

A
SALVE FOR A
SICKE MAN:

O R,
A TREATISE CONTAIN-
ING THE NATVRE, DIFFEREN-
CES, AND KINDS OF DEATH; AS
ALSO THE RIGHT MANNER
OF DYING WELL.

AND
It may serue for spirituall instruction

TO

1. *Marriners when they goe to sea.*
2. *Souldiers when they goe to battell.*
3. *Women when they trauell with childe.*



LONDON,
Printed by JOHN LEGATT.
1626.

TO THE RIGHT HONOURABLE
AND VERTVOVS LADIE, THE LADIE LYCIE
COUNTESS OF BEDFORD.

THe death of the righteous, that is, of euery beleeuing and repentant sinner, is a most excellent blessing of God, and brings with it many worthy benefites: which thing I prooue on this manner. I. God both in the beginning, and in the continuance of his grace, doth greater things vnto his seruants: then they doe commonly aske or thinke, and because he hath promised aide and strength vnto them, therefore in wonderfull wisdom he casteth vpon them this heauy burthen of death, that they might make experience what is the exceeding might and power of his grace in their weakenesse. II. Iudgement begins at Gods house: and the righteous are laden with afflictions and temptations in this life, and therefore in this world they haue their deaths and hels: that in death they might not feele the torment of hell and death. III. When Lazarus was dead, Christ said, He is not dead but sleepeeth: hence it followeth, that the Christian man can say, *My graue is my bed, my death is my sleepe*: in death I dye not, but onely sleepe. It is thought, that of all terrible things, death is most terrible: but it is false to them that be in Christ, to whom many things happen farre more heauy and bitter then death. IV. Death at the first brought forth sin, but death in the righteous by meanes of Christs death, abolisheth sinne because it is the accomplishment of mortification. And death is so farre from destroying such as are in Christ, that there can be no better refuge for them against death: for presently after the death of the body, followes the perfect freedome of the spirit; and the resurrection of the body. V. Lastly, death is a meanes of a Christian mans perfection, as Christ in his owne example sheweth, saying, *Luk. 13. 32. Behold I will cast out diuels, and will heale still to day and to morrow, and the third I will be perfected.* Now this perfection in the members of Christ, is nothing else but the blessing of Gods the author of peace, sanctifying them throughout, that their whole spirits, and soules, and bodies, may be preserved without blame to the comming of our Lord Iesus Christ.

Now hauing often thus considered with my selfe of the excellency of death, I thought good to draw the summe and chiefe heads thereof into this small Treatise: the protection and consideration whereof I commend to your Lordship, desiring you to accept of it, and reade it at your leysure. If I be blamed for writing vnto you of death, whereas by the course of nature you are not yet neere death, Salomon will excuse me, who saith, that we must remember our Creator in the daies of our youth. Thus hoping of your Honours good acceptance, I pray God to blesse this my little labour to your comfort and saluation. Septemb. 7. 1595.

Your Honours in the Lord,

WILLIAM PERKINS.

Ecclesiastes 7. 3.

The day of death is better then the day that one is borne.



These words are a rule or precept laid down by *Salomon* for weighty causes. For in the Chapters going before hee sets forth the vanity of all creatures vnder heauen: and that at large in the very particulars. Now men hereupon might take occasion of discontentment in respect of their estate in this life: therefore *Salomon* in great wisdom here takes a new course, and in this chapter begins to lay downe certaine rules of direction and comfort, that men might haue somewhat wherewith to arme themselves against the troubles and miseries of this life. The first rule is in this third verse, that *a good name is better then a precious oymment*: that is, a name gotten and maintained by godly conuersation, is a speciall bletsing of God, which in the midst of the vanities of this life, minisreth greater matter of reioycing and comfort to the heart of man, then the most pretious oymment can doe to the outward senses. Now some men hauing heard this first rule concerning a good name, might obiekt and say, that renowne and good report in this life affords slender comfort: considering that after it followes death, which is the miserable end of all men. But this obiection the wise man remooueth by a second rule in the words which I haue in hand, saying, that *the day of death is better then the day that one is borne*.

That wee may come to the true and proper sence of this precept or rule, three points are to be considered. First, what is death here mentioned. Secondly, how it can be truly said, that the day of death is better then the day of birth. Thirdly, in what respect it is better.

For the first, death is a deprivation of life as a punishment ordained of God and imposed on man for his sinne. First, I say, it is a deprivation of life, because the very nature of death is the absence or defect of that life which God vouchsafed man by his creation. I adde further, that death is a punishment, more especially to intimate the nature and qualitie of death: and to shew, that it was ordained as a meanes of execution of Gods iustice and iudgement. And that death is a punishment; *Paul* plainly auoucheth when he saith, that *by one man sinne entered into the world, and death by sinne*. And againe, that *death is the spend, wages or allowance of sinne*. Furthermore, in euery punishment there be three workers: the ordainer of it, the

procurer, and the executioner. The ordainer of this punishment is God in the estate of mans innocence; by a solemne law then made in these very words, *In the day thou eatest thereof, thou shalt die the death*, *Gen. 2. 17*. But it may be alleadged to the contrary, that the Lord saith by the Prophet *Ezechiel*, *Ezech. 33. 11*. that *he will not the death of a sinner*, and therefore that he is no ordainer of death. The answer may easily be made, and that sundry waies. First, the Lord speaks not this to all men, or of all men, but to his own people the Church of the Iewes, as appears by this clause prefixed, verse 10. *Some of man say vnto the house of Israel, &c.* Again, the words are not spoken absolutely, but onely in way of comparison, in that of the twaine hee rather wils the conuersion and repentance of a sinner, then his death and destruction. Thirdly, the very meaning of the words import thus much, that God doth take no delight or pleasure in the death of a sinner, as it is the ruine and destruction of the creature. And yet all this hinders not but that God in a new regard and consideration may both will and ordaine death, namely, as it is a due and deserued punishment, tending to the execution of iustice: in which iustice God is as good as in his mercy. Again, it may be obiekted, that if death indeede had beene ordained of God, then *Adam* should haue bene destroyed, and that presently vpon his fall. For the very words are thus, *Gen. 2. 17. Whensoever thou shalt eate of the forbidden fruite, thou shalt certainly die*. *Answ.* Sentences of Scripture are either Legall or Euangelicall, the Law and the Gospel beeing two senerall and distinct parts of Gods word. Now this former sentence is Legall, and must bee vnderstood with an exception borrowed from the Gospell or the couenant of grace made with *Adam*, and reuealed to him after his fall. The exception is this: Thou shalt certainly dye whensoever thou eatest the forbidden fruit, except I doe further giue thee a meanes of deliuerance from death, namely, the feede of the woman to bruiſe the serpents head. Secondly, it may be answered, that *Adam* and all his posteritie died, and that presently after his fall, in that his bodie was made mortall, and his soule became subiect to the curse of the Law. And whereas God would not vtterly destroy *Adam* at the very first, but onely impose on him the beginnings of the first and the second death: hee did the same in great wisdom, that in the midst of his iustice he might make a way to mercie: which thing

could not haue beene, if *Adam* had perished. A

The executioner of this punishment is hee that doth impose and inflict the same on man, and that also is God himselfe, as hee testifieth of himselfe in the Prophet *Esay*, *Isa. 45. 7. I make peace, and create euill.* Now euill is of three sorts: naturall, morall, materiall: Naturall euill, is the destruction of that order which God set in euery creature by the creation. Morall euill, is the want of that righteoufnesse and vertue which the law requires at mans hand: and that is called sinne. Materiall euill is: any matter or thing which in it selfe is a good creature of God, yet so, as by reason of mans fall it is hurtfull to the health and life of man, as Henbane, Wolfebane, Hemlocke, and all other poysons are. Now this saying of *Esay* must not be vnderstood of morall euils, but of such as are either materiall or naturall: to the latter of which, death is to be referred, which is the destruction or abolishment of mans nature created.

The procurer of death is man, not God; in that man by his sinnes and disobedience did pull vpon himselfe this punishment. Therefore the Lord saith in *Oseab*, *Ose. 13. 6. O Israel, one hath destroyed thee, but in mee is thine helpe.* Against this it may be objected, that man was mortall in the estate of innocencie before the fall. *Answe.* The frame and composition of mans bodie considered in it selfe, was mortall, because it was made of water & earth, and other elements, which are of themselves alterable and changeable: yet if we respect the grace and blessing which God did vouchsafe mans bodie in his creation, it was vnchangeable and immortall, and so by the same blessing should haue continued, if man had not fallen: and man by his fall depriving himselfe of this gift and blessing, became euery way mortall.

Thus it appeares in part what death is: yet for the better clearing of this point, we are to consider the difference of the death of a man and of a beast. The death of a beast is the totall and finall abolishment of the whole creature: for the body is resolved to his first matter, and the soule arising of the temperature of the bodie, vanisheth to nothing. But in the death of man it is otherwise. For though the bodie for a time be resolved to dust, yet must it rise againe in the last iudgement, and become immortall: and as for the soule it subsisteth by it selfe out of the bodie, and is immortall. And this being so, it may be demanded, how the soule can die the second death. *Answe.* The soule dies, not because it is vtterly abolished: but because it is as though it were not, and it ceaseth to bee in respect of righteoufnesse and fellowship with God. And indeed this is the death of all deaths, when the creature hath subsisting and being, and yet for all this is deprived of all comfortable fellowship with God.

The reason of this difference is, because the

soule of man is a spirit or spirituall substance, whereas the soule of a beast is no substance, but a naturall vigour or qualitie, and hath no being in it selfe without the bodie, on which it wholly dependeth. The soule of man contrariwise being created of nothing, and breathed into the bodie, and as well subsisting forth of it as in it.

The kinds of death are two, as the kinds of life are, bodily and spirituall. Bodily death is nothing else but the separation of the soule from the bodie, as bodily life is the coniunction of body and soule: and this death is called the first, because in respect of time it goes before the second. Spirituall death is the separation of the whole man both in body and soule, from the gracious fellowship of God. Of these twaine, the first is but an entrance to death, and the second is the accomplishment of it. For as the soule is the life of the bodie, so God is the life of the soule, and his spirit is the soule of our soules, and the want of fellowship with him brings nothing but the endlesse and vnspcakable horrors and pangs of death.

Againe, spirituall death hath three distinct and severall degrees. The first is, when a man that is alieue in respect of temporall life, lies dead in sinne. Of this degree *Paul* speaketh, when he saith, *1 Tim. 5. 6. But seee that lines in pleasure, is dead while shee liueth.* And this is the case of all men by nature, who are the children of wrath, and dead in sinnes and trespasses, *Eph. 2. 1.* The second degree is the very end of this life, when the body is laid in the earth, and the soule descends to the place of torment. The third degree is in the day of iudgement, when the body and soule meet againe, and goe both to the place of the damned, there to bee tormented for euer and euer.

Having thus found the nature and differences, and kinds of death, it is more then manifest, that the text in hand is to be vnderstood, not of the spirituall, but of the bodily death: because it is opposed to the birth or natiuitie of man. The words then must carry this sense: The time of bodily death in which the bodie and soule of man are seuered asunder, it is better then the time in which one is brought into the world.

Thus much of the first point: now followeth the second, and that is, how this can bee true which *Salomon* saith, that the day of death is better then the day of birth. I make not this question to call the Scriptures into controuersie, which are the truth it selfe, but I doe it for this end, that wee might without waueing be resolved of this which *Salomon* auoucheth. For there may bee sundry reasons brought to the contrary. Therefore let vs handle the question: the reasons or obiections which may be alleaged to the contrary, may all be reduced to fixe heads. The first is taken from the opinion of wise men, who thinke it the best thing of all neuer to bee borne, and

the next best to die quickly. Now if it bee the best thing in the world not to bee borne at all, then it is the worst thing that can be to dye after a man is borne. *Answer.* There be two sorts of men: one, that liue and die in their sinnes without repentance: the other, which vnfaignedly repent and beleeeue in Christ. Now this sentence may bee truly aouched of the first: of whom wee may say as Christ said of *Judas*, *Mat. 26. 24. It had bene good for him that he had neuer bene borne.* But the saying applied to the second sort of men is false. For to them that in this life turne to God by repentance, the best thing of all is to bee borne; because their birth is a degree of preparation to happinesse; and the next best is to die quickly: because by death they enter into possession of the same their happinesse. For this cause *Balaam* desired the death of the righteous; and *Salomon* in this place preferres the day of death before the day of birth, vnderstanding that death which is ioyned with godly life, or the death of the righteous.

The second obiection is taken from the testimonies of Scripture. Death is the wages of sinne, *Rom. 6. 23.* it is an enemy of Christ, *1. Cor. 15.* and the curse of the law. Hence it seemes to follow, that in and by death, men receiue their wages and paiement for their sinnes: that the day of death is the dolefull day in which the enemy preuailes against vs: that hee which dyeth is cursed. *Answer.* Wee must distinguish of death: it must be considered two wayes: first, as it is by it selfe in his owne nature; secondly, as it is altered and changed by Christ. Now death by it selfe considered, is indeed the wages of sinne, and enemy of Christ and of all his members, and the curse of the law, yea the very suburbs and gates of hell: yet in the second respect, it is not so: for by the vertue of the death of Christ, it ceaseth to bee a plague or punishment, and of a curse it is made a blessing, and is become vnto vs a passage or mid-way betweene this life and eternall life, and as it were a new wicket or doore whereby we passe out of this world, and enter into heauen. And in this respect the saying of *Salomon* is most true: for in the day of birth, men are borne and brought forth into the vale of misery, but afterward when they goe hence, hauing death altered vnto them by the death of Christ, they enter into eternall ioy and happinesse with all the Saints of God for euer.

The third obiection is taken from the examples of most worthy men, who haue made their prayers against death: As our Saniour Christ who prayed on this manner, *Luke. 22. 42. Father if it be thy will, let this cuppe passe from me, yet not my will, but thy will be done.* And *Dauid* prayed, *Psal. 6. 4, 5. Returne, O Lord, deliuer my soule, saue mee for thy mercies sake: for in death there is no remembrance of thee, in the grane who shall praise thee?* And *Ezechiah*, when the Prophet *Esay*, *Esa. 38. 3.* bad him set his house in

order, and tolde him that hee must die, wept fore, and that in respect of death: now by the examples of these most worthy men: yea by the example of the Sonne of God himselfe, it may seeme that the day of death is the most terrible and dolefull day of all. *Answer.* When our Saniour Christ prayed thus to his Father, hee was in his agony, and hee then as our Redeemer stood in our roome and stead, to suffer all things that we should haue suffered in our owne persons for our sinnes: and therefore he prayed not simply against death, but against the cursed death of the crosse: and hee feared not death it selfe, which is the separation of body and soule, but the curse of the law which went with death, namely, the vnspokeable wrath and indignation of God. The first death troubled him not, but the first and second ioyned together. Touching *Dauid*, when hee made the sixt Psalm, hee was not onely sicke in body, but also perplexed with the greatest temptation of all, in that he wrestled in conscience with the wrath of God, as appeares by the words of the text, where hee saith, *Lord rebuke me not in thy wrath.* And by this we see that hee prayed not simply against death, but against death at that instant when hee was in that grievous temptation. For at other times hee had no such feare of death, as hee himselfe testifieth, saying, *Psalme. 23. 4. Though I should walke through the valley of the shadow of death, I will feare no euill.* Therefore hee prayed against death onely as it was ioyned with the apprehension of Gods wrath. Lastly, *Ezechiah* prayed against death, not onely because he desired to liue and doe seruice to God in his kingdome, but vpon a further and more speciall regard; because when the Prophet brought the message of death, hee was without issue, and had none of his owne body to succede him in his kingdome. It will bee said, what warrant had *Ezechiah* to pray against death for this cause? *Answer.* His warrant was good: for God had made a particular promise to *Dauid* and his posteritie after him, that so long as they feared God and walked in his commandments, they should not want issue to sit vpon the throne of the kingdome after them, *1 King. 8. 25.* Now *Ezechiah* at the time of the Prophets message remembering what promise God had made, and how he for his part had kept the condition thereof, in that he had walked before God with an vpright heart, and had done that which was acceptable in his sight; he prayed against death, not so much because he feared the danger of it, but because he wanted issue. This prayer God accepted and heard, and hee added fifteene yeeres vnto his dayes, and two yeeres after gaue him *Manasse*.

