

A Spiritual Legacy;  
*John* Being a *Griffiths*  
P A T T E R N  
OF  
P I E T Y

FOR ALL  
Young Persons Practice,  
in a faithful Relation of the Holy  
L I F E and Happy D E A T H  
OF

M<sup>r</sup> John Draper.

REPRESENTED  
Out of his own and other Manu-  
scripts; containing his *Experiences*,  
*Exercises*, *Self-Examinations*, and E-  
vidences for Heaven.

Together with his  
*Funeral* S E R M O N.

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THE  
Epistle Dedicatory  
TO

YOUNG MEN

**T**HE Bosom and best Beloved  
Disciple saith, [I write to  
you Young Men, because  
ye have overcome the  
wicked One, because ye are strong,  
and the Word of God abideth in  
you, &c. ] 1 Joh. 2. 13, 14. And  
poor I (the least of Saints, and greatest  
of Sinners ) write accordingly unto  
you, that it may be so with you in this  
present Time, as it was with those  
Young Men in the Primitive and A-  
postolical Times : What they (through  
Grace ) did, and Had the honour of,  
the

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*the same ye ought to do, and have the like Ambition, both for Valour and for Victory: Solomon saith also, That the Glory of Young Men is their Strength, Prov. 20. 29. The Hebrew word there for Young Men, signifieth Choice men, to wit, for Military Employments, which may be understood in a Mystical as well as in a Literal Sense, seeing there is a Spiritual as well as a Temporal Warfare, Isa. 40. 2. 1 Cor. 9. 7. & 2 Cor. 10. 4. & 1 Tim. 1. 18. There is the Figurative Fighting, the good Fight of Internal Faith, 1 Tim. 6. 12. 2 Tim. 4. 7. Heb. 10. 32. As well as that which is Corporal by External Force: Nor can Young men be reputed more truly Valorous in any Heroick Exploits, than in Vanquishing the Prince of Darknes.*

*O ye Young men, your Strength is indeed your Glory, and you are prone to Glory in your Strength as your peculiar Priviledge above all other Ages,*  
but

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*but forget not that word of Wisdom which tells you [ Let not the mighty man Glory in his might, &c. but let him that glorieth Glory in the Lord ] Jerem. 9. 23. 1 Cor. 1. 31. And remember to use your strength well, not in Quarrelling and Duelling (as those Youngsters at Helketh-Hazzurim did, who sheathed their Swords in each others Bowels, for a Play and Pastime, 2 Sam. 2. 14. 16.) Not in Vanity or Villany, &c. but in following your particular Callings, (as well as in fighting for your native Countries, as those Young men of the Princes of the Provinces did, 1 Kings 20. 20. from ver. 13, 14, &c.) As you are Strong Young men; more especially in pursuing your General Calling, as you are Strong Young Christians. Thus Young Timothy became a good Souldier of Jesus Christ, 2 Tim. 2. 3. not dreaming of any Carnal Delicacy, but Enduring Hardship, and living so abstemiously among the luxurious Ephesians that the*  
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## The Epistle Didicatory.

*Apostle was constrained to prescribe him Physick, 1 Tim. 5. 23. As Godly Timothy's daily Task was to war a good warfare, so it ought to be yours.*

### DIRECTIONS.

First, *Make Religion your business, not a By-business ; let it be your Alpha and your Omega, that must be in the Beginning and in the Ending, yea and in the Middle also of all your Actings. Inure your selves so to it as to make it your familiar Exercise or Recreation, Acts 24. 16. Yea bestirr your selves lustily in it, as your business of greatest Importance, 1 Tim. 4. 7.*

Secondly, *Arm your selves with the whole Armour of God, both that part which is Defensive (as the Girdle of Truth, the Helmet of Hope, the Shield of Faith, the Breast-Plate of Righteousness, and the Shoes of Peace and Patience) And that also which*

is

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*is Offensive, as the Sword of the Spirit, and Darts of Prayer, Eph. 6. 12, 13, to 19.*

Thirdly, *In this Armour fight ye the good Fight of Faith, 1 Tim. 6. 12. Be men of God, ver. 11. and Quit your selves like men, 1 Cor. 16. 13. Be more than men, be strong, 2 Tim. 2. 1. in the Grace which is by Je sus Christ. Be Strong Young Men, Resist the Devil and he will flee from you, James 4. 7. 1 Pet. 5. 9. Satan is therefore but a Coward, who ( like the Crocodile ) when you follow him, he fleeth you, but if you flee from him, he followeth you.*

Fourthly, *In this Armour also do ye war a good warfare, 1 Tim. 16. 18. against those Fleshly Lusts, which war against your Souls, 1 Pet. 2. 11. That like the Syrians, are commanded by their Master to war with neither Small nor Great, but with the King of Israel,*

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Israel, 1 Kings 22. 31. *All their Spite is against the Soul, to destroy it and its Grace and Peace. If such a Chast and Chastened peice as Mortified young Timothy was bid to Flee youthful Lusts, 2 Tim. 2. 22. How much more you in these debauching daies, and in your slippery Age, as slippery as Glass.*

Fifthly, Tremble to turn This Celestial Armour into Carnal and Effeminate Amours: If you embrace Vice in your Youth, 'tis a thousand to one but you will refuse Vertue in your Old Age: Trees that blossom not in the Spring, will hardly bear fruit in Autumn. Besides, is this fair dealing to give God the Devils leavings? How can God like to be Gleaning at last where the Devil hath been reaping all your Time? to say nothing of the Strains and Cramps of Conscience, which you will carry with you to your dying Day, as possibly you may do some strains and cramps (while young and presumptuous) in your body.

Sixthly

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Sixthly, But to be short, consider what Solomon (in his sapiential Sermon, concerning the most sovereign good) saith by his most emphatical Irony for deterring all youngsters from pursuing sensual pleasures [rejoyce O Young-Man in thy youth? ] Eccles. 11. 9. That is [ Do if thou darest ] As God said to Balaam [ Go since thou wilt go. ] Numb. 22. 20. But know that thou goest upon thy death. Thus this Ironical Concession intimates that Young-Men have strongest Inclinations to, and the stoutest Abilities for all kind of sensuallity, and they are most impatient both of reproof and restraint, therefore do they indulge their own jolly and frolick humours, in taking their full of delights: In eating drinking, being madly merry, &c. Let them do so (saith Solomon) but at their peril. [ But know, &c. ] O this stinging [ But &c. ] marris all their mirth, and is a Cooler to the Youngsters courage; one thought of  
an

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*an* after reckoning spoils all his sport,  
[ For all these things ] which are ac-  
counted but Triffles and Tricks of  
Youth, [ God will bring you to judg-  
ment, ] either in this life ( as he did  
Young Absolom and Adonijah,  
Hophai and Phineas, Nadab and  
Abihu, and other Young Men, or however  
in the next life. Your Death Day  
shall unavoidably become your Dooms  
Day, then God will force you to appear  
before his dreadful tribunal, ( though  
never so much against the hair and  
against the heart ) there to receive the  
direful sentence of [ go ye cursed  
&c. ]

Young-Men ( of all men ) are  
aptest to put the evil day of death and  
judgment far from them: But this  
avails not any, yet undoes many, lul-  
ling them asleep in the cradle of securi-  
ty. For ( as Bernard saith ) Senibus  
mors in Januis, Adolescentibus in  
insidiis, Death is at the Door for old  
Men, yet lays in ambush for the young,  
and

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*and breakes oft in without knocking at  
the door, it oft comes like the lightning  
or thunder, both blasting the green corn,  
and breaking yea burning down the  
newest and strongest buildings.*

Lastly. Let it be your care and your  
Conscience to Remember your Crea-  
tor in the days of your youth, before  
the evil days of old age come upon  
you, Eccles. 12. 1. Sure I am, the  
strongest obligations to this Duty lays  
upon you; for God is the first Author  
both of your being and well being,  
&c. To forget him therefore ( as the  
Wicked do and so are turned into  
Hell, Psal. 9. 17. ) is most Unnatu-  
ral, Inhumane, and Disingenious:  
Doe you Remember your Maker prac-  
tically, so as to fear and love him,  
and faithfully serve him: Thus this  
Young-Man your pattern and my sub-  
ject here ( I am perswaded ) did:  
You must accordingly serve God with  
the best of your time and strength,  
while you are most able to do so, and  
have

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*have the best opportunities, for possibly you may not live till old age. Go forth to gather Manna in the morning of your life, in the flower of your age, this will be most acceptable to God whose Soul desireth the first ripe fruits, Mic. 7. 1. And who will remember the kindness of your youth in your remembring him, Jer. 2. 1. This will be most Comfortable to your selves, knowing that you have mortified (in part through grace) those impetuous passions, and inordinate affections, which drowns so many thousands of Young-Men in the pit of perdition: O be not like the Circassians (a kind of Mongrel Christians) who divide their lives betwixt sin and devotion dedicating their youth to rapine, and their old age to repentance, Breerwoods inquiry, Pag. 135. But cursed be that cozener (saith the Prophet Mal. 1. 14.) that hath a male in his flock, yet offereth to the Lord a corrupt thing. God likes not those loiterers,*

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*loiterers, that think to come into his Vineyard at the last hour of the day, to serve God then, when they can serve their lusts no longer. That would put off their Creator with the Dreggs and Snuffs of their time, when the Tempter hath taken the cream & best: though your memories lay in the Hinder part of your Heads, yet may you not put off the Remembring your Creator to the Hinder part of your Lives, and possibly that may be Now, for assoon goes the Lambs skin to the market, as the old Sheep, let this young-Man, be a Pattern for your Practice: That your first fruits may sanctify the whole lump, Rom. 11. 16. that you may be the blessed Hope of another generation, 1. King. 20. 14. and that you may be delivered from wrath to come 1. Thes. 1. 10. Yea and be accounted worthy (with this dear one deceased) to inherit Glory is the unfeigned desire of an Old Servant of Christ.*

CHR. NESS.

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I Am this Day to Preach the Funeral Sermon of a very Godly and Exemplar *Yung-man*, who may be truly call'd [ *Νεανίσκος-ἡρώων* ] a *Young Old Man* (for his constant Grave Carriage, and Pious Deportment) and that from a *Text* of *his* appointment, to wit,

*Genesis, 47. Verse 9.*

*And Jacob said unto Pharoah, the Days of the Years of my Pilgrimage are an Hundred and Thirty Years ; few and evil have the Days of the Years of my Life been, and have not attained unto the Days of*  
B *the*

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*the Years of the Life of my Fathers,  
in the Days of their Pilgrimage.*

**I**T is a Dialogue 'twixt a *Prince* and a *Patriarch*. This Verse, my *Text*, as it stands in Connexion with the *Context*, is the *Patriarch Jacob's Answer*, to *King Pharoah's Question*, Verse 8. Which was [ *How Old art thou?* ] Or, as the Hebrew Reading is, *How many are the Days of the Years of thy Life?* The *Answer* is, The Words of my *Text* aforementioned: The general Prospect whereof (omitting all unnecessary Criticisms and Curiosities upon the *Text*, as also, all Superfluous Circumlocutions upon the *Context*, which our narrow Circumference of time cannot admit) proposeth to our Consideration these two particular parts.

*First,*

( 3 )

*First, The Positive.*

And Secondly, The *Privative* or *Negative* part.

The *Positive* part is, the True and just Account, that *Jacob* gives *Pharoah* of the *Nature*, *Quantity*, and *Quality* of his Life or Converse in the World, The Import whereof is this, “ [Though I have lived so long as to reach up unto an Hundred and Thirty Years already, yet hath my Life been an Unstable and an Unsettled Life, and a continual *Flitting*, not only from one place to another, but also from one *Affliction* to another, &c. ]

B 2

The

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The *Negative part* is, The Double Comparison the *Patriarch* makes betwixt himself and *Pharoah's* People on the one hand, and his *own Progenitors* on the other, Intimating, that though at these my Years I seem very Old, as compared with the Short-liv'd *Aegyptians*; yet fall I far short of the term of my Predecessors, both the *Ante-diluvian* and the *Post-Diluvian Patriarchs*.

Though this Copious *Text* might be improved into a large Field of Discourse, yet must I be confined to draw only some few, the most Material, most Practical and Profitable *Corollaries*, or *Observations* from the Circumstances of it, with a short Gloss upon each [*Tanquam Canis ad Nilum*, only one lap and be

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be gone] then improve them in some *Useful Inferences*.

I. Observation, *From the Circumstances of the Text*.

The *First Remark* or *Observation* ariseth from the *Person* asking the Question, (*King Pharoah*) is this ;

[*As that King* was *Kind, Courteous, and Affable* to *Jacob* for *Joseph's sake*, so *all Kings* ought to be the like to *Jacob's Seed*, for *Jesus Sake*.

This same *Pharoah* was sensible how much both *King* and *Kingdom* were obliged to *Joseph*, not only for *Saving them all alive* in the *Famine*, *Gen. 50. 20.* but also for his making vast *Additions of Wealth,*

B 3

Power,

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Power, and Honour to the Crown of *Agypt*, *Gen.* 47. 20, 23, 24, 25. Therefore he gratefully acknowledgeth his Sentiments hereof in his shewing Respect to *Joseph's* Relations, &c. But when *another* Pharaoh arose after, who knew not *Joseph*, *Exod.* 1. 8. That is, Acknowledged not any Obligations to him, though he fared the better for him in his Crown-Revenues, yet he ungratefully disowned and unworthily Requited all *Joseph's* Favours in the grossest Unkindness to his People.

U S E.

This teacheth by way of Resemblance, that all such Kings as *know not Joseph or Jesus* (our Brother) are not only most unkind to, but also the most Severe Oppressors of

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of the Church. Though they have and Hold their Kingdoms by the appointment and Providence of *Christ*. *Prov.* 8. 15. *Dan.* 2. 21. *Rom.* 13. 1. Yet *Christ's* People Suffer hard things either by, or under them.

II. Observation, *From the Circumstances of the Text.*

The Second Remark or Observation ariseth from the Second Person in this Dialogue, who makes the Answer to the Question, to wit,

[*As this Person was Jacob, so his Days were few and evil, but as he was Israel, so his Days were many and good.*]

He had two Names *Jacob* and *Israel*, *Genesis* 49. 1, 2. both given him from his Wrestling; the

B 4

former

former Name was given *him* for wrestling with his Brother for the Birth-right in the Womb, wherein he Miscarried ; but the latter for his Wrestling with his God for the Blessing at Penue!, wherein his Valour (through Divine Condescension) obtain'd the Victory. When the Messiah saw Jacob's undaunted Courage in resolutely detaining him, Asks him his Name, Gen. 32. 24, 26, 27. As if he should say, " [Thou art such a Fellow as I never met with, who though thou be lamed and laid Hard at, yet wilt not let me go without my Blessing ; Thou hast let thy Flocks go, and thy Herds go, Thou hast let thy Wives go, and thy Children go, yet thou wilt not let me go, nor my Blessing go.] I will not let thee go except thou Bless me, saith Jacob, v. 26. Hereupon He

He Honours Him (as it were) with the Honour of Knighthood, saying to him, [Kneel down Jacob, Rise up Israel] for as a Prince, thou hast had Power with God and with Men, and hast prevailed. Gen. 32. 28. Hof. 12. 3, 4. Now Jacob is a Name of Weakness, the poor Worm Jacob, Isa. 41. 14. Trampled upon, and trodden under foot. This Afflicted State made Jacob sigh out those Sad Words [All these things are against me] Gen. 42. 36. and those of my Text also, [Few and Evil have the Days of the Years of my Life been.] But so far as he had Princely Power (as Israel signifies) both with God and with Men, In this Sence, his Days were many and good. One Day with God is a Thousand elsewhere.

U S E.

## U S E.

Hence learn we the Reason, why the Church is called *Jacob* through out the Scriptures, when Speech is of her *Weakness and Calamity*. But she is frequently call'd *Israel*, to signifie her *Splendour and Glory*; and as it is thus with the Church of God in General, so it is with the Children of God in Particular. Sometimes they are run down with *strange Temptations*, and with *strong Tribulations*; then are they the *poor Worm Jacob*, *Isa. 41. 14.* The *Shulamite* found two Armies Warring in her, The Army of the *Flesh*, and the Army of the *Spirit*, *Cant. 6. 13.* When the Army of the *Flesh*, or *Amalek* prevaieth, (as *Exod. 17. 11.*) then the Seed of *Jacob* droops; but when they are made strong in their Weak-

Weakness, *2 Cor. 12. 9.* Strengthened with all Might, *Col. 1. 11.* and made able (through the Supplies of *Christ's Spirit Phil. 1. 19.*) to Tread down Strength, as *Judg. 5. 21.* even the strongest Corruption within, and the strongest Temptation without, then are they called the *Israel of God*, *Gal. 6. 16.* for their Prince-like prevailing over *Flesh, World, and Devil*.

## III. Observation, From the Circumstances of the Text.

The Third Observation ariseth from the Conjunction of these two Parts, This Question, and the Answer to it, which is.

[ 'Tis a Duty Incumbent upon all Mankind, to be Asking and Answering, How the Days of the Years of their Lives do pass away. It

It was *Moses's* Prayer, *Lord teach us to number our Days, that we may apply our Hearts unto Wisdom*, *Psal.* 90. 12. In which *Psal.* (it being a Meditation of Man's Mortality) corresponding with my Text, therefore Mark

1. *Moses* mentions the Brevity and Uncertainty of Man's Life, comparing it to a Watch, *v.* 4. which is but the fourth part of a Night. *Mark* 13. 35. Then he goes on and compares it to a Sleep, to a Dream, all vanishing things, and to a Tale, that is soon told, and is as soon forgotten; lastly to Grass, which, we well know, if it be not cut down in Summer or Autumn, doth wither in Winter. So such Mortals as are not cut down with the Scythe of Death in their Youth, do yet wither away in the Winter of Old Age. *Quid est Vita, nisi quidam*

*Cursus ad Mortem?* said the Ancient Father, *Life is nothing but a Posting to Death.*

The 2d. Occurrence in this Meditation of *Moses* upon Man's Mortality is his assigning the proper producing Cause of this Humane Misery, to wit, Divine Displeasure against Sin, which causeth God to turn Man to Destruction, *ver.* 7, 8. Man at the first was made Immortal, he had then an Immortal Body, a Suitable Companion for his Immortal Soul. These two Sweet Associates had never been severed each from other, if Man had not sinned against his Maker: Had Adam stood in his State of Innocency, He should then have rendered to the Lord a time of perfect Obedience and Service here upon Earth, and when that Homage to his Great Landlord had

had been accomplish'd, he should then have been Translated from *Earth* (without the least *taste of Death*) to Heaven; the *Soul* should never have been separated from the *Body*, as now it is; for the *Wages of Sin is Death*, Rom. 6. 23. It was that *one Man's* Offence that pulled up the Sluce, and let in Death as a Deluge, with a Regal Authority over all the World, Rom. 5. 14, to 17. and *Sin* did not only let in *Death* but also all sorts of Sickneses, Sorrows, and Sufferings that are Forerunners of it.

