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the father and his heires are but one person, the father covenanted for himselfe & his children: what then should hinder, that the father might not beleue for his child, and the child by the parents faith haue title to the covenant & the benefits thereof? It is alledged, (a) that by this meanes children shall be borne belieuers, and so be conceivened and borne without originall sinne. *I answer:* Belieuing parents sultaine two persons: one, whereby they are men; and thus they bring forth children hauing mans nature with all the corruptions of nature. The other, as they are holy men and belieuers; and thus they bring forth infants that are not so much their children as the children of God. And Infants are Gods children not by vertue of their birth, but by meanes of parents faith, which intitiles them to all the blessings of the covenant. Children proportionally sultaine a double person: If they be considered in and by themselves, they are conceivened & born in Originall sinne. If they be considered as they are holy, & belieue by the faith which is both theirs & their parents faith, and consequently haue by this means title to Christ and his benefits; originall sinne is couered and remitted. If it be said, that by this means all children of belieuing parents are the children of God; I answere, that we must presume that they are all so; leauing secret judgements to God. To this third opinion I most entcline, because we are to judge that infants of belieuing parents in their infancie dying, are intituled, & I find no iustificatio in scripture without faith. And this hath bin the iudgement of the ancient Fathers. *August. serm. 1. 4.* of the words of the Apostle, *How (faith he) doe infants belieue?* by the faith of the parents: if by the faith of parents they be purged, by parents sinnes they are polluted. *The body of sinne in the first parents begot them sinners: and the spirit of life in the latter parents did regenerate them to be belieusers.* *Bernard. epist. 77* *faith.* Among the nations as many as were fauithful, if they were of yeres, we belieue that they were cleasned by faith and the sacrifices, and that the parents faith alone auailable for children yea, that it is sufficient for them. Againe, *It is meet and for the honor of God, that to whom age denies their own faith, grace should grant to them a benefit by the faith of another.*

Thus then it is manifest, that every person must haue a faith of his owne. Hence we learn, that the doctours of the Romish Church erre and are deceiu'd, (a) when they teach, that a man may rest himselfe in the faith of his teachers, belieuing in fundry things only as the Church belieues; though hee know not distinctly what is the faith of the Church. Againe, here the Popes pardons fall to ground. For in vain doth the Pope by the power of the keyes, apply the meritorius works and the satisfactory sufferings of one man to another, considering every man is sau'd only by his owne faith. The wife virgins professed that they had oyle no more then serued their

A  
owne turns. They knew not the popish doctrine, that men might haue good works enough for themselves, and an ouerplus for others. *Hilarie gathereth hence, that one mans good works cannot be applied to another.* Hierome writes: *and that one mans works cannot cover another mans faults in the day of judgement.* The speech of Leo may stope the mouthes of the Papists. *Though (faith he) the death of the Saints be precious in the sight of God, yet the killing of no innocent is the reconciliation of the world.* The righteous haue received crowns, but they haue not gauen crowns. *And the fortitude of belieuers ministred examples of patience, but no gifts of Justice.* For the deaths of them all were private or particular: neither did any of them by his funeral discharge another mans debt: *considering among the sonnes of men, Christ our Lord is only found in whom all are crucified, dead, and buried, and risen again.* Paul indecde faith to the Corinthians, that he desired to be bestowed for their soules: and, that hee suffers al thing for the elect: but this he speakes in respect of his Apostolical ministracy, & not in respect of any works of satisfaction, performed by him in the behalfe of others. Againe, he saith, *I bear in mine owne body the remainders of the suffering of Christ:* but these remainders are the sufferings which every man must bear for himselfe. For every disciple of Christ, must take vp his owne croffe, and to accomplish the sufferings of the whole mysticall body.

Thirdly, by this wee leare, not to relie on the gifts, suffrages, and prayers of others: but to feke for a sufficient and lively faith of our owne. The foolish virgins, that supposed they might haue furnished themselves with sufficient oyle of the wife Virgins, were vterly disappointed. Therefore the speech of the Papists is to bee detected: namely, that the suffrages of the living shal be, their fasting, prayers, almes, masses, &c. do three waies helpe the dead, by way of merit and congruitie, by way of entreatie, and by way of satisfaction.

Lastly, here we leare, that faith and the iustice of a good conscience must alwaies goe together. And for this cause it is not said, that man liues by faith, but the iust man. Let all Protestants leare and remember this. For it is Gods commandement that wee should ioynly keepe faith and good conscience. And it is a common offence to Atheists, Papists, worldlings, that such as pretend faith, fail in the righteouſtie of a good conscience. Some it may be, will say, that it shall suffice for them to call vpon God when they are dying, and to die by faith: *I answer,* that we must not only die and be sau'd, but also liue in this world by our faith.

FINIS.

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21.  
Ibid.

Ser. 11.  
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2. Cap.  
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pg. 16.