The fourth obiection is this, that those which haue bene reputed to be of the better sort of men, oftentimes haue miserable ends: for some end their daies despairing, some railing and blaspheming, some strangely tor-

mented: it may seeme therefore that the day of death is the day of greatest woe and misery.

To this I answer first of all generally, that we must not iudge of the estate of any man before God by outward things, whether they be blessings or iudgements; whether they fall in life or death: For (as Salomon saith) *All things come alike to all: and the same condition is to the iust and wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; hee that sweareth, as hee that sweareth an oath.*

Secondly, I answer the particulars which be alledged, on this manner; And first of all touching despaire, it is true that not onely wicked and loose persons despaire in death, but also repentant sinners, who oftentimes in their sickness, testifie of themselves, that being aliue, and lying in their beds, they feeke themselves as it were to be in hell, and to apprehend the very pangs and torments therof. And I doubt not for all this, but that the childe of God most deare vnto him, may through the gulfe of desperation attain to euermlasting happines. This appeares by the manner of Gods dealing in the matter of our saluation. All the workes of God are done in and by their contraries. In the creation, all things were made, not of some thing, but of nothing, cleane contrary to the course of nature. In the worke of redemption, God giues life, not by life, but by death; and if wee consider aright of Christ vpon the crosse, wee shall see our paradise out of paradise in the midst of hell. For out of his owne cursed death doth hee bring vs life and eternall happinesse. Likewise in effectuall vocation, when it pleaseth God to conuert and turne men vnto him, hee doth it by the meanes of the Gospell preached, which in reason should dritie all men from God. For it is as contrary to the nature of man as fire to water, and light to darkenesse: and yet for all this, though it bee thus against the disposition and heart of man, it preuailes with him and turnes him to God. Furthermore, when God will send his owne seruants to heauen, he sends them a contrary way, euen by the gates of hell: and when it is his pleasure to make men depend on his fauour and prouidence, hee makes then feeble his anger, and to bee nothing in themselves, that they may wholly depend vpon him, and bee whatsoeuer they are in him. This point beeing well considered, it is manifest that the childe of God may passe to heauen by the very gulfe of hell. The loue of God is like a sea, into which when a man is cast, hee neither feelles bottome nor fees banke. I conclude therefore, that despaire, whether it arise of weakenesse of nature, or of conscience of sin, though it fall out about the time of death, cannot preiudice the saluation of them that are effectually called. As for other strange euent which fall out in death, they are the effects of diseases: Rauings and blasphemings arise of the disease of melancholie, and fren-

lies, which often happen at the end of burning feauers, the choler shooting vp to the braine. The writhing of the lippes, the turning of the neck, the buckling of the ioynts and the whole body, proceedes of crampes and conuulsions, which followes after much euacuation. And whereas some in sickenesse are of that strength that three or foure men cannot hold them downe without bonds; it comes not of witchcrafts and possessions, as people commonly thinke, but of choler in the veines. And whereas some when they are dead, become as black as pitch (as Bonner was) it may arise by a bruise, or an impostume, or by the black iaudise, or by the putrification of the liuer: and it doth not alwaies argue some extraordinarie iudgement of God. Now these and the like diseases with their Symptomes and strange effects, though they shall deprive a man of his health, and of the right vse of the parts of his body, & of the vse of reason too: yet they cannot deprive his soule of eternall life. And all finnes procured of violent diseases, and proceeding from repentant sinners, are finnes of infirmity: for which, if they know them, and come again to the vse of reason, they wil further repent: if not, they are pardoned and buried in the death of Christ: And we ought not so much to stand vpon the strangenesse of any mans end, when we know the goodnes of his life: for we must iudge a man not by his death, but by his life. And if this be true, that strange diseases, and thereupon strange behaiours in death, may befall the best man that is; wee must learne to reforme our iudgements of such as lye at the point of death. The common opinion is, that if a man die quietly and goe away like a lambe (which in some diseases, as consumptions, and such like, any man may do) then he goes straight to heauen; but if the violence of the disease stirre vp impaience, and cause frantick behaiours, then men vse to say, there is a iudgement of God seruing either to discouer an hypocrite, or to plague a wicked man. But the truth is otherwise. For indeede a man may die like a lambe; and yet goe to hell: and one dying in exceeding torments and strange behaiours of the body, may goe to heauen. And by the outward condition of any man, either in life or death, wee are not to iudge of his estate before God.

The fifth obiection is this: When a man is most neere death, then the diuell is most busie in temptation, & the more men are assaulted by Satan, the more dangerous and troublesome is their case. And therefore it may seeme that the day of death is the worst day of all. *Ans.* The condition of Gods children in death is twofolde. Some are not tempted, as *Simeon*, who when he had seene Christ, brake forth & said, *Lord now lettest thou thy seruant depart in peace, &c.* fore-signifying no doubt, that hee should end his dayes in all manner of peace. As for them which are tempted, though their case be very troublesome and perplexed, yet their sal-

nation is not further off, by reason of the violence and extremitie of temptation. For God is then present by the vnspokeable comfort of his spirit, and when we are most weake, he is most strong in vs: because his manner is to shew his power in weakenesse. And for this cause, euen in the time of death the diuill receiues the greatest foile, when he looks for the greatest victorie.

The sixth obiection is this. Violent and sudden death is a grieuous curse, and of all euils which befall man in this life, none is so terrible; therefore it may seeme, that the day of sudden death is most miserable. *Ans.* It is true indeede, that suddaine death is a curse and a grieuous iudgement of God, and therefore not without cause feared of men in the world: yet all things considered, wee ought more to be afraid of an impatient and euill life, then of suddaine death. For though it bee euill, as death it selfe in his own nature is, yet we must not thinke it to bee simply euill: because it is not euill to all men, nor in all respects euill. I say it is not euill to all men, considering that no kinde of death is euill, or a curse vnto them that are in Christ, who are freed from the whole curse of the Law. And therefore the holy Ghost saith, *Apo. 14. 13. Blessed are they that die in the Lord for they rest fro their labours:* whereby is signified, that they which depart this life, being members of Christ enter into euerlasting happinesse; of what death soeuer they die, yea though it be suddaine death. Again, I say that suddaine death is not euill in all respects. For it is not euill, because it is suddaine, but because it commonly takes men vnprepared, and by that meanes makes the day of death a blacke day, and as it were a verie speedy downe-fall to the gulfe of hell. Otherwise if a man be readie and prepared to die, suddaine death is in effect no death, but a quicke and speedie entrance to eternall life.

These obiections being thus answered, it appears to bee a manifest truth which *Salomon* saith, that *the day of death is better indeede then the day of birth.* Now I come to the third point, in which the reasons and respects are to be considered, that make the day of death to surpass the day of a mans birth: and they may all be reduced to this one, namely, that the birth day is an entrance into all woe and misery: whereas the day of death ioyned with godly and reformed life, is an entrance or degre to eternall life. Which I make manifest thus: Eternall life hath three degrees, one in this life, when a man can truly say, that he liues not, but that Christ liues in him: and this all men can say that repent and beleene, and are iustified and sanctified, and haue peace of conscience, with other gifts of Gods spirit, which are the earnest of their saluation. The second degree is in the end of this life, when the body goes to the earth, and the soule is carried by the Angels into heauen. The third is in the end of the world at the last iudgement, when

A body & soule reunited, doe ioynly enter into eternall happinesse in heauen. Now of these three degrees, death it selfe beeing ioyned with the feare of God, is the second: which also containeth in it two worthy steps to life. The first, is a freedome from all miseries which haue their end in death. For though men in this life are subiect to manifold dangers by sea and land, as also to sundry aches, paines, and diseases, as feauers, & consumptions, &c. yet when death comes there is an end of all. Again, so long as men liue in this world whatsoever they bee, they doe in some part lye in bondage vnder originall corruption and the remnants thereof, which are doublings of Gods prouidence, vnbeleefe, pride of heart, ignorance, couetousnesse, ambition, enuy, hatred, lust, and such like sins, which bring forth fruits vnto death. And to bee in subiection to sinne on this manner, is a misery of all miseries. Therefore *Paul* when he was tempted vnto sin by his corruption, calles the very temptation *the buffers of Satan*, & as it were a *pricke* or *thorne* wounding his flesh, and paining him at the very heart. Again, in another place wearied with his owne corruptions, he complains that he is sold vnder sinne, and he cries out, *Rom. 7. 24. O miserable man that I am, who shall deliuer mee from this bodie of Death!* *Dauid* saith, *Psal. 119. 136. that his eyes gushed out with riues of teares when other men sinned against God:* how much more then was hee grieued for the sinnes wherewith hee himselfe was ouertaken in this life? And indeede it is a very hell for a man that hath but a sparke of grace to be exercised, tormoyled, and tempted with the inborne corruptions and rebellions of his owne heart: and if a man would deuise a torment for such as feare God, and desire to walk in newnesse of life, he cannot deuise a greater then this. For this cause blessed is the day of death which brings with it a freedome from all sin whatsoever. For when we die, the corruption of nature is quite abolished, and sanctification is accomplished. Lastly, it is a great misery that the people of God are constrained in this world to liue and conuerse in the companie of the wicked; as sheepe are mingled with goats which strike them, annoy their pasture, and muddy their water. Hereupon *Dauid* cries out, *Psal. 120. 5. Woe is me that I remaine in Meshech, and dwell in the tents of Kedar,* *1 King. 19. 4.* When *Elias* saw that *Ahab* and *Iesabel* had planted Idolatry in Israel, and that they fought his life also, he went apart into the wilderness and desired to die. But this misery also is ended in the day of death, in as much as death is as it were the hand of God to sort and single out those that bee the seruants of God from all vngodly men in this most wretched world.

Furthermore, this exceeding benefit comes by death, that it doth not onely abolish the miseries, which presently are vpon vs, but also preuent those which are to come. *The right*

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reous (saith the Prophet, Esa. 51. 7.) perisheth and no man considereth in his heart : and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come. Examples of this wee haue in Iosias. Because (saith the Lord. 2 King. 22. 20.) thine heart did melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, &c. behold therefore I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place. And Paul saith. 1 Cor. 11. 32. that among the Corinthians some were a sleepe, that is, dead, that they might not be condemned with the world.

Thus much of freedome from miserie, which is the first benefit that comes by death; and the first step to life: now follows the second, which is, that death giues an entrance to the soule, that it may come into the presence of the euerlasting God, of Christ, and of all the Angels and Saints in heauen. The worthinesse of this benefit makes the death of the righteous to be no death: but rather a blessing to be wished of all men. The consideration of this made Paul to say, *Phil 1. 23. I desire to be dissolued*: but what is the cause of this desire? that follows in the next words, namely, that by this dissolution hee might come to bee with Christ. When the Queene of Sheba saw all Salomons wisdom, and the house that he had built, and the meat of his table, and the sitting of his seruants, and the order of his ministers, and their apparel, &c. she said, *1 King. 10. Happy are thy men, happy are these thy seruants which stand euer before thee and heare thy wisdom*: much more then may we say, that they are ten thousand-fold happy which stand not in the presence of an earthly king; but before the king of kings, the Lord of heauen & earth: and at his right hand enioy pleasures for euermore. Moses hath bene renowned in all ages for this, that God vouchsafed him but so much fauour as to see his hinder parts at his request: O then, what happinesse is this, to see the glory and Maiestie of God face to face, and to haue eternall fellowship with God our Father, Christ our Redeemer, and the holy Ghost our Comforter, and to liue with the blessed Saints and Angels in heauen for euer?

Thus now the third point is manifest, namely, in what respect death is more excellent the life. It may be here the mind of man vn-satisfied, will yet further reply & say, that howsoeuer in death the soules of men enter into heauen, yet their bodies though they haue bene tenderly kept for meate, drinke and apparell; and haue slept many a night in beds of downe, must lie in darke & loathsome graues, & there be wasted & consumed by worms. *Ans.* Al this is true indeede, but all is nothing, if so be that we wil but consider aright of our graues as we ought. We must not iudge of our graues, as they appeare to the bodily eye, but wee must looke vpon them by the eye of faith, and con-

sider them as they are altered and changed by the death and buriall of Christ, who hauing vanquished death vpon the crosse, pursued him afterward to his owne den, and soyled him there, and depriued him of his power. And by this meanes Christ in his owne death hath buried our death, and by the vertue of his buriall, as sweet incense hath sweetened and perfumed our graues, and made them of stinking and loathsome cabbins, to become princely pallaces, and beds of most sweet and happie rest, farre more excellent then beds of downe.

And though the body rot in the graue, and be eaten of wormes, or of fishes in the sea, or burnt to ashes, yet that will not be vnto vs a matter of discomfort, if we doe well consider the ground of all graces, namely, our coniunction with Christ. It is indeede a spirituall, and yet a most reall coniunction. And we must not imagine that our soules alone are ioyned to the body or soule of Christ, but the whole person of man both in body & soule is ioyned and vnited to whole Christ. And when we are once ioyned to Christ in this mortall life by the bond of the spirit, we shall remaine & continue eternally ioyned with him: & this vnion once truly made, shall neuer be dissolued. Hence it followes, that although the body be seuered from the soule in death, yet neither bodie nor soule are seuered from Christ, but the very bodie rotting in the graue, drowned in the sea, burned to ashes, abides still vnited to him, and is as truly a member of Christ then as before. This point we must remember as the foundation of all our comfort, and hold it for euer as a truth. For looke what was the condition of Christ in death, the same or the like is the condition of all his members. Now the condition of Christ was this, though his body and soule were seuered each from other as farre as heauen and the graue, yet neither of them were seuered from the Godhead of the Sonne, but both did in death subsist in his person. And therefore though our bodies and soules bee pulled asunder by naturall or violent death, yet neither of them, no not the bodie it selfe, shall bee seuered and disioyned from Christ. It will bee alleadged, that if the bodie were then vnited to Christ, it should liue and bee quickened in the graue. *Ans.* Not so: when a mans arme or leg is taken with the dead palse, it receiues little or no heat, life, sense, or motion from the body; and yet notwithstanding it remains still a member of the body, because the flesh and the bone of it remaine ioyned to the flesh and the bone of the body: even so may the body remaine a member of Christ, though for some space of time it receiue neither sense, nor motion, nor life from the soule, or from the spirit of God.

Furthermore, wee must remember that by the vertue of this coniunction, shall the dead body, be it rotten, burned, deuoured, or howsoeuer consumed, at the day of iudgement rise to eternall glory. In the winter season trees

remaine without fruite or leaues, and beeing beaten with wind and weather appeare to the eye as if they were rotten trees: yet when the spring time comes againe, they bring forth, as before, buds and bloßomes, leaues and fruite: the reason is, because the bodie, graines, and armes of trees, are all ioyned to the roote, where lies the sappe in the winter season, and whence by meanes of this coniunction it is de-riued to al parts of the tree in the spring time: Euen so the bodies of men haue their winter also, in which they are turned to dust, and so remaine for the space of many thousand yeares; yet in the day of iudgement by meanes of that mysticall coniunction with Christ, shal diuine and quickening vertue streame thence to all the bodies of the elect to cause them to liue againe, and that to life eternall. But some will say, that the wicked also rise againe. *Ans.* They doe so indeed, but not by the same cause; for they rise by the power of Christ as hee is a iudge to condemne them: whereas the godly rise againe by the vertue of Christs resurrection, wherof they are partakers by meanes of that blessed and indissoluble coniunction which they haue with Christ. And the bodies of the elect though they putrifie and consume neuer so much in the graue, yet are they still in the fauour of God, and in the couenat of grace: to which, because they haue right and title beeing dead, they shall not remaine so for euer, but shall rise to glory at the last iudgement. Therefore the rotting of the body is nothing in respect, and the death of the body is no death. And therefore also death in the old and new Testament is made but a sleepe, and the graue a bed, whereof the like was neuer seene: wherein a man may rest, nothing at all troubled with dreames or fantasies, and whence he shall rise no more subiect to weaknes or sickness, but presently be translated to eternall glory. By this then which hath bin said, it appeares that the death of the righteous, is a second degree to euertasting happinesse.