Then 3ly, *Moses* Condemns *Man's Dulness* in taking no more notice of this Divine Displeasure, ver. 11. *All other Creatures know their Times and their Seasons*, Jerem. 8. 7. but *Man knoweth not the Day of his Visitation*, till He come to be Snared in an Evil Net,

*Net*, &c. Eccles. 9. 12. Though *Man's Life* be a Life full of all Inconveniencies, of Indignities, of Injuries, of Infirmities, and of Iniquities also, yet such is the Stupidity of the Fall'n Nature, that *Man* puts the Thoughts of these things far from him, Amos 6. 3.

Fourthly, Hereupon *Moses* begs of God for Illuminating Grace wherewith to make a more Distinct Discovery of all Humane Frailty, [*Lord teach us to number our Days, &c.*] ver. 12. And the Sweet-Singer of Israel, *David*, will be of the same Chorus with *Moses*, singing, as well as singing out these Synonimical Sentences, [*Lord make me to know my end, and the Measure of my Days, what it is; That I may know how frail I am, &c.* Psal. 39. 4, 5. Thus likewise *Jacob* in my Text carries on the like

like Concord and Consort to compleat the Harmony, complaining here, [*Few and evil have the Days of the Tears of my Life been, &c.*] Adding only this one Note of Discord (for making better Musick) that God had taught him this great Truth concerning his own Frailty, *He* had seen it for time past, and *He* would be sensible of it for time to come, his *Days* had been *few and Evil*, Now they might be *fewer and worse*, seeing *He* and *all his* were famished out of *Canaan*, the Land of Promise, into *Egypt*, the place where his Posterity would be *evilly intreated*. Gen. 15. 13.

V S E.

*Moses* teacheth us what use to make of the *knowledge* of our own *Frailty*. It should strongly stir us up

up to an earnest imploring of *Divine Mercy*. *He* maketh a loud Outcry after *Mercy*. Crying, [*Return O Lord, How long, &c. Oh satisfy us early with thy Mercy, &c.*] *Psal.* 90. 13, 14. He could find nothing in all the World but *Divine Mercy* to be a Congruous, and *Competent Remedy*, for *Humane Malady* and *Mortal Misery*: And 'tis not a *little of Mercy* will do, but he must have *much*, even as much as will *Satisfie*, [*Oh Satisfie, &c.*] The *Salve* must be suitable to the *Sore* for *quantity*, as well as *quality*; *Great Misery* smarted under, requires *Great Mercy* to Cure it. Yea, and he must have it *early* also, [*Oh Satisfie me early, &c.*] The Soul of a Frail Sinner (made sensible of his Sinful Frailty) even longs after *Mercy*; *He cannot Live without it, he dare not Die without it*, He must have

C

Mercy

Mercy (both the *Giving* and the *Forgiving* Mercy) whatever else he wants; 'tis the *Unum Necessarium*, He must have it speedily, or he cannot sit down satisfied. *Valde protestatus sum me nolle sic a Deo Satiari*: " God (saith *Luther*) shall not put me off with Pleasure, Treasure, Honour, or any thing below his Mercy. Mercy gives us much, yet forgives us more, &c.

The *Fourth Observation* ariseth from the Body and Substance of the Text, more to be insisted upon, to wit,

Doctr. 4. [*Man's Life is but a poor Pilgrimage.*]

'Tis twice thus titled in my Text, *Jacob* calls his own Life a *Pilgrimage*, in the fore-part of it, and the Life of

of his Progenitors, he calls a *Pilgrimage* also in the latter part. The Apostle *James* moves a Parallel Question to this of *Pharoah's*. The latter asks [*What is your Age?*] Gen. 47. 8. and the former asks [*What is your Life?*] Jam. 4. 14. This of the *Apostles* admits of a double Answer.

The First is *Philosophical*, And

The Second is *Theologicall*.

The First is that Answer which not *Vain*, but *Solid* and *Sage Philosophy* gives to the Apostles Question [*What is Man's Life?*] to shew the Nature of it.

1. *Plato* (that Divine Philosopher) calls Man's Life a *Game at Dice*, wherein what shall be the cast

[*more or less*] is not in the Gamesters Power, yet whatever is the cast, 'tis the Gamesters Duty to make the best Improvement of it, that he may win the Game: This *Platonick* Notion carrieth a Correspondency with the *Analogy of Faith*, and with the *Scripture of Truth*, which saith [*Mans ways are not in himself, &c.*] Jerem. 10. 23. 'Tis indeed the Saying of some [*quisque sue Fortune Faber*] Every Man is the Framer of his own Fortune, which may be taken in *Sano Sensu*, if Interpreted only by that *first Sermon* (after *that* upon the Fall) which God (Himself) Preached to Cain, Gen. 4. 7. *If thou dost well, Shalt thou not be accepted? But if thou Dost ill, Sin lies at thy Door.* Notwithstanding, *It is not in Man to direct his own Steps*, saith *Jeremy*; much less to order the Success of his Works,

Works. *Solomon* saith, *Man's Diligence without God's Blessing cannot enrich*, Prov. 10. 4, 22. Man knows not therefore, what his *Cast* shall be (*more or less*) in this Life, yet is it his Duty to make the *Best* and (if it be possible) a *Blest* Improvement of all Occurrences of Providence attending him, That through Grace (which is the true *Philosophers Stone*, that turns all it touches into Gold) all Natural and Moral Evils may be converted into Spiritual good; This is the only way to win the best Game in the World. *Vincenti Dabitur corona Vitæ.* The Winner's Wage is Eternal Glory, Revelat. 2. 10, 17, 26. and 3. 5. 12. 21.

Secondly, Next to *Plato*, Hear *Seneca*. (These two were the two great *Luminaries* of the *Heathen World*)

*World*) who abounds in his *Allusions* upon this Point. As

1. This *Wise Morallist* calls Man's Life a *Warfare*, wherein how soon our Enemy (Death) will come upon us, and overcome us, we know not, Therefore should we be always upon our Watch, and Ward.

2. He compares Man's Life to a *Flash of Lightning*, which immediately appeareth, and as immediately disappeareth again.

3. The Philosopher comes up higher to the very Terms of our Text, and plainly saith, That *Man's Life* is but a *Pilgrimage* and Pathway to Death.

Some indeed say, That this same *Seneca* was acquainted with the *Apo-*

*Apostle Paul* (his Contemporary in *Nero's* time) and that *Epistles* were writ from each to other, so might borrow such Divine Notions from him: But sure I am, he could not be Conversant with our Patriarch *Jacob*, unless in *Moses Pentateuch*, from which he might borrow such Sacred Phrases, &c. as *Homer* did his *Alcinous Garden*, &c. and *Ovid* his *Deucalions Floud*, &c. from thence.

Thirdly, *Pythagoras* (Briefly of the rest) compareth Man's Life to a *Stage-play on a Theatre*, where a Man acts his Part for a while, then retireth, being dis-attired or devested of all his Histrionical Attire and Acting Garments.

Fourthly, To this add that of *Simonides* ( Related by *Rodulphus Agricola* )

*Agricola*) who being askt, What *Man's Life* was? Answered with a Silent Sign, shewing himself to the Company a little while, and then with-drawing out of their sight.

Fifthly, *Epictetus* Declares *Man's Life* to be like a *Voyage at Sea*, upon the Narrow Seas, wherein he meets with High Winds, Rough Waters, Surging Waves, (as it were) all in a Conspiracy to swallow him up; and if he escape the *Storm*, either Ragged Rocks, or Cruel Quick-Sands may Shipwrack him in a *Calm*. Yea, it may be, that *Pirates* may plunder him, or some contrary Blasts may blow him too soon to Shore: However, in those *Narrow Seas* there is but a short Cutt from Shore to Shore.

Many

Many more Sayings of those *Heathen Sages* might here be multiplied, were it not to avoid Prolixity.

I have done with the *Philosophical Answer* to [What is *Man's Life*?] Let us hear what is that which is *Theological*, that hath a more Noble Original, and is Taught in an Higher School: *Picus Mirandula* saith excellently, that *Philosophy seeks Truth, Divinity finds it, and Piety possesseth it*. The Notable Essays of the former have been heard, but *Scripture Discovery* is the more sure *Word of Prophecy*, whereunto we shall do well to take heed, 2 Pet. 1. 19.

The *Word of God* aboundeth with many Metaphors to Illustrate the Nature of the *Life of Man*, being all Answers to the *Apostles Question*  
[What

[*What is your Life?*] I can but single forth some very few of them, that this narrow Discourse swell not too much.

The (*First*) Resemblance (waving those I mention'd before from *Psal.* 90, &c. which I enlarged on the more, because 'tis a Paraphrase on my Text) is that of the *Apostle James* who mov'd the *Question, What is your Life?* And gives himself the *Answer* to it; no doubt, but well Accommodated, because he was inspired by the *Holy Ghost* to give it. He saith, [*It is even a Vapour that appeareth for a while, and then vanisheth away*] *Jam.* 4. 14. Oh what a poor empty thing is a *Vapour*, no Solidity in it, 'tis not so much a *Thing*, as next to *No-thing*, It disperseth it self so soon as it is raised, no sooner it *appears*, but it *disappears*:  
Oh

Oh then, *What a vain shew maketh Man* in his Life. *Psal.* 39. 6. The Pomp of Great Princes is *πλὴ φαντασία* a Swoln Bubble, a big Phansie, *Act.* 25. 23.

The (*Second*) Resemblance is *Smoak*, *My Days* (saith *David*) are *Consumed like Smoak*. *Psal.* 102. 3. Good God, what a Vain thing is *Life*, if no better than *Smoak*! a *Vapour* may be lovely with its comely Colours, but *Smoak* is a Sooty thing, pleasing to none, but offensive to all; none thinks that *Smoak* is worth keeping, so *Life* may be as *Smoak* to the *Eyes*, burdensome enough: Though the Flame of Fire be *Smoak* fired, yet the *Smoak* it self hath not a Spark of fire in it; Thus this Temporal Life hath not so much as a Spark of Light, and Life in it compared with Eternity. Who can hold

hold *Smoak* in his hand, or take and keep an handful of it? No more can he his *own Life*. Oh how *Smoak* hastens up into the Heavens in its *Rowling Pillars*, and circular Agglomerations! so doth Man's Life to the Fountain of Life, from whence it came: The *Spirit returns to God*, Eccles. 12. 7.

The (*Third*) Metaphor is a *Shadow*, *Man fleeth as a shadow, and continueth not*, Job. 14. 2. and Psal. 112. 11. A *Shadow* (we know) lasteth not long at any time, it can but last the length of a Day at the longest, for as soon as the *Sun* hides his Head under the *Earth*, the *Shadow* is gone; But mostly it lasteth but a little part of the Day, because the *Sun* is oft hiding his Head under a Cloud, and so oft is the *Shadow* gone: The *Shadow* of the Dyal hasteth

hasteth to its Period, and who can stop it. So doth *Man's Life*, It *flieth, as the Shadow of the Night before the Day*, and as the *Shadow* of the Day, until Night returneth; The *Shadow* passeth along as the *Body* passeth, and who can hold it? but the Night cometh and taketh it away. Man carries an handful but of *Smoak* or of a *Shadow*, while he carries his Life in his hand. Oh what a poor handful is that which cannot be held! Oh how many (like *Aesop's Dog*) do catch at this *Shadow* of a *Temporal Life* (which is slippery as *Smoak* or as a *Shadow*, so cannot be held, and oft so *Vain* and *vexing*, that 'tis not worth holding) neglecting in the mean time, that great Command [*Lay fast hold on Eternal Life.*] 1 Tim. 6. 19.

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The (*Fourth*) Similitude is, a *Shepherds Tent* [*Mine Age is departed, and removed from me, as a Shepherds Tent*] saith *Hezekiah*, *Isaiah* 38. 12. The *Shepherd* removes his *Tent*, as his *Flock* removeth from one place to another, and he can remove it easily and speedily. Now the *Lord is our Shepherd*, *Psal.* 23. 1. and our *Bodies* are as so many *Tents* or *Tabernacles*. Blessed *Paul* (who was a *Tent-maker*, *Act.* 18. 3.) compareth the *Body* of *Man* to a *Tent* or (which is all one) to a *Tabernacle*, *2 Cor.* 5. 1. The *Tent* stands not, or falls not at its own, but at its owners Pleasure; so *Man's Life* is not at his own choice, but at *God's Command*; The *Body* is not call'd there a *Temple* (as *Christ Body* was, *John* 2. 21. which could see no Corruption, *Psal.* 16. 10. & *Act.* 13. 35. but was  
to

to stand like a *Stable Temple*, wherein the *God-head* dwelt *Bodily*, *Col.* 2. 9. For ever) but 'tis call'd an *earthly House*, a shaken weather-beaten House, a decaying Cottage, and a *Tottering Tabernacle* that must be taken down: *God's* own hand (that erected it) comes in a Fit of Sickness, and gently slackens the Cords, and draws out the Pins that upheld this *Tent*, or *Tabernacle*; and sometimes the *Tent* is blown down with some Blast of sudden Death, &c. Yet if *Godly* to be raised again, is a more *Glorious Pallace*.

The (*Fifth*) Comparison is, the *Shuttle of a Weaver*, *Job.* 7. 6. which in a moment passeth from one side of the *Web* to the other. The *Shuttle* hath a very sudden Motion, and a very swift Passage from end to end, it stops not, till it (ordinarily) be

be through the Web, yet *Job* saith, [*My Days are swifter than a Weaver's Shuttle*] that is, the time of my Life hastens far faster than it to its appointed Period: And *Hezekiah* compares God to a *Weaver*, and his own *Life* to the *Thread*, which the *Weaver* cutteth off either when the Web is finished, or before it comes to the Thrums, even at his Pleasure, *Isa.* 38. 12. [*He will cut off like a Weaver, my Life, &c.*] Before my Web be thoroughly wrought, before it reach the Thrums that are tyed to the Beam at the end of the Loom. The Blind Heathens did hammer at this great Truth, in their Fiction of the *Three Fatal Sisters*, *Atropos*, *Clotho*, and *Lachesis*.

*Clotho colum Bajulat, Lachesis Trahit,  
Atropos Occat.*

*Clotho*

*Clotho* holds the Distaff, *Lachesis* Spins out the Thread, and *Atropos* cuts it off at Pleasure: As the *Shuttle* is cast to and again and carries the Thread along with it forward and backward, &c. So is *Man's Life* tossed too and fro, backward and forward, Night and Day, The Night casts this *Shuttle of Life* to the Day, and the Day casts it back to the Night again, but at length this tender Thread either breaks, or is cut off according to *Hezekiah's* Phrase) and possibly the *Weaver* will cut the Web out of the Loom, before it be half accomplish'd, as this *Dead young Man* may sufficiently demonstrate: As to the Case of *Hezekiah*, He then thought his Thread had been in breaking, but God (the good *Weaver*) tyed the almost broken Thread again upon a *Weavers Knot*, so *Hezekiah's Life*

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be

became as an interrupted Web, and was woven on for Fifteen Years longer : And surely the *Messiah* put forth the most Exquisite Skill of an excellent Weaver upon all those whom he raised from *Death to Life* so made that tender Thread hold on as firmly, as if it never had been cut off or broken. *Lavater* hath a useful Note upon those two Texts of the *Weaver's Shuttle*, saying, [You that are *Weavers*, or but *Lookers up* on their Work] *Meditate on your Mortallity*, and your hastening (as the *Shuttle*) to your End, and learn thence to live *Holily*, that you may *Die Happily*, for without *Holiness* you cannot have *Happiness*. *Hebr* 12, 14.

The (Sixth) Parallel (omitting the many more Metaphors occurring in Sacred Writ, of which some I may

may mention upon the next Observation) is that in my Text, [*Man's Life is a Pilgrimage*.] Sometimes the Scripture compares the *Life of Man* to a *Voyage at Sea*, and sometimes to a *Pilgrimage by Land*, These two are as Sisters, *Synonoma's*, and have the same Sence and Significations, though in differing Expressions.

First, As *Man's Life* is likened to a *Voyage at Sea*, so it representeth, the Perils from *Pyrates*, *Tempests*, &c. that Mortal Man is exposed unto. [*Is there not an appointed time*] *Job*. 7. 1. The *Septuagint* reads it *ἡ ἐκείνου ὁ Λόγος Πιραταρῶν*, *Zanchy*, a place of *Pyrates*, The *Ship* is never safe but in Harbour. But *Job* makes this Allusion more plainly, saying, [*My Days are passed away as the swift Ships*.] *Job*. 9. 26. Alas, how was

poor *Job* as a Ship, tossed with Tempests and not comforted. *Iia. 54. 11* till God brought him to the Haven. *Man's Life* as a Ship before the Wind, passeth on without any stay, until it come to Shore: Whether the Marriners in the Ship be sleeping or wakeing, working or eating, she runs on her course: So doth *Man's Life* run on, however he spends his time, whether he sleeps or wakes, serves God, or serves the Devil, the Wind of Divine Power and Providence is carrying our Ship of Life nearer its Port, while I am thus Speaking and you Hearing, God grant it may be the Cape of Good Hope, Heaven, to wit, the best landing place.

Secondly, As *Man's Life* is likened to a Pilgrimage by Land, so this likewise declares it to be a Perilous Passage and Path-way. We must

not

not take the Word [*Pilgrimage*] in the Text either strictly, or Superstitiously in the sense of the Popish Votaries, *Jacob* was not to be looked upon (no not by *Pharaoh* himself) to be a Popish Pilgrim, nor any of the Holy Patriarchs his Predecessors: The Popish Pilgrimage to *Jerusalem* is a Ridiculous, as well as a Superstitious Practice, for no one place can bring a Man nigher God, than another, all parts of the Earth have an equal distance from Heaven; though the Romanists plead, that *Father Cyril* went thither, yet he himself professeth, that he went not upon the account of any private Pilgrimage to *Jerusalem*, but as he was ordered by Publick Authority to visit the Eastern Churches, and to establish them in the Truth. But we must understand Pilgrimage here largely, for a Path-way a Thorough-

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Far,

*Fare*, a *Course*, *Race*, or *Journey* from one place to another. Thus a *Pilgrim* in Scripture-Sence is all one with a *Traveller*, a *Stranger* and a *Sojourner*: *Man's Life* is but his *walk* and *way*.

