule re-joeth with Christ in Heaven, till the Resurrection: when as the number of hell fellow- servants and Brethren be fulfilled, which the Lord termeth but a little season.

The second degree of mans blessednes after death, is from the Resurrection, to the pronouning

The Practice of Piety.

nouncing of the small Sentence: For at the last day,
1. The Elementary Heavens, Earth, and all things therein, shall bee dissolved and purified with fire.
2. At the b sound of the last Trumpet, or voice of Christ, the Archangel, the very same bodies which the Elect had before (though turned to dust and earth) shall rise againe. And in the same instant, every mans Soule shall re-enter into his owne body, by virtue of the Resurrection of Christ, their head, and bee made alivie, and rise out of their graves, as if they did but awake out of their beds. And howsoever Tyrans bemangled their bodies in pieces, or confounded them to ashes: yet shall the Elect finde it true at that day, that not an hair of their head is perished.
3. They shall come forth out of their graves, like so many

a 2 Pet. 3.
10,11,12,13.

b 3 Cor. 15.

51.

52.

I The1. 46.

Ioh. 5. 28.

Exek. 37.

Rom. 8. 11.

Cor. 15. 17.

2 Cor. 16. 22.

Phi. 3. 10,12,21.

I The1. 4. 14.

Mat. 27. 30.

Iosephs
The Practice of Piety.

Josephs out of Priests: or Damiuds out of the Lions Den: or Tomah out of the Whales Belly.

4. All the bodies of the E.
led being thus made alive, shall
arise in that perfection of na-
ture, whereunto they should
have attained by their natural
temperament, if no impediment
had hindered: and in that reign
of age, that a perfect man is at,
about three and thirty years
old, each in their proper sense:
Whereunto Divines think the
Apostle alludeth, when he saith:
Till wee all come unto a perfect
man, unto the measure of the age
(or stature) of the fulness of
Christ. Whatsoever imperfection
was before in the body, (as
blindness, lameness, crookedness)
shall then be done away. And
shall not be, nor Israel be
blind, nor Leah cleare eyed, nor
Manabothsheb be lame; for if Da-
uid would not have the blind
and lame to come into his house;
much

march spirit will Christ have
blindness and lameness to dwell
in his heavenly Habitation.

Christ made all the Blind, to, &c.
the Dumb to speake, the Deaf
to hear, the Lame to walke,
&c. that came to him to seeke
his grace on earth: much more
will he heale all their imperfe-
tions, whom hee will admit to
his glory in heaven. Among those
Tribes, there is not one feeble:
but the lame man shall leape as
an Hart, and the dumb man
tongue shall sing. And it is very
probable, that seeing God cre-
ated out his Parents, not In-
fants, or Old men, but of a per-
fet age, or stature; the subjects
or new creation from death, shall
easily be made perfect; then
the order, or first frame of Man,
from which he fell into the
state of the dead. Neither is it
like, that Infants being imper-
fection, and old age corruption,
can well stand with the rate.
The Practice of Piety.

First, in Moses; secondly, in the transfiguration; thirdly, in Stephen's countenance. These and the assurances of the glorification of our bodies, at that glorious Day. Then shall David lay aside his shepherd's weed, and put on the robe of the King's sonne, not his. Then every true Mordecai (who was crowned under the sackcloth of his corrupt sister) shall be arrayed with the Kings royal apparel: and have the Crown of royal felicity upon his head, that all the world may see, how it shall be done to him, whom the King of Kings delights to honour. If now the rising of one Sunne makes the morning most glorious, how glorious shall that Day be, when innumerable millions of millions of bodies of saints...
The Practice of Piety.

Saints and Angels shall appear more glorious than the brightness of the Sun: the Body of Christ in glory surpassing all.

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

And in respect of these four

four qualities, Paul calleth the raised bodies of the Elect, Spiritual: for they shall be spiritual in quality, but the same still in substance.

And howsoever some and corruption make a man in this state of mortality, lower than Angels, yet surely, when God shall thus crown him with glory and honour, I cannot see how man shall be any thing inferior to Angels. For they are Spirits; So is Man also, in respect of his Soul: yea, more than this: they shall have also a spiritual body, fashioned like unto the glorious body of the Lord Jesus Christ, in whom man is exalted by a personal union, into the glory of the Godhead and individual Socieity of the blessed Trinity: An honour which he never vouchsafed to Angels. And in this respect man hath a prerogative above them.
Nay, they are but spirits appointed to bee Minifters unto the Elect: and as many of them who at the firft did disdain this office, & would not keep their firft standing, were for their pride hurried into hell. This fentenceth not the dignity of Angels, but exalts the greatneffe of God's love to Mankind.

But as for the Elect, who at that second, and sudden coming of Christ, fhall be found quicks and living: The fire that fhall burne vp the corruption of the world, & the works therein, fhall in a moment, in the twinkling of an eye, overtake them as it founds them, either gridding in the Mill of punishment, or walking in the fields of pleasure, or lying in the bed of ease: and fo (burning vp their drie and corruption, of mortall, make them immortal bodies:) and this change fhall bee vnto them in head of death. Then

Then fhall the Soule with joyfulneffe get her Body, saying: Oh well met againe, my deare Sifter! How sweet is thy voice, how comely is thy countenance, hanging lien hid fo long in the clifts of the rocks, and in the fecret places of the grave! Thou art indeed an habitation fie, not onley for me to dwell in; but fuch as the holy Ghost thinkes meetes to reftide in, as his Temple for euer. The Winter of our affliction is now paffed; the florne of our miserie is blowne over, and gone. The Bodies of our Elect Brethren appeare more glorious then the Lify flowers on the earth: the time of singing Halleluiah is come; & the voice of the Trumpher is heard in the Land. Thou haft been my Yoke fellow in the Lords labours; and companion in perfections and wrongs; for Christ and his Goffels fake; now fhall wee enter together

G 4 into
The Practice of Piety.

Cheer up thy heart, for thy
Judge is field of thy flesh, and bone
of thy bone. Lift up thy head,
behold these glorious Angels;
like so many
Gabriels, flying
towards vs, to tell vs that the
day of our Redemption is come,
and to convey vs in the clouds,
to meete our Redeemer in
the
Air. Loe, they are at hand.
A-
refe therefore, my Dose, my Love,
my faire one, and come away;
And so like Ras, or young
Hearts, they runne with Angels
towards Christ, over the trem-
bling Mountains of Bethe-
nor.

6. Both quicke and dead,
being thus remitted and glorified,
shall forthwith (by the Mini-
istry of Gods Holy Angels) bee
gathered from all the quarters
& parts of the world, & caught
together in the Clouds, to
meet the Lords Aire, and so
shall come with him, as a part
of his glorious traine, to judge
Reprobate and unfaithfull angels. The
twelve

Psal. 23.1.
The Practice of Piety.

12. "Aposles shall sit upon twelve thrones (next Christ) to judge the twelve tribes, (who refused to hear the Gospel preached by their Ministry.)"

2. "And all the Saints (in service and order) shall stand next unto the, as judges also, to judge the evil angels, and earthly minded men. And as every of them received grace in this life, to be more zealous of his glory, and more faithful in his Service, then others: so shall their glory and reward be greater then other in that Day."

The place whither they shall be gathered unto Christ, and where Christ shall sit in Judgement, shall be in the "Jerusalem," over the Valley of Jehoshaphat, by Mount Olives, neere unto Jerusalem, Eastward from the Tophel, as it is probable for foure reasons.

1. Because the holy Scripture seems to intimate so much in plaine words: I will gather all Nations into the Valley of Jehoshaphat, and please with them there. Cause they mighty ones to come downe, O Lord; let the Heathen be wakened, and come up to the Valley of Jehoshaphat; for there will I sit to judge all the Heathen round about. Jehoshaphat signifies, The Lord will judge. And this valley was so called from the great victory which the Lord gave *Jehoshaphat & his people over the Ammonites, Moabites, and Inhabitants of Mount Seir, Which victory was of a kind of the final victory, which Christ the suprme Judge, hath givn his Elect, over all their enemies in that place, at the last Day, as all the Jews interpret it. See 1sa. 14: 4, 5. Psa. 51:13, &c. all agreeing thereto, the place shall be threabouts."

2. Because that as Christ was threabouts crucified, and put to open flame; so over that place,
The Practice of Piety.

place, his glorious Throne should be ascended in the Air, when he shall appear in Judgment, to manifest his Majesty and glory. For it is meet that Christ should in that place judge the world with righteous judgment, where he himselfe was unjustly judged and condemned.

3. Because that seeing the Angels did be sent to gather together the Elect, from the four winds, from one end of Heaven to the other. It is most probable that the place where they shall be gathered to, shall be near Jerusalem, and the Valley of Jehoshaphat, where Christ (as the prophets describe) doth sit in the midst of the supercieties of the earth. If the terminus quibus, the four parts of the World, the terminus ad quem, must be about the Center.

4. Because the Angels told the Disciples, that as they saw Christ ascend from Mount Olives, so shall he come...
The Practice of Piety.

Judgment. And thus from his Throne of Majesty in the Ayre, hée shall (in the sight and hearing of all the World) pronounce unto his Elect, Come ye blessed of my Father, inherit the Kingdom, prepared for you from the beginning of the World: for, &c.

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

Blessed: Here is our absolution from all sines, and our plenarie endowment with all grace and happiness.

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

Inheritance: Here is our Adoption.

The Kingdom: Behold our Birthright and possession.

Prepared: See God's Fatherly care for his chosen.
From the foundation of the World: Oh the free, eternall, unchangeable Election of God!

How much arc those foolish bound to love God, who of his mere good will, and pleasure, chose and loved them, before they had done either good or evil?

For I was hungry, &c. O the Goodness of Christ, who takes notice of all the good works of his Children, to reward them!

How great is his love to poore Christians, who takes every work of mercy done to them, for his sake, as if it had bin done to himself!

Come ye to me, in whom yee have believed, before ye saw mee: and whom yee have loued and sought for, with so much devotion, and through so many tribulations. Come now, from labour to rest: from disgrace to glory: from the lawes of death, to the joyes of everlastall Life. For my fake ye have been railed upon, reviled, and cursed:

But now it shall appeare to all those
those cursed Esau's, that you are the true Jacob's, that shall receive your Heavenly Father's blessing; and blessed shall you bee. Your father's, mother's, and nearest kindred forsooke, and cast you off, for my Trustee sake, which you maintained; burnow my Father will be vno to you a Father, and you shall bee his Sonnes, and Daughters forever. You were sent out of your lands and living, and forsak all for my sake, and the Gospels. But that it may appeare that you have now lost your gaine, but gained by your losse; in stead of an Earthly inheritance and possessions, you shall possesse with me the inheritance of my Heavenly Kingdom, where you shall bee for love, Sons, for birth-right: Heirs, for dignity, Kings, for holinesse, Priests, and you may be bold to enter into the possession thereof, because my Father prepa red...red, and kept it for you, ever since the first foundation of the world was laid.

Immediately after his Sentence of absolution and benediction, every one receiuethe his Crown, which Christ the righteous Judge puts upon their heads, as the reward which he hath promis'd of his grace and mercy, unto the Faith and good works, of all them that loued that his appearing. Then every one taking his Crown from his Head, shall lay it downe (as it were) at the feet of Christ; And prostrating themselves, shall with one heart and voice, in an Heavenly fort and comfort, lay, Praise and Honour, and glory and Power, and Thankes be unto thee, O blessed Lambe, who sittest upon the Throne, was killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and Nation, and hast made us...
unto our God, Kings and Princes, to reign with thee on thrones for evermore. Amen.

Then shall they sit in their Thrones and Orders, as Judges of the Reprobates, and cull angels, by approving, and giving recompence, to the righteous sentence and judgment of Christ, the Supreme Judge.

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

1. The presenting of all the Elect unto his Father. Behold, O righteous Father, these are they whom thou hast given me, I have kept them, and none of them is lost, I gave them thy Word, and they believed it, and the World hated them because they were not of the World, even as I was not of the World. And now, Father, I will that these, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me.

2. Christ shall deliver up the Kingdom to God, even the Father; that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and Supreme head of the Church, he suppressed his Enemies, and ruled his faithfull people, by his Spirit, Word, and Sacraments. So that his Kingdom of Grace over his Church in this World ceasing, he shall rule immediately as he is God, equal with the Father, and the Holy Ghost, in his Kingdom of Glory for evermore. Not that the dignity of his Manhood shall be any thing diminished; but that the glory of his Godhead shall be more manifested.
The Practice of Piety.

The third and last degree of the blessed state of a regenerate Man after death, begins after the pronouncing of the Sentence, & lasteth eternally without all end.

Meditations of the blessed estate of a Regenerated Man, in Heaven, after he hath receiv'd his sentence of Absolution, before the Tribunall seat of Christ, at the last Day of Judgement.

H ere my Meditation daze-th, and my pen faileth out of my hand: the one being not able to containe, nor the other to descrie such most excellent blisses, and eternall weights of glory (whereof all the afflictions of this present life are not worthy) which all the Elect that with the blessed Trinity enjoy, from that time that they shall be receiv'd with Christ as ioyn-

The Lord goeth with me: there shall not be any want. 1 Cor. 4. 17.

Rom. 8.17.
The Practice of Piety.

ioyntheirs, into that everlastinge Kingdome of joy.

Notwithstanding, we may take a foot in the same:
The holy Scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, in foure respects.

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Erect the.
4. Of the effects of those Prerogatives.

1. Of the Place.

The place is the heaven of heavens, or the third heaven, called Paradise; whether Christ (in his Humane Nature) ascended far above all visible heavens. The Bridegroom's Chamber, which by the firmeament, and by an assured curtaine spangled with glittering stars, and glorious planers, is hid, that we cannot behold it with these corruptible eyes of flesh. The holy Ghost (framing himselfe to our weaknesse) describeth the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man: And therefore likeneth it to a great and holy City, named the Heavenly Jerusalem: Where only God, and his people, (who are saved and written in the Lambes Bookes) doe inhabit: all built of pure gold, like unto cleere glass or Cristall: the walle of Jasper stone: the foundations of the walle with twelve manner of precious stones, basing twelve gates, each built of one peere: three gates towards each of the foure corners of the world: and at each gate an Angel, (as so many Porters) that no uncleane thing should enter into it. It is four square, therefore perfect.
out blemish; safe without labour; riches without rust; blest
ness without misery; and consolation that never knoweth end. How truly may we cry out (with David) of this City? Glorious things are spoken of thee, O thou City of God: and yet all these things are spoken but according to the weakness of our capacity. For Heaven exceedeth all this in glory, so far, as that no tongue is able to express, nor heart of man, to conceive the glory thereof; as witnesseth Paul who was in it, and saw it. O let us not then dote so much upon these wooden cottages and houses of moulding clay, which are but the Tents of vno earthly; and habitations of sinners! but let us looke rather, and long for this Heavenly City, whose builder and maker is G O D, which hee (who is not ashamed to be called our God) hath prepared for us.

H 2. Of
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2. Of the Object.

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

This Object was shall enjoy two ways.

1. By a Beatific vision of God.

2. By possessing an immediate communion with this divine nature.

The beatific vision of God is that only, that can content the infinite mind of man. For every thing tendeth to his center. GOD is the center of the Soul: therefore (like Noah's Dome) there cannot rest, nor joy, till the returne and enjoy him.

All that God bestowed upon Moses, could not satisfy his minde, unless he might see the face of God. Therefore the whole Church prayeth so earnestly:

God bee mercifull unto vs, and bleffe vs, and cause his face to shine upon vs.

When Paul once had seen this blessed sight; hee (ever after) counted all the riches, and glory in the world (in respect of it) to bee but dung; and all his life after was but a searching out (unto division) I desire to bee dislaved, and to bee with Christ. And Christ prayed for all his Elephants in his last prayer, that they might obtaine this blessed vision; father, I will that they which thou hast given me, bee (where?) even where? am. (to what end?) that they may behold that my glory, &c. If Moses face did so shine, when he had beene with God but forty dayes, and scence but his backes parts; How shall we shine when we shall see...
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1 Cor. 13:12
1 Cor. 15:18
1 John 3:2.

Saw Christ cried out, *Quid nobis secumbat?* What have we to do with these, *O Sine of the most high? God!* But by virtue of this Communion the penitent soul may boldly go and say unto Christ (as *Ruth viii. Boaz*) Spread, *O Christ, the wing of the garment of thy mercy over these handmaids for thou art my kindman.*

This Communion God promised *Abraham,* when he gave him himselfe for his great reward. And Christ prayeth for his whole *Church* to obtaine it.

This Communion *Saint Paul* expresseth in one word, saying: *that God shall be all in all unto us.* Indeed, God is now all in all unto us: but by means, and in a small measure. But in heaven, God himselfe immediately (in fulness of measure, without all means) will be unto us all the good things, that our souls and bodies can with or desire. *Hence himselfe will be salvation.*

See him face to face for ever? and know him as we are known, as he is? Then shall the soul no longer be turned *Marah, bisferesse,* but *Naomis, beautifulness,* for the Lord shall turn her short bisferesse, to eternal beauty and bisfederesse, *Ruth 1:20.*

The second means to enjoy this object is, by having an immunity, and an eternal Communion with God in Heauen. This we haue, first, by being a member of Christ) united to his manhood, and by the manhood personallly unitd to the Word we are united to him, as he is God: and by his Godhead to the whole Trinity. Reprobates at the last day shall see God (as a just Judge) to punish them: but (for lacke of this Communion) they shall have neither grace with him, nor glory from him. For want of this Communion, the Diuels (when they saw...
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and joy to our souls: life and health to our bodies: beauty to our eyes: manna to our ears: honey to our mouths: perfumes to our nostrils: means to our bellies: light to our understanding: consentment to our wills: and delight to our hearts: and what can be lacking, where God himself will be the fountain of our souls? Yea, all the strengths, virtues, powers, colours, beauties, harmonies, and good things, that are in men, beasts, fishes, fowls, trees, herbs, and all creatures, are nothing but sparks of those things, which are in infinite perfection in God. And in him we shall enjoy them in a farre more perfect and blessed manner. Hee himselfe will then supply their wants: may, the best creations of his (which are now) shall not make the honour to be reserved. There will be none of the Sunne, nor of the Moon, to shine in that City, for the glory of God doth light it. No more will there bee any needes, or vfe of any creature, when we shall enjoy the Creator himselfe.

When therefore we behold any thing that is excellent in any Creatures, let vs say to our felues: How much more excellent is hee, who gave them this excellency? When wee behold the Wisdome of men, who overrule creatures stronger then themselves; overcome the Sunne and Moone in discourse, prescribing many yeeres before, in what course they shall be espoused, let vs say to our felues, how admirable is the Wisdome of God, who made men for wife! When we consider the strength of Whales and Elephants, the tempest of Winde, and terror of Thunder, let vs say to our felues, how strong, how mighty, how terrible is that God, that makes these mighty and fearfull...
Creatures! When wee talk of things that are delicately sweet, let vs say to our selves, O how sweete is that God, from whom all these creatures have receiued this sweetnesse! When we behold the admirable colours which are in Flowers, and Birds, and the lovely Beautie of Women: let vs say, How faire is that God, that made these so faire!

And if our loving God hath thus provided vs so many excellent delights, for our pasage thorow this Boke, or valley of tears, what are these pleasures which he hath prepared for vs, when we shall enter into the Palace of our Masters say! How shall our soules be there riished with the love of so lovely a God? So glorious is the obiect of heavenly Saints. So amiable is the sight of our gracious Saviour.

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

By reason of this Communion with God, the Elect in Heauen shall have foure super-excellent prerogatives.

1. They shall have the Kingdom of heaven for their inheritance, and they shall be free: Denizens of the heavenly Jerusalem, S. Paul (by being a free Citizen of Rome) escaped whipping, but they who are once free Citizens of the heavenly Jerusalem, shall ever bee freed from the whip of eternall torments. For this freedome was bought for vs, not with a great summe of money, but with the precious blood of the Sonne of God.

2. They shall bee all Kings and Priests (Spirituall Kings, toaigne with Christ, and to

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1. Pet. 2. 5.
Heb. 3. 5.

triumph over Satan, the world, and Reprobates: and spiritual Priests, to offer unto God the spiritual Sacrifice of Praise & Thanksgiving for evermore. And therefore they are said to wear both Crowns and Robes. Oh what a comfort is this to poyse Parents, that have many Children! If they breed them vp in the feare of God, to bee true Christians: then are they Parents to so many Kings and Priests.

2. Their bodies shall shine as the brightnesse of the Sun in the firmaments, like the glorious Body of Christ, which shined brighter then the Sunne at none, when it appeared to Paul. A glimpse of which glorious brightnesse appeared in the bodies of Moses and Elias, transfigured with our Lord in the holy Mount. Therefore (faith the Apostle) it shall rise a glorious body: yeas, a spiritual body, not in substance, but in quality: preferred by spiritual means, and having (as an Angel) agility to ascend or descend. Oh what an honour is it, that our bodies (falling more vile than a carriou, should thus arise in glory, like unto the body of the Sonne of God?]

3. 1 Thes. 5.

4. Lastly, they (together with all the holy Angels) there keepe (without any labour to distraight them) a perpetual Sabath, to the glory, honour, and praise of the aye blessed Trinity, for the creating, redeeming, and sanctifying of the Church: and for his power, wisdom, justice, mercy, and goodness in the government of Heaven and Earth. When thou hearest a Tikeete Comfort of Musick, meditate how happy thou shalt bee, when (with the Qire of heavenly Angels and Saints) thou shalt sing a part in that spiritual Alleluia;

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on that eternal blessed Sabbath, where there shall be such variety of pleasures, and safety of joys; as neither know seditions in doing, nor end in delighting.

4. Of the effects of those Prerogatives.

From these Prerogatives there will arise to the Elect in heaven fine notable effects.

1 Cor. 11. 9

They shall know God, with a perfect knowledge, so farre as Creatures can possibly comprehend the Creator. For there we shall see the Word, the Creator, and in the Word, all creatures that by the Word were created; so that we shall not neede to learne (of the things which were made,) the knowledge of him by whom all things were made. The excellest creatures in this life, are but as a dark veil, drawn between God and us: but when this veil shall be drawn aside, then shall we see God face to face, and know him, as we are known.

We shall know the power of the Father, the wisdom of the Sonne, the Grace of the Holy Ghost; and the invisible nature of the blessed Trinity. And in him we shall know, not only all our friends, (who dyed in the faith of Christ) but also all the faithful that ever were, or shall be. For

1. Christ tells the Jews, that they shall see Abraham, Isaac, and Jacob, and all the Prophets in the kingdom of God; therefore we shall know them.

2. Adam in his innocency knew Ene to be bone of his bone, and flesh of his flesh, as loone as he awaked. Much more then shall wee know our kindred when

Luk. 13. 28.

Geo. 2. 25.
when we shall awake perfected and glorified in the resurrection.

3. The Apostles knew Christ after his resurrection, and the Saints which rose with him, and appeared in the holy City.

4. Peter, James, and John knew Moses and Elias in the transfiguration: how much more shall we know one another, when we shall be all glorified?

5. Jesus knew Lazarus in Abraham's bosom: much more shall the Elect know one another in heaven.

6. Christ faith, that the twelve Apostles shall sit upon twelve Thrones, to judge (at that day) the 12 Tribes: therefore they shall be known, and confoundently the rest of the Saints.

7. Paul faith that that day we shall know as we are known of God in Augustinus, (but of this place) comforteth a Widow, afflicting her, that as in this life, she, her husband, with external eyes: so in the life to come, she should know his heart, and what were all his thoughts and imaginations. Then husbands and wives, look to your actions and thoughts: For all shall be made manifest one day.

8. The faithful in the Old Testament, are said to be gathered to their Fathers: therefore the knowledge of our friends remaineth.

9. Love never faileth: therefore knowledge, the ground thereof, remains in another life.

10. Because the last day shall be a declaration of the just judgement of God, when he shall reward every man according to his works: and if every mans work be brought to light, much more the worker. And if wicked men shall account for every idle word, much more shall the
1 Cor. 9:10. The preachers themselves be known. And if the persons be not known, in vain are the works made manifest. Therefore (as the Apostle) every man shall appear, to account for the works that he hath done in his body. See Wisdome Chapter 5. verse 1. though the respect of diversities of degrees and callings in Magistracy, Ministry, and Occasional shall cease; yea, Christ shall then cease to rule, as he is Mediator, and rule all in all, as he is God equal with the Father, and the holy Ghost.

The greatest knowledge that men can attain unto in this life, comes as farre short of the knowledge which we shall have in heaven, as the knowledge of a child that cannot yet speake plainely, is to the knowledge of the greatest Philosopher in the World. They who thirst for knowledge, let them long to bee Students of this University. For all the light by which we know any thing in this World, is nothing but the very shadow of God. But when we shall know God in heaven, we shall in him, know the manner of the workes of the creation, the mysteries of the works of our Redemption: yea, so much knowledge as a creature can possibly conceive and comprehend of the Creator, and his workes. But whilst we are in this life, wee may say with Job: How little a portion have we of him? And alime our selves with Syracides, that, There are hid yet greater things then these bee, and that wee have seen but a few of God's workes.

2. They shall love God with as perfect and absolute love, as possibly a creature can doe. The manner of loving GOD, is to love him for himselfe: the measure, is to love him without measure.
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measure. For in this life (knowing God but in part) we see him but in part; but when the Elect in heaven shall fully know God, then they will perfectly love God. And for the infinite caules of love (which they shall know to bee in him) they shall be infinitely rauished with the love of him.

3. They shall be filled with all manner of divine pleasures. As they right hand (faith Dauid) there is pleasures for evermore, Psal. 36.8. Ten they shall drink (faith bee) out of the River of pleasures. For asone as the soule is admiyred into the actual fruition of the beatificall essence of God: she hath all the goodneffe, beauty, glory, and perfection of all creatures (in all the world) united together, and at once presented unto her in the sight of God. If any bee in love, there they shall know that which is more amiable: if any delight

in faireness, the fairest beautie is but a dustie shadow to that hee that delights in pleasures, shall there finde infinite varieties, without either interruption of griefe, or distraction of paine: hee that loyeth Honors, shall there enjoy it, without the disgrace of rankled eyes: hee that loyeth treasure, shall there pos sess it, and never be beguiled of it. There they shall have knowledge void of all ignorance, health, that no sicknesse shall impaire: and life, that no death can determine. In a word, looke how faire this wide world faires: the light, pleasures, comfort, the darke and narrow womb, wherein thou wast conceived a child, to much doth the World to come exceede in joyes, solace, and consolacion, this present world. How happy then shall we bee, when this life is changed, and we thicker translated?

4. They shall bee replenished
shed with an unspeakable joy.

In the presence (faith David) is the fulness of joy. And this joy shall arise chiefly from the vision of God; and partly from the sight of the holy Angels, and blessed souls of sult and perfect men who are in bliss and glory with him.

But especially from the blissful sight of Jesus the Mediator of the New Testament, our Emmanuel. God made man. His sight will be the chiefest cause of our bliss and joy. If the Priests in Jerusalem, so fastened for joy, that the earth rang again, to see Solomon crowned; how shall the Elect rejoyce in Heaven, to see Christ (the true Solomon) adorned with glory?

If John Baptist at his presence did leaps in his mothers womb for joy, how shall we exalt for joy, when he will be not only with us, but in us in Heaven? If the Wise men rejoyced so greatly

ly to find him, a Babe lying in a manger; how great that the joy of the Elect be, to see him sit (as a King) in his celestial Throne? If Simon was so glad to see him an infant in the Temple, presented by the hands of the Priest, how great shall our joy bee, to see him a King, ruling all things at the right hand of his Father? If Joseph & Mary were so joyful to find him in the midst of the Doctors, in the temple; how glad shall our foules bee, to see him sitting as Lord among Angels in heaven? This is that joy of our Master, which (as the Apostles faith) the eye hath not seen, the ear hath not heard, nor the heart of man conceived: which because it cannot enter into vs, wee shall enter it.

5. Lastly, they shall enjoy this blissful and glorious estate for evermore. Therefore it is feared everlasting life; and Christ faith; that our joy shall no
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Heb. 1:3.

no man takes from us, all other joys (bee they never so great) have an end. All things are fleeting, an hundred and eighty days: but he, and it, and all his joys are gone. For mortal man to be associated to heavenly glory, to bee associated to Angels, to bee associated with all delights and joys, (but for a time) were much, but to enjoy them for ever, without intermission of end, who can heare it, and not admire it! who can sence of it, and not bee amazed at it? All the Saints of Christ (as soone as they felt once but a true taste of these eternal joys) counted all the riches and pleasures of this life to bee but dross and dung, in respect of that. And therefore (with Vincentian prayers, fasting, almes-deedes, teares, faith and good life) they laboured to avertise themselves of this eternal life: and (for the love thereof) they wil-

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willingly either fold, or parted with all their earthly goods and possession.

Christ calleth all Christians, Merchants, Luke 19: and eternal life, a precious pearl which a wise Merchant will purchase, though it cost him all that bee hath, Math. 13.

Alexander hearing the report of the great riches of the Eastern country, divided forthwith among his Captaines and soldiers, all his Kingdom of Macedonia; Hephaision asking him what bee meant in so doing? Alexander answered, that bee preferred the riches of India, (whereof he hoped shortly to bee Master) before all that his Father Philip left him in Macedonia. And should not Christians then prefer the eternal riches of heaven, so greatly renowned, which they shall enjoy ete long, before the corruptible trash of the earth, which
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which last but for a season? Abraham and Sarah left their own country and possession, to a"l"ook for a city, whose builder and maker is God: and therefore bought no land, but only a place of burial. David preferreth 4 one day in this place before a thousand else-where; yea, so be a Dove-keeper in the house of God, rather than to dwell in the richest tabernacles of wickedness. Elias earnestly besought the Lord to receive his soul into his Kingdom, and went willingly, (though in a fiery chariot,) thither. Paul (having once seen Heaven) continually desired to bee dissolued, that hee might bee with Christ. Peter (having espied but a glimpse of that eternal glory in the Mount) wished, that hee might dwell there all the days of his life; saying, "Master, it is good for us to bee here. How much better doth Peter now think it, to be in Heaven? Christ (a little before his death) prayeth his Father to receive him into that excellent glory. And the Apostle witnesseth, that "for the joy which was set before him" hee endured the Cross, and despised the shame. If a man did but once see those joys (if it were possible) he would endure an hundred deaths, to enjoy that happiness but one day.

Saint Augustine saith, that he would be content to endure the torments of Hell, to gain this joy, rather then to lose it. Ignatius (Paul Scholler, being threatened (as he was going to suffer) with the crueltie of torments, answered with great courage of Faith; "Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devil together, let them come upon me, so I may enjoy..."
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ioy my Lord Jesu, and his King-

and the constancy shewed Polycarpe, who could not by any terrours of any kind of death, be moued to deny Christ
in the least measure. With the like resolution answered Basil
his persecutors; when they would terrifie him with death; I will never (saith he) save death, which can doe no more then re-
store me to him that made me. If Ruth left her owne Countrey,
and followed Naomi her mother in law, to goe and dwell
with her in the land of Canaan (which was but a type of hea-
ven) only upon the fame which she heard of the God of Israell,
(though she had no promis of any portion therein) how should
she follow thy Holy Mo-

the Church, to go into

Christ into the heavenly Canaan; wherein God hath given
the an everlasting inheritance assi-

ed by an holy Covenant, made

in

the word of God; signed with
the blood of his Son; and sealed
with his Spirit and Sacraments.
This shall be thine everlast full hap-
iness in the Kingdom of hea-

ten, where thy life shall be a com-

munion with the blessed

Trinity; thy joie, the presence of
the Lambe; thy exercise, sing-
ing; thy ditty, Accumab; thy

Confirnas, Saints and Angels;
where youth flouriseth, that

never waxeth olde; Beauty last-
eth, that never faileth; love

bounceth, that never cooleth;

health continueth, that never

flacketh; and life remaineth, that

never endeth.

Meditations directing a Christian

how to apply to himselfe without
delay, the forefaid knowledge of
God, and himselfe.

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Hou feele therefore, O

man, how wretched and
cursed thy state is, by corrup-

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for their deeds and good

Angels, though they have reason,
yet shall they yield no account,
because they have no sin. And
as for evil angels, they are
without all hope, already con-
demned: so that they need not
make any further accounts.

Men, only in his death must
be God's accountant for his
life.

On the other side, thou seest
(Oh Man) how happy and ble-
fed thy state is, being truly re-
conciled unto God in Christ;
in that (through the reestablish-
ment of God's Image, and thy restitu-
tion into thy Sovereignty over
other creatures) thou art in this
life little inferior to the Angels;
and shalt be in the life to come,
equal to the Angels: Yea, (in
respect of thy Name, exalted,
by a personal union, to the Sonne
of God; and by him, to the glory
of the Trinity) superior of the
Angels, a fellow brother with

13 Angels,
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Angels, in spiritual grace, and everlasting glory.

Thou art seen how glorious and perfect God is, and how that all thy chiefest bliss and happiness consisteth in having an eternal communion with his Majesty.

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

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

Those hinderances are chiefly these:

1. An ignorant mistake of the true meaning of certain places of the Holy Scriptures, and some other chiefest grounds of Christian Religion.

The Scriptures mistaken are these:

1. Ezek. 33. 14, 16. As what man sower a sinner repenteth him of his sin, I will blot out all, &c. Hence the carnal Christian gathereth: That he may repent when he will. It is true, whensoever a sinner doth repent, God will forgive; but the Text faith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (faith the Scripture) when they would have repented,
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1. That we, who are flesh, and have the spirit, (as thou dost,) but after the Spirit, which thou diddest never yet resolve to doe.

2. Matt. 11. 36. Come unto me all you that labour, and are burdened, and I will give you rest. Hence the lewdest man collects, that he may come unto Christ when he lieth. But he must know, that no man ever comes to Christ, but he who (as Peter faith) having known the way of righteousness, hath escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ. To come unto Christ, is to repent and believe. And this no man can doe, except his heavenly Father draweth him by his grace.

3. Rom. 8. 1. There is no condemnation to them which are in Christ Jesus. True; but they are...
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This to thee, whose falls all men may see every day: but neither God, nor man, can at any time see thy rising again by repentance.

5. Ps. 64. 6. All our righteousness are as filthy rags. Hence the carnall Christian gathers, That seeing the best works of the best Saints are no better, then his are good enough; and therefore hee needs not much grieue, that his devotions are so imperfect. But Jn. 16. 2. means not in this place, the righteous works of the Regenerate: as, fervent prayers in the name of God: charitable alms, from the bowels of mercy; sufferings in the Gospels defence, the spoile of goods, and spillings of blood: and such works, which Paul calls the fruits of the Spirit; But the Prophet making an humble confessio[n in the name of the Jewish Church, when they had sinned from God to idolatry, acknowledgeth, that whilest

whilest they were by their filthy sins separated from God, as Lepers are by their infected fores, and polluted clothes, from men; their chiefest righteousness could not bee but abominable in his sight. And though our best works (compared with Christ's righteousness) are no better than unclean rags; yet in God's acceptation for Christ's sake, they are called a white rayment: yea, b pure fine linen and fine游览, farre unlike thy c Leopards spots, and d filthy garment.

7. Jam. 3. 2. In many things we are able. True, but God's children sinnne not in all things, as thou doest; without either breasting their lusts, or mortifying their corruptions. And though the reliques of sinne remain in the dear children of God; that they had need daily to cry, Our Father, which art in Heaven, forgive us our trespasses.
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2. Gal. 1:15; Rom. 5:8; 1 J oh. 9:24.

That the New Testament, none are properly called Sinners, but the unregenerate; but the Regenerate, in respect of their zealous endeavor to serve God in unfeigned holiness, are everywhere called Saints. In so much, that Saint John saith, that whatsoever is born of God, fomost not; that is, lieth not in willful filthiness; suffering sinne to reign in him, as thou doest. Decline not thyselfe with the name of a Christian; whatsoever lieth in any sin, more gross some, he lieth not in the state of Grace. Let therefore (faith Paul) everyone that nameth the Name of Christ, depart from unrighteousness. The Regenerate sinnne, but upon sinne: they repent, and God doth pardon, therefore they sinne not to death. The Reprobate sinnne maliciously, sinfully, and delight therein; so that by their good will, fin shall leave them before they will leave

leave it. They will not repent, and God will not pardon. Therefore their sins are mortal, (faith Saint John) or rather immortal, as faith Saint Paul, Rom. 6:15. It is no excuse therefore to say, We are all Sinners: True Christians (thou seest) are all Saints.

8. Luk. 23:43. The thiefes converted at the last gaspe, was receiued to Paradise. What then? If I may have but time to say, when I am dying, Lord, have mercy upon me; I shall likewise be fanced. But what is thou shalt not? And yet many in that day say, Lord, Lord; and the Lord will not know them. The thief was fanced, for he repented: but his fellow had no grace to repent, and was damned. Beware therefore, lest trusting to late Repentance at thy last end on Earth, thou bee not driven to repent too late, without end, in Hell.

9. 1 John 1. The blood of J esu.
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The grounds of Religion mistaken are:

1. From the Doctrine of Justification by faith only, a carnall Christian gathereth; That good works are not necessary. He commends others, that doe good works; but he persuades himself, that he shall bee saved by his Faith, without doing any such matter. But he should know, that though good works are not necessary to Justification; yet they are necessary to salvation: for we are Gods worksmanship, created in Christ Jesus unto good works, which God hath predestinated that we should walk therein. Whosoever therefore (is yeeres of discretion) bringeth not forth good works after he is called, hee cannot be saved: neither was he ever predestinated to life eternall. Therefore the Scripture saith, that Christ will reward every man according to his works. Christ respects

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Rom. 5.20. Where sinne aboundeth, Grace did abound much more. Oh sweete! But heare what Paul addeth: What shall we say then? Shall we continuue in sinne, that grace may abound? God forbid. How shall we that are dead to sinne, live any longer therein? Rom.6,1,2. This place teacheth vs not to presume; but that we should not despair. None therefore of these promisies, promiseth any grace to any, but to the penitent heart.

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with his light, the Fire with his heat; and Water with his moisture. And the Faith which doth not justify her selfe by good works before men, is but a dead Faith, which will never justify a man before God. But a justifying Faith is parsieth the heart, and sanctifieth the whole man through.

I. From the Doctrine of God's eternal Predestination, and unchangeable Decrees, hee gathereth, that if he be predestinated to be saved, he cannot but be saved; if to bee damned, no means can doe any good. Therefore all works of Piety are but in vaine. But hee should learn, that God hath predestinated to the meanes, as well as to the end. Whom therefore God hath predestinated to be saved, which is the end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Sonne, which is

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is the means. And they (faith of Peter) who are elected unto salvation, are also elected unto the sanctification of the Spirit. If therefore upon thy calling, thou conformest thy self to the Word and Example of Christ thy Master; and obeyest the good motions of the Holy Spirit, in leaning sin, and living a godly life; then assure thy self, that thou art one of those, who are insensibly predestinated to everlasting salvation. If otherwise, blame not God's Predestination, but thine own sinne and rebellion. Doe thou but return unto God, and God will graciously receive thee, as the Father did the prodigall Sonne; and by thy conversion, it shall appear, both to Angels, and to men; that thou didst belong to his Election. If thou wilt not; why should God save thee?

11. When a carnall Christian

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Christian ears, that a man hath not free-will unto good, he loseth the reins to his owne corrupt will: as though it lay not in him to bridle, or to subdue its impiously making God the Author of sin. In suffering man to run into this necessity. But he should know, that God gave Adam free-will, to stand in his integrity, if he would; but man abusing his free-will, lost both himself and it. Since the Fall, Man, in his state of corruption, hath free-will to will, but not to good: for, in this state, man are not (faith the Apostle) sufficient to think a good thought. And God is not bound to restore vs, what we lost so wretchedly, and make no more care to recover againe. But, as soone as a man is regenerated, the Grace of God frees his will unto good, so that he doth all those good things he doth, with a free-will: for so the Apostle

Magnus...
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The faith, that God of his own good pleasure, worketh both the will, and he did in us, who (as the Apostle expoundeth) cleanse our souls from all sinfulness of the flesh and spirit, and finish our sanctification in the fear of God. And in this state, every true Christian hath free will; and as his will is in freedom: for when the Sonne shall make us free, then shall we be free indeed: and where the Spirit of the Lord is, there is liberty: for the Holy Spirit draws their minds, not by Compulsion, but by the Cords of Love, Con 1:4. by illuminating their minds to know the truth; by changing their hearts, to love the knowne truth; and by enabling every one of them (according to the measure of grace which he hath received) to doe the good which he listeth. But thou wilt not see the freedom of thy will, so far as God hath freed it: for thou dost it many times wilfully (against Gods Law, to the hazzard of thy soul): that which if the Kings Law forbade, under the penalty of death, or losse of thy worldly estate thou wouldest not do. Make not therefore thy want of free will unto good, to bee so much the cause of thy fin, as thy want of a loving heart to serve thy heavenly Father.

I. When the natural man heares, that no man (since the Fall) is able to fulfill the Law of God; and to keep all his Commandments: He boldly presumeth to fin as others doe, he contents himselfe with a few good thoughts: and if he be not altogether as bad as the worst he concludes, that he is astrologically regenerate as the best. And every voluntary refusall of doing good, or withstanding evil, hee counts the impossibility of the Law. But he should learne,
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learned that though (since the Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfill the whole Law, yet every true Christian, as soon as he is regenerated, begins to keep all God’s Commandments in truth, though he cannot in absolute perfection. Thus (with David) they apply their hearts to fulfill God’s Commandments always unto the end. And when the Spirit of grace, which was promised to be more abundantly poured forth under the Gospel, helped them in their good endeavors, and assisted them, to do what he commands them to do. And in so doing, God accepteth their good will and endeavours, instead of perfect fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect, St. John faith, that God’s Com.

Commandments are not barren. And Saint Paul faith, I am able to do all things through the help of him that strengtheneth me. And Zachary and Elisabeth are said to walk in all the Commandments of the Lord, without reproof. Hereupon Christ saith commendeth to his Disciples, the care of keeping his Commandments, as the truest testimonial of our love unto him. So farre therefore doth a man love Christ, as he makes conscience to walk in his Commandments, and the more we love Christ, the lesser will our pains be in keeping his Law. The Lawes curse (which under the Olde Testament was so terrible) is under the New, (by the death of Christ) abolished to the regenerate. The rigor which made it so impossible to our nature before, is now to the New born, so mollified by the Spirit, that it seems facile and
and ease. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law, by ability of nature corrupted. But when they have to do with regenerated Christians, they require to the Law (which is the rule of righteousness) true obedience, in word and deed: the mortifying of their members; the crucifying of the flesh, with the affections and lusts thereof; resurrection to newness of life; walking in the Spirit, overcoming the world by faith: So that though no man can say as Christ, 'Which of you can rebuke me of sinne? Yet every regenerated Christian can say of himself; Which of you can rebuke me, of being an Adulterer, Whore-monger, Swearer, Drunkard, Thief, Usurer, Oppressor, Proud, Malicious, Contumacious, Prophane of the holy Sabbath, a Liar, a Neglecter of God pub.

p. Rom 1. 24-25.

V. When the unregenerated man hears that God delighteth more in the inward mind, then in the outward man: Then he fayneth with himselfe, that all outward reverence, and profession is but either superstitious or superfluous. Hence it is that he fidelome kneeleth in the Church: that hee prays on his
his Har in singing of Psalms; and the publike Prayers, which
the prophane Varlet would not offer to doe, in the presence
of a Prince, or a Noble man. And so that he keepe his mind
unto God, he thinke he may fashion himselfe in other things
unto the World. He diuides his thoughts, and gines so much to
God, and so much to his owne lust: yea, he will diuide with
God the SABBATH; and will give him almost the one halfe, and
spend the other wholly in his owne pleasures. But know, O
carnall Man, that Almighty God will not bee ferred by
halfe, because he hath created and redeemed the whole Man.
And as God detests the ference of the outward Man, without
the inward heart, as hypocritic; so he counts the inward ference,
without all externall reverent, to bee more prophane Ness: he
requireth both, in his worship.

ship. In prayer therefore bow thy knees, in witness of thy hu-
miliation; lift vp thine eyes and thy hands, in testimonie of thy
Confession: hang downe thy head, and smite thy breast; in
token of thy Conversion; but especially call upon God with
a sainct heart; fere him holyly, fere him wholly, fere him one-
ly; for God, and the Prince of this World, are two contrarie
Matters; and therefore no man can possibly ferre both.  

V. The vii-regenerated Christian holds the Hearing of
the Gospel preached, to be but an
indifferent matter, which he may
willingly or not willingly at his pleasure.
But whofoater thou art, that
wilt be afflicted in thy heart, that
thou art one of Christ's Es-
First, the preaching of the Gospel is
not so.
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The chiefe ordinary means which God hath appointed to convert the soules of all the people thereto, it is called the power of God unto salvation, to every one that believeth. And where this Divine Ordinance is not, the people perish: and whatsoever shall refuse it. It shall be more tolerable for the Land of Sodom and Gomorrha in the day of judgement, then for these people. Secondly, the Preaching of the Gospell is the Standard or Ensigne of Christ; to which all Souliers and elect People must assemble themselves. When this Ensigne is displayed, as upon the Lords Day, she is none of Christ's people, that flocks not unto it: neither shall any drop of the frame of his grace light on their soules. Thirdly, it is the ordinary means, by which the holy Ghoft beggeth Faith in our hearts, without which we cannot please God. If the hearing of Christ's voice be the chiefe mark of Christ's elect sheepe, and of the Bridegroome's friend; then must it be a fearfull mark of a Reprobate Goat, either to neglect or continue to hear the preaching of the Gospell. Let no man thinketh his Pofition foolish, for by this foolishnesse of preaching, is pleath God to save them which believe. Their state is therefore, that they who live in peace, without caring for the preaching of the Gospell. Can men look for God's mercy, and despife his means? m He (faith Christ of the Preachers of his Gospell) that despifeth you, despifeth me. n He that is of God, heareth God's Word; ye therefore heare them not, because ye are not of God. Had not the Israelites, heare the Prophet's message, they had never wept. Had not the Baptist preached, the Jews...
Jews had never v. mourned
Had not they, who crucified
Christ, heard Peter's sermon,
their hearts had never been
pricked, Had not the Jews
heard Jesus preaching, they had
never repented; and if thou wilt
not believe and repent, thou
shalt never be saved.

VII. The opinion, that the
Sacraments are but bare signs,
and Seals of God's promises and
grace unto us; doth but a little
hinder Piety; whereas, indeed,
they are Seals, as well of our
service and obedience unto God,
which service, if we perform
not unto him, the Sacraments
seal no grace unto us: But if we
receive them upon the resolution
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VIII. The last, and most
least blocks, whereat Piety hum-
blyth in the course of Religion,
is, by adorning Vice with the
names of Virtues, as, to call
drunken Carousing, Drinking of
Health, spilling innocent blood,
Vandal; Gluttony, Hospitality;
Coutonisse, Thribonisse;
Woe, done, loving a Misförst;
Simian, Grautnie, Pride, Grace;
Jubesse, Dissuading, Compre-
ment; Children of Belial, Good
followers; Wrath, Hafinef, Re-
buke, Mirr. So, on the
other side, to call Sobriety in
words and actions, Hypertic;}
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Almes-deeds, vain-glory; Deu-

tion, superstition; Zeale in Re-

ligion, Puritanisme; Etymol
crushing; scruple of Conscience,
crue; &c. And whilst they we call En\n
good, &c. And whilst true Piety is much hindered in her progress. And thus much of the hinderance of Piety, by mistaking the true sense of some special places of Scripture, and grounds of Christian Religion.

The second hinderance of Piety.

2. The evil example of great persons. The practice of whole profane liues they prefer, for their imitation, before the precepts of Gods Holy Word. So that when they see the greatest men in the State, and many chief Gentlemen in their Country, to make neither care nor conscience to heare Sermons, to receive the Communion, nor to sanctifie the Lords Sabbath, &c. But to be Swearers, Adul-


cetters.

Then they think, that the vio-
ing of these holy Ordivances, are not matters of so great moment; for if they were; such great and wise men would not set so little by them. Heereupon they think, that Religion is not a matter of necessity. And therefore where they should (like Christians) rowe against the stream of impiety toward Heauen, they suffer themselves to bee carried with the multitude, downe-right to Hell, thinking it impossible, that God will suffer so many to be damned. Whereas if the god of this world had not blinded the eyes of their minde; the holy Scriptures would teach them, that a Not many wise men after the first, not many mighty, not many noble, are called, &c. but that for the most part, the poor receive the Gospell, and that few rich men shall be saved; And

1 Cor. i. 35
b 10b. 11. 5.
prt. 10. 19.
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And, This bowyse, many are called, yet the choosen are few: Neither did the multitude ever face vs from damnation. As, God hath advanced men in greatnesse above others: So doth God expect that they in Religion in Piety, should goe before others, and beget such greatnesse abused (in the time of their Stewardship) shall turne to their greater condemnation, in the day of their accounts. At what time full great and mighty men, as well as the poorest slaves, and bondmen, shall with, that the Rokes and Mountains shall fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath. It will prove but a miserable solace, to have a great company of great men partakers with thee, of thine eternal torment. The multitude of sinners doth not extenuate, but aggravate time, as in Sodome. Better it is therefore with a few, to be saved in the Arke, then with the whole World, to be drowned in the Flood. Walke with the few godly, in the Scriptures narrow path to Heaven; but swain not with the godless multitude, in the broad way to Hell. Let not the examples of irreligious great men hinder thy repentance; for their greatnesse cannot at that Day exempt themselves from their own most grievous punishments.

The third bindranc of Piety.