Now then considering our coniunction with Christ is the foundation of all our ioy and comfort in life and death; wee are in the feare of God to learne this owne lesson, namely, that while we haue time in this world, we must labour to be vnited to Christ, that wee may be bone of his bone, & flesh of his flesh. This very point is as it were a flaggô of wine to reuiue our soules when they be in a swoone at any instant. And that we may be assured that we are certainly ioyned to Christ, we must shew our selues to be members of his mysticall body by the daily fruits of righteoussesse and true repentance. And being once certainly assured in conscience of our being in Christ, let death come when it will, and let it cruelly part asunder both body and soule, yet shall they both remaine in the couenant, and by meanes thereof be re-vnited and taken vp to life eternall. Whereas on the contrary, if men bee out of the

A. couenant, and die out of Christ, their soules go to hell, and their bodies rot for a time in the graue; but afterwards they rise to endless perdition. Wherefore I say againe and againe, labour that your consciences by the holy Ghost may testifie, that yee are liuing stones in the temple of God, and branches bearing fruit in the true vine: and then ye shall feele by experience that the pangs of death shall bee a further degree of happinesse then euer ye found in your liues, enen then when ye are gasping and panting for breath.

B. Thus much of the meaning of the text, now follow the vses, and they are manifold. The first and principall is this. In that *Salomons* prefers the day of death before the day of birth, he doth therein giue vs to vnderstand, that there is a direct and certaine way whereby a man may die well, if it had beene otherwise, he could not haue said that *the day of death is better*. And whereas hee auoucheth this, hee shewes withall that there is an infallible way whereby a man may make a blessed end. Therefore now let vs come to search out this way: the knowledge and true vnderstanding wherof must not bee fetched from the writings of men, but from the word of God; who hath the power of life and death in his owne hand.

C. Now that a man may die well, Gods word requires two things: a preparation before death, and a right behauiour and disposition of death.

The preparation vnto death, is an action of a repentant sinner, whereby he makes himselfe fit and ready to die, and it is a duty very necessary, to which wee are bound by Gods commandement. For there bee sundry places of Scripture which doe streightly enioyne vs to watch and pray, and to make our selues readie euery day against the second comming of Christ to iudgement. Now the same places do withall bind vs to make a preparation against death, at which time God comes to iudgement vnto vs particularly. Againe, looke as death leaueth a man; so shall the last iudgement finde him, & so shall he abide eternally: there may bee changes and conuerſions from euill to good in this life, but after death there is no change at all. Therefore a preparation to death can in no wise bee omitted of him that desires to make an happie and blessed end.

D. This preparation is two-fold, generall and particular. Generall preparation is that, whereby a man prepares himselfe to die through the whole course of his life. A duty most needfull which must in no wise bee omitted. The reasons are these: first of all death which is certaine, is most of all vncertain, I say it is certain, because no man can eschew death. And it is vncertaine three waies: first, in regard of time: for no man knoweth when he shall die: secondly, in regard of place: for no man knowes where he shall die, whether in his bed, or in the field, whether by sea, or by land: thirdly, in respect of the kind of death: for no man knowes

whether he shall die of a lingering or sudden, of a violent or naturall death. Hence it followes that men should every day prepare themselves to death. Indeede if we could know when, where, & how we should die, the case were otherwise, but seeing we know none of these, it stands vs in hand to looke about vs. A second reason seruing further to perswade vs, is this. The most dangrous thing of al in this world, is to neglect all preparation. To make this point more manifest, I will vse this coparison. A certaine man pursued by an Vnicorne, in his flight falls into a dungeon, & in his fall takes hold and hangs by the arme of a tree: now as he thus hangs looking downward, he sees two wormes gnawing at the roote of the tree, and as hee lookes vpward he sees an hieue of most sweet honie, whercupon he climes vp vnto it, and sitting by it feedes thereon. In the meane season while he is thus sitting, the two wormes gnaw in peeces the roote of the tree: which done, tree and man and all falls into the bottom of the dungeon. Now this Vnicorne is death; the man that flies is euery one of vs, and euery liuing man: the pit ouer which hee hangeth, is hell; the arme of the tree is life it selfe, the two wormes are day and night, the continuance whereof is the whole life of man: the hieue of honie is the pleasures and profits and honors of this world, to which when men wholly giue themselves, not considering their ends, till the tree roote, that is, this temporall life bee cut off: which beeing once done, they plunge themselves quite into the gulfe of hell. By this wee see, that there is good cause that men should not deferre their preparation till the time of sicknesse, but rather euery day make themselves readie against the day of death. But some will say, it shall suffice if I prepare my selfe to pray when I beginne to bee sicke. *Ans.* These men greatly deceiue themselves, for the time then is most vnfit to begin a preparation, because all the senses and powers of the body are occupied about the paines and troubles of the disease: and the sicke partie is exercised partly in conference with the Physitian, partly with the Minister about his soules health and matters of conscience, and partly with friends that come to visite. Therefore there must some preparation goe before in the time of health, when the whole man with all the powers of body and soule are at libertie. Again there be some others which imagine and say, that a man may repent when he will, even in the time of death: and that such repentance is sufficient. *Ans.* It is false which they say: For it is not in the power of man to repent when he himselfe will; when God will he may. It is not in him that willeth or runneth, but in God that hath mercie. And Christ saith, that many shall seeke to enter into heauen, and shall not be able. But why so? because they seeke when it is too late; namely, when the time of grace is past. Therefore it is exceeding folly for men so much as

A once to dreame that they may haue repentance at command; nay it is a iust iudgement that they should bee condemned of God in death, that did contemne God in their life: & that they should quite be forgotten of God in sicknesse, that did forget God in their health. Again I answer, that this late repentance is seldom or neuer true repentance. It is sicke like the partie himselfe, commonly languishing and dying together with him. Repentance should be voluntary (as all obedience to God ought,) but repentance taken vp in sicknesse, is usually constrained and extorted by the feare of hell, and other iudgements of God: for crosses, afflictions, and sicknesse wil cause the grossest hypocrite that euer was to stoope and buckle vnder the hand of God, and dissemble faith and repentance and euery grace of God, as though he had them as fully as any of the true seruants of God; whereas indeed he wants them altogether. Wherefore such repentance commonly is but counterfeit. For in true and sound repentance men must forsake their sinnes; but in this, the sinne forsakes the man: who leaues all his euil waies onely vpon this, that he is constrained to leaue the world. Wherefore it is a thing greatly to be wished, that men would repent and prepare themselves to die in the time of health before the day of death or sicknesse come. Lastly, it is alledged that one of the theues repented vpon the crosse. *Ans.* The theife was called after the eleuenth houre at the point of the twelfth, when he was now dying and drawing on: Therefore his conuersion was altogether miraculous and extraordinary: and there was a speciall reason why Christ would haue him to be called there, that while he was in suffering he might shew forth the vertue of his passion: that at which saw the one, might also acknowledge the other. Now it is not good for men to make an ordinary rule of an extraordinarie example.

Thus then this point beeing manifest, that a generall preparation must bee made, let vs now see in what manner it must be done. And for the right doing of it, five duties must bee practised in the course of our liues. The first is, the meditation of death in the life time. For the life of a Christian is nothing else but a meditation of death. A notable practise hereof wee haue in the example of *Ioseph* of Arimathea, who made his tombe in his life time in the midst of his garden: no doubt for this end, to put himselfe in minde of death, and that in the midst of his delights and pleasures. Heathen Philosophers, that neuer knew Christ, had many excellent meditations of death, though not comfortable in regard of life euerm-lasting. Now we, that haue knowne and beleueed in Christ, must goe beyond them in this point, considering with our selues such things as they neuer thought of, namely, the cause of death, our sinne: the remedy thereof, the cursed death of Christ: cursed I say, in

regard of the kinde of death and punishment laid vpon him, but blessed in regard of vs. Thirdly, we must often meditate on the presence of death, which we doe when by Gods grace wee make an account of euery present day, as if it were the present day of our death, & reckon with our felues when we goe to bed as though we should neuer rise againe; and when wee rise, as though we should neuer lie downe againe.

This meditation of death is of speciall vse, & brings forth many fruits in the life of man. And first of all it serueth to humble vs vnder the hand of God. Example we haue of *Abraham*, who said, *Gen. 18. 27. Behold I haue begun to speake to my Lord, and I am but dust and ashes.* Marke here, how the consideration of his mortality made him to abase and cast downe himselfe in the sight of God: and thus if wee could reckon of euery day as of the last day, it would straight way pull downe our peacocks feathers, and make vs with *Iob* to ahore our felues in dust and ashes.

Secondly this meditation is a meanes to further repentance. When *Ionas* came to *Ninive* and cried, *Jon. 3. 4. 5. Yet forty dayes, & Ninive shall be destroyed,* the whole city repented in sackcloth and ashes. When *Elias* came to *Abab* and told him that the dogs should eate *Isebel* by the wall of *Iezreel*, and him also of *Ababs* stocke that died in the city, &c. it made him to humble himselfe so, as the Lord saith to *Elias*, *1. Km. 21. 29. Seest thou how Abab is humbled before me?* Now if the remembrance of death was of such force in him that was but an hypocrite; how excellent a meanes of grace will it be in them that repent?

Thirdly, this meditation serueth to stirre vp contentation in euery estate and condition of life that shall befall vs. Rightous *Iob* in the very middest of his afflictions, comforts himselfe with this consideration; *Naked* (saith hee, *Iob. 1. 21.) came I forth of my mothers wombe, and naked shall I returne againe, &c. blessed be the name of the Lord.* And surely the often meditation of this, that a man of all his abundance can carry nothing with him but either a coffin or a winding sheete, or both, should bee a forcible meanes to repress the vnassatiable desire of riches and the loue of this world.

Thus we see what an effectuall meanes this meditation is to encrease & further the grace of God in the hearts of men. Now I commend this first dutie to your Christian consideration, desiring the practise of it, in your liues: which practise that it may take place, two things must bee performed. First, labour to plucke out of your hearts a wicked and erroneous imagination, whereby euery man naturally blesteth himselfe and thinkes highly of himselfe: and though he hath one foot in the graue, yet he perswades himselfe that he shall not die yet. There is no man almost so old but by the corruption of his heart he thinks that he shall liue one yeare longer. Cruell and vn-

mercifull death makes league with no man: & yet the Prophet saith, *Esa. 28. 15. that the wicked man makes a league with death.* How can this be? there is no league made indeed, but onely in the wicked imagination of man; who falsly thinks that death will not come neere him, though all the world should be destroyed. See an example in the parable of the rich man, that hauing stored vp abundance of wealth for many yeares, said to his own soule, *Luk. 12. 19. Soule, thou hast much goods laid vp for many yeres, lye at ease, eate, drink, and take thy pastime,* whereas his soule was ferched away presently. And seeing this naturall corruptio is in euery mans heart, we must daily fight against it, & labour by all might and maine that it take no place in vs: for so long as it shall preuaile, we shall be vtterly vnfit to make any preparatio to death. Wee ought rather to indeauour to attaine to the minde and meditation of S. *Hierome*, who testifieth of himselfe on this manner, *Whether I wake or sleepe, or whatsoeuer I doe, me thinks I heare the sound of the trumpet, Rise ye dead, and come to iudgement.*

The second thing which we are to practise: that we may come to a serious meditation of our owne ends, is, to make prayer vnto God that we might be enabled to resolute our felues of death continually. Thus *Dauid* prayed *Psal. 39. 4. Lord make me to know mine end, and the measure of my dayes, let mee know how long I haue to liue.* And *Moses*, *Psal. 90. 12. Lord teach me to number my dayes, that I may apply mine heart vnto wisdom.* It may bee said. What neede men pray to God that they might be able to number their dayes? cannot they of themselves reckon a few yeeres and dayes, that are able by art to measure the globe of the earth, and the spheres of heauen, and the quantities of the stars, with their longitudes, latitudes, altitudes, motions, & distances from the earth? No verily. For howsoeuer by a generall speculation we thinke something of our ends, yet vnlesse the spirit of God bee our schoole-master to teach vs our dutie, we shall neuer bee able soundly to resolute our felues of the presence and speedines of death. And therefore let vs pray with *Dauid* and *Moses*, that God would enlighten our minds with knowledge; and fill our hearts with his grace, that we might rightly consider of death, and esteeme of euery day and houre as if it were the day and houre of death.

The second duty in this generall preparation is, that euery man must daily endeauour to take away from his owne death the power and strength thereof. And I pray you marke this point: The Philistims saw by experience that *Sampson* was of great strength, and therefore they vsed meanes to know in what part of the body it lay: and when they found it to bee in the haire of his head, they ceased not vntill it was cut off. In like manner the time will come when we must encounter hard to hand with tyrannous and cruell death: the

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best therefore is, before hand now while we haue time, to search where the strength of death lies, which being once knowne, we must with speed cut off his *Sampsons* locks, and be-
 reau him of his power, disarme him, & make him altogether vnable to preuaile against vs. Now to find out this matter, we neede not to vse the counsell of any *Dalilah*, for wee haue the word of God which teacheth vs plainly where the strength of death consists, namely, in our finnes, as *Paul* saith, *1. Cor. 15. 56. The sting of death is sin.* Well then, we knowing certainly that the power and force of euery mans particular death lies in his owne finnes, must spend our time and study in vsing good meanes that our finnes may bee remoued and pardoned. And therefore wee must daily inure our selues in the practise of two duties. One, is to humble our selues for all our finnes past, partly confessing them against our selues, partly in prayer crying to heauen for the pardon of them. The other, is for time to come to turne vnto God, and to carry a purpose, resolution, and indeauour in all things to reforme both heart and life according to Gods word. These are the very principall & proper duties, whereby the strength of death is much rebated, and he is made of a mighty and bloodie enemy so farre forth friendly & tractable; that we may with comfort encounter with him & preuaile too. Therefore I commend these duties to your Christian considerations, & carefull practise, desiring that yee would spend your daies euer hereafter in doing of them. If a man were to deale with a mighty dragon or serpent hand to hand, in such wise as hee must either kill or bee killed, the best thing were to be-
 reau him of his sting, or of that part of his body where his poyson lies: now death it selfe is a serpent, dragon, or scorpion, and sinne is the sting or poyson whereby he wounds and kills vs. Wherefore without any more delay, see that yee pull out his sting: the practise of the foresaidduties is as it were a fit and worthy instrument to do the deed. Hast thou bin a person ignorant of Gods will, a contemner of his word and worship, a blasphemer of his name, a breaker of his sabbath, disobedient to parents and Magistrates, a murderer, a fornicatour, a railer, a slanderer, a couetous person? &c. Re-
 forme these thy finnes and all other like vnto them, pull them out by the rootes from thy heart, and cast them off. So many finnes as be in thee, so many stings of death be also in thee to wound thy soule to eternall death. Therefore let no one sinne remaine, for which thou hast not humbled thy selfe and repented seriously. When death hurts any man, it takes the weapons whereby he is hurt, from his owne hand. It cannot do vs the least hurt but by the force of our owne finnes. Wherefore I say againe and againe, lay this point to your hearts, and spend your strength, life, and health, that ye may before ye die, abolish the strength of death. A man may put a serpent in his bo-

some, when the sting is out, and we may let death-creepe into our bosome, & gripe vs with his legs, and stab vs at the heart, so long as he brings not his venime and poyson with him.