# A SALVE FOR A SICKE MAN:

O R,  
A TREATISE CONTAINING THE NATVRE, DIFFERENCES, 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.

Tt

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

**L**et death of the righteous, that is, of every believeng and repentant sinner, is a most excellent blessing of God, and brings with it many worthy benefits : which thing I proue on this manner. *I.* God both in the beginning, and in the continuance of his grace, doth greater things unto his servants; then they doe commonly ake or thanke, and because he hath promised aide and strength unto them, therefore in wonderfull wisedome he casteth upon them this heavy burthen of death, that they might make experience what is the exceeding might and power of his grace in their weakness. *II.* Judgement begins at Gods house : and the righteous are laden with afflictions and temptations in this life, and therefore in this world they have their deaths and helts, 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 sleepeth : hence it followeth, that the Christian man can say, My grave is my bed, my death is my sleepe : in death I dye not, but only sleepe. It is thought, that of all terrible things, death is most terrible ; but it is falle to them that be in Christ, towghm many things happen farre more heavy and bitter then death. *IV.* Death at the first bringeth forth fin, but death in the righteous by meanes of Christ's death, abolishest 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 freedom of the spirite ; and the resurrection of the body. *V.* Lastly, death is a meane of a Christian mans perfection, as Christ in his owne example sheweth, saying, *Link 13:32.* Behold I will cast out duels, and will heale full to day and to morrow, and the third I will be percted. Now his perfection in the members of Christ, is nothing else but the blessing of God the author of peace, sanctifying them throughout, that their whole spirites, and soules, and bodies, may be preferred without blame to the comming of our Lord Iesus Christ.

Now having often ther considered with myselfe of the excellency of death, I thought good to draw the summe and chief heads thereof into this small Treatise : the protection and consideration whereof I commend to your Ladiship, desirous you to accept of it, and reade it at your leyisure. If I be blamed for writing unto you of death, whereas by the course of nature you are not yet neare 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.

Eccle-

Ecclesiastes 7. 3.

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

**E**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 heaven : 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 wisedome here takes a new course, and in this chapter begins to lay downe certaine rules of direction and comfort, that men might have somewhat wherewith to arm themselves against the troubles and miseries of this life. The first rule is in this third verfe, that *a good name is better then a precious oyntment* : that is, a name gotten and maintained by godly conversation, is a speciaall blessing of God, which in the middest of the vanities of this life, ministreth greater matter of reioyning and comfort to the heart of man, then the most pretious oyntment can do to the outward senses. Now some men haung heard this first rule concerning a good name, might obiect and say, that renoume and good report in this life affords slender comfort : considering that after it follows 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, laying, *that the day of death is better then the day that one is borne.*

That wee may come to the true and proper sense 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, i[n] 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 add further, that death is a punishment, more especially to intamate the nature and qualitie of death: and to shew, that it was ordained as a meane of execution of Gods iustice and judgement. And that death is a punishment ; *Paul* plainly auoucheth when he saith, *that by one mans sinne entred into the world, and death by sinne.* And again, *that death is the stipend wages or allowance of sinne.* Furthermore, in every 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 innocencie ; 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 alledged 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 speakes 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, verfe 10. *Some of man say vnto the house of Israel, &c.* Again, the words are not spoken absolutely, but onely in way of comparision, in that of the twaine hee rather wils the conuersion and repentance of a sinner, then his death and destrucion. Tairdly, 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 hindres 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 objected, that if death indeed had beene ordained of God, then *Adam* should haue beene destroyed, and that presently vpon his fall. For the very words are thus, *Gen. 2. 17.* *Wheneuer thou shall eat of the forbidden fruit, thou shalt certainly die.* Answ. Sentences of Scripture are either Legall or Euangelicall, the Law and the Gospell beeing two severall and diuinct parts of Gods word. Now this former sentence is Legall, and must bee understood with an exception borrowed from the Gospell or the covenant of grace made with *Adam*, and revealed to him after his fall. The exception is this: Thou shalt certainly dye whensoever thou eatest the forbidden fruit, except I doe further give thee a meane of deliuerance from death, namely, the seede of the woman to bruise the serpents head. Secondly, it may be answered, that *Adam* and all his posterite died, and that presently after his fall, in that his boide was made mortall, and his soule became subiect to the curse of the Law. And whereas God would not vterly destroy *Adam* at the very first, but only impose on him the beginnings of the first and the second death: hee did the same in great wisedome, that in the middest of his iustice he might make a way to mercie : which thing

could not have beene, if *Adam* had perisched. The execution of this punishment is hee that doth impose and inflict the same on man, and that all is God himselfe, as hee testifieth of himselfe in the Prophet *Ezay. Isa. 45. 7.* *I make peace, and create evill.* Now evill is of three sorts: natural, moral, materiall: Natural evill, is the destruction of that order which God set in every creature by the creation. Morall evill, is the want of that rightheousnesse and vertue which the law requires at mans hand; and that is called sinne. Materiall evill 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, Wolfsbane, Hemlocke, and all other poisons. Now this saying of *Ezay* must not be understood of moral evills, 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 faih in *Oeab, Oe. 13. 6.* *O Israel, one hath destroyed thee, but in me is thine helpe.* Against this it may be objected, that man was mortall in the estate of innocence before the fall. *Answ.* 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 unchangeable and immortal, and so by the same blessing shoulde haue continued, if man had not fallen: and man by his fall depriving himselfe of this gift and blessing, became every way mortall.