4. The long sparing of determed punishment in this life. Because Sentence (saith Salomon) is not speedily executed against an evil worker, therefore the heers of the children of men are fully set in them to doe evil, not knowing, that the bountynesse of God is intended to repentance. But when his patience is abused, and mans frames are ripened, his
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his justice will at once both be gin, and make an end of the sinner; and hee will recom pense the sinnerneffe of his delay, with the gravenasse of his punishment. Though they were suffer ed to run on the shore all the dayes of their life; yet they shall be sure to pay the utmost Parting, at the day of their death. And whilst they suppose themselves to be free from judgement, they are alreadie smitten with the heaviest of Gods judgements; a heart that cannot repent. The Stone in the reins, or bladder, is a grievous paine, that kills many a mans body: but there is no deliverance to the stone in the heart, whereof Nabal died, & killed millions of souls. They refuse the trial of Christ and his Cross; but they are stoned by Heels Executioner to eternal death.

Because many Nobles and gentlemen are not smitten with present judgements, for their outrageous Swearing, Adulterie, Drunkennesse, Oppression, Profaning of the Sab batica, and disgracefull neglect of Gods Worship and Service; they begin to doubt of Divine Providence and Justice: both which two Eyes they would as willingly pull out in God, as the Philistines bored out the Eyes of Samson. It is greatly therefore to be feared, lest they will provoke the Lord to cry out against them, as Sam son against the Philistines; By neglecting the Law, and walking after their owne hearts, they put out (as much as in them lyeth) the eyes of my Providence and Justice: Lead mee therefore to these chiefe Pillars, whereupon the Realme stands; that I may pull the Realme upon their heads, and beat once a week upon them, for my two Eyes. Let not Gods patience hinder thy repentance: but

I Sam. 3:1. 8.
Ezec. 3:9. 8.
Rom. 1:5.
Cor. 1:18.
1 Sam. 25.
17.
Jdg. 16:21.
Jdg. 6:16.
35.
but because he is so patient, therefore doe thou the rather repent. 

The fourth hinderance of Piety.

4. The Presumption of God's mercy. For when men are unjustly convinced of their sins, forthwith they betake themselves to this shield, Christ is merciful: so that every sinner makes Christ the Patron of his sin; as though he had come into the World to bolster sin, and not to destroy the works of the Diuell. Hereupon the carnall Christian presumes, that though he continueth a while longer in his sin, God will not shorten his days. But what is this, but to be an implicit Atheist? Doubting, that either God feareth not his sinner; or if he doth, that he is not just: for if he belieueth that God is just, how can he thinke that God, who for

for sines so severely punishe others, can love him, who still loueth to continue in sin? True it is, Christ is mercyfull: But to wise men, onely to them that repent, and turne from sinne, in Jacob, But if any man belieue himselfe in his heart, saying, I shall have peace, although I walk according to the stubbornnesse of mine owne heart; thus adding drunkenness to thirst: the Lord will not bee mercifull to him, &c. O mad men, who dare belieue themselves, when God pronounceth them accursed! Look therefore how farre thou art from finding repentance in thy felic; so farre art thou from any assurance of finding mercy in Christ. Let therefore the wicked forsake his ways, and the unrighteous his owne imaginations, and returne unto the Lord, and hee will have mercy upon him; and to our God, for he is very ready to forgive.
Despair is nothing so dangerous as Presumption. For we read not in all the Scriptures, of about three or four, whom, roaring Despair overthrew, but secure Presumption hath sent millions to perdition without any noyse. As therefore the Damnsel of Israel sang in their dances, Saul hath killed his thousands, and David his tens thousands; so may I say, that Despair of God’s mercy hath dammed thousands, but the Presumption of God’s mercy hath dammed ten thousands, and sent them quicke to Hell, where now they remaine in eternall torments, without all hopes of ease, or hope of Redemption. God spared the Thife; but not his Fellow. God spared one, that no man might desire; God spared but one, that no man should presume. Joyfull assurance to a sinner that repents: no comfort to him that remains impenitent. God is infinite in mercy: but to them only, who turne from their finnes, to terme him in holinesse: without which, no man shall see the Lord, Heb. 12. 14. To keepe thee therefore from the hindersance of presumption, remember, that as Christ is a Saviour, so Moses as an Accuser. Live therefore, as though there were no Gospel: die, as though there were no Law. Paste thy life, as though thou wert under the conduct of Moses; Depart this life, as if thou knewest none but Christ, and him crucified. Presume not, if thou wilt not perish. Repent, if thou wilt be saved.

The fift hinderance of Piety.
5. Evil Companions, commonly teared Good-fellowes; but indeed, the Diuels chiefest instruments, to hinder a wretched sinner from repentance and pietie. The first signe of God’s favour.
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Ps. 31:21.  For he shall deliver the needy when he crieth: the poor also, and him that hath no helper.

Ps. 118:5.  And in my distress they said, We see no help: then came the Lord, and setted me up on high.

Ps. 22:4.  But thou art a God, ready to help, a God that helpeth in the time of trouble.

Ps. 122:8.  For the Lorp shall comfort his people, and shall have mercy upon his saints; the beauty of the Lorp shall shine upon us, and the glory of the Lorn shall be our light.

Luk. 2.  And as it were vabible to become a new man, till he had shaken off all old ill companions. The truest prove of a man's Religion, is the quality of his companions. Prophane companions are the chief enemies of Piety, and quellers of holy motions. Many a time is poor Christ (offering to be new born in thee,) thrust into the Stable: when these lewd companions, by their drinking, playing and robbing, take up all the best rooms in the house of thine heart. Oh, let not the company of earthy sonsers hinder thee from the society of heavenly Saints and Angels.

The first hinderance of Piety.

6. A conceited fear, lest the Practice of Piety should make a man (especially a young man) so wise and prudent, whereas, indeed none can better joy, nor have more cause to rejoice, than the pious and religious.
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Rom. 5:2.

religious Christian. For as soon as they are justified by faith, they have peace with God, which there can be no greater joy. Besides, they have already the Kingdom of Grace descended into their hearts, as an assurance, that (in God's good time) they shall ascend into his Kingdom of Glory. This Kingdom of Grace consists in three things. First, Righteousness; for having Christ's righteousness to justify them before God, they endeavour to live righteously before men. Secondly, Peace, for the peace of conscience inseparably follows a righteous conversation. Thirdly, the joy of the Holy Ghost; which joy is only felt in the Peace of a good Conscience; and is so great, that it passes all understanding. No tongue can express it, no heart can conceive it, but only he that feels it. This is that sinecire of joy which Christ promised his Disciples in the midst of their troubles, a joy that no man could take from them. The feeling of this joy, David expressed his repentance beguiled so earnestly at the hands of God: "Rejoice to see the joy of thy salvation. And if the Angels in heaven declare so much at the conversion of a Sinner, the joy of a Sinner converted, must needs be exceeding great in his own heart. It is a world-wide sorrow, that knoweth not the value of a man's head, and fills the furrows of their hearts with the furrows of death. The godly sorrow of the godly (when God thinketh it meet to try them) causeth in them Repentance, not to be repented of; for it doth but further their salvation. And in all such tribulation, they shall be sure to have the Holy Ghost to be their Comforter, who will make our Consolations to abound through Christ.
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Christ, as the sufferings of Christ shall abound in us. But whilst a man lieth in impiety, he hath no peace, faith is but madness (1 Thessalonians) his riches are but a clay, faith a Babylonian, a nay, the Apostle esteems them no better than dung (in comparison of the pious man's creature) all his joys shall end in woes, faith Christ. Let not therefore this false zeal hinder thee from the Practice of Piety. Better it is to goe sickly (with Lazarus) to Heaven, then full of mirth and pleasure, with Dives to Hell. Better it is to mourne for a time with men, than to be tormentec for ever with Dives.

The fourth boordeancie of Piety.

7. And last ly, The hope of long life : for, were it possible that a wicked man thought this yere to be his last yere : this month his last month, this weeke, his last weeke : but that he would change and amend his wicked life. No verily, he would use the best means to repent, & to become a new man. But as the rich man in the Gospel promised him life many yeares, to live in ease, mirth, and sinnesse, when her had not one night to live longer: so many wicked Epicures falsely promise themselves the age of many yeares, when the thread of their life is thread, almost drawn out to an end. So Jerome describcs the cance of the lowes sinnes and calamities to this, that she remembred not her last end.

The longest space between a mans comming by the Wombes, and going by the Grave, is but 76. Man thoughe born of a Woman, hath but a short time to live. He hath but a few days, and those full of nothing, but troubles. And, except the practice of Pisie, how much better!
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Is the state of the child that yesterday was baptized, and to day is buried, than Metaphysics, who lived nine hundred sixty nine yeares, and then died of the two, happier the Babe, because he had lessene sinne, and fewer sorowes. And what now remains of both, but a bare remembrance? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingering death: so that as the Apostle protesteth, a man dieth daily.

Hark in thine ear, O secure fellow! thy life is but a pulse of breath in thy nostrils, trust not to it. Thy Soul dwells in a house of clay; that will fall, ere it be long, as may appear by the dimness of thy Eyes, the desolation of thy Eares, the weakness in thy Cheeks, the rottenesse of thy Teeth, the weakness of the Sinewes, the trembling of thy Hands, the Calendar in thy

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thy bones, the shortenesse of thy sleepe, and every gray hair, as so many Summoners, bids thee prepare for thy long home. Come, let vs in the meant free while wakelse to thy Fathers coffin; brake open the lidde: see here, how that Corruption is thy Father, and the Wormes thy Mother and Sister: seek thou how these are? so must thou be ere long, Foole! thou knowest not how soone. Thy Eoure-glasse runneth apace, and in all places; Death in the meantime waiteth for thee.

The whole life of man (save what is spent in Gods servise) is but a foolery: for a man liues fourtie yeares, before he knowes himselfe to be a fool; and by that time he forbeareth his folly, his life is finished.

Hearke (Husbandman) before thou seest many more Crops of Harvest, thy selfe shall be ripe; and Death will cut thee downe.
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now thou readest this little Book. How soone I know not, but this I am sure of: that as thy time is appointed, thy moneths are determined, thy days are numbered, and thy very last houre is limited: beyond which, thou shalt not passe. For then, the first houre of death, mounted on his pale Horse, shall alight at thy doore: and (notwithstanding all thy Wealth, thy Honour, and the teares of thy dearest friends) will carry thee away bound hand and foote, as his prisoner, and keep thee body under a Load of earth, until that day come, wherein thou must bee brought forth, to receive according to the things which thou hast done in this body, whether it bee good or evil. Ohy, let not then the false hope of an uncertaine long life, hinder thee from becoming a present præter of Religious Piety. God offereth grace to day, but who is heere! who is heere! who is heere!

1 Cor. 10. 13
1 Pet. 5. 8
Heb. 11. 34

a. Job 14. 14
b. Job 14. 15
c. Ps. 90. 12
D. Dan. 5. 26
e. Sir. 25. 19
f. Mic. 5. 11
& 11. 17

1. lob. 17. 43
2. Apoc. 6. 8

with his sickle. Harke (Trade-man) ere many moneths go over, thy last moneth will come on: after which thou shalt tare away; and trade no longer. Harke (most grave Judge) within a few Termes, the terme of thy life approacheth; wherein thou shalt cease to judge others, and give thy selfe to bee judged. Harke (O man of God) that goest to the Pulpit: preach this Sermon, as it were the last that thou shouldest make to thy people. Harke (Noble man) lay aside the high conceit of thy Honour, death; ere it be long, will lay thy honour in the dust, and make thee as base as the earth, that thou treadest under thy feete. Harke (thou, that now readest this Book) affeare thy selfe ere it be long, there will be but two booles, where now thy two eyes are placed: and others shall reade the truth of this lesson upon thy bare skull, which now}

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who promiseth to morrow? There are now in Hell many young men, who had purposeth to repent in their old age; but Death cutteth off in their inpenitency, ere ever they could attaine to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured; for custom of sin, breeds hardness of heart; and the impediments which hinder thee from repenting now, will hinder thee more, when thou art more aged.

A wise man being to go a farre and foule journey, will not lay the heaviest burden upon the weakest Horse. And with what confidence canst thou lay the great load of repentance on thy weak and tyrst old age: whereas now in thy chiest strength thou canst not lift it; but art ready to stagger under it. It is wisedome for him that is to fall a long and dangerous voyage, to yeve playing and sleepeing, whilest the winds severeth, and the Sea is calme; the Ship found, the Pilot well, the Mariners strong; and then set forth when the winds are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Saylors languishing? Therefore, O sinfull Soul, begin now thy conversion to God, whilest Life, Health, Strength, and Youth lasteth; before those a yeare draw nigh, when as thou shalt say, I have no pleasure in them. God ever required in his service, the first born; and the first fruits; and those to be offered unto him without delay. So lust d e Abel offered unto God his firstlings, and firstfruits of Lambes; and reason good that the best Lord should bee first, and best servd. All Gods servants should therefore ever remember to serve their Creator.

voyage;  

Heb.3:13.  

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in the days of thy youth: and early in the morning like Abraham, to sacrifice unto God the young Isaac of their age. You shall not for my face (as Joseph to his brothers) except you bring your younger brother with you. And now shalt thou looke in the face of Jesus, if thou givest thy younger genes to the Dulle, and bringest him nothing but thy blinde, lame, and decrepit old age? Offer it unto thy Prince faith be Malaebius; If hee will not accept such an one to serve him: How shall the Prince of Princes admit such an one to be his servant? If the King of Babylon would have young men (well favoured, and such as had abilities in them) to stand in his Palace; shall the King of Heavens have none to stand in his Courts, but the blinde and lame, such as the fool of David hated? thinkest thou, when thou hast been Satan with thy prime genes to satise God with thy dottage? Take heede, lest God turne thee over to thy old Master againe: that as thou hast all the days of thy life done his worke; so hee may in the end pay thee thy wages. Is that a fit time to undertake by the serious exercises of repentance (which is the worke of workes) to turne thy soul unto God, when thou art not able with all thy strengh, to turne thy weary bones on thy soft bed? If thou findest it so hard a matter now; thou shalt finde it farre harder then. For thy sin will wax stronger, thy strength will grow weaker, thy conscience will clogge thee, paine will distract thee, the fear of death will amaze thee, and the visitation of friends will so disturb thee, though thou be not furnish'd afore-hand, with store of faith, patience, and consolation, thou shalt not be able either to meditate thy self, or to heare.
heare the words of comfort from others: not to pray alone, nor to joyn with others who pray for thee. It may bee thou shalt bee taken with a dambe patience, or such a deadly senselessnesse, that thou shalt neither remember God, nor thinke upon thine owne estate. And doe such thy not well deserve, that God should forget to face thee in thy death, who art so vanmindfull now to serue him in thy life? The fear of death will drive many at that time, to cry, Lord, Lord: but Christ protesteth, that he will not then know them for his. Yea, many shall then (like Esau) with tears seek to repent; and yet finde no place of repentance. For man hath not free will to repent when bee will, but when God will give him grace and if mercy sheweth her selfe so inexorable, that shee would not open her gates to receive Sinners as Virgins: to fo}
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penitence that pleaseth him must be voluntary, and not of constraint. Not long life: for old age will fall upon the necke of youth: and as nothing is more sure than death, so nothing is more uncertaine than the time of dying. Yea, oftentimes when ripeness of time is halleted by outrageousnesse of sinning, God suddenly cuteth off such unwise lustes, either with the sword, intemperance, luxury, surfeit, or some other fearefull manner of sickness. Maiest thou not fee, that it is the euill spirit that persuades thee to deffere thy Repentance till old age; when experience tells thee, that not one of a thousand that takes thy course, doth ever atteaine unto it? Let Gods Holy Spirit move thee, not to glue thysele any longer, to eate and drink with the drunken, lest thy Master send thee for thee in a day, when thou lookest not

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not for him, and in an hour that thou art not aware of, and suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. But if thou louuest a long life, fear God, and long for life everlasting. The longest life here, when it comes to the period, will appeare to have beene but as a "vail that is thin, a vanishing vapour, a flutting shadow, a falling dreame, a glorious flower, growing and flourishing in the morning, but in the evening cut downe and withered; or like a "weaters fumile, which by wending here and there, twirling unwinded, it felle to an end. It is but a moment, saith Saint Paul. O then the madnesse of man that for a moment of "safful pleasure, will hazard the losse of all Eternall weight of glory.

These are the seven chiefe hindesters of Piety, which must bee
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Be cast out like Mary Magdalena seven times, before ever thou canst become a true practicer of Piety: or have any found hope to enjoy either favour from Christ by grace, or fellowship with him in glory.

The Conclusion.

To conclude all: for as much as thou seest, that without Christ, thou art but a slave of sinne, Deaths cavalier, and Witches means, whose thoughts are vain, whose deeds are vile, whose pleasures have scarce beginnings, whose are enemies never know end; What wise man would incur these hellish torments, though he might by living in sin, purchase to himselfe for a time, the Empire of Augustus, the riches of Caesar, the pleasures of Solomon, the policy of Achirol, the voluptuous fates, and fine apparel of Dineros? for

for what should it availed a man (as our Saviour faith) to win the whole World for a time; and then to lose his soul in Hell for ever?

And seeing that likewise thou seest how great is thy happiness in Christ; and how vaine are the hinderances, that debart thee from the same: beware (as the Apostile exhorteth) of the deceitfulness of sinne. For that sinne, which feemes now to be so pleasing to thy corrupt nature, will one day prove the bitterest enemy to thy distressed soul; and in the mean while harden thou (watches) thine imperious heart.

Sinne (as a Serpent) feemes beautifull to the eye: but take heed of the sting behind: whose venomous effects if thou knowest, thou wouldst as carefully fly from sinne, as from a Serpent for,

1. Sinne did never any man good,
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Ps. xii. 17. 2. Sinee brought upon thee all the evil crosses, losses, disgraces, and sicknes, that ever befell thee. For the first sin committed, the more odious was the punishment.

Ps. cxix. 19. The Holy Ghost answereth him: Man suffereth for his sin. Hereupon, the Prophet takes up that doctrine against sin, as the cause of all their miseries. We now were us that ever we had sinned.

Ps. xli. 10. If thou dost not speedily repent thee of thy sinnes, they will bring upon thee yet farre greater plagues, losses, crosses, shame, and indignation, then ever hitherto befell thee. Read.

Ps. xlii. 10. And lastly, if thou wilt not cast off thy sinnes; God (when he is in his wrath) will cast thee off for thy sins, and take thee away, as he is in, for it hath power to kill, and cast into hell, all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sinnes in this life, and the eternall wrath due thereunto, in the world to come, and bee assured that thou art not one of those, who are given once to a reprobate soul, let then (O sinner) my counsell be acceptable unto thee: break off thy sinnes by righteousness, and thine iniquitie, by showing mercy towards the poor. O let there (as it were) bee an healing of thine errou, that God may be merciful to thee, and the Lord be pleased with thee. Read.
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Peter, and be weaned and weep bitterly. And now, thou art off, and foolishly entreated not by a Prophet, but by Christ the Lord of Prophets: yea, that God himself, by his Embassadors, doth pray thee to be reconciled unto him; leave off thine adultery, with David, repent of thy sins as a true Nimius, and whilst Christ looketh in mercy upon thee; leave thy wicked companions, and weep bitterly for thine offences.

Content not thyself with that formal religion, which unregenerated men have framed to themselves, instead of sincere devotion for, in the multitude of opinions, most men have almost left the practice of true Religion. Think not that thou art a Christian good enough, because thou dost as the most, and art not so bad as the worst. No man is so wicked that he is addicted to all kinds of vices, for

(For there is an Antipathie twixt some vices:) But remember that Christ faith: Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven. Consider with thy self, how farre thou committest all these faults, in slaying, praying, frequenting the Church, and imitating of alms. Think with thy self, how many Pagans, who never knew Baptism, yet in morall virtues, and bounty of life, doe goe farre beyond thee. Where is then the life of Christ thy Master? and how farre art thou from being a true Christian? If thou dost willingly yield to line in any one gross sinne, thou canst not have a regenerated Soul: though thou reforme thy selfe like Herod, from many other vices.

A true Christian must have respect to walk in the truth of his heart,
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He that shall offend in one point of the Law (wilfully) is guilty of all. And Peter bids vs lay aside (not some, but) all malice, guile, and hypocrify, &c. One time is enough to damme a mans foule, without repentance, to be eternally damned in the distance. One time is enough to damme a mans foule, without repentance, to be eternally damned in the distance.

If you will not believe this truth, I assure thee that the Diuell, which perwades thee now, that it is easie to attaine Heaven, Wil tell thee hereafter, that it is the hardest businesse in the world. If therefore thou art deffrous to purchase Sound assurance of salvation to thy Soule, and to goe the right and safe way to Heaven, get forthwith (like a Wise Virgin) the Oyle of Oily the Lame of thy conversation, that thou maist be in a continual readiness to meete the Bridegroom, whether hee commeth by Death, or by Judgement. Which, that thou mayest the better doe, let this be thy daily practice.
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How a private man must begin the Morning in Piety.

As soon as ever thou awakkest in the morning, keepe the doore of thy heart taile shut, that no earthly thoughts may enter, before that God be come in first: and let him (before all others) have the first place therein. So all evil thoughts either will not dare to come in; or shall the easier bee kept out: and the heart will more favour of pietie and godliness all the day after. But if thy heart bee not (at thy first waking) filled with some meditations of God and his Word and dressed like the Lamen in the Tabernacle, every Morning and Evening, with the Oyl of Olive of Gods Word: and perfumed with the sweete Incense of Prayer: Satan will attempt to fill it with worldly cares.

Mysticall speeches of the Morning.

My soul waiteth on thee, O Lord: more then the Morning Watch waiteth for the Morning. O God, therefore bee mercifull unto mee, and bleste mee, and cause thy face to shone upon me.
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Upon me; fill me with thy mercy this morning, so shall I rejoice and be glad all my days.

Meditations for the Morning.

Then meditate.

1. How Almighty God can (in the Resurrection) as easily raise up thy body out of the grave, from the sleep of Death, as he hath this Morning wakened thee in thy Bed, out of the sleep of Nature. At the dawning of which Resurrection day, Christ shall come to be glorified in his Saints: and every one of the bodies of the thousands of his Saints (being fashioned like unto his glorious body) shall shine as bright as the Sun. At the Angels shining like wise in their glory: the body of Christ surpassing them all in splendor and glory: and the Godhead head excelling it. If the rising of one Sun, make the Morning skie so glorious; what a bright shining and glorious Morning will that bee, when so many thousands of bodies far brighter then the Sunne, shall appeare and accompany Christ and his glorious traine, coming to keep his generall Sessions of Righteousnesse, and to judge the wicked angels, and all vn godly men? And let not any tranitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of the Eternal bliss and glory of that day, which is properly termed the Resurrection of the Just. Beasts have bodily eyes, to see the ordinary light of the day: but endeavor then with the eyes of Faust, to fore-see the glorious light of this Day.

2. That thou knowest not how were the enmities (which night and day like a roaring Lyon,
over his night's enterprise: so
the Divell ecalleth to tempt or
attempt any further, when he
heares the deuont soule, wa-
keng her selfe with Morning-
prayer.

4. Remember, that Almight-
ye God is about thy bed, and
feeth thy downelyng, and thy
uprising; understandeth thy
thoughts, and is acquainted
with all thy wayes. Remember
likewise, that his Holy Angles,
who guarded and watched ovt
ther all night, doe also beh-
hold how thou wakst and ris-
set. Doe all things therefore as
in the aweful presence of God,
and in the sight of his holy
Angels.

5. As thou art putting on
thine apparel, remember, that
they were first gien as cou-
nerings of shame, being the fil-
thy effeft of sinne: and that
they are made but of the offal-
les and excrements of dead beastes.

M. There-

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Therefore whether thou respect the staffe, or the first institution, thou haft so little cause to be proud of them, that thou haft great cause to be humbled at the sight and wearing of them; seeing the richest apparell are but fine Coverers of the foulest flame. Meditate rather, that as thine apparell serves to cover thy flame, and to sense thy body from cold so thou shouldst bee as carefull to cover thy soule with that Wedding Garment, which is the Righteousnesse of Christ, and (because apprehended by our Faith) called the Righteousnesse of the Saints: lest, whilest we are richly appareled in the fight of man, we be not found to wakke naked, (so that all our filthynesse be scene) in the fight of God. But that with his Righteousnesse (as with a Robe) we may cover our soules from perpetuall flame, and shield our soules from that fiery cold that will procure infernal weeping and gnashing of teeth. And with all consider, how blest a people were our Nation, if every fallen youth did cover a sanctified soule. And yet a man would thinke, that on whom God bestowed most of these outward blessings; of them bee should receive greatest inward thanks. But if it prove otherwise; their reckoning will proove the heavier in the day of their accounts.

6. Consider, how God's mercy is renewed unto thee every morning, in giving thee (as it were) a new life; and in calling the Saints, after his vessel's race, to rise againe to give thee light. Let not then his glorious light burne in vaine; but present rather (as oft as thou canst) the Sunne rising, to give God thanks; & kneeling down at thy bed-side, salute him at the
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As first, what good counsels or exhortations to good manners, and to holy life.

Secondly, what threatenings of judgments, against such and such persons and what terrorfull examples of God's punishment or vengeance, upon such and such Sinners.

Thirdly, what blessings God promises to Saints, Charities, Exercise, andl longs for, in his service; Charities, Faith, and trust in God, and such like Christian virtues.

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

Fifthly, apply these things to thine own heart, and read not these Chapters, as matters of Historical discourse, but as if they were so many letters or Epistles sent downe from God.
God out of Heaven into thee:
for whatsoever is written, is
written for our learning, Rom.
15:4.
Sixly, read them therefore with that reverence, as if God himselfe stood by, and spake these words unto thee, to excite thee to those virtues, to dissuade thee from those vices; assuring thyselfe, that if such staines (as thou seest there) bee found in thee without repentance, the like plagues will fall upon thee: but if thou dost practice the like piety and veracity of deeds, the like blessings shall come unto thee and thine.

In a word apply all that thou readest in holy Scripture, to one of these 2. heads chiefly; either to confirm thy faith, or to increase thy repentance: for as Saffins & Absinse, beare and forbear, was the Epitome of a good Philosophers life; so

Crede & Repenite, believe and repent is the whole summe of a true Christians profession. One Chapter thus read with understanding, and meditated with application, will better feed and comfort thy soule, than fine read & run over without marking their scope or sense, or making any use thereof to thine owne selle. If in this manner thou shalt read three Chapters every day: one in the Morning, another at Noone, and the third at Night, (reading so many Psalmses in stead of a Chapter, as our Church Liturgy appoints for Morning and Evening prayers,) thou shalt read over all the Canonical Scripture in a yeere, except five Chapters, which thou mayest add to the caske of the last day of the yeere. The reading of the Bible in order, will helpe thee the better to understand both the History and Scope of the holy Scripture. And

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* In the Coticall Books of the Old Te- stament are 59 Chap- ters distribut- ed into 60 parts, thou shalt feele but 84, which being added to 566 (the number of the Chap. in the new Testament) will amount to 650, divid- ing which by three into 35 5/3 (the number of the days of the yeere) there will remaine but five, which thou mayest disperse of as is pro- posed.
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as for sheb Apocrypha, being but penned by man's spirit, thou mightest read them at thy pleasures; but believe them so far as they agree with the Canonical Scripture, which is indited by the Holy Ghost.

But it may be thou wilt say, that thy businesse will not admit thee so much time, as to read every Morning a Chapter more. O Man, remember that thy life is but short, and that all this businesse is but for the life of this short life; but salvation or damnation is everlasting! Rise up therefore every morning, by so much time, the earlier; dreading thy faggy flesh of so much sleep, but robbe not thyself of her food, nor God of his service; and hence the Almighty duly whilst thou hast light and health.

Having thus read thy Chapter, as thou art about to pray, remember, that God is a God of holiness;

holiness, whereof he wisseth us by repeating so often, "Be ye holy, for I am holy." And when he commingeth with a sudden fire — (as adult and sudden dross is fotted unto him intense with strange fire, as like those now a-dyng, who offer Prayers from their hearts fraught with the fire of lust and malice) — the Lord will give no other reason of his judgements but this, I will be sanctified in them that come hereunto. As if he should have said: If I cannot be sanctified by them who are my tenants, in setting me with that Holiness that they should; I will be sanctified on them, by confounding them with my just Judgements, which the Lord doth: deter-fence God therefore cannot abide any with full uncleanliness or filthiness in them who fere him; insomuch, that he commanded the Israelites, that when they were in Canana M 5, against...
against their Enemies, they should digge a hole with a paddle, and cover their excrements: his reason is, for the Lord thy God walketh in the midst of the Camp, to deliver thee, and to guie thine enemies before thee: therefore thy Hoof shall be holy, that be seene fisly shing in thee, and turned away from thee.

If he will have men to be so holy in time of Warre in the Field: how much more holines expecteth he at our hands, in time of peace, in our houses? Therefore, faith Zepher in Job, if thou prepare thine heart, and stretch out thine bands towards God to pray: if iniquity bee in thy hand, put it farre away, and let no wickednesse dwell in thy Tabernacles. For as Esay faith: if there bee any uncleaneesse in our hands (that is, any whereof we have not reported) though we strech out our hands unto him.

...
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A Prayer for the Morning

O Most mighty and glorious God, full of incomprehensible power and Majesty, whose glory the very Heavens of Heavens is not able to contain, look down from heaven upon me thine unworthy servant, who here prostrate my selfe at the footstool of thy Throne of Grace. But look upon me, O Father, through the merits and mediation of Jesus Christ, thy beloved Son, in whom only thou art well pleased. For of myself I am not worthy to stand in thy presence, or to speak with mine unclean lips, so holy a God as thou art. For thou knowest that in sin was conceived and borne, and that I have lived ever since in iniquities. So that I have broken all thy Holy Commandments by sinful motions, unclean thoughts, evil words, and wicked works, offending many of those duties of Piety which thou requirest for thy servant, and committing many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

[Here thou makest confession unto God thy secret sins, which dost most burden thy conscience, with the circumstances of the time, place, person, and manner, how it was committed, saying, But more especially, O Lord, I do confess unto thee all the griefs of heart and sins of heathen.] And for these my sinnes, O Lord, I stand here guiltie of thy Christ, with all the miseries of this life, and everlasting torments in Hell fire, when this wretched life is ended, if thou shouldst deal with me according to my deserts. Yea, Lord, I confess, that it is thy mercy which...
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Lam. 3:11.

which induceth for ever, and thy
compassion which never faileth: that is the cause that I have not beene long agoe consumed. But
with thee, O Lord, there is mercy, and plenteous redemption. In
the multitude therefore of thy mercy, and confidence in Christ's
merits, I intreat thy diuine Majestie, that thou wouldest not enter into judgements with thy
Servants, neither bee extreme, to marke what I have hitherto
done amisse: for if thou doest, then no flesh can bee justified in
thy sight: nor any living stand in thy presence. But be thou
mercifull unto mee, and wash away all the uncleanness of my
sins, with the merits of that precious Blood, which
Jesus Christ hath shed for mee. And
seeing that he hath borne the burden of that Curfe, which
was due to my transgressions: O Lord, deliver mee from my
sin, and from all those judg-

ments which hang over my
head, as due unto me for them;
And separate them as far from
thy presence, as the East is from
the West: bury them in the
buriall of Christ's: that they may
never have power to rise vp
against me, to shame me in this
life, or to condemne me in the
World, which is to come. And I
befeech thee, O Lord, not only
to wash away my sinsnes, with
the blood of thine Immaculate
Lambte: but also to purge my
heart, by thy holy Spirit, from
draste of my naturall corrup-
tion: that I may feel thy
Spirit, more and more killing
my sinnes, in the power and pra-
tice thereof; so that I may with
more freedom of mind and li-
berty of will, serve thee the ever-
living God, in righteousness and
holiness, this day. And give mee
grace, that by the direction and
assistance of the same thy holy
Spirit, I may perfore, to bee thy

Col. 1:12,13.

Eph. 1:5, 6.

Joh. 1:9.

Phil. 1:7,10.

Gal. 4:4,15.

Luk. 1:74,75.
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creafe of all those good gifts, 
wherewith thou haft alreadie 
endowed me; that so I may bee 
the better enabled to laude 
such 
a godly life and honest conuersa 

tion, as that thy name may thereby 
be glorified, others may take 
good example by me, and my 

coule may more cheerfully feed 
on the peace of a good con 

science, and be more replentif 
with the joy of the Holy Ghost. 

And here, O Lord, according 
to my bounden dutie, I gie 
thee most humble and heartie 
thanks for all those blessings, 
which of thy goodnesse thou 
haft bestowed upon me. And, 

namely, for that thou haft of 
your free grace, according to thine 
eternal purpose, elected me, before 
the foundation of the World was 
laid, unto salvation in Jesu 
 Crist; for that thou haft crea 
ted me after thine own Image; 
& haft begun to restore that in 
me, which was lost in our first 
pa-
Parents: for that thou hast effectually called me by the working of thy Spirit, in the preaching of thy Gospel, and the receiving of thy Sacraments, to the knowledge of thy saving grace, and obedience of thy blessed will; for that thou hast bought and redeemed me with the blood of thine only begotten Son; and on the torment of Hell, and thrall of Satan, for that thou hast by Faith in Christ, freely justified mee, who am by nature the child of wrath: for that thou hast in good measure sanctified mee by thy holy Spirit, and given mee so large a time to repent, together with the means of Repentance. I thank thee likewise, good Lord, for my life, health, wealth, food, raiment, peace, prosperity and plenty: and for that thou hast preferred me this night, from all perils and dangers of Body, and Soul, and hast brought mee safe to the beginning of this day. And as thou hast now wakened my body from sleepe: so I beseech thee, wak'en my soul from slumber, and carnall securitie: and as thou hast caufed the Light of the day to shine in my bodily eyes: so, good Lord, caufe the light of thy Word, and Holy Spirit, to illuminate my heart: and give mee grace, as one of thy children of Light, to walke in all holy obedience before thy face this day: and that I may endeavor to keep my faith and a clear conscience towards thee, and towards all men, in all my thoughts, words, and dealings. And so, good Lord, blest all my studies and actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of mine owne soule and conscience. In that day, when I shall make my final Account unto thee for them. Oh my God, I keepe thy servant.
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ye see; ye Lord, I beseech thee, doe shew mercy upon me. And I pray not unto thee, O Father, for thy self alone; but I beseech thee also to be merciful unto thy whole Church, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the Devil, the World, and Antichrist. Give thy Gospel a free and a joyful passage thorough the World, for the conversion of those who belong to thine Election and Kingdom.

Bless the Churches and Kingdoms (wherein we live) with the continuance of Peace, Justice, and true Religion. Defend the King's Majesty from all his enemies, and grant him a long life, in health, and all happiness, to reign over us. Bless the Prince Palatine of Rhine, and the gracious Lady Elizabeth, his
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his Wife. Encourage in them all eccentical gifts, and Spiritual graces, which may make them fit for those places, for which thou hast ordained them. Direct all the Nobility, Bishops, Ministers, and Magistrates of this Church and Commonwealth, to govern the Common in true Religion, Justice, Obedience, and tranquility. Bee merciful unto all the Brethren which fear thee, and call upon thy name. And comfort as many among them as are sick and comfortless in body, or in mind: especially, be favourable to all such as suffer any trouble or persecution for the testimony of thy truth, and holy Gospel. And give them a gracious deliverance out of all their troubles, which way it shall be best to thy wisdom; for the glory of thy Name, the further enlarging of the Truth, and the more ample increase of their own comfort and consolation. Hasten thy coming, O blessed Saviour, and end these sinfull days. And give mee grace, that like a wife Virgin, I may be prepared with Oyle in my Lampe, to meete thee the sweete Brides-grooms of my Soule, at thy coming: whether it be by the day of death, or of judgement. And then Lord Iesus, come when thou wilt; even Lord Jesus come quickly. These, and all other Graces, which thou knowest needfull and necessary for me, this day and eternall, humbly begge and crave at thy hands, O Father, giving thee thy glory, in that forme of Prayer which Christ himselfe hath taught mee to say unto thee:

Our Father which art in Heauen, hallowed bee thy Name, &c.
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Of the fear of God, and that God hath cast Job out of his favour: he chargeth him that he restrained prayer before God: making that a sure note of the one, & a sufficient caufe of the other. On the other side, that God hath promised, that whosoever shall call on his name, shall be saved. It is certain, that he who maketh no conscience of the duty of prayer, hath no grace of the holy Spirit in him. For the Spirit of grace and of prayer, successeth, and therefore grace & prayer goe together. But he that can from a penitent heart (morning and evening) pray unto God: it is sure, that he hath his measure of grace in this world: and he shall have his portion of glory in the life which is to come.

3. Remember, that as loathing of meat, and paine fulnes of speaking, are two symptomes of a sick body: so irksomenes of praying, when thou talkest, is
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4. Call to minde the zealous devotion of the Christians in the Primitive Church: who spent many whole nights and vigils in watching and praying for the forgiveness of their sins, and that they might bee found reading at the comming of Christ. And how that David was not content to pray at Morning, at Evening, and at Noone: but he would also rise up at Midnight, to pray unto God. And if Christ did chide his Disciples, because they would not watch with him one hour in praying, what chiding doth thou deserve, who thinkest it too long to continue in Prayer but one quarter of an houre? If thou hast spent divers hours in seeing a vaine Maske, or a Play; yea, whole dayes and nights in carousing and dicing, to please thy lusts; be ashamed to think a Prayer of a quarter of an houre long, to be too long an exercise for the servise of God.

5. Consider, that if the Papists in their blind superstition, doe it an unknowne, and therefore a medifying Tongue, (fit onely for the children of a mystical Babylon) were our duty to set up on their Heads, every morning & evening, so many scores of Ave-Maries, Paters, Nosters, and Ichthus Prayers: how shall they, in their superstitious devotion, rise vp in judgement against thee, professing thy self to be a true Worshippes of Christ? If that thou thinkest these Prayers to be too long a taske, being longer for quantity then theirs, but farre more profitable for quality, tending onely to Gods glory, and thy good; and so compiled of
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Scripture phrase, as that thou mayst speake to God as well in his owne holy words, as in thine owne native language. Be ashamed that Papists in their superstition worshipping of crea-
tures, should shew themselves more devout than thou, in the sincere worshipping of the true and only God. And indeed, a prayer in private devotion, should be one continued speech, rather than many broken fragments.

6. Lastly, when such thoughts come into thy Head, either to keep thee from Prayer, or to deflect thee in praying, remember that those are the Fooles which the Lord One tendeth to destroy: the good Seedes, and the stubble of thy spiritual sacrifices but endeavour, with 

Molt gracious God, and mercifull Fa-
ther, I shine unworthy thy Servant, do here acknowledge, that as I have been born in sin, so I have lived in iniquity, and broken every one of thy Commandements, in thought, word, and deed; following the desires of mine owne
me in thy wrath, and true in me more and more, all worldly and carnal lusts, that my soul may more and more dye in me: and that I may sincere in unfaithful righteousness and holiness this day, and all the dayes of my life: that when this mortal life is ended, I may (through thy mercy in Christ) be made a partaker of eternal glory in thy heavenly Kingdom. And here, O Lord, from the bottom of my heart, I thanke thee for all thy blessings which thou hast bestowed upon my soul and body: for teaching me in thy love, redeeming me by thy Sonne, sanctifying me by thy Spirit, and preferring me from my youth up, until this present day and hour, by thy most gracious providence.

I thanke thee most specially, for that thou hast defended me this night, from all perils and dangers, and hast brought N 4 me
me safe to the beginning of this
day. And now, (good Lord) I
beseech thee, keepe me this day
from all euill, that may hurt me,
and from falling to any grosse
sinne that should offend thee:
Set thy feare before my eyes,
and let thy Spirite to rule my
heart; that all that I shall think,
doe, or speake this day, may tend
to thy glory, the good of others,
and the peace of mine owne
Conscience. And to this end I
commend my selfe, and all my
wises & actions, together with
all that do belong unto me, yea,
to thy gracious direction & pro-
tection; praying thee to keepe
both them and mee from all
euill, and to give a blessing to
all our honest labours and ende-
nours. Defend thy whole Church
from the tyranny of the world,
and of Antichrist; Prefere our
gracious Kinge from all conspira-
cacies and treasons; grant him
along and prosperous Raigne
over

Anvs. Bless the Prince PA-
LATINE of Rhene, & the
veruous LADY ELIZA-
BETH; endewe them with
thy grace, and defend them
from all Euill. Bless all our
Ministers and Magistrates
with those graces and gifts,
which thou knoweest necessarie
for their places. Be favourable
to all that feare thee, and
tremble at thy judgements:
comfort all those that are fæck
and comfortlesse. Lord, keepe me
in a continuall readiness, by
Faith and Repentance, for my
last end: that whether I live or
die, I may bee found thine
owne, to thine eternall glory,
and mine everlastinge salvation,
through Jesus Christ my only
Saviour. In whose blessed name
I begge these mercies at thy
hands, and give unto thee thy
praise and glory. In that Prayer,
which he had satisfied with
his owne lips, saying, Our Father
which

p. 272-273
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which are in heaven, ehe.

Further meditations, to fix us up to Prayer in the Morning.

Think of any business, or haste (though never so great) a sufficient excuse to omit Prayer in the Morning, but meditate.

1. That the greatest thy business is, by so much the more need thou hast to pray for God’s good speed and blessing thereon: seeing it is certain, that nothing can prosper without his blessing.

2. That many a man, when hee thought himselfe safe, hath beene soonest crossed; so may it happen.

3. That many a man hath gone out of his doors, and never come in again. Many a man who rote well and lustily in the Morning, hath beene since a dead man ere night. So may it befall thee. And if thou be so careful (before thou goest abroad) to drink, to fence thy body from ill ayres; how much more careful shouldst thou be to pray, to preserve thy soul from sinful temptations?

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

5. That in going abroad into the World, thou goest into a Forrest, full of unknowne dangers: where thou shalt meete many briers to tear thy good name: many snares to trap thy life, and many Hunters to devour thy soul. It is a field of pleasant gresse, but full of poisonous Serpents. Adusture not therefore to goe naked among these briers, till thou hast prayed Christ to cloathe thee with his righteousness, and to preserve thee from these snares and ambuscades.

Nefas qui vises semper autem. Varro.
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ments, till thou hast prayed for God's providence to be thy guide; not to walk barefoot through this stony field; till, having thy heart fixed with the preparation of the Gospel of Peace, thou hast prayed to have filled thy bosom with the precious and choice seed of the Word of Life. So then, howbeit thou mayest be sure not to return wastefully, then when thou wentest out of doore. Therefore, though thy haft bee never so much, or thy bussi-ness never so great; yet go not about it, nor out of thy doores; till then hast at least vidied this or the like Short Prayer:

A briefe Prayer for the Morning.

O Mercifull Father, for Jesu Christ his sake, I beseech thee, for-give me all my knowne & secret sins, which in thought, word,
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break, or take in hand this day, may tend to the glory of thy Name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last Accounts. Grant this, O heavenly Father, for Jesus Christ thy Sonne takest in whose blessed Name I give thee thy glory, and beg at thy hands all other graces, which thou seest to bee needful for mee this day and ever, in that prayer where Christ himself hath taught me, saying,

Our Father, which art in Heave-

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

Having thus begun, keep all the days after as diligently a watch as thou canst, over all

all thy thoughts, words, and actions, which thou mayst easily doth, by craving the assistance of God’s holy Spirit, and observing these few rules.

First, for thy thoughts.

Be careful to suppress every sin in the first motion. Dost thou Babylon’s children (whilst they are young) against the stones? Tread (at times) the cockatrice egge, lest it break out into a Serpent. Let some be to thy heart a stranger, not a home-dweller, Take heed of falling off into the same sinner, lest the custome of sinning take away the confidence of sins, and that thou wakke to suddenly wicked, that thou wilt neither fear God, nor reverence Man.

Suffer not thy minde to feed it felle upon any imagination, which is either impossible for

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1. For the most part, or unprofitable, if it be done but rather taken of the world's vanity, to contemn it; of death, to expect it; of judgment, to avoid it; of Hell, to escape it; and of Heaven, to desire it.

2. Desire not to fulfill thy mind in all things; but learn to deny thyself those desires (though never so pleasing to thy nature) which being attained, will draw either scandal on thy religion, or hatred to thy person. Consider in every thing the end, before thou attempt the action.

3. Labour daily more and more to see thine own misery, thy miseries, thy losses. Through unbelief, self-love and wishful branches of God's law; and the necessity of God's mercy, through the merits of Christ's passion, to be such that if thou were demanded, What is the vilest creature upon earth? Thy conference may answer: Most own.

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ownself, by reason of my great sinnes: And that if on the other side thou art asked, What thou art fainst to bee the most precious thing in the world? Thy heart might answer: One drop of Christ's blood, to wash away my sins. And as thou tenderest the salvation of thy soul, live not in any wilful sinfulness. For true faith, and the purpose of sinning, can never stand together.

5. Approach thyself to be a true servant of Christ, not easily in thy general calling, as in the frequent use of the Word and Sacraments: but also in thy particular, in making confidence to effect every known sin, and to obey God in every one of his Commandments: like Joseph, who turned to God with all his heart, according to all the Law of Moses: And Zachary and Elizabeth, who walked in all the Commandments of God without reproofs. But if at any time,
through frailty, thou dost fall into any sin; lye not in it, but speedily rise out of it by untainted repentance; praying for pardon, till thy conscience be pacified; thy hatred of some increased; and thy proofs of amendment confirmed.

6. Beware of affecting, popularity by adulation: the more prudent persons are good. And though attained by due desert; yet make it wisely, lest it prove more dangerous than comtment. For, States require but to keep down whom they esteem for their unworthiness: but to cut off, whom they envy for their greatness. He therefore is truly prudent (who considering the promises) neither esteems, nor neglects popularity. But in any wise take heed of harbouring a dissembling mind; for it may work thee more woe, than thou art aware of. It is a special mercy, in the multitude of so many blessings, as thou dost enjoy, to have some crosses. God gives thee many blessings, left through want (being his childe) thou shouldest despairs and he finds thee some crosses, left by too much prosperity (playing the fool) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with a meaner had they known the great dangers. And therefore Composure rather than Eminent. And in all thy will have ever an eye to God's will, lest thy self-assertion turns to thine own destruction. Happy the man, who in his short life is least known of the world, so that he doth truly know, God, and himself! Whosoever cross there, therefore thou hast to discomfit thee; remember, that it is lesse then thy sin have deserved. Cont commend therefore Christ thy chiefest joy, and
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And since, thy greatest grief; estimate no want, so the want of Grace; nor any loss, to the loss of God's favour; and then the discontentment for outward means, shall the least perplex thee inwardly. And as if, as Satan shall offer any motion of discontentment to thy mind, remember Saint Paul's admonition: *Wee brought nothing into this World, and it is certain, that we can carry nothing out. And having Food and Raiment, let us be therewith content.* But they that will bee rich, fall into contention, and strife, and into many fouls and burdens, which draw new in destruction, and perdition. Pray therefore with wise. *O Lord, give mee, neither poverty nor riches; feed mee with food convenient for me; left the too full, and empty the, and say, Who is the Lord? or left I bee poor, and destitute, and take the Name of my God in vaine.*

1 Tim. 6. 9, 10, 11. Gen. 13. 10. 1 Tim. 3. 1, 2. Phil. 4. 8. 9. 1 John. 3. 4. 5. 1 Pet. 4. 12. 13, &c.
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neither canst thou more rejoice him, than to hear that it thoroughly vexeth thee. But if thou canst shew piety on earth, GOD will shew himselfe just from Heaven. Pray for him; for if thou bee a good man thy felic, thou canst not but rejoice, if thou shouldst fee thy worst enemy to become a good man too. But if he still continueth in his malice, and increaseth in his mischief, give thou thy felic unto Prayer, committing thy felic, and commending thy cause unto the Righteous Judge of Heaven and Earth; saying with Jeremia: Lord of Hosts, thou judgest righteously, and tryest the reins and the heart: vengeance is thine, and not to thee alone opened my cause. In thee while ware (with David) on the Lord; Be of good courage, and be thou comforted thine heart.

8. The more others commend thee for an excellent act, be not the more humble in thine owne thoughts. Neither the vaine praises of men, the blessed Virgin was troubled when she was truly praised of an Angel. They shall be praised of Angels in heaven, who have echieved the praises of men on earth. Neither needest thou praise thy felic: deal but vprightly, and others will doe that for thee.

Becauses thou curiouse to know other mens doings, but rather carefull that no man know any ill dealings by thee.

9. Else come no sin little, for the curse of God is due to the least: and the least would have damned thee, had not the Sonne of God dyed for thee. Bewaile therefore the miserie of thine owne estate: and as occasion is minitured, e mourne for the iniquity of the same, pray to God to amend it, and be not thou one of them that make it worse.

10. Lastly,
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10. Lastly, think often of the shortness of thy life, and certainty of death: and with rather a good life, then a long. For as one day of Mans life is to be preferred before the longest age of a Stagge, or Ram: so one day spent religiously, is to be higher valued, then a mans whole life, that is consumed in prophaneness.

Cult over therefore one day, the number of thy days: by subtracting those that are past (as being vanished like yeater-nights dreames) contracting them that are to come, (litt the one half must bee left) out, the rest made uncomfortable, by the troubles of the world, thine owne fickenesse, and the death of friends counting only the present day thine, which spend, as if thou were to spend no more.

Se.

2. Let

R. Embrace, that thou must answere for every idle word: that in a multitude the wilkeit man shall over-throw him self. Avoid therefore all stedfast and idle talkes, whereof seldome ariseth comfort, many times repentance especially beware of rash answeres, when the tongue out-runs the mind. The word was thine whilst thou keptst it in; it is anotheres as loose as it is out. Of the shame, when a mans owne tongue shall be produced a witnesse, to the confusion of his owne face!

Let then thy words bee few, but advised: for thinke whether that which thou art to speak, be fit to be spoken; affirm no more, than what thou knowest to be true: and be rather silent, than speak to an ill, or to no purpose.