And because the former duties are so necessary, as none can be more, I will vse some reasons yet further to enforce them. Whatsoeuer a man would doe when he is dying, the same he ought to doe euery day while he is liuing: now the most notorious and wicked person that euer was, when he is dying will pray and desire others to pray for him, and promise amendment of life, protesting that if he might liue, he would become a practitioner in all the good duties of faith, repentance, and reformation of life. Oh therefore bee carefull to doe this euery day! Againe, the saying is true, he that would liue while he is dead, must die while he is aline; namely, to his sinne. Wouldst thou then liue eternally? sue to heauen for thy pardon, and see that now in thy life time thou die to thine owne finnes. Lastly, wicked *Balaam* would faine die the death of the righteous: but alas, it was to small purpose; for he would by no meanes liue the life of the righteous: For his continuall purpose and meaning was to follow his old waies in forceries and couetousnesse. Now the life of a righteous man stands in the humbling of himselfe for his sins past, and in a carefull reformation of life to come. Wouldst thou then die the death of the righteous? then looke vnto it, that thy life be the life of the righteous; if yee will needs liue the life of the vnrighteous, ye must looke to die the death of the vnrighteous. Remember this, and content not your selues to heare the word, but be doers of it: for yee learne no more indeed, what measure of knowledge fo-
 euer yee haue, then ye practise.

The third duty in our generall preparation, is in this life to enter into the first degree of life eternall. For as I haue said, there be three degrees of life euerlasting, and the first of them is in this present life. For hee that would liue in eternal happinesse for euer, must begin in this world to rise out of the graue of his owne finnes, in which by nature he lies buried, and liue in newnesse of life, as it is said in the reuelation, *Reuel. 20. 6. Hee that will escape the second death, must bee made partaker of the first resurrection.* And *Paul* saith to the Colossians, that they were in this life deliuered from the power of darkenesse, and translated into the kingdome of Christ, *Col. 1. 13.* And Christ saith to the Church of the Iewes, the kingdome of heauen is amongst you. Now this first degree of life is, when a man can say with *Paul*, *Galat. 2. 20. I line not, but Christ lines in mee:* that is, I finde partly by the testimonie of my sanctified conscience, and partly by experience, that Christ my redeemer by his spirit guideth and governeth my thoughts, will, affections, and all the powers of body and soule according to the blessed direction of his holy will. Now that wee might bee able to

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say this, we must haue three gifts and graces of God, wherein especially this first degree of life consists. The first is, *sauiing knowledge*, whereby we doe truly resolue our selues that God the Father of Christ is our Father, Christ his Sonne our redeemer, and the holy Ghost our comforter. That this knowledge is one part of eternall life, it appears by the saying of Christ in *John 17. 3. This is life eternall*, that is, the beginning and entrance into life eternall, *to know thee the only God, and whom thou hast sent Iesum Christ*. The second grace, is *peace of conscience* which passeth all vnderstanding, *Phil. 4. 7.* and therefore Paul saith, *Rom. 14. 17.* that the kingdome of heauen is *righteousnesse, peace of conscience, and ioy in the holy Ghost*. The horror of a guilty conscience is the beginning of death and destruction: therefore peace of conscience deriued from the death of Christ, is life and happinesse. The third is the regiment of the spirit, whereby the heart and life of man is ordered according to the word of God. For Paul saith, *Rom. 8. 14.* that they that are the children of God, are *led by the spirit of Christ*. Now seeing this is so, that if we would liue eternally wee must begin to liue that blessed and eternall life before we die, here we must be carefull to reforme two common errors. The first is, that a man enters into eternall life when he dies, and not before: which is a flat vntruth. Our Sauour Christ said to *Zachew*, *Luk. 19. 9.* *This day is saluation come to thy house*, giuing vs to vnderstand, that a man then begins to be saued, when God doth effectually call him by the ministry of his Gospel. Who sooner then will bee saued when he is dying and dead, must begin to be saued while he is now liuing. His saluation must begin in this life: that would come to saluation after this life. *Verily, verily, saith Christ, he that heareth my word, and beleueneth him that sent me, hath eternall life*, namely, in this present life. The second error is, that howsoeuer a man liue, if when he is dying, he can liue vp his eyes, & say, *Lord haue mercie vpon me*, he is certainly saued. Behold a very dangerous and foolish conceit, that deceiues many a man. It is all one as if an arrant theife should thus reason with himself, and say, I will spend my daies in robbing and stealing, I feare neither arraignment, nor execution. For at the very time when I am to be turned off the ladder, if I doe but call vpon the iudge I know I shall haue my pardon. Behold a most dangerous and desperate course: and the very fame is the practise of carelesse men in the matter of their saluation. For a man may die with *Lord haue mercie* in his mouth, and perish eternally: except in this world hee enter into the first degree of eternall life; *For not every one that saith, Lord, Lord, shall enter into heauen: but he that doth the will of the father which is in heauen, Matthe 7. 21.*

The fourth duty is, to exercise and inure our selues in dying by little and little so long as we liue here vpon earth, before we come to

die indeed. And as men that are appointed to runne a race, exercise themselves to running that they may get the victorie; so should wee beginne to die now while wee are liuing, that we might die well in the end. But some may say, how should this be done? Paul giues vs direction in his owne example, when he saith, *By the reioicing which I haue in Christ, I doe daily. 1. Cor. 15. 31.* And he died daily, not onely because he was often in danger of death by reason of his calling; but also because in all his dangers and troubles, he inured himselfe to die. For when men doe make the right vse of their afflictions, whether they be in bodie or minde, or both, and doe with all their might endeavour to beare them patiently, humbling themselves as vnder the correction of God, then they begin to die well. And to do this indeede is to take an excellent course. Hee that would mortifie his greatest sins, must begin to doe it with small sinnes; which, when they are once reformed, a man shall be able more easily to ouercome his master sinnes: So likewise he that would be able to beare the crosse of all crosses, namely, death it selfe, must first of all learne to beare small crosses, as sicknesses in bodie, and troubles in minde, with losse of goods & friends, and of good name: which I may fitly rearme little deathes, and the beginning of death it selfe: and we must first of all acquaint our selues with these little deathes, before we can bee well able to beare the great death of all. Again, the afflictions and calamities of this life are as it were the harbingers and purueiers of death: & we are first to learne how to entertaine these messengers, that when death the Lord himselfe shall come, we may in better manner entertaine him. This point *Bilney* the martyr wel considered, who oftentimes before he was burned, put his finger into the flame of the candle, not onely to make triall of his ability in suffering, but also to arme and strengthen himselfe against greater torments in death. Thus ye see the fourth duty, which ye must in any wise learne and remember, because we cannot be able to beare the pangs of death well, vlesse we be first well schooled and nurtured by sundry trials in this life.

The fifth and last duty is set downe by *Salomon*, *Eccles. 9. 10.* *All that shine hand shall finde to doe, doe it with all thy power.* And marke the reason: *For there is neither worke, nor inuention, nor knowledge, nor wisdom in the graue whither thou goest.* To the same purpose Paul saith, *Gal. 6. 10.* *Do good to all men while ye haue time.* Therefore if a man bee able to doe any good seruice either to Gods Church, or to the common-wealth, or to any priuate man, let him do it with all speede and with all might, lest death it selfe preuent him. He that hath care thus to spend his daies, shall with much comfort and peace of conscience end his life.

Thus much of generall preparation. Now followeth the particular, which is in the time of sicknesse. And here first of all I will shew

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what is the doctrine of the Papists, and then afterward the truth. By the Popish order and practise, when a man is about to die, he is inioyned three things. First to make sacramentall confession, specially if it be in any mortall sin: secondly, to receiue the Eucharist; thirdly, to require his annoyning, that is, the sacrament (as they call it) of extreame vnction.

Sacramentall confession, they tearme a rehearfall or numeration of all a mans finnes to a priest, that he may receiue absolution. But against this kind of confession, sundry reasons may be alleadged. First of all, it hath no warrant either by commandement or example in the whole word of God. They say yes: and they indeauour to proue it thus: He which lies in any mortall sinne, is by Gods law bound to doe penance and to seeke reconciliation with God: now the necessarie means after baptism to obtaine reconciliation, is the confession of all our finnes to a priest: Because Christ hath appointed priests to bee iudges vpon earth, with such measure of authoritie, that no man falling after baptism, can without their sentence and determination be reconciled; and they can not rightly iudge, vnlesse they know all a mans finnes: therefore all that fall after baptism are bound by Gods word to open all their finnes to a priest. *Ans.* It is false which they say, that priests are iudges, hauing power to examine and take knowledge of mens finnes, and iurisdiction whereby they can properly absolue and pardon or retaine them. For Gods word hath giuen no more to man, but a *ministerie of reconciliation.*

2. Corinth. 5. 18. whereby in the name of God, and according to his word, he doth preach, declare, and pronounce, that God doth pardon or not pardon his finnes. Again, pardon may truly bee pronounced, and right iudgement of the estate of any man, without a particular rehearfall of his finnes, for hee which soundly and truly repents of one or some few finnes, repents of all. Secondly, this confession is ouerturned by the practise of the Prophets and Apostles, who not onely absolued particular persons, but also whole Churches without exaction of auricular confession. When *Nathan* the Prophet had rebuked *Dauid* for his two great and horrible crimes, *Dauid* touched with remorse said, *2. Sam. 12. 12.* *I haue sinned*, and *Nathan* presently without further examination declared vnto him in the name of God, that his finnes were forgiven him. Thirdly, it cannot be proued by any good and sufficient proofes, that this confession was vsed in the Church of God till after 5. or 6. hundred yeares were expired. For the confession which was then in vse, was either publike before the Church, or the opening of a publike fault to some priuate person in secret. Therefore to vrge sicke men vnto it lying at the point of death, is to lay more burdens on them, then euer God appointed.

And whereas they make it a necessarie

thing to receiue the Eucharist in the time of sicknesse toward death, and that priuately of the sicke partie alone, they haue no warrant for their practise and opinion. For in the want of the sacrament there is no danger, but in the contempt: and the very contempt it selfe is a sinne which may be pardoned, if wee repent. And there is no reason why we should thinke that sicke men should bee deprived of the comfort of the Lords supper, if they receiue it not in death; because the fruit and efficacy of the Sacrament once receiued, is not to be restrained to the time of receiuing; but it extends it selfe to the whole time of mans life afterward. Again, the supper of the Lord is no priuate actiō, but merely Ecclesiastical: and therefore to be celebrated in the meeting and assemblies of Gods people, as our Saviour Christ prescribeth, when he saith, *Doe ye this;* and *Paul* in saying, *When ye come together.* But it is alleadged, that the Israelites did eate the Paschal Lamb in their houses when they were in Egypt. *Ans.* The Israelites had then no liberty to make any publike meeting for that end; and God commanded that the Paschal Lambe should bee eaten in all the houses of the Israelites at one and the same instant; and that in effect was as much as if it had beene publike. Again, they alleadged a Canon of the Council of Nice; which decreeth that men being about to die, must receiue the Eucharist and not be deprived of the prouision of food necessary for their iourney. *Answer.*

The Council made no degree touching the administration of the Sacrament to all them that die, but to such onely as fell away from the faith in persecution, or fell into any other notorious crime, and were thereupon excommunicate, and so remained till death: and either then or somewhat before testified their repentance for their offences. And the Canon was made for this end, that such persons might be assured that they were againe receiued into the Church; and by this means depart with more comfort. Thirdly, it is objected, that in the primitive Church, part of the Eucharist was carried by a ladde to *Serapion* an aged man, lying sicke in his bed. *Ans.*

It was indeede the custome of the ancient Church from the very beginning, that the elements of bread & wine should be sent by some of the Deacons to the sick, which were absent from the assembly. And yet neuertheless here is no footing for priuate communions. For the Eucharist was only then sent wth the rest of the Church did openly communicate; and such as were then absent onely by reason of sicknesse, and desired to be partakers of that blessed communion, were to be reputed as present. Lastly it is objected, that it was the maner of men and women in former times to carry part of the Sacrament home to their houses, & to referue it till the time of necessity, as the time of sicknes and such like. *Ans.* The referuatiō of the Sacrament was but a superstitious

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a Frodo
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Euseb. l.
6. c. 36.

Basil. ep.
ad Cal.
Tcr. ult.
ad ad-
vorem.
Hier. in
Apol. pro
l. in iob.

practise,

Concil.
Carth. 3.
cap. 6.

practise, though it be auncient. For out of the administration, that is, before it beginne, and after it is ended, the Sacrament ceaseth to be a sacrament, and the elements to be elements. As for the practise of them that vsed to cram the Eucharist into the mouth of them that were deceased; it is not only superstitious, but also very absurd.

As for the Annoying of the sicke, that is: the anointing of the body, specially the organs or instruments of the senses, that the party may obtaine the remission of his finnes, and comfort against all temptations of the diuell in the houre of death, and strength more easily to beare the pangs of sickenesse and the pangs of death, and he restored to his corporall health, if it be expedient for the saluation of his soule; is but a dotage of mans braine, and hath not so much as a shew of reason to iustifie it. The fifth of *Iames* is commonly alleadged to this purpose, but the anointing there mentioned is not of the same kind with this greasie sacrament of the Papists. For that anointing of the body was a ceremony vsed by the Apostles and others, when they put in practise this miraculous gift of healing, which gift is now ceased. Secondly, that anointing had a promise that the party should recouer his health, but, this popish anointing hath no such promise, because for the most part the persons thus annointed dy afterward without recouery; whereasthose which were annointed in the primitiue Church alwaies recouered. Thirdly, the auncient anointing serued onely for the procuring of health, but this tends further to the procuring of remission of finnes, and strength in temptation.