There be many *Congruities* betwixt them, which I shall reserve to discourse upon in handling the *Sixth Observation*, as being their proper place, adding only here, that there is a *Two-fold Pilgrimage*.

First, A Natural }  
Secondly, A Moral } *Pilgrimage*.

First, The *Natural Pilgrimage* is the *course* that a *Man* rides, the *Race* that he runs, even the whole *Passage* and *Progress* of his *Life* of *Nature* [*ab Utero ad Urnam*] from his *Birth*

*Birth* to his *Burial*, for till then he comes not to his *Journeys* end, or to the *Period*, or *full Point* of his *Pilgrimage*, There be two *Terms* in this *former*, to wit, the *Grave* of the *Womb* is the *Terminus a quo*, or starting place, *Man* begins this *Pilgrimage* as soon as he is *Born* of a *Woman*, and comes out of the *Womb* into the *World*, and he never rests from his *Travel* (but is a poor *Pilgrim* sleeping and waking) until he come to rest in the *Womb* of the *Grave*: There the weary be at Rest. Job. 3. 17. that is, *His Terminus ad Quem*.

There is *Secondly*, a *Moral Pilgrimage*, wherein likewise there are two the like *Terms*, This is a walking from our *selves*, and from our *Sins*, up unto *God* and unto *Godliness*. The *beginning* of this *Pilgrimage*

*mage* (Morally taken) is the private part [*a ceasing from Sin, or departing from Evil*] and the *Accomplishment* of it is the *positive part* [*a Learning to do well, and not only a pursuing, but also an overtaking of that which is Good*] Isa. 1. 16, 17. and Psal. 34. 14. and Amos 5. 15. And this is a *Metaphorical Walk, non Pedibus, sed Affectibus*, as saith the *Father*, with our *Affectious* (Those *Feet* of the *Soul* whereby it goes forth after Objects) more than with those of the *Body*.

## I. U S E.

Seeing your *Life* is but a *Pilgrimage*, a *coming* and a *going*, as *David's* Phrase is, and of *Joshuah* before him [*Behold I am going the way of all the Earth*] 1 King. 2. 2. and Josh. 23. 14. that is, The way of all the Men

Men upon Earth, who are all doom'd to go that way. *Hebr.* 9. 27. Oh consider, both you *young*, and you *old*, your *Life* is a *Path-way* either to a *Prison*, or to a *Pallace*, it is a *Thorough-Fare* either to *Heaven* or to *Hell*: Bethink your selves in time: Be Men and Women of *Consideration*, for that is it which distinguishes Men from Beasts, &c.

## II. U S E.

Then *Agree with your Adversary* (an angry God for your Sins) while you are in the way of your *Life*, *Matth.* 5. 25. While you are going your *Pilgrimage*, before you come to the *Judges House*, who will certainly send you (if *unreconciled*) into an *Everlasting Prison*: If you walk in the *broad way*, being all for *Elbow-room* to *Sin*, and leading loose and Licens-

Licentious Lives, you are hastening down to the *Chambers of Eternal Death* Matth. 7, 13. but if in the *Narrow-way*, of a strict Conversation, Then are you going to a *Palace*, not to a *Prison*, ver. 14. a good Life always bespeaks a good Death, and all Persons are passing either to *Heaven* or *Hell* while they live, and when they Die, their Death is but a flitting to the *one place* or to the *other*, &c.

Having thus far discovered the *Nature* of Humane Life, defined or described in the *Text* to be, not any *Royal Progress* (which is constantly carry'd on, and manag'd after a Splendid manner, every way adapted to the *Grandeur* of Majesty) No, the Life of Man hath no such stately Prospect in this Holy *Patriarch's* eye, but 'tis a *poor Pilgrimage*,  
twice

twice inculcated here, and as oft aggravated with contemptible Circumstances relating to both the *Quantity*, and the *Quality* of this *poor Pilgrimage*.

From the former of these two (to wit, the *Quantity*) ariseth my *Fifth Observation*.

Doctr. 5. [The *Pilgrimage* of *Man's* Life is but a *short Pilgrimage*.

Thus this Blessed *Patriarch* computed his own Life in the *Text* to be but a *short Life* consisting only of a *few Days*, though he had now attained to the Age of *an Hundred and Thirty years*: [*Few and evil*, &c.] To speak distinctly of the [*ὅτι*] that it is so; of the [*αἰον*] why it is so; and of the [*ἡγεμον*] the manner how it is so, cannot be expected  
in

in this short Discourse, save only some promiscuous Intimations of them all.

### I. REASON.

The *shortness* of this *Pilgrimage* is Demonstrable three ways.

First, In as much as *Man's Life* is measured by *Days* (one of the least Computations of time) not by *Weeks*, or by *Months*, much less by *Years*. Thus *Jacob* computeth his own Life by Days in the Text twice over, as he doth also the Lives of the foregoing *Patriarchs*. Thus *Job* likewise numbereth his *Life* by *Days* over and over again, as *Job* 7. 1. 6. and 14. 1. 5. and many more places, too long to enumerate. So *David*, 1 *Kings* 2. 1. 4. and *Psal.* 103. 3. 11, &c. yea, and all the most Mor-

Mortified Men in Scripture do unanimously concur in the same Computation of their *Lives by Days*.

### II. REASON.

The (Second) Demonstration that *Man's Life is short*, as it is *measured*, so it is *numbered* by his Days, yea to be but as one day. Because it consists only of a *few Days*, This *Epithet* is expressed in the Text, [*Few are my Days*, &c.] Man's appointed *Time* is but a *few Days*, *Job*. 7. 1. and 14. 13. 14. A *few Days* are the number of his *Life*, *Psal.* 39. 4. Yea, the *Days of an Hireling*, who is hired only for some *few Days* to do some *Jobb of Work* which requireth haste, and is but for a *Spurt*, not lasting: Nay, Sometimes the *Hireling* is hired but for one *single Day*, as *Matth.* 20. 1, 2, &c. where the

Para-

*Parable* calls *Man's Life* but one particular Day, consisting of twelve Hours. And what a poor part of time is one Day, especially when *the Sun Sets at the Noon of that Day*. Amos 8. 9. This makes it a very *short Pilgrimage* indeed, as was that of this *Young-man*.

### III. REASON.

The (Third) Demonstration is drawn from Scripture Metaphors which Illustrate the *swiftness* of Man's Life in its Passage through the World, all implying the shortness of that Passage, for the *swifter*, that the Motion of the Runner is, the shorter is the time wherein the Race is run.

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I might Re-assume here, the *Philosophical Allusions* of Man's Life, As,

First, *Plato's Game at Dice*, is soon play'd out.

Secondly, *Seneca's Flash of Lightning* soon vanisheth.

Thirdly, *Pythagoras's Stage-play* is soon Acted.

Fourthly, *Symonide's shewing his Face*, soon shewed his Back and was gone.

Fifthly, *Epictetus's Voyage* is very short, and all the former are short, none of them long abiding.

So

So likewise the *Theological*, As

1. *James's Vapour* soon Evaporateth.

2. *David's Smoak* soon Dwindleth.

3. *Job's Shadow* soon Vanisheth.

4. *Hezekiah's Tent* is soon taken down.

5. And both *Job* and *Hezekiah's Shuttle* hath both a *swift* and a *short* Motion, &c.

6. The *Prophet's Grass* soon withereth, and his *Flower* soon fadeth, The Time for all these is but a *short Time*, as saith the *Apostle* [*The time is short*] 1 Cor. 7. 29.

But

But to insist only upon those three great *Metaphors* that *Job* seriously plays upon all together [*a Post, a Ship, and an Eagle*] Job 9. 25, 26. to shew the *swiftness* and (thereby) the *shortness* of his own Life or Pilgrimage.

The Improvement of these three Points must stand here for a *Third Application*.

### The First Simile.

The *First* Metaphor Resembleth *Man Riding Post*, [*My Days are swifter than a Post, &c.*] which *Allusion* hath a fourfold *Congruity*.

First, As the *Post-Boy* is one that Rides upon *Swift Horses*, *spurring* them *End-ways*, and *sparing* no

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*Horse*

*Horse-flesh*, Riding always upon the Speed, with *Haste, Haste, Haste* for His Majesties Service, from City to Country, and from one Kingdom to another, carrying always Matters of Great Concern along with him : So every Man is Riding Post in this Life, carry'd in the *Chariot of Time*, which is drawn by the *swiftest Horses*, even such as be *Winged Horses* like *Pegasus*, and so *Flee faster than any Post*, according to *Job's* Phrase [*My Days are swifter than a Post, They flee away, &c.*] They run faster, and outrun the Post. Oh that *Men would consider* the great Concern of the *Pacquet* they carry, and the Tendency of their way, &c. *Bethink your selves*, 2 Chron. 6. 37. (as the *Hebrew* Reading is) and *consider* Διελον' ητοιμασεν. *Septuagint* Reads *Psal. 119. 59. Make a Dialogue with your own Hearts, commune with them*  
upon

upon your Beds; as *David* did, *Psal. 4. 4. Excutite, Excutite*, *Zeph. 2. 1. Shake your selves from Sluggishness*, as *Sampson* did, *Judg. 16. 20. Consider and better consider*, *Hagg. 1. 5, 7. do it not to half part.*

Secondly, The *Post* Rides Night and Day without either stop or stay, making no long Meals any where, but takes a Bit and away, &c. So *Man's* Life is ever in motion, it makes no stands at any place or time, but every Moment he is yielding some little unto Death, his Life is passing towards it, while he is sleeping in his Bed; He is ever Riding Post, be it *Winter* or *Summer* time, or be his way and weather fair or foul, in *Prosperity* or *Adversity*. Oh that there were such an Heart in Men *Deut. 5. 29. to consider their latter end. Deut. 32. 29. Seeing every*  
E 2 Year,

( 52 )

*Year, Month, Week, Hour and Minute*, you are riding Post to your Graves. They that do not *Remember their latter end*, are to be *lamented*, because they will come down *wonderfully*, Lament. 1. 9.

Thirdly, The *Post* is Betruſted with Matters of weightieſt Moment; ſometimes the *ſaving or ſinking* of a Kingdom depends upon the *Posts Carriage or Miſcarriage*; he therefore (in ſuch a Caſe) is commanded to Ride upon pain of Death, and dare not loiter, or linger careleſſly, till he come at the end of the Stage, and till his Pacquet be carefully delivered: So *Man* in his Riding *Post* is betruſted with a concern of Infinite and everlaſting Conſequence, to wit, his *Pretious Soul*, which is a *Jewel* of more worth than the whole *World*; *Chriſt* (who is  
Truth

( 53 )

*Truth* it ſelf) ſaith ſo, and he is beſt able to know the worth of *Souls*, becauſe he alone paid the price of *Souls*. *Matth.* 16. 26. and 20. 28. Oh conſider, how every one of you are Riding *Post* with this *Pearl of great Price* in your hands, take heed of ſcattering it, or trucking it away for *Trash and Trifles*; you Ride upon pain of Death, be not careleſſ, your *Life Spiritual and Eternal* lies at Stake; how can you be too careful? beware of *Spiritual Slumber*, until your *pretious Pacquet* be delivered upon a Dying Bed, and you then be able to ſay with the *Proto-Martyr Stephen*, [*Lord Jeſus, Receive my Spirit*] *Act.* 7. 59. or better with your *Bleſſed Redeemer*, ſaying [*Father, into thy hands I commend my Spirit*] *Luke* 23. 46. Thus *David* was careful to deliver his *Pacquet*

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into Right hands both *Living* and *Dying*. Psal. 31. 5, &c.

Fourthly, Some *Posts* Ride *longer* Stages than others, and some *shorter* with their Mail, and Errand; yea, some are stopp'd and Robb'd of their Charge, &c. Thus no Man knows the length of his Post-Stage: We know, that it is but short in *General*, but alas, we know not how short it may be in *particular*: We are bid [*not to Boast of to Morrow, for we know not what a Day may bring forth*] Prov. 27. 1. Jam. 4. 13. Matth. 6. 34. We know not what lies hid in the Womb of Time, one Big-belly'd Day may dismount us: as *young* as we, as *strong* as we have been dismounted; yea, some we see daily are *unhorsed* as soon as thy set out, dying in their Child-hood: God call'd from Heaven to *Abraham*, saying

ing [*Stay now thy striking*] Gen. 22. 10, 11. and he may call upon any one of us this or the next Moment, saying [*Stay now your Riding*] God (indeed) gives to some enough of *Riding Post*, they are weary with *Posting*, weary of the World, and the World as weary of them, they *live undesired* and *die un lamented*: But all must wait till their change come. Job 14. 14.

The Second Allusion in Job 9. 26. is a Man Sailing in a Ship. Mark the Gradation.

### The Second Simile.

First, A Ship is swifter than a Post, and thence Job riseth higher there; but an Eagle is swiftest of all the three: A Ship passeth swiftly before the Wind, and stoppeth, stay-eth

eth not, till she come to the Shore, some one Port, she is *Bound* for and rests not, strikes not Sail, till she reach her desired Harbour or Haven.

Mark also the *Congruity* in sundry Particulars betwixt *Man's Passage through this Life*, and a *Ships passing through the Sea*.

The (*First*) *Congruity* is, as a *Ships Bulk* (being built just after the manner of *Man's Body* in a Supine posture, the Bottom-Tree answering our Back-Bone which hath many Ribs rising up on both sides, &c.) is made for *Motion*, not *Rest*. Hence the *Ignorant Indians* call'd the first ships they beheld [*Moving Islands*] All ships are made for launching out into the *Deep Waters*. Psal. 107. 23, 24. And when heaved from off the  
Stocks

*Stocks* ( where they are built ) in order to their passing down into the Deep, have a peculiar Name ( as the *Good-Speed*, the *Adventure*, &c.) put upon them : Even so it is with the poor *Isle of Man*, ( so called ) he upon his first Launching forth from his Mothers Womb, into a Sea of misery, hath some significant Name put upon him, with many hearty wishes ( from Parents and Relations ) sent after him, both for his *Safety* and *Success*.

Secondly, No sooner is the *Ship* Launched out into the Main Ocean, but she meets with contrary Winds, raging Waves, dreadful Storms, &c. as before ; so that she is never safe or quiet till she reach her Rest, in her *desired Haven*, Psal. 107. 30. Thus it is with *Man*, while in this lower World ) the place of *Pyracy*,  
Job

Job 7. 1. *ut supra.*) He is assaulted with many Pyrates ( who hang out false Colours, to decoy him within the Command of their Cannons ) *He is Afflicted, tossed with Tempests, and not Comforted, Isa. 54. 11.* This present evil World is a very Shop, fully furnished with All Tempting Tools, and the life of man is but as one Temptation, continued from First to Last: 'Tis a life made up all of Temptation. Man is ever under either *Visible* or *Invisible* Dangers: He passeth through Perils ( *in Perils often, as Paul, 2 Cor. 11. 26.* ) every moment, untill he Reach to that Everlasting Rest, in a *Desired Haven*, Heb. 4. 9. Revel. 14. 13.

The (*Third*) Congruity is, A Ship is not only made for *Motion*, but for *Swift Motion*. Hence Job phra-

feth

feth it [ *My days pass away, as the Swift Ships* ] Hebr. *Ships of Ebeck*, which may be read [ *Ships of desire* ] whether they be *Ships of Pleasure*, or *Tatches*, which are Built *Frigat-wise*, for *Sayling Swiftly*: Or they be *Ships of Piracy* ( as *Mendoza* reads it, saying, [ *Naves Piraticæ & mercibus Vacuæ quam velocissime Rapiuntur* ] Plundering and Pilfering *Privateers*, being empty of Burdens, make the most speedy way, in Plowing through the Waters; especially when they have both Wind and Tide with them, to promote their Progress: Thus it is with poor mortal Man, who is a rowling, tumbling thing, like a Ship, hopping from *Hill to Mountain*, and meeting with no *Resting Place*, Jer. 50. 6. *He reels to and fro, as if drunk*, like the Marriners in a tossed Ship, *Psal. 107. 26, 27.* Yea, and many mens motions

motions to *Hell* are as *swift Ships*, making *great haste thither*, Prov. 1. 16. Isa. 59. 7. Rom. 3. 15. *mans life is swift* of it self, but it runs most swiftly when the wind of Temptation and the tide of Corruption concurr to carry it forward &c. Oh would to God the motions of your minds, made as much expedition towards *Heaven*, as *wicked men* do towards *Hell*: All men are *Ships* of *Desire*, both good and bad, All are Home-bound to one of those *ports*; and never do the winds so much fill the Sails of such and such a Ship, as *Desires* do fill the minds of the Mariners to be at such and such a *Desired Haven*: 'Tis true, the worst of wicked men do not *Desire Hell*, yet though they do not desire *that end*, they have stroug desires towards *the way* to that end; how ought every *gracious soul* to

to pray for the fresh gales of *Gods Spirit*: John 3. 8. and to cry with the Spouse in the Song [ *Awake O Northwind, and come thou Southwind, blow upon me, &c.* ] Cant. 4. 16. a Godly Person hath with *Paul* his [ *Cupio Dissolvi* ] a desire to be dissolved and to be with *Christ*, Phil. 1. 23. O how should we all ( with the *penitent prodigal*, *Hasten home to our Fathers House*, &c. Luke 15. 17, 18, 20. *Heaven* is our home, 2 Cor. 5. from 1. to 7. 'tis our *Desired Haven*, Psal. 107. 30. even everlasting happiness.