Thus it appears 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 rotall 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 body, 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 iugement, and become immortal: and as for the soule it subfisteth by it selfe out of the bodie, and is immortal. And this being so, it may be demanded, how the soule can die the second death. *Answ.* The soule dies, not because it is vitrally abolished: but because it is as though it were not, and it ceaseth to bee in respect of rightheousnesse and fellowship with God. And indeed this is the death of all deaths, when the creature hath subfisted and beeing, and yet for all this is deprived of all comfortable fellowship with God.

The reason of this difference is, because the

A soule of man is a spirit or spirituall substance, whereas the soule of a beast is no substance, but a naturall vigour or qualite, and hath no beeing 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 *fist*, 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 fist 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 endless and vnspakeable horrors and pangs of death.

Againe, spirituall death hath three distinct and severall degrees. The fist is, when a man that is alive in respect of temporal life, lies dead in sinne. Of this degree *Paul* speakeith, when he saith, *1 Tim. 5. 6.* *But shee that liues in pleasure, is dead while she liues.* 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 descendes to the place of torment. The third degree is in the day of iugement, when the body and soule meet againe, and goe both to the place of the damned, there to bee tormented for euer and euer.

Hauing thus found the nature and differences, and kinds of death, it is more then manifest, that the text in hand is to be understood, not of the spirituall, but of the bodily death: because it is opposed to the birth or natiuety 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.

This much of the fist point: now followeth the second, and that is, how this can bee true which *Solomon* saith, that the *day of death is better then the day of birth.* I make not this question to call the Scriptures into controverie, which are the truth it selfe, but I doe it for this end, that wee might without wauering be resolved of this which *Solomon* auoweth. For there may bee sundry reasons brought to the contrary. Therefore let vs handle the question: the reasons or obiections which may be alleadged to the contrary, may all be reduced to fixe heads. The fist is taken from the opinion of wise men, who thinke it the best thing of all never to bee borne, and

B the next best to die quickly. Now if it bee the best thing in the world not to bee borne atall, then it is the worst thing that can be to dye after a man is borne. *Answ.* There be two sorts of men, one that live and die in their sinnes without repentance: the other, which vnaidly repent and beleue in Christ. Now this sentence may bee truely auouched of the first: of whom wee may say as Christ said of *Iudas. Mat. 26. 24.* *It had bene good for him that he had never beene born.* 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 happiness; and the next best is to die quickly: because by death they enter into possession of the same their happiness. For this cause *Balaam* desired the death of the righteous; and *Salomon* in this place preferrest the day of death before the *day of birth*, understanding that death which is ioynt with godly life, or the death of the righteous.

C The second obiectio[n] 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 feemes to follow, that in and by death, men recue their wages and painment for their sinnes: that the day of death is the doleful day in which the enemy preualeth against vs: that he which dyeth is cursed. *Answ.* Wee must distinguish of death: it must be considered two wayes: fist, 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 hel: 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 betwene this life and eternall life, and as it were a new wicket or doore whereby we passe out of this world, and enter into heaven. 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 joy and happiness with all the Saints of God for euer.

D The third obiectio[n] is taken from the examples of most worthy men, who haue made their prayers against death: As our Saviour 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 *David* prayed, *Psal. 6. 4, 5.* *Retorne, O Lord, deliver my soule, and mee for thy mercies sake: for in death there is no remembrance of thee, in the grave who shall praise thee?* And *Ezechiah*, when the Prophet *Ezay. Eza. 38. 3.* bad him set his house in