Thus hauing scene the doctrine of the Papists, I come now to speake of the true and right manner of the making particular preparation before death, which contains three sorts of duties: one concerning God, the other concerning mans owne selfe, the third concerning our neighbour. The first concerning God, is to seeke to be reconciled vnto him in Christ, though we haue bene long assured of his fauour. All other duties must come after in the second place, and they are of little or no effect without this. Now this reconciliation must be fought for; & is obtained by a renewing of our former faith and repentance; and they must bee renewed on this manner: So soone as a man shall feele any manner of sicknes to seaze vpon his body, he must consider with himselfe whence it ariseth: and after serious consideration, he shall find that it comes not by chaunce or fortune, but by the speciall providence of God. This done, he must goe yet further, and consider for what cause the Lord should afflict his body with any sicknes or discaise. And hee shall finde by Gods word, that sicknesse comes ordinarily and vsually of sin. Wherefore is the living man sorrowfull? man suffereth for his finnes, *Lam. 3. 39.* It is true indeede, there bee other causes of the wants of

the bodie, and of sickenesse, beside sinne; and though they be not knowne to vs, yet they are knowne to the Lord. Hereupon Christ when he saw a certaine blinde man, and was demanded what was the cause of the blindnes, answered. *Ioh. 9. 2.* Neither hath this man sinned, nor his parents, but that the worke of God should be shewed on him. Yet we for our parts, who are to goe not by the secret, but by the revealed will of God, must make this vse of our sicknes, that is sent vnto vs for our finnes. When Christ healed the man sicke of the palsey, he saith, *Mat. 9. 2.* Be of good comfort, thy finnes are forgiven thee; & when he had healed the man by the poole of *Bethesda*, that had bin sicke thirty eight yeers, he bids him *sinne no more, lest a worse thing should happen vnto him*: giuing them both to vnderstand, that their sickenesse came by reason of their finnes. And thus should euery sicke man resolute himselfe. Now when we haue proceeded thus farre, and haue as it were laid our finger vpon the right and proper cause of our sickenesse, three things concerning our finnes must be performed of vs in sicknesse. First, we must make a new examination of our hearts and liues, and say as the Israelites said in affliction: *Let vs search and trie our waies, and turne againe vnto the Lord, Lam. 3. 40.* Secondly, we must make a new confession to God of our new and particular finnes, as God sends new corrections and chastisements. When *Dauid* had the hand of God verie heauie vpon him for his finnes, so as his very bones and moisture consumed within him, *Psal. 3. 14.* hee made confession of them vnto God, and thereupon obtained his pardon, and was healed. The third thing is to make new prayer and more earnest then euer before, with sighes and groanes of the spirit, and that for pardon of the same sins, and for reconciliation with God in Christ. In the exercise of these three duties standes the renouation of our faith and repentance, whereby they are increased, quickened, and renewed. And the more sickenesse preuailes and takes place in the body, the more should we be careful to put them in vnto that spiritual life, might increase as temporall life is decayed. When king *Ezechias* lay sicke, as hee thought vpon his death-bed, he wept as for some other causes, so also for his sins, and withall he prayed God to caste them behinde his backe. *Dauid* made certaine Psalmes when hee was sicke, or at the least vpon the occasion of his sicknesse, as namely, the 6. the 32. 38. 39. &c. and they all are Psalmes of repentance: in which wee may see how in distresse of body and minde hee renewed his faith and repentance, heartily bewailing his finnes, and intreating the Lord for the pardon of them. *Manasses*, one that fell from God, and gaue himselfe to many horrible finnes, when he was taken captiue and imprisoned in Babylon, He prayed to the Lord his God and humbled himselfe greatly before the God of his fathers, and prayed vnto him: and God was intreated of him, and heard his prayer, and brought

Ioh. 5. 24.

him againe into Ierusalem into his kingdome, and then Manasses knew that the Lord was God, 2. Chron. 33. 12, 13. Now looke what Manasses did in his tribulation, the same thing must we doe in the time of our bodily sicknesse.

Here I haue occasion to mention a notorious fault, that is very common in this age, euen among such as haue long liued in the bosome of the Church: and that is this: Men now adayes are so farre from renewing their faith and repentance, that when they lye sick and are drawing toward death, they must be catechized in the doctrine of faith and repentance, as if they had bene but of late receiued into the Church. Whosoever will, but as occasion is offered, visit the sicke, shall finde this to be true which I say. What a shame is this, that when a man hath spent his life and dayes in the Church for the space of twentie, or thirty, or fourtie yeares, hee should at the very end of all & not before, begin to inquire what faith, and what repentance is, and how his soule might be saued. This one sin argues the great security of this age, & the great contempt of God and his word. Well, let all men hereafter in time to come, be warned to take heed of this exceeding negligence in matters of saluation, and to vse all good means before hand, that they may bee able in sicknesse and in the time of death to put in practise the spirituall exercises of inuocation and repentance.

Now if so be it fall out that the sicke partie cannot of himselfe renew his owne faith and repentance, he must seeke the helpe of others. When the man that was sicke of the dead palsie could not goe to Christ himselfe, Mar. 2. 4. hee got others to beare him in his bedde: and when they could not come neere for the multitude they vncouered the roofof the house, and let the bed downe before Christ: euen so when sicke men cannot alone by themselves doe the good duties to which they are bound, they must borrow helpe from their fellow-members; who are partly by their counsell to put to their helping hand, and partly by their prayers to present them vnto God, and to bring them into the presence of God.

And touching helpe in this case, sundry duties are to be performed. Saint James sets down foure; two whereof concerne the sicke patient, and other two such as be helpers. The first duty of the sick man is to send for help: where two circumstances must be considered: who must bee sent for, and when. For the first, Saint James saith, Iam. 5. 14. *Is any sicke among you? let him call for the Elders of the Church.* Whereby are meant not only Apostles and all ministers of the Gospell, but others also (as I take it) which were men auncient for yeares, indued with the spirit of vnderstanding and prayer, and had withall the gift of working miracles and of healing the sicke. For in the primitive Church this gift was for a time so plentifully bestowed on the that believed in Christ, that souldiers cast out diuels, and parents wrought

miracles on their children. Hence wee may learne that howsoeuer it bee the dutie of the ministers of the word principally to visit and comfort the sicke, yet it is not their dutie alone, for it belongs to them also which haue knowledge of Gods word, and the gift of prayer. *Exhort one another* (saith the H. Ghost, Heb. 3. 13.) *while it is called to day.* And againe, 1. Thes. 4. 11. 14. *Admonish them that are disordered, and comfort these that are weak.* And indeede in equitie it should be the dutie of euery Christian mā to comfort his brother in sicknes. Here wee must needs take knowledge of the common fault of men & women when they come to visit their neighbours and friends: they cannot speake a word of instruction and comfort, but spend the time in silence, gazing, and looking on: or in vttering words to litle or no purpose, saying to the sick party, that they are very sorry to see him in that case, that they would haue him to be of good comfort, but wherein and by what means they cannot tell; that they doubt not but that hee shall recouer his health and liue with them still, and be merry as in former time; that they will pray for him; whereas all their prayers are nothing els but the Apostles Creede, or the ten commandments, and the Lords prayer vttered without vnderstanding. And this is the common comfort that sicke men get at the hands of their neighbours when they come vnto them; and all this comes either because they liue in ignorance of Gods word, or because they falsely thinke that the whole burthen of this dutie lies vpon the shoulders of the minister.

The second circumstance is, when the sicke party must send for the elders to instruct him and pray for him. And that is in the very first place of all before any other helpe bee sought for. Where the Diuine endes, there the Physitian must begin: and it is a very preposterous course that the Diuine should there beginne where the Physitian makes an end. For till helpe be had for the soule, and sinne which is the roote of sicknes be cured, physicke for the body is nothing. Therefore it is a thing much to be disliked, that in all places almost the physitian is first sent for, and comes in the beginning of the sicknes, and the Minister comes when a man is halfe dead, and is then sent for oftentimes when the sicke parties drawing on and gasping for breath, as though Ministers of the Gospell in these daies were able to worke miracles.

The second dutie of the sicke partie, is to confesse his sinnes, as S. James saith, *Confesse your sinnes one to another, and pray one for another.* It will be said, that this is to bring in againe Popish shrift. *Answe.* Confession of our sinnes, and that vnto men, was neuer denied of any: the question is onely of the manner and order of making confession. And for this cause wee must put a great difference betweene Popish shrift, & the confession, of which S. James speaketh. For he requires only a confession of that

Iam. 5. 16

or those finnes which lie vpon a mans conscience when he is sicke: but the popish doctrine requireth a particular enumeration of al a mans finnes. Againe, S. *James* enioynes confession onely as a thing meete, and conuenient: but the Papist as a thing necessarie to the remission of finnes. Thirdly, S. *James* permits that confession bee made to any man, and by one man to another mutually: whereas Popish shrift is made onely to the Priest. The second duty then is, that the sicke partie troubled in minde with the memorie and consideration of any of his finnes past, or any manner of way tempted by the diuell, shall freely of his owne accord open his case to such as are both able and willing to helpe him, that he may receiue comfort and die in peace of conscience.

Thus much of the sicke mans duty; now follow the duties of helpers. The first is, *to pray ouer him*, that is, in his presence to pray with him, and for him, and by prayer to present his very person and his whole estate vnto God. The Prophet *Elizera*, the Apostle *Paul* and our Sauour Christ vsed this manner of praying; when they would miraculously restore temporal life: & therefore it is very meete that the same should be vsed also of vs, that we might the better stirre vp our affections in prayer, and our compassion to the sick when we are about to intreat the Lord for the remission of their finnes, and for the saluation of their soules.

The second dutie of him that comes as an helper, is to annoint the sick party with oyle. Now this annointing was an outward ceremony which was vsed with the gift of healing, which is now ceased, and therefore I omit to speake further of it.

Thus much of the duty which the sick man owes to God: now follow the duties which he is to performe vnto himself, and they are twofold: one concernes his soule, the other his body. The dutie concerning his soule, is that he must arme & furnish himselfe against the immoderate feare of present death. And the reason hereof is plaine: because howsoeuer naturally men feare through the course of their liues more or lesse; yet in time of sicknesse when death approacheth, this naturall feare bred in the bone will most of all shew it selfe: men in such sort, as it will almost in the senses of the sicke party, and sometime cause desperation. Therefore it is necessary that we vse meanes to strengthen our selues against the feare of death. The meanes are of two sorts; practises, and meditation. Practises are two especially. The first is, that the sicke man must not so much regard death it selfe as the benefits of God which are obtained after death. He must not fixe his minde vpon the consideration of the pangs and torments of death; but all his thoughts and affections must be set vpon that blessed estate that is enjoyed after death. Hee that is to passe ouer some great and deepe river, must not looke downward to the streame of the water; but if he would prevent feare, he

A must set his foote sure, and cast his eye to the banke on the further side: and so must he that drawes neere death, as it were looke ouer the waues of death and directly fixe the eye of his faith vpon eternall life. The second practise is to looke vpon death in the glasse of the Gospel, and not in the glasse of the law; that is, we must consider death not as it is propounded in the law, & looke vpon that terrible face which the law giueth vnto it; but as it is set forth in the Gospell. Death in the law is a curse and the downefall to the pit of destruction; in the Gospell it is the entrance to heauen: the law sets forth death as death; the Gospell sets forth death as no death, but a sleepe onely; because it speaketh of death as it is altered and changed by the death of Christ; by the vertue wherof death is properly no death to the seruants of God. When men shall haue care on this manner to consider of death, it will bee a notable meanes to strengthen and stablish them against all immoderate feares and terrors that vsually rise in sicknesse.

B The meditations which serue for this purpose are innumerable, but I will touch onely those which are the most principall and the grounds of the rest: and they are foure in number. The first is borrowed from the speciall prouidence of God: namely, that the death of euery man, much more euery childe of God, is not onely fore-seene, but also fore-appointed of God: yea the death of euery man deferred and procured by his sins, is laid vpon him by God, who in that respect may be said to bee the cause of euery mans death. So saith *Anna*, 1 Sam. 1. 6. *The Lord killeth and maketh alie*. The Church of Ierusalem confessed that nothing came to passe in the death of Christ, but that which the fore-knowledge and eternall counsell of God had appointed, Act. 4. 28. And therefore the death also of euery member of Christ is fore-seene and ordained by the speciall decree and prouidence of God. I adde further, that the very circumstances of death, as the time when, the place where, the manner how, the beginnings of sicknesse, the continuance, and the end, euery sitte in the sicknesse, and the pangs of death, are particularly set downe in the counsell of God. The very haire of our heads are numbered (as our Sauour Christ saith, Matt. 10. 29. 30.) and a sparrow lightes not on the ground without the wil of our heavenly Father. *Dauid* saith excellently, Psal. 139. 15, 16. *My bones are not hid from thee, though I was made in a secret place: & fashioned beneath in the earth: thine eyes did see me when I was without forme: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.* And he praies to God; *to put his teares into his bottle*, Psal. 56. 8. Now if this be true, that God hath bottles for the very teares of his seruants, much more hath hee bottles for their blood, and much more doth hee respect and regard their paines and miseries with all the circumstances of sicknesse and death. The

2 King.
4. 34.
A. 3. 29.
10.
Ioh. 11.
41.

carefull meditation of this one point is a notable meanes to arme vs against feare and distrust, and impatience in the time of death; as some examples in this case wil easily manifest, *I held my tongue and said nothing*, saith *Dauid*, Psalm. 39. 9. but what was it that caused this patience in him? the cause followes in the next words; *because thou Lord diddest it*. And *Ioseph* saith to his brethren, Gen. 45. 5. *Fear not for it was the Lord that sent me before you*. Marke here how *Ioseph* is armed against impatience and grieue and discontentment by the very consideration of Gods prouidence: and so in the same manner shall we be confirmed against all feares and sorrowes, and say with *Dauid*, Psalm. 116. 15. *Precious in the sight of the Lord is the death of his Saints*; if this perswasion bee once settled in our hearts, that all things in sickness and death come to passe vnto vs by the prouidence of God, who turnes all things to the good of them that loue him.

The second meditation is to be borrowed from the excellent promise that God hath made to the death of the righteous: which is, *Blessed are they that die in the Lord: for they rest from their labours; and their workes follow them*.

The author of truth that cannot lie hath spoken it. Now then let a man but thoroughly consider this, that death ioyned with a reformed life hath a promise of blessednes adioyned vnto it, and it alone will be a sufficient meanes to stay the rage of our affections, & all inordinate feare of death: & the rather, if we marke wherein this blessednesse consists. In death we are indeed thrust out of our old dwelling places, namely, these houses of clay and earthly tabernacles of our bodies, wherein we haue made long abroad: but what is the end? surely that liuing and dying in Christ we might haue a building giuen of God, that is, an house not made with hands, but eternal in the heauens, which is vnspeakable and immortall glory. If a poore man should be commanded by a prince to put off his torne and beggerly garments, & in stead thereof to put on royall & costly robes, it would be a great reioicing to his heart: oh then what ioyfull newes must this be vnto all repentant and sorrowfull sinners, when the King of heauen and earth comes vnto them by death, and bids them lay down their bodies as ragged and patched garments, and prepare themselves to put on the princely robe of immortalitie? No tongue can be able to expresse the excellencie of this most blessed and happie estate.

The third meditation is borrowed from the estate of all them that are in Christ, whether liuing or dying. Hee that dieth beleeuing in Christ, dieth not forth of Christ, but in him, hauing both his body and soule really coupled to Christ according to the tenour of the covenant of grace: and though after death body and soule be seuered one from another, yet neither of them are seuered or disioyned from Christ. The coniunction which is once begun in this life remains eternally. And therefore

A though the soule goe from the bodie, and the body it selfe rot in the graue, yet both are still in Christ, both in the covenant, both in the fauour of God as before death, and both shall againe be ioyned together, the body by the vertue of the former coniunction being raised to eternall life. Indeede if this vnion with Christ were dissolved as the coniunction of body and soule is, it might be some matter of discomfort and feare, but the foundation and substance of our myscall coniunction with Christ both in respect of our bodies and soules enduring for euer, must needes be a matter of exceeding ioy and comfort.

The fourth meditation, is that God hath promised his speciall, blessed, and comfortable presence vnto his seruants when they are sick or dying, or any way distressed. *When thou passest through the water, I will bee with thee* (saith the Lord, Isa. 43. 2.) *and through the floods that they doe not ouerflowe thee: when thou walkest through the very fire thou shalt not be burnt, neither shall the flame kinde vpon thee*. Now the Lord doth manifest his presence three waies: the first is, by moderating and lessening the paines and torments of sicknes and death, as the very words of the former promise doe plainly import. Hence it comes to passe, that to many men the sorrowes and pangs of death, are nothing so grievous and troublefome, as the afflictions & crosses which are laid on them in the course of their liues.

C The second way of Gods presence is by an inward and vnspeakable comfort of the spirit, as *Paul* saith, Rom. 5. 3. 5. *We reioice in tribulation, knowing that tribulation bringeth forth patience, &c.* but why is this reioicing? because (saith he in the next words) *the love of God is shed abroad in our hearts by the holy Ghost*. Againe, *Paul* hauing in some grievous sicknes received the sentence of death, saith of himselfe, 2. Cor. 1. 5. *that, as the suffering of Christ did abound in him, so his consolation did abound through Christ*. Here then wee see, that when earthly comforts faile, the Lord himselfe draws neere the bed of the sicke, as it were visiting them in his owne person, and ministring vnto them refreshing for their soules: *With his left hand he holds vp their heads, and with his right hand hee embraceth them*, Cant. 2. 6. The third meanes of Gods presence, is the ministerie of good Angels, whom the Lord hath appointed as keepers and nourses vnto his seruants to hold them vp and to beare them in their armes as nourses do young children, & to be as a guard vnto them against the diuell and his angels. And all this is verified specially in sickness, at which time the holy Angels are not only present with such as feare God, but ready also to receiue and to carry their soules into heauen, as appeares by the example of *Lazarus*.