O
2. Let thy heart and tongue ever goe togethers in honesty and truth: have a distempering and lying in another, detest it in thy selfe, or God will detest thee for it: for hee hateth a liyer, and his Father the Deuill alioke. And if once thou bee discouered to make no confesse of lying, no man will believe thee when thou speakest the truth: but if thou louiest truth, more credit will be givn to thy word, than to a liers oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lie, though they get nothing by it themselves, nor are not compelled to it by others. Let not thinke anger remaine, when thou seest the same removd: and ever distinguishing twist him that offendeth of severely (or against his will) and him who offendeth of maliciously, and of set purpose: let the one have pain, the other.

3. Keep thy speech as clean from all obfuscation, as thou wouldest thy mouth from poverty: and let thy tongue be gracious, that he that heareth thee, may grow better by thee: and better, more earnestly, when thou speakest of Religion, than when thou talkest of worldly matter. If thou prouest, that thou hast ered, performe not in thine errors: rejoice to finde the truth, and magnifie it. Study therefore three things especially: to understand well, to say well, and to doe well. And when thou meetest with Godd's children, bee sure to make some holy advantage by them: learn of them, all the good that thou canst, and communicate with them, all the good things that thou knowest. The more good thou reaechest others, the more will God still minister unto thee. For as the gift...
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That truly heares God: Such an one thou neuer needest to feare: For though you should in some particulars fall out, yet Christ has done, the maine ground of your friendship, will never fall away, and the feare of God will never suffer him to doe thee any villany.

Secondly, doe nothing in the sight of a small friend, for which thou canst not be safe, vnless it bee concealed: nor any thing for which (if it cause be offer'd) thou needest feare him, if he proves thine enimy. If thou hast done any thing amisse, ask God forgiveness, and persuade thy selfe, rather than thy friend, to keepe thing owne counsell. For be assured, that what friendship sooner is grounded upon any other cause than true Religion; if euer that cause faileth, the friendship faileth off: And the rather because that as God breedes, O 3, among
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among men, Truth, Peace, and Love, that wee should live to do one another good: so the Devil daily soweth his sadow, discord, and enmity, to cause (if he can) the dearest friends to desover one another.

5. Make not a jest of another man’s infirmities: remember thine own: Abhor the frothy wit of a filthy nature, whose braines having once conceited an odde scoffe, his mind travels (as a woman with child) till he be deliered of it. Yea hee had rather lose his best friend, then his worthie foes. But if thou be disposed to be merry, have a speciall care to three things:

Firstly, that thy mirth bee not against Religion.
Secondly, that it bee not against Charity.
Thirdly, that it bee not against Chastitie: and then bee as merry as thou canst, only in the Lord.

6. Rejoyce not at the fall of thine Enemy, for thou knowest not what shall be the manner of thine own end. But be more glad to see the worst men amend, than his punishment. Has no man, for fear left Christ loves him who will not take it well, that thou shouldst hate whom he loueth. Christ loved thee, when thou wast his Enemy: by the merits therefore of his blood, he required thee for his sake to love thine Enemy. Denie him (being a Christian) if thou darest. He asketh but forgiveness for forgivens: The forgivens of an hundred pence, for the forgivens of ten thousand talents: The three hundred thousand Crownes, for ten Crownes: Pette forgivens of Man, for the infinite forgivens of Almighty God. Though thou thinkest thine Enemy unworthy to bee forgiven: yet Christ is worthy.
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The man better, or waverer. But if thou canst not endure to be reprehended, doe then nothing worthy of reprehension.

9. Speake not of God, but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to vse his holy Name in our mouthes: much lesse ought we to abuse it vainely in our talkes. But ordinarily to vse it in wain, rash, or false oaths, is an undoubted signe of a soules, that never truly feared God. Pray therefore with David, when thou art to speake in any matter that may move passion; Set a watch, O Lord, before my mouth, and keep the door of my lips.

10. Lastly, in a praising, be discreet; in a saluting, courteous; in admonishing, friendly; in forgiving, mercifull; in promising, faithfull; and bountifull in recompensing good service; making not the rewards of O 5.
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verses, the gifts of favour.

Thirdly, thy Actions.

Do mightily, though thou mightest: for God will not suffer the least sinner (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a calling, nor any thing in thy calling, till thou have first taken counsel at God's Word; of the unlawfulness thereof, and prayed for his blessing upon thy endeavour; and then do it in the name of God, with cheerfulness of heart, committing the success unto him; in whose power it is, to bless with his grace, whatsoever business is intended to his glory.

2. When thou art tempted to do an evil work, remember that Satan is where his business is. Let not the children of God be the instrument of loosing a flame: hate the workes, if thou abhorrest the author. Ask thy conscience these two questions: Would I have another to do this deed unto me? What shall I answer Christ in the day of my account? If contrary to my knowledge and conscience, I shall doe this wickedness, and sinne against him? And remember with Joseph, that though no man feareth, yet God seeth all. Fly therefore (with Joseph) from all snares, as well those which are snares in the sight of God, as those that are manifest in the eyes of men. For God, as he is in justice, without speedy repentance, will bring thy secret snares, as he did Dathan, to the open light, before all Israel, and before the Saviour. Be therefore as much afraid of secret sin, as of open shame. And so avoid all in general, as that thou dost not allow to thy selfe any one particular of sin.
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1. Saving Grace, which is the corruption of thy nature, could be grieved: For the spirit of life that was in man, was astonished at the sight of these things, and said unto thee, "Why art thou sad?"

2. Thou art a sinner, and in that thou art blind, and cannot see. For thou art not wise, and cannot see the light of the sun. For thou art a sinner, and in that thou art blind, and cannot see.

3. In effecting good actions, which are within the compass of thy calling, distrust not God's providence, though thou see the means either wanting or weak. And if means of offer themselves; be sure that they are lawful; and having gotten lawful means, take heed that thou rely not more upon them than upon God himself. Labor, in a lawful calling, is God's ordinary means, by which he blesseth his children with outward things. Pray therefore for God's blessings upon his own means.

4. Love all good things for God's sake; but God for his own sake. Whilest thou holdest God thy friend, thou needst not fear who is thine Enemy: for either God will make thine Enemy to become thy Friend, or will bridle him that he cannot hurt thee.
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3. Give every man the honour due to his place; but honour a man more for his goodness than for his greatness. And if a benefactor thou hast received a benefit, vouchsafe (as God shall enable thee) to be thankful. Acknowledge it lovingly unto men, and pray for him heartily unto God, & count every blessing received from God, a pledge of his eternal love, and a spur to a godly life.

6. Be not proud for any external worldly goods, nor for any internal spiritual gifts. Nor for external goods, because they will shortly be gone again; their lesse therefore is the lesse to be grieved at. Nor for any internal gifts: for as God gave them, so will he like as take them away: if (forgetting the Giver) thou haste abused his gifts, to puff vp thine heart with a pride of thine owne worth, and contemne others, for whose good almighty God bestowed those gifts upon thee, Hast thou any one verius that movest thee to bee selfe-conceived? Thou haft twenty eyes that may better vifith thee in thine owne eyes.

Be the same in the sight of God, who beholds thy heart, that thou foment to bee in the eyes of men, that see thy face. Contemnor thy selfe with an outward good name, when thy inward
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Conscience shall not appear to thee, it is unanswerable, and therefore none of thine. A deferred good name for any thing, but for godliness, it's little, and is little worth. In all the holy Scriptures, I never read of an Hypocrite repentance, and no wonder; for whereas sin, conversion is left as a means to cure all other sinners; what means remains to recover him, who hath converted conversion, it felic into flame? Woe therefore unto the Soule that is not, and yet still seeketh religious.

7. Mark the fairest of the ends of notorius sinners men, to shew their wicked actions, mark the life of the godly, that thou mayest imitate it, and his blessed end, that it may comfort thee. Obey thy betters, observe the wife, accompany the honest, and love the Religious. And seeing the corrupt nature of man is prone to Hypocrisme, beware that thou see not the Exercise of Religion, as matters of course and custom, without care and conscience, to grow more holy and devout thereby. Observe therefore how by the continuall vie of Gods means, thou seest thy special corrupsions weakened, and thy sanctification more and more increased: and make no more show of holiness outwardly to the world, than thou hast in the sith of God inwardly in thine heart.

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

9. Remember, that of all actions, none makes a Magistrate more like God (whose Viceregent he is) than in doing justice justly. For the due execution of justice:

Firstly, have ever an open ear to the just complaints of unjust dealing.

Secondly, so lend one ear to the accuser, as that thou keep the other for the accused: for it is the decree for either part, before both be heard, the decree may be unjust, but histrionic is unjust.

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

Fourthly, deny no injustice, which is to give measure to the meanest subject: but let the cause of the poor and meek, come in equal balance with the rich and mighty. If thou perceivest on the one side in a cause, the high Hills of cunning advantage, powerful combination, and violent prosecution: and on the other side, the low Valleys of poverty, simplicity, and desolation: prepare thy way (as God doth) to judgement, by raising Hills, and taking down Valleys. Equal inequality: that so thou mayest lay the foundation of thy sentence upon an even ground: in matters of right and wrong, twixt parte and parte, let
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let thy conscience bee carefully rather Law divine, to pronounce the Law that is made, seconda & probata; rather than Law divine, to make a Law of thine own, upon the authority of St. Paul, & subde, fearing that fear of full malevolence: Cursed be he that removeth his Neighbour's Land-mark. In trials of life and death, let Judges be, let Judges be, as that they look with the pure eye of Justice upon the fall, as that they look with the pure eye of Mercy upon the Malefactor, wresting the favour of Law, to the favour of Life, where Grace promiseth amendment: but if Justice requireth that one, rather than an innocent must perish, and that a rotten tooth must be cut off, to save the whole body from purifying; sic Justice. But whilst thou art pronouncing the Sentence of Judgment on another,

another, remember that thine own judgment hangs over thine head. In all causes therefore judge aright, for thou shalt before to find a righteous Judge, before whom thou must shortly appear, to be judged thyself; at what time thou mayest leave to thy friend this for thine Epitaph:

Nuper erat Judex, iam Judex ante Tribunal Substitutes, pavo indicet in se modo.

Many (I know not upon what grounds) seem to be much aggrieved with the Laws of the Land; but wiser Men may answer them with the Apostle, Nos semus bonam esse Legem, modo Index in legitimo utatur; We know that the Law is good, if a man use it lawfully. And he shall be unto me a righteous Judge, whose heart neither corruption of bribes, fear of fear, nor favour of friends, can withdraw from the confessionable praise.
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10. Lastly, make not an occupation of any recreation. The longest vie of pleasure is but short: but the pains of pleasure abused, are eternal. Vie therefore lawfull recreation, to fare forth, as it makes thee the fitter in body and mind, to doe more cheerfully the service of God, and the duties of thy calling. Thy worke is great, thy time is but short. And be not so negligent to provide every man according to his worke, standeth at the door. Think how much worke is beside, how few thou hast wrought in the time which is past, and what a reckoning thou shouldst make, if thy Master should call thee this day to thine accounts. Be therefore careful henceforth, to make the most advantage of thy short time that remains, as a man would of an old Lease, that were near expiring: and when thou disposest to recreate thy self, remember how small a time is allotted for thy life: and that therefore much of that is not to be consumed in idleness, sports, playes, and toys and vanities; seeing the whole is but a short while, though it bee all spent in doing the best good that thou canst: for Man was not created for sports, playes, and recreation: but zealously to serve God in Religion, and conscionably to serve his Neighbour in his vocation, and by both to attain to himselfe of eternal salvation. Beorne therefore the love and delight and love of honest recreation, that, after the seuerest losses, Redeeme it carefully, and spend it wisely, that when that time commeth that thou mayest bee no longer a Steward on Earth: thy Master may welcome thee.

James 5:9.

Phil. 2:17.

1 Cor. 10:28.

Prov. 21:17.

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welcome thee, with an East bone form, and desire thee a better in heaven, where thou shalt joyfully enjoy thy Masters there for evermore.

Meditations for the Evening.

As Evening, when thou preparéd thyself to take thy rest, meditate on these few points.

1. That seeing thy days are numbered, there is one more of thy number spent, and thou art now the nearer to thy end by a day.

2. Sit down a little while before thou goest to bed, and consider with thy selfe, with memorable thing thou hast done, seen, heard, or read that day, more than thou sawest, hearest, or knewest before.

before, and make thy boast of them; but especially, call to minde, what sinned thou hast committed that day against God or Man; and what good thou hast omitted: and humblethy selfe for both: If thou findest that thou hast done any good, acknowledge it to be God's grace; and give him the glory, and count that day left wherein thou hast not done some good.

3. If by frailty or strong temptation, thou hast sinned or failed, that thou hast committed any grievous sin or fault: present not to sleepe, till thou have staid thy knees, made a particular reconciliation with God in Christ, for the same; both by confessing the fault; and by frequent praying for the pardon of the same. Thus making thy heart even with Christ, every night, thou shalt have the leave to account for, when P. thou
The Practice of Piety.

Besides, thou art too partial to be a Revenger. For if thou bee to execute revenge on thy selfe, thou wilt doe it too lightly; if on thy Enemy too heavily. It belongeth therefore to God to revenge; to thee to forgive.

And in testimonie that thou hast freely forgiven him, pray vnto God for the forgiveness of his fault, and the amendment of his life; and the next time that occasion is offered, (and it lies in thy power) doe him good, and rejoice in doing it: for hee that doth good to his Enemies, showes himselfe the Child of God; and his reward is with God his Father.

5. Wee not sleepe as meanes to finis to f سوريا liberrness of thy sleepe: but as a medicine to refresh thy tyred fencies and members: sufficient sleepe quickeneth the minde, and refresheth the bodie; but to sleepe
The Practice of Piety.

Reape dailieb the one, and sat.
nethe other.

2. Remember that many goe
to bed, and never rise againe,
till they bee wakned and rais'd
up by the fearfull sound of the
last Trumpet. But hee that slee.
pereth and wakeneth with Prayer,
sleepeth and wakeneth with
Chri$t. If therefore thou desirer
to sleepe securely, and safely,
ystede vp thy selle into the
hands of God, whilest thou art
walking, and goe to bed with
a reverene of God his Maker,
and consideration of thine own
misfortunes, which thou mayest im.
print in thy heart in some mea.
sure, by these meanes, and the
like meditations.

Read a Chapter in the same
order, as was prescribed in the
morning: and when thou hast
done, kneel downe on both
thy knees at thy bed-side, or
some other convenient place
in thy Chamber, and lyting

up, thy heart, thine eyes, and
hands, to thy Heavenly Father,
in the name and mediation of
his Holy Sonne Jesus, pray unto
him, if thou haue the gift of
Prayer.

1. Confessing thy sinnes, espe.
cially those which thou haft
committed that day.

2. Crying, most earnestly
(for Chri$t his sake) pardon and
forgie us, for we do for them.

3. Requesting the alliaance
of his Holy Spirit for amend.
ment of life.

4. In giving thanks for benef.
ites received, especially for thy
presevation that day.

5. Praying for rest and pro.
tection, that night.

6. Remembering the state of
the Church, the King, and the
Royall Persones, our Ministers
and Magistrates, and all our
Brethren visitid or perfecud.

7. Lastly, commending thy
selfe.
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X. To him all things, to his gracious custodie,

All which thou mayest doe in these or the like words.

A Prayer for the Evening.

Most gracious God, and loving Father, who art about my bed, and knowest my downsaying, and mine openings; and art more unto all that call upon thee, in truth and sincerity; I witched dinner doe beseech thee, to looke upon me with the eyes of thy meric, and not to behold me as I am in my selfe. For then thou shalt see but an unclean and defiled creature, conceived in sinne, and living in iniquity; so that I am ashamed to lift up mine eyes to Heaven knowing how frequenter I have sinned against Heaven, and before thee. For, O Lord, I have transgressed.

Phil. 1:6.
Heb. 6:4.
Phil. 4:7.
Prov. 6:5.
are so quick in all earthly matters, are only blind, and stupid. When I come to meditate on the truths of spiritual and heavenly things, my memory, which should be the register of all goodness, is not so apt to remember any thing, as those things which are vile and wrong. Yes, Lord, by woeful experience I find, that naturally, all the imaginations of the thoughts of my heart are utterly evil continually. And these my sins are more in number, than the hairs which grow upon mine head, and they have grown over me like a loathsome leprosy. That from the crown of my head, to the sole of my feet, there remains no part which they have not infected. They make me seem evil in mine own eyes: how much more abominable must I then appear in thy sight? And the conclusion of finding hath almost taken away the con-

confession of sin, and pulled upon me such distress of sense, and hardness of heart, that thy judgments denounced against me, by the faithful Proverbs of thy Word, do more terrify me to return unto thee by a savor of repentance for them. And if thou, Lord, shouldst but deal with me, according to thy justice, and my deserts, I should utterly be confounded and condemned. But feeing that of thine infinite mercy, thou hast spared me so long, and still mayest for my repentance: I humbly beseech thee, for the bitter Death, and bloody Passions sake, which Jesus Christ hath suffered for me, that thou wouldst pardon and forgive unto me all my sins and offenses, and open unto me that ever-streaming Fountain of the blood of Christ, which thou hast promised to open under the New Testament, to the peni-
The Practice of Piety.

The Practice of Piety.

my corruption, sanctify my nature and consecrate my soule and body, that they may become the Temple of the Holy Ghost to receive thee in Righteousness and Holiness, all the days of my life. That when by the direction and assistance of thy Holy Spirit I shall finish my course in this short and transient life, I may cheerfully issue this world, and resign my soul into thy Fatherly hands, in the assured confidence of enjoying everlasting life with thee, in thine Heavenly Kingdom, which thou hast prepared for thine elect Saints, who love the Lord Jesus, and expect his appearing.

In the mean while, O Father, I beseech thee, let thy Holy Spirit work in me such a serious repentance, as that I may with earnest lamentation of my sins pass with grief of heart, be humbled for my finnes present, and with all mine endeavors, relat...
And here (O Lord) according as I am bound, I render unto thee from the Author of my humblest heart all possible thankes for all those blessings and benefits which so graciously and plentifully thou hast bestowed upon my soul and body for thy life and for that which is to come; namely for mine Election, Creation, Redemption, Vocation, Justification, Sanctification, and Preservation from my childhood until this present day and hour; and for the firm hope which thou hast given me of my glorification, likewise for my health, wealth, food, raiment, and provisions and more especially for that thou hast defended me this day now past from all perils and dangers, both of body and soul, furnishing me with all necessarie good things, that I stand in need of. And as thou livest, defend the day for me also.
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10. and the major for him to take
his rest: to let thee, 
ordain unto me this night's rest
and sleep, that I may enjoy the
same, as thy sweet blessing and
benefit: That so this day and
night's bodie of mine, being
refreshed with moderate sleep
and rest: I may bee the better
enabled to walke before thee
doing all such good works, as
 thou haft appointed: when it
shall please thee, by thy divine
power to waken mee the next
morning. And whilst I sleepe,
dost thou, O Lord, who art the
Keeper of Israel, that never slum
breff, nor sleepe, watch over
me in thy holy providence, to
protect mee from all danger, so
that neither the evil angels of
Satan, nor any wicked enemies
may haue any power to doe mee
any harms, or evil. And to this
end, give a charge unto thy
Holy Angels, that they (at their
appointment) may pitch their
tent:

Psa. 121:5.

And whilest I sleep, O Lord my
Saviour, keep me from all hurt:
and deliver me from the power
of the enemy, and from the
plagure of the world, and from
the sinne of my soule, and
from the temptations of the
devil, and from all� things
which are contrary to thy will.

Psa. 139:7.

Set round about mee, for my
defence and safetie: as thou
haft promised that they should
do about them that fear thy
Name. And knowing that thy
Name is a Strong Tower of de
fence, vsto all things that truf
therein; I here commit to
thy holy protection and
custodie. If it bee thy bles
fed Will to call for mee in thy
sleepe: O Lord, for Christ his
scape, have mercy upon mee, and
receive my soule into thy Hea
unely Kingdom. And if it bee
thy blesed pleasure to adde
more days unto my life: O
Lord, add more amendment
unto my days; and weane my
minde from the love of the world,
and worldly vanities, and cause
mee more and more to lettle
my concercation on Heauen, and
Heavenly things. And perfec
dayly in mee, that good works,
which thou haft bengin, to the
glorie

Psa. 139:7.
The Practice of Piety.

The glory of thy name, and the salvation of my sinful soul.

O Lord, I beseech thee like a wife, save and defend from all evil and danger, thy whole Church, the King's Majesty, the Queen, together with the Prince Palatine of Rhine, and the religious Princess Elizabeth, his Wife; keep them all in the sincerity of thy Truth, and prosper them in all grace and happiness. Bless the Nobility, Ministers, and Magistrates of these Churches and Kingdoms, each of them with those graces which are expedient for their place and calling. And be thou, O Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kinds of sickness, poverty, or adversity. Hasten, O Father, the coming of our Lord Jesus Christ. Make me evermindful of my last end, and of the recompense that is to be for him who believeth in me.
The Practice of Piety.

The examples of Peter, Magdalene, the Publican, the prodigal son, and many other penitent sinners, that thou art full of compassion, and so ready to forgive the greatest sinners, who are heaviest laden with sinne, at what time sooner they return unto thee with penitent hearts, lamenting their sins, and imploring thy grace, I should desire for mine own sinnes, and be utterly discouraged, from presuming to come vnto thy presence: considering the hardness of my heart, the wantonness of my affections, and the uncleanness of my conversation, by means whereof, I have transgressed all thy lawes, and derided thy curse, which might cause my body to bee slain with some venomous disease, my soul to languish with the death of sinne, my good name to bee traduced with scandalous reproches, and make mine estate liable to all manner of crosses and calamities. And I confess, Lord, that thy mercy is the caule that I have not beene long agoe confounded. But, O my God, as thy mercy, soe didst thou judge me according to my deserts, but that thou wouldst freely and fully remit vnto me all my sins and transgressions, and that thou wouldst make them clean from me, with the vertue of this most precious blood, which thy Sonne Jesus Christ hath shed for me. For he is mine heavenly and his blood onely is the medicine that can heal my sicknesse. And hee is the sonne of the broken Serpent, that can cure that poison, whereby the fiery Serpents of my sins have flung, & possessed my flesh.
and wounded soul. And give mee, I beseech thee, the Holy Spirit, which may enflame me of mine adoption, and that may confirm my faith, encrease my repentance, enlighten my understanding, perfect my heart, perfect my will and affections, and so sanctifie me throughout that my whole soul, my soul, and spirit may be kept unblamable until the glorious coming of my Lord Jesus Christ. And now, O Lord, I give thee heartie thanks and praise, for that thou hast this day preservd me from all harms and perils, notwithstanding all my foes and ill defers. And I beseech thee likewise defend me this night from the roaring Lyon, which night and day seeketh to devour me. Watch thou, O Lord, our mee this night, to keepe mee from his terrors and tyranny: and let thy mercie Thistle mee from his inappeasable rage and malice. And to this end I commend my felle into thy hand and protection: beseech ing thee, O my Lord and God, not to suffer Satan, nor any of his evil members, to have power to doe vnto mee any hurt or violence, this night. And graue, good Lord, that whether I sleepe or wake, thou doest. I in my sleepe, make, move, and dy vnto thee, and to the glory of thy Name, and the Salvation of my soule. Lord, blese and defend all thy chosen people everywhere. Grant our King a long and happy reigne, after thee. Blese the Prince Palatine of Rhaene, and the virtuous Princes Elizabeth, his Wife, together with all our Magistrates and Ministers, comfort them who are in historie need, or sicknes. Good Lord, give me grace to be one of those who bear which may have my true pre-
The Practice of Poesie.

things to be meditated upon, as thou art parting off thy clothes.

1. That the day is coming when thou must be a barely vesture of all that thou hast in the world, as thou art now of thy clothes: thou hast therefore here, but the use of all things, as a Steward for a time, and that upon Accounts. Whilest therefore thou art ruled with this Stewardship be wise and faithful.

2. When thou feelest the bed, let it put thee in minde of thy grave, which is now the bed of Christ. For Christ (by laying his holy body to rest three days, & three nights in the grave) hath sanctified, and (as it were) warmed it for the bodies of his Saints, to rest and sleepe in, till the morning of the Resurrection: So that now, unto the faithful, death is but a sweete sleepe.
and the grave but Christ's bed, where their bodies rest & sleep in peace, 'til the joyful morning of the resurrection day that dawneth upon them.

Let therefore thy bed-clothes represent unto thee the mould of the Earth, that shall contain thee; thy body; thy spirits, thy mind, thy soul; thy sleep, thy death, thy waking, thy resurrection. And being laid down in thy bed, when thou perceivest sleep to approach a day, I will lay thee down and sleep in peace; for thou Lord, only makest me dwell in safety.

Thus religiously evening even. Morning thy heart, and invoking it up again every evening, with the Word of God, and prayer, as it were, with locke and keye; and so beginning the day with God's worship, continuing it in his fear; and ending it in his favour, thou shalt be sure to finde the blessing of God.

God upon all thy days labours, and good endeavours; and at night thou mayest assure thy selfe, thou shalt live safely, and securely in the arms of thy heavenly Father's providence.

Thus farre of the Pietie, which every Christian, in private ought to practise every day. Now likewise that, which bee (being a Householder) must practise publickly with his Family.

Meditations for household Pietie.

1. If thou be called to the government of a family, thou must not hold it sufficient to serve God, and live uprightly in thine owne person; voluntary thou cause all under thy charge to doe the same with thee. For the performance of this duty, God was so well pleased with Abraham, that hee would not hide from him his counsell.

Q. For
The Practice of Piety.

For said God, I know him that hee will command his Sonne and his Household after him, that they keep the way of the Lord; to doe righteousness and judgement, that the Lord may bring up Abrahams, that hee hath spake unto him. And Abraham had 318. men-tenantants, which were thus borne and catechized in his Hause; with whose helpe hee resued also his nephew Lot from the captitie of his enemie. And religiously, valiantly, laboureth in the service of the Lord his Hause, and is a good father to his children.

Gen. 1, 17-18.

The Practice of Piety.

Jehovah is our Refuge and Strength, a very present Help in trouble. Therefore will not we fear, though the earth should move, and though the mountains be removed, and the waters roar and be troubled, and the nations be vigorously agitated.

Ps. 46:1-3.

Leaues in the House, as the sixth part of the firstfruits of the House, and the tenth of the corn, and the vintages, and the olive and the honey. And the firstling of the sons which were born to them of all that opened the womb, of every thing that went on the face of the earth.

Ex. 23:10-11.

The Practice of Piety.

And it came to pass, when Jacob was old, that his sons said unto him, Behold now, our father is old, and it is a time for him to be gathered to his people; and what shall thy seare be cared for? And he said, I will make shifts for myself, and for my children.

The Practice of Piety.

I. Jacobs fayre: And parasites law, that the Lord made all that Joseph did, to prosper in his hands yea, when innocent Joseph was cast into prison, his keeper saw that whatsoever he did, the Lord made it to prosper; and therefore the keeper committed all the charge of the prisoners into Joseph's hand. Secondly, the truer a man doth serve God, the faithfuller he will serve thee.

2. If every Householder were thus careful, according to his duty, to bring up his children and families, in the service and fear of God in his own house, then the house of God should be better filled, and the Lord's table more frequented every Sabbath day, and the Pastors, preachers, preaching and labour, would take more effect then doth. The streets of towns and cities would not abound with so many drunkards, swearers, whores-mongers, and profane

corners of true Piety and Religion: Westminster Hall would not be so full of contentious wrangling fairs, and malicious debating, and the prisons would not be so full of thieves, robbers, traitors, and murderers. But, most Householders make not other use of their servants, then they do to the beasts. Wherein they may have their bodies to do their service, they care not for their souls serve the devil. Yet the common complaint is, that faithful and good servants are scarce to be found. True; but the reason is, because there are too many prophanes and profane Masters: for, the example and instruction of such and Religious Masters will make a good and faithful servant, as may witness the examples of Abraham, Joshua, David, Cornelius, &c., who had good servants, because they were Religious.
The Practice of Praise.

Matters, such as were carefully to make their servants God's servants.

It is the chief labor and care of most men, to raise, and to advance their house, yet let them rise up early, and lay down late; and eat the Bread of carefulness, all will be Bus: in vain, for except the Lord build a House, (that is, raise up a family,) his labour is in vain. For God hath sealed this, as an invincibly decree, that he will pour his wrath upon the families that call not upon his Name: yea, God will take the wicked, and pluck him out of his Tabernacle, and root him out of the Land, &c. Yea, when his iniquities are full, he will make the Land to shine out every Canaanite, Religion then and the Service of God in a Family, is the best building, and fittest encasing of House and Land, to a man and his posterity: for the righteous Man hath birt

The Practice of Praise.

As it therefore is thou desirest to have the blessing of God upon thy selfe, and upon thy Famish, either before or after thy private devotion, call every morning all thy Families to some convenient room; and first, either read thy selfe unto them a Chapter in the Word of God, or cause it to be read diligently by some other. If pleasure forest, thou mayest a admonish them of some memorable good word, and then kneeling downe with them, in reverent sort, as is before described, pray with them in this manner.

Morning prayer for a Family.

O Lord, our God and heavenly Father, who art the only Creator and Governor of Heaven and Earth, 

Q. 4 and
The Practice of Piety.

and all things therein contained, wee confesse that wee are unworthy to appear in thy sight and presence, considering our manifold sines, which we have committed against God and before thee; and how that wee have beene borne in sinne, and doe daily breake thy holy Laws and commandements contrary to our knowledge and conscience; albeit that, wee know that thou art our Creator, who hast made vs; our Redeemer, who hast bought vs with the blood of thy only begotten Sonne; and our Comforter, who bestoweth on vs all the good and holy graces, which we enjoy in our souls and bodies. And if thou shouldest doe deal with vs as our wickednesse, and unthankfulness we have deserved, or that other thing which wee (O Lord) expect from thee, but time and confusion in this life, and in the World to come, O come, come, come, come, come;
ment against vs. And we be
see thee, good Father, for
Christ his death and passion
sake, that thou wilt not suffer to
tall vs that fear full curse
and vengeance, which thy Law
hath threatened, and our sins
have lustily defereed. And for
as much, O Lord, as we are
taught by thy Word, that Ido
iters, Adulterers, Gouemen,
Contemnors perfids, Drunkards,
Gibbons, and such like incor
molate hurers, shall not inherit the
Kingdom of God: powre the
grace of thy Holy Spirit into
our hearts, whereby we may
be enlightened to see the filthi
eft he of our sines, to abhorre
them: and may be more and
more stirred up to live in new
state of life, and loue of thy
Majesty: so that we may daily en
crease in the obedience of thy
word, and in conscionable care
of keeping thy Commandments.
And now, O Lord, we ren
der unto thee most heartie
thanks, for that thou hast ele
cted, created, redeemed, cal
led, justified, and sanctifie
vs to good mesure in this life, and
given vs an assured hope that
thou wilt glorifie vs in thy hea
nely Kingdom, when this
mortal life is ended. Likewise
wee thanke thee for our life,
health, wealh, libertie, prospere
ite, and peace: especialy, O
Lord for the continuance of thy
holy Goell among vs, and for
paring vs to long, and granting
vs to gracious a time of Repen
tance. Also wee praise thee, for
all other thy mercies bestowed
upon vs; more especialy for
girding vs this Night past, from
all dangers that might have
befalne our Soules or Bodies.
And seeing thou hast now
brought vs safe to the begin
ning of this day, wee beseech
thee protect and dwell vs in
the same. Bleste and defend vs in
our
The Practice of Piety.

Our going out, & coming in, this day and evermore. Shield us, O Lord, from the temptations of the Devil, and grant us the custodians, thy Holy Angels, to defend and direct us in all our ways.

And to this end, we recommend our selves, and all those that belong to us, into thy hands, and almighty protection. Lord defend them from all evil, prosper them in all graces, and fill them with thy goodness. Preserve us likewise this day, from falling into any grosse sinne, especially those wherein our natures are most prone. Set a watch before the door of our lips, that we offend not thy Majesty, by any rash or false oaths; or by any lewd or lying speeches: glue unto vs patient minds, pure and chaste hearts, and all other graces of thy Spirit, which thou knowest to be needfull for vs, that we may the better be

be enabled to secure thee in holiness and righteousness. And seeing that all labour, without thy blessing, is in vain, bless every one of us in our several places and callings, direct tho\nthe work of our hands upon us, even prosper thou our handy\nworks; (for except thou guide us with thy grace, our ende\navors can have no good success.)

And provide for vs all things, which thou, O Father, knowest to bee needfull for every one of vs, in our soules and bodies this day. And grant that we may to passe through the Pilgrimage of this short life: that our heart, being not feted upon any transient things, which we meet with in the way: our soules may every day bee more and more ravished with the love of our home, and thine everlasting Kingdoms.

Defend likewise, O Lord, thy Church, and every part-
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p. 350-351 [sic, i.e. p. 350-351]
The Practice of Piety.

May it in all things, and about all things, seek thy glory, that when this mortal life is ended, we may then be made partakers of immortal life, and life eternal in the most blessed and glorious Kingdoms.

Thee, and all other graces, which thou, O Father, levest to be necessaries to us, and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer in that absolute form of prayer, which Christ himself hath taught, saying:

Our Father which art in Heaven, &c.

After prayer, let every one of thy household (taking in the service of God, such a breakfast or refreshment, as as fit) depart: the children to school, the servants to their works, every one to his office, the Master and Mistress of the Family to their Calling, or

The Practice of Piety.

Some honest exercises for recreation, as they think fit.

The practice of Piety at Meals, will be manner of feeding.

Before Dinner and Supper, when the Table is covered, ponder with thyself upon these Meditations, to work a deeper impression in thy heart, of God's fatherly providence and goodness towards thee.

Meditate that Hunger is like the sickness of a Man, which if thou dost not feed, will devour him, and cause thy body and all that he hath and drink, are but as

Obstacles, or means which God hath ordained, to relieve and cure the unseen and miserable, and necessitate of man. Which therefore,

For further Meditations, see the rest of this Book.
The Practice of Piety.

For to eat and to drink, rather to satiety and refresh the weakness of Nature; then to satisfy the sensual and delights of the flesh. Eat therefore to live, but live not to eat.

A. Skeneuger, whose living is to emptie, is to be preferred before him that lieth but to fill Priuies. There is no surcease for those, or for a Man to bee stand to his belief. The Apostle termeth lurch, Belie-gods, 1 Pet. 3, 15. Therefore were we might boldly term them as the Scriptures doe other Israelites, and Dungel-gods, Hebr. 2, 18, 19. 2. Kne. 17, 12. and as no one action (Gods Ordinance excepted) makes a man more to resemble a Beast, then eating or drinking, to the abuse of eating and drinking, to surfeiting, drunkenness; and feasting, makes a man more than a Beast.

2. Meditate of the omnipresence of God, who made all these Creatures of nothing: of his wisdom, who feedeth so many infinite creatures through the vast and fall World, maintaining all their lives, which he hath given them. Which for the wisdom of all the Angels in Heaven; and of his clemency and goodness, in feeding also his very enemies.

3. Meditate, how many sorts of creatures, as Beastes, Fish, and Fowles, have lost their lives, to become food to nourish thee; and how Gods providence from remote places, hath brought all these portions together on thy Table, for thy nourishment: and how by these dear Creatures hee maintaynes thee in health and life.

4. Meditate that feeling thou hast to so many pledges of Gods fatherly bountie, goodness, and mercy towards thee, as there are delicats of more on thy Table; Oh suffer not in such a place, to
gracious a God; to be a bulwark by tenderness, forbearance, or suffering; or thy fellow brother, by disgraceful backbiting, tattling, or slandering.

5. Meditate how that thy Master Jesus Christ did never eat any food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his last Supper, we read that he sung a Psalm. For this was the Commandment of God: When thou hast eaten and filled thy belly, then shalt bless the Lord thy God. &c. This was the practice of the Prophets: For, The people would not eat at their Feast, till Samuel came to bless their meat. And, faith led to God's people: You shall eat and be satisfied, and praise the Name of the Lord your God. This also was the practice of the Apostles. For, St. Paul in the Ship, gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore to holy an action, to bless a Master, and so many worthie presidants that have followed him, and gone before thee. It may bee, because thou hast never vied to give thanks at meals, these are thou art now ashamed to begin. Thine it no shame to do what Christ did; but bee rather ashamed, that thou hast so long neglected so Christ was a duty. And if the Son of God gave his Father such great thanks for a Dinner of Barley bread and broyled Fish; what thanks should such a sinfull man as thou art, render unto God, for such variety of good and daintie cheer? How many a true Christian would bee glad to fill his bellie with the mostelks which thou refusest, and doe lacke that which thou leastes? How hardy doe others labour for that which they eate, and
and thou hast thy food prepared for thee, without either care or labour? To conclude, it Pagan Idolaters at their Feasts, were accustomed to praise their false gods: what a shame is it for a Christian at his Dinners and Suppers, not to praise the true God, in whom we live, move, and have our being?

6. Meditate, that thy body, which thou dost now so daintily feed, must bee (though knowest not how soon) meat for worms. When thou shalt say, to corruption. Thou art my Father, and to the Wormes. Thou art my Mother, and my Sister.

7. Meditate, how that many a Man's Table is made his Snare, so that through his intemperance and wantonness, the meat which should nourish the body, kill him with a surfeit: in too much, that more are killed with this snare, than with the Sword. And feeling that since

since the Curse, the vie (as of all creatures, so likewise) of meat and drink, is unto vs unclean, all the same be satisfied by the Word of God, and Prayer; and that Man liveth not by Bread only, but by the Word of God, and his blessing, which is called the Smithe of bread. Sit not therefore down to eat, before you pray, and rise not before you give God thanks. Feed to Nature, yet rise with an appetite, and remember thy poor Christian brethren who suffer hunger, and want those good things where with thou dost abound.

Those things, or some of them, proceded, (if these be not a Samuell present) list vp with all comely reverence, thy heart, with thy hands and eyes, unto the great Creator and Feeder of all Creatures: and before Meate, pray unto him thus:

Grace
The Practice of Piety

Grace before meat.

O Most gracious God, and loving Father, who dost all creatures living, which depend upon thy divine providence: we beseech thee therefore, to thy Creatures, for which thou hast ordained for us, give them virtue to nourish our bodies, to life and health: and give us grace to receive them soberly, and thankfully, as from thy hands; that so, in the strength of these and other thy blessings, we may walk in the uprightness of our hearts, before thy face this day and all the days of our lives: through Jesus Christ our Lord and only Saviour, Amen.

Or, thou.

Most gracious God, and merciful Father, we beseech

Another Grace before meat.

O Eternal God, in whom we live, move, and have our being, we beseech thee by thy servant Jesus Christ the Son of thy love, to thy Creatures, that in the strength thereof we may live; to the tasting forth of thy praise and glory through Jesus Christ our Lord and only Saviour, Amen.

After every meal, be careful of thy self and Family, as Job was for himself and his Children, Job 1. 4; let that in the cheerfulness of eating and drinking, some few be left upon.
Blessed be thy holy Name, 

O Lord our God, for these thy good benefits, wherewith thou hast at this time refreshed our bodies; O Lord, vouchesafe likewise to feed our souls, with the spiritual food of thy holy Word, and Spirit, unto life everlasting. Lord defend and save thy whole Church; our gracious King, CHARLES, the Prince PALATINE OF RHINE, and the Ladie ELIZABETH his wife; Forgive us our sins, and unthankfulness, past by our manifold iniquities, make us all mindful of our last end, and of the remembrance that we are to make thereof. And in the mean while grant unto us health, peace, and truth, in Jesus Christ our Lord, and only Saviour.

Or thus,

Blessed be thy holy Name, 

(O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord forgive us all our sins and frailty: save and defend thy whole Church, our King, and Royal Authority, and grant us health, peace, and truth, in Jesus Christ our only Saviour. Amen. 

Or thus,

We give thee thanks 

(O Heavenly Father) for feeding our bodies and graciously with thy good creatures, to this temporal life: beseeching thee likewise to feed our souls with thy holy Word unto life everlasting. Defend (O Lord) thine universal Church, 

R 2
The Practice of Piety at Evening.

At Evening, when the due time of retiring to rest approacheth, call together again all thy Family. Read a Chapter in the same manner, that was prescribed in the Morning. Then (in the holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these Rules.

Rules to be observed in singing of Psalms.

1. Beware of singing divine Psalms for an ordinary reuse.

2. Remember to sing David's Psalms, with David's Spirit.

3. Pray to Saint Paul's rules: I will sing with the Spirit, but I will sing with the understanding also.

4. As you sing, vouchsafe your heads, and behave your faces in comely reverence, as in the sight of God, singing to God, in God's own Words: but because that the matter maketh more melody in your hearts: then the Musick in your Ears: for the singing with a grace in our hearts, is that which the Lord is delighted withall, according to that old Verse:

   Ne vox, sed nocturn, non musica eborales, sed amor.

The Practice of Piety.

Non clamans, sed amans, psalms in nunc Dei.

Tut it not the voyce, but word.
Sound heart, not sounding living.
This zeal, not outward show.
That in gods care doth spring.

5. Thou shalt if thou thinke good, sing all the Psalms out in order: for all are most divine and comfortable. But if thou wilt choose some special Psalms, as more fit for some times, and purposes, and such, as by the occasion, thy people may the easier commit to memory.

Then sing,
In the Morning, Psalm. 3. 5. 16. 23. 144.
In the Evening, Psalm. 4. 127. 144.
For mercy after a sin committed, Psalm. 51. 103.
In sickness, or heaviness, Psalm. 6. 15. 88. 90. 91. 137. 145.

When

The Practice of Piety.

When the hart is converted, Psalm. 30. 32.
On the Sabbath day, Psalm. 19. 92. 95.
In time of joy, Psalm. 80. 98. 107. 136. 148.
Before Sermon, Psalm. 1. 12. 147. the 1. and 5. part of the 119.
After Sermon, any Psalm, which concerneth the chief argument of the Sermon.
At the Communion, Psalm. 22. 23. 103. 111. 13.
For spiritual solace, Psalm. 15. 19. 25. 46. 67. 112. 116.
After wrong and disgrace received, Psalm. 42. 69. 70. 140. 144.

After the Psalms, all kneeling, drawn in reverent manner, as is before described, let the Father of the Family (or the chiefest in his absence) pray thus.
Eternal God, and most gracious Father, wee therefore with worthye respect, bowing downe our selues at the footstool of thy grace, acknowledging that wee have inherited our Fathers corruption, and actually in thought, word and deed, transgressed all thy holy Commandments, so that in vs naturallly, there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissimulation, lying, lust, vanity, prophane and lewd affections, too much love of ourselves, and the World; too little love of thee, and thy Kingdom, but empty and void of faith, love, patience, and every spirituall grace. If thou therefore shouldst but enter into judgement with vs, and search out our naturall corruption, and obserue all the cursed fruits and effects that wee have derived from thence: Satan might with just cause challenge vs for his owne, and wee could not expect any thing from thy Majesty but thy wrath, and our condemnation, which wee have long ago deserved. But, good Father, for Jesus Christ, thy dear Sonnes sake, in whom only thou art well pleased, and for the merits of that, bitter, death and bloody passion, which wee believe he hath suffered for vs: have mercy upon vs, pardon and forgive vs all our sinnes, and ffree vs from the blame and confusion which are due unto vs for them, that they may never more upon vs to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as
...wherewith thousands are carbined head-long to eternal destruction: but daily frame vs. more and more to the likeness of thy Sonne Jesus Christ, that in righteousnesse and true holinesse, we may foresee and glorifie thee, that living in thy fear, and dying in thy favour, wee may, in thine appointed time, attaine to the blessed resurrection of the just, into eternal life. In the meanes while, O Lord, encreas our faith in the sweet promises of the Christ, and our repentance from dead works, the assurance of our hope in thy promises, our fear of thy Name, the hatred of all our enemies, and our loue to thy children, especially those, whom wee shall see to stand in need of our helps and comfort. That so, by the fruits of peace, and a righteous life, we may be assured that thy Holy Spirit doth dwell in vs, and that we are ...
The Practice of Piety

are thy children by Grace and Adoption. And grant us, good Father, the continuance of health, peace, maintenance and all other outward things: so farre forth, as thy Divine Wisedome shall thinke meete and necessarie for every one of vs.

And here, O Lord, according to our bounden duty, we confess, that thou hast bene exceeding mercifull unto us all, in things of this life, but infinitely more mericfull in the things of a better life, & therefore wee doe hereby from our very soules,render unto thee all humble and hearty thanks, for all thy blessings and benefits bestowed upon our soules and bodies: acknowledging thee to be that Father of lyght, from whom we have received all these good and perfecall gifts: and vs to bee alone for them, we are and doe to bee due, all glory be

and praise, both holy and evermore. But more especiallie, wee praisethy Divine Majestie, for that thou hast defended vs this day from all perills and dangers: so that none of those judgements (which our sinnes have deflected) have fallen vpon any one of vs. Good Lord, forgive vs the sinnes which this day wee have committed against thy Divine Majestie, and our Brethren: and for Christ his sake, bee reconciled vnto vs for them. And wee beseech thee with the same thine infinite goodnesse and mercie, to defend and protect vs, and all that belongeth vnto vs this night, from all danger of fire, robbery, terror of cuill, Angells, or any other fear or perill, which for our sinnes might unjustly fall vpon vs. And that wee may bee safe under the shadow of thy wings, we here commend our bodys and soules and

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and all that we have, unto thine
Almightie protection, Lord
bleffe and defend both vs and
them from all cuill. And whiles
we sleepe, doe thou, O Father,
who never slumberst nor sleepest,
watch over thy Children
and give a charge to thy Holy
Angels, to pitch their Tents
round about our House and
dwelling, to guard vs from all
dangers: That sleeping with
thee, wee may in the next mor-
ning be wakke by thee; and so
being refreshed with moderate
sleepe, wee may be the fitter to
set forth thy glory in the con-
descending duties of our call-
ing.

And we beseech thee, O
Lord, to be mercifull likewise
to thy whole Church, and to
consider the tranquility of
these Kingdomes, wherein wee
live, turning from vs those
plagues which the crying noise
of this Nation doth for.

Preface

Prefere our Religious King
Charles, from all dangers
and Conspiracies; bleffe the
Princely Paesgrave
of Rome, and the gracious
Prince Eizabeth,
his deare Wife: bleffe all our
Magistrates and Ministers, all
that feare thee, and call upon
thy Name, all our Christi-
and Brethren and sisters, that
affir fickenesse, or any other
affiction or mistrife, especially
those, who any where doe suf-
fer persecution for the testi-
mony of thy Holy Gospel, grant,
them patience to bear thy
trothes and deliverance, when
and which way it shall seem
best to thy Divine Wisdom.
And Lord, suffer vs never to
forget our last ends, and those
recompenses, which then we must
render to thee. In health and
prospirity, make vs mindful of
fickenesse, & of the end day that
is behind vs, that these things
may
The Practice of Piety.

The Prayer of Sinner, but
for his sake only who suffered
for sinne, and sinned not. In the
only, mediation therefore of
thee eternal Sonne Jesus, our
Lord and Saviour, wee humbly
beg thee, and all other grace
which thou knowest to be needful
for vs, shew us these our imperfect request, in
the most holy prayer, which
Christ himself hath taught us to
say unto thee, Our Father, O
Thee Grace, O Lord Jesus
Christ, by love, O heavenly Fa-
ther, the comfort and consola-
tion, O blessed and blessed Spirit, one
with
with us, and remaine with vs this
night, and for evermore, Amen.

Then saluting one another,
as becommeth Christians, who
are the vessels of Grace, and
Temples of the holy Ghost, let
them in the fear of God depart
every one to his rest: with a
vowing some of the former private
meditations for Evening.

Thus farre of the House-hol-
ders publick Pratise of Piety,
with his Family, every day. Now
followeth his Pratise of Piety
with the Church, on the Sabbath
day.

Meditations of the true manner
of pratizing Piety on the Sab-
bath day.

A

mightie God will have
himself worshipped, not
only in a private manner, by
private persons and Families:
but also in a more publick
form, of all the godly joyned

The Pratise of Piety.
The Practice of Piety.

...together in a visible Church: that by this means he may be knowne not onely to be God & Lord of every singular person; but also of the Creatures of the whole universe: And so it is most probable he did in a solemn manner every first day of the weeke, during the forty days he continued on earth, betweene his Resurrection and Ascension (for the fiftieth day after, being the first day of the weeke, the Apostles were assembled) during which time, he gave Commandements unto the Apostles, and spake unto them those things which appertaine to the Kingdome of God, that is, instructed them, how they should throughout the Churches (which were to bee converted) change the Sabbath to the Lords day: the bodily sacrifices of beasts, to the spiritual sacrifices of praise, prayer, and contrite hearts; the ...
and Observances: the Old Sacraments of Circumcision & Passover, to Baptisme and the Lord's Supper, &c. as may appear by the like phrase, Acts 19. 8. and
Al. 28. 23. Col. 4. 11. but for the whole Summe of Paul's Doctrine, by which was wrought all these changes, where it took effect. So that as Christ was
fortie days instructing Moses in Sinai, what he should teach, and how he should rule the Church under the Law: so too continued fortie days teaching his Disciples in Sion, what they should preach, and how they should govern the Church under the Gospell. And seeing it is manifest, that within those fortie days, Christ appointed what Ministers should teach, and how they should govern his Church to the World's end; it is not to be doubted, but that within those fortie days, he likewise ordained,
ordained, on what day they should keep their Sabbath, and ordinarily doe the worke of their Ministrie, especially seeing that under the Olde Testament, God shewed himselfe as careful, both by his Morall and Ceremoniall Law, to prescribe the time, as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord, who hath times and seasons in his own power, appointed this first Day of the weeke, to be the very day wherein he sent downe from Heauen the holy Gospell upon the Apollines, so that upon that day, they first beganne, and ever after continued the publick exercing of their Ministrie, in the preaching of the word, the administration of the Sacraments, and the confesing of the Sins of penitent sinners. Upon the first and the like grounds, it is manifestly plainly affirmed, that the Sabbath
The Practice of Piety.