order, and tolde him that hee must die, wept for, 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 feeme that the day of death is the most terrible and dolefull day of all. *Answ.* When our Sauour 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 shold haue suffered in our owne perfons for our sinnes: and therefore hee prayed not simply against death, but against the cursed death of the croſſe: and hee feared not death it selfe, which is the separatiōn of body and soule, but the curse of the law which went with death, namely, the vnspeakable wrath and indignation of God. The fist death troubled him not, but the fist and second ioyned together. Touching *David*, when hee made the fixt Psalme, hee was not only sicke in body, but also perplexed with the greatest temptation of all, in that he wretted in conciſe with the wrath of God, as appeares by the words of the text, where hee faſh, *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 ſcarre of death, as hee himſelfe testifieth, ſaying, *Pſalm. 23. 4.* *Though I ſhould walke through the valley of the shadow of death, I will ſeare no evil.* Thereforē hee prayed againſt death only as it was ioyned with the apprehension of Gods wrath. Lastly, *Ezechiah* prayed againſt death, not onely because he defred to live and doe ſervice to God in his kingdom, but vpon a further and more ſpeciall regard; because when the Prophet brought the message of death, hee was without iſſe, and had none of his owne body to ſuccede him in his kingdom. It will bee ſaid, what warrant had *Ezechiah* to pray againſt death for this caſe? *Answ.* His warrant was good: for God had made a particula[r] promife to *David* and his posterite after him, that fo long as they feared God and walked in his commandements they ſhould not want iſſe to ſit vpon the throne of the kingdomde after them, *1 King. 8. 25.* Now *Ezechiah* at the time of the Prophets message remembred what promife God had made, and how he for his part had kept the condition therof, in that he had walked before God with an upright heart, and had done that which was acceptable in his sight; he prayed againſt death, not fo much because he feared the danger of it, but because he wanted iſſe. This prayer God accepted and heard, and hee added fifteenyeare vnto his dayes, and two yeres after gaue him *Manasseh.*

The fourth obiectio[n] is this, that thoſe

which haue bee[n] reputed to be of the better

sort of men, oftentimes haue miserable ends:

for ſome end their daies deſpairing, ſome

taking 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 judge of the estate of any man before God by outward things, whether they be blessings or judgements; whether they fall in life or death: For (as Salomon saith) *All things come alike to all: and the same condition is to the just 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 feareth an oar.* Secondly, I answer the particulars which be alledged, on this manner: And first of all touching despair, it is true that not onely wicked and loose persons despair in death, but also repentant sinners, who oftentimes in their sickness, tellie of themselues, that being alive, and lying in their beds, they feel theirselues as it were to be in hell, and to apprehend the very pangs and tormentes 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 euertailing happiness. This appears by the manner of Gods dealing in the matter of our saluation. All the works 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 giveth life, not by life, but by death: and if wee consider aright of Christ ypon the croffe, wee shall see our paradise out of paradise in the middest of hell. For out of his owne cursed death doth hee bring vs life and eternall happiness. Likewise in effectual yocation, when it pleath God to conuert and turne men vnto him, hee doth it by the meanes of the Gospell preached, which in reason should drisse all men from God. For it is as contrary to the nature of man as fire to water, and light to darkeenesse: and yet for all this, though it bee thus against the disposition and heart of man, it preuails with him and turnes him to God. Furthermore, when God will send his owne seruants to heaven, hee sends them a contrary way, even by the gates of hell: and when it is his pleasure to make men depend on his fauour and prouidence, hee makes then feel 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 heaven by the very gulfe of hell. The loue of God is like a feare, into which when a man is cast, hee neither feels bottome nor sees bankes. I conclude therefore, that despair, whether it arise of weakenesse of nature, or of conscience of sin, though it fall out about the time of death, cannot preudice the saluation of them that are effectually called. As for other strange events which fall out in death, they are the effects of diseases: Ruynings and blasphemings arise of the disease of melancholie, and fren-

**A** ties, 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, procedes of crampes and convulsions, which follows after much evaucation. And whereas some in sicknessesse are of that strength that three or four men cannot hold them downe without bonds; it comes not of witchcrafts and possestions, as people commonly think, 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 jaundise, or by the putrifaction of the liver: and it doth not alwaies argue some extraordinarie judgement 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 sinnes procured of violent diseases, and proceeding from repentant sinners, are sinnes of infirmitie: for which, if they know them, and come again to the vse of reason, they wil further repente: if not, they are pardoned and buried in the death of Christ: And we ought not so much to stand vpon the strangleinge of any mans end, when we know the goodnes of his life: for we must judge a man not by his death, but by his life. And if this be true, that (strange diseases, and thereupon strange behaviours in death, may befall the 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) the he goes straight to heauen: but if the violence of the disease stirre vp impatience, and cause frantick behaviours, then men vs to say, there is a judgement 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 tormentes and strange behaviours of the body, may goe to heaven. And by the outward condition of any man, either in life or death, wee are notto judge of his estate before God.