Fourthly, the (*Fourth*) paraphrase upon *Jobs phrase* ( that mans life is like a Ship ) followeth, that as a Ship leaves no visible tract behind her, so life passeth unto death, and the memory of it is forgotten. Solomon saith, *the way of a Ship in the midst of the*

*the Sea cannot be tracked, Prov. 30. 19.* for though she make deep furrows in her passage all along, yet do they immediately close up again, and the same Solomon saith of men, yea of great men (that carry a great figure in their place, and be of a Ruffling grandeur in the world) when once Dead, the memory of them wears out of the mind, *Eccles. 8. 10. and 9. 5.* Thus *Agypt* forgot *Joseph*, *Exod. 1. 18.* and *Israel* *Gideon*, *Judg. 8. 34, 35.* Yea men, *Friends and Familiars* remember the dead no more. Thus likewise some understand that phrase in *Dan. 8. 5.* [*The he goat toucheth not the ground*] in this sence that it imports, not only the speed and expedition of *Alexanders* prodigious conquests, but also that in a short time no man would know what was become either of that great conqueror, or of

of any of his vast Conquests, there would be no print of any their footsteps left behind, they would no more be found than *the way of a ship in the midst of the Sea.* Yet O how good it is to be a godly person for *the Righteous shall be had in Everlasting Remembrance, Psal. 112. 6.* the memory of the just shall be blessed., *Prov. 10. 7.* they shall be mentioned with much veneration, after death, even by those that spared not to Reproach them in their life; their very name shall be honourable and acceptable to God and men; whereas the name of the wicked rotteth, and stinks above ground, *Prov. 10. 7.*

Fifthly and lastly, a Ship never rests, till she come into her desired Heaven, so mans life stays no where till it comes to its long rest, and that is a blessed rest to those that dye in  
the

the Lord, Revel. 14. 13. that fall asleep in Jesus, 1 Thes. 4. 14. God takes a way their Souls out of their bodies ( as it were ) by a Kifs; thus Rabins read that phrase [ *Gnal pi Jehovah* ] Deut. 34. 5. at the mouth of the Lord Moses dyed ( not, as we, according to the words of the Lord )

As if God had taken away his Soul with a kifs of his mouth ; such a kifs of love as the Spouse prayed for, from the mouth of Christ, Cant 1. 2. when this is done what follows after but rest from labours? ( 1 ) from Labours of necessity ( 2 ) from labours of Infirmary, and ( 3 ) from labours of Iniquity.

( 1. ) They Rest from the first, to wit, the Necessary yet toilsom Labours of this Life; they take no more thought [ *Propter Viſtum & Amictum* ] what they shall eat, drink,

or

or put on: They hunger and thirst no more; they are then *ισάγγελοι* as the Angels, that need no such things, Mat. 22. 30. The Lamb there Leads and feeds them, Rev. 7. 16, 17, they are then clothed with Glory, 2 Cor. 5. 2, &c.

( 2. ) From Labours of Infirmary, they have their Writs of Ease. No more pain, as well as no more pains, Rev. 21. 4. No Grief nor Gripes then, Job in no fear of the Caldeans there, Job 3. 17, 18. Their Bacah is then turned into Berachah, their sighing into singing, misery into majesty: All Tears are wip'd from their Eyes.

( 3. ) From the Labours of Iniquity. All men are under a Sinful Necessity here, Eccles. 7. 20. Sin will keep house with us, whether

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we will or no : 'Tis an heart-greiving Inmate, till *Death* turn it out of doors, as *Sarah* did *Hagar*, Gen. 21. 10. &c. This the Anti-Type Typified by the *fretting* Leprosie, that could not be scraped out of the walls of the house infected with it until all the Stones and Timber thereof were taken down to the ground, *Levit.* 14. 43, 44, 45. As *Ultimus morborum medicus est mors*, Death heals all the Diseases of the Body. So *Peccatum erat obstetrix mortis*, & *mors erit Sepulchrum peccati*, Sin was the Mid-wife to Death, and Death shall be the Sepulchre of Sin in the Soul. A believing Soul is not taken away *in his sins*, (as *John* 8. 21.) but *from his sins*: Till then, we are all bound to this Body of Sin, which makes us cry out, [ *O Wretched men that we are*, &c. ] This brings down with Sorrow to the Grave. But then

*Christ*

*Christ* Delivers us from that Bond, *Rom.* 7. 24, 25. Causing the Death of the Body, quite to destroy that *Body of Death*, till then, mans life is a *fore Travel*, *Eccles.* 1. 13. & 2. 23. While the Plummets of Sin hang at the heels of our Souls, we are *Restless*, altogether Restless, but when *Death* comes to Strike off those Plummets, Then there is a *Rest in deed*.

The Third and last Resemblance in *Job* 9. 26. is from the *Eagles Flying*; the *Climax* here is very observable, An *Eagle* is swifter than a Ship, as a Ship swifter than a *Post*. The *Eagle*, of all flying Fowls is reputed the swiftest flight, and hath the strongest Wing, *Habb.* 1. 8. *Prov.* 30. 19. The way of an *Eagle* in the Air, is *High, Swift & Strong*. Thus Life hasteth from us, and Death

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hastens to us, as doth the *Eagle* to the *Carcass* it desireth to devour, *Matth.* 24. 28. Then is the *Eagle* most swift when hunger (as it were) doth add Wings to his Wings, then comes he upon his Prey, like a Thunder-Bolt upon the Earth, swiftly and suddenly, before it can shift for it self. Thus *Death* is not said to walk on foot, but is mounted on Horse-back, *Rev.* 6. 8. *Death* rideth upon the *Pale Horse*. *Death* Rideth Post (as above) upon a winged Horse to us, as Life doth the like in *Posting* from us. Oh how suddenly, some persons are surprized with *sudden Death*.

The Sixth and last *Observation* is from the Quality of it, *mans life is also a most miserable Life*. 'Tis not only a poor Pilgrimage, but 'tis also a short and *miserable* one: 'Tis called here

here a *Pilgrimage*, and that made up of a few daies, and those *evil* ones also. When *Man* came first out of *Gods Mint*, ( in his state of Innocency ) he was a curious Silver-Peice, which shone most gloriously, *Psal.* 8. 5. *Eccles.* 7. 29, &c. But now since the *Fall*, he is become a poor, thin, worn lost Groat, *Luke* 15. 8, 9. Which hath lost its lustre, weight, the sound of silver, and its image and superscription: He is now the *Prodigal* lost, and a Pilgrim wandering in the *Wilderness of sin*, when cast out of the *Garden of God*. *Man* is now become miserable every way, miserable in his Name, *Enosh*, which signifies, ( mere misery. ) And in his Nature, but a bagg of Dung, a lump, not only of *Vanity*, but of *Misery* also. *Man* is miserable,

( 1. ) At his Birth, *Antequam natus est Damnatus*, saith *Ambrose*; He

He is *Condemned* as he is *Conceived*: His *Birth* is polluted, *Psal.* 51. 5. and *Ezek.* 16. 4, 5. & *Job* 14. 12. He comes crying into the World, prophecyng (as it were) that he is now launching out of the Haven of the Womb, into the wide Ocean of Care and Calamity: So,

( 2. ) He is miserable *in his Life*: A Life Full of Trouble, *Job* 14. 1. He is Born to misery, *Job* 5. 7. His Childhood and Youth is not only Vanity, *Eccles.* 11. 10. But if not villany, 'tis yet misery. Yea his Mid-die-Age is made miserable by grasping too greedily of that bundle of Thorns, the *World*, &c. Much more his Old-Age, which is expressly called an *Evil Age*, *Eccles.* 12. 1. Thus in these four respects, man is more than thrice miserable as to his life.

( 3. )

( 3. ) At his *Death* most of 'all, ( if not Born again, before he Dye ) then he doth but Begin his *Endless Misery*.

U S E. I.

Oh that I could be a *Boanerges*, or *Son of Thunder*, to awaken souls out of the sleep of Sin, [what meanest thou O thou Sleeper, arise? &c. *Jon.* 1. 6. Awake, awake, why sleepest thou, &c. *Eph.* 5. 14. Call upon thy God, and be not still fast lull'd asleep, by a Soul-undoing Devil, in the bewitching Cradle of Carnal Security. Knowest thou not, that upon this moment (and God only knows how short it may be) depends no less than thy *Eternity* of Woe or Weal? As the Tree falls, so it lyes, and so it rises again: what way the Tree leans, that way it falls, either to South or North, and it leans that way

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way it hath most boughs on ; O then enquire, on what side most boughs grow, that to *Heaven* or that to *Hell*? Ye had better dye in a Ditch, Dunghil, or Dungeon, as *Dye in sin*, Joh. 8. 21.

U S E. II.

Then Study this *Patriarchs Opticks*, who had a Right Prospect of *mans life*; that it is but a *Lingring Death*, a *Poor, Short and Miserable Pilgrimage*, wherein thou must expect *foul way and weather*, as well as *fair*: A *Returna Brevis Term* may ( ere ever thou be aware ) determine thy Pilgrimage. The *Angels Question* to *Hagar*, [ *Whence comest thou, and whither goest thou ?* ] Gen. 16. 8. ( Whether to *Heaven*, or *Hell* ) is of Infinite Importance? *He that gathers in Summer, is a wise son*, Prov. 10. 5.

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5. As this *Young-Man*, ( whose Funeral we are Solemnizing ) did : He had learnt to look upon all worldly things, with a *Pilgrim's Eye*, and to make use of them ( in his way Home ) with a *Pilgrims Heart*. Much more might I say, from my own personal Knowledge, were it not, that it is not my manner to *Paint Sepulchres*, or to *Beautifie the Tombs of the dead*, which is a work fitter for a *Pharisee*, Mat. 23. 29. than for a Gospel-Minister, &c.

U S E. III.

Oh that all Young Men, were such *Mortified Timothies* as *He was*, who lived much in a little Time ! And though he be deprived of the residue of his dayes, Isa. 38. 10. And hath not the long life, promised to *Piety*, yet God keeps his Word with him, for

for his Promise is but with the Silver of this life, but his *Payment* is with the *Gold of a Better Life*. Solomon said, *ὃν φίλει Θεὸς θνήσκει νίκα* whom God Loves, Dye *Young*: He's taken away from the *Evil to come*, 2 Kings 22. 20. Isa. 57. 1. He hath lived long enough, that can say, ( not, I have Married my Children to good Husbands, as Worldlings say, but ) I have Married my precious Soul, to the Blessed Bridegroom: This was his Joy, yet could be Content to pass out of the midst of this *Joy on Earth* to possess a *Better and Greater in Heaven*: And O that we may enter into our Masters Joy, as he hath done! As a *Post* that hath delivered his *Pacquet* to God, a *Ship* that is laid up in the Haven of Heaven, & an *Eagle* now feeding on the Carcass of Christ

FINIS.

*A Brief Relation of the First Conversion and ( after that ) of the whole Conversation of that precious Young Man Mr. John Draper, drawn out of his Experiences, Exercises, Examinations of Himself, and his Evidences for Heaven; all writ with his own hand in Characters, &c.*

## C H A P. I.

**H**AVING diligently perused what a prodigious account he gives of himself with his own Hand-writing, I could not

not but stand astonished, that one so young, and a servant too, and who had so much business on Earth in his Masters service, should redeem so much time to make *Religion his business*, in serving his great Master Christ, and in securing Heaven for his Soul: Though it seems almost incredible, yet it is most certainly true, that he Mellowed much, and Ripened fast for *Abrahams Bosom*, as appears by the Sequel.

This Holy Young Man may be a very eminent *Patern of Piety* to Old as well as Young Men, in a fourfold respect (1.) for his *Experiences*, (2.) for his *Exercises*, (3.) for his *Self-Examinations*, and (4.) for his *Excellent Characters and Evidences* of his Interest in a better World. All which I find very strenuously stated in his own Hand-writing, though in Characters, yet by the help

help of a Key is made both legible and intelligible, and now published for publick good.

I. For his *Experiences*, they fall under a twofold head, the former relates to his first *Conversion*, and the latter to his whole *Conversation*: His *Conversion* (I understand) was effectually wrought (notwithstanding his strict and Religious Education and former convictions hereafter mentioned, &c.) by a Sermon preached from Matth. 5. 25, 26. [ *Agree with thy Adversary quickly while thou art in the way, &c.* ] About December the 8th. 1678. From whence He learned those blessed truths following, and not only had them fixed upon his Heart, and sealed upon his Soul, but also I find his own Soul fixed (in wax) upon them, to express the great Veneration of them for their being so Ravishing and Refresh

Refreshing (in the Hand of *Christ*) to his Spirit. The Great Truths that had an abiding work upon his heart when this *Time of Love* came upon him, were these;

I. That God and Man are at variance through sin, they are at a distance.

II. 'Tis mans wisdom to make his pcease with God his *Adversary*.

III. This must be done *quickly*, while *Man is in his way*, before he be brought to the *Judges House* by death, &c.

IV. There is great danger in delaying or deferring this agreement, but sinners should take up with God before it be too late, &c.

V. That God hath an Action of Debt, for which to arrest every sinner, &c.

VI. This *Debt of sin* is strangely circumstanced; (1.) 'tis an *Heredi-*

*tary,*

*tary*, ( 2 ) an *Universal Debt*; both every man is born in this Debt, and no man living is exempted from it.

( 3. ) 'tis an increasing and a growing debt, the longer it runs on in a mans life, &c. ( 4. ) 'tis an infinite debt and therefore insoluble; it cannot be paid &c. no finite creature can ever pay this infinite debt, to the infinite Creator. Those blessed truths the Lord spake *with a strong hand* (as *Isa. 8.11.*) to this *Young Mans heart*, and made him consider,

First, That till this Agreement be made, my God is my *Adversary*, and I had better have all the World my Enemy, the Maker of the World, who, if a friend can make my Enemies Friends, &c.

Secondly, I cannot stand it out with the great God, who will burn up those bryars that set themselves against him, *Isa. 27. 4.*

Thirdly

Thirdly, 'Tis no frivolous thing to be done or undone, but 'tis a matter of great moment ; Eternal weal and woe hangs upon it, &c.

Fourthly, I must agree, &c. because there is no other way in all the World to take up this prodigious debt but by agreement, &c.

Fifthly, It will not always be my privilege to make an agreement ; Time will not last always for taking up the Controversy, for when Death comes, then it is too late, &c.

Sixthly, If my cause come before the Righteous Judge, I am sure to be cast, because 'tis a bad cause, and that Judge will not be bribed with any thing in the day of Judgment.

Seventhly, If I be cast in my cause, I shall be delivered up by the Judge to Gods Gaoler and Executioner, to wit, the Devil.

Eighthly, If I be Delivered over to Gods

Gods officer of Justice, he will cast me into Prison, that is, Dragg me into hell.

Ninthly, If once I be cast into the prison of Hell ; there must I lye, till I have paid the uttermost Farthing, which can never be done, I must be always paying the Debt, yet never have paid it.

By these Soul-awaking Considerations, the Lord help'd him ( through his Grace ) to conclude with himself, That it was the highest Wisdom in the World to agree quickly with God his Adversary ( as he was a *child of Wrath by nature*, Eph. 2. 3. ) and it would be the most sublime Folly for him any longer to defer it, &c.

Hereupon the Lord having thus opened his Eyes, touch'd his Heart and broke down windows into his Dark Soul, upon further inquiry he

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learned

learned, that this vast debt he was owing to Divine Justice (no less than *Ten thousand Talents*, Mat. 18. 24. which is no less than a Kings Ransom) could never be compounded for: This just Judge will have either All or None, and till an Agreement be made, God is an angry Adversary: And better I should anger all the Witches in the World, and all the Devils in Hell, than anger the great God, *I must agree with Him.*

*Then the inquiry was made how this might be done?*

The answer was, there is something lays on Gods part, and something on yours: That on Gods part is (1.) to find an Arbitrator or *Days-Man* one more than a man, for what could a meer man do with an angry God? (2.) God *found a Ransom*, a

*Surety*

*Surety to satisfy the debt with the Travel of his Soul.* Job 33. 24. Heb. 7. 22. and Isa. 53. 11. (3.) God makes the Sinners Heart willing to accept of this way of Agreement. Phil 2. 13. That which *lays on mans part* is two fold, (1.) *to let go sin* (not only in action but in affection also) and (2.) *to lay hold on Christ* as one undone without Him: Thus came this blessed Soul to be broken off from the *Wild Olive*, Rom. 11. 24. In his letting go and laying down of sin, as the greatest evil, and by Grace became grafted into that Blessed and Bleeding Vine the Lord Jesus, John 15. 1, 2. who ever after his happy grafting time, became a fruit bearing branch, having juice and nourishment administered abundantly to him from the Tree of Life Jesus Christ, as the sequel will manifest in almost unparallel instances.

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Thus

Thus far in short, for his experiences in his *first Conversion*, now come we to treat more largely of his *whole Conversation*, some parts whereof shall be reduced to the three following Heads, His *Exercises*: His *Examinations* of Himself, and his *Ends* for Heaven which he attained unto, &c.

## CHAP. II.

NOW after his thorough and sound *Conversion* follows his *holy Conversation*, which appeared to be much in Heaven by his conversing so much with God, and with his own heart, in his due preparation for, and true participation of the greatest of ordinances, the *Lords Supper*.

per, as is manifest by those experiences writ with his own hand upon that subject which with no small trouble yet with great delight are here transcribed.

Now that he was *bred* and made a new creature by his *effectual calling* he found and felt a necessity that he must also be fed, so asks counsel about the concern of his Soul, and learnt those *Divine Lessons* which He recorded.

As (1.) the *Lords Supper* is so called because our *Lord* ordained it at his last *Supper* instead of the *Passover*.

(2.) 'tis the duty of Believers to receive it, else they do slight his Love, and disobey his Command.

(3.) And to receive it often according to Christs command and the Apostles practice.

(4.) That being dull and doubting under my Spiritual wants (saith

G 3 he)

he ) I must give all dilligence to prepare my Heart for so great a work: All are naturally unfit, God will come and veiw his guefts, I have to do with the Son of God, &c.

(5.) This preparation must be made by a narrow search of my own Heart concerning my *Sins*, my *wants* and my *Graces*, and by fervent and solemn prayer.

(6.) The Graces I must go to God and get from him are, *Knowledge*, *Faith*, *Love*, *Repentance*, and *New Obedience*.

(7.) I must have *Knowledge*, for without it the heart cannot be good, nor can I know my self nor discern the *Lords Body*: I must know how man was created, and how he fell and I in him, how we are recovered by Christ, how renewed after the image of God in knowledg, &c. till then my understanding is dark and

and ignorant, my conscience benumbed, my affections out of order and set upon wrong objects, my memory brittle, my eyes full of adultry and my whole Frame out of Frame, the knowledg of those things will help to break my heart that such a filthy lump of Sin as I am, should see and feel the arms of Christ embracing me.

(8.) I must have *Faith* whereby I may hartily receive him as my Lord and Redeemer, and rely upon him alone both for safety and salvation: Without *faith* 'tis not possible to please God, and I may not displease him at his own Table, when I go thither for the food of my Soul.

(9.) I must have repentance, because I must judg my self, that I be not judged: I must both mourn for sin and turn from sin, when I come to the Lords Table, &c. (10.)

(10.) I must have *Love* too, because the Apostle saith [ *without Love all is nothing* ] 'tis uncomfortable to sit down at the table of an enemy (whom we love not, and who loves not us) but 'tis dreadful and dangerous to sit down in our Enmity.