And thus much of the first dutie which a sick man is to performe vnto himself, namely, that he must by all meanes possible arme and strengthen himselfe against the feare of death: now followeth the second dutie which is

Apoc. 13.
14.

2. Cor.
5. 14.

Psalm.
116. 2.

concerning the body; and that is, that all sicke persons must bee carefull to preferue health and life till God doe wholly take it away. For *Paul* saith, *Rom. 14. 7. 8. None of vs liueth to himselfe, neither doth any die to himselfe: for whether we liue, we liue vnto the Lord, or whether we die, wee die vnto the Lord, whether wee liue therefore or die, we are the Lords.* For this cause we may not doe with our liues as we will, but we must referre the whole disposition thereof vnto God, for whose glory we are to liue and die. And this temporall life is a most precious iewel, & as the common sayings, life is very sweet; because it is giuen to man for this end, that he might haue some space of time wherein hee might vse all good meanes to attaine to life euermlasting. Life is not bestowed on vs, that wee should spend our dayes in our lusts and vaine pleasures, but that we might haue libertie to come out of the kingdome of darkenesse into the kingdome of grace, and from the bondage of sinne into the glorious libertie of the sonnes of God: and in this respect speciall care must be had of preferuation of life, till God doe call vs hence.

In the preferuing of life, two things must be considered: the meanes, and the right vse of the meanes. The meanes is good and wholesome physicke, which though it be despised of many as a thing vnprofitable and needles, yet must it be esteemed as an ordinance & blessing of God. This appeares, because the spirit of God hath giuen approbation vnto it in the Scriptures. When it was the good pleasure of God to restore life vnto King *Ezekias*, a lumpie of dry figs by the Prophets appointment was laid to his boyle and he was healed. Indeece this cure was in some sort miraculous, because hee was made whole in the space of two or three dayes, and the third day he went up to the temple: yet the bunch of figges was a naturall and ordinarie medicine or plaister seruing to soften and ripen tumours or swellings in the flesh. And the Samaritane is commended for the binding vp and for the powring of wine and oyle into the wounds of the man that lay wounded betwene *Ierusalem* & *Terico*. Now this dealing of his was a right practise of physicker: for the wine serued to cleanse the wound and to ease the paine within: and the oyle serued to supple the flesh & to asswage the paine without. And the Prophet *Esa.* seems to commend this physicke, when he saith *Esa. 1. 6. From the sole of the foot vnto the head, there is nothing whole therein, but wounds and swellings, and fores full of corruption: they have not bin wrapped nor bound up, nor mollified with oyle.* And whereas God did not command circumcision of children before the eight day, he followed a rule of physicke obserued in all ages, that the life of the childe is very vncertaine till the first seuen dayes be expired, as we may see by the example of the child which *Dauid* had by *Bathsabe* which died the seuenth day. And vpon the very same ground heathen men vsed not to

A. name their children before the eight day. Thus then it is manifest that the vse of physicke is lawfull and commendable.

Furthermore, that physicke may bee well applied to the maintenance of health, speciall care must be had to make choise of such Physitians as are knowne to be well learned, and men of experience, as also of good conscience and good religion. For as in other callings, so in this also, there be sundry abuses which may indanger the liues & the health of men. Some venter vpon the bare inspection of the vrine, without further direction or knowledge of the estate of the sicke, to prescribe and minister as shal seeme best vnto them. But the learned in this facultie doe plainly auaunch, that this kinde of dealing tends rather to kill then to cure, and that sundry men are indeede killed thereby: For iudgement by the vrine is most deceitfull: the water of him that is sicke of a pestilent feauer euen vnto death, looks for substance and colour as the water of a whole man: and so doth the water of them that are sicke of a quartane or of any other intermitting feauer: specially if they haue vsed good diet from the beginning, as also of them that haue the pleurisie, or the inflammation of the lungs, or the Squinancie, oftentimes when they are neere death. Now then considering the waters of such as are at the point of death, appeare as the vrines of whole and sound men, one and the same vrine may foreshignifie both life and death, and be a signe of diuers, nay of contrary diseases: A thinne, crude, and pale vrine in them that be in health is a token of want of digestion; but in them that are sicke of a sharpe or burning ague, it betokens the frensie, and is a certaine signe of death. Again, others there be that thinke it a small matter to make experiments of their deuised medicines vpon the bodies of their patients, whereby the health, which they hoped for, is either much hindred or much decayed. Thirdly, there be others which minister no physicke at any time, or vse phlebotomie without the direction of iudiciall Astrologie: but if they shal follow this course alwaies, they must needs kill many a man. Put the case that a man full bodied is taken with a pleurisie, the moone being in *Leone*, what must bee done? The learned in this art say, he must presently be let blood: but by Astrologie a stay must be made, till the moone be remooued from *Leo* the house of the sunne: but by that time the impostume will be so much increased by the gathering together of the humours, that it can neither be dissolued nor ripened: and by this meanes the sicke partie wanting helpe in time, shall die either by inflammation or by the consumption of the lungs. Again, when a man is sicke of the Squinancie, or of the feauer called *Synochus*, the moone then being in the malignant aspects with any of the infortunate planets (as Astrologers vse to speake) if letting of blood be deferred till the

moone

Forrest.
de vrina.
iudiciis
lib. 3.
Lang. 1. 2.
epist. 41.

Lang 1. 1.
epist. 35.
See Gan-
nigerus
called A-
micus
medico-
rum.

King,
20.7.

Gal. 1. 2.
de art. cu-
rat. cap. 7.

Laue 10.
34.

Valla de
sacra phi-
los. c. 8.

Artif. de
hist. 7.
mal. 1. 2.
cap. 1.

moone bee freed from the foresaid aspects, the partie dies in the meane season. Therefore they are farre wide that minister purgations and let blood no otherwise, then they are counselled by the constitution of the starres, whereas it is a farre better course to consider the matter of the disease, with the disposition and ripening of it: as also the courses and symptoms, and crisis thereof. This being so, there is good cause that sicke men should as well be carefull to make choise of meeete Physitians to whom they might commend the care of their health, as they are carefull to make choise of Lawyers for their worldly suites, and Divines for cases of conscience.

Furthermore, all men must bee here warned to take heede, that they vse not such meanes as haue no warrant. Of this kinde are all charmes or spels, of what words soeuer they consist: characters and figures either in paper, wood, or waxe: all amulets, and ligatures, which serue to hang about the necke or other parts of the bodie, except they bee grounded vpon some good naturall reason; as white peonie hang about the necke, is good against the falling sicknesse: and wolfe-dung tyed to the bodie is good against the chollicke, not by any enchantment, but by inward vertue. Otherwise they are all vaine and superstitious: because neither by creation, nor by any ordinance in Gods word, haue they any power to cure a bodily disease. For words can doe no more but represent. And yet neuertheless, these vnlawfull and absurd meanes are more vsed and sought for of common people, then good physicke. But it stands all men greatly in hand in no wise to seeke forth to enchanters, and forcerers, which indeede are but witches and wizzards, though they are commonly called cunning men and women. It were better for a man to die of his sicknesse, then to seeke recovery by such wicked persons. *For if any man turne after such as worke with spirits, and after Soothsayers, to goe an whoring after them, the Lord will set his face against them, and cut them off from among his people, Leuiticus 20. 6.* When *Achazia* was sicke, hee sent to *Baalzebub* the God of *Ekyon* to know whether hee should recover or no: as the messengers were, going, the Prophet *Elias* met them, and said, *2 King. 1. 6.* *Goe and returne to the king which sent you, and say vnto him, Thus saith the Lord, Is it not because there is no God in Israel, that thou sendest to inquire of Baalzebub the god of Ekyon? therefore thou shalt not come downe from thy bed on which thou art gone up, but shalt die the death.* Therefore such kinde of helpe is so farre from curing any paine or sicknesse, that it rather doubleth them, and fasteneth them vpon vs.

Thus much of the meanes of health: now followeth the manner of vsing the meanes; concerning which, three rules must bee fol-

A lowed. First of all, he that is to take physicke, must not onely prepare his bodie, as Physitians doe prescribe: but he must also prepare his soule by humbling himselfe vnder the hand of God in his sicknesse for his sinnes, and make earnest prayer to God for the pardon of them before any medicine come in his bodie. Now that this order ought to bee vsed, appears plainly in this, that sicknesse springs from our sinnes as from a roote; which should first of all be stocked vp, that the branches might more easily die. And therefore *Asa* commended for many other things, is blamed for this by the holy Ghost, *2 Chro. 16. 12.* that he sought not the Lord, but to the Physitians: and put his trust in them. Oftentimes it comes to passe, that diseases curable in themselves, are made incurable by the sinnes and the impenitencie of the partie: and therefore the best way is, for them that would haue ease, when God begins to correct them by sicknesse; then also to begin to humble themselves for all their sinnes, and turne vnto God.

The second rule is, that when wee haue prepared our selues, and are about to vse physicke, wee must sanctifie it by the word of God and prayer, as we doe our meate or drinke. For by the word wee must haue our warrant, that the medicines prescribed are lawfull and good: and by prayer wee must intreat the Lord for a blessing vpon them, in restoring of health, if it bee the good will of God, *1 Tim. 4. 3.*

C The third rule is, that wee must carry in minde the right and proper end of physicke, lest wee deceiue our selues. Wee must not therefore thinke that physicke serues to preuent old age or death it selfe. For that is not possible, because God hath set downe that all men shall die and be changed. And life consists in a temperature and proportion of naturall heate and radical moisture; which moisture beeing once consumed by the former heate, is by art vnrepairable; and therefore death must needs follow. But the true end of physicke is to continue, and lengthen the life of man to his naturall period; which is when nature that hath bene long preserued by all possible meanes, is now wholly spent. Now this period, though it cannot bee lengthened by any skill of man, yet may it easily bee shortned, by intemperance in diet, by drunkenesse, and by violent diseases. But care must be had to auoide all such euils; that the little lampe of corporall life may burne till it goe out of it selfe. For this very space of time is the very day of grace and saluation: and whereas God in iustice might haue cut vs off and haue vtterly destroyed vs, yet in great mercie he giues vs thus much time, that wee might prepare our selues to his kingdom: which time when it is once spent, if a man would redeeme it with the price of ten thousand worlds, he can not haue it.

And so conclude this point touching phy-

sicke

sicke, I will here set downe two speciall duties of the Physitian himselfe. The first is, that in the want and defect of such as are to put sicke men in minde of their finnes, it is a duty specially concerning him, hee being a member of Christ, to aduertise his patients that they must truly humble themselves, and pray feruently to God for the pardon of all their finnes: and surely this dutie would bee more commonly practised then it is, if al physicians did consider that oftentimes they want good successe in their dealings, not because there is any want in Art or good will, but because the partie with whom they deale is impenitent. The second dutie is, when he sees manifest signes of death in his patient, not to depart concealing them, but first of all to certifie the patient thereof. There may be and is too much nicenes in such concealements, & the plaine truth in this case knowne, is very profitable. For when the party is certaine of his end, it bereaues him of all confidence in earthly things, & makes him put all his affiance in the meere mercy of God. Whē *Ezechias* was sicke, the Prophet speaks plainly vnto him, and saith: *Iſa. 38.1. Set thine house in order, for thou must die.* And what good we may reap by knowing certainly that we haue receiued the sentence of death, *Paul* sheweth when he saith, *2 Cor. 1. 9. We haue receiued the sentence of death in our selues, because we should not trust in our selues, but in God which raiseth the dead.*

Having thus seene what be the duties of the sicke man to himselfe, let vs now see what be the duties which he oweth to his neighbour; and they are two. The first is the dutie of reconciliation, whereby he is freely to forgiue all men: and to desire to be forgiuen of all. In the old testament, when a man was to offer a bullocke or lambe in sacrifice to God, he must leaue his offering at the altar, and first goe and bee reconciled to his brethren, if they had ought against him: much more then must this be done, when we are in death to offer vp our selues, our bodies, and soules, as an acceptable sacrifice vnto God. *Quest.* What if a man cannot come to the speech of them with whom he would be reconciled; or if he doe, what if they will not be reconciled? *Ans.* When they shall in their sickenesse seeke and desire reconciliation, and cannot obtaine it, either because the parties are absent, or because they will not relent, they haue discharged their conscience, and God will accept their wil for the deed. As put case, a man lying sicke on his death bed, is at enmitie with one that is then beyond the sea; so as he cannot possibly haue any speech with him, if he would neuer so faine, how shall he stay his mind? why, he must remember that in this case, a will and desire to be reconciled is reconciliation it selfe.

The second dutie is, that those which are rulers and governors of others, must haue care and take order that their charges committed to them by God, be left in good estate after their death: and here come three duties to

be handled; the first of the Magistrate, the second of the Minister, the third of the master of the family. The Magistrates dutie is, before he die, to prouide, as much as he can, for the godly and peaceable estate of the towne, citie, or common-wealth: and that is done partly by procuring the maintenance of sound religion and vertue, and partly by establishing the execution of ciuill iustice and outward peace. Examples of this practise in Gods word are these. When *Moses* was an hundred and twentie yeere old, and was no more able to goe in and out before the people of Israel, hee called them before him, and signified that the time of his departure was at hand, and thereupon tooke order for their well-fare after his death. And first of all he places *Iosuah* ouer them in his stead, to bee their guide to the promised land: secondly, he giues speciall charge to all the people, to be valiant and courageous against their enemies, and to obey the commandements of God. And *Iosuah* follows the same came course, *Iosu. 23.* For he calls the people together, and shewes them that the time of his death is at hand, and giues them a charge to be courageous, and to worship the true God: which done, he ends his daies as a worthy Captaine. When king *Dauid* (1 King. 2. 1, 2, 3, &c.) was to goe the way of all flesh, and lay sicke on his death-bed; he placed his owne sonne *Salomon* vpon his throne, and gaue him charge, both for maintenance of religion, and execution of iustice.

The dutie of Minilters when they are dying, is, as much as they can, to cast and prouide for the continuance of the good estate of the Church ouer which they are placed. Consider the example of *Peter*, *2 Pet. 1. 15. I will* (saith he) *indeavour alwaies, that ye also may be able to haue remembrance of these things after my departure.* If this had bin well obserued, there could not haue bin such abundance of schismes, errors, & heresies as hath bin, and the Church of God could not haue suffered so great haucke. But because men haue had more care to maintaine personall succession, then the right succession, which stands in the doctrine of the Prophets and Apostles; therefore wolues haue come into the roomes of faithfull teachers, and the Apostacie of which *Paul* speaks, hath ouerspread the face of the Church.

Thirdly, householders must set their families in order before they die, as the Prophet *Ezay* saith to *Ezekiah*: *Set thine house in order, for thou must die.* For the procuring of good order in the family after death, 2. things are to be done: The first cōcernes this life, & that is to dispose of lands and goods. And that this may be well & wisely done; if the Wil be vnmade, it is with godly aduice & counsel to be made in the time of sickness; according to the practise of ancient and worthy men. *Abraham* before his death makes his Will, & giues legacies; so did *Isaac*, and *Jacob*, in whose last Will and testament are contained many worthy blessings and pro-

Deut. 32.
2.

Act 20.
28, 29.
2 Thess.
2. 13.