The fifth obiection is this: When a man is most neare 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. *Anf.* The condition of Gods children in death is twofold. Some are not tempted, as Simon, who when he had seene Christ, brake forth & said, *Lord now lete thy seruant depart in peace,* before signifying no doubt, that hee shold end his dayes in all manner of peace. As for them which are tempted, though their case be very troublesome and perplexed, yet their fal-

tation is not further off, by reason of the violence and extremitie of temptation. For God is then present by the unspeakable comfort of his spirit, and when weare most weake, he is most strong in vs: because his manner is to shew his power in weaknesse. And for this cause, even in the time of death the diuell receives 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 culs which befall man in this life, none is so terrible; therefore it may seeme, that the day of sudden death is most miserly. *Anf.* It is true indeede, that fuddaine 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 fuddaine 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, *Apoc. 14.13. Blessed are they that die in the Lord for they rest fr<sup>t</sup> from their labours:* whereby is signified, that they which depart this life, being members of Christ enter into euertailing happiness; of what death soever they die, yea though it be fuddaine death. Again, I say that fuddaine death is not euill in all respects. For it is not euill, because it is fuddaine, but because it commonly takes men unprepared, and by that meanes makes the day of death a blacke day, and as it were a very speedy downe-fall to the gulfe of hell. Otherwiche, if a man be readie and prepared to die, fuddaine death is in effect no death, but a quicke and spedie 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 confidid, that make the day of death to surpaſe the day of a mans birth: and they may all bee 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 degree 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 repente and belieue, 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 heaven. The third is in the end of the world at the last iudgement, when

**B** body & soule reunited, doe ioynly enter into eternall happiness in heaven. Now of these three degrees, death it selfe being 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 al 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 disteases, as feauers, & consumptions, &c: yet when death comes there is an end of all. Again, so long as men live in this world wheresoeuer they bee, they doe in some part lyne in bondage vnder original corruption and the remaints thereof, which are doublings of Gods prouidence, vnbelief, pride of heart, ignorance, covetousnesse, ambition, envy, hatred, lust, and such like sinnes, which bring forth fruits vnto death. And to bee in subiectiōn to sinne on this manner, is a misery of all miseries. Therfore *Paul* when he was tempted vnto sin by his corruption, calleth the very temptation *the buffets of Sathan;* & as it were a *pricke or thorne wounding his flēsh,* and paining him at the very heart. Againe, in another place waried with his owne corruptions, he complains that he is fold vnder sinne, and he cries out, *Rom. 7.24 O miserly man that I am, who shall deliuer me from this boode of Death! David saith, Psa. 119.136 that his eyes gyshed downe with riuers of teares when other men smidg'd against God:* how much more then was hee grieved for the sinnes wherewith hie 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 exercized, turmoyled, 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 whatsoeuer. 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 conuerce in the companye of the wicked; as sleepe are mingled with goats which like them, annoy their pasturfe, and muddy their water. Hereupon *Daniel* cries out, *Psa. 1.20. 5. Woe is me that I re-maine in Meschach, and dwelle in the temis of Kedar,* *1 King. 19. 4.* When Elias saw that *Ahab* and *Iefabel* had planted Idolatrie in Israel, and that they fought his life also, he went apart into the wildernes 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 singe 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 only abolish the miseries, which preuent us vpon vs, but also preuent those which are to come. *The rig-*

reoued (faith the Prophet, Isa. 51.7.) perishest and no man considereth his heart; and a mercifull man is taken away, and no man understandeth that the righteous is taken away from the earth to come. Examples of this wee haue in Iosas. Because (saith the Lord, 2. King. 22.20.) thine heart did melt, and thou hast humbled thy selfe before the Lord, when thou hearest what I speake against this place, &c. behold therefore I will gather thee to thy fathers, and thou shalt be put in thy grane in peace, and thine eyes shall not see all the evill which I will bring upon this place. And Paul saith, 1 Cor. 11. 32. that among the Corinthians some were asleepe, 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 gives an entrance to the soule, that it may come into the presence of the curtaffing God, of Christ, and of all the Angels and Saints in heaven. The worthinesse of this benefit makes the death of the righteous to be no death, but rather a blessing to be wiffed of all men. The consideration of this made Paul to say, Phil. 1. 23. I desire to be dissolved: 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 Salomon's wisedome, and the house that he had built, and the meat of hisstable, and the fitting 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 over before thee and heare thy wisedome: 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 heaven & earth: and at his right hand enjoy pleasures for evermore. Moses hath beene renowned in all ages for this, that God vouchsafed him but so much favour 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 live with the blessed Saints and Angels in heaven for ever?

Thus now the third point is manifest, namely, in what respect death is more excellent then life. It may be here the mind of man vnfatiued, will yet further reply & say, that howsoeuer in death the soules of men enter into heaven, yet their bodies though they haue beeene tenderly kept for meat, drinke and apparel; and haue slept many a night in beds of dounes, must lie in darke & loathsome graunes, & there be wafted & confounded by worms. *Ay.* Al this is true indeede, but all is nothing, if so be that we wil but consider aright of our graunes as we ought. Wee must not judge of our graunes, as they appeare to the bodily eye, but wee must looke vpon them by the eye of faith, and con-

Ia 57.4.  
sider them as they are altered and changed by the death and buriall of Christ, who hauing vanquished death vpon the croffe, purfisht 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 burial, as sweet incense hath sweetened and perfumed our graunes, and made them of stinking and loathsome cabbins, to become princely pallaces, and beds of most sweet and happy rest, farre more excellent then beds of dounes.