(11.) I must have new *Obedience* also, else I come in my rebellion, and for Some Sinister end, not out of obedience. I must here renew my covenant with God, and be as serious as if I were to dye: Both in begging to be rid of that Sin which most disturbs the peace of my Soul and to have that mercy which would do me most good in a Dying Hour, &c.

(12.) I must quicken and draw forth into act all these forenamed *Habits* of Grace when I come to the Lords Table, there meditating upon the

the great work of mans redemption, Gods severity against sin in the death of my Surety & Savior, the preciousness of my Soul, that cost such a price and the priviledges purchased for me thereby, for which I must be thankful, &c.

Having thus solemnly prepared his Soul for this great and tremendous Ordinance from *July* 22. 1681. to *August* the 7<sup>h</sup>. before he was yet twenty years old he sat down the first time upon that day at the *Lords Table*:— Upon this *first Sacrament*, he received *August* the seventh, thus he writes, Before I sat down, and at my first approach to the Table, something of Fear and Trembling seized upon me, but soon after I had some Sweet Sights of my Dear Redeemer: I saw him by Faith, how he stood with his Arms wide open to receive me, and how he was Pierced, that the

the Blood came out of his Blessed and Bleeding Sides : I had then a clearer Sight of my God ( through my Redeemer ) and of his blessed Angels. This was ravishing, and Oh how refreshing ; but could not get my heart Inflamed enough with Love to Christ. I laid open my Sins and beg'd the Pardon of them might be Sealed. I promised to live up to this Obligation, &c.

Concerning the *Second Sacrament* he Received Sept. 4. 1681. He gives this account. [ I had not duely prepared my Heart for so great a work and Ordinanance, but blessed for ever, blessed be the Lord, who did not deal with me according to my unpreparedness, which if he had done, I had not been here, but been banished from his presence, and so been under the Death of Deaths. But he was pleased to give me a Sight of himself. ( which

( which I esteem above life ) and likewise a Sight of God and Christs conferring about mans Redemption. I saw the Lord ( as it were ) saying, Come ye Holy Angels, behold man is fallen, see if ye can find a way for his recovery, which they could not, but Christ took upon him mans salvation : And I saw my self ( as it were ) in Hell where I had for ever laid, but Christ came, and drew me out, then I embraced him as my *Prophet, Priest* and *King*, and became willing to forsake the World and all for Christ : O that I may do it more and more, and never have this frame worn off, but that while I am below with my Body, my Soul may be above with my God, &c.

The *Third Sacrament* was *October 2d.* 1681. on which he writes thus as the minister ( in administring ) was saying. So that you are unfeignedly

nedly willing to receive Christ, and whom nothing will satisfy but him, I bid come and welcome to take him, then were my thoughts fixed upon Christ, though they had been wandering two days before, and I had lost my beloved, yet nothing could give me peace till I here found Him, and Sweet communion with Him, wherein I heard him say to my Soul, thy sins (small and great) are pardoned, and thy pardon is sealed; I saw (as it were) his precious blood spurting out of his sides into my heart. Oh my Soul ever for ever love this Lovely Lord, admire and adore him who hath sealed thy pardon: Never sin more, but walk suitably to all this &c.

The *Fourth Sacrament* was November 6. 1681. whereof he saith thus, I have longed for this ordinance, because I had more than ordinary

sins (such as *pride* that I had long groaned under) which made me long for the sprinkling of my Dear Redeemers blood to wash them away. I was also pestered with *passion* (as well as *pride*) with *unbelief*, with wandering *thoughts* and some times with *Blasphemy* (O cursed, cursed sin, and O wicked wicked heart, once to think whether God was or no, when thou hast had such clear evidences of a Diety) these were my five deadly odious sins, which I begg'd might be purged from me.

O that I may never see nor feel them more: At this Ordinance, I found relief, and feeling the Wine falling down lower and lower, I desired it might carry off all my filth, so as to leave none remaining, and there did I resolve (through grace) to leave those five sins, and never have

have any thing to do with them  
&c.

The *Fifth Sacrament* was December 4. 1681. wherein (saith he) I did again lay my sins before the Lord fearing their return upon me, did desire a meek and humble heart against my pride and passion; I did again resign my self to God, having broken Covenant with Him, and begging (with the *Syrophœnician Woman*) to touch the Hem of Christs garments, that I might be cleansed from my issue of sin, but could not at that instant get so nigh him but afterwards had I a clear representation of Christs sufferings in the Garden where he bore the wrath of God, sweating drops of blood, through his cloths in a cold season, so that he came as from *Bozra*, with died garments, then I saw the crown of thorns upon his head and his head  
beaten

beaten with the Soldiers iron-gloves which made the thorns wound his Holy Head in 72. places, so that the blood ran down upon his body, I saw also the heavy weight of the cross laid upon Him, and how he was spit upon, reviled and derided; this blessed sight prevented wandering thoughts, till the last prayer, though I did not deserve the least crumb of comfort for unpreparedness to so great a work, which, had God dealt out my desert, would have been no less than Hell, &c.

The *Sixth Sacrament* he did partake of was *January* the first 1681. upon which he makes these remarks, I had been some days before more than ordinary in my preparation and prayer for a profitable receiving, and when I came to it, I was sore afraid that I should lay stress upon preparatory actings, therefore begged

begged I of God that he would not deal with me accordingly, I laboured to act my requisite graces.

As ( 1. ) *Repentance* laying open before the Lord all my old year sins to that New-years day and laboured to mourn for them more than formerly, especially for my deadly deadly sins, *Spiritual pride, Passionateness, Wandring Thoughts* in Holy Duties, *unbeleif, worldlineß &c.* and I hope God gave there both pardon of them and power against them.

( 2. ) My thankfulness I actuated ( as well as I could ) for so rich a mercy, begging for it both hard and always.

( 3. ) My love, though I had much too little, experiencing the sweet Kisses of Christs mouth, and Embraces of his love, I saw Christ on the Cross Embracing me as well as I him, and saying to God [ I have

paid

paid a Ransom for him, this man is he, &c. ] This was so sweet, that I could embrace the stake or even go into hell, so I might thus enjoy him whom my Soul loved ; and when I heard the Minister say, mourn for your sins that murdered your Lord, I answered within my self, *How can the Children of the Bride mourn while the Bridegroom is with them ?* Twice did wandring thoughts offer themselves but were ( by grace ) suppressed at the first rising, having now obliged my understanding, will, memory, affections, conscience, yea all to attend Gods service : While thus fill'd with this enjoyment I longed to be in Heaven, and desired that welcom, welcom friend death that I might sing with the Holy Saints and Angels Hallelujahs to the Lord : then said I, O my Soul let nothing draw thy love from thy Lord : For the World, Friends, Relations, Pleasures, Profits, all things

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put

put together, can never give such joy to thee as thou hast found from lovely, lovely Jesus in this blessed ordinance, therefore lay not out thy love upon any thing besides Him, who hath done and is doing great things, yea and will do greater for thee. Such was my warming warming loves at this Supper.

The *Seventh Sacrament* was *February* the 3. 1681. Upon which he remarks thus, [ when I found my heart not fully fixed by my *New Years Day Sacrament*, but notwithstanding all my striving I was yet troubled with distraction in duty, I longed for this ordinance very much and thought it long till it came that accounts might be made even between God and my poor Soul. I was dull for 2. or 3. Duties before and could not get my heart raised, whereby I saw that I deserved nothing: though wandering thoughts pressed upon me, yet were they cut short 2 or 3 times, and

& I found relief from those sins I had laid open before the Lord in the foregoing Sacrament. I bewailed my breaking covenant, my distraction, my deadness and coldness in duty, &c. And at this Sacrament my Dear Redeemer met me & said to me I have pardoned those thy sins at thy request, this much affected and invigorated me in love to him, seeing him then as ( it were ) coming from Heaven to the Earth, and from Earth to the Cross (shedding his precious blood for me ) and from the Cross into Glory; and ( methought ) Christ said to me, go sin these your sins no more, which obliged me to a close walking and to be more watchful than before; all this month the Lord kept me from *pride*, but alas my other sins returned to foil me.

The *Eighth Sacrament* was *March* 5. 1681. Upon this he saith thus: I had more than ordinary communion

nion with God before it, and have not had a sweeter season for a long time, which made me long till it came ; in this ordinance, I saw my dear Redeemer ( as it were ) dead with a company of Holy Angels holding of Him and a great darkness over all the place, this was grief to my Soul, but presently he that was dead I saw him alive again and coming into the midst of us to see what we came for, I went to him and told him ( methought ) that my Soul loved him, and I was come to meet him for strength against corruption, and by his help I could forsake the world and sin ( which I hated ) to enjoy him, &c. then he told me, my *pride* should not prevail against me this month, nor my other sins but by own neglect. This was sweet and refreshing to my Soul, and this was the occasion of the Devils great rage against me ( as appears by my Diary March 14. ) yet could he

he not prevail, but Christ kept his promise in keeping me from *pride*, &c.

Oh what cause have I to love the Lord Jesus, whom I saw here again coming from Heaven to Earth, to the Cross to the Grave and to Heaven again, and all this to save my Soul, here sin was made more odious Christ more dear, and here I renewed my Covenant with God, &c.

*The Ninth Sacrament was April the 2d. 1682. upon which he says thus, Some Time before this I was in a dull frame by the hurries of our Trade, at this time ( as may be seen by my diary ) little life could I find till the noon before that day, then had I the presence of my Dear Lord in a lively manner and measure, after this wandring thoughts dulness and coldness ( unsuitable to so sweet a supper ) seized upon me, but by running over again the same circumstances of my Saviours sufferings, especially his Agony in the Garden and all*

for such a wretch as me, I found relief, got hatred of my sins, begged pardon of them: And not only so but got power against them; yet wandring thoughts 4 or 5 times did trouble me, but by Christs strengthening me I overcame them, and hoped to have my pardon sealed; and to have power for the future for watching better against them and against my deadness and breaking my Covenant, &c. which made me long to quit the World whereupon it was answered me, I should shortly be freed from all sin, yet in this Sacrament I had the least communion with God than in any before but still much more, infinitely more than I deserved, who (sure I am) deserves not the least mercy.

The Tenth Sacrament was May 7. 1682. upon which he writes thus, I had not longing desires after this Blessed Ordinance, having lost much of my life I had in duty before through much hurries of our worldly affairs: This morning I wrestled  
wit'

with God, but had not the light of his countenance which made me think of not going, yet considering that was not the way to be better I ventured, but found no life at first, yet a little after I felt some reaching after my Dear Redemer, this made me resolve to walk more closely for the future, after this it pleased God to come in (out of his free love) and to give me a clear sight of my sweet Saviours going to his Cross, and I following him and laying my self down at his feet, when I could do nothing; Then had I plain visions of my lovely Lords ascensions and his Angels looking upon him, whereat I found much goings out of my Soul, after him, yet wandring thoughts did trouble me for I had not brought my breaking Covenant, my Dulness and Deadness before the Lord, so as to be deeply humbled for them.

The Eleventh Sacrament was June 4, 1682. Upon which he He remarks,  
H 4                      thus

thus, having no time, was very bad in my preparations for this blessed Sacrament, so doubted whether I should go to it, but fearing it might be the last I should enjoy in peace I then went, yet it prov'd the worst I ever yet had, I hardly felt any movings of affections only a little mourning for my breach of Covenant, my coldness and deadness, &c. Had a little sight of my Dearest Redeemer, but O my misery for not keeping my engagement made in the foregoing Ordinance: whereby I feared the Holy Spirit was greived and sinned away, O sad sad, lamentable, deplorable was my state when I had sinned my God from me: My condition was wretched now and without more care it may yet be much worse.

The Twelfth Sacrament was on July 2d. 1682. whereupon he notes thus, I was but little in preparation in order to my participation of this Holy Ordinance, yet much more than on the last; on Fryday morning before I had much

of

of Gods presence, but because I had not taken a Catalogue of my sins, and had broke my vows with God, 'tis just with him to hide his face from me, and O my deadly sin got again too much advantage against me, yet praised be the free Grace of my God, I had his presence in this Ordinance, and saw my Dear Redeemer going along bearing his heavy Cross, and his suffering thereupon and when his side was pierced, ( methought ) I stood under, and his precious blood did drop down upon me; but still I was too little greived for sin, and had 3. times wandrings which ( through Grace ) passed away, as the Wine went down I desired my sins might be purged away and renewed my resolve of walking better, both before and in this Sacrament, designing to shelter my Soul in the holes of his blessed Side ( that was pierced ) as the Dove doth in the holes of the Rock.

The Thirteenth Sacrament was August 6. 1682. On which he records thus,

thus: The hurries of the World had made me negligent before it, yet did I try my self by my catalogue of sins drawn up in February before, such as pride (whereof I had a great deal) breach of Covenant (whereof I was greatly guilty) Wandrings, Dullness in Duty, &c. and then another great one the neglect of self tryal after my vows & renewed Covenant to do it, after Sacraments, wherein I had found much sweetness: I could not still call my self to a strict account, nor actuate my repentance as becomes a worthy receiver though my sins were many and great: At my first sitting down, I had but little sense of sin, but after God showed me something of himself, then had I some sorrow of Soul and something of my dear Lord, but once God seemed to come out in fury towards me, yet (methought) I saw my Dear Redeemer stop it: Here again I lay under the Cross to be washed from my sins and did see (as before) Christ coming from Heaven to Earth, to his Cross

Cross and to his Grave and from thence into Glory, this I viewed with a little (oh too little) life, then the Devil tempted me to make no new engagement of reformation, but the Lord helped me, and I harkned not to the Tempter. About 4. times wandrings came, but (through grace) they continued not, yet had I smal actings of love and outgoings of Soul after my God and my Dear Redeemer.

The Fourteenth Sacrament was September 3. 1682. On which he observes thus, I had but little of God, some time before this till Saturday night. Though I had been much in preparation, yet my God came not in till then, and indeed I saw much sin in my best services, so begged God would not deal with me as I deserved, which would have been hell and destruction: But comming to partake I had great hopes of his presence, so soon as I had pleaded with God my last years ingagement, then found I some revivings, and

and hearing the two great points of the Covenant (that God would be our God, & we should be his people) opened, then did I resign up my self to God with a more than ordinary resignation. My end in coming to this Ordinance was to get the partition wall (betwixt me & my God) cast down which I hope was attained, my Pride and other sins were pardoned, provided I did not run into them again; I clove close to Christ and would not let him go without his blessing, which my dear Redeemer gave me, though Satan presented many things to prevent me thereof: The Lord said here to me I will be thy God, and my Soul said, I do ingage to be one of thy People, leaving all that comes in competition with my sweet Saviour, &c.

The Fifteenth Sacrament was October 5. 1682. he begins thus, Blessing, Praise, and Honour be ascribed unto my God, and Redeemer, who hath neither forgotten nor forsaken me, though I did deserve it and Gods  
wrath

wrath too, for my manifold sins, whereof murmuring in some measure (I am afraid) is one, & seeking praise among men is another: Though sense of sin had too little been upon my heart this last month, yet now was it more than usual, but less than my sins required, I pleaded with God that he commanded me to believe, to this I had great comfort returned and after much struggling the Lord assured me my sins were pardoned; then had I such representations of my Redeemer as I had oft before, when Gods justice impleaded me for my sins, my sweet Saviour did then answer, I have dyed and satisfied for him, at this the Devil envied, telling me all this was but a fable, and would have diverted me but (by grace) I overcame him: Oh how am I obliged to love God who hath given me smiles when I deserved nothing but frowns, shall not I be more careful to please him, and more fearful to offend him (He ends as he began) Blessing, Praise, and Honour, be to my  
God

God and my Redeemer for ever, &c.

The Sixteenth Sacrament was November 5. 1682. on which he said thus, I have broke my covenant with God for the last month, by falling in to these sins I ingaged and resolved against before, dulness in duty and distraction returned upon me having not striven so much against them as I should, and having little communion with God my deadly sin prevailed, wherefore nothing but fearful looking for of judgment was before me, being remiss in my preparations yet God dealt not with me according to my deserts, for then had I been set up as a monument of Divine Displeasure among men. But before I sat down I strove to raise my repentance, yet could not mourn as my case required. I pleaded Gods promise, that his Son was sent to save such as I am, &c. I ran over Christs sufferings in my mind particularly, and seated my Soul at the feet of my bleeding Saviour on the Cross that his precious blood

blood might cleanse away all my loads of sins, I did justify God in all his dealing with me, and his withdrawals from me, then did I receive Christ as my King, resolving to forsake all for him and to follow him through all: some wandrings troubled me in Christs Wine-cellar but were soon cut off, &c.

As to the Sacrament in December, he acknowledges his Omission of it, by his own Negligence and Folly.

The Seventeenth Sacrament was on January 7. 1683; where he writes thus; I did endeavour to prepare (yet but a little, for this great Ordinance and could not for a long time get my affections inflamed (as formerly) with love to the Lord Jesus, however I cast my sins at his feet, to be washed away that the difference might be taken up and God might be reconciled to my poor Soul again, which (blessed be the Lord) was hopefully accomplished: I did bewail my fearfull breaking covenant, the return of

of my multitude of sins, especially my deadly sin pride: I again viewed distinctly the sufferings of Christ, how he was scourged, &c. and all for poor me, this set me upon mourning, but I could not shed tears, yet complained of the hardness of my heart; and begged that Christs Precious Blood might both soften and cleanse it, then (methought) I saw Christ upon the Cross stooping to me and giving me his hand, when he saw I could not get up my heart to him: I express. ]

Upon the whole, As our Lord said of the Good Centurion [I have not found so great faith no not in all Israel.] so I like to say of this gracious Young-Man, I have not found such favoury Soul-experiences on record no not in all England.

Hereupon I clasped about my Dear Redeemer who had reconciled God to me, by the sequel in his Exercises, Self Examinations and Evidences.

to sin in the like manner any more, and was angry with my self for dealing so unkindly with so kind a Father, who had rather a sinner should repent than dye, God was loving to me who could look for nothing but fury in the highest measure for my back-slidings; my heart would have wandered but (by Gods goodness) those wandrings were taken short: There solemnly engaged to walk more close.

### CHAP. III.

After his Experiences, come in the second place his Exercises which are twofold, first concerning piety, secondly concerning impiety, I both

both before his effectual vocation and after it : Those before he took with his own hand these memorials following.