The day was changed by the Lord himself.

As therefore our Communion is termed the Lord's Supper because it was instituted by the Lord, for the remembrance of his death: so the Christian Sabbath is called the Lord's day, because it was ordained of the Lord, for the memorial of his Resurrection. And as the Name of the Lord honoureth the one, so doth it the other. And as the Lord of the Sabbath, by his royal prerogatives and transcendental authority, could; so he had also reason to change the Holy Sabbath from the seventh day to this, wherein we keep it. For, as concerning that seventh day, which followed the five days, wherein God finished the Creation; there was no such precise institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason and occasion, it might very well be changed and altered into some other seventh day. For the Commandement doth not say, Remember to keep holy the seventh day, next following the sixth day of the creation, or this, or that seventh day: but indefinitely remember that thou keep Holy a seventh day. And to speake properly, as we take a day for the division of time, called either a day natural, consisting of 24 hours; or a day artificial, consisting of 24 hours, from Sunrising to Sunsetting: and will all consider the Sun-standing still at noone, in Infallible time, the space of a whole day: and the Sunne going backe tenne degrees (viz. five hours, almost halfe an artificial day) in this time: the letters themselves could not keep their Sabbath upon that precise and just division of time, called at the

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1. Because, that by his Resurrection from the dead, there is wrought a new spiritual Creation of the World, without which all the Senses of Adam had been turned to everlasting destruction, and all the workers of the first Creation had ministered no consolation unto vs.

2. And in respect of this new spiritual Creation, the Scripture faith, that "Old things are passed away, and all things are become new"; new Creatures, new people, new men, new knowledge, new Testament, new Commandment, new names, new way, new song, new garment, new wine, new vessels, new Jerusalem, new Heaven, and a new Earth. And therefore of necessity there must bee in stead of the old, a new Sabbath Day, to honour and praise our Redeemer, and to meditate upon the works of our Redemption, and to show the new change of the Old Testament.

3. Because that on this day, Christ rested all the sufferings of his Passion, and finished the glorious works of our Redemption.
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As therefore under the Old Testament God, by the most consigning of seven Lamps, seven Branches, &c. put them in remembrance of the Creation, light, and Sabbath, so under the New Testament, Christ, the true life of the World, approached in the midst of the Lamps, and seven golden Candlesticks, to put us in mind to honour our Redeemer, in the light of the Gospel, of the Lord's seventh day of rest. And seeing the Redemption, both for might and mercy, to far exceedeth the Creation, it stood with great reason, that the greater works should carry the honour of the day. Neither doth the honourable title of the Lord's Day diminish the glory of the Sabbath; but rather being added, augmenteth the dignity thereof, as the name of Peace, added unto Jacob, made the Partharke more renowned.

The reason taken from the example of God uniting, from the works of the Creation of the world, continued in force, till the Son of God ceased from the works of the Redemption of the world, and then the former gave place to the latter.

4. Because it was foretold in the Old Testament, that the Sabbath should be kept, (under the New Testament,) on the first day of the week.

For first, in the 4th Psalm, which is a Prophecy of Christ, and his Kingdom; it is plainly foretold, that there should be a solemn day of Assembly, wherein all Christ's people should willingly come together, in the name of holiness. And in it, that this Feast will not go up to Jerusalem, (the church,) to worship the King, the Lord of Hosts. Now on what day this holy Feast, and
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Assembly should be kept, Daniel the eighth, in Psalms 118, which was a prophetic of Christ, as appears, Matt. 21:42. Acts. 4. 11. Eph. 2:20. as also by the consent of all the fathers, as Hieronymus, Forebidding, how Christ by his ignominious death should be a stone rejected of the builders, or chief rulers of Israel, and yet by this glorious resurrection should become the chief stone of the corner; he with the whole Church to keep holy that day, whereupon Christ should effect this wonderful work by saying, This is the day which the Lord hath made, let us rejoice and be glad in it. And seeing that upon this day that which Peter the first, spoke to be true, That God made him both Lord and Christ, Acts 2:36. Therefore the whole Church under the New Testament, must celebrate the Day of Christ's Resurrection. Rabbi Babai, also law.

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Law by the fall of Adam on the first day, that on the same day, the Messiah should finish the works of Man's Redemption. And alluding to the speech of Boaz to Ruth, Sleepeth the morning, that Messiah should rest in his grave all their Sabbath day. And he gathereth from that speech, Genesis 1. on the first day, Let there be light, that the Messiah should rise on the first day of the week, from death to life, and cause the Spiritual light of the Gospel to enlighten the World, that lay in the shadow of darkness and death. The Hebrew Author of the Books, called, Sede, Olam, Rabba, cap. 7. recordeth many memorable things, which were done upon the first day of the week, as so many types, that the chief worship of God should (under the New Testament) be celebrated upon this Day. As that on this Day the cloud...
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392. clouds of God's Minstrel first set
upon his people. Aaron and his
children, first executed their
Priesthood. God first solemnly
blessed his people. The Prince of
his people first offered publicly
unto God. The first day, wherein
are descended from Heaven. The
first day of the World, of the
Year, of Months, of the Weeks, etc.
All shadowing: that it should
be the first and chief Holy day
of the New Testament. Saint
Augustine's prosthesis by dieras
places, and reasons, out of the
Holy Scripture, that the Fa-
thers, and all the holy Prophets
under the Old Testament, did
foresee and know, that our Lord's
Day was follow'd by their eighth
day of Circumcision. And that
the Sabbaths should have chang'd
from the seventh day, to the
eighth, or first day of the Weeks.
And issuing out of Cyprian's faith,
that Circumcision was comman-
ded on the eighth Day, as a Sar-
erent of the eight day, when
Christ should arise from the dead.
The Council Fure-dusens affirms,
that Esay prophesied of
the keeping of the Sabbath, upon
the first day of the week. If this
Mystere was so clearly seen
by the Fathers, under the Sha-
dowes of the Old Testament:
Sure, the God of this World hath
deply blinded their minds,
who cannot see the Truth there-
of, under the shining light of
the Gospel. Therefore, this
change of the Sabbath day,
under the New, was nothing but
a fulfilling of that which was
prefigured and fore-propheis,
under the Old Testament.

51. According to their Lord's
mindes, and Commandement, and
the direction of the Holy
Ghost (which alwaye distin-
ished them in their Ministerial Office)
the Apostles in all the Christi-
an Churches (which they plant-
ted) ordained, that the Chris-
5. tians
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The practice of piety, as of Christ, and he settled one
uniforme order in all the Churches of the Saints: therefore it was
venerable.

5. That the exercises of this Day, were collections for the poor (which appears by Acts 2:44, and Justin Martyr's testimony, Apologie, 2,) which were gathered in the holy Assembly after Prayers, Preaching of the Word, and Administration of the Sacrament: therefore it was spiritual.

6. That he will have the collection (though necessary) removed, against his coming; lest it should hinder his preaching: but not their holy meeting on the Lord's Day, for it was the time ordained for the publick worship of the Lord, which argueth a necessity.

And in the same Epistle, St. Paul protesteth, that he delivered them some other Ordinance.

of 1 Cor. 11:3, and 15:23.
or doctrine, but what be had received of the Lord. In so much that he chargeth them, that if any man thinketh himselfe to bee a Prophet, or spiritual, let him acknowledge, that the things that I wrote unto you, are the Commandments of the Lord. But he wrote unto them, and ordained among them, to keep the Sabbath on the first day of the weeke; therefore to keepe the Sabbath on that day, is the very Commandement of the Lord. And how can he be either a true Prophet, or have any grace of God in his heart, who, seeing to cleerly the Lords day to have beene instituted and ordained by the Apostles, will not acknowledge the keeping Holy of the Lords day, to bee a Commandement of the Lord? The Jews confess this change of the Sabbath, to have beene made by the Apostle, Peter, Alphon, in Dialog. contra Indes.

At Tyre likewise, Paul, together with seven of the chief Evangelists of the Church, Sopater, Aristarchus, Secundus, Gaius, Tymontheus, Tychicus, and Trophimus, and all the Christians that were there, kept the Holy Sabbath on the first day of the weeke, in praying, preaching, and receiuing the Lords Supper.

And as it is a thing to be no
ted, that Luke saith not, that the Disciples were sent for to heare Paul preach, but the Disciples being come together to break bread upon the first day of the weeke, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, showed, 1. Cor. 11, 26. Paul preached unto them, &c. And that
...that none kept those meetings, but Christians, who only are called Disciples, Acts 11:26. But at Philippi, whereas yet there were no Disciples, Paul is said to gone on their Sabbath day, to the place where the lewes and their Profelytes were wont to pray, and there preached unto them, Acts 16:12, 13. So that it is as cleeve as the Sume, that it was the Christians usual manner, to a passe over the Jewish seuenthe day, and to keep the Sabbath, and their holy meetings on the first day of the wecwe. And why doth S. John call this the Lord's day? but because it was a day knowne to bee generally kept holy, to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? Which S. John calleth the Lord's day; the fatter to stirre vp Christians to a thankfull re-
membrance of their Redemption, by Christ his Resurrection from the dead. And with the day, the blessing of the Sabbath is likewise translated to the Lords Day, because that all the Sanctification belonging to this new World, is in Christ, and from him, conveyed to Christians. And because there cannot come a greater Authority, than that of Christ and his Apostles: not the like cause, as the new Creation of the World; therefore the Sabbath can never be altered from this day, to any other, whilst this world lasteth. Add hereunto, how the Scripture doth, that in the first planting and settling of the Church, nothing was done, but by the speciall order and direction of the Apostles, 1 Cor. 11:24. 1 Cor. 14:36, 37. Th. 1:5. And the Apostles did nothing but what they had warrant for from Christ, 1 Cor. 11:23.
To sanctifie then the Sabbath on the seventh Day, is no a ceremoniall Law abrogated; but the Morall and perpetuall Law of God perfected. So that the same perpetuall Commandement, which bound the Senses to keepe the Sabbath on that seventh day, to celebrate the World’s Creation; binds Christians to solemnize the Sabbath, on this seventh day, in memorial of the World’s Redemption: for the fourth Commandement, being a Morall Law, requireth a senebth day, to be kept holy for euer. And the Morallity of this, as of the rest of the Commandements, is more religiously to be kept of vs under the Gospel, than of the Jews under the Law, by how much wee (in Baptisme) have made a more special Commandment with God, to keep his Commandements: and God hath covenanted with vs, to free vs from the curse, and to oblige vs with his Spirit to keepe his Laws. And that this Commandement of the Sabbath(as well as the other nine)is Morall and perpetuall, may plainly appeare by these reasons:

Ten reasons, demonstrating the Commandement of the Sabbath to be Morall.

Because all the reasons of this Commandement, are morall and perpetuall: And God hath bound vs to the obedience of this Commandement, with more forcible reasons, than to any of the rest. First, because he did fore-see, that irreligious men would either more carefully neglect, or more boldly break this Commandement, than any other. Secondly, because that in the practice of this Commandement, the keeping of all the other consisteth: which
which makes God so often complain, that all his worship is neglected or overthrown, when the Sabbath is either neglected or transgressed. It would make a man amazed (faith Mr. Calvins) to consider how oft, and with what zeal and zeale, God requireth all (that will be his people) to sanctifie the seventh day: Yea, how the God of mercie, mercifully punished the breach of this Commandement with cruell death: as though it were the summe of his whole honour and service.

And it is certaine, that hee who makes no conscience to break the Sabbath, will not (to forfeiture his turne) make any conscience to brake any of the other Commandements, so hee may doe it without dishonour of his reputation, or danger of Mans Law. Therefore God placed this Commandement in the middest of the two Tables, because the keeping of it, is the best help to the keeping of all the rest. The conscientious keeping of the Sabbath, is the Mother of all Religion, and good discipline in the Church. Take away the Sabbath, and let every Man serve God when he listeth, and what will shortly become of Religion, and that Peace and Order, which God will have to bee kept in his Church? The Sabbath day is God's market-day for the weekes provision, wherein He will have vs to come unto him, and buy of him without Silver or Money, the Bread of Angels, and Water of Life, the Wine of the Sacraments, and Milk of the Word to feede our Souls; truce Gold, to enrich our Faith; precious Ese-saine, to heal our Spiritual blindness; and the white Raiment of Christs Righteous-ness, to cover our filthy nakedness; Hee is not farre from true
true priests, who makes conscience to keep the Sabbath day; but he who can discern with his conscience to break the Sabbath for his own profit or pleasure, his heart never yet felt, whereby the fear of God, or true religion means it.

For, of this Commandement may that speech of S. James be verified: Hee that faileth in one, is guilty of all. Seeing therefore, that God hath feared this Commandement with so many reasons, it is evident, that the Commandement itself is moral.

2. Because it was commanded of God to Adam in his innocency: whereof (holding his happiness, not by Faith in Christ's merits, but by Obedience to God's Law) he understood no Ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a Ceremony.

nie, but an Essentiaall part of God's worship, enjoyned unto Man, when there was but one condition of all men. And if it was necessary for our first Parents to have a Sabbath Day, to serve God in their perfection, much more need their Posterity to keepe the Sabbath in the state of their corruption. And seeing God himself kept this day holy, how can that man be holy, that doth unwisly profane it?

3. Because it is one of the Commandements which God spake with his own mouth, and twice wrote with his owne fingers in Tables of Stone, to signify their authentick and perpetuall. All that God wrote were moral and perpetuall Commandements, and those are reckoned even in number. If this were now but an abrogated Ceremony, then there were but nine Commandements. The Ceremony
monial that were to bee abrogated by Christ, were written by Moses. But this of the Sabbath, with the other nine, written by God himself, were put into the Ark, where no ceremonial Law was put to shew that they should be the perpetual rules of the Church, yet such as none could perfectly fill and keep, but only Christ.

4. Because Christ proffereth, that hee come not to destroy the moral Law : and that the defall of them should not bee abrogated in his Kingdom of the new Testament. Infomuch that who ever breaketh one of the least of these sense Commandements, and teacheth men so, hee should be called the devil in the Kingdom of Heaven; that is, hee should have no place in his Church. Now the Moral Law commanded one day of seven to bee perpetually kept a Holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians, at the destruction of Jerusalem, about 42. yeares after his Resurrection. By which time, all the Mosaicall ceremonies (except casting of Blood, and things strangled) were by a publike Decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, to pray that their flight bee not in the Winter, nor on the Sabbath day. Not in the Winter; for that (by reason of the foulness of the ways and weather) their flight should bee more painfull and troublesome unto them; not upon the Sabbath, because it would bee more grievous to their hearts, to spend that Day in toylng to save their lives, which the Lord had commanded to be spent in holy exercises, to comfort their souls. Now if the sanctifying of
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...of the Sabbath, on this day had beene but ceremonially; it had beene no griefe to have slept on this day, no more than on any other day of the weeke. But in that Christ doth tender so much this care & griefe of being driven to flee on the Sabbath day; and therefore will he pray unto God, to prevent such an occasion the plainly demonstrates, that the observance of the Sabbath is no abrogated ceremomic, but a moral Commandement, confirmed & established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath: S. John will tell you there was on the Lords day, Apol. to. if you will know on what day of the week that was, S. Paul will tell you, that it was on every fiftieth day of the weeke, 1 Cor. 16:2. As Christ admonished, so Christians pray, and according...
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Gentiles: but this commandment of the holy Sabbath, (as Matrimony) was instituted of God, in the state of innocence, when there was but one state of all men, and therefore enjoined to the Gentiles, as well as to the Jews. So that, all Magistrates and householders were commanded, to constrain all Strangers, (as well as their own Subjects, and Family) to observe the holy Sabbath, as appears by the fourth Commandment, and practice of Nehemiah. All the ceremonies were a partition-wall to separate Jews and Gentiles. But seeing the Gentiles are bound to keep this commandment, as well as the Jews, it is evident that it is not a Jewish ceremony. And seeing the same authority is for the Sabbath that is for marriage; as a man may as well say, that marriage is but a ceremonial Law, so the Sabbath. And remember that where mar.
ned in the Church on earth, the holy Sabbath to be not only the appointed feasting, for his solemn worship; but also the perpetual rule, and measure of time: So that as 7. days make a week, 4 weeks a month, 12 months a year; 50 se-
ven years make a Sabbath of years, 77 Sabbaths of years a Jubilee; or 80, Jubilees, or 4000
years, or after Ezekiel, 4000.
Cubits, the whole time of the Old Testament, till Christ by his
Baptism and Preaching, began the Fate of the New Testament.
Neither can I here passe over without admiration, how the
Sacrament of Circumcision continued in the Church 37. Jubi-
lees from Abraham to whom it was first given, unto the Bap-
tism of Christ in Jordan: which was illustrious many Jubilees (after Bachelor... accompt) as the
World had continued before from Adam, to the birth of Ab-
raham.

Abraham, Moses began his Ministry in the 80. yeere of his age.
Christ enters upon his office in the eighty Jubilee of the worlds age. Joseph was thirtie yeeres old, when he began to rule o
over Egypt, Gen. 41.46. and the
Levites began to serve in the
Tabernacle at thirty yeeres old.
So Christ likewise, to answer these figures, began his Ministry in the thirtieth Jubilee of
Moses, and when he began to bee thirty yeeres of age, Luk. 3.
23 in the midst of Daniel's last
weeke: and so (continuing his
Ministry on earth three yeeres and a halfe) finished our Re-
demption, and Daniel's period,
by his innocent death upon the
Croffe. The most of all the
great Alternations and strange
accidents, which fell out in the
Church, came to pass either in a Sababrical yeere, or in a yeere of
Jubilee. For example:
The twenty weeks of Daniel begin.
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beginning the fifth year of
These and the 3439th yeares of the
world, containe so many yeares,
as the world did Weeks of
yeares unto that time: and so
many weeks of yeares, as the
world hath lasted till this day. Da-
niels (seven hundred and ninety
weeks of yeares, contained foure hundred and
90. single yeares of the world
before that time, 490. weeks or
Sabbats of yeares. Daniels pe-
riod 70 weeks, the worlds 70.
Inches: So that to comfort the
Church for their 70 yeares cap-
tuitie, which they had now
according to Jeremias Prophe-
tes, enduring in Babylon, Gabriel,
tells Daniel, that at the end of
70 weeks, or Sabbaths of yeares,
that is, 70. times 7 yeares, or
490. yeares, their eternal re-
demption from hell, should be
effected by the death of Christ,
as sure as they were now rede-
emed from the captivity of Ba-
ylon. This period of Daniel,
contained 70. Sabbaths, or 10.
Jubilees of yeares, began at the
first libertie; granted the ro-
me by Cyrus, in the first yeare of his
reigne over the Babyloniai,
mentioned, xexe, a. and ends
fully at that time that Christ
dyed upon the cross. From the
death of Christ, or the fall end
of Daniels weeks, to the se-
seme and one yeare of Christ,
the world is measured by se-
ven sealers, or seven Sabbats of
yeares, making one complete
Jubilees. From the end of these
seven sealers, the world is mea-
sured to her end by 471.
Trumpets, each containing 245. yeares
(as some conjecture, about 440.
yeares hence, the truth will ap-
pear) Enoch, the seventh from
Adam, having lived so many
yeares, as there are days in the
year, 365., was translated of
GOD in a Sabbath of yeare.
May the Salvation from Bab-
ylion, as another Enoch, be ours.
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of God, but born in a Sabbath yeere of the world, 2373; and in the 777. yeere since the flood (after Broughton's computation) it is found, as a new Noah, in a Reed Arke; and lieth a Builder of the Church, so long as Noah was building the Arke. 320. yeeres. The promise was made to Abraham in a Sabbath call yeere, being the 1023. of the world. The sixth yeere of Joshua, being 1500. yeeres from the Creation of the World, wherein was the land of Palestes, and divided among the Children of Israel, was a Sabbath yeere, and the 250. Jubilee from the creation of the world. At this yeere Moses begins his Jubilee, by which (as with a chaine of thirty links) he yeareth the paring of Canaan possession to the Israelites by Joshua, to the opening of the Kingdom of Heauen to all believers by Jesus. And so carrieth on the Jubilee, some devotee of Trumpets or Rama horns, wherewith the Jubilee was sounded; on his from Isai 24. 20, because they carry us to the death of Christ; the author of our eternal rest & joy. Isai 65.


564. Sepulchre of the World. Moses maketh the common age of all men, to see times seven, Psl. 89. and every seveth yeere commonly produceth some notable T5 change.
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...page...
whole life of a man is measured by the Sabbath: for how many years soever a man lieth here, yet this life is but a life of seven days, multiplied: so that in the number of 7, there is a mystical perfection, which our understanding cannot attain unto.

At which Divine disposition of admirable things, so oft by sequent, call upon us to a continual meditation of the blessed Seventh day Sabbath, in knowing and worshipping God in this life: that so from Sabbath to Sabbath, we may be translated to the eternal glorious Sabbath of rest and bliss, in the life to come.

By the consideration whereof, any man that looketh into the holy history, may easily perceive, that the whole course of the world is drawn, and guided by a certaine Chaine of Gods providence, disposing all things in number, measure, and weight:

All times are therefore measured by the Sabbath, so that time and the Sabbath cannot be separated: And the Angel (whence this measuring of time shall continue, till that time shall be no more: And as the Sabbath had his first institution in the first Book of the Scriptures, so hath it its confirmation in the last: and as this Book doth authorize this day; so this day graceeth the Book: in that the matter thereof was revealed upon so holy a day, the Lords revelation upon the Lords Day. As well therefore may they pull the Sunne, Moone, and Stars out of the Heauens, as abolish the holy Sabbath, (Times Mete-rode) out of the Church: seeing the Sabbath is ordained in the Church (as well as the Sunne and Moone in the firmament) for the distinction of times.

S. Because that the whole Church
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Church by an universal consent, ever since the Apostolic time, have still held the commandment of the Sabbath, by the moral and perpetual Law of God, and the keeping of the Sabbath on the first day of the week, to be the institution of Christ and his Apostles.

The Synod of Callixtus, the Pope, called Synod of Callixtus, had, that the Lord's Day had been famous in the Church, since the Apostolic time, Ignatius Bishop of Antioch, living in St. John's time, faith, let every one that toucheth Christ, keep holy the Lord's Day, because he Resurrection, which is the Queen of days, in which death in our bodies, and life is springing up in Christ Jesus Mary, who lived not along, but flowed from the Christians keeping the Sabbath on the Lord's Day, as we see, Origen, who lived about 180 years after Christ, was the reason why the Sabbath is translated to the Lord's Day, Augustine faith, that the Lord's Day was declared unto the Church by the Resurrection of the Lord upon that Day, Et ex illo coepit haereticum Susa, and by Christ, it was first ordained to be kept holy; and in another place, that the Apostles appointed the Lord's Day to be kept with all religious solemnity, because that upon that Day our Redeemer rose from the dead, which also is therefore called the Lord's Day.

As therefore David said of the City of God, so I may say of the Lord's Day, Gloriously, are spoken of the Day of the Lord; for it was the Birth-day of the world, the first day wherein all creatures began to have being; in it, Light was drawn out of darkness; in it, the Law was given on Mount Sinai; in it, the Lord's rose from death to life; in it, the Saints came out of their graves.

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the remembrance of which benefits did succeed in the place of the memory of the creation, Non humane traditions, fed Christ his observant and instruct. Not by the tradition of man, but by the observant and appointe of Christ, who by a sign of his resurrection, and on every eighth day after, was his observant into beams, did appear unto his Disciples, and came into their assemblies.

5. Because that the Lord himself expounded the end of the Sabbath, to be a sign and document for ever, between him and his people, that he is the Lord, by whom they are sanctified: and therefore, that only of them be worshipped, and upon the paine of death, charged his people for ever to keep this memorable vailuated. But this end is moral and perpetuall: Therefore the Sabbath is moral and perpetuall. What God hath

bath perpetually sanctified, let no man ever presume to make common or profane. Upon this ground it is, that the commandement entreateth this Day, the Sabbath of the Lord thy God. And God himself calleth it, his Holy day. And upon the same ground likewise, the old Testament consecrated all their Sabbaths & holy daies, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse Idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: So doth Levit. 23. 5; 17; 38, &c. and Exod. 20:10. Neha. 9. 14. the Sabbath is put for the whole worship of God. And our Saviour teacheth, that we must worship the Lord God only, Mat. 4. and therefore keep a Sabbath to the only honour of God. The holy Ghost notes it as one of Tertullian's greatest

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greater measure of solemnity
and sanctification, than upon
the Lords Day, which is Gods
Commandement, which in effect
is to preferre Antichrist before
Christ. Our Church hath safely
abolished all superstitious and
idolatrous feasts, and only re-
tains a few holy-days to the
honour of God alone, and ease-
ing of servants, Deut. 5.14, though
long custom forced to vse
the old names, for civill distinc-
tion: As Luke used the pro-
phetic names of Castor and Pol-
lux, Acts 28.11, and Christi-
nus of Fortunatus, 1 Cor. 16.17.
Mercurius, Rom. 16.14, and
Jewish of Marschallus day, 2 Ma-
chab. 15.17.

10. Lastly, the examples of
Gods judgements on Sabbath-
breakers, may sufficiently feele
unto them, whose hearts are
not feared, how wrathfully Al-
mighty God is displeased with
them, who are wilfull prophan-
ers.
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The Lord (who is otherwise the God of mercy) commanded Moses to stone to death the man, who (of a presumptuous mind) would openly go to gather sticks on the Sabbath Day. The fault was small; true, but his sin was the greater, that for so small an occasion would presume to break so great a commandment.

Nicanor, offering to fight against the Jews on the Sabbath Day, was slain himself, and 3500 of his men.

A husband-man grinding corn upon the Lord’s Day, had his meal burnt to ashes.

Another carrying corn on that day, had his barn, and all his corn therein burnt with fire from heaven the next night after.

Also, a certain nobleman (prophesying the Sabbath usually in hunting), had a child by his wife, with a head like a dog, and with ears and chaps, crying like a hound.

Accouchous Bluch wife at Kinshall in France, Anno 1559, giving with her maids to work at her trade on the Lord’s Day, it seemed unto them, that fire issued out of the flax, but did no harm: the next Sabbath it took fire indeed, but was quickly quenched but nor taking warning by this, the third Sunday after it took fire again, burnt the house, and suffocated the wretched woman, with two other children, that they dyed the next day: but (through God’s mercy) a child in the cradle was taken out of the fire alive and unburnt.

On the 13th of January, Anno Dom. 1582, being the Lord’s Day, the scaffolds fell in the Paris Garden, under the people, at a bear-baiting, so that eight were suddenly slain, innumerable hurt.
hurt and maimed. A warning to such, who take more pleasure on the Lord's day, to be in a theater beholding earnell Sports, then to see in the Church, serving God with the spiritual works of Piety.

Many fateful examples of God's judgments by fire, have in our day been shewed upon divers towns, where the prophane of the Lord's day hath been openly countenanced.

Stratford upon Avon was twice on the same day sphered (being the Lord's day) almost consumed with fire: chiefly for prophane and vandals Sabbath, and for contemning his word in the mouth of his faithful Ministers.

Tourton in Denbighshire, (whose remembrance makes my heart bleed,) was oftentimes admonished by her godly preacher, that God would bring some heavy judgment on the Towne for their horrible pro-

prophanation of the Lord's Day, occasioned chiefly, by their Market on the day following. Not long after his death, on the third of April, An. Dom. 1558. God (in lesse than half an hour) consumed, with a sudden and fearful fire, the whole Towne, except only the Church, the Court-house, and the Almes-houses, or a few poor people's dwellings: where a man might have seen 400 dwelling houses all at once on fire, and above five persons consumed with the flame. And now again, since the former Edition of this Book, on the first of August last, 612. (14 years since the former fire) the whole Towne was againie fired and consumed, except some thirtie houses of poor people, with the School-house, and Almes-
houses. They are blinde, who see not in this, the finger of God. God grant them grace, when

Whilest the Preachers cited in the Church,

Prophaners/Prophaners,

G笛 would not suffer them to hear;

therefore, when they cried, fire, fire, in the street, God would not suffer any to assist.
when it is next built, to change their Market-day, and to remove all occasions of provoking the Lords Day. Let other Townes remember the Tenor of Sion, Luke xvi. 4, and take warning by their neighbours chalifements: feare GODS threatenings, Jer. 17, 27. and believe Gods Prophets, if they will prosper, 1. Chron. 20. 30.

Many other Examples of Gods Judgements might be alleged: but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the Lords Day, proceed in thy prophanation: it may be the Lord will make thee the next Example, to teach others to keep their Sabbaths better.

He punishth some in his life, to signifie how hee will plague all wilfull transgressors of his Sabbaths at the last day.

Thus we have proouched, that the Commandement of the
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nies which peculiarly belonged to the fowres, and to no other people: as first, the double Sacrifices appointed for them on the Sabbath Day; shadowing how God will be feared on the Sabbath with greater obedience than on the Weekes days. Secondly, the rigid and strict ceasing from making of Fire, dressing of meat, and all bodily labours; both remembering them of their full deliverance by Moses conduct from the fire, Furnace, and flames of Egypt, upon that day; as also shadowing unto them the eternal redemption of their Souls from Hell, by the death of Christ.

Thirdly, the keeping of the Sabbath upon the precise Senneth day, in order of the Creation, shadowing to the fowres, that Christ by his death, & resting on their Sabbath in the Grave, should bring them rest & ease, from the burden and yoke of the Legall cer-

dex. 35. 23
Ex. 16. 23
Deut. 5. 14
Ezek. 5. 15
Num. 18. 9. 10.

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ceremonies, which neither they nor their Fathers were able to declare, Acts 20. 10. Col. 1. 16, 17.

And howsoever in Paradise, before man's Fall, the keeping of the Sabbath on the fourth day of the Creation, was not a Ceremonie, but an Argument of perfection; yet after the Fall, it became Ceremoniall, and subject to change, in respect of the restoration by Christ: As Man's life, before the Fall, being immortal, became afterwards Mortal; and nakedness, being an Ornament before, became afterwards a shame; and Marriage became a Type of the Mystical union between Christ and his Church, Ephes. 5. And to fulfill the Ceremonies (added for the fowres sake unto the Sabbath) Christ at his Death reitd in the grave all the fowres Sabbath day; and by that reit, fulfilled all those Ceremoniall accessories. Now, as the V3 cesa.
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ceasing of the Ceremonies annexed to the 1, 5, and 6. Commandments, and to Marriage, did not abolish those Commandments, and Marriage; nor cause them to cease from being the perpetual Rules of God's worship, and man's righteousness; no more did the abrogating of the Ceremonies, annexed to the Sabbath, abolish the moralitie of the Commandment of the Sabbath. So that though the Ceremonies be abolished by the acceptance of the Substance, and the Shadow over-shadowed by the Babe (which is Christ) yet the holy veil (which was commanded and kept, before either the Jews were a people, or those Ceremonies annexed to the Sabbath) till continued as God's perpetual Law, whereby all the posterity of Adam are bound to rest from their ordinary businesses, so that they may wholly spair, and
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by Christ the Body; and in the Law are called Sabbaths, distinguished from the Moral Sabbaths.

2. That of Paul to the Colossians: Let no man therefore condemn you in meat and drink, or in respect of an holy day, or of the new Moone, or of the Sabbath days. But here the Apostle meaneth the Jewish ceremonial Sabbath, not the Christian Lords Day, as before.

3. That of the same Apostle to the Romans: This man eateth one day above another day; and another cometh every day alike.

But S. Paul makes no such account for the question there is not betweene few and Gentiles, but betweene the stronger and weaker Christians. The stronger esteemed one day above another; as appears, in that there was a day both commanded, & receiv'd in the Church, every where knowne and honoured by the Name of the Lords Day. And therefore Paul faith here, that hee that observed this Day, observed it unto the Lord. The observance whereof, because of the change of the Jewish seventh day, some weake Christians (as many now-a-days) thought not so necessaery: so that if men (because the Jewish day is abrogated) will not honour and keepe holy the Lords Day, but count it like other days: it is an argument (faith the Apostle) of their weakenesse, whose infirmity must bee borne, till they have time to bee further instructed and perswaded. Other objections are frivolous, & not worth the answering.

The true manner of keeping holy the Lords Day.

Not the sanctifying of the Sabbath consists in...
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two things. First, In resting from all servile and common business, pertaining to our natural life. Secondly, In conferring that rest wholly to the service of God, and the use of those holy means, which belong to our spiritual life.

For the first.
1. The servile and common works, from which we are to cease, are generally all civil works, from the least to the greatest.

More particularly:
First, from all the works of our Calling, though it were reaping in the time of harvest.
Secondly, from carrying burdens, as Carriers do; or riding abroad for profit, or for pleasure. God hath commanded, that the beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them, should be cut off from men. God gives them that Day a rest; and he that, without necessity, deprives them

Rom. 8. 22. 
Deut. 5. 14.

Neh. 23. 15, 16, 17.
Apoc. 1. 16.
Lord: but it will prove like 
Achan's Gold, which being got 
contrarie to the Lords Com-
mendement, brought the fire 
of Gods Curse upon all the rest 
which he had lawfully gotten. 
And if Christ scourged them 
out as thieves, who bought and 
sold in his Temple, (which was 
bust a ceremony, shortly to be 
brogated;) is it to be thought, 
that he will ever suffer those to 
escape unpunished, who (con-
trarie to his Commandement) 
buy and sell on the Sabbathday, 
which is his perpetuall Law? 
Christ calles such, sacrilegi-
ous Theenes; and as well may 
they steal the Communion Cup 
from the Lords Table, as steal 
from God the chief part of 
the Lords Day, to confine it in 
their owne tents. Such shall one 
day finde the judgements of 
God, heavier than the opinions 
of men.

Fistly, from all recreations and 
and sports, which at other times 
are lawfull: for if lawful works 
be forbidden on this day, much 
more lawfull sports, which doe 
more steal away our affections 
from the contemplation of bene-
nefly things, than any bodily 
worke or labour. Neither can 
there be vsto a man (that de-
lighteth in the Lord) any grea-
ter delight or recreation, than 
the sanctifying of the Lords day. 
For can there bee any greater 
joy for a person condemned, than 
to come to his Prince his house 
and there his pardon sealed? for 
one that is deadly sick, to come 
to a Physician that can cure him? 
or for a Prodigall child, that fed 
on the huskes of Swine, to bee 
admitted to eate the bread of 
Life at his Fathers Table? or 
for him who fears for him the 
tidings of death, to come to 
heare from God the assurance 
of eternall life? If thou wilt 
allow thy selfe, or thy servant 
re-
The Practice of Piety.

recreation, allow it in the <line_break/>days, which are <line_break/>these: not on <line_break/>the Lords Day, which is <line_break/>neither <line_break/>these, nor <line_break/>these. No body re-<line_break/>creation: therefore is to be vised on this day; but so farre, as it may help the soul to do more <line_break/>cheerfully the Service of the <line_break/>Lord.

Sixthly, from grosse feeding, liberal drinking of Wines, too <line_break/>strong drink, which may make <line_break/>vs either dreame, or swamp to <line_break/>true God with our hearts and <line_break/>minds.

Seventhly, from all talking <line_break/>about worldly things, which <line_break/>hindeth the sanctifying of the <line_break/>Sabbath, more than working; <line_break/>seeing one may work alone, but <line_break/>cannot take but with others.

He that keepes the Sabbath, <line_break/>only by resting from his ordinary workes, keeps it but as a <line_break/>Birth. But rest on this day, is <line_break/>so farre commanded to Chris-<line_break/>tians, as it is an helpe to famil-<line_break/>ly digestion; and labour so farre for-<line_break/>biden, as it is an impediment to the <line_break/>outward and inward wor-<line_break/>ship of God.

If then these recreations, which are lawfull at other times, are on the Sabbath not allowed; much more those that are altogether at all times un-<line_break/>lawfull. Who, without morn-<line_break/>ing, can endure to see Chris-<line_break/>tians keep the Lords Day, as if <line_break/>they celebrated a feast rather to the glory, then to the honor of the Lord Jesus, the Saviour and Redeemer of the World? For having feasted God but an hour <line_break/>in outward things they spend the rest of the Lords Day, in <line_break/>setting downe to eat and drink, and <line_break/>rising up to play. First, balacing <line_break/>their bellies with eating and <line_break/>drinking; and then feeding their <line_break/>lutes with playing and dancing, <line_break/>Against which prophanation, <line_break/>all holy Diuines, old and <line_break/>new, have in their times most <line_break/>bitterly
bitterly inveighed. Insomuch, that Augustine affirmeth, that it was better to plough, than to dance upon the Sabbath Day.

Now in the Name of Al mightie God (who rested, having created Heauen and Earth;) and of his evermell Sonne Jesus, the Redeemer of his Church, who shall shortly come, on the dreadfull day of Doome, to judge all men according to the obedience which they have shewed to his Commandments: I require thee who readest these words, as thou wilt answer before the face of Christs, and all his holy Angels at that day, that thou better weigh and consider, whether Dancing, Stage-playing, &c.asking, Carding, Dicing, Tableting, Chess-playing, Bowling, Shooting, Beare-baying, Carousing, Tippling, and such other fooletries of Robbing, thievery, Murric-dances, Wakes, and May-games, be exercises that God will bless and allow on the Sabbath Day. And seeing that no action ought to bee done that day, but such as whereby wee either bless God, or looke to receive a blessing from God; how darest thou do those things on that blessed day, on which thou daresst not to pray to God to bestow a blessing on it, to thy vse? Heare this, and tremble at this, O prophet youth, of a prophane age!

O heart all frozen, and void of the feeling of the grace of God! that having every day in fixe, every hour in every day, every minute in every hour, tasted the sweet mercie of thy God in Christ, without which thou hadst perished every moment! Yet cantst not find in thy corrupt and irreligious heart, to spend in thy Masters service that one day of the weeke, which he hath refered for his owne prayse and worship! Let men
first fall therein. Whereinto being once fallen, without repentance, no greatness can exempt them from the vengeance of that great God, whose commandment (contrariwise to their knowledge and conscience) they do thus presumptuously transgress. If then God's commandment cannot deserve thee, nor God's word abuse thee; I say no more; but when St. John said before, * he that is filthy, let him be filthy still.

For the second.

2. The Consecration of the Sabbath rest consists in performing three sorts of duties: First, before; secondly, at; thirdly, after the publick Exercises of the Church.

The duties to be performed before the publick Exercises are:

1. To give our working before the Eucharist, that they may be the more received, and
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and thy mind the better fitted to sanctifiue the Sabbath on the next day: For want of this preperation, thy felle and thy seruants being tyed with labour and watching the night before, are so heaue, that when you would bee serving God, and hearing what his Spirit saith unto his Church, for your soules instruction, you cannot hold vp your heads for sleeping; to the dishonour of God, the office of the Church, and the shame of your soules: therefore the Lord commands vs not only to keep Holy, but also to remember beforehand the Sabbath day, to keepe it holy, by preparing our hearts, and removing all businesse that might hinder vs to consecrate it, as a glorious Day unto the Lord. Therefore whereas the Lord in the other Commandements doth but either bid, or forbid; hee doth both in this Commandement, and that with

with a speciall Memorandum: As if a Master should charge his seruant to looke well unto sense things of great truull; but to have a more speciall care to remember one of these ten, for divers weightie reasons: should not a faithful seruant that loves his Master, shew a more speciall care unto that thing, above all other businesse?

Thus Moses taught the people over-night to remember the Sabbath: and it was a holy en- tome among our fore-fathers, when at the ringing to Prayer on the Eve before, the Husbandman would give over his labour in the Field, and the Trades-man his workes in the Shop, and goe to Evening Prayer in the Church, to prepare their foules, that their mistakes might more cheerfully attend Gods worship on the Sabbath Day.

2. To posite that night bey

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Exo. 16, 23.

Apo. R. 3.

Is. 56, 2, 6c. & 18, 13, 6c.
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vessell in God's service.

Exod. 9.24.
1. Cor. 7.5.
Gen. 51.2.
1. Thel. 4.4.
Sam. 14.9.
Exo. 20.16.
Phil. 9.32.
Ecc. 4.17.

neftly pray for the pardon of God; and thy
foule more purely in the sight
that thou mayest perfect thy
self when it shall be better

5. To rise up early in the
morning on the Sabbath day.
Be careful therefore to rise some
time on this day, than on other
days; by how much the service
of God is to be preferred be-
fore all earthly businesses: For
there is no more to serve, so
good as God; and in the end,
our work shall be better rewarded
than his service.

4. When thou art up, con-
der with thy selfe, what an un-
pure sinne thou art, and into
what an holy place thou goest
to appeare; before the most holy
God, who feareth himselfe, and
hath a impurity & hypocrisy.
Examine thy selfe therefore
before thou goest to Church,
what grievous sinnes thou hast
committed the Weekes past, con-

Testament of Solomon.

LORD, thou hast blosomt the great
thou hast
committed the Weekes past, con-

Heb. 1.1.

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vi

Exod. 9.24.
1. Cor. 7.5.
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The Practice of Piety.

The many ways pronounced thy Majesty to anger and displeasure, thou notwithstanding of thy favour and goodness, (passing by my prophaneness and iniquities) hast vouchsafed to add this Sabbath againe into the number of my days. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Sonne (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgive all my sins and mis-deeds. Especially, O Lord, * cleanse my foule from those filthy innes with the blood of thy most pure and undefiled Lamb, which taketh away the innes of the World. And let thy Holy Spirit more and more subdue my corruptions, that I may be renewed after thine own image, to serve thee in newness of life, and holiness of conversation. And as of thy mercie, thou hast brought

*Note shew majesty confess that poster fit of the last week: cleans thy conscience Ioh 1:29.
brought mee to the beginning of this blessed day: so I beseech thee, make it a day of Reconciliation, betwixt my foule and thy Divine Majesty. Give me grace to make it a day of Repentance unto thee; that thy goodness may seal it to be a day of pardon unto me: and that I may remember that the keeping Holy of this day, is a commandment which thine own finger hast written: That on this day, I might meditate on the glorious works of our redemption, and learn how to know and to keep all the rest of thy holy Laws and Commandments. And when anon, I shall with the rest of the holy Assembly, appear before thy presence in thy House, to offer unto thee our Morning sacrifice of praise and Prayer; and to hear what thy Spirit, by the preaching of thy Word,

Word, shall speak unto thy servant. O let not my times stand as a cloud, to stop my prayers from ascending unto thee; or to keep back thy Grace from descending to thy Word, into my heart. I know O Lord, and I tremble to thinke; that three parts of the good seed falls upon bad ground: O let not my heart be like the High way, which through hardnesse, and want of true understanding, receiveth not the Seed till the euill one commeth, and catcheth it away: nor like to the flowy ground which heareth with joy for a time, but faileth away as soone as persecution ariseth for thy Gospells sake: nor like the Thorny ground, which by the cares of this world, and the deceitfulnesse of riches, chokest to the word which is beareth, and makes it altogether unfruitful: but that like unto the good ground, I may heare thy Word, with an X 2

bless.
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The Practice of Piety.

Col. 4, 8.

Ac. 16, 1.

1 Thes. 5:13
Hab. 3:17
2 Cor. 11, 30
Eph. 3:13, 12
1 Pet. 1:2, 12

Let me know Jesus, to understand, to keep, and bring forth fruit with patience, that thy Wisdom may declare me a fit and good servant, and forsake all sin. For the glory of God, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, to increase my capacity of receiving the knowledge of thy will, and from the power of Satan, unto God; that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ. And give me grace to submit my will unto his Ministry, as well when he terrifieth me with judgments, as when he comforteth me with thy Mercies, and that I may have him in singular love for his works sake: because he watcheth for my fruits, as he that must give an account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comeliness and reverence, as in thy presence, and in the sight of thy holy Angels. Keep me from drowsiness and sloth, and from all wandering thoughts, and worldly imaginations; and give me strength to remember those good and profitable Doctrines, which shall bee taught vs out of thy Word. And that through the assistance of thy Holy Spirit, I may put the same lessons in practice; for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy Name. And that this day, which godly and prophetic persons spend in their owne inuits and pleasures, I (as one of thy obedient servants) may make my chief delight to X.
The Practice of Piety.

Consecrate is to thy glory and know, not doing mine own ways, nor seeking mine own will, nor speaking vain words but that ceasing from the works of Sinne, as well as from the works of mine ordinary calling, I may through thy blessing, feel in my heart the beginning of that eternal Sabbath, which in unspeakable joy and glory I shall celebrate with thy Saints and Angels, to thy praise and worship in thy heavenly kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord; in that forme of Prayer which hee hath taught me.

Our Father which art in Heaven, 

Having thus in private prepared thine owne soule, if thou hast the charge of a Family, call all thy Household together, read a Chapter, and pray as in the weke dayes; but remember so to dispatch these private preparations and duties, as that thou and thy Family may be in the Church, before the beginning of Prayers; Else your private exercises are rather an hindrance than a preparation. And as thou (and thy Household) doest in all reverence towards the Church, let every one meditate thus with himselfe.

Things to be meditated as thou goest to the Church.

That thou art going to the Court of the Lord, & to speake with the great God by prayer; and to heare his Majestie speak unto thee by his Word, and to receive his blessing on thy soule, and thy honest labour, in the five dayes last past.

X 4. 1. Say
Say with thine mouth by the way, As the hart longeth for the water brooks, So longeth my soul after thee, O God. My soul thirsteth for God, even for the living God. When shall I come and appear before the presence of God? For, a day in thy courts is better than a thousand elsewhere. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. Therefore will I come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy Temple.

3. As thou enterst into the Church, say, How stately is this place! This is none other but the House of God, that is the gate of heaven. Surely, the Lord is in this place; God is in this people indeed. And making with thy face downward, being come to thy place, say, O Lord, I have found the habitation of thy

thy House and the place where thy Honour dwelleth. One thing therefore have I desired of thee, that I may dwell in thy House all the days of my life, to behold thy beauty, and to visit thy Temple: therefore will I offer in thy Tabernacle Sacrifices of joy. I will sing and praise the Lord, Hearken unto my voice, O Lord, when I cry; have mercy also upon me, and hear me. Doubtless, kindness and mercy shall follow me all the days of my life, and I shall remain a long season with the house of the Lord. And this is that preparation, or looking to our feet, whereas Solomon adjureth vs., before we enter into the House of God.
The Practice of Piety.

The second sort of Duties which are to be performed at the time of the Holy Assembly.

When prayers begin, lay aside thine own private Meditations; and let thine Heart sojourn with the Minister and the whole Church, as being one body of Christ; and because that God is the God of order, he will have all things to be done in the Church with one heart and accord, and the exercises of the Church are common

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The Practice of Pity.

School of Christ, like an idle boy in a Grammar School, that often hears it, but never learns his lesson; and still goeth to School, but profiteth nothing. Thus hasteth it in a child: Christ detelteeth it in thee. To the end therefore that thou mayst the better profit by hearing, mark:

1. The occurrence and application of the Text.
2. The chief summe or scope of the holy Ghost in that Text.
3. The division or parts of the Text.
4. The doctrine, and in every difference, the proufes, the reason, and other thereof.

A method of all others, easieth for the people (being accustomed thereto) to help them to remember the Sermon; and therefore much wished to be put in practice of all faithful Preachers, who desire to edifie their people in the knowledge of God, and his true Religion.

It the Preacher's method be too curious or confused, then labour to remember:

1. How many things be taught which thou knowest not before; and be thankful.
2. What matters are reproved, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.
3. What passages be exhorted unto, which are not so perfect in thee, and therefore endeavour to perfect them with more zeal and diligence.

But in hearing, apply every speech as spoken to thy selfe, rather by God then by Man: and labour not so much to heare the words of the Preacher, but to the operation of the Spirit, working in thy heart. Therefore it is said so often, Let him that hath an ear, heare what is written.
The Practice of Piety.

1. What the Spirit speaks to the Church, and, did not our heart burn within us, whilst he spake unto us, as the Scripture saith? And thus to heare the Word, that is the (a) blessing promised thereto. It is the acceptable (b) sacrifice of our fulness unto God. It is the (c) first note of Christ's Saints; the (d) truest mark of Christ's sheep; the (e) apparent sign of God's Elect; the very blood as it were, which uttereth, to be the (f) spiritual kindness, Brethren and Sisters of the Some of GOD. This is the best Art of memory for a good hearer.

2. When the Sermon is ended:

1. Beware thou depart not like the nine Leapers, till thou hast received instruction to saving health, thou hast returned thankes and praise to God by an after prayer, and singing of

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a Psalm; and when the blessing is pronounced, stand up to receive the same therein, and hear it, as it Christ himselfe (whose Minister he is) did pronounce the same unto them: for in this case it is true: Hee that heareth you, heareth me, and the Sabbath Day is Blessed, because God hath appointed it to bee the Day, wherein by the mouth of his Ministers, hee will bless his people, which heareth his Word, and glorifieth his Name. For though the Sabbath Day in it selfe be no more blessed than the other five dayes, yet (because the Lord hath appointed it to holy use above others) it doth as farre excell the other dayes of the Weekes as the conformed bread which we receive at the Lords Table, doth the common bread which we eat at our own Table.

2. If it bee a Communion day,
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day, draw near to the Lord's Table, in the wedding garment of a faithful and penitent heart, to be partaker of so holy a banquet.

And when Baptism is to be administered, stay and behold it with all reverent attention, that so thou mayest, first, shew thy reverence to God's ordinance: Secondly, that thou mayest consider thine own engrafting into the visible body of Christ's Church, and how thou performest the vows of thy new Covenant. Thirdly, that thou mayest repay thy duties in praying for the infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptism, by his Blood and Spirit. Fourthly, that thou mayest assist the Church in praising God for grafting another member into his mystical Body. Fifthly, that thou mayest prove, whether the effect of Christ's death kill sin in thee, and whether thou be raised to new life of life, by the virtue of his Resurrection: and to be humbled for thy wants, and to be thankful for his grace. Sixthly, to shew thyself to be a free man of Christ's Corporation; having a voice or consent in the admission of others into that holy societie.