B And though the body rot in the grane, 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 indeed a spirituall, and yet a most real 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 united 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 vniون once truly made, shall never be disioluted. Hence it follows, that although the body be feuered from the soule in death, yet neither bodie nor soule are feuered from Christ, but the very bodie rotting in the grane, drowned in the sea, burned to ashes, abides still vnto 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 ever 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 feuered each from other as farre as heauen and the grane, yet neither of them were feuered from the Godhead of the Sonne, but both did in death subtyn in his person. And therefore though our bodies and soules bee pulled asunder by naturall or violent death, yet neither of them, nor the bodie it selfe, shall bee feuered and disioyned from Christ. It will bee alledged, that if the bodie were then united to Christ, it should liue and bee quickened in the grane. *Ay.* Not so: when a mans arme or leg is taken with the dead palse, it receiveth little or no heat, life, sens, or motion from the body: and yet notwithstanding it remaines 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 receive neither sens, 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, devoured, or howsoeuer consumed, at the day of judgement rise to eternall glory. In the winter seafon trees

remaine without fruite or leaues, and beeinge beaten with wind and weather appear to the eye as if they were rotten trees: yet when the spring time comes againe, they bring forth, as before, buds and blottomes, leaues and fruite: the reaon is, becafe the bodie, graines, and armes of trees, are all ioyned to the roote, where lies the latte in the winter seafon, and whence by meanes of this coniunction it is deuided to al parts of the tree in the spring time: Even so the bodies of men haue their winter alo, in which they are turned to dust, and so remaine for the space of many thousand years: yet in the day of judgement by meanes of that mystical coniunction with Christ, shal diuine and quickening vertue stremme 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. *Ay.* They doe so indeed, but not by the same cause: for they rise by the power of Christ as hee is a ruyde to condemne them: whereas the godly rise againe by the vertue of Christs resurreccio, wherof they are partakers by meanes of that blessed and indissolue coniunction which they haue with Christ. And the bodies of the elect though they putrifie and consume neuer so much in the grane, yet are they still in the fauour of God, and in the covenant of grace: which, because they haue right and title beeinge dead, they shall not remaine so for euer, but shall rise to glory at the last judgement. 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 Testamēt is made but a sleepe, and the grane 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 sicknes, but presently be translated to eternall glory. By this then which hath bin said, it appeares that the death of the righteous, is a seconde degree to euerlasting happiness.

D 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 laboure to be vntied to Christ, that wee may bee bone of his bone, & flesh of his flesh. This very point is as it were a flaggō of wine to reuue our soules when they be in a swoone at any instant. And that we may be affred that we are certaintly ioyned to Christ, we must shew our soules to be members of his mystical body by the daily fruits of righteoutheise and true reuention. And being once certaintly assured in confidence of our being in Christ, let death come when it will, and let it cruelly part alander both body and soule, yet shal they both remaine in the covenant, and by meanes therof bee re-vntied and taken vp to life eternall. Wheras on the contrary, if men bee out of the

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

This much of the meaning of the text, now follow the vices, and they are manifold. The first and principall is this. In that Solomon prefers the day of death before the day of birth, he doth therein giue vs to understand, that there is a direct and certaine way whereby a man may die well, if it had bene otherwise, he could not haue said that *the day of death is better*. And whereas hee auoucheth this, he 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 understanding 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.

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

The preparation vnto death, is an action of a repenter, 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 do streyghtly enioyne vs to watch and pray, and to make our soules ready every day against the second coming of Christ to judgement. Now the same places do withall bind vs to make a preparation against death, at which time God comes to judgement vnto vs particularly. Againe, looke as death leaueth a man, so shal the last judgement finde him, & so shal he abide eternally: there may bee changes and conversions from euill to good in this life, but a fter 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.

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

whether he shall die of a linging or sudden, of a violent or naturall death. Hence it follows that men shoulde every day prepare themselves to death. Indeede if we could know when, where, & how we should die, the care 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 dangerous thing of al in this world, is to neglect all preparation. To make this point more manifest, I will vise this comparison. A certaine man purfled by an *Vinocne*, in his flight falleth 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 root of the tree, and as he lookes vpward he seeth an hie of most sweet honie, whereupon he climes vp into it, and sitting by it feedes thereon. In the meane ses: so while he is thus sitting, the two wormes gnaw in pieces the roote of the tree: which done, tree and man and all falleth into the bottom of the dungeon. Now this *Vinocne* is death; the man that flies is every one of vs, and every living man: the pit ouer which he hangeth, is hell; the arme of the tree is life it selfe, the two wormes are day and night, the continuall whereof is the whole life of man: the hie 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 root, that is, this temporall life bee cut off; which beeing once done, they plunge themselves quite into the gulf of hell. By this wee see, that there is good caufe that men shoulde not deferre their preparation till the time of sickenesse, but rather every day make themselves ready 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. *Answ.* These men greatly deceiue themselves, for the time then is most vsit to begin a preparation, because all the sens 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 Phyisition, 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. Againe 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 repentence is sufficient. *Answ.* 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 willett or runneth, but in God that hath mercie. And Christ saith, that many shall feele to enter into heauen, and shall not be able. But why so? because they feele when it is too late; namely, when the time of grace is past. Therefore it is exceeding folly for men to much as