( 1. ) About the year 1671. having read *Jehosephats* life, I was a little startled, and grew melancholick, that was the first time I had a mind to pray, and desired another to joyne with me in it, but he told me that he could not pray without help of some form ; no more ( I said ) can I, but used a form in a spelling book, which I prayed often but very negligently, then going to *Epsom* where I had a good master who prayed morning and evening with his family and religiously instructed us, which did bring me to pray without a form, yet could not do it with seriousness, tho' I was exhorted to it both by my master and by a minister that came oft thither. In this place I began to be willing to hear the Word, though I little minded

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what I heard, till I read the *Pilgrims Progress*, which made me again grow melancholick ( the former being worn off ) to the observation of others ; then the good providence of God brought to my hands Mr. *Baxters Call to the unconverted*, which ( through grace ) shewed me the necessity of my conversion ; yet all this time never consulted with any man about my sins, but only confessed them to God, till I met with Mr. *Hookers Soul preparation for Christ*, which convinced me to advise with some Godly minister, hereupon I did address to one though a stranger to him, saying, Sir, I cannot, I dare not any longer refrain, having ask'd my self what fitness I had to dye, was answered, I was unfit till I had eas'd my heart to you, as followeth.

( 1. ) When I was 7. years old, tore my Bible, and cast away my Catechism.

( 2. ) I have broke the Sabbath, by rambling abroad, playing at farthings with naughty boys and washing my self in the fields when I should have been at the Church, &c.

( 3. ) By excusing my sins with a lye, so added one sin to another, for covering it.

( 4. ) Nor have I been free from *Youthful Lusts*, which young *Timothy* was bid to flee, but my corrupt Heart hath had workings after the Act, several times, yet hath been wonderfully prevented by the advice of my Godly Sister, who laid before me Christs words, *Mat. 5. 28. who ever looks on a woman to lust after her, &c.* however, I am guilty of *Heart-Adultery*. yea,

( 5. ) I have, erred and laughed when I have heard the word preached with power, &c. Hereupon the Good Minister gave me grave counsel and comfort suitable to my penitent

tent case and condition, yet notwithstanding all this, I was not effectually called, nor throughly converted, and made a new creature, until afterwards I heard that Sermon upon *Mat. 5. 25, 26.* as the account above mentioned specifieth.

But alas in my Apprentiship through the hurries of the World in our way of trading ( especially in *May* and *June*, &c. ) I became negligent of my close walking with God, not minding ( as I might ) to continue in his love, when God ( my adversary ) was reconciled to me ; I neglected Dayly, Self-examination, or did it only to halfe part, being dull and sleepy through weariness with worldly work at night then my old corruptions got head again upon me, I broke my Covenant made at the agreement with my adversary and I Apostatized from these sweet thoughts I formerly had upon my God and Dear Redeemer, for which

(had he not been gracious) I had been damned and rotting in Hell for ever. This consideration made me exclaim against my self saying, O silly Soul to heed a perishing dying world before Heaven, such sadness and darkness seized on me at this time (when the things of the world, I found had been the substance of my thoughts and discourse) that I knew not what to do, nor whither to go, at last I turned to the Lord and begged of him that he would not take the forfeiture, nor suffer me to run this ready way to utter destruction.

I cryed Lord, 'tis just with thee to hurle me into hell and into the hottest place thereof, and never wait longer upon such a cumber-ground as I am: but to thee my Dear Redeemer do I run for refuge, as one that am hungry and hardly bestead, poor, blind, naked, wretched and miserable, a loathsome wretch, unworthy to be called a servant, much less a

Son,

Son, having so wickedly departed from my God, yet through thee will I venter again to my God, and by thy strength I will better mind my future walkings: O my dearest Redeemer I die without thee, O come in once again and let me feel once more what it is to have Christ dwelling in my Soul! O find a time of love wherein to disperse those dark clouds and shine upon my Dead and Darkened Soul! O hath my night no day, 'tis an hell to me to be thrust away from God, I know the cause is all at home, my sin, my sin, O let it be done away, then should I recover the light of thy countenance as formerly, and in so doing I do ingage to amend my manners (depending on thy help) my hand is witness, *John Draper*. now to bind his Soul and Slippery heart to God the better in observing this new ingagement, he wrote down many profitable rules in his pocket book.

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As (1.) In a day of humiliation I must lay all my sins before the Lord and resolve to forsake them.

(2.) I must look upon my sin of *Passion* as a fever in my mind, of *Lust*, as fire in my bones, of *Pride* as a fatal tympany in my Soul, of covetousness as an insatiable and unsufferable thirst, and the sin of *Envy* or *Malice* as rank poyson in the heart.

(3.) If I would run so as to obtain I must cast off all those weights or sins that do so easily beset me.

(4.) I must resolve to begin sometimes the running of this race.

(5.) Nor must I loyter in the way.

(6.) Nor must I cumber my self with the needless incumbrances of the World.

(7.) I must look to every part of my way with equal care and observation.

(8.) Nor must I ever think I have

have gone far enough till I have obtained the prize.

(9.) And the further I have run in this race, the more eager should I be to obtain the end.

(10.) I must alway think that I am upon the brink of eternity, and therefore should give all diligence to make my calling and election sure, working out my Salvation and making sure work for a better world, before I go hence to be seen no more.

(11.) I must ever come to God as to a Soul-pitying, a Sin-pardoning, and a Prayer-hearing God.

(12.) I must be fervent in prayer, yet submit to Gods Sovereignty.

(13.) Occasions of being too long alone, are to be avoided, so Strong Drink, and too full a belly.

(14.) I must be thinking oft of Death Judgment, Hell and Heaven, those four last things (15)

(15.) I must not stretch my Christian liberty too far, for he that dare go so far as he thinks he may, goes sometime farther than he should, &c.

(16.) I must bridle my Tongue and not be too apt to speak of things whereof I am not certain: And much more to the same purpose both for particular and general instruction too long to insert here.

This Holy Young-Man put down in his pocket book also, how he had been *Exercised* with *Temptations* to Sin, as to Theft, Adultry, Playing at Cards, and prophaning the Sabbath, &c. as also with tryals to prevent temptations, instancing that in a lash upon his eye with a Coach-whip, whereby the Lord healed him of his lustful Eye which had been too full of *Adultry*, 2. Pet. 2. 14.

## C H A P. IV.

NOW come we to the Third Head, his *Examinations* of himself in the workings of his heart relating to his Communion with God, It was not enough to this good Soul to examine himself only when he was approaching to the Lords Table, on the Lords Day (as is before specified) but he look'd upon it as his duty to do it every day, (both every Sabbath-day when there was no Sacrament, and every week day also) making it his continual daily task, as appears by his most Dilligent and Divine Diary. This necessary, but much neglected work of self-tryal (I find) he began at the spring-time Æquinoctial upon the 10. of March 1681. O Holy and Happy Soul that had now his hard

hard frozen heart thus kindly thawed by a look of love from the Son of Righteousness, as Peters was by a Look from his Lord, Luke 22. 61, 62. Hereby the Lord helped him to say with the Bridegroom in the Song [ *The winter is past the rain is over and gone, The Flowers appear on the Earth, &c.* ] Cant. 2. 10, 11, 12, 13. a most blessed spring of Grace ( better than that of Grass ) was now upon him, though I cannot give so distinct an account of his Diary as I would because 'twas writ in obscure Characters only with a black pencil ( intended it seems solely for his own private use ) yet with the best key we could get it hath been opened, that such precious treasure should not be lost, but communicated for the common good.

I begin here from the Manuscript both as to the matter and as to the time as I can judge, upon what Sabbath Day I heard a Sermon upon Peters going

going out and weeping bitterly after Christ had looked upon him. Saith he, I went to prayer that night and begged of God to give me Peters Repentance, and in the earnestness of Spirit I fell flat upon the ground, before the Lord to beg it, Then I laid long till I had some comfort from my God, yet remained I dull and muddy till wednesday night, and then had I some communion with my God again, even a new taste of his first goodness and comfort in prayer. On Thursday night did I meet him whom my Soul loveth again, which I found very useful to me, finding by woful experience that without Christs strengthening me, I could do nothing spiritually, nor before the Sabbath ensuing nor in it, had I the sweet communion with God I used to have before, but on Munday night I met my God having a pretty deal of time that evening, for Tuesday morning was not

not so good, nor could I raise my heart at night till it was very late, and then had I my former sweetness, but much more upon wednesday: the same I found upon the Sabbath following, and on Munday night and on the next night also, though ever dul at the first yet enlarg'd after upon wednesday night I prayed twice successively and found more than ordinary incomes: On Thursday again I had enlargements but at the close the Devil made me drowsy to cut short my duty, &c. but on Friday my heart was kept better raised: On Saturday I begged of God to direct me how I might meet the blessing of the next Sabbath, which (through grace) I met with on that day, yet was troubled with wandrings in my evening duty: On Munday the presence of God was with me and made my duty sweet at night: On Tuesday I met with a precious opportunity for my Souls good: On Wednesday

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I did not so well, which made me chide my Soul for no better requiring the Lords kindness: On Thursday morning I had Gods presence & the same at night though troubled with wandrings: On Friday I had many outward mercyes, yet could improve aright neither Gods word of Grace nor his works of Mercy, On Saturday (having spare time from business) I sought the Lord thrice for a larger sight of the light of his Countenance when the Sabbath came, the Lord gave me an *Answer of Peace*, &c.

Thus might a large account of this gracious Young Mans *Self-Tryal* and watchings over his own ways from Month to Month, all along but because to do so distinctly from day to day would fill a volume, I must therefore wave it, and that not out of Judgment only, but out of necessity also, seeing the key that opened his Characters, could not reach them

them

them all, neither in point of time, nor in point of matter, the judicious Reader may easily imagine that this defect will lame us in this work, yet though it cost me unspeakable trouble and pains, I shall follow my thread in this labyrinth.

I have already given an exact account how he examined himself upon every monthly Sacrament, from *August 7. 1681. to Jan. 7. 1682.* which was the last he did partake of, for not long after his Dear Redeemer (whom he had so oft admired and embraced in the Lords Supper upon Earth) called him home to Sup and Feast with him in Heaven.

As to his Self-Tryal at all other times between every one of those Seventeen Sacraments, I shall proceed to relate, so far as my key will carry me.

The best computation I can make out of the many manuscripts consisting of above thirty sheets which

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I have to abridge and methodize, drawn out of his Diary, Pocket-book and Almanack, &c. He renews his self-examining work again, upon *March 17. 1682. being Fryday*: how he spent all the time from the last *March* to this, save only relating to the Sacraments, we must be content to want it, for want of better helps, but upon that day he hath left upon record, he had wandring thoughts in duty, did little for the good of others, my sins (saith he) lay but light, I mourned not for the sins of the land, I looked not into my own heart, nor was I concern'd in holy ejaculations: The same he saith of himself in spending the 18 and *March* the 19. being the Sabbath, he remarks the same omissions, and not having a frame Suitable to the Day, yea in night-duty pestered with wandrings: on *March, 20.* I arose from Table without drooping, being full glad to meet God there.

K

*March*

*March 21.* had the former omission and Heaven little in my sight, 22d. day could not mourn for the sins of the land: and the same frame was upon me, the 23. and 24. nor could I do better or look into my heart the 25 of *March 1682.* nor the six following Dayes of that month could he shake of those omissions, *April* the first he brands himself with the same neglects: the second day he adds to those neglects, that wandering thoughts had eaten up the life of his duty, on the third the same complaint, on the fourth missed vain thoughts in a good measure, yet only through the strength of Christ, but on fifth he adds, God out of sight & Heaven out of mind, on the sixth he makes the same moan, on seventh, my own sins and the sins of the land lay too light upon my heart, &c. on eight, the same and that he had done nothing extraordinary for the Church in her day of distress. ninth

the same yet had some good thoughts but troubled with wandrings, tenth the same and so the eleventh. adding, I have been this day tempted to *pride*; so the twelfth, thirteenth and fourteenth, are filled with the like complaints, and fifteenth he adds I have been spending this noon much too vainly, the sixteenth (being the Sabbath) he blessed God that distraction had not dulled him in duty; 17th. had like to have fallen into passion but God disappointed it, yet not much in Holy Ejaculations, &c. eighteenth, not up early had my former omissions and commissions, the nineteenth, twentyeth and twenty first, yea to the end of *April*, he arraigns himself as guilty of all those aforesaid Crimes, then *May 1, 2, 3, 4, 5, 6.* Complains of all those evils, adding that the hurries of his trade at this time did provoke him more to passion, but sometime God helped him to subdue it, &c.

the 7. being Sabbath Day, sin set too light, did not mourn for the sins of the land, not enough in holy ejaculations, nor in looking into my own heart, nor seriously minding the Word of God, 8, 9, 10, 11, 12, 13. the same, little life, much dullness, being wearied with the hurries of the World, 14, frothy discourse with some delight, O sin sin lay too light both mine own and the lands sin, 15, 16, 17, 18, 19. the same Complaint, 20. neglecting to read Gods Word, 21, 22, 23. so on to the end of *May*, he cries out I have done nothing for my self nor the Church, I have not been myself, hardly knowing what I did through the hurries of the World, O the World, the World is a sad impediment to my Soul, God hath not been in my mind, Heaven out of my sight, I have not mourned for my own sins, nor those of the land nor had holy ejaculations, &c. thus

he faith particularly upon every day, adding thus I continued till the fourth of *June* being always wearied with work and unfit for any good, O it hath been a sad time for my Soul, thus likewise I neglected till the 17 of *June*, on which I renewed my covenant with God, yet 18, 19. the same neglects prevailed, only on the 20. I had some holy Ejaculations, but 21, 22. the same and 23. I prayed not over the Sermon as I should have done and omitted all as before, 24 still pestred with former neglects, O sad, sad that I should be thus carryed under Grace, thus he moans on 25, 26. and so on to the end of *June*, on every day I have done little for the Church, or for my Soul, have not read Gods word, sin sits too light, not mourn'd for my own sin nor for the sins of the land, Heaven hath been out of sight and God out of mind, too little have I been in holy ejaculations,

with wandrings not oft looking into my own heart, &c.

*July* 1682. from 1 to 10. he complains particularly upon each Day in the same words [ too much wandrings in *Holy Duties*, too little sense of sin upon my heart, I have not mourned enough for my own sins nor for the sins of the Land, not much in ejaculations, Heaven too much out of sight, &c. ] sometimes adding [ I neglected reading Gods Word, have done little for Gods Church have not minded my Soul nor Gods praise, &c. ]

Then concludes these ten days with this divine rapture. [ O this deadly thing sin hath not duely affected my heart, into what a sad state is my Soul fallen, O my God, I beseech thee leave me not. ] This same complaint concerning those several omissions he carryeth on against himself quite through *July*, to the last day. *August* 1682. He makes the

the same moans of the same neglects all along the month upon the head of every day of the four weeks distinctly, yet sometimes adding, God helped me on the 2 of *August* against my deadly sin on the 6 day ( being the Sabbath ) I was less troubled with wandrings than I was the day after, on the 8 day I arose from Supper without dropping any savory word at the Table, on the 11. God kept me much from my sin this day: On the 13. I had much of God in my night prayer, though the Devil told me I had not begged Gods presence, My dear Lord helped me to repulse him with ease: On the 16 out of order all the day, but at night God shone upon my Soul more than a long time before: but lost all the two following days, being hurried with casting up our shop, going backward not forward: On 19. I felt my deadly sin crawl apace towards my heart, which put me upon examination,

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the 20. day, and found it not in vain to cast my burden upon the Lord, for I had thereby relief against my *Pride* &c. for which I have cried mightily to the Lord my God after which I had sweet communion with God, then the Tempter strongly tempted me to neglect hearing and reading the Word, but putting up an ejaculation, I had strength to overcome him again : after hearing a Sermon I went down into the Cellar to pray, where the Devil would affright me that something would appear, which (through the help of my Dear Redeemer) I stoutly resisted and bid Satan defiance, then he objected against me my deadly sin which I could not but own, yet could he not make me think so long upon it as to distract me in duty, which was the Devils design, but O subtil Serpent my Lords goodness strengthened me to triumph over thee, and I had a comfortable  
season

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season : upon the 21 of *August* 1682. all my old neglects prevailed, and wandrings in my night prayer, but God heard my ejaculation, I got up early in the morning ( which sweet way I had much neglected through weariness with worldly work ) to pray, wherein I found much of God, O my Soul love that lovely lovely, one thy Lord, who hath heard thee hath done, is doing great things for thee, and will do greater : On the 26. I neglected reading the Word, been too much about Worldly affairs which took me off from God, and I lost my time in Duty, nor could I get up my thoughts to my God in my hurries, yet on the Saturday following I recovered a blessed frame, O my Soul love and praise the Lord for ever.

*September* the 2. I was at a fast for the fire of London, where I was not free of my aforesaid omissions, yet waiting there all the day, at length  
had

had the sweet presence of God : On the 4. I had Heaven in my sight and but little troubled with wandrings, yet too little looked I into my own heart ; I sat up late for Duty and God made it sweet to me. On the seventh he makes his old moan against himself saying, I fear my own self righteousness, the 10. God discovered my deadly sin which caused his withdrawment from me ; and that wishing to die to avoid misery by Gods withdrawings, is but a pang of passion, The 15. old wandrings, &c. returned, I think my murmuring was the cause : I first read, *Isa.* 65. 22, 23, 24. from whence upon my ejaculations God spake comfort to me, so had after delight in duty. The 19, God discovered another sin ( my seeking the praises of men ) that darkened his face from me. The 23. but little sensible how I had grieved away Gods good Spirit in morning prayer.

The 25. had little sense of Gods putting a vail over his Face toward me, which I bewailed little, the other days of this month I neglected ( being out of town ) to take an account of, only in the general, I observed that my deadly sin prevailed most, while my Soul is most clouded.

*October the 1st.* my old Distractions. Disturbed me running from the Cellar up to the closet, and from thence to the cellar again yet had ( through Grace ) a little of Gods presence : The 2d. I was too rash in speaking a thing that was not so : The 3. I was unwilling to pray in the Cellar at night, yet made willing to go, I found much of the presence of him who had thus inclined me ; The 4. I spoke not of God in company of others.