Gen. 25.
5, 6 & 27
& 49.

pheries of the estate of his children. And our Saviour Christ, *Ioh. 19. 27.* when he was vpon the crosse provided for his mother, specially commending her to his Disciple *Iohn* whom he loued. And indeede this dutie of making a Will, is a matter of great weight and importance; for it cuts off much hatred and contention in families, and staies many suits in law. It is not therefore alwaies a matter of indifferencie, which may be done or not done, as many falsely thinke, who vpon blind and sinister respects abstaine from making Wils, either because their wealth should not be knowne, or because they would haue their decayed estate to be concealed, or because they feare they shal die the sooner if the Will be once made.

Now though the making of Wils belongs to another place & profession, yet so much may be spoken here as the holy Ghost hath vttered in the word; and that I will reduce to certaine rules. The first is, that the Will must be made according to the law of nature, and the written word of God, and the good and wholesome positive lawes of that kingdome or countrie whereof a man is a member. The will of God must be the rule of mans will. And therefore the will that is made against any of these, is faultie. The second is, that if goods euill gotten be not restored before, they must euen then be restored by Will, or by some other way. It is the practise of couetous men to bequeath their soules when they die to God, and their goods euill gotten to their children and friends; which in all equitie should be restored to them to whom they belong. *Quest.*

How if a mans conscience tell him that his goods be euill gotten, & he knowes not where, or to whom to make restitution? *Answe.* The case is common, and the answer is this. When the partie is knowne whom thou hast wronged, restore to him particularly; if the partie be vnknown or dead; restore to his executors or assignes, or to his next kinne; if there be none; yet keepe not goods euill gotten to thy selfe, but restore to God, that is, in way of recompence and ciuill satisfaction, bestow them on the Church or common-wealth. The third rule is, that heads of families must principally bestow their goods vpon their own children, and them that be of their owne kindred. *This man* (saith God to *Abraham of Eleazar* a stranger, *Gen. 25. 4.*) *shall not be thine heire, but the some which shall come of thy loynes.* And this was Gods commandment to the *Israelites*, that when any man dies, his sonne should bee his heire, & if he haue no son, then his daughter: and if he haue no daughter, then his brethren: and if he haue no brethren, then, his fathers brethren; and if there be none, then the next of his kinne whosoener. And *Paul* saith, *Rom. 8. 17.* *If ye be sonnes, then also heires.* And againe, *1 Tim. 5. 8* *He that provides not for his own, and namely for them of his household, is worse then an infidel.* Therefore it is a fault for any man to alienate his goods or lands, wholly and finally

from his blood and posteritie. It is a thing which the very law of nature it selfe hath condemned. Again, it is a fault to giue all to the eldest, and nothing in respect to the rest; as though the eldest were borne to bee gentlemen, and yonger brethren borne to beare the wallet. Yet in equitie the eldest must haue more then any, euen because he is the eldest, and because stockes and families in their persons are to be maintained; and because there must alwaies be some that must be fit to doe speciall seruice in the peace of the common-wealth, or in the time of warre; which could not be, if goods should be equally parted to all. The fourth and last rule is, that no will is of force till the testator be dead, for so long as he is aliue hee may alter and change it. These rules must be remembered, because they are recorded in Scripture; the opening of other points and circumstances belongeth to the profession of the law.

The second dutie of the master of the family concerneth the soules of such as bee vnder his gouernment: and that is to giue charge to them that they learne, beleue and obey the true religion, that is, the doctrine of saluation set down in the writings of the Prophets and Apostles. The Lord himselfe commendeth *Abraham* for this: *I know Abraham*, saith hee, *that he will command his sonnes, and his household after him, that they keepe the way of the Lord to do righteousnesse and iudgement.* And *Dauid* giues *Salomon* on his death-bed a most notable and solemne charge, the summe and substance wherof is, to know the God of his fathers, and to serue him: which being done, hee further commendeth him to God by prayer, for which purpose the 72. Psalme was made. This practise of his is to be followed of all. Thus gouernours, when they shall carefully dispose of their goods, and giue charge to their posterity touching the worship of God, shall greatly honour God, dying, as well as liuing.

Hitherto I haue intreated of the two-fold preparation which is to goe before death; now follows the second part of dying well, namely, the disposition in death. The disposition is nothing else but a religious and holy behaviour, specially towards God, when we are in or neere the agonie or pang of death. This behaviour contains three speciall duties. The first is, to die in or by faith. To die by faith is, when a man in the time of death, doth with all his heart relie himselfe wholly on Gods speciall loue and fauour and mercie in Christ, as it is reuealed in the word. And though there be no part of mans life void of iust occasions whereby we may put faith in practise, yet the speciall time of all is the pang of death, when friends, and riches, and pleasures, and the outward senses, and temporall life, and all earthly helps forsake vs. For then true faith maketh vs to goe wholly out of our selues, and to despaire of comfort and saluation in respect of any earthly thing; and with all

Plato de
rep. l. 2.
Arist. pol.
l. 5. cap. 8.

Heb. 9.
16.

Gen. 18.
15.

1 Kings.
read all.

the power and strength of the heart to rest on the pure mercie of God. This made *Luther* both thinke and say, that men were best Christians in death. An example of this faith wee haue in *Dauid*, who when he saw nothing before his eyes but present death, the people intending to stone him, comforted himselfe at that very instant (as the very text faith) in the Lord his God. And this comfort he reaped, in that by faith he applied vnto his owne soule the mercifull promises of God: as he testifieth of himselfe: *Remember (saith he) the promise made to thy seruant, wherein thou hast caused mee to trust. It is my comfort in trouble: for thy promise hath quickened me.* Again, *My flesh failed and my heart also, but God is the strength of my heart, and my portion for euer.* Now looke what *Dauid* here did, the same must euery one of vs doe in the like case. When the Israelites in the wilderness were stung with fierie serpents, and lay at the point of death, they looked vp to the brazen serpent which was erected by the appointment of God, and were presently healed: cuen so when any man feels death to draw neere, and his fierie sting to pierce the heart, hee must fixe the eye of a true and liuely faith vpon Christ, exalted and crucified on the crosse, which being done, hee shall by death enter into eternall life.

Now because true faith is no dead thing, it must be expressed by speciall actions; the principall whereof is Inuocation, whereby either prayer or thankesgiuing is directed vnto God. When death had seized vpon the body of *Iacob*, he raised vp himselfe, and turning his face towards the beds head, leaned on the top of his staffe by reason of his feeblenesse, and prayed vnto God: which prayer of his was an excellent fruit of his faith. *Iobs* wife in the midst of his affliction said vnto him to very good purpose, *Blesse God and die.* I know and grant that the words are commonly translated otherwise, *Curse God and die:* but (as I take it) the former is the best. For it is not like that in so excellent a family, any one person, much lesse a matron and principall gouernour thereof, would giue such lewd and wretched counsell, which the most wicked man vpon earth hauing no more but the light of nature would not once giue, but rather much abhorre and condemne. And though *Iob* call her a foolish woman, yet he doth it not, because she went about to perswade him to blaspheme God; but because shee was of the minde of *Iobs* friends and thought that he stood too much in a conceit of his owne righteousness. Now the very meaning of her counsell is this: *Blesse God*, that is, husband, no doubt thou art by the extremities of thine affliction at deaths doore: therefore begin now at length to lay aside the great overweening which thou hast of thine owne righteousness, acknowledging the hand of God vpon thee for thy sinnes, confesse them vnto him, giue him the glory, pray for the pardon of them, and end thy daies. This

counsell is very good and to bee followed of all: though it may bee the applying of it (as *Iob* well perceived) is mixed with folly.

Here it may be alleadged, that in the pangs of death men want their senses and conuenient vtterance, and that therefore they are vnable to pray. *Ans.* The very sighes, sobes, and groanes of a repentant and beleeuing heart are prayers before God, cuen as effectually as if they were vttered by the best voice in the world. Prayer stands in the affection of the heart, the voice is but an outward messenger thereof. God lookes not vpon the speech, but vpon the heart. *Dauid* saith, *God beares the desires of the poore.* Again, *that hee will fulfill the desires of them that feare him;* yea their very teares are lowd and founding prayers in his eares.

Again, faith may otherwise be expressed by the *Last words*, which for the most part in them that haue truly serued God, are very excellent, and comfortable, and full of grace: some choise examples whereof I will rehearse for instructions sake, & for imitation. The last words of *Iacob* were these; whereby as a Prophet he foretold blessings & cursings vpon his children: and the principall among the rest were these: *The scepter shall not depart from Judah, and the law-giuer from betweene his feet, till Shilo come: and, O Lord I haue waited for thy saluation.* The last words of *Moses* are in his most excellent song set down. *Deut. 32.* And the last words of *Dauid* were these, *The Spirit of the Lord spake by me, and his word was in my tongue: the God of Israel spake to me, the strength of Israel said, Beare rule ouer men, &c.* The words of *Zacharias* the son of *Iehoida*, when he was stoned, were, *The Lord looke vpon it, and require it.* The last words of our Saviour Christ when he was dying on the crosse, were most admirable, and stored with abundance of spirituall grace. 1. To his Father he said, *Father forgive them, they know not what they doe.* 2. To the thiefe, *Verily, I say vnto thee, this day shalt thou bee with mee in Paradise.* 3. To his mother, *Mother behold thy sonne:* and to *Iohn*, *Behold thy mother.* 4. And in his agonie, *My God, my God, why hast thou forsaken me?* 5. And earnestly desiring our saluation, *I thirst.* 6. And when he had made perfect satisfaction, *It is finished.* 7. And when body and soule were parting, *Father, into thy hands I commend my spirit.* The last words of *Steuen* were. 1. *Behold, I see the heauen open, and the Sonne of man standing at the right hand of God.* 2. *Lord Iesus receiue my spirit.* 3. *Lord, lay not this sinne to their charge.* Of *Polycarpe*, *Thou art a true God without lying, therefore in all things I praise thee and blesse thee, and glorifie thee by the eternall God, and high Priest Iesus Christ thine only beloved Sonne, by whom, and with whom, to thee and the holy Spirit, bee all glory now and for euer.* Of *Ignatius*, *I care not what kinde of death I die: I am the bread of the Lord, and must be ground with the teeth of Lyons, that I may be cleane*

Psal. 10.
17 & 145
19.

Gen. 49.

Verse 10.

Verse 18.

2 Sam.
23. 23.

2 Chron.
24. 22.

Luke 23.
34.
Verse 43.
oh. 19.
26. 27.

Math. 27.
46.
loh. 19.
28.
Verse 30.
Luk. 23.
46.
Aa. 7. 56
59. 60.

Euf. b. 1.
3. c. 30.

Paulinus
in vita e-
ius.
Possid, in
vita Aug.
cap. 8.

Of wold.
Mycon.

bread for Christ who is the bread of life for me. Of Ambrose, I haue not led my life among you, as if I were ashamed to liue: neither doe I feare death, because we haue a good Lord. Of Augustine, 1. He is no great man that thinks it is a great matter, that trees and stones fall, and mortall men die. 2. Iust art thou O Lord, and righteous in thy iudgement. Of Bernard, 1. An admonition to his brethren that they would ground the anchor of their faith and hope in the safe and sure port of Gods mercie: 2. Because (saith he) as I suppose I cannot leaue vnto you any choise example of religion, I commend three things to be imitated of you, which I remember that I haue obserued in the race which I haue runne as much as possibly I could. 1. I gaue lesse heede to mine owne sense and reason, then to the sense and reason of other men. 2. When I was hurt, I sought no reuenge on him that did the hurt. 3. I had care to giue offence to no man, and if it fell out otherwise, I tooke it away as I could. Of Zwinglius, when in the field hee was wounded vnder the chinne with a spear: O what a happe is this? goe to, they may kill my bodie, but my soule they cannot. Of Oecolampadius, 1. An exhortation to the Ministers of the Church to maintaine the puritie of doctrine, to shew forth an example of honest and godly conuersation, to be constant and patient vnder the crosse. 2. Of himselfe. Whereas I am charged to be a corrupter of the truth, I weigh it not, now I am going to the tribunall of Christ, and that with good conscience by the grace of God, and there it shall be manifest that I haue not seduced the Church: Of this my saying and contestation, I leaue you as witnesses, and I confirme it with this my last breath. 3. To his children, Loe God be Father: and turning himselfe to his kinsfolkes: I haue bound you (saith he) with this contestation: you (which they here and I haue desired) shall doe your endeavour, that these my children may be goodly, and peaceable, and true. 4. To his friend comming vnto him, What shall I say vnto you? Newes, I shall be shortly with Christ my Lord. 5. Being asked whether the light did not trouble him, touching his brest, there is light enough, saith he. 6. He rehearsed the whole 51. Psalme with deepe sighes from the bottome of his brest. 7. A little after: Saue me Lord Iesus. Of Luther, My beauenly Father, God and Father of our Lord Iesus Christ, and God of all comfort, I giue thee thanks that thou hast reuealed vnto me thy Sonne Iesus Christ, whom I haue beleueed, whom I haue professed, whom the Bishop of Rome, and the whole companie of the wicked persecuteth and renileth: I pray thee my Lord Iesus Christ receiue my poore soule: my beauenly Father, though I be taken from this life, and this body of mine is to bee laid downe, yet I know certainly that I shall remaine with thee for ever, neither shall any be able to pull me out of thy hand. Of Hooper, O Lord Iesus, sonne of Dauid haue mercie on mee, and receiue my soule. Of Annas Burgius, For sake me not O Lord, lest I forsake thee. Of Melancthon, If it bee the will of God, I am willing to die, and I beseech him that hee will graunte mee a ioyfull departure. Of Calvin, 1. I held my tongue,

because thou Lord hast done it. 2. I mourned as a dole, 3. Lord thou grindest mee to powder, but it sufficeth mee because it is thine hand. Of Peter Martyr, That his body was weake, but his minde was well: that hee acknowledged no life or saluation, but onely in Christ who was giuen of the Father to be a Redeemer of mankind: and when hee had confirmed this by testimonie of Scripture, hee added: This is my faith in which I will die: and God will destroy them that teach otherwise. This done, hee shooke hands with all and said, Farewell my brethren, & deare friends. It were easie to quote more examples, but these few may bee in stead of many, and the summe of all that godly men speake, is this: Some enlightened with a propheticall spirit foretell things to come, as the Patriarkes, Iacob and Ioseph did: and there haue bin some which by name haue testified who should very shortly come after them; and who should remaine aliue, and what should be their condition: some haue shewed a wonderfull memory of things past, as of their former life, and of the benefits of God; and no doubt it was giuen them to stirre vp holy affections and thankfgiuing to God: some againe rightly iudging of the change of their present estate for a better, doe reioyce exceedingly that they must bee translated from earth to paradise: as Babylas Martyr of Antioch when his head was to be chopped off, Returne (saith he) O my soule vnto thy rest, because the Lord hath blessed thee: because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling, I shall walke before thee feebly in the land of the liuing. And some others spake of the vanitie of this life, of the imagination of the sorrowes of death, of the beginning of eternall life, of the comfort of the holy Ghost which they feele, of their departure vnto Christ.

Quest. What must we thinke if in the time of death such speeches be wanting: and in the stead thereof idle talke be vsed. Ans. We must consider the kind of sicknes whereof men die, whether it be more easie or violent: for violent sicknesse is usually accompanied with frenzies, and with vnseemely motions and gestures, which we are to take in good part euen in this regard, because we our selues may bee in the like case.

Thus much of the first dutie, which is to die in faith: the second is to die in obedience: otherwise our death cannot bee acceptable to God, because we seeme to come vnto God of feare and constraint as slaues to a master, and not of lone as children to a father. Now to die in obedience is, when a man is willing and readie, and desirous to goe out of this world, whensoever God shall call him, and that without murmuring or repining, at what time, where, and when it shall please God. Whether we liue or die, saith Paul, we doe it not to our selues but vnto God: and therefore mans dutie is to be obedient to God in death as in life. Christ is

Gen. 49.
8: 50-24.
25.