A once to dreame that they may haue repenteance at command; nay it is a iuste judgement that they shoulde bee contemned of God in death, that did contemne God in their life: & that they shoulde quite be forgotten of God in sickenesse, that did forget God in their health. Againe I answere, that this late repenteance is seldome or never true repenteance. It is sicke like the partie himselfe, commonly languishing and dying together with him. Repenteance shoulde be voluntary (as all obedience to God ought,) but repenteance taken vp in sickenesse, is vsually constrained and extorted by the feare of hell, and other iudgements of God: for crosses, afflictions, and sickenesse will cause the grossest hypocrite that euer was to stoope and buckle vnder the hand of God, and dissemble faith and repenteance and every 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 repenteance commonly is but counterfeite. For in true and found repenteance men must forake their sinnes; but in this, the finne torstaketh the man: who leaues all his euill waies only vpon this, that he is constrained to leaue the world. Wherefore it is a thing greatly to be wished, that men would repente and prepare themselves to die in the time of health before the day of death or sickenesse come. Lastly, it is alledged that one of the theeuers repente vpon the croffe. *Answ.* The theeu was called after the eleuenthe hour at the point of the twelvthe, when he was now dying and drawing on: Therefore his conuerteron was altogether miraculus and extraordinary: and there was a speciall reaeson why Christ would haue him to be calleth *thine*, that while he was in suffering he might shew forth the vertue of his passion: that al which saw the one, might al soe acknowledge the other. Now it is not good for men to make an ordinary rule of an extraordinarie example.

B Then when this point beeing manifest, that a general 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 Arimathaea, who made his tombe in his life time in the midle of his garden: no doubt for this end, to put hi selfe in minde of death, and that in the midle of his delights and pleasures. Heaten Philosophers, that never knew Christ, had many excellent meditations of death, though not comfortable in regard of life everlasting. Now we, that haue knowne and beleue in Christ, must goe beyond them in this point, confidering with our selues such things as they never thought of, namely, the caufe of death, our time: the remedy thereof, the cursed deare of Christ: cursed I say, in

regard

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 every preſent day, as if it were the preſent day of our death, & reckon with our ſelues when we goe to bed as though we ſhould never rife againe; and when we rife, as though we ſhould neuer lie downe againe.

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

C Secondly this meditation is a meanes to further repenteance. When *Iona* came to *Ninius* and cried, *Jon. 3. 4. 5. Te forgy dies, & Ninius ſhall be deſtroyed,* the whole city repented in facelcloth and afles. When *Elias* came to *Ahab* and told him that the dogs ſhould eat *Isabel* by the wall of Lezreel, and him alſo of *Ahab*s ſtocke that died in the city, &c, it made him to humble himſelfe ſo, as the Lord faſh to *Elias*, *1. Km. 21. 29. Seeth thou how Ahab is humbled before me?* Now if the remembrance of death was of ſuch force in him that was but an hypocrite; how excellēnt a meanes of grace will it be in them that repente?

D Thirdly, this meditation ſerues to ſirre vp contentation in every estate and condition of life that ſhall befall vs. Righteous *Iob* in the verry middele of his afflictions, comforts himſelfe with this conſideration: *Naked* (faſh hee, *Job. 1. 21. ) came I forth of my mothers womb, 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 al his abundance can carry nothing with him but either a coffin or a winding ſheete, or both, ſhould bee a forcible meane to repreſe the vnfatiablie deſire of riches and the loue of this world.

Thus we ſee what an effual meane this meditation is to encreaſe & further the grace of God in the hearts of men. Now I command this firſt duty to your Christian conſideration, deſiring the praſtie of it, in your liues: which praſtie that it may take place, two things muſt bee performed. Fifth, labou to plucke out of your hearts a wicked and erroneous imagination, whereby every man naturally bleſſeth himſelfe and thinkes highly of himſelfe: and though he hath one foot in the graue, yet he perſuades himſelfe that he ſhall not die yet. There is no man almoſt ſo old but by the corruption of his heart he thinkes that he ſhall liue one year longer. Cruell and vn-

mercifull death makes league with no man: & yet the Prophet faſh, *Eze. 38. 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 ſafly thinkes 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 haſing ſþored vp abundance of wealth for many years, ſlid to his own foule, *Luk. 12. 19. Soulz thou haſt much goods laid up for many years, live at ease, eat, drinke, and take thy paſtime,* where as his foule was fetched away preſently. And ſeeing this naturall corruptiōn is in every 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 preuale, we ſhall be vterly viſit to make any preparatiōn to death. We ſought rather to indeauour to attaine to the minde and meditation of S. Hierome, who teſtifieth of himſelfe on this manner, *Whether I wake or ſleep, or whateuer I doe, me thinks I hear the ſound of the trumpet, Rife ye dead, and come to iudgement.*