Yet with another Companion my God helped me to favoury Discourse and after that had much enlargement in

in prayer but then going to *Epsom*,  
 til the 14 day I was under dreadful  
 desertions which made me cry out  
 woe is me, I have sinned away my  
*God*, by my minding the World too  
 much and my *God* too little, and by  
 relying too much on my own  
 strength: on the 14. he renews his  
 old complaints [Heaven out of sight  
 not mourned for the sins of the land  
 nor my own, &c.] Adding I rose from  
 Table without any thing of *God*  
 there: On the 15 not so much trou-  
 bled as before with wandrings, yet  
 sin set too light, &c. the 16. and 17.  
 the same, The 18. and 19. bad, the  
 20. not so bad, had at night *God*'s  
 presence and some sence of sin, which  
 made me burst out crying, how have  
 I been hopping from Mountain to  
 hill through Simplicity forgetting  
 my right resting place, O that those  
 lost minutes and hours, had been  
 spent in the sweetest converse with  
 my Dear Redeemer, but now (from  
 this

this time) the Lord grant great  
 Reformation in *John Draper*. The  
 23. of *October* 1682. (he saith) I have  
 strove this day to get to *God*, but  
 could not, fasted and three times  
 prayed, still the face of *God* was  
 hid from me. The 24. still under  
*God*'s withdrawals, so on 25, 26, and  
 28, no better with me on the 29, 30,  
 and 31, but wandrings in duty,  
 no right mourning for sin, dull dead  
 and thoughts mostly taken up with  
 the World, very little of *God* in all  
 that I do, so that I knew not what  
 to do.

*November* the 1. could not gain *God*'s  
 presence, 2. the same, but not so  
 bad in duty, 3, and 4. as bad, O  
 sad, sad, sad, but on 6. had much  
 of *God*'s presence, 8, 9, bad again,  
 so 10. and 11. still dull and cold,  
 so 12. and 13. and endways in a sad  
 condition.

*December*. having been long out  
 of town, half of the foregoing month  
 till

till the fourth of this month and lived as without God, my mind taken up with the World; no longings after Gods presence 'twas a good providence, I saw their worship at *Wind-* for which did more establish me.

This month the Lord taught me the deformity of all sublunary things without God, now I see my folly, and oh that it may not be too late! I could weep night and day, for my great loss of God; I am so perplex'd that I scarce know what to do with my self, &c.

January 5. 1682. I was taken very Ill, so that those about me, thought I was a dying, but God raised me up again, Oh that it might be to dye to Sin and and live to God.

The 7th. ( which was his seventeenth and last Sacrament-Day ) makes his former moans about wanderings, &c. Adding, I laid in Bed too long, when I should have been upon my knees, yet had more Evi-

dences

dences that day than for along time before, after this, was taken with a Dizziness in my head, like to fall down stairs, about 8. had a great pain in my side and my fit came about ten, then from day to day, lay long in bed, had little of God sometimes forgot how it was with me; not minding my inward man enough, by distempers of my outward On the 22. I considered what I should do if God call me to sufferings and thought Gods hand was not shortned to strengthen me as he had done all the martyrs. On 25 my cough and pain in my left side grew upon me so unfitted me for Duty yet on 30. I prayed, and had a clear sight of God and of my Christ, my Dear Redeemer, Blessed, for ever blessed be his holy name.

Least any ponderous passage ( out of his Diary ) that might be profitable to posterity should be omitted which ( through the broken account

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have of his manuscripts ) cannot easily be avoided, I shall reduce the most remarkable of them to those *Remarks, or Heads* following.

The *First Remark* is, this gracious Young-Mans Diary doth plainly proclaim, that God made him live at the *sign of the Chequer*, his life this last Year was strangely chequered with the *Black of Misery*, and with the *White of Mercy*, he was got into *Canaan*, a land of hills and valleys, now up and now down : One while mourning for Gods Absence : and another while magnifying him for his presence, &c.

The *Second Remark*, however God withdrew from him on the Week-day, yet did he mostly enjoy less or more of God on the *Sabbath* as well as *Sacrament Days*, this I find in his own record, which was to beare up his head above water in his Conflicts.

The *Third Remark* is, he observes  
Gods

Gods tenderness towards him in never withdrawing too long from him, for though he found himself dull and dead in duty in the morning of the Sabbath, yet found he life and warmth at evening, &c.

*Fourthly*, When he was commanded to stay at home for keeping the house and shop ( upon the Sabbath ) from Sermon ( he saith ) God made that time of privacy a most sweet time to him: *When God denyes means, He supplies means.*

*Fifthly*, He Remarks, how oft he was interrupted in his private duties, being called off from them as he was a servant to his Master, which the *Envious one* might have an hand in, as prayer is a charm and torment to him, when God is present, &c.

*Sixthly*, He notes that the low Cellar was his oratory or place of private prayer, where he spent many hours, without either fire or candle,  
L in

in the night, and once had the door broke open to fetch some candles while he was in his Devotion, &c.

*Seventhly*, He observeth *Gods* dealings with his Soul from one Sabbath to another, and from one week day to another taking notice of all his omissions of good, and of all his commissions of evil, from *Munday Morning* to *Saturday Night*.

*Eighthly*, This was not only his practice every *Week*, from the beginning to the end of the Year (as is above mentioned) but also every *Day* how it was with his Soul *Godward Morning, Noon* and *Night*, and what discourse at meat time also.

*Ninthly*, So strict was his *Scrutiny* and *Self-Tryal*, that he set down once the thoughts of having a *Gold Ring*, and another time thoughts of getting some *books*, the Tempter made use of to juggle out his thoughts of *God*, &c.

*Tenthly*. So observant was he of

all the workings of his own heart that he sets down how that when he was praying once in the dark Cellar without any light, the Tempter possessed him with fears that something would appear to affright him, but *God* graciously stepped in, and said to him, fear not thou Son of *Abraham*, &c. *Gen. 15. 1.*

*Eleventhly*, He records the very Days, wherein he missed his taking an account of his own daily task of self examination, and when he omitted the scattering of some savory discourse becoming table-talk, at meat-times.

*Twelfthly*, He computes the very times.

First. When mourning for sin was made sweet to his Soul.

Second. When he enjoyed *Gods* presence in prayer both by himself and with others.

Third. How often *God* came to him when disturbed in Duty, or

disappointed of it, being constrained thereby sometimes to pour out his heart to *God* in the shop by day, and upon his bed by Night, in both which places he had sweet warmings of Spirit.

Fourthly. How oft he made resignation of his Soul to *God* ( which was very frequent ) as also how oft he renewed his Covenant with *God* especially upon Sacrament Days, which are the most Material Remarks ( whereof I would not omit one out of choice ) I could collect out of the many sheets I had to peruse in my oft reading them over.

And had not the same matter ( so oft upon distinct occasion repeated ) been reduced by this method to those few several Heads this tract might have swollen into a volume.

## C H A P. V.

**T**H E last subject of this Discourse, is twofold.

*First.* The *Evidences* He had for Heaven.

Second. The *Characters* that were given him by gracious and judicious witnessings of others: As to the *First*, I find several *Evidences* ( writ with his own hand ) and which gave sweet encouragement to his Soul, that he was a chosen vessel of mercy, and one to be filled as with *Grace Here*, so with *Glory Hereafter*.

*First.* I know my *Repentance* ( saith he ) because my sense under sin, as a burden, is heavier to my Soul, than all my afflictions are to my Body, I am ashamed of my se-

cret sins ( which no man seeth or knoweth ) before the Lord who seeth and knoweth them and all other things, and I desire to leave my darling sin, and to leave all love to it, yea to loath it through my love I bear to my Lord and Dear Redeemer, whom I account dearer to me than any sin, yea than all the World, &c.

*Secondly.* I know ( faith he ) that to have true faith, by Christ is more precious to me than all things in the World, I am willing to receive him into my heart as my Lord and King to Rule me, and my Faith works by Love so that I am grieved for his absence, and rejoyce at his presence, and I am willing to part with all for him, that he may be my all, and in all.

*Thirdly.* I find a delight to do Gods Will, sometimes in praying to him, sometimes in praising of him, sometimes in hearing from him, and some-

sometimes in meditating upon him, and upon that Work of mans Redemption.

*Fourthly.* I feel my heart mourning most for that sin, which most disturbeth my peace, and most separateth betwixt God and my Soul, and longing most for that mercy, that will do me most good in a dying hour, to wit not general, but special mercy, even mercy in Christ.

*Fifthly.* I can say that I love the Lord, for I hate that which grieves him, and that because it grieves him; and I love those that are most like him, yea the places and duties wherein I have found the Lord warming my heart, and cannot be content without him in any.

*Sixthly.* I can say I have a principle of life spiritual, for I find hungings and thirstings after an enjoyment of Christ, and find my Soul grieved, when he is dishonoured, either by my self or by others, and

I love, long, and look for his last appearing and coming.

*Seventhly.* I highly value the Gospel, that Word of Christ and Truth which bringeth good tidings, even Reconciliation and the Dispensation of the Grace of God which hath been hid some Thousand of Years, and now is forfeited, yet graciously continued to us, though withdrawn from many Nations, I am thankful for it, labour to live like it, and to adorn it with my life daily.

*Eighthly.* I know that matters are agreed with God (so that he is now no adversary) because I find an oneness with him, (1.) In mind, which is made correspondent with the mind of God by this agreement; I can think the reproaches of Christ to be greater riches than the *Treasures of Egypt*, *Heb. 11. 26.* (2.) *Oneness of Will*, I can say (whether for life or Death) *the will of the Lord be done*, *Acts. 21. 14.* Though there hath

hath been much ado to bring my will into an agreement with God; and when I find not sometimes an actual agreement, yet have I always an habitual agreement of my will with the will of God, (3.) *Oneness of Affection*, I love what God loves, and hate what God hates, *Psal. 119. 70. Jer. 44. 4.* I hate sin which God hates, so I love holiness which God loves, (4.) *Oneness of way*: *Can two walk together unless they be agreed? Amos 3. 3. Psal. 119. 30. and 25. 5. and Isa. 56. 4, 5.* (5.) *Oneness of interest*, Gods Interest is mine and my interest is Gods; I can say (in the *Witnessings of the Holy Ghost*, *Rom. 9. 1.*) that there is this five-fold *Oneness* betwixt God and me, so are agreed.

The *Ninth Evidence* for his Interest in Heaven was, his *Holy Jealousy* over his own heart in all his holy undertakings, ever fearing that some *by respect* and not Gods glory was the motive

motive that led him to holy duties, this he oft prayed against, and particularly cautions a gracious Young-Man (with whom he had agreed to carry on a Christian Correspondency, either in absence by Letter, or in presence by Conference) that herein they did not bring *hurt* instead of *good* to themselves, by seeking our selves, and not him whose we are, &c. [ We are not our own but Christs who pay'd dear for us, far more than we are worth, and we have covenanted to glorify him, not our selves, &c. ] this *Holy Jealousy*, is a blessed frame of Spirit.

*Tenthly*. His prizing an Union, and Communion with God, above the Confluence of all worldly comforts. This point he (in another letter to the Young-Man aforesaid when in the Country by sickness) much insists upon, saying, while we enjoy Gods presence, we have the *Hidden Manna*, and *that joy which*  
*strangers*

*strangers* (to God) *intermeddle not* *not with*, all is nothing and worse than nothing without it, 'tis Heaven upon Earth, and 'tis Heaven in the way to Heaven, thus *David* reckon'd *One Day with God better than a thousand without him*, &c.

*Eleventhly*, O *What carefulness*, do I find in all his Manuscripts as well as in his letters expressed to keep his accounts *even* betwixt God and his Soul, that right reckoning might keep them long friends in his Stewardship, which he desired (himself and others) may give up with joy.

*Twelfthly*. His desire to be dissolved and to be with Christ, this he repeats often in all his papers earnestly longing to be out of this tottering tabernacle and to be clothed upon with *immortality* and *Glory*, which desire of his, God speedily granted, finding him fully ripe for Heaven, before he was at age of 21. to lay claim to his portion here upon Earth.

CHAP.

## C H A P. VI.

**A**fter these solid Soul-searching Evidences, which he found in himself, do follow the many fair Characters, that his intimate friends (yet without flattery) give of him recorded by others: The *First Character*, was from a gracious Young-Man, (his *Alter Ego*) who writeth thus.

I was well acquainted with Mr. *John Draper* for some Years, and the more I knew him, the more I admired him as one of the choicest Saints that ever I knew or ever expect to know while I live: Among many other excellencies I took notice of him for these following.

*First.* For his Solemn and Frequent *Dedications* of himself to God, this

this he did from the purest flames of Divine Love, and from a clear vision of the *Beauty of holiness*, &c.

*Secondly.* For his frequent and silent *Elevations* of heart Heavenward, evidenced by the often lifting of his eyes upward, conjoynd with the sweet smiles of his Countenance, when he thought none observed it, &c.

*Thirdly.* For his constant *Retirements* to hold communion with his God, which was so sweet and satisfactory to him that he would sit up therein till one or two in the morning, as his own manuscripts manifest, &c.

*Fourthly,* For his daily and diligent examination of himself by Mr. *Allens* and by *Pythogera's* Rules, taking special notice what mercyes he daily received, what were his omissions of good, and commissions of evil that his present Days practice might amend the foregoing days error

error, &c. Hereby he ascended to be eminent, &c.

*Fifthly.* For his *Victory* over *temptations*, wherewith ( though so strict and one of the highest form in Christ's School ) He was greatly exercised : I well know it cost him much pains to conquer his constitution-sin which through the Majesty of God upon him ( as he used to say ) he prevailed over, and his other sins at their first rising, &c.

*Sixthly.* For his *Admirable mortification*, The *Pleasures*, *Treasures*, and *Honours* of the World were as Dung and Dross to him, using all creature-comforts in a mortified manner, so that it was hard for his friends to draw him to any diversions his weaned Soul disliked unnecessary visits, &c.

*Seventhly.* For his delight in Holy Duties, O what time he spent in *prayers* and *praises*, he was unwearied, in those Heavenly repasts and  
Angelical

Angelical imployes never contented with doing duty, till he found his God in Duty, and if diverted by business at any time from Duty, he was restless till he could come at it, and if he met not God therein ( which was but seldom ) he found the more of Gods presence afterward in the next, &c.

*Eighthly.* For his *Choice of*, and *Carriage among* his *Companions* : As he was very careful with whom he did associate, so his *Speech was very savoury*, among his associates. O the many gracious discourses, I have heard from his mouth, as once he said this to my self, [ *Let us be burning lights in the midst of a perverse generation* ] and in all companies he would be very attentive to any good discourse, and retain for practice what he judged fit, and his speech was a powerful charm to others ever improving his Lords talent, &c.

*Ninthly.*

*Ninthly.* For his *Holy Zeal*, earnestly solliciting his associates evermore to steadfastness in the *Good old way* ( as he used to call it ) having fervent love to *Gods* image where ever he saw it among differing persuasions.

*Tenthly.* For his great patience and Resignation in his last sickness, where of I was an eye-witness and heard him say, that all this visitation was to bring him nearer *God*, and that divine love sweetned all his pains and bodily decays: Never did I hear *God* more thanked by any Man for the highest confluence of pleasing providences, than was by him for his affliction; nay never did he magnify *God* more in his health, than now in his sickness: To conclude, He was such a careful Redeemer of precious time, that he did not only not do nothing, but also not do little, so that his diligence in Holy Duties was a presage of his speedy transla-

tion.

tion into a better World, his hasty dispatch of his Heavenly Work could not long want its reward.

The *Second Character* I find of him was from another associate and familiar of his, who gives this description of him.

*First.* His natural temper was so sweet, and his carriage so amicable, as if nature had opened her Treasure to adorn him.

*Secondly.* Though this be all that some attain to, yet could not he be satisfied with this as his portion, nor with his descent of Godly Good Parents, but he begged to be *Heaven-born* and to be eminent for Holiness, seeing inestimable beauty in the ways of *God*.

*Thirdly.* I have admired to see him keep daily a sensible communion with *God* in the midst of his Worldly affairs, being careful that all his actings had a tendency to *Gods* Honour.

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*Fourthly*

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*Fourthly.* When he heard vain discourse from others, he would drive them out of it, and perswade them to a love to the best things, if he could not prevail, he would leave them.

*Fifthly.* When in company with those from whom he expected better discourse, he was in pain while he met with it, telling them, should all our discourses be registered, O how should we be ashamed, &c. hereby he shamed them out of impertinencies, while he would spirituallize temporal objects.

*Sixthly,* He was one that set an high value upon the ordinances of God, and was careful how he did approach to them, especially the Lords Supper, Conferring with others for fitting himself and them for it, and every Sabbath He used to run over the Heads of Sermons (he heard ) with me, &c.

*Seventhly.* He was much affected that

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that his sickness detained him from hearing, so that though his Physician perswaded him to keep in, yet would he venture, saying, he got no harm thereby.

*Eighthly.* He had an high estimation on the light of Gods Countenance, and if at any time he apprehended frowns He would give no sleep to his eyes, &c. though he sat till midnight till he recovered the smiles of Gods face again, daily casting up his accounts with God.

*Ninthly.* He said to me, when I see Work-men tremble when they come to cast up their accounts for fear they are not right, I think how Sinners will tremble at the great day of Account.

*Tenthly.* He meditated much on Redemption, and crying O *Eternity*, *Eternity*, &c. *Arise ye dead and come to judgment*, still sounded in his ears, &c.

Which made him keep a *Diary*  
M 2 to

to observe how grace increased and sin decreased, &c.

*Lastly.* In a Word I want expressions, and am ashamed I have learned no more from so eminent a *Patron of Piety* through hopes of enjoying him longer and oftner. This made me neglect observing and remembering many sweet expressions, which now I wish I had not done, &c.

The *Third and most Perfect Character*, I have from his own Gracious Sister, who writes thus of him.

My Dear Brother Mr. *John Draper*, was born *March, 26. 1663.* of Godly Parents though he was much bereaved of the benefit of their Education of him, they dying before he was 12. Years old, yet had they done their duty for him till then putting up many earnest prayers to God in his behalf, which the Lord graciously answered in taking care of the fatherless after: in the Year 1675. he was put to a School-Master who

was as careful for his Soul as for his Body, &c. In the Year 1678. He became an apprentice, where he served his Master faithfully, being effectually called in the first Year of his time, and then reflecting upon himself for his former mispending of time, and neglecting seasons of grace: He now begins to make a better improvement of the *Assemblies Catechism*, which he had got by heart before he was 11. Year old, at home, and the Sermons he had writ abroad at School, now became he more sweet to us all, I never saw him out of an Heavenly frame, but if he was not hearing something of God, he would be speaking something from God, if at any time we desired him to stay with us, he would answer my time is not my own, I must not neglect my Masters business, much less Gods, to whom I must give an account of all my Thoughts, Words and deeds, I have much Work

Work to do and but little time to do it in, this should awe our hearts from sin and make us earnest for pardoning & preventing mercy: O what need we have to stir up one another in ways of Godliness, for *Heart-work is hard work*, and we love the World more than God, He would oft bewail with tears to behold how the Youth generally profaned the name of God and were unwearied in doing the Devils drudgery, whereas we (call'd Christians) are soon weary with doing our Masters will, whose *Toke is easy and his Burden light*, adding, 'tis free grace that makes the difference betwixt us and those Vain Youths. He expressed his fear of setting up for himself often, observing how many were Zealous while *Apprentices*, yet declined when became *Masters*, who being asked why they had lost their first love, answered it was for want of time, to which he replied it was more for want of love

love than of *time*, this he feared might be his own case if God prevented it not. Being asked if he were willing to suffer for God, he answered, if God call me to it he will quallifie me for it, but he thought God would not put that honour upon him: The time that others take for recreation, he spent in holy Duties, and the money others spend idelly he laid out either profitably or charitably. His sickness began Jan. 23. 1682. which he bore with wonderful patience all along.