3. If there be any Collection for the Poor, freely, without grudging, be thou thine Almes, as God hath blessed thee with ability. And thus farre of the duties to be performed in the holy Assembly.

Now
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Now of the third sort of duties after the holy Assembly.

As thou returnest home, or when thou art entered into thy House, meditate a little while upon those things which thou hast heard. And as the clean Beasts which chew the cudde; so must thou bring again to thy remembrance, that which thou hast heard in the Church: And then kneeling downe, turn all to a Prayer, beseeching God to give thee a blessing to those things which thou hast heard; that they may be a direction to thy life; and a consolation unto thy Soule. For till the Word be made thus our owne, and as it were close hidden in our hearts, we are in danger lest Satan steal it away, and wee shall receive no profit thereby. And when thou goest to Dinner, in that revere and thankfull manner before prescribed; remember, according to thine ability, to have one or more poore Christians, whose hunger bowels may bee refreshed with thy meate; imitating Holy Job, who protested that hee did never care his morsel alone, without the good company of the poore and fatherless; that is the Commandement of Christ our Master, Luke 14.13. Or at least wise, send some part of thy Dinner to the poore, who lies sick in the backe Lane, without any foode. For this will bring a blessing upon all thy works and labours, and it will one day more rejoice thy Soule, than it doth now refresh his body, when Christ shall say unto thee, O blessed Child of God, I was an hungry, and thou...
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If thou be a private man, either performe these holy duties by thy selfe, or joyn with some godly Family in the performance of them.

Heb. 5. 14. Mat. 4. 30.

*Deut. 6. 7.

*Heb. 6. 1.

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by experience wee finde, that in every trade they who are most exercis'd are ever best expert. But in any case, remember to discharge all these private exercises, as that thou mayest be with the first in the holy Congregation at the Evening exercise: where behoove thy selfe in the like devotion and reverence, as was prescribed for the holy Exercise of the Morning.

After Evening Prayer, and at thy Supper, behave thy selfe in the like religious and holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the Yeare and Weather doe serve:

1. Walk into the fields, and meditate upon the Works of God: for every Creature thou mayst read, as in an open Book, the Wisdom, Power,

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either directly conceive the Services of God, though they be performed by bodily labour, as under the Law the Priests did labour in killing and dressing the sacrifices, and burning them on the Altar. And Christians under the Gospel, when they traveill farre to the places of Gods worshiply, it is but a Sabbath days journey, like to that of the Shunamite, who travelled from home, to heare the Prophet on the Sabbath Day, because shee had no teaching neere her own dwelling. And the Preacher, though hee laboureth in the sweat of his browes, to the wearying of his body, yet hee doth but a Sabbath days work: For the body end finishthe the worke, as the Temple did the Gold, or the Altar the gilt thereon. Or else such bodily labour, whereby the people of God are assemled to his worship;
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ship: as the sounding of Trumpets under the Law, or the ringing of Bells under the Gospel.

2. Works of Charity: To save the life of a man, or of a beast, to "foster", water, and "dress" cattle: To make provision of meat and drink, to refresh our foes, and to "release" the poor, to make "meditation" for the poor, and such like.

Works of necessity, not fain, but present and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to refill the Intimation of Enemies, or the Robbers of Thebes, to quench the rage of Fire, &c. Physicians to(st)ick, or to blind, or to cure any other desperate disease: and for Abstinence to help women in labour: Mariners may do their labours: Soldiers being affrighted may fight: and so forth.

may ride for the publick good, and such like. On these, or the like occasions, a man may lawfully work: Yet, and when they are called, they may upon any of these occasions, go out of the Church, and from the Holy Exercises of the Word and Sacraments: provident always, that they be "humbled", that such occasions fall out upon that day and time; and that they take no "Money for their pains on that day", but only for their "service", as in the "fears of God", and confidence of his Commandment.

When the time of rest approareth, retire thyself to some private place and knowing, that in the state of corruption no man living can sanctify a Sabbath in that spiritual manner that he should, but that he commits many breaches thereof in his "Thoughts", "Worke", and "Deeds"; humble
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And transgressions. The number of them is so great, the nature of them is so grievous, that they make me seem vile in mine own eyes; how much more loathsome in thy sight? I confesse, they make me so farre from being worthy to be called thy Sonne, that I am altogether unworthy to have the name of thy meanest Servant. And if thou shouldest but recompence me according to my deservt, the Earth (as wearie of such a finall burthen) should open her mouth, and swallowe me vp, like one of Dathan's family, into the bottomelesse Pit of Hell. For if thou diddest not spare the natural Birthes, those Angels of glorious excellency, but hurysted them downe from the Heavenly habitation, into the pains of Hells darkenesse, to bee kept vnpo damned, when they finshed but once against thy

Y 2 Ma-
Maiestie; and didst expell our first Parents out of Paradise, when they did but transgress one of thy Lawes: alas, what vengeance may I expect, who have not offended in one sinne onely, heaping dayly sinne upon sinne, without any true repentance; drinking iniquitie as if it were water, ever pouring in, but never powring out any filthinesse; and have transgressed not one, but All thy holy Lawes and Commandements. Yea, this present day, which thou hast straitly commanded mee to keepe, Holy, to thy prayse and worship, I have not so Religiousley keepe and offered, nor prepared my Soule in that holinesse and chastitie of Heart as was it, to meet thy blest Maiestie in the holy Assembly of thy Saints. I have not atteneded to the Preaching of thy Word, nor to the administra-

Y 3
in knowledge and sanctification under my government, thy stead. Though I knew where many of my poor brethren lived in want and necessity, and some in pains, and comfortless; yet I have not remembered to relieve the one with my Alms, nor the other with Consolations: but I have labored my selfe, and satisfied mine owne harts. I have spent the most part of the day in idle walks, vain sports, and exercises. Yea, Lord, I have, &c. * And for all these my sines, my Confession eye Guiltt, thy Law condemns mee; and I am in thy hand to receiue the Sentence and Curse that is due to the willfull breach of so holy a Commandement. But what if I am by the Law condemed? yet, Lord, thy Gospel assuages me, that thy mercy is about all thy workes, that thy grace trans.

Rom. 7. 16.

transcends thy Law; and thy goodness delights thee there to reigne, where sinnes doe most abound. In the multitude therefore of the Merits and Merits of JESVS CHRIST my Saviour, I beseech thee, O LORD, (who despisest not the sighing of a contrite heart, nor deferrest the death of a penitent sinner,) to pardon and forgive me all those my sinnes, and all the errors of this day, and of my whole life, and free my soule from that Curse and Judgement which is due unto mee for them. Thou that diddest inflame the conscience Publican for four words of Confession, and receiuedst the Prodigall Child (when hee had spent all the flocke of thy grace) into favour, vpon his repentance; pardon my sinnes likewise, O Lord, and suffer me not to perish for my transgressions.

Y 4. Oh

Luk. 15. 13.

Ext. 13. 13.
On spare me, and receive me into thy favour againe. Will thou (O Lord) reject me, who hast received all Publicans, Harlots, and Sinners, that upon Repentance fled to thee for grace? Shall I alone be excluded from thy mercie? Patte be it from me to think so: for thou art the same God of mercie vnto me, that thou wert vnto them, and thy compassion neuer falle. Wherefore, O Lord, deale not with me after my merits, but according to thy great mercie. Execute not thy sever sentence against me a sinner; but exercise thy long suffering, in forbearing thine owne creature. I have nothing to present vnto thee for a satisfaction, but only those bloody Wounds, bitter Deaths, and Punishments, which thy blessed Sonne, my only Saviour, hath suffered for me. Him (to whom only thou art well pleased)
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Being and creation: And give me grace so to keepe holie thy Sabbath in this life, as that (when this life is ended) I may with all thy Saints and Angels celebrate an everlast Sabbath of joys and prays, to the honour of thy most glorious Name, in thy heavenly Kingdom for evermore. Amen.

And then calling thy Family together, shut up the Sabbath with the Meditations and Prayers before prescribed for thy Family: And the Lord will give thee that Night a more sweet and quiet rest then ordinary, and prosper thee the better in all the labours of the Week following.

Thus farre of the ordinary Practice of Piety, both in private and publick.

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our life.

The extraordinary Practice of Piety consists either in Fasting or Feasting.

IV. Of the Practice of Piety in Fasting.

There are divers kinds of Fasting. First, a Constrained Faste: as when men either have not food to eat, as in the a Famine of Samaria; or having food, cannot eat it for heaviness or sickness, as it befell them who were in the b Ship with Saint Paul. This is rather Lament, than Fasting.

Secondly, a Natural Faste: which we undertake physically, for the health of our body.

Thirdly, a Civil Faste: which the Magistrate enjoyneth, for the better maintenance of the Common-wealth; that by vying

Fifth
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Fasting as well as Flesh, there may be greater plenty of both.

Fourthly, a Mixtus Fast, as the festive days fast of Moses and Elias, the Typos, and of Christ, the substance. This is rather to be admired, than imitated.

Fiftieth, a Daily Fast, when a man is careful to vie the creatures of God with such moderation, that he is not made heavier, but more cheerful to serve God, and to do the duties of his calling. This is specially to be observed of Ministers, and judges.

Sixtieth, a Religious Fast, which a man voluntarily undertakes, to make his body and his soul the fitter to pray more frequently, and in his Law, commands all his people to fast. So doth our Saviour Christ teach all his Disciples under the New Testament likewit. By Religious Fasting, a man comes nearest the life of Angels, and to do God’s will on Earth, as it is done in Heaven.

1. Of a private Fast.

That wee may rightly performe a private Fast, some things are to be observed; first, the Author; secondly, the time, and occasion; thirdly, the manner; fourthly, the ends of private Fasting.

1. Of the Author.

The first that ordained Fasting was God himselfe, in Paradise; and it was the first Law that God made, in commanding Adam to abstaine from eating the forbidden fruit. God would not pronounce nor write his Law, without Fasting; and in his Law, commands all his people to fast. So doth our Saviour Christ teach all his Disciples under the New Testament likewit. By Religious Fasting, a man comes nearest the life of Angels, and to do God’s will on Earth, as it is done in Heaven.

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Heaven. Yea, Nature seemed to teach man this duty, in giving him a little Month, and a narrower Throat; for Nature is content with a little Grace with little. Neither doth Nature and Grace agree in any one act betac:ter, then in this exercise of Religious Fasting; for it strengtheneth the mind; illuminateth the understanding, and briditleth the affections; mortifieth the flesh, and preferreth chastities preventeth sickness, and continueth health; it delivereth from envy, and procureth all kind of blessings.

By breaking this Fast, the Serpent overthrew the first Adam, so that he left Paradise; but by keeping a Fast, the second Adam vanquished the Serpent, and restored us into Heaven. Fasting was also who covered Noah safe in the Ark, whom Intemperance uncovered, and left like stark-naked in the vineyard.

By fasting, Lot quenched the flame of Sodom, whom Drunkenness scorched with the fire of Indecent Religious fasting, and railing with God, made Moses face the flame before man; when Idolatrous eating and drinking caused the Israelites to appeare abominable in the sight of God. It rapt Elias in an Angelical Coach to Heaven; when voluptuous Abub was sent in a bloody chariot to Hell. It made Herod believe, that John Baptist should live after death, by a blessed resurrection; when after an intertemperate life, he could promise nothing to himselfe, but eternall death and destruction. O divine Ordinance of a divine Author!

2. Of the time.

The holy Scripture appoints no time under the New Testament, to fast; but leaves it unto Christians owne free choice.
The true manner of performing a private Fault, consists partly in outward, partly in inward actions.

The outward actions are, to abstaine, for the time that wee fail: first, from all worldly business and labour, making our fasting day as it were a Sabbath day, Levit. 23. 18. For worldly business will distract our minds from holy devotion.

Secondly, from all manner of food, yea, from all bread and water, to fast as health will permit. 1. That so we may acknowledge our own indignities, as being unworthy both of life, and all the means for the maintenance thereof. 2. That by affliction, the soul, which followeth the constitution thereof, may be the more humbled. 3. That so we may take a godly revenge upon our enemies, for abusing our liberties in the use of God's creatures.

4. That
4. That by the hunger of our bodies, through want of these earthly things, our soules may learne to hunger more eagerly after spiritual and heavenly food. 5. To put vs in minde, that as we abstinence from food, which is lawful, so we should much more abstinence from * Sinne, which is altogether unlawful.

Thirdly, from good and costly Apparell: That the abuse of these, puffs vs vp with pride, so the laying aside their lawful use, may witnessse our humilitie.

And to this end, in ancient times they vfed (especially in publicke Fasts) to put on sackcloth, or other coarse apparell. The equitie hereof still remaineth, especially in publicke Fasts; at what time to come into the Assembly with shaven head, cristed bare, draper apparell, and decked with flowers, or perfumes, argueth a foule that is neither hum-

humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full measure of * ordinary sleepe: That thou mayest that way also humble thy body; and that thy soule may watch and pray, to bee prepared for the comming of Christ. And if thou wilt breake thy sleepe early and late for worldly gaine, how much more shouldst thou doe it for the service of God? And if Abab (in imitation of the godly) did in his faste in sackcloth, to breake his s. by night, what shall we thinke of those, who on a Falling day will yield themselves to sleepe in the open Church?

Fifthly, and laftly, from all outward pleasures of our senses. So that as it was not the * sight, only that pleased, so must not the sight onely be punished: and therefore we must endo-
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endeavour to make our Eyes (as at all times, so especially on that day to fast from beholding vanity: our Eares from hearing Mirth, or Musick, but such as may move to mourning: our Noses from pleasant smells: our Tongues from lying, slandering, and flandering: yea, the Vice of the Marriage-bed must be omitted, in a religious reverence of the Divine Majesty; that so nothing may hinder our true humiliation, but that all may be signes that we are unfeignedly humbled. Thus much of the outward manner.

2. The inward manner of IVisiting consists in two things.
   1. Repentance. 2. Prayer.

   Repentance hath two parts:
   1. Penitence for sinnes past.
   2. Amendment of life, in time to come.

   This Penitence consists in three things. First, an inward insight of sinne, and sense of misery.

fere. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy knowne sinnes.

1. Of the inward insight of sinne, and sense of misery.

This sense and insight will be expressed in thee: First, by considering thy sinnes, especially thy grosse sinnes, according to the Circumstances of the time, place, manner how, and person with whom it was committed. Secondly, the Majesty of God, against whom it was done; and the father, because thou diddest such things against him since he became a Father unto thee, and bestowed so many sweet Blessings in bountifull manner upon thee. Thirdly, in considering the Curseth which God hath threatened for thy sinne: how grievously God hath plagued others for the same fault, and how that no means in Heaven or
or Earth could deliver thee from being eternally damned for thee, had not the Sonne of God so lovingly dyed for thee. Lastly, that if God loves thee he must chusen thee ere it be long, with some grievous affliction, willest thou doe it presenting him by speedie and returned repentance. Let these and the like considerations so prick thy Eares with sorrow, that melting for remorse within thee, it may be dissolved into a fountain of tears, tricling down thy mournefull checkes. This mourning is the beginning of true Fasting; and therefore oftentimes is put for fasting, the first and principal part for the whole action.

3. Of the bewailing of thine owne estate. Bewailing, or lamentation, is the pouring out of the inward mourning of the heart by the outward means of the words and teares of the eyes. With such shall earnestnesse, and importunity in prayer, is our heavenly Father well pleased. Nay, when it is the fruits of his Spirit, and the effects of our Faith, he cannot be displeased with it. For if hee heard the mournes which extremest wright from Israel and Hagar, and heareth the cry of the young Rauens, and roaring of Lyons; how much rather will hee hear the mournefull lamentation which his owne children make vnto him in their miserie?

In this action thou must deal plaineely with God, and acknowledge all the sinnes thou knowest, not onely in generall, but also in particular. This hath beene the manner of all God's Children in their Fasts: first, because that without Confession thou haft no promise...
of mercy, or forgiveness of sins. Secondly, that so thou mayest acknowledge God to be just, \\nand thyself unjust. Thirdly, that by the number of thy sins, thy heart may be the more humbled and pulled downe. Fourthly, that it may appeare, that thou art truly penitent: for till God hath given thee grace to repent, thou wilt be more ashamed to confess thy fault, than to commit thy sinne. The plainer thou dost left in this respect with God, the more graciously will God deal with thee: \\nfor if thou dost acknowledge thy sinnes, God is faithful and just to forgive thee thy sinnes: \\nand the blood of Jesus Christ, his Saviour, shall cleanse thee from all thy sinnes.

To help thee the better to performe these three parts of penitence, thou mayest diligently read such Chapters and portions of the holy Scriptures, as doe chiefly concern thy particular sinnes; that thou mayest see Gods Curse and Judgements on others for the like sinnes, and be the more humbled thyselfe.

Thus fairest of the first part of Repentance, which is penitence.

The other part, which is Amendment of life, consists first, in devout Prayer; secondly, in devout Actions.

This devout Prayer, which we make in time of fasting, is either deprecation of evil, or craving needfull good things.

Depreciation of evil is, when thou beseechest GOD, for Christ thy Mediator sake, to pardon unto thee those sinnes which thou hast acknowledged, and to purge from thee those judgements which are due unto thee for thy sinnes; And as Benaiah, because hee heard that the King of Israel was merciful, prostrated himselfe unto him with
with a rope about his neck: so, because thou knowest that the King of Heaven is most merciful, call downe thy selfe in his presence, in all true signs of humiliation (especially, seeing he calleth upon thee to come unto him in thy troubles;) and doubtlesse thou shalt finde him most mercifull.

The craving of needfull good things, is, First, a fervent and faithfull begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to renew thy heart by the Holy Ghost; so that sinne may daily decay, and righteousness more and more encrease in thee. Lastly, in desiring a supply of Faith, Patience, Chastity, and all other graces which thou wantest; and an encrease of those which God of his mercy hath bestowed upon thee already.

Thus far of Prayer in Fasting. The chiefest actions in fasting, are two: First, Avoiding evil; secondly, doing good.

1. Of avoiding evil.

The Abstinence from evil, is that which is chiefly signified by the Abstinence from food, &c. and is the chief end of Fasting, as the Ninjuites very well knew. A day of Fasts, and not fasting from sinne, the Lord abhorreth. It is not the naturall of the stomacke, but the * prudetia of the Heart, that God respecteth. If therefore thou wouldst have God to turne from thee the evil of affliction, thou must first turne away from thy selfe the evil of transgression, and without this, it is all thou shalt not do any service to God, than thy breath doth to Man. This made God so often to forbid the Fast of the flesh. And as thou must endeavour to

Thou shalt

And as thou must endeavour to

Zac. 5:9

Non potest esse exigit.

Zac. 5:9

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Avoid all sins; so especially that sin, whereby thou hast provoked God to flee his Rod at thee, or alreadie to lay his chastening hand upon thee. And doe this with a resolution, by the abstinence of God's grace, nether to commit those sins againe. For what shall it profit a man, by Abstinence to humble his Body, if his Mind is swell with Pride? Or to forbear Wine and strong Drinks, and to be drunk with Wrath and Madnece? Or to let his Fiefe goe into the belly, when Lyes, Slanders, and Rebellion, (which are worse than any meate,) comes out of the mouth. To abstinence from meate, and to doe myfhts, is the Diuines Faste; who doth so, and is not hungry.

2. Of doing good works.
The good works, which is a Christian, then must doe every day, but especially on thy fasting day; are either the works of Piety to God, or the works of Charite to thy brethren.

First, the works of Piety to God, are the practice of all the former duties, in the sincerity of a good Conscience, and in the light of God.

Secondly, the works of Charite towards our Brethren are, forgiving wrongs, remittinge debts to the poore, that are not well able to pay; but especially in giving Alms to the poore, that want reliefe and sustenance: Else we shall, under pretence of godliness, practise mischiefe, to the labouring servants of their due allowance. As therefore Christ joined Fasting, Praying, and Almes, together in Precept; so must thou joyn these together, like Cornelius, in practice.

And therefore bee sure to give at

Lk. 18. 6. &c.
Zac. 7. 5, 10.

* Quia quae non
   per
   est, ut ad
   sibi
   lum
   est,
   sed
   substantia
   signat.

* Quo eigni-
   met vi per-
   rate, non ad
   Carte
   terrae
   subst
   iatis
   signat.

* Quo sibi
   met vi per-
   rate, non ad
   Carte
   terrae
   subst
   iatis
   signat.

* Quo eigni-
   met vi per-
   rate, non ad
   Carte
   terrae
   subst
   iatis
   signat.

* Quo eigni-
   met vi per-
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   terrae
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   signat.
at the least so much to the poore, on the fasting day, as thou wouldst have spent in thine owne house, if thou haddest not fasted that day. And remember, that he that soweth pleasingly, shall reap pleasingly, 2 Cor. 9. 6. and that this is a special sawing day. Let thy fasting so afflict thee, that it may reform a poore Christian; and reason, that thou hast done and suffered in another; or rather, that thou hast feded hungry Christ in another member.

In giving Almes, observe two things: First, the Rules; secondly, the Rewards.

1. Rules in giving of Almes, and doing good works.
   1. They must be done in obedience of God's Commandments: Not because we think it to be good, but because God requires us to doe such and like good deeds: for such obedience, (1 Sam. 15. 22.) of the worker.

2. They must proceed from a heart to God: For the love of God, (Zech. 12. 10.) of the worker.

3. They must not think, by thy good Workes and Almes to merit Heaven: for in vaine had the Sonne of God shed his blood, if Heauen could have beene purchased either for mony, or meare. Thou must therefore seeke Heavens possession by the purchase of Christ's blood, not by the merits of thine owne workes. For a euerlaft life is the gift of God, through Jesus Christ. Yet every true Christian, that believeth to be saved, and hopes to come to Heauen, must doe good workes (as the Apostle faith) for necessary uses, which are foure:

   First, that it may be glorified.

   Second, that it may be needed.
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1. If thou see thy faith, thou seest thy Redemption. Secondly, thou mightst have thy self a thankful for thy Redemption. Thirdly, thou mightst make sure thine Election unto thy self. Fourthly, that thou mightst win others, by thy holy devotion, to think the better of thy Christian profession. And for these we are said to be a God workmanship, created in Christ Jesus, unto good works, and that God hath ordained us to walk in them.

2. Thou must not give thine Almes to impudent Vagabonds, who live in wilfull idlenesse and filthineffe, but to the Religious and honest poor, who are either sick, or old, that they cannot work, or sick who work, but their works cannot competently maintain them: Seek these out in the back lanes, and relieve them. Be it thou meane that asketh an Almes for Jesus sake, and knowest him not to bee unhonorable, deny him not: for, it is better to give unto tenne Counterfets, than to suffer Christ to goe, in one poor Saint, unrelieved. Looke not on the Per son, to give thine Almes as unto Christ, in the person.

3. Of the reward of Almes deeds and good works.

4. Almes are a speciall means to mone God in mercy to turne away his temporall judgments from vs: when wee be a true Faith (that the which is selue by such fruits) doe returne unto him.

5. Mercifull Almes-givers shall bee the Children of the Highest; and be like God their Father, who is the Father of Mercies. They shall be his Stewards to dispoze his goods: his Hands, to distribute his Almes. And if it be so great an Honour, to bee the Kings Z 5 Almes;
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Aimner; how much greater is it to bee the God of Heauen: Aimner-guer?

3. When all this World shall forfake vs, the onely good work and good Angels shall accom-
apanie vs., the one to receiue their reward, the other to deli-
uer their charge.

4. Liberalitie in Aimse-
deeds is our fairest foundation, that wee shall obtaine in eterna-
life a liberal reward, through the Merit and Merits of Chrift.

Lastly, by Aimse-deeds wee
feede and relieue Chrift in his
Members; and Chrift at the
talf day will acknowledge our
Love, and reward vs in his
Merit; and then it shall ap-
ppear, that what we gave to the
poore, was not lost, but then
unto the Lord. What
greater motiues can a Chriftian
with, to excite him to bee a
liberall Aimse-guer? Thus
fare.

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fare of the Manner of falling.
Now followeth the End.

3. Of the Ends of Falling.
The true Ends of Falling, are
not to merit Gods favour, or
eternal life; (for that we have
only of the gift of God,through
Chrift) not to place Religion
in bodily abstinence; (for falling
in it selfe is not the worship
of God, but an helpe to further vs,
the better to worship God.) But
the true Ends of Falling are
three.

First, to subdue our flesh to
the Spirit; not so to wea-
ken our bodies, as that wee
are made unfit to doe the nec-
cessarie duties of our calling.
A good man (sayth Solomon)
is mercifull to his Benef., Prov. 12.
To much more to his owne
Body?

Secondly, that we may more
deuotely contemplate Gods
Holy Will, and fervently
powere our foules to
him.
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him by prayer: for as there are some kinds of Dangers, so there are also some kinds of times, which cannot be fended, but by fasting joined with prayer. Matt. 37. 27.

Thirdly, that by our sincerest humiliation, and judging of our felicites, wee may escape the judgement of the Lord: not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remove his judgments from vs, when wee by fasting doe voluntarily humble our felicites before him. And indeed no child of God ever consuemed this holy exercise, but in the end he obtained his request at the hand of GOD: both in receiving graces which he wanted, as appears in the examples of 1. David, & Jeho- saphat, 2. Nehemiah, & Daniel, & Esther; as also in turning away judgments, threat.

A publicke Fast is, when by the Authorite of the Magistrate, either the whole Church within his Dominion, or some speciall Congregation (whom it concerneth) doe assemble themselves together, to performe the fore-mentioned duties of humiliation, either for the removing of some

threatean or fallen upon him: as may be seen in the Examples of the 1. Israelites, the 1. Nim- naeis, & Rehoboam, 1. Esra, 2. Es- roshias, 2. Manasses. Hee who gave his decay some from Heaven to the death, to ransom vs when wee were his enemies; thinkes nothing too deare on earth, to beitow upon vs, when wee humble our felicites, being made his reconciled friends and children.

Thus far of the private Fast.

2. Of the publicke Fast.

h. 9, Sam. 7.6. I. 22. & 3. 5. 7, &c. 7. Kin. 5. I. 2. Chr. 5. 16. 1. 2. 3. 13. 3. 18. 19.
some publick calamity threatened, or already inflicted upon them, as the Sword, Invasion, Famine, Pestilence, or other fearful sickness or else for the obtaining of some publick Blessing, for the good of the Church; as to crave the affiance of his holy Spirit in the Election and Ordination of fit and able Pastors, &c. or for the Tryal of Truth, and execution of Justice, in matters of difficulty and great importance, &c.

When any evil is to be removed, the Pastors are to lay open unto the people, by the evidence of God's word, the sinners which were the special causes of that calamity; call upon them to repent, and publish unto them the mercies of God in Christ, upon their Repentance. The people must hear the voice of God's Messengers, with heartie sorrow for their.

their sinnes; earnestly begge pardon in Christ, and promise unfeigned amendment of their life. When any blessing is to be obtained, the Pastors must lay open to the people the necessity of that blessing, and the goodness of God, who giveth such Graces for the good of men. The people must devoutly pray unto God, for bestowing of that Grace; and that he would bless his owne means, to his owne Glory, and the good of his Church. And when the holy Exercice is done, let every Christian have a special care, according to his ability, toRemember the poor. And who so ever (when that occasion is offered) veth not this holy Exercise of Fasting, he may justly suspect, that his heart never yet felt the power of true Christianitie.

So much of Fasting. Now follow
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followed the Exercise of holy Feasting.

Of the Practice of Piety in Holy Feasings.

Oły Feasting, is a solemn Thanks-giving (appointed by Authoritie) to be rendered unto God on some special day, for some extraordinary Blessings or Deliverance received. Such, among the Jews, was the Feast of the Passover, to remember to pray for God for their deliverance out of Egypt bondage; or the Feast of Purim, to give thanks for their deliverance from Haman's Conspiracy. Such among us, are the fifth of August, to pray for God for delivering us from the bloody Conspiracy of the traitorous Gowries; and the fifth of November, to praise God for the deliverance of the King, and the whole State, from the Papists Guaine-powder Treason. Such Feasts are to be celebrated by a publick rehearsal of those speciall benefits, by spiritual Praises, and Dances, by mutual Feasting, and sending presents every man to his neighbour, and by giving gifts to the poor.

But forasmuch as the benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon Man; and that the Lord's Supper is left by our Redeemer, as the chiefest memoriall of our Redemption; every Christian should account this holy Supper his chiefest and most humble Feast in this World. And seeing that as it ministrith to worthy partakers the greatest assurance which they have, of their Salvation; so it pulleth temporal Judgements on the Bodies, and (without repentance)
pentance) eternal damnation on the Soules of them who receive it unworthily. Let vs see how a Christian may best fit himself to be a due partaker of so holy a Feast, and to be a worthy Guest at so sacred a Supper.

Meditations concerning the due manner of praising Christ, in receiving the holy Supper of the Lord.

Though no man living is of himselfe worthy to bee a guest at so holy a Banquet; yet it pleaseth God of his grace, to accept him for a worthy receiver, who endeavoureth to receive that holy Mysterie with that comports measure of reverence that he hath prescribed in his Word.

Hee that would receive this Holy Sacrament with due reverence,

Of Preparation.

That a Christian ought necessarily to prepare himselfe, before he presume to be a partaker of the holy Communion, may evidently appeare by five reasons.

First, because it is Gods Commandement: For if he commanded, under the paine of Death, that none uncircumcised should eate the Paschall Lambe; nor any Circumcised, under foure Days preparation: how much greater preparation doth he require.
quire of him, that comes to receive the Sacrament of his body and blood, which as it far exceedeth, so doth it exceed by many degrees the Sacrament of the Passover.

Secondly, because the example of Christ teacheth vs so much: for he washed his Disciples feet, before he admitted them to eate of his Supper. Signifying, how thou shouldst lay aside all unparentesse of heart, and uncleanness of life, and be furnish'd with Humilitie and Chastitie, before thou presumest to taste of his holy Supper.

Thirdly, because it is the counsell of the Holy Ghost: Let every man examine himself, and so let him eate, &c. And if a man, when he is to eate with an earthly Prince, must consider diligently what is before him, and put a knife to his throat, &c. rather than commit any rudeness: How much more oughtest thou to prepare thy foule, that thou mayest behave thy selfe with all feare and reverence, when thou art to feast at the holy Table of the Prince of Princes?

Forthly, because it hath bene ever the practice of all Gods Saints, to vse holy preparation, before they would meddle with Divine mysteries; David would not goe neere to God's Altar, till hee had first washed his hands in Innocence: Much lesse shouldst thou, without due preparation, approach to the Lord's Table. Ahab could notgiue nor David and his men would not eate the Show bread, but on condition that their vessels were Holy; how much lesse shouldst thou presume to eate the Lord's bread, or rather the bread which is the Lord, unlese the vessel of thy heart be first cleansed.

Phil. 2:6. 1 Sam. 25.
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The Lord required Jophanab (as he had done Moses before) to put off his shoes, in reverence of his Holiness, who was present in that place; where he appeared with a Sword in his hand, for the destruction of his enemies: how much rather shouldst thou put off all the Afflictions of thine Earthly conversation, when thou committest there that place, where Christ appeared to the eye of thy Faith, with Wounds in his hands and sides, for the redemption of his Friends? And for this cause it is said, That the Lambes Wife hath made her selfe ready for her Marriage. Prepare therefore thyself, if thou wilt in this life be betrothed unto Christ by Sacramental Grace; or in Heaven married unto him, by eternal glory.

Firstly, because that God hath ever smitten with fearfull full

full Judgments, those who have presumed to use his holy Ordinances, without due fear and preparation. God set a flaming Sword in a Cherubins hand, to smite our first Parents, being defiled with sinne, if they should attempt to goe into Paradise, to cate the Sacrament of the Tree of Life: Feare thou therefore to bee smitten with the Sword of Gods vengeance, if thou presumest to goe into the Church with an impenitent heart, to cate the Sacrament of the Lord of Life. God smote 50000 of the Ephraimites, for looking irrverently into his Arke; and killed Vizze with sodaine death, for but rash touching of the Arke; and smote Vizziab with a Leprosie, for meddling with the Priests Office, which pertained not unto him. The fear of such a stroke, made Ezekiel so earnestly to pray unto God, that he would
would not infinite the people, that wanted time to prepare themselves as they should, to the pasture. And it is said, that the Lord heard Ezekiel, and healed the people: Intimating, that had it not been for Ezekiel’s prayer, the Lord had smitten the people, for their want of due preparation. And the man who came to the Marriage Feast without his wedding garment, examined of himselfe, was examined of another, and therewith bound hand and foot, and cast into the bushes. Matthew 22.12. And S. Paul tells the Corinthians, that for want of this preparation, in examining or judging themselves before they did eat the Lord’s Supper, God had sent that fearful stroke amongst them; whereas some were then sick, others weak, and many fell asleep; that is, taken away by temporal death: Insomuch that the Apostle saith, that every unworthy Receiver, as he was judged, was temporal if he repented, eternal if he repented not, and that, in so haymous a measure, as if he were guilty of the very body and blood of the Lord, whereof this Sacrament is a holy Signe and Seale. And Princes, punish the indignity offered to their great Seale, in as depe a measure, as that which was done to their own Persons, whom it representeth. And how haymous the guiltinesse of Christ’s blood is, may appeare by the milery of the powers, ever since they wished his blood to bee on them and their Children. But then thou wilt say, It were better to abstaine from coming at all to the Holy Communion. Not so; for GOD hath threatened to punish the wilful neglect of his Sacraments, with eternal damnation both of Body and Soul. And
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And it is the Commandement of Christ: Take, eat, doe this in remembrance of me: and he will have his Commandement under the penetralie of his Curie, obeyed. And seeing that the Sacrament was the greatest token of Christ's love, which he left at his end to his friends whom he loved to the end, therefore the neglect and contempt of this Sacrament may argue the contempt and neglection of his love, and Blood-finding, that which no finite in God account can come more by means. Nothing hinders why thou mayest not come freely to the Lords Table; but because thou hastest rather to go to the love of God, then leave thy filthy fins. O come, be come a guest prepared for the Lords Table; seeing they are blessed, who are called to the Lamb's Supper. O come, be come prepared; because the efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver.

This preparation consists in the serious consideration of three things: First, of the worthiness of the Sacrament, which is deemed to disburse the Lords body. Secondly, of thine own unworthiness, which is to judge thyself. Thirdly, of the means whereby thou mayest become a worthy receiver, called Communication of the Lords body.

1. Of the worthiness of the Sacrament.

The worthiness of this Sacrament is considered three ways: First, by the Ministry of the Author ordering. Secondly, by the preciousness of the Parts whereof it consisteth. Thirdly, by...
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The Excellence of the Ends for which it was ordained.

1. Of the Author of the Sacrament.

The Author was not any Saint or Angel; but our Lord Jesus, the eternal Son of God: For it pertained to CHRIST alone under the New Testament, to institute a Sacrament; because he only can promise and perform the Grace that it signifieth. And we are charged to have no voice but his in his Church. How sacred should we esteem the Ordinance that proceedeth from so Divine an Author!

2. Of the Parts of the Sacrament.

The parts of this blessed Sacrament are three. First, the Earthly signs signifying; Secondly, the Divine word signifying; Thirdly, the Heavenly graces signified.

First, the Earthly signs are Bread and Wine; and all the outward action of the ordinance is called the Elements.

Secondly, the Divine word signifying.

Thirdly, the Heavenly graces signified.

Bread and Wine, 1 Cor. 11:23 &c. Pres. 19.6. In number two, but one in use.

Secondly, the Divine Word, is the Word of Christ's institution; pronounced with Priests and blessings, by a Lawful Minister (Heb. 5:4. Num. 15:40. 1 Cor. 10. 16.) The Bread and Wine, without the Word are nothing, but as they were before; but when the Word doth come to those Elements, then they are made a Sacrament; and God is present with his own Ordinance, and ready to perform what ever he doth promise. The Divine words of blessing do not change or annihilate the *substance of the bread and wine; for if their substance did not remain, it could be no Sacrament; but it changeth them in use and in name. For, that which was before but common Bread and Wine to nourish men's Bodies, is, after the blessing, A 43 delicious.

*substance*
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...designated to an holy use, for the feeding of the souls of Christians. And where before they were called but Bread and Wine; they are now called by the name of those Holy things which they signify, The body and blood of Christ: the better to draw our minds from those outward Elements, to the Heavenly Graces, which by the sight of our bodies they represent to the spiritual eyes of our faith. Neither did Christ direct these words; This is my Body, This is my Blood; to the Bread & Wine; but to his Disciples, as appears by the words going before, Take ye, eat ye. Neither is the Bread his Body, but in the same sense that the Cup is in the New Testament, viz. by a Sacramental Institution. And Mark notes plainly, that the words, This is my Blood, etc., were not pronounced by our Saviour, till after the...
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Grace, as Judas, who (as Christ said) received the Bread of life, but not the Bread which was the Lord. Some receive the spiritual grace without the outward sign; as the Saint-Thomas on the Cross, and innumerable of the faithful, who dying desire it, but cannot receive it through some extremity, in all the worthy. Receivers to their comfort, receive both in the Lord's Supper.

Christ chose Bread and Wine (rather than any other Elements) to be the outward sign of this blessed Sacrament. First, because they are easier for all sorts to attain unto: Secondly, to teach us, that as men in this life, are chiefly nourished by Bread and Wine, so are our souls by his Body and Blood: sustained and quickened unto eternal life. Christ appointed Wine with the other.

*Psalm 104:17. He, the Maker of Bread, the Ruler of all things.
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The Bread to be the outward sign of this Sacrament, to teach vs. first, that as the perfect nourishment of man's body consists both of Meat and Drink: So Christ is unto our souls not in part, but in perfection, both satisfaction and nourishment. Secondly, that by seeing the sacramentall Wine apart from the Bread, we should remember how all his precious Blood was shed out of his blest body for the Remission of our Sins. The outward Signs the Pastor gives in the Church, and thus doth eate with the Mouth of thy Body: the Spiritual grace Christ reaches from Heaven, and thence entereth with the mouth of thy Faith.

3. Of the End for which this holy Sacrament was ordered. The excellence and admirable Ends or Points, for which this blessed Sacrament was ordained, are these:

Of the first End of the Lord's Supper.
1. To keep Christians in a continual remembrance of that propitiatory sacrifice, which Christ, once for all, offered by his Death upon the Cross, to reconcile vs. unto God: Doe this (faith, Christ) in remembrance of me. And (faith the Apostle) do it, as ye shall eate this Bread, and drinke this Cup; yee do for the Lord's sake.

2. That by this Sacrament, the preaching of the Word; Ephes. 2. 14, and Col. 1. 24. Christ was so evidently set forth, before the eyes of the Gentiles, as he had been crucified among them; for the whole Fitness presents Christ's death, the breaking of the Bread, the crucifying of his blessed Body, & the pouring forth of the sanctified wine; the shedding of his holy Blood: Christ was once in himself most suffer'd, but is
as oft as the Sacrament is celebrated, so oft is it spiritually offered by the faithful.

Hence the Lord's Supper is called a propitiatory Sacrifice, not properly or really, but figuratively, because it is a memorial of that propitiatory sacrifice, which Christ offered upon the Cross. And to distinguish it from that real Sacrifice, the Fathers call it the Eucharistic Sacrifice. It is also called the Eucharist, because that the Church in this action of feasting upon God the Sacrifice of peace and thanksgiving for her Redemption; effected by the true and only expiatory Sacrifice of Christ upon the Cross, if the Right of mercy of the Passion of Christ, she will as truly receive into his Grace and Mercie all penitent believers, who duly receive this holy Sacrament; and that for the merit of the Death and Passion of Christ; she will as truly forgive them all their sins, and the sins of all those that are made partakers of this Sacrament. In this respect the holy Sacrament is called The Seal of the new Covenant.

2. To confirm our Faith in God by this Sacrament doth signify and seal unto us from Heaven, that according to the promise and new covenant which he hath made in Christ, he will truly receive into his Grace and Mercie all penitent believers, who duly receive this holy Sacrament; and that for the merit of the Death and Passion of Christ, he will as truly forgive them all their sins, and the sins of all those that are made partakers of this Sacrament. In this respect the holy Sacrament is called The Seal of the new Covenant.
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I. Concerning the remission of sins. In our greatest doubts we may therefore receive this sacrament, yea, without say with Samuel's Father: If the Lord would slay us, he would not have spared an only son offering, and a meat offering at our hands, neither would he have showed all these things, nor would he at this time have told such things as these.

Of the third end of the Lord's Supper.

3. To be a pledge and symbol of the most near and effectual Communion which Christians have with Christ; the Cup of blessing, which we blesse, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? That is, a most effectual signe and pledge of our Communion with Christ. This Communion is called eating in vs., beginning in the Lord, and drinking in our hearts.

beasts; and set forth in the holy Scripture: by divers Similies. First, of the Vine and branches: secondly, of the Head & Body: thirdly, of the Foundation and building: fourthly, of one Loafe confect of many granes firsly, of the Matrimonial union twixt Man and Wife, and fifthly, And it is threefold betwixt Christ and Christians. The first is natural, betwixt one human nature, and Christ's divine nature in the person of the Word: the second is mystick, betwixt our persons absent from the Lord, and the person of Christ God and Man, into one mystical body. The third is Celestial, betwixt our persons present with the Lord, and the person of Christ in a Bodie glorified; these three Conumptions depend each upon other. For, had not our Nature been first Hypostatically united to the Nature of
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...wee could never have been united to Christ but by a Mystical union, wee shall never have communion with him in his Heavenly presence. The Mystical Communion (chiefly here meant) is wrought betwixt Christ and vs by the Spirit of Christ, apprehending vs, and by our Faith (flicked up by the same Spirit) apprehending Christ again. Both which Saint Paul doth most liuely express: I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus. How can he fall away that beholdeth, and is so firmly holden? This union he shall best understand in his Minde, who doth most feel it in his Heart. But of all other times, this union is best felt, and most confirmed, when we do deuely receive the Lords Supper. For then we shall sensibly feel our hearts knit unto Christ, and the desires of our soules drawn by Faith and the Holy Ghost; as by the cardes of Love, nearer and nearer to his Holiness.

From this Communion with Christ, there followeth to the faithful many unspeakable benefits. As first, Christ tooke by imputational their finnes and guiltynesse, upon him, to satisfie God's Justice for them; and hee freely giues by imputation, unto vs all his Righteousnesse in this life, and all his right unto eternal Life when this is ended: and counteth all the good or ill, that is done unto vs, as done unto his own person.

Secondly, there floweth from Christ's nature into our nature, united to him, the lively Spirit & breath of Grace, which...
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10.16. and Admonition. I Cor. 16.15.16.

Lastly, from the former Communion twixt Christ and Christians; there flows another Communion twixt Christians among themselves. Which is also liuely represented by the Sacrament of the Lords Supper: in that the whole Church being many, doe all communicate of one Bread, in that holy action. We being many, are one bread, and one Body, for we are all partakers of that one Bread; that is, the bread which wee caste in the Sacrament, is but one, though it bee concocted of many graines; so all the Faithfull, though they be many, yet are they one mystical Body under one head, which is Christ. Our Saviour prayed five times in that prayer, which hee made after his last Supper, that his Disciples might bee one: to teach us at
at once, how much this divine pleasureth him. This Union betwixt the faithful, is so ample, that no distance or place can part it; so strong, that death cannot dissolve it; so durable, that time cannot weare it out; so effectual, that it breedeth a furent love betwixt those who never saw one anothers face. And this connection of souls is termed the communion of Saints, which Christ effecteth by the speciall means. First, by governing them all by one and the same holy Spirit. Secondly, by enduing them all with one and the same Faith. Thirdly, by shedding abroad his love into all their hearts. Fourthly, by regenerating them all by one and the same Baptisme. Fifthly, by nourishing them all with one and the same spiritual Food. Sixthly, by being one, quickking Head, of that one body of his Church, which

which he reconciled to God in the Body of his flesh. Hence it was, that the multitude of Beleuvers in the Primitive a Church, were of one heart and of one Soule, in truth, affection, and compassion. And this should teach Christians to love one another; seeing they are all members of the same holy and myllicall Body, whereof Christ is Head; And therefore they should have all a Christian sympathy, and fellow-feeling to resort one in anothers joy, to condole one in anothers griefe, to bear with anothers infirmity; and mutually to releue one anothers wants.

Of the fourth End of the Lords Supper.

4. To feed the foules of the Faithful, in the assured hope of life everlasting. For this Sacrament is a signe and pledge unto as many as shall receeue the same according to Christ.
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Intuition: that he will according to his promise, by the virtue of his Crucified body and blood, so verily feed our souls to life Eternall: as our bodies are by Bread & Wine nourished to this temporal life. And in this end Christ in the action of the Sacrament, really gives his very Body and Blood to every faithfull Receiver. Therefore the Sacrament is called the Communion of the Body and Blood of the Lord. And a communication is not of things absent, but present: neither were it the Lords Supper, if the Lords Body and Blood were not there. Christ is verily present in the Sacrament, by a double Union: whereof the first is spiritual, twixt Christ and the worthy Receiver. The second is sacramental, 

twixt the Body and Blood of Christ, and the outward signs in the Sacrament. The former is wrought by means that the same holy Spirit, dwelling in Christ and in the faithful, doth incorporate the faithful, as members into Christ their Head, so makes them one with Christ and partakers of all the graces of the Holy Spirit and eternal Glory which is in him, as fair & as verily as they hear the words of the promise, and are partakers of the outward signs of the holy Sacrament. Hence it is, that the will of Christ is a true Christian religion corporis Christianæ, corporate salvation. 

If you look to the things that are written, this Union is essential: if to the things of this Union, it is real. If to the manner how it is wrought, it is Spiritual. It is not our Faith, that makes the Body and Blood of Christ to be
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...bee present, but the Spirit of Christ dwelling in him and ye. Our faith doth both receive and apply unto our souls these heavenly graces which are offered in this Sacrament.

The other, being the Sacramental union, is not a Physical or Local, but a Spiritual conjunction of the earthly signs, which are Bread and Wine, with the heavenly Graces, which are the Body and Blood of Christ, in the act of receiving, as if, by a most real relation, they were but one and the same thing. Hence it is, that in the same instant of time that the worthy Receiver eateth both with the mouth the Bread and Wine of the Lord, he eateath also with the mouth of his Faith, the very Body and Blood of Christ. Not that Christ is brought downe from Heaven to the Sacrament, but that the holy Spirit, by the Sacrament, vitally shineth in the spirites of them that receive.
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Christ, being absent from us in place, to be present with us in union. S. Paul terms it a great Mystery; such as our understanding cannot worthily comprehend. The Sacrament of Bread and Wine therefore are not bare signifying signs, but such as with Christ doth indeed withe those and run to every worshipper. He not only his Divine virtue and efficacy, but also his very Body and Blood, as verily as he gave to his Disciples the Eucharist, by the sign of his SACRED BREAD; or Health to the defeated, by the Word of his MOUTH, or touch of his hand in Garments. And the apprehension by Faith is more forcible, than the exquisitest comprehension of Signs or Reason. To conclude this point: the holy Sacrament is that blessed Bread, which being eaten, opened the eyes of the EMMANUEL, that they knew Christ. This is that LORD'S CUP, by which we are all made to drink into one spirit: This is that Rocke flowing with Eternity, that reunites the fainting spirits of every true Jonathan, that tastes it with the mouth of Eternity: This is that Daily Loafe, which trembling from above, strikes down the Tents of the Midianites, of INNERNAL Darkenesse: Ethano Angelical Cake and water preferred him forty days in Herob, and Manna (Angel's Food) fed the Israelites forty yeeres in the Wilderness; but this is that true Bread of Life, and heavenly Manna, which if wee shall daily eate, will nourish our Souls for ever unto Eternall. How should then our souls make vnto Christ that request, from a spiritual desire, with the Capernaus did from a carnall motion? Lord, ever more give us this bread.
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The first and last of the Lord's Supper.

1. To see an assured pledge unto us of our Resurrection. The Resurrection of a Christian, two-fold: first, the spiritual Resurrection of our souls; in this life, from the death of sin, called the first Resurrection; because that by the trumpet's voice of Christ, in the preaching of the Gospel, we are raised from the death of sin, to the life of grace; b Blessed and holy be the faith of John, who both partake in the first Resurrection; for even in the second death both have power. The Lord's Supper is both a memorial and a pledge unto us of this spiritual and first Resurrection. Plesseth each man, even he shall live by me. And then are we first guests to sit at the Table with Christ, who like Lazarus we are raised from the dead of sin to newness of life. The truth of this first Resurrection will appear by the motion whereunto they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Piety, thy heart answered with Samuel, Here I am, speak, Lord, for thy servant heareth, and with David, O God, my heart is ready; and with Paul, Lord, what wilt thou have me to do? Then surely, thou art raised from the death of sin, and hast thy part in the first Resurrection; but if thou remainest ignorant of the true grounds of Religion, and findest in thyself a kind of secret loathing of the exercises thereof, and must be drawn, as it were against thy will, to do the works of Piety, &c., then surely thou hast not a name that thou livest, but thou art dead, as Christ told the Angel of the Church of Sardis, and thy soul is but as a grave; to keep thy body from flinking.

b Apo. 20. 6

[Page 556-557]
Secondly, the corporal resurrection of our bodies at the last day, which is called the second resurrection, which receiveth them from the first death. He that eateth my flesh and drinketh my blood, both eternall life, and I will raise him at the last day. For this Sacrament signifieth and sealeth unto vs, that Christ dyed and rose againe for vs, and that his quickening and resurrection vs into eternall life, and that therefore our bodies shall surely be raised to eternall life at the last day. For seeing our head is risen, all the members of the body shall likewise surely rise againe. For how can both

bodies; which (being the weapons of Righteousness, Rom. 16. 13. Temples of the Holy Ghost, 1 Cor. 6. 19. & members of Christ) have become fed and nourished with the Body and Blood of the Lord of life: but be raised vp againe at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried and laid to sleep in the Lord. And their burial places are termed the beds and dormitories of the Saints: The Reprobates shall arise at the last day, but by the Almighty power of Christ, as hee is Judge, bringing them as Malefactors out of the Galle, to receive their sentence; and deferred executions but the Elect that rise by vertue of Christ’s Resurrection, & of the Communion which they have with him, as with their Head. And his resurrection is the cause & assurance of ours. The Resurrection

of

Quoniam de resurrectione corporis sequitur, ea resurrectione

Auglib.to con. Paul. Full. cap. 19.\n
p. 558-559
The Practice of Piety.

of Christ, is a Christian's particular faith; and Resurrection of the dead, is the object of Christ's chiefest confidence. Therefore Christians in the Primitive Church, were wont to frame one another in the morning with these phrases, The Lord is risen; and the other would answer; Trini, the Lord is risen, indeed.