Psalm.
7: 5.

Rom 14.
7: 8.

our examples in this case, who in his agonie prayed, *Father let this cup passe from me, yet with a submission, not my will, but thy will be done*: teaching vs in the very pangs of death to resigne our selues to the good pleasure of God. When the Prophet tolde king *Ezechiah* of death, presently without all manner of grudging he addressed himselfe to prayer. Wee are commaunded to present our selues vnto God as free-will offerings, without any limitation of time, and therefore as well in death as in life. I conclude then, that we are to make as much conscience in performing obedience to God in suffering death, as we do of any thing in the course of our liues.

The third duty is to render vp our soules into the hands of God, as the most faithfull keeper of all. This is the last dutie of a Christian, and it is prescribed vnto vs in the example of Christ vpon the crosse, who in the very pangs of death when the dissolution of body and soule drew on, said, *Luke 23. 46. Father into thy hands I commend my spirit*, & so gaue vp the ghost. The like was done by *Stephen*, who when hee was stoned to death, said, *Act. 7. 59. Lord Iesus receiue my spirit*. And *Dauid* in his time beeing in danger of death, vsed the very same words that Christ vttered, *Psal. 31. 5.*

Thus wee see what be the duties which we are to performe in the very pangs of death that we may come to eternall life. Some men will haply say, if this be all to die in faith and obedience, and to surrender our soules into Gods hands, we will not greatly care for any preparation before-hand, nor trouble our selues much about the right manner of dying well: for we doubt not, but that when death shall come, wee shall be able to performe all the former duties with ease. *Ans.* Let no man deceiue himselfe by any false perswasion, thinking with himself that the practise of the foresaid duties is a matter of ease; for ordinarily they are not, neither can they bee performed in death, vlesse there be much preparation in the life before. Hee that will die in faith, must first of all liue by faith; and there is but one example in all the Bible of a man dying in faith, that liued without faith; namely, the theife vpon the crosse. The seruants of God that are endued with great measure of grace doe very hardly beleeeue in the time of affliction. Indeed when *Job* was afflicted he said, *though the Lord kill me, yet will I trust in him*; yet afterward, his faith being ouer-cast with a cloud, he saith, that God was become his enemy, and that he had set him as a mark to shoote at, and sundrie times his faith was oppressed with doubting and distrust. How then shal they that neuer liued by faith, nor inured themselves to beleeeue, bee able in the pang of death to rest from the mercy of God? Again, he that would die in obedience, must first of all lead his life in obedience; he that hath liued in disobedience cannot willingly and in obedience appeare before the iudge when he is cited by death the fergeant of

A the Lord; he dies indeede, but this is vpon necessitie, because he must yield to the order and course of nature, as other creatures doe. Thirdly, hee that would surrender his soule into the hands of God, must be resolu'd of two things: the one is, that God can; the other is, that God will receiue his soule into heauen, and there preferne it till the last iudgement. And none can be resolu'd of this, except he haue the spirit of God, to certifie his conscience that he is redeemed, iustified, sanctified by Christ, and shall be glorified. He that is not thus perswaded, dare not render vp and present his soule vnto God. When *Dauid* said, *Psal. 31. 5. Lord into thy hands I commend my spirit*, what was the reason of this boldnes in him? surely nothing else but the perswasion of faith, as the next words import: *for thou hast redeemed me, O Lord God of truth*. And thus it is manifest that no man ordinarily can performe these duties dying, that hath not performed them liuing.

This being so, I do againe renew my former exhortation, beseeching you that yee would practise the duties of preparation in the course of your liues, leading them daily in faith and obedience, and from time to time commending your soules into the hand of God, and casting al your works vpon his prouidence. They which haue done this, haue made most happy and blessed endes. *Enoch by faith walked with God*, as one that was alwaies in his presen'ce leading an vpright & godly life, and the Lord tooke him away that he should not see death. And this which befell *Enoch*, shal after a sort befall them also that liue in faith and obedience: because death shall be no death, but a sleep vnto them, and no enemy, but a friend to bodie & soule. On the contrarie, let vs consider the wretched and miserable endes of them that hath spent their daies in their sinnes without keeping faith and good conscience. The people of the old world were drowned in the flood: the filthie Sodomites and Gomortheans were destroyed with fire from heauen: *Dathan* and *Abiram* with the companie of *Core* were swallowed vp of the earth: *Core* himselfe (as it seemes by the text) beeing burnt with fire: wicked *Saul*, and *Achitophel*, and *Iudas* destroy themselves: *Herod* is eaten vp of wormes, & gaue vp the ghost: *Julian* the Apostata smitten with a dart in the field, dyed casting vp his blood into the aire, and blaspheming the name of Christ. *Arrius* the hereticke died vpon the stooke, scouring forth his very entralles. And this very age affords store of like examples. *Hoffmeister* a great Papist, as he was going to the Councill of Ratisbone to dispute against the defenders of the Gospel, was suddenly in his iourney preuented by the hand of God, and miserably died with horrible roaring, and crying out. In the Vniuersitie of Louaine, *Guar-lacius* a learneft Papist falling sicke, when hee perceiued no way with him but death, hee fell into a miserable agonie and perturbation of spirit, crying out of his sinnes, how miserably

Heb 11.5

a Numb.
16, 32.
Psal. 106.
17.

Illyric, de
fide.

Foxe
booke of
Acts and
Mon,

hee had liued; and that he was not able to abide the iudgement of God; and so casting out words of miserable desperation said, his sins were greater then they could be pardoned, & in that desperation ended his dayes: *Iacobus Latomus* of the same Vniuersitie of Louaine; after he had bene at Bruxels, and theretinking to doe a great act against *Luther* and his fellowes, made an oration before the Emperour so foolishly and ridiculously that hee was laughed to scorne almost of the whole court: then returning from thence to Louaine againe, in his publike lecture hee fell into open madnesse, vtering such words of desperation and blasphemous impietie, that other Diuines which were present, were faine to carrie him away as hee was rauiug, and to shut him into a close chamber. From that time to his very last breath, he had neuer anything else in his mouth; but that hee was damned and reiecte of God, and that there was no hope of saluation for him, because that wittingly and against his knowledge hee withstood the manifest truth of Gods word. *Crescentius* the Popes Legate & vicegerent in the Council of Trent, was sitting all the day long vntill darke night in writing of letters to the Pope: after his labour when night was come, thinking to refresh himselfe, hee began to rise, and at his rising, beholde there appeared to him a mightie black dog of an huge bignes; his eies flaming with fire, and his eares hanging downe well neere to the ground, which began to enter in and straight to come towards him, and so to couch vnder the boord. The Cardinall not a litle amazed at the sight thereof, somewhat recouering himselfe called to his seruants which were in the outward chamber next by, to bring a candle and to seeke for the dog. But when the dogge could not bee found there, nor in any other chamber about, the Cardinall thereupon stricken with a suddaine conceit of minde, immediately fell into such a sicknesse whereof his Physitians which hee had about him could not with all their industrie and cunning cure him; and thereupon hee died. *Steuens Gardiner*, when a certaine Bishop came vnto him, and put him in minde of *Peter* denying his master, answered again, that he had denied with *Peter*, but neuer repented with *Peter*, and so (to vse *M. Foxes* words) flinckingly and vnrepentantly died. More examples might be added, but these shall suffice.

Againe, that we may be further induced to the practise of these duties, let vs call to minde the vncertainty of our daies; though we now liue, yet who can say that hee shall be aliue the next day, or the next houre? No man hath a lease of his life. Now marke, as death leaues a man, so shall the last iudgement finde him: and therefore if death take him away vnprepared, eternall damnation followes without recouerie. If a theife bee brought from prison either to the barre to be arraigned before the iudge, or to the place of execution, hee will bewaile

his misdemeanour past, and promise all reformation of life; so hee it, hee might bee deliuered, though hee bee the most arrant theife that euer was. In this case we are as fellows or theeues: for wee are every day going to the barre of Gods iudgement; there is no stay or standing in the way, euen as the shippe in the sea continues on his course day and night whether the marriners be sleeping or waking; therefore let vs all prepare ourselues, and amend our liues betime, that in death we may make a blessed ende. Ministers of the Gospel doe daily call for the performance of this dutie: but where almost shall wee finde the practise and obedience of it in mens liues and conuersation? Alas, alas, to lend our eares for the space of an houre to heare the will of God is common: but to giue heart and hand to doe the same, is rare. And the reason hereof is at hand: wee are all most grievous sinners, and every sinner in the tearmes of Scripture is a foole, and a principall part of this folly is to care for the things of this world, and to neglect the kingdom of heauen, to provide for the body, and not for the soule, to cast and fore-cast how we may liue in wealth and honour and ease, and not to vse the least fore-cast to die well. This tollt our Sauour Christ noted in the rich man that was carefull to enlarge his barnes, but had no care at all for his ende, or for the saluation of his soule. Such an one was *Achitophel* wh. c. (as the Scripture tearmes him, 2. Sam. 17. 23.) was as the very oracle of God for counsell, being a man of great wisedome and forecatt in the matters of the common wealth, and in his owne priuate worldly affaires: and yet for all this hee had not so much as common sense and reason to consider how hee might die the death of the righteous, & come to life euerslasting. And this folly the holy Ghost hath noted in him. For the text saith, 2. Sam. 17. 23. when hee saw that his counsell was despised, hee saddled his asse, and rose and went home into his citie, and put his householde in order, and went and hanged himselfe. And the five foolish virgins contented themselves with the blasing lampes of bare profession, neuer seeking for the horne of lasting oyle of true and liuely faith, that it might furnish and trim the lampe both in life and death. But let vs in the feare of God, cast off this damnable folie, first of all seeking the kingdom of God and his righteounesse, and leading our liues in faith and obedience, that we may die accordingly.

And thus much of the first point of doctrine, namely that there is a certaine way whereby a man may die well: now I come to the second. Whereas therefore *Salomon* saith, *Ecclesiast. 7. 3.* that *the day of death is better then the day of birth*, wee are further taught, that such as truly beleene themselves to bee the children of God, are not to feare death ouer-much. I say ouer-much; because they must partly feare it, and partly not. Feare

Sleid. l.
23.

Luk. 11.
17, 18.

it they must for two causes: the first, because death is the destruction of humane nature in a mans owne selfe and others: and in this respect Christ feared it without sinne: and wee must not feare it otherwise then we feare sickness, and pouerty, and famine with other sorowes of body and mind, which God will not haue vs to despise or lightly regard, but to feele with some paine, because they are corrections and punishments for sinne. And hee doth therefore lay vpon vs paines and torments, that they may be feared and eschewed: and that by eschewing them we might further learne to eschew the cause of them, which is sinne: and by experience in feeling of paine, acknowledge that God is a iudge and enemy of sinne, and is exceeding angry with it. The second cause of the feare of death, is the losse of the Church or Common-wealth, when we or others are depriued of them which were indeede or might haue bin an helpe, stay, and comfort to eicher of them, and whose death hath procured some publike or priuate losse.

Againe, we are not to feare death, but to be glad of it, and that for many causes. First of all, in it we haue occasion to shew our subiection & obedience which we owe vnto God, when he calls vs out of this world, as Christ said, *Father, not my will but thy will be done.* Secondly, all sinne is abolished by death, and we then cease to offend God any more as wee haue done. Thirdly, the dead bodie is brought into a better condition then euer it was in this life, for by death it is made insensible, and by that means it is freed from all the miseries and calamities of this life; and it ceaseth to be either an actiue or passiue instrument of sinne, whereas in the lifetime it is both. Fourthly, it giues the soule passage to rest, life, & celestiall glorie in which we shall see God as he is, perfectly know him, and praise his name for euer, keeping without intermission an eternall sabbath; therefore *Paul* saith, *I desire to be dissolved and to with Christ, for that is best of all.* Fifthly, God executes his iudgements vpon the wicked, & purgeth his Church by death. Now in all these respects godly men haue

cause not to feare and sorrow, but to reioyce in their owne death, and the death of others.

Thirdly, if the day of death be so excellent, yea a day of happines, then it is lawfull to desire death, and men doe not alwaies sinne in wishing for death. *Paul* saith; *Phi* 1. 23. *I desire to be dissolved:* and againe, *Rom.* 7. 24. *O miserable man that I am, who shall deliuer me from this body of death?* Yet this desire must not be simple, but restrained with certaine respects: which are these: First, death must be desired so farre forth as it is a means to free vs from the corruption of our nature. Secondly, as it is a meapes to bring vs to the immediate fellowship of Christ and God himselve in heauen. Thirdly, death may be lawfully desired in respect of the troubles and miseries of this life, two caueats being obserued; the first, that this desire must not be immoderate: the second, it must be ioyned with submission and subiection to the good pleasure of God. If either of these be wanting, the desire is faulty, and therefore *Iob*, and *Jeremie*, and *Ionas* failed herein because they desired death being carried away with impatience.

On the contrary also a man may desire a continuance of life. *Ezechias* prayed and desired to liue; when he heard the message of present death, that he might doe seruice to God. And *Paul* desired to liue in regard of the Philippians, that hee might further their faith, though in regard of himselve to die was aduantage to him.

Lastly, if death ioyned with reformation of life be so blessed, then the death of the vnbelieuing and vrepentant sinner is euery way cursed and most horrible. Reasons are these: First, it is the destruction of nature, and the wages of sin. Secondly, in it there is no comfort of the spirit to be found, no mitigation of paine, and no good thing that may counteruaile the miseries thereof. Thirdly, that which is the most fearefull thing of all, bodily death is the beginning of eternall death, desperation, and infernall torment; without hope of deliuerance. Therefore as I began so I end, haue care to liue well, and die well.

Isa 38.
18.

Phil. 1.
24, 25.

An addition of things that came to my minde afterward.



He last combat with the diuell in the pang of death, is oftentimes most dangerous of al. For then he will not vrge men to desperatiō, knowing that by this meanes hee shall stirre them vp to resist; but hee labours with them that they would not resist him when he assaults them, and by this meanes hee indeauours to extinguish hope. And this is not done in any other temptation in which faith or hope alone are impugned, whereas in this they are both impugned together. This must be thought vpon, for when the diuels temptations is, not to resist his temptation; it is most deceitfull of all; and it is more easie to ouercome the enimie that compels vs to fight, then him that dissuades vs from it.

The temptation of *M. Iohn Knoxe*, in the time of his death is worth the marking. He lay on his death-bed silent for the space of foure houres, very often giuing great sighes, sobbes, and groanes, so as the standers by well perceiued that he was troubled with some grievous temptation, and when at length he was raised in his bed, they asked him how hee did, to whom he answered thus: that in his life time he had indured many combates and conflicts with Satan, but that now most mightily the

A roaring lyon had assaulted him: often (said he) before he set my sinnes before mine eyes; often he vrged mee to desperation, often he laboured to intangle me with the delights of the world; but being vanquished by the sword of the Spirit, which is the word of God, hee could not preuaile. But now hee assaults me another way: for the wily serpent would perswade mee that I shall merit eternall life for my fidelity in my ministerie. But blessed bee God which brought to my minde such Scriptures whereby I might quench the fierie darts of the diuell, which were, *What hast thou that thou hast not receiued?* and, *By the grace of God, I am that I am:* and, *Not I but the grace of God in me:* and thus being vanquished he departed.

B When thou art tempted of Satan and seeest no way to escape, enen plainly close vp thine eyes: and answer nothing; but commend thy cause to God. This is a principall point of Christian wisdome which we must follow in the houre of death.

If thy flesh tremble and feare to enter into another life, and doubt of saluation: if thou yeeld to these things, thou hurtest thy selfe: therefore close thine eyes as before, and say with *S. Stephen, Lord Iesus into thy hands I commend my spirit;* and then certainly Christ will come vnto thee with all his angels, and be the guider of thy way. *Lutker.*