Ever desiring God would compleat his work in and upon him, O how would he bless God that it fared well with his Soul, how ever it fared with his Body, and that God was never wanting to us, when we are not wanting to our selves, though some blamed him for being too bookish during his weakness, he answered, should reading impair my health, I am sure it refreshes my

Soul, and I wish you all to prize Communion with *God*, and to make your peace with *God* before the night come, had I now that work to do, I might expect frowns where (through my Dear Redemer) I have smiles upon me, which I cannot express.

When in the greatest extremity, He would say, what is all this, to that which *Christ* suffered for me, crying out, O the gentleness of *God* to me compared with *Christ's* sorrows calling to hear the 14, 15, 16, and 17. Chapters of *John*, read to him when weakest he would lay smiling with his eyes and his hands lift up to Heaven, and a few days before he dyed he said thus to me, *Sister* I know you wish me well, I cannot be well here, therefore be willing to let me go, 'tis not long since *God* made you willing to leave me in a troublesome World, and now will not you be willing to give me up to

M 3

God

*God*: if a taste of Heaven be so sweet here, what is the full injoyment, let me go first, 'tis but a little time and we shall meet again, &c. I have forbore to mention my death (to the loss of my self and others) because your spirit cannot bear it, O how am I comforted in the stock of prayers going for me, when I cannot now pray for my self, especially that *Christ* is interceding for me in Heaven: After this his speech was scarce intelligible, yet understood he said, [*Lord thou knowest what I have done, and what I have left undone,*] oft over, and all night spake with such earnestness as thinking he was understood, the next morning friends perswaded me to withdraw as being no more useful to him, but hurtfull to my self, and if he became more sensible it would grieve him to see me grieve, But after some hours absence, returning to him, he took me by the hand to

to comfort me saying, with Arms spread, my God hath chained up Satan, which was an answer to that very request, put up for him a little before. Thus when death (*That King of terrours*, and terrour of Kings) was unstrung, he submitted to its stroke and changed his life for a better. *Aug. 3. 1682.*

He appointed the Text for his funeral Sermon to be *Gen. 47. 9.* (as is related before) in the time of his Health, yet finding the sentence of Death upon himself, &c.

He was born 1663. began his last sickness on *Jan. 23.* and dyed when *August* was but 3. days old.

*Thus*

*This Blessed Soul passed from Three to Three,*

*Handed by Three in one the Trinity,*

*From Womb to Tomb. Three threes compleat his race,*

*Turns all his griefs to everlasting Peace.*

The

The *Next Character* is that of a *Minister* who writes thus to him in his last sickness, &c.

Shall I be sorry to hear of your sickness? I am, as it is an evil to *Nature*, but I rejoyce in hope that it will increase your *Grace*, not doubting but to such a serious Christian and Religious person as you have been, this Affliction will be the taking away of sin, and this rod (with *Aarons*) will blossom with the *Peaceable fruits of Righteousness*, your great knowledge in the mystery of Salvation, and eminent proficiency in the School of Christ may well put a *Supersedeas* to any instructions from me, yet give me leave as a faithful Monitor to mind you of your duty of *Patience*, that you may be as eminent in that Grace in the time of your sickness, as you were in other Graces in the time of your health. I know 'tis impossible for *Nature* to endure (without murmuring) the loss

loss of such a mercy as health, but *Grace* can weigh these *Considerations*.

*First.* Consider who is the Author of your affliction, it springs not out of the dust, nor comes by chance, but 'tis my Fathers hand that appoints the *time, place, measure, and manner*, so must not murmur.

*Second.* Consider, though you be a *Son of God*, yet your sin has deserved Hell, and thither had you been cast, had not your Dear Redeemer dyed for you: But seeing you are *Delivered from wrath to come*, and this is all your Hell you are like to have, to wit, this present chastisement, therefore you may not murmur, &c.

*Third.* Consider God never *Afflicts* willingly, but when *need is*, and for gracious ends, to subdue sin and to strengthen *Grace*, to wean from the World, and to make Heaven more desirable, &c. (his bowels still yearning while his rod is on our backs) if

if this be so, should you not be *patient*.

*Fourth.* Meditate much on the joys of Heaven, and the happy rest there prepared for you, which transcends our apprehensions while we tabernacle in houses of clay. O the Rivers of pleasure, the Mansions of bliss, the Regions of happiness, the Crowns of life, the scepters of power, the Robes of Glory, and the thrones of honour, that are there prepared for the Lambs followers, no sinning is there to provoke God, no suffering to molest us, no weeping eyes, sighing breasts, or complaining tongues are found there. No crying there [ *O my Head! my Head, and O my bowels be pained, &c.* ] But all rest in the arms of love, and in the Bosom of Christ. O happy Souls that are now got thither, and since you will shortly be there, should you not be submissive to and rejoyce in the will of God: That he  
give

give you both an Happy and a Comfortable departure out of *time* into *eternity* is the prayer of, &c.

The last *Character* is that of *mine own* from my own personal knowledg of him, which, though it was not so much as was that of many others who were more conversant with him, yet was enough to give me a prospect of his (almost) unparallel'd piety: I never conversed with a more mortified Young-Man from youthful vanities, so serious in his deportments, so savoury in his discourses with so grave an aspect, and and so composed a countenance, as I seldom saw in this our *English Israel*. He had so faithfully followed these following rules.

*First*. Let not God find me in my bed when he looks for me on my knees.

*Second*. Nor wandering thoughts eat out the life of my Duty.

*Third*. Nor be slight in reading  
Gods

Gods Word, or hearing it preached, which I should digest in my heart, and repeat in my life.

*Fourth*. I must redeem time.

*Fifth*. Deny my self.

*Sixth*. Do more than others.

*Seventh*. Be careful of my company.

*Eighth*. Leave the Savour of Grace behind me in all companies.

*Ninth*. Be Holy in all my relations as a *servant*, &c.

*Tenth*. No sin must sit light.

*Eleventh*. Nor may I live in that which I know or fear to be a sin.

*Twelfth*. 'Tis my duty to mourn for sin, my own and others.

*Thirteenth*. To be much in Holy Ejaculations, having God oft in my mind, and Heaven oft in my sight.

*Fourteenth*. To be oft looking into my own heart.

*Fifteenth*. To resist the first risings of sin.

*Sixteenth*. To bridle my tongue.

Seven-

*Seventeenth.* To feed in Gods fear at my meal times.

*Eighteenth.* To do all my secular and sacred affairs for Gods glory, the good of others as well as my self, &c. That he familiarizing his Soul with these and the like helps, and duely and daily weighing himself in the ballance of the *Sanctuary*, soon became a *None such*, in Christian attainments, so that *the way of this Godly-wise Young-Man* was above (as *Prov. 15. 24.*) Raising the feet of his Soul to walk in a higher Region and above the heads of most other young-men: Sure I am *his Conversation was in Heaven* (as *Phil. 3. 20.*) while his *commoration* was on *Earth*. the *Rabbins* say, that *Cain's* sin was not *dividing aright for God*, for which fault (they suppose) God brought that brand (of going about *eversighing* and *trembling*, &c. but I may without vanity affirm, that if any young man learned to divide

aright

aright betwixt his *General* and *particular calling*, this Holy Young-man did, who seldom (or never) would suffer them to juggle out one the other. As he would not give his *Masters-time* to *Gods worship*, so nor *Gods time* to his *Masters service*: I wish all apprentices would learn to write after so fair a copy, and to dress themselves by so lovely a looking-glass, I know also how the Spirit of God rested upon him in most eminent actings and emanations, and I stand admiring, not only at his most Evangelical *Experiences*, *Exercises*, *Examinations*, and *Evidences* above mentioned, but also at his most sensible and savoury letters not only writ with his own *Mortal hand*, but with a most *Gracious Heart*. In one of which I find how he obliged his Correspondent (a Godly Young man) to Holiness with these arguments.

*First.* We have covenanted not  
N  
to

to allow our selves in any known sin but to use all means for the death and destruction thereof.

*Second.* To forsake all that is dear to us in this world, rather than forsake God and his Gospel.

*Third.* To watch over our own hearts against the temptations both of prosperity and adversity least we be drawn from God.

*Fourth.* To take the Laws of God for the rule of our thoughts, words and actions, squaring our whole life thereby.

*Fifth.* To neglect nothing we know to be our duty.

*Sixth.* To resign up our selves to God and avouch him for our Lord.

*Seventh.* To own *Jehovah* as our portion, promising to serve him all our days.

*Eight.* To improve Christ as he is the new and living way for access to the Father.

*Ninth*

*Ninth* To be married to Christ, accepting him for our Head and Husband in all states and times taking our lot as it falls, though sufferings and death do accrue, we must renounce our own will and wisdom, &c.

In another I find the *Saints pedigree*.

First. *What Christ is to us?* He is *Our Lord*, 1. Cor. 1, 2. *Our Friend*, Cant. 5. 16. *Our flesh and blood*, Heb. 2. 14. *Our Brother*, Ver. 17. *Our Father*, Isa. 63. 16. *Our Husband* Rom. 7. 4. *what we are to Christ?* His *Servants* Rom. 6. 22. His *Friends*, John. 15. 14. His *Kinsmen*, Mark 3. 21. 35. His *Brethren*, John 7. 3. His *Sons*. Gal. 3. 26. His *Spouse, Sister, Love and Dove*, Cant. 4. 9. The Church is *one Vine*, John 15. 1. *One Seed*, Gal. 3. 16. *One Temple*, Eph. 2. 16. *One Body*, Rom. 12. 5. *One Spirit*, 1. Cor. 6. 16. and *one Christ*, 1. Cor.

12. 12. and upon the survey of this *Pedigree*, he Cryeth out, *Lord what is man* thou art thus mindful of him, making him (in some respects) Higher than Angels, Thou hast crowned him with Glory and Honour, &c. *Psal. 8.*

In another letter to his elder Sister (writ about three a clock in the morning) he gives an high encomium of Godliness (to strengthen her in love to the good ways of God) saying, 'tis the great work we have to mind in this lower World, therefore need we to meet helps to forward one another therein, 'tis not a small thing, or a by-busines to be forgotten, &c. 'tis the best riches that cannot be taken from us, as there are all good things in it, so there is no danger to loose it, yet find I a proneness to be trifling and tampering with transitory vanities, while the true riches are neglected, O this *Heart-work* is *Hard-work*, and the way

way to Heaven is up the hill, but our Captain (if we follow him close) will make it easy, helping us to hold on and to hold out to the end not only as *living* but also as *lively Christians*, not loitering in the way of sin, but lustily running our race, seating our selves under Gods eye: All lower persons and things be changeable, Relations may be our friends to Day and they may be dead to morrow, or they may live, yet their love may die, and our delights to day may be our sorrow and our horror to morrow, &c. but still in Godliness we have an unchangeable God, our thoughts of this must be bellows to blow up the flame of our desires, and the spur to our dull affections.

In another Letter to his younger Sister (which came also to my hand) O what a travelling spirit was upon him, that Christ may beformed in her, saying to her.

N 3

My

My hearts desire and prayer that you may be saved, consider your sad estate by nature, you are a slave of Satan, a stranger to God, and if you dye in that estate you are undone for ever. O that you may see in this your day the things that belong to your everlasting peace, least they be for ever hid from your eyes. For judgment will certainly find you, where death doth leave you, if you die in an unregenerate state, you will be banished from the presence of God, and an eternity of horror and terrour is to be endured, &c. But if you *make your calling and election sure*, then may you expect, nay you will have everlasting bliss. O think much on these things you have now time to make your peace, put it not off (if you love your Soul) no not till to morrow (as too many young persons do thinking it soon enough yet and yet) but know, you may be dead before the

tomorrow, pray therefore for converting Grace and for power to cast off sin, especially that which lays nearest your heart, for if the heart-sin be loved better than Christ 'twill undo you for ever, let but your Lord have your chiefest love and you will soon find more pleasure in ways of holiness than in all the ways of sin.

In another letter to his kinswoman, I find him very warm in his exhortations, saying.

Now is the time of stirring up one another to prepare for approaching evils, seeing the Cloud thickens and looks black over our head, we have need to have our rock ready to fly to and to have our evidences for Heaven cleared, to have our loins girt and our lamps burning, and to sit loose from those lower things that seem now to be leaving us, O that sweet word *Draw nigh to God*, and *he will draw nigh to us*, for the end of

of this dispensation is to drive us further off from sin and nearer God. And O sweet word, *In the world ye shall have tribulation, but in Christ peace*, who would not travel through a world of trouble, to find that peace in Christ.

This kinswoman was so touched with his lines, that she cast in this character of him after his death, saying, God took him from me, because I was unworthy of him, he told me, 'twas better to want time than to want an heart for doing good, he cryed oft (hearing the clock strike) *O Time, Time*, I am so much nearer eternity, and O the Love of Christ that purchased an eternity of weal for me, is there any Love like Christs, &c.

In another I find these short rules (comprized in Verse) very useful to him when time would not permit him to make any use of larger helps.

*Let*

*Let not soft sleep thy weary eyes invade*

*Before the same confine with the nights shade.*

*Thy thoughts retire, and make it their last task*

*Of the days deeds three questions thus to ask.*

*Wherein Have I transgressed this day? what good deed have I wrought,  
And what have I forborn to do?  
which to have done I ought?*

Or Thus.

*What have I done amiss this day?*

*What well?*

*What Good have I omitted? Conscience tell?*

This Distich (as his who sent him them intimates) comprehends all our thoughts words and deeds, and by pondering and improving them duely

and daily, they both reaped great benefit, &c.

In another I find that the method of correspondency betwixt his Friend (a gracious young man) and himself was carried on by a *communication of Experiences* or practical and profitable discourses upon the joys of Heaven, the love of God in Christ, the second coming of our Lord, the evil of sin, &c. As to the first of those points, (*the joys of Heaven*) their intercourse maketh this mention.

*The Glory* (which we ought to have our Faith fixed on for our comfort) is called in Scripture comparisons: *A Crown of life, of Righteousness, and of Glory, an incorruptible inheritance, a rest for the People of God, the recompence of reward, an House not made with hands, an excellent place which the eye hath not seen, &c. The City of the Living God, the Heavenly Jerusalem, the Holy king-*  
dom

*the Blessed hope and end of our holy race, the City whose builder and maker is God, the house not made with hands, the heavenly Country, the strait Gate, &c.* The contemplation of all these divne comparisons afforded strong consolation to Both their Souls, &c.

No less comfortable was their interchange of communion about the other point of *Christs second coming*, which is likewise called in Scripture a *Day of consolation, and of coronation, an harvest day, a marriage day, and a day of admiration*, wherein Christ will be admired of all his Saints at his *Glorious appearance*, though now we be despised by the world as our dear Redeemer (himself was) yet, this is our joy our redemption day draweth nigh, &c.

In another letter he hath this passage (I suppose) to some Minister, saying, Sir, though I be a stranger to

you, yet cannot, nay dare not hold you any longer from speaking to you; for asking my own heart whether I were fit to dye it was answered that could not be till accounts were cleared ( concerning the sins I groaned under ) between God and my Soul, about this Sir, my present address is for your profitable advice: Therefore I beseech you search me throughly to the very inwards of my heart, &c.

Many more such savoury lines ( all seasoned with the salt of sincerity and sanctity, I might add out of several other of his Letters, which must be omitted to avoid prolixity.

To Conclude, upon the View of the whole, I must only add this though we have not his picture drawn in paint by some skilful limner for refreshing the memory of Relations

ions, and to prefix before this Book, yet it is limned to the life in black and white both by private Christians, and publick Ministers: He was ( without flattery ) a mirror of piety especially in making so strict a scrutiny over all his own steps, and taking so serious a prospect over all his own works both upon Sabbath days and upon every week-day between them, that *He might keep his heart with all diligence*, Prov. 4. 23. O how exact was he in *Self-Examination*, as well in civil and secular, as in sacred affairs, *I have been young, and now am old*, yet never in all my acquaintance found I so much faithful Self-tryal which is indeed a most necessary, but alas a much neglected duty, and I am confident most Christians are at a great loss in their inner man by the omission hereof, as to my own part, I am utterly ashamed

ashamed to behold my self (now  
an old Minister of Forty Years  
standing in the Ministry) so far  
outstripped by so Young a Man  
(not attaining the third part of  
my age) and so private a Chris-  
tian as an Apprentice; would to  
God, we could all (young and  
old, Ministers and People) imi-  
tate this Pattern of piety, calling  
our faithless hearts to a faithfull  
account daily, and ever keeping  
upon our Watch-Tower, &c.  
This would be a blessed means  
*to keep in the fear of God all the  
day*, Prov. 23. 17. to live much  
more in a little time, as he did  
from 1678. to 1683. to be neither  
*ashamed to live*, nor *afraid to dye*,  
like him, who lived his little short  
life with Christ in this lower  
world, and now reigneth with  
Christ in the upper and better  
world.

F I N I S.

The I did dilligently correct every Sheet  
yet for want of some Revises, these  
faults with some others have escaped.

### E R R A T A.

In the Epistle page 5. line 18. *dele* 6.  
p. 6. l. 24. read *got*. p. 36. l. 18. *to wit*.  
transf. p. 49. l. 9. for *third* r. *threefold*. p.  
63. l. 20. for *Heaven* r. *haven*. P. 77.  
l. 21. for *soul* r. *seal*. p. 79. l. 17. r. *than*.  
p. 108. l. 6. r. *get*. p. 116. l. 21. r.  
*jeered*, and l. 24. r. *that*. p. 150. l. 12.  
for *to* r. *I*. for *by* r. *becanse*. p. 170. l. 9.  
for 82. r. 83.