The six end of the Lord's Supper.

6. To stead one's assurance of everlasting life. Oh what more wished or looked, then life? or what doe all men naturally more, either fear or abhorre then death? Yet is this first death nothing, if it be compared with the second death, neither is this life any thing worth, in comparison of the life to come. If therefore thou desire to bee assured of eternal life, prepare thy selfe to bee a worthy Receiver of this blessed Sacrament. For our Saviour saith unto vs, That if any man eate of this Bread, hee shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the World. He therefore who daily eateth of this holy Sacrament, may truely say, not only, Credo in vitam aeternam, I beleue the life everlasting: but also, Ego vidi vitam aeternam, I eate life everlasting. And indeed this is the true tree of life, which God hath planted in the midst of the Paradise of the Church: And whereof hee hath promised to give every one that ouercometh peace. And this Tree of Life, by infinite degrees excelleth the Tree of Life that grew in the Paradise of Eura; for that hath his roots in the Earth; this from Heaven: that gave but life to the body; this to the soule: that did but preferre the life of the living, that
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And so to remaine for euera publicke marks of profession, to distinguishe Christians from all sects and false religion. And seeing that in the Masse there is a strange Christ adored, not he that was borne of the Virgin Marie; but one that is made of a Wafer Cake: and that the offering up of this Breaden god is brought upon the Church; as a propitiatory sacrifice for the quick and the dead: all true Christians upon the danger of wiffull periyre, before the Lord Christ Jesus of Heaven and Earthare to detest the Masse, as the Idol of Indignation, which is most derogatorie to the all-sufficient World-saving merits of Christ's death and passion. For by receiuing the Sacrament of the Lords Supper, we all swere that all these sacrifices are ended by our Lords death; and that his Body and Blood once crucified and shed,

And to finde all Christians, as it were, by an oath of fidelity, to secure the one only true God; and to admit no other propitiatory sacrifice for sins, but that one real sacrifice which by his death Christ once suffered, and by which hie finished the Sacrifice of the Law, and effected eternal Redemption, and Righteousness for all believers.
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is the perpetual food, and nourishment of our souls.

2. How to consider thine own unworthiness.

A man shall best perceive his own unworthiness by examining his life, according to the ten Commandments of almighty God. Search therefore what duties thou hast omitted, and what sins thou hast committed, contrary to every one of the Commandments. Remembering that without repentance and God's mercy in Christ, the curse of God, containing all the miseries of this life, and everlasting torments in Hell fire when this is ended, is due to the breach of the least of God's Commandments. And having taken a due survey both of thy sins and miseries, retire to some secret place, and there putting thy face in the sight of the Judge, as a guilty malefactor, standing at the Barre to receive his sentence, bowing thy knees to the earth, hiring thy breast with thine hands, and beseeching thy compassionate Father for mercy and forgiveness, in these or the like words.

An humble confession of sinners, to be made unto God before the receiving of the holy Communion.

O God and heavenly Father, when I consider the goodness which thou hast ever showed unto me, and the wickedness which I have committed against heaven and against thee, I am ashamed of my self, and confusion seems to cover my face as a vail; for which of thy Commandments have
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I have not transgressed. O Lord, I stand here guilile of the breach of all my holy Laws: for the love of my heart hath not so entirely cleared unto thy Majesty as to judge good and earthly things. I have not feared thy judgments, to deter me from sin, nor trusted to thy promises, to keep me from doubting of my temporal or eternal state. I have made the rule of thy divine worship to be what my mind thought fit, nor what thy Word preferred; finding my heart more prone to remember my blessed Saviour in a painted picture of my device, rather than to behold him crucified in his Word and Sacraments, after his own ordinance. Where I should never vise thy Name (whereas all know the man) but with religious reverence, nor any part of thy worship, without due preparation.

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Here confess thy rash and false swearing.

Here confess thy rash and false swearing.
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Nature all, Ecelesiasall and Po-

tickh Parents, I have not shew-
ed that measure of dutie and

affection to my Parents, which

their care and kindness hath

defereed. I have not had thy

Ministers in such singular love

for their works sake, as I ought,

but I have ransomed at their

scale, and hated them, because

they reproved me infly: And

haue carried my selfe con-

spiciously against the Magistrates

and Ministers, though I knew

that it was thine Ordiinance, that

I should bee obedient unto

them.

Where I should be a flame to

wrath, and ready for ungrate-

ces, and not suffer the

Spite to go downe upon my

wrath, but so doe good for such, luing my

very enemies for my fake; alas,

for one foory word, haue built

out in open rage, and hur-

bouring thoughts of mischief

in my heart, I have preferred to

feitze.

feedes on mine owne mall, rather

then to ease of thy holy Supper.

Where I should keepe my

minde from all filthy lusts, and

my body from all uncleanesse.

Oh Lord, I have defiled both,

and made my heart a Cage of

all impure thoughts, and my

mind a very Stye of the vin-
cleane spirit. Yea, the remedy

which thou (Lord) haft ordain-
ed for incontinency, could not

containe mee within the bounds

of Contenence: for by dosing on

Beauty, whole ground is but

dust, Satan hath bewitched

my flesh to lift after strange

fifth.

Where I should have lined in

uprightnes, giving every man

his due; being contented with

mine owne estate, and luing

confessionably in my lawfull

setting, should bee ready (ac-

cording to mine abilitie) to

lend, and give unto the poore:

Oh Lord, I have by oppris-

sion
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Here con.
seff thou
h is seof
creti-
ly delight,
or
openly
so to do any
thing, or
half de.

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as soon as I heard an ill re-
port, I made my songe the in-
strument of the Diuell, to bla-
zen that abroad into others,

Where I should have made
conscience to speake the trut
in simplicity, without any fal-
hood, prudently judging aright,
and certainly confessing all
things in the best part; and
should have defended the go
d name and credit of my neig-
bour; alas (vile wretch that I am) I have belied and shan-
dered my fellow-brother, and

I saith.

Here con-
semiffe if thou
haft by de-
ner, or
lighted.

The Practice of Piety.

as soon as I heard an ill re-
port, I made my songe the in-
strument of the Diuell, to bla-
zen that abroad into others,

Where I should have made
conscience to speake the trut
in simplicity, without any fal-
hood, prudently judging aright,
and certainly confessing all
things in the best part; and
should have defended the go
d name and credit of my neig-
bour; alas (vile wretch that I am) I have belied and shan-
dered my fellow-brother, and
else but a greedy lufting after this neighbours house, and the neighbours land; yes secretly wilting such a man dead; that I might have his living or office, counting rather those things which thou hast bestowed on another, rather then being thankful for that which thou hast given unto myself. Thus I, O Lord, who am a carnal sinner, and sold under sin, have transferred all thy holy and spiritual Commandments, from the first to the last, from the greatest unto the least; and here I stand guilty before thy judgement seat, of all the breaches of all thy laws, and therefore liable to thy curse, and to all the miseries that iniquity can power forth upon so wrysh'd a creature. And whicht shall I goe for deliverance from this misery? Angels blush at my rebellion, and will not help mee: Men are guilty of the like transgression, and cannot help themselves. Shall I then despair with Cain, or make away my selfe with Judas? No, Lords, for that were but to end the misteries of this life, and to begin the endless torments of Hell! I will rather appeale to the Throne of Grace, where mercy reigneth to pardon abounding sinnes, and out of the depth of my miseries, I will cry with David, for the depth of thy mercies: Though thou shouldst kill mee with afflictions, yet will I, like Job, put my trust in thee. Though thou shouldst draw mee in the Sea of thy displeasure, with thunders, yet will I catch such hold on thy mercy, that I will be taken vpdead, clasping her with both my hands. And though thou shouldst cast mee into the bowels of Hell, as Iesus, into the belly of the Whale: yet from thence would I cry unto...
unto thee; O God the Father of Eternity, O Jesus Christ, the Redeemer of the World, O Holy Ghost, my Sanctifier, three persons, and one eternal God, have mercy upon me, a miserable sinner. And seeing the goodness of thine own nature first moved thee to send thine only begotten Sonne to dye for my sinner, that by his death I might be reconciled to thy Majesty: O receive now my penitent Soule, who being displeased with her self for time, desirous to return to serue, and please thee in newness of life; and reach from Heaven thy helping hand to save mee thy poor sinner, who am (like Peter) ready to sink in the Sea of my sinner and misery. Wash away the multitude of my sins, with the merits of that blood, which I believe thou hast sinned for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and Blood, O Lord, I beseech thee, let thy holy Spirit, by thy Sacrament, seal in my soule, that by the merits of thy Death and Passion, all my sins are so freely and fully remitted and forgiven, that the curses and judgments which my sins have deserved, may never have power either to condemn mee in this life, or to condemn mee in the world which is to come: for my steadfast faith is, that I was bought dyed for my sinner, and risen againe for my justification; this I believe, O Lord, help mine unbelief. Work in me like wise, I beseech thee, an unfeigned Repentance, that I may heartily bewail my former sins, and with them, and sinner the henceforth in answer of life, and greater measure of holy devotion.
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And let my soul never forget the infinite love of so sweet a Saviour, that hath laid down his life to redeem so vile a sinner. And grant, Lord, that having received these seals and pledges of my communion with thee, thou mayest henceforth so dwell by thy Spirit in me, and I follow by Faith in thee, that I may carefully walk all the days of my life in godliness and fidility towards thee, and in Christian Love and charity towards all my Neighbours; that living in thy fear, ... I may dye in thy favour, and after death be made partaker of eternal life, through Jesus Christ my Lord and only Saviour. Amen.

3. Of the means whereby thou mayest become a worthy Receiver.

These means are duties of two sorts: the former, respecting God; the latter our Neighbour. Those which respect God, are three: first, sound knowledge; secondly, true faith; thirdly, unfeigned Repentance. That which respecteth our Neighbour, is but one, sincere Charity.

1. Of the sound knowledge requisite in a worthy Communicant.

Sound knowledge is a faithful understanding of the first Principles of Religion. As first, of the Trinity of Persons in the Unity of the Godhead. Secondly, of the Creation of Man, and his Fall. Thirdly, of the Curse and miseries due to sin. Fourthly, of the Natures and Offices of Christ, Co-

Heb. 4:12.
1 John 17:
1 Tim. 3:16.
2 Cor. 13:5.
and redemption by faith in his death, especially by the doctrine of the Sacraments, saving the same unto us. For, as an house cannot be built without a founda- tion, so Religion cannot be established but upon the sure knowledge of Gods Word. Secondly, if we know not Gods will, we can neither believe nor do the same. For as worldly business cannot be done but by them who have skill therein, so without knowledge men must be much more ignorant in divine and spiritual matters. And yet in corporall things a man may doe much more light of nature; but in religious mysteries, the more we rely upon natural reason, the further we are from comprehending spiritual truths. Which discourses the more fearful estate of those whore- come without knowledge, and the

the more fearful estate of those Pastors, who minister unto them without Catechizing,

2. Of sincere Faith, required to make a worthy Communicant.

Sincere faith, is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that Dives and Re-probates have in an excellent measure, and do believe it, and tremble, but A true perswasion of all those things, whatsoever the Lord hath revealed in his Word: so also a particular application unto a mans owne Sould, of all the promises of mercy which God hath made in Christ to all believing sinners: And consequently, that Christ and all his mercies do belong unto him as well as to any other. For first, if we have not the righteousness of Faith, the Sacraments go not in the Lords Supper received so much as

Rom. 3:18, Heb. 4:2.
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as he becometh. Secondly, because that without Faith we communicating on Earth, cannot apprehend Christ in Salvation: For as he after his Death, is by Faith, so by faith we must likewise receive him. Thirdly, because that without faith we cannot be persuaded in our consciences that our receiving is acceptable unto God.

3. Of unsatisfied repentance requisite for a true Communicant.

True Repentance is a holy change of the heart, when, upon the feeling sight of God's mercy, and of a men's own misery, he turns from all his known and secret sins, to serve God in holiness and righteousness all the rest of his days. For as he that is glued with meare, is not apt to eat bread; to bee that is flinted with stones, is not fit to receive Christ. And a conscience defiled with willful sinfulness, makes the

the vice of all holy things unholy unto vs. Our sacrifced prophetic Paschoster cannot be eaten with the fewe leaven of malice and wickednes, saith Paul, 1 Cor. 5. 8. Neither can the old bottle of our corrupt and impure consciences receive the new wine of Christ's precious blood, as our Saviour saith, Mark, 2. 12. Wee must therefore truly repent, if we will be worthy partakers.

2. The duty to bee performed in respects of our Neighbour, is Charity.

Charity is a heartie forgiving of others who have offended us, and after reconciliation, endow'd unsatisfied testifying of the inward affections of our hearts, by gestures, words and deeds, as oft as we meete, and occasion is offered. For first, without love to our neighbour, no sacrifice is acceptable unto God. Secondly, because one chiefe end wherefore

Cæs.
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3. Of the second sort of duties, which a worthy Communicant is to perform at the receiving of the Lord's Supper, called Meditations.

This Exercise of Spiritual Meditations, consists in divers points.

First, when the Sermon is ended, and the Banquet of the Lord's Supper begins to be celebrated,

the Lord's Supper was ordained, to confirm Christians love one towards another. Thirdly, no man can assure himself, that his own sins are forgiven of God, if his heart cannot yield to forgive the faults of men that have offended him. This fare of the first sort of duties which we are to perform before we come to the Lord's Table, called Preparation.

brated, meditate with thy self how thou art united by Christ, to be a Guest to this holy Table, and how lovingly he invited thee: Else, every one that enter- eth into these waters of life, O! come, buy wine and milk, without money, and without price; eat ye salt which is good, let your soule delight to feele in fasting.

Take ye, eat ye: this is my body, which was broken for you; drink ye all of this: for this is my blood which was shed for the remission of your sins. What greater honour can be vouchsafed, than to be admitted to sit at the Lord's owne Table? What better fare can be afforded, than to feed on the Lord's owne body and blood? If God thought it to be the greatest favour that he could shew unto good Barzillais, for all the kindness he shewed unto him in his troubles, to offer him, that he should feed with him at his owne
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own Table in Jerusalem; how much greater favour ought we to account to, when Christ didst indeed feed us in the Church at his own Table, and that with his own most holy Body and Blood.

2. As Abraham, when he went up to the Mount to sacrifice Isaac his Sonne, left his servants beneath in the valley: so when thou comest to the Spiritual Sacrifice of the Lord's Supper, lay aside all earthly thoughts and cogitations: that thou mayest wholly contemplate of Christ, and offer up thy Soul unto him, who sacrificed both his Soul and Blood for thee.

3. Meditate with thy Selfe, how precious and venerable is the Body and Blood of the Sonne of God, who is the Ruler of heaven and earth; the Lord, at whose becke the Angels tremble, and by whom both

the quicke and dead shall be judged at the last day, and thou among the rest. And how that irdish, who having bin crucified for thy sines, offered now to be receiv'd by faith into thy soule. On the other side, consider how full of a creature thou art: how altogether unworthy of so holy a Guest; how ill deserving to taste of such sacred food, having beene conceived in sinne, and wallowing ever since in the myre of Iniquitie; bearing the Name of a Christian, but doing the works of the Devil; adoring Christ with an (a) Ave Rex in thy mouth, but sifting Oathes in his face, and crucifying him anew with thy graceless acti ons.

Fourthly, ponder then, with what face darest thou offer to touch so holy a body with such defiled hands? Or to drink such precious Blood with so
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Col. 2:39.

2 Sam. 6:7.

If Uzzah, for but touching (though not without zeal) the Ark of the Covenant, was stricken with sudden death, what should the Divine Judge do, who should not fear, that so rudely, with unclean hands, dost presume to handle the Ark of the eternal Testament, where are hid all the Treasures of Wisdom and Knowledge?

If John Baptist (the holyest Man that was born of a Woman) thought himself unworthy to bear his shoes, O Lord, how unworthy is such a profane wretch, as thou art to eat his body, and to drink his precious blood?

If the blessed Apostle Saint Peter, seeing but a glimpse of Christ's Almighty power, thought himself unworthy to stand in the same house with him; how unworthy art thou to fit with Christ at the same table, where thou mayest behold the infinite-ness of his Grace and Mercy displayed?

If the Centurion thought that the roof of his house was not worthy to harbour so Divine a Guest, what room can there be for under thy Ribbons for Christ's Holiness to dwell in?

If the Blood-issued Sicken Woman feared to touch the hem of his garment, how shouldst thou tremble to eat his
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his flesh, and to drink his all-healing blood.

Yet if thou committest humbly, in faith, repentance, and charity, abhorring thy sinful past, and purposing sincerely to amend thy life henceforth, let not thy former sins affright thee; for they shall never be laid unto thy charges: and this Sacrament shall seal unto thy soul, that all thy sins and the judgments due unto them, are fully pardoned, and cleanly washed away by the Blood of Christ. For, this Sacrament was not ordained for them who are perfect, but to help penitent sinners unto perfection. Christ came, not to call the righteous, but sinners to repentance. And he saith, That the whole world needed not a Physician, but they that are sick: Those hath Christ called, and when they came, them hath he ever helped. Witness the whole Gospel, which

which testifieth, that not one Sinner, who came to Christ for mercy, went ever away without his errand. But thou likewise, thy sick soul in this Fountain of Christ's Blood, and doubtlest, according to his promise, Zech. 13, 1, thou shalt be healed of all thy sins and uncleanness. Not sinners therefore, but they who are unwilling to repent of their sins, are debarred this Sacrament.

Firstly, meditate, that Christ left this Sacrament unto vs as the chief Token and pledge of his Love: nor when we would have made him a King, John 6, 15, (which might have seemed a requital of kindness) but when Judas and the High priests were conspiring his Death, (therefore wholly of his mere favour.) When Nathan would have David how entirely the poor man lived.
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Loved is the sheep that was killed by the rich man. He gave her (faith here) no ease of his own morsels and of his own cuppe to drinke.

2. Sam. 12. 3. And must not then the love of Christ to his Church be unspeakeable, when hee gives her his owne flesh to eate, and his owne blood to drinke, for her spirituall and eternall nourishment? If then there be any love in thine heart, take the Cuppe of salvation into thy hand, and pledge his love with love againe, Psal. 116. 11.

Sixthly, when the Minister performeth the holy confection of the Sacrament, then lay aside all praying, reading, and all other Cogitations whatsoever; and setteth thy meditations onely upon those holy actions and rites, which according to Christ's institution are said in and about the holy Sacrament: For it hath pleased

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fed GOD (considering our weakenesse) to appoint those Rites as meanes, the better to lift vp our minds to the serious contemplation of his heauenly Graces.

When therefore thou seest the Minister putting apart Bread and Wine on the Lords Table, and consecrating them by Prayers, and the rehearseall of Christ's Institution, to be a holy Sacrament of the blessed Body and Blood of Christ; then meditate, how God the Father, of his most loving Mankinde, set apart and sealed his only begotten Sonne, to be the All-sufficient meaner, and only Mediator, to redeem vs from sinne, and to reconcile vs to his grace, and to bring vs to his glory.

When thou seest the Minister break the Bread; being blessed, then mutt meditate, that Jesus Christ, the eternall
null some of God was put
to death, and his blessed sole
and body (with the fence of
gods anger) broken atone
for thine souls, as verily, as
thou now fel, the holy sacrament
to bee broken before thine eyes:
and withall call to
minde the hynmoffelie of thy
soules, and the greatnesse
of Gods harte against the same;
seeing Godes justice could not be
satisfied, but by such a sa-
rifice.

When the Minister hath
blessed and broken the sac-
rament, and is addressing him-
selde to distribute it, then
meditate, Thus the King (who is
the Master of the Feast.) stands
at the Table to see his Guests:
and looketh upon them, whether
thou haft on thee thy
Wedding garment. Thinks also
that all the holy Angelis
that attend upon the Eles in
the Church, and be doe desire to
behold behold the celebration of these body
Mysteries, doe obserue thy
reuerence and behaviour. Let
my soule therefore, whilst
the Minister bringeth the sac-
rament vnto thee, offer this on
the like short Soliloquie vnto
Christ.

A sweete Soliloquie, to bee saide
betwixt the Confession and
Receiving of the Sac-
rament.

Is it true indeed, that God will
dwell on Earth? Behold, the
Heaven, and the beauty of be-
ness is not able to contain thee:
how much more unskill is the soule
of such a sinnefull creature as I am,
so receiue thee?

But seing it is thy blessed
pleasure, to come thus to
Sup with me, and to dwell
in me: I cannot for joy but
burst out, and say, What
man,
man, that thou art so mindful of him, and the same of man, that thou so regardedst him? What favour saue the abundance of thy Grace, I will freely confess; what I am in the wretchedness of my Nature. I am in a word, a carnall Creature, whose very Soule is <i>fold</i> under <i>sin</i>, a wretched man, compassed about with a body of death. Yet, Lord, seeing thou callest here I come; and seeing thou callest sinners, I have turned my leffe in among the rest; and seeing thou callest all with their heaviest loads, I see no reason why I should stay behind. O Lord, I am sick, and whether should I goe, but vno to thee the Physician of my Soul? thou hast cured many, but never diddest thou mee with a more miserable Patie; for I am more leprous than Gehazi, more unclean this Magdalen, more blinde in Soule, than <i>Bartimeus</i> was in Body; for I have liued all this while, and never seene the true light of thy Word; my Soule many with a greater flux of same, than was the <i>limosyne</i> issue of blood. Mephibotham was not more lame to goe, than my Soule is to walk after thee in love. Jeroboams Arms was not more withered to strike the Prophet, than my hand is maimed to releace the poore. Cure mee, O Lord, and thou shalt doe as great a worke as in curing them all. And though I have all their <i>sins</i> and <i>fors</i>; yet Lord, so abundant is thy grace, so great is thy Skill, that if thou wilt, thou canst with a word, forigne the one, and heal the other. And why should I doubt of thy good will, when to save mee, wilt conf thee now but one loving smile, who diddest shew thy selfe.
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so willing to redeem me, though it should cost thee all thy heart’s blood; and now offerest so graciously unto me the affiance pledge of my redemption by thy blood: who art, O Lord God, and what is my meritorious, that thou hast bought me with so dear a price? It is mere thy mercy; and I, O Lord, am not worthy the least of all thy mercies: much less to be a partaker of this holy Sacrament, the greatest pledge of all thy mercies, that ever thou didst bestowed upon those few of men whom thou lonvest. How might I, in respect of mine own unworthiness, cry out for fear at the sight of thy holy Sacrament, as the Philistines did, when they saw the Ark of God come into the assembly? We now unto more a sinner; but that thy Angel doth comfort me, as he did the woman: Peace be thou not, for I know that

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that thou dostst Jesus, which was crucified. It is thou indeed that my soul seeketh after. And heere thou offerest thy selfe unto me in thy blessed Sacrament. If therefore Elizabeth thought her selfe so much honoured, at thy presence in the womb of thy blessed Mother, that the Babe sprang in her belly for joy; how should my soule leap within me for joy, now that thou comest by thy holy Sacrament, to dwell in my heart for ever? Oh what an honour is this, not that the Mother of my Lord, but my Lord himself should come thus to visit me? Indeede, Lord, I confesse with the faithful Cen- turion, that I am not worthy that thou shouldst come under my roofe; and that if thou didst but speake the word only, my soul should be saved; yet seeing it hath pleased the riches of thy grace, for the better strengthening of my
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my weakness; to scale thy mercy vnto me, by thy visible signe, as well as by thy visible word: in all thankfull humility my Soule speaks vnto thee with the blessed Virgin: Behold, the handmaid of the Lord, be it done vnto me according to thy word. 

Kneel thou, Lord, by thy Word and Sacraments, at the doore of my Heart, and I will, like the Publican, with both my fils, knocke at my breast, as fast as I can, that thou mayest enter in:

And if the doore will not, so fast enough, breake it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cause with Zachew, to acknowledge, that this day salvation is come into mine house.

And call out of me whatsoever shall be offensive vnto thee: For I resigne the whole possession of my heart vnto thy sacred Majestie, intreating that I may not live henceforth, but that thou mayest live in me, speake in me, walk in me, and so to governe me by thy Spirit, that nothing may bee pleasing vnto mee, but that which is acceptable vnto thee: That finishing my course in the life of Grace, I may afterward line with thee for ever in the Kingdome of glory. Grant this, O Lord Jesus, for the merits of thy death and blood- shedding, Amen.

When the Minister bringeth towards thee the Bread, thus blessed and broken, and offering it vnto thee, bids thee taketh, &c. then meditate, that Christ himself commeth vnto thee, and both offereth and giveth:indeed vnto thy faith, his very body and blood, with all the merits of his death and passion, to feed thy soule vnto eternal Life: as surely as the Minister offereth and giveth the outward signes that feedeth thy body vnto
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...for this temporal life. The bread of the Lord is given by the Minister, but the Bread which is the Lord, is given by Christ himself.

When then takest the bread at the Ministers hand to eat it, then vowest thou foule to apprehend Christ by faith: and to apply his merits to heal thy miseries. Embrace him as a friend with thy Faith in the Sacrament, as ever Simon hugg'd him with his arms in his tenderest clauses.

As thou eatest the bread, imagine that thou seest Christ hanging upon the Cross, and by his unspeakable torments, fully satisfying Gods Justice for thy finnes: and strive to be as verily partaker of the spiritual grace, as of the Elemental signs. For, the Truth is not ablint from the sign, neither doth Christ decline when hee faith, This is my body.

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but he giveth himselfe indeed to every soule that spiritually receiveth him by faith. For as ours is the same supper which Christ administered; so is the same Christ verily present at his own Supper, not by any Papall * transubstantiation, but by a sacramental participation, whereby he doth truly feed the faithful unto eternal life: not by comming downe out of heaven VPI, but by lifting thee vp from the earth VPU, him. According to that old saying; **Sursum corda, Litty vp your hearts. And where the carkeis is, there is also the signified. So Ediburgh in Matt. 14. No visis dominus, nec fides signa corporalia, sed Christi corpus in ponere, oportet ergo, non manum cuneum, sed propria fess, Jesu Christi, visum & gratiam. Non hoc corpus est, sed voluntas immaculata ejus, et hiemnum divinum signum quod fulguravit, quod in pignor. Sacramentum aliquis voluit commendare: Libri commentarius intellestis signat, quod, *M. 9, speaking in the person of Christ. The Disciples did not see Christ corporally and substantially in the first Infusion; no more doe we in the renovation of the same Supper.

Dd
When thou feelest the Wine brought unto thee apart from the Bread, then remember, that the blood of Jesus Christ was as veryse separated from his body upon the Cross; for the remission of thy sinner. And that this is the seal of the new Covenant, which God hath made, to forgive all the sinnes of all present sinners that believe in the merits of his blood shedding. For the Wine is not a Sacrament of Christ's blood contained in his veins, but as it was shed out of his body upon the Cross for the remission of the sinnes of all that believe in him.

As thou drinkest the Wine, and powrest it out of the Cup into thy Stemacke; meditate and believe, that by the merits of that Blood, which Christ shed upon the Cross, all thy sinnes are as very forgiven, as though now drunk his Sacramental Wine, and hast it in thy stemacke. And in the infinitude of drinking, let thy Meditation upon Christ, as he hanged upon the Cross; as if like Mary and John, thou didst see him nailed, and his blood running down his blessed side, out of that gingly wound, which the Speares made in his innocent Heart; wihing thy mouth close to his side, that thou mightst receive that precious Blood, before it fell to the dusty earth. And yet the actual drinking of that real Blood with thy mouth, would be nothing so effectual, as this Sacramental drinking of that blood spiritually by Faith. For one of the Soldiers might have drunk that, and become a Reprobate, but whoever drinketh it spiritually by faith in the Sacrament, shall surely have the Remission of his sinnes, and Life everlasting.
As thou feelest the Sacramentall Wine which thou haft drunke, warming thy colde stomacke: So endeavoure to feele the Holy Ghost chirising thy Soule: in the joyfull alliance of the forgiveness of all thy finnes, by the merits of the blood of Christ. And to this end, God giuest every faithfull soule, together with the Sacramentall blood, the Holy Ghost to drink. We are all made to drink into one Spirit. And to lifte vp thy minde from the contemplation of Christ, as hee was crucified upon the Cross, to consider how he now sits in glory at the right hand of his Father, making intercesion for thee, by presenting to his Father the unseallable merits of his death, which he once suffered for thee, to appease his Justice for the finnes which thou dost daily commit against him.

After thou hast eaten and drunke both the Bread and Wine, labour that as those Sacramentall signs doe turne to the nourishment of thy Body, and by the digestion of heart become one with thy substance: so by the operation of Faith and the Holy Ghost, thou maist become one with Christ, and Christ with thee: and fo mayest feele thy Communion with Christ confirmed, and increase daily more and more. That as it is impossible to separate the Bread and Wine digested into the blood and substance of thy body: so it may be more impossible to part Christ from thy Soule, or thy Soule from Christ.

Lastly, as the bread of the Sacrament, though consisteth of many Graines, yet makes but one Bread: so shalt thou remember, that though all the faithfull are many; yet are they D d 3
they all but one mystical body; whereas Christ is Head. And therefore thou must love every Christian as thy selfe, and a member of thy body.

This farre of the duties to be done at the receiuing of the holy Sacrament, called Meditation.

3. Of the duties which wee are to performe after receiuing of the body Communion, called Altion or Practise.

The dutie which wee are to performe after the receiuing of the Lords Supper, is called actio or practise; without which all the rest will minister vnto vs no comfort.

The actio consists of two sortes of duties; first, such as we are to performe in the Church; or else after that wee are gone home.

Those that wee are to performe in the Church, are either funerall from our owne soules, or else joyntly with the Congregation.

The funerall duties which you must performe from your owne soules, are three: First, thou must bee carefull (that forasmuch as Christ now dwelleth in thee, therefore) to entertaine him in a cleane heart, and with pure affections; for, the most holy will be holy with the Holy for if Joseph of Arimathhea, when he had begg'd of Pilate his dead body, to bury it, wrapped it in sweete odours, and fine linen, and laid it in a new Tombe; how much more shouldst thou lodge Christ in a new heart, and partake his Rooms with the admirable Incence of Prayers, and all pure affections? If God required Moses to provide a Pot of pure Gold to keepe the
Manna that fell in the wilderness: what a pure heart shouldst thou provide to receive this divine Manna, that is come downe from heauen?

And as thou camest sorrowing, like Joseph and Mary, to seeke Christ in the Temple, so now having there found him in the midst of his Word and Sacraments, be carefull with joy to carry him home with thee, as they did.

And if the man that found his lost Sheepe, rejoiced so much, how canst thou, having found the Saviour of the World, but rejoice much more?

Secondly, thou must offer the sacrifice of a private Thanksgiving unto God for his ineffable grace and mercy; for as this action is common unto the whole Church; so is it applied particularly to every one of the faithful in the Church; and for this particular mercy, every
A Prayer to be said after the returning of the Communions.

What shall I render unto thee (O blessed Saviour) for all these blessings, which thou hast so graciously bestowed upon my soul? How can I sufficiently thank thee, when I can scarce express thee? Where thou mightest have made me a Beast, thou madest me a Man after thine own image; when by sinne, I had lost both thine image and myself; thou didst renew in mee thine image by thy Spirit, and didst redeem my soul by thy blood again; and now thou hast given unto mee thy Seal and pledge of my Redemption: nay, thou hast given thy life unto mee, O blessed Redeemer. Oft, what an indelible treasure, a sure of riches, and everlasting Fount.

Fountain of grace hath hee got, who hath gained thee? No man ever touched thee by faith; but thou diddest heal him by grace: for thou art the Author of Salvation, the remedy of all ills, the medicine of the sick, the life of the quick, and the resurrection of the dead. Seemed it a small matter unto thee to appoint thy holy Angels, to attend upon so vile a creature as I am; but that thou wouldest enter thyself into my soul, thereto preserve, nourish, and cherish mee unto life everlasting?

If the carcasse of the dead Prophet could revive a dead man, that touched it, how much more shall the living body of the Lord of all Prophets quicken the faithful, in whose heart her dwelleth? And if thou wilt raise my body at the last day out of the dust, how much more wilt thou now revive my soul, which
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which thou hast sanctified with thy Spirit; and purified with thy blood? O Lord, what could I more desire, or what couldest thou more bestow upon me? then to give mee thy Body for vesture, thy Blood for drink; and to lay downe thy Sowle for the price of my redemption? Then Lord, enduredst the paine, and I doe receive the profit: I received pardon: and thou diddest bear the punishment. Thy tears were my Bath, thy wounds my weale, and the injustice done to thee, satisfied for the judgement which was due to mee. Thus by thy Birth, thou art become my Brother; by thy Death, my ransom; by thy Mercy, my Reward; and by thy Sacrament, my nourishment. O divine food! by which the fowmes of men are transformed into the fowmes of God, so that man must die ther, and God's nature liueth, and rulth in vs. Indeed, all creatures won-

wondered, that the Creator would bee inclosed nine Moneths in the Virgin's Wombe; (though her wombe being re- plenished with the holy Ghost, was more splendid than the Starry firmament.) But that then shouldst thou humble thy selfe to dwell for euer in my Heart, which thou foundest more vacleane then a dung bilke, it is able to make all the Creatures in Heaven and Earth to stand amazed. But seeing it is thy free grace and meere pleasure thus to enter and to dwell in my heart, I would to God that I had so pure a heart as my heart could wish, to entertaine thee. And who is fit to entertaine Christ? or who, though invited, would not elude with Mary, rather to kneele at thy feete, then presume to sit with thee at thy Table? Though I want a pure heart for thee to dwell in, yet weeping eyes shall nev-
now of thy meere grace thou hast counted mee (among others thy chosen) worthy of this unspeakeable fauour, and sealed by thy Sacrament the assurance of thy love, and the forgiveness of my sins: O Lord, confirm thy favoure unto thy servant, and say of me as? saio did of Jacob, I have blessed him, therefore bee shall be blest. And that I may say vnto thee with Dauid: Thow, O Lord, hast blest my soule, & made it thy house, and it shall be blest for ever. And seeing it pleased thee to blest the house of Obed Edom, and all his household, whilest the Arke of the Lord remained in his house, I doubt not but thon wilt much more blest my soule and bodie, and all that doe belong vnto mee, now that I hath pleased thy Matialy, of thine owne good will, to enter under my rooffe, and to dwell for ever in my poor Cottage. Blest mee.
O Lord, so that my sinner may wholly be remitted by thy blood, my conscience fan, lifted by thy Spirit, my mind enlightened by thy Truth, my heart guided by thy Spirit, and my will in all things subdued to thy blessed will and pleasure. Bless me with all graces which I want, and increase in me those good gifts which thou hast already bestowed upon me. And facing that I hold thee not by the Arms, as Jacob, yezling without me, but inwardly dwelling by Faith within me, surely, Lord, I will never let thee go, except thou bless me, and give me a new name, a new heart, a new Spirit, and strength by the power of God to present our sins and Satan. And let me be coupled to depart from me, as thou diddest from Jacob, because the day breaketh, and thy grace begins to dawn and appear. But I from my soul, humbly with the Emanites entreat thee, O sweetest Jesus, to abide with me, because it draweth toward night. For the night of temptation, the night of tribulation, yea, my last long night of death approacheth: O blessed Saviour, stay with me therefore now and ever. And if thy presence go not home with me, carry me now from hence. God with me, and live with me, and let neither death nor life separate me from thee. Drive mee from my selfe, draw mee unto thee. Let me be sickle, but found in thee, and in my weakness let thy strength appear. Let me seeme as dead, that thou alone mayest be scene to live in mee, so that all my members may bee but instruments to soft thy motions. Set mee as a Seal upon thine Heart, and let thy scale bee settled upon mine.
mine, that I may bee out of
love with all, that I may be
only in love with thee. And
grant, O Lord, that as thou
now vouchsafedst mee this fa-
vour, to see at thy Table to
receive this Sacrament in thy
House of Grace, so I may here
after through thy mercy, be
received to ease and drink at
thy Table in thy Kingdom of
glory. And for thy mercy, I doe
here with the four Beasts, and
four and twenty Elders, cast
my selfe downe before thy
Throne of Grace; acknowledg-
ing that it is thou that hast re-
demmed mee with thy blood, and
that salvation commeth only from
thee. And therefore wee the-
soever yield all praise, and glory, and
wisdom, and power, and might, and
majestie, O my Lord, and my God
for evermore, Amen.

Thirdly, learning Christ hath
sacrificed himselfe for thee,

...
The Practice of Pity.

This was the manner of the Primitive Churches, to make Collections and Lone-Saints after the Lords Supper, for the relief of the poor Christians. Thirdly, when thankes and praise is ended; then with all reverence to stand vp, and to receive the blessing of God, by the mouth of his Minister, and to receive it as if thou diddest hear God himselfe pronouncing it unto thee from heaven. For by a better blessing, God doth bless his people.

Thousands of the duties in the Church.

The duties which thou shouldest practice after that thou hast departed home, are three. First, to observe diligently, whether thou hast truly received Christ in the Sacrament. Which thou mayest thus easily perceive: for seeing his first is most indeed, and his blood is drink indeed, and that he is so full of grace; that no man euer touched him by Eares, but he received virtue from him; it cannot possibly bee, that if thou hast eared his flesh, or drunke his blood, but thou shouldest receive grace and power, to be cleansed from thy sinner and filthiness. For if the Eunomius, that didst but touch his garment, had his bloody issue that continued so long: forthwith fainted, and as much more will the bloody issue of thy sinner, bee fainted, if thou hast truly eaten and drunk the very flesh and blood of Christ? But if thy issue be still rattem, thou mayst truly suspect thou hast never yet truly toucht Christ.

Secondly, seeing thou hast now reconciled thy selfe to God, and renewed thy countenace, and vowed newnesse and amendment of life: thou must therefore have speical care, that thou
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Lately, if ever thou hast found either joy or content in receivng the holy Sacrament, let it appeare by the eager desire of receivng it often again.

For the body of Christ, as it was anointed with the Oyle of gladnesse above his followers; so doth it yeeld a sweetere savour than all the Oyntments of the world.

The fragrant smell whereof allureth all soules, who have once tasted the sweeteness thereof, ever after to desire other thereof to taste again.

Because of the savour of thy good Oyntment, therefore doe the Virgin loue thee. Oast therefore, and often see how good the Lords faith David. This is the Commandement of Christ himselfe. Doe this in remembrance of mee: and in doing this, thou shalt shew thy selfe both mindful and thankful for his death. For, as oft as ye shall eate this bread, and drink this
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The first of the duties of the Lord’s servants is to do good. This is the chief end of human existence. Whoever does good is not only prudent, but also just and holy in this present world; and that he may be acceptable to God, fit for his brethren, and comfortable to his soul.

Thus far, the manner of glorifying God in thy life.

Now follow the Practice of Piety, in glorifying God in the time of sickness, and when thou art called to die.

As soon as thou perceivest thy selfe to be visited with any sickness, meditate with thy selfe:

That miserie committeth sin.

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forth of the dust; neither death afflicts spring out of the earth. Sicknesse comes not by hap or chance (as the Philistines supposed, that their Mice and Emoydes came) but from mans wickednesse, which as sparkles breaketh out. A man suffereth (faith Jerome) for his sinner.

Ecles. 5. 6.

Psalme.

Lam. 3. 39.

Therefore, as Solomon adviseth a man to carry himselfe towards an earthly prince: If the Spirit of him that ruleth rise up against thee, leave not thy place, for gentleness pacifieth great storms. To convince I thee to deal with the Prince of Princes. If the Spirit of him that ruleth Heauen and Earth, rise vp against thee, let not thy heart despair; for repentance pacifieth great Sinnes. And whosoever returneth in his affliction to the Lord God of Israel, and seeketh
2. Shut to thy Chamber door, and examine thou what sinne thou hast done. Upon thy bed, search and try thy ways. Search as diligently for the capital sinne, as Joshua did for Achan, till thou finde it. For albeit God, when he beginneth to chaste his Children, hath respect to all their sinnes; yet when his anger is incensed, he chiefly taketh occasion to chaste, and enter with them into judgement, for some one grievous sinne, wherein they have sinned without Repentance.

3. When thou hast thus considered all thy sinnes, put thy selfe before the Judgement Seat of God, as a Felon or Murderer, standing at the Barre of an earthly Judge, and with griefe and sorrow of heart confess unto God all thy knowne sinnes, especially thy capital offences, wherewith God is chiefly displeased. Lay them open, with all the circumstances of the Time, Place, and Manner how they were committed, as may most fitly to aggravate the horribleness of thy sinnes, and to shew the contrition of thy heart for the same. Lift vp thine hand, and acknowledge thy selfe before the righteous Judge of Heaven and Earth, guilless of eternal death and damnation, for those thy hauous sinnes and transgressions. And having thus acknowledged and judged thy selfe, cast downe thy selfe before the Foot-slobe of his Throne of Grace; assuring thy selfe, that whatsoever the Kings of Israel bee, yet the God of Israel is a mercifull God: And criue unto him, from a penitent and faithfull heart, for mercie and forgiveynesse, as euerly and earnestly, as euer thou knewest a Malefactor, beeing to receiue a mercyfull gracie.
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ceine his sentence, crying to the Judge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sinne any more. All which thou mayest doe in these or the like words.

A Prayer when one begins to be sick.

O Most Righteous Judge, yet in Christ, my gracious Father: I wretched sinner doe here returne unto thee (though drown'd with paine and sicknece) like the prodigal Child, with want and hunger.

I acknowledge, that this sicknece and paine comes not by blind Chance, or Fortune, but by thy Divine providence, and speciall appointment. It is the stroke of thy hauncie hand, which my sinnes have inflicted on me and the things that I feared.

Yet I doe well perceive, that in wrath thou rememberest mercy, when I consider, how many and how hainous are my sinnes, and how few and easie are thy corrections. Thou mightest have stricken me with some fearefull and sudden death, whereby I should not haue had either time or place to haue called upon thee for grace and mercie; and so I should haue perished in my sinnes; and have beene for ever condemned in Hell.

But thou, O Lord, visitest me with such a fatherly chastisement, as thou visit to visit thy dearest Children, whom thou best loveth; giving mee (by this sickness) both warning and time to repent, and to flye unto thee for grace and pardon. I take noe therefore, O Lord, this thy visitation, as any signe of thy wrath or hatred;
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but as an assured pledge and token of thy favour and loving-kindness, whereby thou dost deal with thy temporal judgments draw mee to judge my selfe, and to repent of my wicked life, that I should not be condemned with the godless and vapentent world. For thy holy Word affirmes mee, that whom thou hast, thou hast chasen: and, that thou scorung every some that thou receivest. That if I endure thy chastening, thou offerest thy selfe unto me, unto a some; and that all this continue in some, and yet esayd without correction (whereof all thy children are partakers) are blashamed, and not some; and that thou chastenest mee for my profit, that I may be a partaker of thy holiness. O Lord, how full of goodness is thy nature, that thou deal with mee so graciously in the time of my health and prosperity, and noww

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ing prouoked by my finnes and unthankfulness, half such fatherly and profitable ends, in inflicting upon me this sickness and correction? I confess, Lord, that thou dost justly afflict my body with sickness; for my soul was sick before of long prosperity, and suffred with ease, peace, plentie, and fulnesse of bread. And now, O Lord, I lament and mourn for my finnes; I acknowledge my wickednesse, and mine iniquities are always in thy sight. Oh, what a wretched finner am I; void of all goodness by nature, and full of shall by sinfulnesse? Oh, what a world of sinne hast I committed against thee; whilst thy long sufferance expected my conversion, and thy blessings woode me to repentance! Yet, O my God, seeing it is thy propertie more to respect the goodnesse of thine
things owne nature, then the de-
serts of sinners: I beseech thee,
O Father, for thy Sonne Jesus
Christ his sake, and for the meri-
rites of that All-suffying Death
which he hath voluntarily suf-
f ered for all which believe in
him: Have mercy upon me, ac-
cording to the multitude of thy
mercies: Turne thy face away
from my sinnes, and blot out all
mine iniqueties: Cast me not out
of thy presence, neither reward me
according to my deserts. For if
thou dost receeve me, who will
receive me? or who will dis-
courage me, if thou dost forfake
me? But shew, O Lord, art the
helper of the confi det, and in thy
thee fastersheth funderst mercy:
For though my sinnes be exceeding
great, yet thy mercy, O Lord,
tarre exceedeth them all: nei-
ther can I commie so many, as
thy grace can remit & pardon.
Wilt therefore, O Christ, my
sinnes with the vertue of thy
precious blood, especially those
sinnes, which from a penitent
heart I have confessed unto
thee: but chiefly, O Lord, for
Christ his sake forgive mee.
And seeing that of thy lone
thou diddest lay downe thy
life for my ransom, when I
was thine enemy: Oh, spare
now the price of thine owne
Blood, when it shall cost thee
but a smile upon mee, or a
gracious appearance in thy Fa-
thers sight, in my behalfe.
Reconcile mee once againe;
O mercifull Mediator, vnto
thy Father: for though there
be nothing in mee that can
please him; yet I know, that
in thee, and for thy sake,
he is well-pleased with all
whom thou acceptest and
lovest. And if it be thy blessed
will, remoue this sicknesse
from mee, and restore mee
to my former health againe;
that I may live longer, to see
Ec 5 forth.
forth thy glory; and to bee a comfort to my friends, which depend upon me: and procure to my selfe a more settled assurance of that heavenely inheritance which thou hast prepared for mee. And then, Lord, thou shalt see how religiously and wisely I shall redeem the time, which heretofore I have so loudly and prophanely spent. And to the end that I may the sooner and the easier bee delivered from this paine and sickness; direct mee, O Lord, I beseech thee, by thy Divine Providence, to such a Physician and helper, as that (by thy blessings upon thy enemies) I may recover my former health and welfare againe. And (good Lord) vouchesafe, that as thou hast sent this sickness unto me, so thou wouldest likewise be pleased to send thy holy Spirit into my heart, whereby this present sickness may be sanctified unto me, that I may view it as thy Schoole, wherein I may learne to know the greatness of my miserie, and the riches of thy mercie: that I may be so humbled at the one, that I daunst not of the other, and that I may so renounce all confidence of helpe in myselfe, or in any other creature, that I may onely put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfections; and that by nature I am angry and forward under every crose and affliction; O Lord, who art the giver of all good gifts, aume me with patience to endure thy blessed will and pleasure, and of thy mercy lay no more upon me, then I shall bee able to endure and suffer. Give me grace to behave my selfe in all patience, love, and meekenesse, unto
to those that shall come and visit me; that I may thankfully receive, and willingly embrace all good counsels and consolations from them: And that they may likewise see in me such good Examples of Patience, and hear from me such godly Lessons of Comfort, as may be Arguments of my Christian Faith and Profession, and inductions into them, how to behave themselves, when it shall please thee to visit them with the like affliction or sickness. I know, O Lord, I have deferred to die; and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed Will, restore me to health again, and grant me a longer life. But if thou hast, according to thine eternal Decree, appointed by this sickness to call for me out of this transitory life, I resign my life into thy hands, and holy pleasure; thy blessed will be done, whether it be by life or by death. Only I beseech thee of thy mercy forgive me all my sins, and prepare my poor soul, that by a true faith and unfeigned repentance, thou mayst be ready against the time that thou shalt call for her out of my sick and sinful body. O heavenly Father, who art the hearer of prayers, hear my prayer in Heaven; this is my prayer, and in this extremity grant mee the requests not for any worthiness that is in mee, but for the merits of thy beloved Sonne Jesus, my only Saviour and Mediator; for whose sake thou hast promised to hear vs, and to grant whatsoever we shall ask of thee in his Name. In his Name therefore, and in his owne words I conclude this my


Chapter Title: The Practice of Piety

1. Let thy next care bee to set thy house in order, as thy admist of King’s, executors, making thy last Will and Testament (if it be not already made). If it be made, then petunce it, conforme it; and for avoiding all doubt and contention, publish it before Witnesses that (if God call for thee out of this life) it may stand in force, and unalterable, as thy last Will and Testament; and so deliver it locked or sealed up in some Boxe: to the keeping of a faithful, full friend, in the presence of honest witnesses.

2. But in making thy Testament, take a religious Dis. aduice, how to deliver thy beneficence, and some honest

Lawyers

Laywers counsel to construe it according to Law.

Dispatch this, before thy sickness doth oversprea, and thy memory decay, lest otherwise thine Testament prove a Document, and so be another man’s Fauche, rather than thy Will.

3. To prevent many inconveniences, let me recommend to thy discretion two things:

1. If God have blessed thee with any competent state of Wealth, make thy Will in thy health time: It will neither put thee further from thy goods, nor hasten thee sooner to thy death; but it will be a greater ease to thy mind, in freeing thee from a great trouble, when thou shalt have most need of quiet. For when thy house is set in order, thou shalt be better able to set thy Soul in order, and to dispose of thy journey towards God.

2. If thou hast Children, give...
giveth to every one of them a portion, according to thine ability, in thy lifetime, that thy life may be a candle unto them, and not a yoke unto them; yet rejoice, as that thy children may be still beholding unto thee, and not thou unto them. But if thou keepest all in thy hands whilst thou livest, they may thank thee at thy death, and not desire that portion which thou leavest them. If thou hast no children, and the Lord hath blest thee with a great portion of the goods of this world; and if thou meanest to bestow them upon any charitable or pious uses, put not over that good work to the trust of others, lest thou seest how most of other men's executors prove almost executors: And if friends be so unfaithful in a man's life, how much greater cause hast thou to distrust their fidelity after thy death?

Lamentable experience (sheweth, how many dead mens wills have of late yeares beene quite canceled, ytterly annihill'd, or by Canils and Quires of Law frustrated, or altered: whereas, by the Law of God, the Will of the dead should not bee violated, but all his godly intentions conscionably performed and fulfilled, as in the sight of God, who, in the day of the Resurrection, will be a just judge, both of the quick and dead. And if any thing should hap in his Will to be ambiguous or doubtful, it should be so confined, as it might come nearest to the honour of God, and the honest intention of the Testator. But the vengeance due to such unchristian deeds, light on the executors that do them; not upon the Kingdom wherein they are suffered to be done. And let other men be warned by such wretched examples, not to marry

Gal. 3:15, 16
Heb. 9:17
1 Cor. 4:11
Ecc. 1:14, 15
Rom. 2:15
1 Cor. 15:53
A. T. 7:31
32
<table>
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<th>642</th>
<th>The Practice of Pity.</th>
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<tbody>
<tr>
<td>* marry their minds to their Money; as that they will do no good with their goods, till death duoceth them. Confidering therefore the abundant spoil of their owne life, and the uncertainty of others in their dealing after their death, in these woorst days: let mee aduise thee (whom God hath blessed with ability, and an intent to doe good) to become in thy life time, some Administartor, make thine own bands thine Executors, and thine own eyes thy Ones-fours: cause thy Lamborne to give her light before shee, and not behind thee: give God the glory, and thou shalt receive of him in due time the reward, which of his grace and mercy he hath promised to thy good works.</td>
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<td>The Practice of Pity.</td>
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<td>and say, Spare him (O Jaded Adaldir) that hee goe not downe into the Pity for I have received a reconciliation: Or else his Fatherly providence will direct thee to such a Physician, and to such means, as that by his blessing upon their endeavours, thou shalt recover, and be restored to thy former health againe. But in any wise, take heed that thou, nor none for thee, lend into Sorcerers, Wizards, Charmers, or Incantakers, for holie. For this were to saue the God of Israel, and to goe to Baalzebub, the god of Egypt, for helpe; as did wicked Jashabiah, and to raise the Vow which thou hast made with the blessed Trible in thy Baptisme, And be sure, that God will never give a blessing by those means which he hath accursed: but if he permits Satan to save thy body, scarce let it tend to the damnation of thy soul. Thou art tryed; beware.</td>
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| Gal. 6:9, 10. |
| Mat. 10:24. |
| Mat. 15:41. |
| Luk. 14:14, 16. |
| & 18:23. |
| 1 Cor. 15:53. |
| Apoc. 14:15. |

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| Job 14:5. |
| Job 33:24. |

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| 1 Kin. 10:1. |
| 2 Kin. 5, 7. |
| 8, 15. |
| 10. |
| 7. |
| 1 Kin. 14:13. |
| 2 Kin. 28:6. |
| &c. |
| 1 Thess. 1:10. |
| 2 Pet. 2:3. |
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5. When thou hast sent for
the Physician, take heed that
thou put not thy trust rather
in the Physician, than in the
Lord, as Asa did: of whom
it is said, that he sought not the
Lord, in his disease, but to the
Physician: which is a kind of
Idolatry, that will encrease the
Lords anger, and make the Phy-
sick receive, yea, and still. We
therefore the Physician, as
Gods Instrument: and Physick,
as Gods means. And feigning:
it is not lawfull without Pray-
to vse ordinary foode, 1. Tim.
4.4. much leffe extraordinary
Physick, (whose good effect
depends upon the blessing of
God:) before thou takest thy
Physick, pray therefore heart-
ly to God, to bless it into thy
vse, in these or the like
words.

A Prayer before taking
of Physick.

O Mercifull Father, who
art the Lord of Health,
and of Sicknese, of Life, and
of Death; who killst, and make-
test alive; who bringest downe to
the grave, and raisest vp againe:
I come vnto thee, as to the
only Physician, who canst
cure my Soule from sinnes, and
my Body from sickness. I desire
neither life nor death, but re-
ferre my selfe to thy most holy
will: For, though men must
needs die; and being dead, our
times are as water flie on the
ground, which cannot be gathered
up againe: yet hast thy gra-
cious providence (whilse God
temayneth,) appointed means
which thou wilt have thy
Children to vse, and (by the
lawfull vse thereof) to expect
thy blessing vpon thine owne
soules.
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means, to the curing of their sickness, and restitution of their health. And now, O Lord, in this my necessity, I have (according to thine Ordinance) sent for thy servant (the Physician) who had prepared for me this Physick, which I receive as means sent from thy fatherly hand: I beseech thee therefore, that as by thy blessing on a lump of dirc Figs, thou didst heal & restore Sore, that he recovered; and by seven times washing in the River of Jordan, didst cleanse Naaman the Syrian of his Leprosy; and didst restore the man that was blind from his birth, by anointing his eyes with Clay & Spittle, and sending him to walk in the Pool of Siloam; and by touching the hand of Peter's wife's mother, didst cure her of her Fever; and didst restore the Woman that touched the hem of

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bemote of thy garments, from her hand. So it would please thee, of thine infinite goodness and mercy, to sanctify this Physick to my wife, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sickness and paine, and restore me to health and strength again. But if the number of those dayes which thou hast appointed for me, to line in this vale of misery, be at an end; and that thou hast sent this sickness as thy Messenger, to call me out of this mortal life; then (Lord) let thy blessed work be done; for I submit my will to thy most holy pleasure. O my God, increase my Faith, and Patience, and let thy grace and mercy be never wanting unto me; but in the midst of all extremities, affliet mee with thy holy Spirit, that I may
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may willingly and cheerfully resign up my Soul (the price of thine own blood) into thy most gracious hands and end

ies. Grant this, O Father, to" Jesus Christ his sake; to whom, with thee, and the Holy Ghost, be all honour and glory, both now and evermore. Amen.

Meditations for the sick.

Wilest thy sickness remaineth, wee often (for thy comfort) these few Meditations, taken from the end whereof God sendeth afflictions to his Children. Those are tenable.

1. That by afflictions God may not only correct our abuses past, but also work in vs a deeper touching of our naturall corruption, and so prevent vs from falling into many other sins, which otherwise we would commit, like a good Father, who suffereth his tender Babe to scorch his finger in a Candle, that he may the rather learn to beware of falling into a greater fire. So that the child of God may say with David, It is good for me to have been afflicted, that I may learn thy Statutes: for, before I was afflicted, I went astray, but now I keep thy Word. And indeed (as the Lord saith) we are chastised of the Lord, because we should not be condemned with the world. With the Crosse God maketh two Cures: the chasiment of sins past, the prevention of sins to come. For though the eternall punishment of sins, (as it proceedeth from Iustice) is fully pardoned in the Sacrifice of Christ; yet we are not (without serious judging of our lives) exempted from the temporall chasiment of sinnes.
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1 Sam. 12:10
Verse 15.

1. God sendeth affliction, to weane our hearts from evil.

2. God sendeth affliction, to weane our hearts from evil.

3. God sendeth affliction, to weane our hearts from evil.

4. God sendeth affliction, to weane our hearts from evil.

5. God sendeth affliction, to weane our hearts from evil.

6. God sendeth affliction, to weane our hearts from evil.

Heb. 12:3

Ad multos fructus amandi expectare vult. 1 Sam. 2:25

Notasque facie. utor tamen supra illas sententias. 1 Sam. 30:1

setas defensae lateri. 1 Sam. 4:11

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to seal unto us our adoption.

For every child whom God toucheth, he correcteth. And he is a bastard that is not corrected.

Yea, it is a sure note, that where GOD made sin, and limits not, there he detecteth and loues not. Therefore it is said, that he suffered the wicked sones of Edi to continue in their sinnes without correction, because the Lord should play them upon the other side, there is no severer token of God's fatherly love and care, than to be corrected with some strofe, as our God is. Affliction therefore is a sweet sign of Adoption, no signe of Reprobation. For the purest Corns, though snubbed, the finest Gold is often tried, the sweetest Grape is hardset pressed, and the truest Christian heaviest crostid.
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there is betwixt the skys first dunge, and the pleasaunt of heat, or betwixt the thinkingl dunge, and the fairest bed chamber.

As therefore a loving nurse puts wormwood or mustard on the brest, to make the Child therather to forke the doge to God mixeth sometimes affliction with the pleasures and prosperitie of this life, lest like the children of this generation they should forget God, and fall into too much love of this present evil world, and so by Riches grow proud; by name insolent; by liberty wanton; and pursue wis their best against the Lord, when they were fatte. For if Gods children love the world so well, when (like a cursed Spermer) they mil-streth and strike vs, how should we love this Eheart, if wee smiled vpon vs, and stroked vs, as shee doth her owne worldly Brass? Thus

p. 652-653
The Practice of Piety.

...voir_s...[Text continues]

...e are not pow...[Text continues]

4. By affliction and fickleness, God exerciseth his Children, and the graces which He bestoweth upon them. He refineth and trieth their faith, as the Goldsmith doth his Gold in the Furnace, to make it finer, more glittering and bright; and even so let us pray more diligently and zealously, and prostrate what patience we have learned all this while in his Schoole. The like experience he maketh of our Hope, Love, and all the rest of our Christian virtues: which without this trial, would not like you unexercised; or corrupt like standing in d...[Text continues]

Lab 1-9, 10.

If...[Text continues]
The Practice of Piety.

(faue his loving Child) will loue and female him in advantage, when God scemeth to be angry, and displeased with him? Yea, and cleane unto him most incomparably, when hee scemeth (with the greatest frowns, and disfavour) to elect a man, and to call him out of his favour? yea, when hee scemeth to wound, and kill as an enemie: yea, then to say with Job, Though thou (Lord) killest me, yet will I put my trust in thee. The loving and serving of God, and trusting in his mercy in the time of our correction and misery, is the truest note of an unfaigned child and servant of the Lord.

6. Sanctified affliction is singularly helpe to further our true conversion, and to drive vs home by repentance to our heauenly Father. In their affliction (faith the Lord) they will seek me diligently. Egypt's burdens made

made Israel cry unto G.O.D. Danito troubles made him pray. Hezekiah's sickness made him to weep, and miserie drove the prodigall Child to returne and sue for his Fathers grace and mercy. Yea, we reade of many in the Gospell, that by sickness and afflictions, were driven to come vnto Christ, who (if they had health and prosperity, as others) would have (like others) neglected or contemned their Saviour, and never have sought vnto him for his suiting health and grace. For as the Arke of Noah, the higher it was tossed with the Flood, the nearer it mounted towards Heauen, so the sanctified soul, the more it is exercised with affliction, the nearer it is lifted towards God. Oh blessed is that Cross, that draweth a sinner to be come (upon the knees of his heart) vnto Christ, to confesse his own
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owne misery, and to implore his endless mercy. Oh blessed, 
aye blessed bec that Christ, that 
never refuseth the sinner that 
commeth unto him, though 
weather-driven by affliction and 
misery.

7. Affliction worketh in vs 
piety and compassion towards our 
 fellow-brethren, that be in di-
sitre concurrents and miseries; and 
whereby we learne to have a fellow-feeling 
of their calamities: and to 
condole their estate, as of our suf-
fere with them. And for this 
cause Christ himselfe would 
 suffer, and bee tempted in all 
 things like unto vs. (Hinne only 
exceit) that he might be a 
merciful High Priest, touched 
with the feeling of our enfer-
mies. For none can so heartily 
bemoane the miserie of anoth-
er, as bee who first suffered 
himselfe the same affliction. 
Hereupon a sinner in misery 
may boldly say unto Christ;

Non ignarum malorum in sec-
uitate (Christe), 
Our frailties shew (O Christe), 
how didst perceiue. 
Conole our store, who shew in-
frailitie cleane.

8. God vseth our sicknesse 
and affrlictions, as means and 
examples both to manifest 
unto others the faith and ver-
ities which he hath bestowed 
uppon vs, as also to strengthe 
those who have not reciu ed to 
great a measure of faith as vs. 
For there can be no greater en-
couragement to a weake Chris-
ian, then to behold a true Pro-
fessor (in the extremest sick-
nesse of his Body) supported 
with greater patience and con-
flation in his Spoue. And the 
comforable and blessed departure of such a man, will ame 
him against the fear of death, 
and affre him, that the hope 
of the godly, is after more precious 
thing shoue that fleshe and blood can 
under.
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1. Understand, or mortally we behold in this vale of misery. And were it not, that we did fee many of those whom wee know to bee the undoubted children of God, to have endured such afflictions and calamities before vs; the greatnesse of the miseries, and crosse, which oftentimes wee endure, would make vs doubt whether we be the children of God or no. And to this purpose S. James faith, God made Job and the Prophets an example of suffering adversitie and of long patience.

9. By afflictions God makes vs conformable to the Image of Christ his Sonne, who being the Captaine of our salvation, was made perfect through sufferings. And therefore hee first bare the Crosse in shame, before he was crowned with glory, and did first taste gall, before he did eate the honeycomb, and was first seduced, King of the

Psalm 24:7.

1. Tim. 4:7, 8.

Apoc. 3:11.

Apoc. 17:18.

Phil. 3:12.

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The Jews, by the Souldiers in the High Priest's Hall, before he was saluted King of Glory, by the Angels in his Fathers Courts; And the more likely our Heavenly Father shal perceiue the Image of his natural Sonne to appeare in vs, the better he will love vs, and when we haue for a time, borne his likeness in his sufferings, and fought, and overcome, wee shall be crowned by Christ, and with Christ sit in his Throne, and of Christ receiue the precious white stone, and a Morning Starre, that shall make vs shine like Christ, for ever in this glory.

10. Lastly, that the godly may be humbled in respect of their owne state and misery; and God glorified by deliuering them out of their troubles and afflictions, when we call upon him for his helpe and succour: For though that there bee no man so pure, but if the Lord
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Lord will straitly make iniquities, he shall find in him last cause to punish him for his sins: yet the Lord in mercies doth not always in the affliction of his Children respect their sinner: but sometime layeth afflictions and crosses upon them for his glory alone. Thus our Saviour Christ told his Disciples, that the man was not born blind for his own, or his parents sinne; But, that the works of God should be showed on him. So he told them likewise, that Lazarus sakiere was not unto the death; but for the glory of GOD. O the unspeakable goodness of GOD, which turneth those afflictions, which are the shame and punishment due to our sinner, to be the fruit of his honour and glory.

These are the blessed and profitable ends, wherefore God sendeth sickness and affliction upon his children: whereby it may

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may plainly appear, that afflictions are not signs either of God’s hatred, or of our reprobation: but rather tokens and pledges of his fatherly love unto his children whom he lovet, and therefore chasteneth them in this life: where, upon repentance, there remains hope of pardon, rather then to revere the punishment to that Life where there is no hope of pardon nor end of punishments. For this cause the Christians in the Primitive Church were wont to give God great thanks, for afflicting them in this life. So the Apostles rejoiced, that they were counted worthy to suffer for Christ’s name, Acts 5:41. And the Christian Hebrews suffered with joy the spoiling of their goods, knowing that they had in Heaven a better, and an enduring substance, Hebrews 10:34. And in respect of those holy ends, the Apostle saith,
The Practice of Piety

That though no affliction for the present seemeth irrevocable grievance; yet, afterwards it brings the greatest fruise of righteousness to them, who are thereby exercised. Pray therefore heartily, that as God hath sent thee this sickness, so it would please him to come himself unto thee, with thy sickness; by teaching thee to make these sanctified uses of it, for which thou hast inflicted the same upon thee.

1. Meditations for one that is recovered from sickness.

If God hath of his mercy heard thy prayers, and restored thee to thy health again; consider with thy self:

1. That thou hast now received from God, as it were, another life: Spend it therefore to the honour of God, in new-
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The Practice of Piety.

more. Teaching vs, how dan-
gerous a thing it is, to relapse and fall againe into the former excesse of ryt. Take heede therefore vnto thy wayes; and pray for grace, that thou mayst apply thy hart vnto widsome, during that small number of dayes which yet remaine be hind. And for thy present mercy and health received, imitate the thankful Lepere, and returne vnto God this, or the like thanksgiving.

A thanksgiving to bee saide of one that is recovered from sickness.

Gracious and Merciful Father, who art the L O R D of health and sickness, of life and of death; who kill, and makest alive; who bringest downe to the grave, and

and raiseth vp againe, who art the onely preferred of all those that trust in thee: I thy poore and unworthy seruant, having now (by experience of my painefull sickness) felt the grievousnesse of misery due vnto same, and the greatnesse of thy mercy in forgiving sinners; and perceiving with what a fatherly compassion thou haft heard my prayers, and restored me to my health and strength againe, doe heere (upon the bended knees of my heart) returne (with the thankful Lep er) to acknowledge thee alone to bee the GOD of my health and salvation, and to give thee the praise and glory for my strength, and delineance out of this grievous diseas and malady, and for thus turning my Mourning into mirth, my Sickness into health, and my Death into life. My fames deferred punishment,
and thou hast corrected me, but hast not given me over unto death. I looked (from the day to the night) when thou wouldest make an end of me: I did chafe like a Crane, or a Swallow: I mourned (as a Doe) when the bitterness of sickness oppressed me: I lifted up mine eyes unto thee, O Lord, and thou didst comfort me: for thou didst take all my sinneres behind my back, and didst deliver my soul from the pit of corruption: and when I found no helpe in myself, nor in any other creature (saying, I am deprived of the residue of my years; I shall see no more, among the Inhabitants of the world:) then didst thou restore me to health againe, and gauest life unto me; I found thee, O Lord, ready to sauve mee.

And now, Lord, I confesse, that I can never yeeld unto thee such a meaure of thankesse as thou haft (for this benefit) defered

defered at my hands. And (seeing that I can never bee able to repay thy goodnesse with acceptable worke:) Oh, that I could with Mary Magdalene teltifie the lone and thankfulness of my heart, with amazynge stores! Oh, what shall I bee able to render vnto thee, O Lord, for all these benefits which thou hast bestowed vpon my soule? Save as in my sickness, when I had nothing else to give vnto thee; I offered Christ and his merits vnto thee as a ransom for my sinneres: so being now restored by thy grace vnto my health and strength, and having no better thing to give: Behold, O Lord, I doe here offer up my selfe vnto thee, beseeching thee fo to assist me with thy holy Spiri, that the remainder of my life may be wholly spent in seruing forth thy praise and glory.

O Lord, forgive mee my former follies and unthankfulnesse; that I was not more careful to love thee according to thy goodness; nor to 1ove thee according to thy will, nor to obey thee according to thy Commandments; nor to thank thee, according to thy benefits. 

And seeing thou knowest that of my self I am not sufficient so much as to think a good thought, much lesse to doe that which is good and acceptable in thy sight; (assist me with thy grace and holy Spirit; that I may in my prosperous) as deuotely spend my health in thy service, as I was earnest in my sicknesse to beggar at thy hands. And suffer mee never to forget, either this thy merisse, in restoring mee to my health; or those Dores and Promises, which I have made unto thee in my sicknesse. With my new health, renew in mee, O Lord, a right  

Spirit; which may free mee from the slavery of sinne, and establish my heart in the  

service of grace. Work in mee a greater deteletion of all sinnes (which were the cause of thy anger and my sicknesse) and increase my Faith in Jesus Christ, who is the Author of my health and saluation. Let thy good Spirit lead mee in the way such that I should walk and search mee to devote all wrongdoing; and worldly lusts, and to live soberly, righteously and godly in this world, that others by my exemple may think better of thy truth. And this time (which I have yet to live) is but a little respite, and small remnant of dayes, which cannot long continue; Teach mee, O my God, for to number my dayes, that I may apply my heart to that spiritual wise-womie, which directeth to salvation. And to this end, make mee more zealous.
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First, let us be aware of prayer, more devout in prayer, more fervent in spirit, more careful to hear, and profit by the preaching of the gospel, more helpful to my poor brethren: more watchful over my ways, more faithful in my calling; and every way more abundant in all good works. Let me, in the joyful time of prosperity, fear the evil day of affliction; in the time of health be careful of sickness; in the time of sickness make my will ready for death; and when death approacheth, prepare my soul for judgement. Let my whole life be an expressing thankfulness unto thee for thy grace and mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the thousand thousands of angels, the four beasts, and twenty-four elders, and all the creatures in heaven and on the earth,

acknowledge to be due unto thee, O Father, which sittest upon the throne, and to the Lamb by name, who sitteth at thy right hand, and to the holy Spirit, which proceedeth from both, the holy procession of persons in unity of substance; all praise, honour, glory, and power, from this time forth and for evermore. Amen.

Meditations from one that is like to dye.

If thy sickness be like to increase unto death, then meditate on three things: First, how graciously GOD doth deal with thee. Secondly, from what evil death will free thee. Thirdly, what good death will bring unto thee.

First, concerning God's favorable dealing with thee.

1. Meditate, that God voucheth this comfortment of thy body, but
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Mat. 1:21. But as a medicine to cure thy

and disease, by drawing thee (who art

in sin) to come by repentance unto Christ (thy Privilege)

and to flee thy false bridged.

That the fire of sickness or disease which thou canst indulge is nothing; it is but 

compared to those violent and painful, which Jesus Christ thy Saviour hath suffered 

for the; when in a bloody sweat he endured the wrath of 

God, the father of Hell, and 

a cursed death; which was due 

to thy sins. Let thy sin therefore 

be as those words of Jeremy; 

Behold, &c. if there be an; for 

row, let him in sorrow, which is done 

to me, whereas the 

Lord bursts afflicted, in the 

day of his fierce wrath. Hath the 

Son of God induced so much for 

thine redemption; and wilt not 

thy sinful soul induce a little 

sinfulness for his pleasure espe-

cially when is is for thy good?

3 That
4. That nothing commeth to passe in this case unto thee, but such as ordinarily befall to others the brethren; who (being the beloved and undoubted servants of God when they lived on earth) are now most blessed and glorious Saints with Christ in Heauen: as Job, David, Lazarus, etc. They grieved for a time, as thou dost, under the like burdens; but they are now delivered from all their miseries, troubles, and calamities. And so like wise ever long (if thou wilt patiently tarry the Lords leisure) thou shalt also be delivered from thy sicknesses and paines; either by remission to thy former health with Job, or (which is farre better) by being received to heavenly rest, with Lazarus.

5. Lastly, that God hath not given thee over into the band of thine enemies, to be punished and disgraced; but (being thy loving Father) hee correcteth thee with his owne mercifull hand. When David did his wife, to chuse his owne chaste me nent, hee chose rather to bee corrected by the hand of God, than by any other means; Let as fall into the hands of the Lord; for his mercies are great, and hee will not suffer thee to fall into the hands of man. Who will not take any affliction in good part, when it commeth from the hand of God, from whom (though no affliction seemeth severe for the present) wee know nothing commeth but what is good? The consideration hereof made David to endure Shemairs cursed railing, with great patience; and to correct himself another time for his impatience. Should not hee open my mouth, because thou didst it: and Job to reproove the unadvised speech of his wife; Then G g 4 speakest.
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Job 2:10. Speakest like a foolish woman, What? Shall we receive good at the hand of God, and not receive evil? And though the cup of God's wrath due to our fineness, was such a horror to our Saviour's humane Nature, that he earnestly prayed that it might pass from him: yet (when he considered that it was reached unto him by the hand and will of his Father) he willingly submitted himself to drink it to the very dregs thereof. Nothing will more arm thee with patience in thy sickness, then to see that it commeth from the hand of thy heavenly Father, who would never suffer, but that he fetch it to thee unto thee both needful and profitable.

Matt. 36:36. Verse 42. I fetch thee from a corruptible body, which was conceived in the lusts of flesh, the concupiscence of the mind, and carnality. Born in the blood of Adam, the only progenitor of thy soul, a lively instrument of sin, a very sack of stinking dungs, the excrement of whose noisome and odious effects (holly considered) will be more loathsome then the vilest stink of vales. Infirmities, weaknesses, errors and mistakes, being with leaves, flowers, fruits and forgets smell; most body brings forth, naturally, breathing but lies, worms, miasmas, and filthiness. His infirmities are altogether corrupted, and the imaginations of his heart are utterly void of

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1. Godly an end of sinning, and of all the miseries which are due unto sinners: so that after death there shall be no more sorrow, nor crying: Neither shall there be any more paine, for God shall wipe away all tears from our eyes. Yea, by death we are separated from the compeition of wicked men, and God saith, I will gather thee to thy fathers, and thou shalt be put into thy grave in peace, and shine eyes shall not see all the evil which I will bring upon this place. And God hides them for a while in the grave, until the indignation pass over. So that as Paradise is the Haven of the Saints joys, so the grave may be termed the Haven of the bodies rest.

2. Whereas this wicked body liues in a world of wickedness, so that the poor soule canno
cannot look out at the Eyes, nor be infected, nor hear by the Ear, nor be distracted, nor smell at the Nose, nor be tainted, nor taste with the Tongue, nor be allowed, nor touch by the Hand, nor be defiled, nor every Sense, upon every Temptation, is ready to betray the soul: by death the soul shall be delivered from this Shroud, and this corruptible Body shall put on incorruption, and this mortal Immortalitie. Cor. 15:52, Oh blessed, thrice blessed be the Death in the Lord, which delivereth us out of this world, and freeth vs from such a state of bondage and corruption! The third sort of Meditation is to consider what good Death will bring us. Deut. 31:12, bringeth the godly man to enjoy an immediate Companionship with the blessed Trinity, in everlasting bliss and glory. 2. It translates the soul from the misery of this world, the company of Sinners, to the City of the Living God, the celestial Jerusalem, and the company of Immortal Angels, and to the Assembly and Congregation of the first born, which are written in Heaven, and to God, the Judge of all. And to the souls of just men made perfect, and to Jesus the Mediator of the new Covenant. 3. Death putteth the Son of God into the actual and full possession of all the Inheritance and happiness, which Christ hath either promised unto thee in his Word, or purchased for thee by his bleed. This is the good and happy state, wherein a blessed death will bring thee. And what true religious Christian that
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Matthew 3:17

of God's own Book, not to be willing to enter into those heavenly joys? Especially, when their Master calls for them thither. If therefore there be in thee any love of God, or desire of thine own happiness, or salvation, when the time of thy departing draweth nigh; that time, I say, and manner of death, which God in his unchangeable counsel hath appointed and determined before thou wast borne: yeeld and forsenter vp (willingly and cheerfully) thy soule into the merciful hand of Jesus Christ thy Saviour. And to this end, when the time is come, as the Angel in the fight of Manoaah, and his wife, ascended from the Altar vp to heaven in the flame of the sacrifice: So endeavour thou that thy soule, in the fight of thy friends, may from the Altar of a contrite heart, ascend vp to heaven, in the sweet perfume.
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There was a man who said to his minister, "I have made a will and have left all my goods to my children, but I wish to give something special to my wife."

"What do you wish to give to your wife?"

"I wish to give her the gift of prayer."

"Why do you wish to give her that gift?"

"Because I have heard that prayer is the key to all blessings."

"And why do you wish to give her the gift of prayer?"

"Because I want her to have all the blessings that prayer can bring."

"And what blessings do you expect prayer to bring to your wife?"

"I expect prayer to bring her health, happiness, and prosperity."
The Practice of Pity.

pleased with all penitent and beleeuing sinners, take pittie and compassion upon me, who am the chief of sinners. Blot out all my sinnes out of thy remembrance, and weep away all my transgressions out of thy sight with the precious blood of thy Sonne, which I believe that hee (as an undeiled Lambe) hath shed for the cleansing of my sinnes. In this faith I stood, in this faith I dyed believing that Jesus Christ dyed for my sinnes, and rose againe for my justification. And seeing that he hath endured that death, and borne the burthen of that Judgement, which was due unto my sinnes, O Father, for his death and pasions sake, now (that I am coming to appeare before thy Judgement Seat) acquit and deliver mee from that fearful Judgement which my sinnes have justly deserved. And performe with mee that grac-

ons and comfortable promise, which thou haft made in thy Gospell; That whosoeuer believeth in thee, hath everlasting life, and shall not come into Ju- dgement, but shal passe from death unto life. Strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation in the merits of thy obedience and blood. Encrease, O holy Spirit, my patience, and lay no more upon mee then I am able to bear: and enable mee to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity, my Creator, Redeemer, and Sanctifier, vouchsafe, that as my outward man doth decay, so my inward man may more and more by thy grace and consolation, increase and gather strength. O Saviour, put my soule in a readiness, that (like a Wife Virgin, hasting the Wedding Garment of thy
by righteousnesse and holiness; I thee may bee ready to meete thee at thy comming, with Oyle in her lampes. Marry after thy fells, that the may bee one with thee in everlasting love and fellowship. O Lord, reprove Satan, and chase him away: Deliver my Soul from the power of the Devil: Save mee from the Lyar mouth. I thanke thee, O Lord, for all thy blessings, both spiritual and temporall beloued upon mee, especially for my Redemption, by the death of my Saviour Christ. I thanke thee that thou hast preserved mee with thy holy Angels from my youth up, until now. Lord, I beseech thee, give them a charge to attend upon mee, till thou callest them into thy Souldie, and then to carry her (as they did the soule of Lazarus) into the heauenly Kingdoms. And as the time of thy departure shall approach, I pray thee, O Lord, that I may be prepared and meete thee with Oyle in my lampes.
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Meditations against despair, or doubting of God's mercy.

It is found by continual experience, that near the time of death (when the Children of God are weakest) then Satan makes the greatest efforts of his strength, and assaults them with his strongest temptations. For he knoweth, that either he must now or never prevail; for if their souls once get to Heaven, they shall never vex nor trouble them any more: and therefore he will now beseech himself as much as he can, and labour to set before their eyes all the grossest sinner which ever they committed, and the judgments of God which are due unto them, whereby to drive them, if he can, to despair; which is a grievouser sinner than all the sinner that they committed, or he can accuse them of.

If Satan therefore trouble thy conscience more towards thy death, then in thy life time:

1. Confess thy sinner unto God, not only generally, but also in particular.

2. Make satisfaction unto those men, whom thou hast wronged, if thou be able. And if thou dost injuriously or fraudulently detain or keep in thy possession any lands, or goods, that of right do belong to any widow or orphans of a child; presume not, as thou tenderest thy soul's health, to look Christ the righteous Judge in the face; vaille thou dost first make a restitution thereof to the right owners; for the Law of God, under the penalty of his curse, requireth thee to restore whatsoever was given thee to keep, or which was committed to thee to keep, or whatsoever by robbery, or violence.
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Let oppression be looked on with pity, with a soft heart to thy neighbour, with a soft part for his amends, and added to his pains. And when he that like Zachobout doth make restitution of such goods and lands, according to God's law, thou canst never truly repent; and without true repentance, thou canst never be saved. But though by the temptation of the Devil thou hast done wrong and injury, yet if thou dost repent天文, and make restitution to thy power, the Lord hath promised to be merciful unto thee, to hear the prayer of his faithful and to give them the treaful gifts of his grace, and to receive the fault in the merits of Christ's blood, as a Lamb without blemish.

1. Ask God for Christ his sake pardon and remission; for the while the trouble of mind are no discouragement, but rather com

comforts, exercises, not punishments. They are assurance unto thee, that thou art in the right way; for the way to Heaven is by the gates of Hell: that is, by suffering pains in the body, and such distressings in the mind: that thy efface in this life being every way made bitter, the joys of eternal life may relish unto thee better and more sweet.

If Saithan tell thee that thou hast no faith, because thou hast not feeling; meditate,

1. That the true faith hath often times the least feeling, and greatest doubts; but so long as thou hast such doubtings, they shall not be laid unto thy charge; for they belong to the flesh, from which thou art divorced. When thy faith shall perisht, thy weake inward man, which hates them, and loves the Lord Jesus, shall be saved.

2. That it is a better faith to believe without feeling, than with H h.
with feeling. The least faith (so much as a grain of mustard seed, so much as is in an infant "baptized") is enough to move the foule world, which loureth Christ, and believeth in him. 

3. That the Child of God which doth not feel the assurance of God's favour, shall have his desire, when God shall see it to be for his good; for God hath promised to give them the Water of Life, who thirst for it. Wee have an example in 5. Master Glover the holy Martyr, who could have no comfortable feeling till he came to the sight of the Stake; and then cried out, and clapped his hands for joy to his friends, saying, O Austin, he is come, he is come; meaning the feeling joy of Faith, and the Holy Ghost. Try therefore the least gesture; be strong, and be joyful before thine hours.

If Sylva had aggronme unto thee

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Mat. 17. 20. 

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1. That upon true repentance, it is as easy with God to forgive the greatest sinner, as the least, and he is willing to forgive many, as to pardon one. And his mercy shineth more in pardoning great sinners, then small offenders; as appears in the examples of Manasseh, Magdalen, Peter, Paul, &c. And where sin most abounded, there did his grace reject to abound more, Rom. 5:20. 

2. That God did never for sake any man, till that man did first forsake God, as appears in the examples of Christ, Saul, Achiab, Absalom, Judas, &c. 

3. That God calleth all, when those sinners who are heavily laden with sin, and that he did never deny his mercy to any sinner, that asked his mercy. 

H h 2 with
with a penitent heart. This the History of the Godpell witnesseth: There came unto Christ all sorts of sickle sinners: the blind, halt, lame, lepers: such as were sick of palsy, dropsies, bloody fluxes: such as were lunatics, and posseted with unclean spirits, and beset: Yet of all these not one that came and asked his mercy and help, went away without his errand. If mercy hee asked, mercy he found: were his sins never so great, were his Di- fende never so grievous. Nay, hee offered, and gave his mercy to many who never asked it, (beeing moved only with the bowels of his owne compassion, and the sight of their misery:) as to the woman of Samaria, the widow of Naim, and to the sickle man that lay at the poore of Bethsaida, who had been 18 years sick. If he thus willingly gave his mercy to them that...
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The word friend, out of the mouth of Christ, as Benedadd did the word Brother from the mouth of Adah, 'twould be too small a work; for he that should have found the God of Israel more merciful than Benedadd found the King of Israel. But God was a more displeased with Cain for defrauding of his mercy, than for murdering his Brother; and with Judas for hanging himself, than for betraying his Master: in that they would make the spirits of mortals men, greater than the infinite mercy of the eternal God, or as if they could be more sinfull, than God was mercifull. Whereas the least droppe of Christ's blood is of more merit to procure God's mercy for thy salvation, then all the sines (that thou hast committed) can be of force to provoke his wrath, to thy damnation.

If Satan's saying get, that all 

Hb 4:2
The Practice of Piety.

This is true of God's mercy, but that is due not belong unto thee, because that thy sins are greater than other men, as being sins of knowledge, & of many years' continuance, and such as whereby others have been undone: and all (for the most part) committed wilfully and presumptuously against God, and by Conscience. And therefore though he will be merciful unto others, yet he will not be merciful unto thee: meditate.

1. That many (who are now in heaven most blessed and glorious Saints) committed in the same kind (when they lived on earth) as great, and greater sins than ever thou hast committed, and continued (before they repented) in those sins, as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder God's mercy, upon their repentance, from forgiving their sinners, and receiveth them into salvation: no more shall thy sins and continuance therein, hinder him from being merciful unto thee, if thou dost repent as they did: yea, upon thy Repentance, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For at the least sin, in God's justice, without Repentance is damnable; so the greatest sin, upon Repentance, is in his Mercy pardonable. Thy greatest and inexcusable sins are but the sins of a Man; but the least of his mercies is the mercy of God. Because thou knowest thine own sins, thou doubtest whether they shall be pardoned: Marke how this doubtful case is resolved by God himselfe. Many in Iutes dayes thought (as thou dost) that they had continued so long in sinne, that it was
Isa. 55.6, 7, 8.

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Saeke for them now to seek to return unto God for grace and mercy. For God answereth them: Seek ye the Lord while he may be found; call ye upon him, whilst he is near. As if he had said: Whilest life lasts, and my Word is preached, I am near to be found of all that seek me, and pray unto me.

The people reply: But we (O Lord), are ignominious sinners, and therefore dare not presume to call upon thy Name, or to come nere that Holiness. To this the Lord answered: Let the wicked forsake his way, and the sinner his thoughts, and let them return unto me, and I will have mercy upon him, and I will turn again and heal thee. But we would think (tis the people) that if our fames were but ordinary ones, this promise of mercy might belong unto us. But because our fames are so great, and of such long continuance, therefore we fear, lest when we appeare before God, he will refuse us. To this GOD answered again: My thoughts (of mercy) are not your thoughts; neither are your ways (of pardoning) my ways: for as the heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts. If therefore wilful sinne in the world, were a world of such sinners as thou art: doe thou but yet what God bids thee! Repent and believe! and the blood of Jesus Christ, being the blood of God, will cleanse both thee and them from all your sinnes.

2. That as God did fore-see all the sinnes which the world did commit, and yet all those could not hinder him from losing the world, so that he gave his only begotten Sonne to the death.
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Death to save as many of the world as would believe and repent; much lese shall thy sins, (being the sinnes of the least number of the world,) bee able to hinder God from loving thy soule, and forgiving thy sinnes, if thou dost Repent and Be-leene.

Rom. 8. 2.

3. That if hee loued thee so dearly, when thou wast his enemy, that hee payed for thee so deare a price, as the spilling of his hearts blood; how can hee now but bee gracious vnto thee, when to save thee, will cost him but the costing of a gracious looke vpon thee? Looke not thou therefore to the greatnesse of thy sinnes, but to the infiniteness of his mercy, which is so farre-passing great, that if thou puttest all thine owne grievous sinnes together, and adddest vnto that the sinnes of Cain and Lapat; and put vnto them all the sinnes of all the Reprobates in the World, (doublelesse it would be a huge heape ;) yet compare this huge heape with the infinite mercy of God, and ther will bee no more comparison betwixt them, then betwixt the least Mole-hill, and the greatest Mountains in a Countrie. The crie of the grievous sinnes that ever wee reade of, could never reach vp higher then vnto Heauen, as the crie of the sinnes of Sodome: but the mercy of God (aseth Dauid) reacheth vp higher then the heavens, and so overtoppeth all our sinnes. And if his mercy be greater then all his works, it must needs bee greater then all thy sinnes. And so long as his mercy is greater then the sinnes of the whole World, doe thou but repent, there is no doubt of pardon.

If Satans fall of self, that thou hast many times vowed to repent.

Gen. 19.

13. Psl. 108.

4. Psl. 145.
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that they will vow no more. Their vows show the desires of their spiritual man; their breakings, the weakness of their corrupt flesh. And our oaths to the same names Christ foretold, when he taught us to pray daily: O Father, forgive us our trespasses. And why doth Christ enjoin thee (who art but a sinful man) to forgive thy brother seven times in a day, if he shall return to thee seven times in a day, and say, It repenteth me? but to assure thee, that (he being the God of mercy, and goodnesse it felle) will forgive unto thee the. Seven times seven foldes sines a day, which thou haft committed against him, if thou return unto him by true repentance. The serpents were cured by looking (though with weak eyes) on the Brazen Serpens, as oil as they were stung by the fiery Serpents in the wilderness, to a$ure

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repent, & haft made a show of repentance for the time: & yet didst fall to the same sines again, & a-gaine, & that thine repentance was but sinned, and a mocking of God. And that saying thou haft so oft broken thou now therefore God hath withdrawn his mercy, and hath changed his fone: & meditate: 1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest despair; seeing that this is the common cause of all the Children of God in this life, who vow so oft to forbeare some time, till perceiving their weaknesses not able to performe it, they vow more then a thousand times vowed unto God, that I would amend my life, but I could never performe my vow. Therefore I will make no such vows, because I verily know that I cannot keepe it. Wherefore therefore God will be merciful unto me for Christ his sake, and grant me a blessed departure out of this wretched life: all my vows and good works will stand nice in no stead. This is the state of the dearest children of God in this life. Read Luther on Gen. Chap. 3.
The Practice of Piety.

assure thee that upon thy tears of Repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancy of chine obedience, but upon the firmness of God’s Covenant. Though thou art left with God, and the Covenant be broken on thy behalf, yet it is firm on God’s part, and therefore all is safe enough if thou wilt return: for there is no variableness with him, neither shadow of change. He hath looked up thy salvation, and made it sure in his own unchangeable purpose; and hath delivered to thy keeping the Keys, which are *Faith and Repentance; and whilst thou hast them, thou mayest persuade thyselfe that thy salvation is sure and safe: For whom God loveth, he loves to the end, and

Heb. 6:18
Ezk. 10, 22.

Sathans far affaull,

and never repenteth of beholding his lot on them who repent and believe.

Lastly, if Satan shall persuade thee, that thou hast beene doubting a long time, and that it is too late for thee now to despair, seeing thy sinnes increase, & thy judgement draweth near imediately,

1. That no sinne (though never so great) should be a caule to moone any Christian to despair, so long as God mercy, by so many millions of degrees, is greater; and that every penitent and believingsinner hath the pardon of all his sinnes confirmed by the Word and Oath of God; two immutables things, wherein it is impossible that God should lie. His word is, that at what time soever a sinner, whatsoever, doth repent of his sinnes, whatsoever, (for both time, and finnes, and sinners are indefinite) from the bottom of his

p. 712-713
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were it to see many like thee, and Eleonora? (who means uprightly, because for the sense of shame, and chastise like Crimes, and Smell for the fear of God's anger) rather then to behold many who die like beasts, without any feeling of their own estate, or any leave of God's wrath, or tribulation, before which they are to appear? Comfort thyself, O languishing soule, for if this earth hath any, for whom Christ spilt his blood on the Cross, thou assuredly art one. Chase up therefore thy selfe in the All-sufficient Atonement of the blood of the Lamb, which speaketh better things than that of Abel. And pray for those who have yet obtained the grace to have such a sense and de- testation of sinne. Thou art one indeed, for whom Christ dyed; and from whom a wounded Spirit (judging rather accor-
according to his feeling, then his faith hath wrong that doleful voice of Christ; O my God, my God, why hast thou forsaken me? And doubt not, but ever long thou shalt as truly reign with him, as now thou dost suffer with him: for Ten, and Amen hath spoken it. No sin barres a man from saluation, but only incredulity and impenitence: nothing makes the sin against the Holy Ghost unpardonable, but want of repentance. Thy unfained desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldst wish to perform unto him.

Meditate on these Evangelical comforts, and thou shalt see, that in the very agony of death, God will so afflict thee with his Spirit, that when Satan looketh for the greatest victory, he shall receive the foulest folio; yea, when the eye strings are broken, that thou canst not see the light, Jesus Christ will appear unto thee to comfort thy soul, and his holy Angels will carry thee into his heavenly Kingdom. Then shall thy friends behold thee, like Mannaah Angel, doing wonders indeed: when they first see a mile man in his greatest weakness (by the mere assistance of God’s Spirit) overcoming the strength of sinne, the bitterness of death, and all the power of Satan; and in the fire of Faith, and perfume of Prayer, ascend vp with Angels victoriously into Heaven.

An Admonition to them who come to visit the sick.

They who come to visit the sick, must have a special care not to flaut dumb and roaring in the sick persons face.
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If they see therefore that the sick party is like to die, let them not dissemble, but honestly and diligently admonish him of his weakenss, and prepare for eternall life. One hour well spent, when a mans life is almost cut-spent, may guane a mans assurance of eternall life. Sooth him not with the vaine hope of this life, lest thou betray his Soule to eternall death. Admonish him plainly of his estate, and ask him brily these, or the like Questions.

Questions to be asked of a sick man, that is like to die.

1. Doest thou believe that Almighty God, the Trinity of Persons in Unity of Essence, hath by his power made heaven and earth, and all things therein? and doest thou do all by his Divine providence govern the same, so that nothing comes to passe in the world, not to thyself, but what his divine hand, and counsel had determined before to be done.

3. Doest thou confesse, that thou hast transgressed and broken the holy Commandements of Almighty God in thought, word, and deed? And hast determed for breaking his holy lawes, the Curse of God, which containeth all the miseries of this life, and everlasting torments in hell fire, when this life is ended, if so be that God should deal with thee according to thy deserts?

4. Art thou not sorry in thy heart, that thou hast so broken his lawes, and neglected his Service, and worship, and so much followed the world, and thine owne vaine pleasures?
And wouldst thou not lead a holy life, if thou wert to begin again?

4. Doest thou not from thy heart desire to be reconciled unto God in Jesus Christ, his blessed Son, thy Mediator, who is at the right hand of God in heaven, now appointed for thee in the sight of God and making request unto him for thy soul?

5. Doest thou renounce all confidence in all other Mediators, or Intercessors, Saints, or Angels, believing that Jesus Christ, the only mediator of the New Testament, is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them? And wilt thou with David say into Christ, Whom have I in heaven but thee? And there is none upon earth that I desire beside thee?

6. Doest thou confidently believe, and hope to be saved by the only merits of that bloody death and passion, which thy Saviour Jesus Christ hath suffered for thee? Not putting any hope of salvation in thine own merits, nor in any other means or creatures? Being assuredly persuaded, That there is no salvation in any other; and that there is none other name under Heaven, whereby thou must be saved?

7. Doest thou heartily forgive all wrongs, or offences done or offered unto thee, by any manner of person whatsoever? And doest thou at willingly (from thy heart) ask forgiveness of them whom thou hast grievously wronged in word or deed? And doest thou cast out of thy heart, all malice and hatred, which thou hast borne to any body; that thou mayest appear before the face of Christ (the Prince of peace) in perfect love & charity?

I i 8. Doth
8. Dost thy Conscience tell thee of any thing, which thou hast wrongfully taken, and dost still withhold from any widow or fatherless children, or from any other person whomsoever? Be assured, that unless thou shalt restore, like Zachaeus, these goods and lands (if thou be able) thou canst not truly repent; and without true repentance, thou canst not be saved, nor look Christ in the face, when thou shalt appear before his Judgement seat.

9. Dost thou firmly believe, that thy body shall be raised up out of the Grave, at the sound of the last Trumpet? And that thy body and soul shall be united together again in the resurrection day, to appear before the Lord Jesus Christ; and thence to goe with him into the kingdom of Heaven, to live in everlasting Bliss and glory?

A Prayer to bee said for the sick by them who visit him.

O Merciful Father, who art the Lord and giver of Life, and to whom belongs the issue of death: wee thy children here assembled, doe acknowledge, that (in respect of our manifold faults) wee are not worthy to ask any blessing for our selves at thy hands; much lesse to become suitors to thy Majesty in the behalf of others: yet because thou hast commanded us to pray one for another, especially for the sick, and hast promised that James 5.
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that the prayers of the righteous shall avail much with thee; in the Obedience therefore of thy Commandement, and confidence of thy gracious promise, wee are bold to become humble suiters unto thy divine Majesty, in the behalf of this our dear Brother or Sitter whom thou hast visited with the chastisement of thine owne fatherly hand. Wee could gladly with the Restitution of his health, and a longer continuance of his life and Christian Fellowship amongst vs: but for as much as it appeareth (as farre as wee can discern) that thou hast appointed by this Visitation, to call for him out of this mortal life: wee submit ourselves to thy blessed will, and humbly entreat for Jesus Christ his sake; and the merits of his bitter Death and Passion (which he hath suffered for him) that thou wouldst

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deft pardon and forgive vno. him all his sins; as well that wherein hee was conceived and borne, as also all the offences and transgressions which ever since, to this day and house hee hath committed: in thoughts, words, and deeds against thy divine Majesty. Cast them behind thy backe, remove them as farre from thy presence, as the East is from the West; blot them out of thy remembrance; lay them not to his charge; wash them away with the Blood of Christ, that they may no more be seene, and deliver him from all the judgments, which are due unto him for his sinnes, that they may never trouble his Conscience, nor rise in Judgement against his Soule, and impu"
The Practice of Piety.

Thee looke downe from Heaven upon him with those eyes of grace & compassion, wherein thou art wont to looke upon thy children in their affliction and miserie. Pitie thy wounded Servant, like the good Samaritan: for here is a sick Soul that needeth the helpe of such an heavenly Physician. O Lord, increase his faith, that he may beleue that Christ dyed for him, and that his blood cleanseth him from all his sins: and either assuage his paine, or else increase his patience, to endure thy blessed will and pleasure. And (good Lord) lay no more upon him, then thou shalt enable him to bear. House him up into thy felse, with those fowes and graces, which cannot bee expresed. Make him now to feele what is the hope of his Calling: and what is the exceeding greatness of thy Mercy, and power towards wards them that beleue in thee. And in his weakeenesse, O Lord, shew thou thy strength, Defend him against the suggestions and temptations of Satan: who, (as hee hath all his life time) will now in his weakeenesse, especially, seek to assaile him, and to discourge him. O save his soule, & reproove Satan, and command thy holy Angels to bee about him, to aide him, and to chase away all cull and malignant Spirits farre from him. Make him more and more to loathe this world, and desyre to bee loosed, and to bee with Christ. And when that good house, and time shall come (wherein thou hast determined to call for him out of this present life) give him grace peaceably and joyfully to yeeld up his soule into thy mercifull hands. And doe thou receive him into thy mercy, and let thy blessed Angels carry him into thy kingdom.

1 i 4

dome,
The Practice of Piety.

Our Father which art in Heaven be blessed.

Thy Grace, O Lord Jesus Christ, our only heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end Amen.

Let them read often unto the sick, some special Chapters of the holy Scriptures, 38:

The three first Chapters of the booke of Job.


The 34. Chapter of Deutero-

The two last Chapters of

The 17. Chapter of the first

The 24. and 12. Chapters of the second of Kings.

The 38. 40. and 65. Chapters

Rom. 3. 26.
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The History of the Passion of Christ.

The 3. Chapter to the Romans.

The 15. Chapter of the first Epistle to the Corinthians.

The 4. of the first Epistle to the Thessalonians.

The 5. Chapter of the second Epistle of Paul to the Corinthians.

The first and last Chapters of Saint James.

The 11. and 12. to the Hebrews.

The first Epistle of Peter.

The three first, and the three last Chapters of the Revelation, or some of these.

And so exhorting the sick partie to wait upon God, by Faith and Patience; till he send for him; and praying the Lord to send him a joyful meeting in the Kingdom of Heaven, and a blessed Resurrection at the last day, they may depart at their pleasure in the peace of God.

Consolations against impatience in sickness.

If in thy sickness by extremity of pain thou be driven to impatience, meditate:

1. That thy Saviour hath deserved the pains of hell; therefore thou mayest with greater patience endure these fatherly corrections.

2. That these are the scourges of thy heavenly Father; and the rod is in his hand. If thou didst suffer with reverence being a child, the correction of thy earthly parents; how much rather shouldst thou now submit thy selfe (being the Child of God) to the chastisement of thy Heavenly Father, seeing it is for thine eternal good?

3. That...
3. That Christ suffered in his soul and body, for grievous pains for thee; therefore thou must more willingly suffer his blessed pleasure for thine own good. Therefore (faith Peter) Christ suffered for you, leaving you an example, that ye should follow his steps. And, Let us (faith Saint Paul) run with joy the race that is set before us, looking unto Jesus, the Author and Finisher of our Faith, who for the joy that was set before him, endured the Cross.

4. That these afflictions, which now you suffer, are more than other but such as are accomplished in your brethren that are in the world, as witness Peter: Yea, Job's afflictions were far more grievous. There is not one of the Saints, which now are at rest in Heavenly Joys, but endured as much as you doe, before they went thither.

5. That God hath determined the time, when his affliction shall end, as well as the time when it began. Thirty eight years were appointed the sucker man at Bethesda's pool, Twelve years to the Woman with the bloody issue. Three months to Moses: Tenne days tribulation to the Angel.
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Angels of the Church of Smyrna: three days' plague to David. Yea, the number of the godly man's tears are registered in God's books and the quantity kept in his bottle.

The time of our troubles, (as Christ) is but a moment, God's anger lasts but a moment (as David) A little season (as the Lord's) and therefore calls all the time of our pain, but the hour of sorrow, David, for the swinekill thereoff, compares our present troubles to a brook, and Athanasius to a shower. Compare the longest misery that man indues in this life, to the eternity of heavenly joys, and they will appear to be nothing. And as the sight of a son's safe birth makes the mother forget all her former deadly pain; so the sight of Christ in Heaven, who was borne for thee; will make all these pangs of death to be quite forgotten, as if they had never been: like Stephen, who as soon as he saw Christ, forgot his own wounds, with the horror of the grave, and terror of the bones; and sweetly yielded his soul into the hands of his Saviour. Forget thine own pain, think of Christ's wounds: Be faithful unto the death, and he will give thee the crown of eternal life.

6. That you are now called to Repetitions in Christ's Schoole: to see how much Faith, Patience, and Godliness, you have learned all this while: and whether you can, like Job, rejoice at the hand of God some will, as well as you have hitherto received a great deal of good. As therefore you have always prayed, Thy will be done, so be not now offended at this which is done by thy holy will.

7. That all things shall work together

Rom 8:28
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Verse 39.

Markus: in mea ad
nus, quia
muli vi-
liter ecces
did. Raphel
Hexam.
Markus ej-
vides que
dam uili-
sten, qua
dece codi
ca abser-
re & te-
tilia fiore
e Nazaria
ad Phila-
grim.

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re & te-
tilia fiore
re Nazaria
ad Phila-
grim.

Chapter 39.

Psalm 118.

Psalms: in mea ad
nus, quia
muli vi-
liter ecces
did. Raphel
Hexam.
Markus ej-
vides que
dam uili-
sten, qua
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ca abser-
re & te-
tilia fiore
re Nazaria
ad Phila-
grim.
like Lazarus, when Jesus, thy sickness is not unto the death, but for the glory of God: who of his love changeth thy lying death to an everlasting life. And if many Heathen men, as Socrates, Curius, Seneca, &c. dyed willingly, (when they might have lived) in hope of the immortality of the Soule; wilt thou, beeing trained so long in Christ's Schoole, (and now called to the Marriage Supper of the Blessed Lamb, Apoc.19.7.) be one of those Guests, that refuse to goe to that joyfull Banquet? God forbid.

2. Remember that thy abode here, is but the second degree of thy life: for after thou hadst first lived nine months in thy Mother's wombe, thou wast of necessity druen there, to live here in a second degree of life. And when that number of Meneths which God hath determined for this life, are expired;
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Secondly, the paine that is therein: thirdly, the terrible effects which follow after: All these are but false fires, and careleffe feares. For the first, if thou leauest here uncertain goods, which Theues may rob, thou shalt finde in Heaven a true Treasure, that can never be taken away: these were but lent thee, as a Steward upon accounteth. Shall be given thee as thy reward for ever. Thou leauest a loving wife: thou shalt be married to Christ, which is more lovely: If thou leauest Children and Friends, thou shalt there finde all thy Religious Anceolours, and Children departed; yea, Christ, and all his blessed Saints and Angels; and as many of thy Children as be Gods Children, shall then follow after thee: Thou leauest an earthly possession, and an House of Clay, and thou shalt enjoy an Heavenly inheritance, and

and mansion of glory: which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death unto thee gain? Go home, goe home, and we will follow after thee.

Secondly, for the paine in death: the fear of death more paines many, than the very pangs of death: for many a Christian dies without any great pangs, or pains. Pith the anchor of thy hope on the very ground of the word of God, who hath promised in thy weakness, to perfect his strength, and not to suffer thee so bee tempted above that thou art able to bear. And Christ will shortly take all thy temporal pains to his eternaluger.

Lastly, as for the terrible effects which follow after death, they belong not unto thee, being a Member of Christ; for Christ by his death hath taken away the sting of death to the
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Rom. 8, 1. Is there no condemnation to them that are in Christ Jesus? And Christ hath spoiled him, that he that believeth in him, both everlasting life, and shall not come into condemnation, but that hath passed from death unto life. Hereupon the holy Spirit from heaven saith, Blessed are the dead that die in the Lord: and that from henceforth they rest from their labours, and their works do follow them.

In respect therefore of the faithful, death is swallowed up into victory, and his sting, which is sin, and the punishment thereof, is taken away by Christ. Hence Death is called, in respect of our bodies, a sleep, and rest; in respect of our souls, a going to our heavenly Father; a departing in peace; a removing from this body to go to the Lord; a dissolution of soul and body to be with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints. These pains are but thy thrower and prepared to bring forth eternal life. And who would not pass through Hell, to go to Paradise? Much more through death? There is nothing after death, that thou needest fear; not thy finness, because Christ hath paid thy ransom; not the Judge, for he is thy loving Brother, nor the Grade, for it is the Lord's bed; not Hell, for thy Redeemer keepeth the keys; not the Diuell, for God's holy Angels pitch their tents about thee, and will not leave thee, till they bring thee to Heaven. Thou wast nearer nearer Eternal life, glorifie therefore Christ by a blessed death. Say cheerfully, Come Lord Jesus, for thy servant commeth into thee: I am willing, Lord, help my weakness.

Seven
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Now for as much as God of his infinite mercy doth to temper our paine and sickness, that we are not always oppressed with extremity: but giues vs i.e. the middest of our extremeties some reprieve, to ease and refresh our spirits; thou must have an especiall care (considering how short a time thou hast, either for use or to lose) to obteine Heauen, to make use of every breathing time, which God doth afford thee: and during that little time of ease to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short thoughts and sighes.

The first Thought.

Seeing every man enters into this life in tears, passeth it in sweetes, and ends it in sorrow; ah what is there in it; that a man should desire to liue any longer in it! Oh what a folly is it, that when the Mariner roweth with all his force to aniere at the wished part, and that the Traveller never refleeth till he comes to his journeys end; wee see to descrie our Port; and therefore would put backe our Bark, to be longer safled in this continuall tempest! We see to see our journeyes end, and therefore desire our journey to bee lengthened, that wee might bee more tied with a soule & cumbercous way.

O Lord, this life is but a troublesome pilgrimage;
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Gen. 47: 9.

Few in days, but full in eulks; and I am weary of it, by reason of my sins: Let me therefore (O Lord) interst thy Majesty in this my bed of sickness, as Esau did with the Juniper tree in his affliction: It is now enough, O Lord, that I have lived so long in this vale of misery; take my soul into thy merciful hands, for I am no better than my fathers.

The Second Thought.

Rom. 7: 24.

Oh wretched man, that I am, who shall deliver me from the body of this death? O, my sweetest Saviour, Jesus Christ, thou hast redeemed me with thy precious blood: And, because thou hast delivered my soul from sin, mine eyes from tears, and my feet from fading: I do here from the very bottom of my heart, ascribe the whole praise and glory of my Salvation, to thy only grace and mercy, saying (with the holy Apostle) Thanks be unto God, which hath given me the victory, through our Lord Jesus Christ.
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The third thought.

Think how it behooves thee to be assured, that thy soul is Christ's: for death hath taken sufficient gages to assure himselfe of thy body, in that all thy senses begin already to dye, save only the sense of pains: but with the beginning of thy being began with pains, maruell the lesser if the end conclude with dolours. But if those temporal dolours (which only afflict thy body) be so painfull: O Lord, who can endure the devouring fire? who can abide the everlasting burning?

The spiritual sigh upon the third thought.

O Lord Jesus Christ, the Sonne of the living God, who art the only Physician that canst ease my Body from paine.
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The Spiritual Sigh upon the Fourth Thought.

O Lord Jesus Christ, the Saviour of all them that put their trust in thee; forsake not him that in miseries flyeth unto thy grace for succour and mercy; O found that sweetest voice in the ears of my Soul, which thou spakest unto the penitent thief on the Cross. This day shalt thou be with me in Paradise: For, O Lord, doe (with the Apostles) from my Soul speak unto thee, I desire to be disjoined, and to be with Christ.

The Fifth Thought.

Thenke (if thou fearest to die) That in Mount Sinai there is no death: for he that beleeueth in Christ, shall never die. And if thou darrest to live with...
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which thy blood hath purchased. Aflawge my paine, increase my patience, (and if it bee thy blest will) end my troubles; for my soule beleeueth thee with all blest Simeon, Lord, now let me thy servant depart in peace, according to thy Word.

The 7th Thought.

Think with thy selfe, what a blessing God hath bestowed upon thee above many Millions of the World, that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsely; Thou hast lived in a true Christian Church, and hast grace to die in the true Christian Faith, and to be buried in the Sepulchre of Gods Servants; who all wait for the hope of Israel, the raising of their bodies in the Resurrection of the last.

Luk. 2. 29

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O LORD Jesu Christ, who art the Resurrection, and the Life, in whom whatsoever belieueth shall live, though he were dead, I believe, that whatsoever liveth, and belieueth in thee shall never die: I know that I shall rise again in the Resurrection of the last day: for I am sure that thou my Redeemer livest: And though that after my death, worms destroy this body, yet I shall see thee, my Lord, and my God in this flesh. Grant therefore, O Christ, for thy bitter death & Passion sake, that at that day I may bee one of them to whom thou wilt pronounce, that joyful sentence, Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world.

Iob. 11. 35

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26.

Veic. 34.


Mat. 25. 4.

p. 752-753
The Practice of Piety.

The seventh Thought.

Think with thyself how Christ endured for thee a cursed death, and the wrath of God, which was due unto thy sinnes, and what terrible pains, and cruel torments the Apostles and Martyrs, have voluntarily suffered for the defence of Christ's Faith, when they might have lived by dissembling or denying him: how much more willing shouldst thou bee to depart in the Faith of Christ, having left pains to torment thee, and more than eares to comfort thee?

The spiritual Sigh upon the seventh Thought.

O Lord, my sinnes have deserved the paines of Hell and eternal death: much more thee fairely corrections, with

with thou dost afflict mee: But, O blessed Lamb of God, which taketh away the sinnes of the world, have mercy upon mee, and wash away all my filthy sins, with thy most precious blood: and receive my soule into thy heavenly Kingdom: for into thy hands, O Father, I commend my Spirit, and thou hast redeemed me, O Lord, thou God of truth.

IN any wise remember (if conveniently it may bee) to send for some godly and religious Pastor, not onely to pray for thee at thy death (for God in such a case hath promised to heare the Prayers of the righteous Prophet), and the Elders of the Church) but also upon thy confes-


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p. 754-755
The Practice of Piety.

That when God strikes a man with malady on his bed, so that his soul doth draw near the grave and his life to the business, if there be any messenger with him, or an Interpreter, one of a thousand, to declare unto man his Righteousness, then will he have mercy upon him, &c. And answerable hereunto (faith Saint James) If the sick have committed sinne, (upon his repentance, and the prayers of the Elders) they shall be forgiven him. These have power to judge Heaven, and to deliver (the scandalous impotent sinners) to Satan. For, the weapons of their warfare are not carnal, but mighty through God, to cast down, &c. and to have vengeance in readiness against all disobedience. They have the Key of_routing, therefore the power of absolving.

The Bishops and Pastors of the Church, do not forgive Sinne by any absolute power of

confeccion, and unfeigned repentance, to absolve thee of thy sinnes. For as Christ hath given him a Calling, to baptize thee unto repentance, for the remission of thy sinnes, so hath he likewise given him a calling, & power and authority, (upon repentance) to absolve thee from thy sinnes. I will give thee the Keys of the Kingdom of Heaven; and whosoever thou shalt bind upon earth, shall be bound in Heaven; and whosoever thou shalt loose on earth, shall be loosed in Heaven. And againe, Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in Heaven; and whatsoever ye shall loose on earth, shall be loosed in Heaven. And againe, Receive ye the holy Ghost; whatsoever sinnes ye remit, they are remitted unto them; and whatsoever sinnes ye retain, they are retained. This Doctrine was as ancient in the Church of God, as Job, for Elisha tells him,

That

1 Cor. 3. 14.
2 Cor. 10. 1.
Mat. 16. 19.
Mar. 18. 18.
Loh. 20. 21.
Loh 33. 19.
Iam 5. 17.
18.
1 Cor. 5. 2.
1 Cor. 10. 3.
Marke 16.
Ministri
pecata re
mitit non
olet remit
et.
1 Cor. 5.
1 Cor. 4. 3.
3.
Ad. 13. 3.
of their owne (for so only Christ their Master forgiveth sinnes but ministerially, as the servants of Christ and stewards, to whose fidelity the Lord and Master hath committed his Keyes; and that is, when they doe declare and pronounce, either publikely, or privately, by the word of God, what bindeth, what looseth, and the mercy of God to penitent sinners; or his Judgement to impenitent and obstinate persons: and so doe apply the general promises, or threatnings to the penitent or impenitent. For Christ from Heaven doth by them (as by his Ministers on earth) declare whom be remitted and bindeth, and to whom he will open the Gates of Heaven, and against whom he will shut them. And therefore it is not said: whose sinnes ye signifie to be remitted, but whose sinnes ye remit. They then doe remit sinne, because Christ by their ministry remitteth sinnes, as Christ by his Disciples loosed Lazarus. Joh. 11, 44. And as no water could wash away Naaman Leprosoe, but the water of Jordan, (though other Rivers were as cleare, because the promise was annexed unto the water of Jordan, and not of other rivers) So, though another man may pronounce the same words, yet have they not the same efficacie and power to worke on the Confidence, as when they are pronounced from the mouth of Christ's Ministers, because the promise is annexed to the Word of God in their monthes: for them hath he chosen, & separateth, and set apart for his works, and to them he hath committed the Ministry, and word of reconciliation, by their holy calling and ordination. They have received the holy Ghost, and the ministerial power.
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power of binding and loosing. They are sent forth of the holy Ghost, for this workes whereunto he hath called them.

And Christ gives his Ministers power to forgive sins to the penitent, in the same words that he teacheth us in the Lords Prayer, to desire God to forgive vs our sinnes; to assure all penitent sinners, that God by his Ministers absolution, doth fully, through the merits of Christ his blood, forgive them all their sinnes. So that what Christ decreeth in Heaven, in foro Indici the same he declareth on earth by his reconcileing Ministers, in foro penitentiae: so that as God hath reconcilede the world to himselfe by Jesus Christ: so hath he (as the Apostle) given unto vs the Ministry of this reconciliation.

He that sent them to baptize, saying, Go & teach all Nations; baptizing them, &c. sent them also to remit sinnes, saying, As my Father sent me, so send I you: whosoever sinnes ye remit, they are remitted unto them, &c.

As therefore none can baptize, (though he use the same water, and words) but onely the lawfull Minister, which Christ hath called and authorized to this divine and ministerial function: so though others may comfort with good words; yet none can absolve from sinn, but onely tho' to whom Christ hath committed the holy Ministrie and word of Reconciliation: and of whose Absolution Christ speake, he that beareth you, beareth me. In a doubtfull title thou wilt ask the counsell of thy skilfull Lawyer; in peril of sickness thou wilt know the advice of thy learned Physician; & is there no danger in dread of damnation, for a sinner to be his own Judge? Judicious Calvin teacheth this point of Doctrine most plainly

p. 760-761
The Practice of Piety

Beca highly commendeth this practive, and Luther faith,
That he had rather a thou-
sand worlds, then suffer private
confession to be vouchsafed out of the
Church. Our Church hath ever
most soundly maintaine
the truth of this doctrine, but most
institively abolished the tyrannous
and Antichristian abuse of Po-
pis Auricular confession, which
they thrust upon the Souter of
Christians, as an Expisatory Sa-
crifice; and a meritorious satis-
faction for sinne, racke their
Conscience to confess, when
they feel no diffire; and to
counter all their sinnes; which is impossible; that by
this means they might due
into the secrets of all men,
which oft-times hath prooved
pernicious, not only to private
persons, but also to publick states.
But the truth of God Word
is, that no person, having re-
cived Orders in the Church of
Rome,
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Rome can truly absolve a Sinne: for the Keys of Absolution are two: the one is the Key of Authority, and that only Christ hath; the other is the Key of Ministry, and this he gives to his Ministers; who are therefore called, The Ministers of Christ; The Stewards of God's Mysteries; The Ambassadors of Reconciliation; Bishops, Pastors, Elders, &c. But Christ never ordained in the New Testament, any order of sacrificing Priests, neither is the Name of laity; which properly signifies Seren, or Sacrificing Priest, given to any Officer of Christ, in all the New Testament: Neither do we read in all the New Testament, of any, who confessed himselfe to a Priest, but Jesus. Neither is there any real Priest in the New Testament, but only Christ. Neither is there any part of his Priesthood, to be now accomplished on Earth, but that which he fulfilled in Heaven, by making intercession for us. Seeing therefore Christ never ordained any Order of Sacrificing Priests: and that Popish Priests become the name of Ministers of the Gospel, to whom only Christ committed his Keys; it necessarily followeth, that no Popish Priest can truly either Excommunicate or Absolve any Sinner, or have any lawful right to meddle with Christ's Keys. But the Anti-Christian abuse of this divine Ordinance, should not abolish the lawfull use thereof betwixt Christians, and their Pastors in cases, of distress, of conscience, for which it was chiefly ordained.

And verily, there is not any means more excellent to humble a proud heart, nor to raise up an humble spirit, then this spiritual...
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766-767

The practice of piety. usual conference betweene the Pastors and the people committed to their charge. If any time therefore troubleth thy conscience, confess it to God's Minister, and if thou dost truly repent, receive his absolution: And then doubt not in thy conscience, but thy sins be as truly forgiven on earth, as if thou didst hear Christ himselfe in foro judicii, pronouncing them to be forgiven in Heauen. Qui venit audis, me audis. Hear that heareth you, heareth me. Try this, and tell me whether thou shal not find more ease in thy conscience, than can be expressed in words. Did prophane men consider the dignity of this divine calling, they would more honour the calling, and reverence the person.

The sicken man (having thus called his conscience, and received
they should receive, and Pasteors ought to administer vn-
to them the Sacraments at home. He fheseth more sim-
icitie then knowledge, who thinks that this favour of a
private Maffe: For a Maffe is called private, not because it
is said in a private house, but be-
cause (as Bishop Jewel teacheth out of b Aquinas) the
Prieft receiveth the Sacrament himselfe alone, without dis-
tribution made vnto others, and
then it is private, although the
whole Parish bee present: and
looke upon him. There is
as much difference betweene
such a Communion, and the
Autocriftian I didall of a private
Maffe, as there is betwixt
Heauen and Hell. For at a
Communion in a private Fa-
ily vnpon such an extraordin-
iary occasion, Chrifh his in-
stitution is oblerued: Many faith-
full Brethren meete together,
and

and tarry one for another. Chrifh
his death is remembered and
thewed, and the Minifter, toge-
ther with the faithful, and the
fick parify doe communicate.
M. Calvin faith, That hee doth
very willingly admit a Admini-
string of the Communion to them
that are sickes, when the case and
opportunity do require it. And in
an other place he faith, That
he hath many waies by reason to
compel him not to deny the Lords
Supper unto the sick. Yet I
would with all Christians to
vfe to receive often. (in their
health) especially once every
Moneth with the whole
Church; for then they shall not
need so much to assemble their
friends vnpon such an occa-
sion, nor so much to be trou-
bled themselves for want of
the Sacrament. For as Maffe
Perkins faith very well, The
fruits and efficacie of the Sacra-
ment is not to bee restrained to

Decem
administrations in
fectis, litte-
ter administr-
tandum est
habeatur
agresta
celebratio
communie,
sed in se
opportun
locis et
occasione
presbyteri
celebrati
communie
celebratio
communis;
non enim
ministri
habent
vindicatum
celebratio
communis.
non enim
ministri
habent
vindicatum
celebratio
communis.

a Cristo
agratiae
precibus
impungere
orint.
Epi. 5.

b Quam
agratiae
precibus
impungere
orint.
Epi. 5.
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The time of receiving, but it extends it itself to the whole time of man’s life afterwards. The efficacy whereof, did men thoroughly understand, they should not need to be often exhorted to receive it.

As therefore when a wicked, dyeth, he may say to Death, as Abad said to Elias, Haast thou found mee, O mine enemie? So on the other side, when it is told a penitent sinner, that death knockes at the doore, and begins to looke him in the face, he may say of death, as David said of Absalom, Let him come and welcom.

Lam. 4, 4. 5.
2 Sam. 13, 27.
71 moriar sempiternum. deo

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Sunt humana hominum ex hac vitæ exitus.
A Prayer at the yielding up of the Ghost.

O Lambe of God, which by thy Blood hast taken away the sines of the World; have mercy upon me a sinner.

Lord Jesus receive my Spirit.

Amen.

When the sick party is departing let the faithful that are present, kneele downe and commend his soule to God in these or the like words.

O Gracious God, and mercifull Father, who art our refuge and strength, and a very present help in trouble; life vp the light of thy favourable countenance at this instant upon thy Servant, that now cometh to appeare in thy presence: withdraw, good Lord, all his sines, by the merits of Christ Jesus bleed, that they may never bee laid to his charge. Increase his Faith, preferre and keepe safe his Soule from the danger of the Diuell, and his wicked Angels, Comfort him with thy holy Spirit, cause him now to feel that thou art his loving Father, and that hee is thy Childe by Adoption and Grace. Save, O Christ the price of thine owne blood, and suffer him not to be left, whom thou hast bought so dearly. Receiue his soule, as thou didst the penitent Theeze into thy heavenly Paradise. Let thy blessed Angels conduct him thither, as they carried the soule of Lazanus; and grant unto him a joyful resurrection at the last day, O Father, heare vs for him, and heare thine owne Sonne, our only Mediator, that sitts at thy right hand, for him and vs all: even for the merits of that bitter death of L 13.
The Practice of Piety.

death and passion which he hath suffered for vs. In confidence whereof, we now recommend his soule into thy fatherly handsan that blessed Prayer, which our Saviour hath taught vs in all times of our troubles to say unto thee:

Our Father, &c.

Thus surre of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety, in dying for the Lord.

The Practice of Piety in dying for the Lord, is termed Martyrdom. Martyrdom is the testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kinds of death in imitation thereof, and to confirm all to embrace the truth thereof. To this kind of death, Christ hath promised a Crown; for he saith, "He that believeth in me, though he die, yet shall he live; and whosoever liveth and believeth in me shall never die." Which promise the Church so firmly believeth, that they termed Martyrdom itself a Crown; and God, to animate Christians to this excellent prize, would, by a prediction, that Stephen, the first Christian Martyr, should have his name of a Crown.

Of Martyrdom, there are three kinds:

1. Solo voluntate, in will only: as John the Evangelist, who (being boiled in a Cauldron of Oyle) came out rather unscalded then seared, and died of old age at Ephesus.
2. Solo opere, in deed only: as the Innocents of Bethlehem.
3. Voluntate et opere, both in will and deed: as in the Primitive Church, Stephen.

Matt. 24.

Act. 7.
The Practice of Piety.

Polyarchus, Ignatius, Laurens, Romanus, Antiochenus, and thouands. And in our
dayes, Cranmer, Latimer, Hooper, Ridley, Ferrar, Bradford, Philpot, Sanders, Glazer, Taylor,
and others innumerable: whose fiery zeal to God's truth, brought them to the
flames of Martyrydome, to seal Christ's Faith. It is not the cru-
ety of the death, but the in-
nocency and holiness of the
cause, that maketh a Martyr.
Neither is an erroneous con-
science a sufficient warrant to
suffer Martyrydome, because
Science in God's Word must di-
rect Conscience in man's heart.
For they who killed the Apo-
stles, in their erroneous con-
sciences, thought they did God
good service: and Paul of zeal
breathed out slaughters against
the Lords Saints. Now whe-
ther the cause of our Seminarie
Priests and Infitates be so holy,
true

true and innocent, as that it may
warrant their Consciences to
suffer death, and to hazard
their eternal salvation thereon,
let Paul's Epistle written to the
ancient Christian Romans, (but
against our new Antichristian
Romans) be judge: And it will
plainly appear, that the Do-
ctrine which S. Paul taught to
the ancient Church of Rome,
is ex diametro, opposite in 26
fundamentall points of true
Religion, to that which the
new Church of Rome, teacheth
and maintaineth. For S. Paul
taught the Primitie Church of
Rome.

1. That our Election is of
God's free grace, and not ex-
asperous prumps, Rom. 9. 12. Rom
11. 5. 6.

2. That we are justified be-
fore God by faith only, with-
out good works, Rom. 3. 20. 28.
Rom. 4. 2. etc. Rom. 1. 17.

3. That the good works of
L. 1. 1.
The Practice of Piety.

1. That those Books only are God's Oracles and Canonical Scripture, which were committed to the custody and credit of the lower, Rom. 3. 4. Rom. 11. 32. confirmed with Gal. 3. 21. Therefore about the authority of the Church.

2. That all, as well Latity as Clergy, that will be served, must familiarly read or know the holy Scriptures, Rom. 11. 3. Rom. 10. 1. 2. Rom. 12. 26.

3. That all Images made of the true God, are very Idolatry, Rom. 1. 23. and Rom. 2. 22. confirmed.

4. That to bow the knees religiously to an Image, or to worship any creature, is mere Idolatry, Rom. 11. 4. and a lying service, Rom. 1. 25.

5. That the Holy Scriptures have God's authority, 1 Thess. 3. 4. Rom. 11. 32. confirmed with Gal. 3. 21. Therefore about the authority of the Church.

6. That all, as well Latity as Clergy, that will be served, must familiarly read or know the holy Scriptures, Rom. 11. 3. Rom. 10. 1. 2. Rom. 12. 26.

7. That all Images made of the true God, are very Idolatry, Rom. 1. 23. and Rom. 2. 22. confirmed.

8. That to bow the knees religiously to an Image, or to worship any creature, is mere Idolatry, Rom. 11. 4. and a lying service, Rom. 1. 25.

9. That we must not pray unto any, but to God only, in whom we believe, Rom. 10. 13.

10. That Christ is our only Intercessor in Heaven, Rom. 8. 5. 2. Rom. 15. 27.

11. That the only Sacrifice of Christians, is nothing but the spiritual sacrificing of their souls and bodies to serve God in Holiness and Righteousness, Rom. 12. 1. Rom. 15. 1. therefore no real sacrificing of Christ in the Mass.

12. That the religious worship, called duty, as well as latrins, be longeth to God alone, Rom. 1. 9. Rom. 12. 11. Rom. 16. 18. confirmed.

13. That all Christians are to
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20. That the imputed righteousness of Christ is that only that makes us just before God, Rom. 4. 9. 17. 23.

21. That Christ's flesh was made of the Seed of David, by Incarnation, not of a Virgin, by Transubstantiation, Rom. 1. 3.

22. That all true Christians are Saints, and not those whom the Pope only doth canonize, Rom. 17. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. and 15. Rom. 15. 15.

23. That Isa, Christ, the God of Peace, and not Isa, the Woman, should bruise the Serpent's Head, Rom. 16. 20.

24. That every soule must of conscience be subject, and pay tribute to the Higher Powers, that is, the Magistrates which bear the sword, Rom 13. 1. 2. &c. and therefore the Pope and all Prelates must be subject to their Emperours, Kings, and Magi-
It seems by Rom. 13:13, 20, and the whole last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those Preachers who he had sent thither before him, for he calls them his helpers, v. 13. 19. and 20. As also, 2 Cor. 1:23. And so the New Testament Church of Rome teacheth in all these, and in innumerable other points contrary to that which the Apostles taught the Primitive Romans, that God and this Epistle judge between them and vs; whether of vs both stands in the true ancient Catholic Faith, which the Apostle taught the old Romans? And whether we have not done well to depart from them, so farre as they have departed from the Apostles Doctrine? And whether it be not better to return to Saint Pauls truth, and still to continue in Rome's errors? And if this be true, then let Infallible and Seminary Priests take heed to it; lest, if it be not faith, but fiction, not truth, but treason; nor religion, but rebellion, beginning at Tyburn, and ending at Tyburne; which is the cause of their deaths: And being sent from a troublesome Apostolical Sea, rather then from a peaceable Apostolical State, because they cannot bee suffered to persuade Subjects to break...
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break their Oathes, and to withdraw their Allegiance from their Sonereigne, to raise rebellion, to move invasion, to slabe and poison Queenes, to kill and murther Kings, to blow up whole States with Gun-powder; they desparately cast away their owne bodies to bee hanged and quartered, and (their fonder saued, if they belong to God) I wish such honour to all his Saints that sends them. And I have just cause to fear that the mytracles of Lipsius two Ladies, Blant-Jones Boy, Garretts Straw, and the Biside his Apron, will not suffice to cleare, that these men are not Murthers of themselves, rather then Martyrs of Christ.

And with what confidence can any Papist count Garret a Martyr, when his owne Conscience forced him to confesse, that it was for Treason, and not for Religion that he dyed? But if the Priests of such a Gun-powder Gospel, be Martyrs, I marvel who are Murderers? if they be Saints, who are Scythians? And who are Canibals, if they be Catholiques?

But leaving these, if they will be filthy to their filthiness still; let vs (to whose fidelity the Lord hath committed his true Faith, as a precious depositum) pray unto God, that he may leade a holy life, answerable to our holy Faith, in Piety to Christ, and obedience to our King: that if our Souile shall ever count vs worthy that honour to suffer Martyrdom for his Gospels sake: bee it by open burning at the Stake, as in Q. Marias dates: or by secret murdering, as in the Inquisition house: or by outrageous massacring, as in the Partian Mutters, in being blown vp with Gun-powder, as was intended.
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incend in the Parliament-House: we may haue grace to pray for the assistance of his holy Spirit, so to strengthen our frailties, and to defend his cause, as that we may seale with our deaths the Evangelical truth which we have professed in our lives: That in the daies of our lives we may bee blessed by his Word, in the day of death, be blessed in the Lord, and in the day of judgement, be the blessed of his Father, Even so grant Lord Jesus, Amen.

A divine Colloquy between the Soule and her Saviour, concerning the effectual merits of his dolorous Passions.

Soule.

Lord, wherefore didst thou name thy Disciples fixture Christ? To teach thee how thou

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shouldst prepare thy selfe to come to my Supper.

S. Lord, why wouldst thou make thy selfe?

C. To teach thee humility, if thou wilt be my Disciple.

S. Lord, wherefore didst thou before thy death institute thy last Supper?

C. That thou mightest the better remember my death, and bee asur’d that all the merits thereof are thine.

S. Lord, wherefore didst thou goe to such a place, where Judas knew to finde thee?

C. That thou mightest know that I went as willingly to suffer for thy sinne, as ever thou wentest to any place to commit a sinne.

S. Lord, wherefore wouldst thou begin thy passion in a Garden?

C. Because that in a Garden thy sinne tooke first beginning.

S. Lord,
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S. Lord, wherefore didst thou suffer Judas (betraying thee) to kiss thee?

C. That by enduring the words of displeasing lips, I might there begin to expire in sin, where Satan first brought it into the world.

S. Lord, why wouldst thou be sold for 30 pieces of silver?

C. That I might free thee from perpetual bondage.

S. Lord, why didst thou pray with such strong crying and tears?

C. That

C. That I might quench the fury of God's justice, which was so fiercely kindled against thee.

S. Lord, why wast thou so afraid, and cast into such an agony?

C. That suffering the wrath due to thy sin, thou mightst be more secure in thy death, and finde more comfort in thy croiites.

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might pass from thee?

C. That thou mightest perceive the horror of that curse and wrath, which being due to thy sin, I was then to drink and endure for thee.

S. Lord, wherefore didst thou after thy wish, submit thy will to the will of thy Father?

C. To teach thee what thou shouldst doe in all thy afflictions: and how willingly thou shouldst yield to beare with
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with patience that Christ, which thou seest to come from the foot hand of thy heavenly Father.

Luk. 22. 44.

S. Lord, wherefore didst thou swear such drops of water and blood?

C. That I might cleanse thee from thy stains and bloody spots.

Luk. 22. 54.

S. Lord, why wouldst thou be taken, when thou mightest have escaped thine enemies?

Mar. 325.

C. That thy spiritual enemies should not take thee, and cast thee into the prison of utter darkness.

Mar. 12.

S. Lord, wherefore wouldst thou be forsaken of all thy Disciples?

Mat. 26.

C. That I might reconcile thee into God, of whom thou wast forsaken for thy sines.

Joh. 18.

S. Lord, wherefore wouldst thou stand to be apprehended alone?

C. To shew thee, that my love

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love of thy Salvation was more then the love of all my Disciples.

S. Lord, wherefore was the young man caught by the Soul

diers and onstrip of his linen, who came out of his bed, hearing the

Mark. 14.

C. To shew they outrage in apprehending me, and my pow

Mat. 27.

er in preferring out of their

Luk. 2.

outrageous hands all my Disci

ples, who otherwise had been

C. That I might loose the cords of thine iniquities.

S. Lord, why wast thou denied of Peter?

Joh. 18.

C. That I might confesse thee before my Father, and thou

mightest learne, that there is no trust in man, and that salvation

proceeds of my meere mercy.

S. Lord,
The Practice of Piety.

S. Lord, why didst thou bring Peter to repentance by the crowning of a Cocker?
C. That none should despise the means which GOD hath appointed for their conversion, though they seeme never so mean.

S. Lord, wherfore didst thou at the Cocker crowing, turne and looke upon Peter?
C. Because thou mightest know, that without the helpe of my grace, no meane can turne a sinner into God, when he is once faine from him.

S. Lord, wherfore wouldest thou have thy blessed face defiled with spittle?
C. That I might cleanse thy face from the shame of sinne.

S. Wherefore didst thou bring Peter to repentance by the crowning of a Cocker?
C. That by wearing Thorns, the first fruits of the curse, it might appeare, that it is I which takes away the sinnes of the world, and crowne thee with the Crowne of life and glory.

S. Lord, why was a Reed put into thine hand?
C. That it might appeare that I came not to break the bruised Reed.

S. Lord, wherfore wouldest thou smock the of theívès?
C. That thou mightest in-sult ouer Diues, who otherwise would have mocked thee, as the Philistines did Samson.
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Mat. 5:9. 

C. That they mightst be
peace unto thee by his Word
and Spirit.

Joh. 19:1. 

C. That thy face might shine
as the Angels in Hea-

Mat. 19:12. 

S. Lord, wherefore wouldst
thou acknowledge, that Pilate
had power over thee from above?

Mat. 27:22. 

C. That thou mightst be
forsaken of men, the sting of con-
cidence, and whips of cruel-

Mat. 27:53. 

S. Lord, wherefore wouldst
thou be arraigned as Pilate
Barre?

C. That thou mightst at
the last day be acquitted be-
fore my Judgement Seat.

Luk. 23:2.

S. Lord, wherefore wouldst
thou be falsely accused?

C. That thou shouldst not
be insulted.

Mat. 27:22.

S. Lord, wherefore was
thou turned over to be condemned by
a strange Judge?

C. That thou being rede-
emed from the captivity of a
hellish Tyrant mightst be re-
stored to God whole thou art by right.

S. Wherefore, O Christ, didst
thou acknowledge, that Pilate
had power over thee from above?

Ioh. 19:11.

C. That Antichrist, under
Pretext of being my Vicar,
should not exalt himself above
all Principalities and powers.


S. Lord, why wouldst thou
suffer thy Passion under Pontius
Pilate, being a Roman President
to Caesar of Rome?

1 Pet. 2:23.

C. To shew that the Ca-
farsian, and Pontifical politic
of Rome, should chiefly per-
Note well.

Apol. 11.

Apol. 17.

M 2

M 4

5,6,34.
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I. That the Law was given us for our instruction, that we should be taught what is good. 2 Thess. 3:16.

S. But why, Lord, wouldst thou be condemned? 2 Cor. 5:21.

C. That the Law being condemned in me, thou mightest not be condemned by it. Rom. 8:3.

S. But why wast thou condemned, seeing nothing could be promed against thee?

C. That thou mightest know, that it was not for my fault but for thine, that I suffered. Matt. 27:24.

S. Lord, wherefore wast thou led to suffer out of the City?

C. That I might bring thee to rest in the heavenly City. Gen. 3:17.

S. Lord, why did the Jews compel Simon of Cyrene, coming out of the field, to carry thy Cross?

C. To shew the weakness whereunto the burden of thy Sins brought me: and what must be easy Christians' case, which goeth out of the field of this world, toward the heavenly Jerusalem. Luke 23:12.

S. Lord, why wast thou unsheathed thy Garments?


S. Lord, wherefore wouldst thou lift up upon a Cross?

C. That I might lift thee up with me to Heaven. John 19:22.

S. Lord, wherefore didst thou hang upon a cursed Tree?

C. That I might satisfy for the sinne committed in eating the forbidden fruit of a Tree. Gen. 3:17.

S. Lord, wherefore wouldst thou hang betweene two things?


S. Lord, wherefore were thy hands and feet nailed to the Cross?

C. To infirge thy hands to doe the worke of righteousness, and to let thy feet go.

Mum 3.
The Practice of Piety.

Matt. 7: 33

at liberty, to walk in the ways of peace.

S. Lord, wherefore didst thou crucify thee in Golgotha, the place of dead men's souls?

C. To allure thee, that my death in life unto the dead.

S. Lord, why did not the Souldiers divide thy Saviour's coat?

C. To shew that my Church is one, without rent or seam.

S. Lord, wherefore didst thou taste vinegar and gall?

C. That thou mightest eat the bread of Angels, and drink the water of Life.

S. Lord, why sayest thou upon the Cross, It is finished?

C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected.

S. Lord, why didst thou cry out upon the Cross, My God, my God, why hast thou forsaken me?

C. Left thou being forsaken of God; shouldst have been driven to cry in the paines of Hell; Woe, and al, forever more. I have abandoned thee.

S. Lord, wherefore was there such a general darkness when thou didst suffer, and cry out on the Cross?

C. That thou mightest see an image of those hellish paines which I suffered, to deliver thee from the endless paines of hell, and everlasting chains of darkness: oh Lord, and pass.

S. Lord, why wouldst thou have thine answers called doxand?

C. That I might embrace thee more lovingly, my sweetest soul.

S. Lord, how did the Thieves that never wrought good before, obtain Paradise, upon so short repentance?

C. That thou mightest see the power of my death, to forgive them, that repenteth, that no sinner needs despair.

M. 4 S. Lord

Mat. 27: 43.

Rom. 10: 4

2 Cor. 3: 13.

Ioh. 19: 34.


Iude ver. 6.

Ioh. 19: 35.

Luk. 23: 43.
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S. Lord, why did not the other Thieves, which hanged as near thee, obtain the like mercy?

C. Because I leave whom I wish to harden themselves in their Lewdness to destruction; that all should fear, and none presume.

S. Lord, wherefore didst thou suffer with such a loud and strong voice in yielding up the Ghost?

C. That it might appear that no man took my life from me, but that I laid it down of my self.

S. Lord, wherefore didst thou commend thy soul into thy Father's hands?

C. To teach thee what thou shouldst doe when departing this life.

S. Lord, wherefore did the walls of the Temple rend in twain at thy death?

C. To shew that the Legal and Civil Law should be no longer a partition wall between Jews.

S. Lord, wherefore was thy side opened with a spear?

C. That thou mightest have away to come nearer my heart.

S. Lord, wherefore was there out of thy precious side blood and water?

Exod. 21.

S. Lord, wherefore didst thou break thy legs, as they did the Thevans who hanged at thy right and left hand?

C. That thou mightest know, that they had no power to doe any more unto me, then the Scripture had foretold, that they should doe, and I should suffer to fail thee.

S. Lord, wherefore hast thou opened with a spear?

C. That thou mightest have away to come nearer my heart.

S. Lord, wherefore hast thou out of thy precious side blood and water?
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C. To assure thee, that I was

bloud gushed out, and the water

which compassed my heart, flowed forth after it: which once spilt, man must needs die.

S. Lord, wherefore ranne the

blood first by it selfe, and the

water afterwards by it selfe, out

of thy blessed wound?

C. To assure thee of two

things: 1. That by my blood,

shedding, Justification and San-

tification were effected to

save thee: 2. That my Spirit

by the confectionable vie of the

Water in Baptisme, and Blood

in the Eucharist, will effect in

thee righteousness and holines,

by which thou shalt glorifie

me.

S. Lord, wherefore didst thou

die for the graces open at thy death?

C. To signifie that Death,

by my death, had now receiv
e his Deaths wound, and was

overcome.

S. Lord,
The Practice of Piety.

S. Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy Resurrection?
C. To give an assurance, that all the Saints shall arise, by the virtue of my Resurrection at the last day.

S. Lord, what shall I render unto thee for all these benefits?
C. Love thy Creator, and become a new creature.

The Souldes Soliloquy, rais'd in contemplation of the Passion of our Lord.

What hast thou done, O my sweet Saviour, and art blest Redeemer, that thou wast thus betrayed of Judas, sold of the Jewish, apprehended as a Malefactor, and led bound as a Lamb to the slaughter! What cruel hadst thou committed, that thou shouldst bee thus openly arraigned,
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The Thief that hanged with thee, justlysthe thee: that thou hast done nothing amiss. What is the cause then, O Lord, of this thy cruel ignominy, Passion, and Death? I, O Lord, I am the cause of the mischief of thy forrowes: my sines, wrought thy shame, mine iniquities are the occasion of thy injuries. I have committed the fault, and thou art plagued for the offence: I am guilty, and thou art arraigned: I committed the sin, & thou sufferedst the death: I have done the crime, and thou hast judged on the Cross. Oh the deepnesse of God's love! Oh the wonderfull disposition of heavenly grace! Oh the vameasurabe measure of divine mercy! The wicked transgresseth, and the just is punished; the guilty is let escape & the innocent is arraigned, the malefactor is acquitted; and the harmless is condemned: what the cruel Man doeth, the good Man suffereth.
good man suffereth: the servant doth the fault, the Master endures the greater, What shall I say? Man sinneth, and God dyeth. O Son of God! who can sufficiently express thy love? Or commend thy pity? or extoll thy praise? I was proud, and thou art humbled: I was disobedient, and thou becamest obedient: I did eat the forbidden fruit, and thou didst hang on the cursed tree: I played the Glutton, and thou didst fast: Envy conceitiveness drew mee to catch the pleasant Apple, and perfet charity led thee to drinke of the bitter Cup: I affrayed the sweetness of the fruit, and thou diddest taste the bitterness of the gall. Foolish Eve smiled, when I laughed: but blessed Mary wept, when thy heart bled and died. O my God! how I feele thy goodness and my badness: thy justice and my iniquity: the impiety of my flesh, the piety of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake: What shall I render unto thee for all thy benefits bestowed upon me a sinful soule? Indeed, Lord, I acknowledge, that I owe thee already for my Creation, more then I am able to pay; for I am in that respect bound with all my powers and affections to love and to adore thee. If I owed my selfe unto thee, for giving mee myselfe in my Creation, what shall I now render unto thee, for giving thy selfe for mee to be cruelly a death, to procure my redemption? Great was the benefit, that thou wouldest create mee of nothing, but what tongue can sufficiently express the greatness of this grace, that thou didst redeem mee with so deserue a price, when I was worse then nothing? Surely O Lord, if I cannot pay the thankes which I owe
owe thee; (and who can pay thee, who bestowest thy graces without either respect of mer-
ity, or regard of measure?) It is the abundance of thy blessings that makes mee such a banke
rupt; that I am so vnable to pay the principall, that I cannot possibly pay so much as
the interet of thy love.
But, O my Lord, thou knowest, that since the loss of thine
Image, (by the fall of my first unhappy Parents) I cannot
love thee with all my might, and my minde, as I should;
therefore as thou diddest first cast thy love vpon mee, when
I was a child of wrath, and a lump of the lost and condemned
world: so now, I beseech thee, shed abroad thy love by
thy Spirit through all my faculties and affections: that
though I can never pay thee in that measure of love which
thou hast deferred, yet I may endeavoure
to repay thee in such a manner, as thou wouldest
to accept in mercy, that I may in truth of Heart, love my
Neighbor for thy sake, and love thee above all for thine
owne sake. Let nothing be pleasing unto me, but that which is
pleasing unto thee. And sweete Saviour, suffer me never to bee
lost or cast away, whom thou hast bought so dearly with
thine owne most precious blood.
O Lord, let me never forget thine
infinite love, and this unspeakable benefit of my Redemption:
without which, it had bin better for me never to have beene,
than to have any being.
And seeing that thou hast
wouchsafed mee the affittance
of thy holy Spirit, suffer mee,
O heavenly Father, who art
the Father of Spirits, in the
mediation of thy Son, to speake
a few words in the ears of
my Lord. If thou, O Father,
despisest
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despiest mee for mine iniquities, as I have deserved; yet be merciful unto me for the merits of thy Sonne, who so much for me hath suffered. What if thou feelest nothing in mee but misery, which might bee cause and passion? Yet behold the merits of thy Sonne, and thou shalt see enough to move thee to mercy and compassion. Behold the mystery of his Incarnation, and remit the misery of my transgression: And as oft as the wounds of thy Sonne appeare in thy sight; Oh, let the woes of my sinner bee hid from thy presence. As oft as the redness of his Blood glitters in thine eyes; Oh, let the guiltiness of my sinner bee blotted out of thy Book; The wantonness of my flesh provoked thee unto wrath; Oh, let the chastity of his flesh pervade thee unto mercy: that as my flesh seduced me to sinne, so his flesh may may reduce me unto thy favor. My disobedience hath deserved a great revenge, but his obedience merits a greater weight of mercy: for what can man deserve to suffer, which GOD, made man, cannot merit to haue forgiven? When I consider the greatness of thy Passion, then do I see the truenesse of that saying; that Jesus Christ came into the world to save the chiefest sinners. Darest thou then, O Caesar, say that thy sinnes are greater than may be forgiven? Thou lyest like a Murderer; The mercies of one Christ, are able to forgive a whole world of Cains, if they will believe and repent. The sinnes of all sinners are finite: the mercies of God are infinite: Therefore, O Father, for the bitter death and bloody passion fake, which thy Sonne Jesus Christ hath suffered for me, and I have now remembered vnto thee, pardon and
and forgive thou unto mee all
my sinnes; and deliver mee from
the curse and vengeance which
they haue justly deserved; and
through his merits, make mee
O Lord, a parteaker of thy mer-
cy. It is thy mercy that I so
carefully knocke for. Neither
shall mine importunitie cease
to call and knocke, with the
man that would borrow the
loaues, untill thou arise and
open unto mee thy gates of
Grace. And if thou wilt not
bellow on mee the loaues, yet,
O LORD, deny mee not the
crums of thy mercy, and shalfe
shall suffice thy hungry Hand-
maid.

And seeing thou requiredst
nothing for all thy benefite, but
that I bowe thee in the truth of
my inward heart; (whereof a
new Creature is the truest en-
ward testimony) and that it is
as easie for thee to make mee a
new creature, as to bid mee to
be

be such: Create in me, O Chris-
a new Heart, and renew in mee
a new spirit: and then thou
shalt see how (mortifying old
Adam and his corrupt lusts),
I will serve thee as thy new
Creature, in a new life; after
a new way; with a new tongue,
and new manners: with new
words and new works; to
the glory of thy Name, and
the winning of other sinfull
soules into the faith by my de-
uoue example.

Kepe mee for ever, O my
Saviour, from the tormentes
of Hell, and Tyranny of the
Dinell, And when I am to de-
part this life, lend thy Holy
Angels to carry mee, as they
did the soule of Lazarus, into
thy Kingdome. Receive mee
then into that most joyfull Pa-
radise, which thou diddest pro-
misse unto the penitent Thife:
which at his last gaispe upon
the Crosse, so devoutly beg-
ged.
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...ged thy mercy and admission into thy Kingdom. Grant this, O Christ, for thine owne name sake to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both now and for ever.

Amen.


Nicholas

PBAR:

NICHOLAS HODDE.

FINIS.


In memoriam

On the 16th of a...