E The ſecond thing which we are to praſtie, that we may come to a ſerious meditation of our owne ends, is, to make prayr vnto God that we might be unable to refoule our ſelues of death continually. Thus *David* prayed *Pſal. 39. 4. Lord make me to know my end, and the meaſure of my days, let mee know how long I haue to liue.* And *Moses*, *Pſal. 90. 12. Lord teach me to number my days, that I may apply mine heart unto wiſdom.* It may bee ſaid, What neede men pray to God that they might be able to number their dayes? cannot they of themſelues 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 ſtarres, with their longitudes, latitudes, altitudes, motions, & diſtances from the earth? No verily. For how ſouer by a geſerall ſpeculation we think ſomething of our ends, yet vniſte the ſpirit of God bee our ſchoole-maſter to teach vs our dutie, we ſhall never be able ſomdyng to refoule our ſelues of the preſence and ſpediſſing of death. And therefore let vs pray with *David* and *Moses*, that God would iuignen our minds with knowledge; and fill our hearts with his grace, that we might rightly conſider of death, and eſteeme of every day and hour as if it were the day and hour of death.

F The ſecond duty in this geſerall preparation is, that every man muſt alwaies endeavour to take away from his owne death the power and strength thereof. And I pray you marke this point: The Philistines 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 caſed not vntill it was cut off. In like manner the time will come when we muſt encounter hard to hand with tyramous and cruelle death: the

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 bereave him of his power, disarme him, & make him altogether vnable to preuale against vs. Now to find out this matter, we neede not to vse the counsele of any *Dalilah*, for wee haue the word of God which teacheth vs plainly where the strength of death consists, namely, in our finnes, *Paul saith, 1. Cor. 15.56. The sting of death is sin*. Well then, we know certaintly that the power and force of every 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 felices, 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 indeaueron 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 bloody enemie to fare forth friendly & tractable; that we may with comfort encounter with him & preuale too. Therefore I commend these duties to your Christian considerations, & carefull practise, desiringe 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 bereave him of his sting, or of that part of his body where his poyon lies: now death it selfe is a serpent, dragon, or scorpion, and finne is the sting or poyon wherby his wounds and killes vs. Wherefore without any more delay, see that yee pull out his sting: the practise of the forefaidtys is as it were a fit and worthy instrument to do the deed. Haft thou bin a person ignorant of Gods will, a contemner of his word and worship, a blasphemher of this name, a breaker of his sabbath, disobedient to parents and Magistrates, a murderer, a fornicatour, a railer, a flanderer, a cōcousent person? &c. Reforme these thy finnes and all those like unto them, pull them out by the rootes from thy heart, and cast them off. So many finnes as be in these, so many stings of death be also in these to wound thy soule to eternall death. Therefore let no one finne remaine, for which thou haft not humbled thy selfe and repented seriously. When death hurst any man, it takes the wappons 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 again and again, 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-

A some, when the sting is out, and we may let death creape into our bosome, & gripe vs with his legs, and stab vs at the heart, so long as he brings not his venime and poyon with him. And because the former duties are so necessary, as none can be more, I will vse some reasons yet further to inforne them. Whatsoever a man would doe when he is dying, the same he ought to doe every day while he is living: now the most notorious and wicked person that ever was, when he is dying will pray and desire others to pray for him, and promise amendment of life, protestinge that if he might live, he would become a practitioner in al the good duties of faith, repenteance, and reformation of life. Oh therefore bee carefull to doe this every day! Againe, the saying is true, he that would live whe he is dead, must die while he is alive; namely, to his finne. Wouldst thou then live eternally? sue to heauen for thy pardon, and see that now in thy life thou diest 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 means live the life of the righteous: For his continual purpose and meaning was to follow his old waies in sorceries and conuersities. Now the life of a righteous man stands in the humbling of himselfe for his sins past, and in a careful reformation of life to come. Wouldest 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 live the life of the unrighteous, ye must looke to die the death of the unrighteous. 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 foureyce haue, then ye practise.

B The third duty in our general 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 everlasting, and the first of them is in this present life. For hee that would live in eternall happiness 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 lie in newnesse of life, as it is said in the revelation, *Revel. 20.6. Hee that will escape the second death, must bee made partaker of the first resurrection*. And *Paul saith to the Colosians, that they were in this life deliuered from the power of darkenesse, and transla- tected into the kingdome of Christ's, Col. 1.13*. And Christ saith to the Church of the Iewes, *the kingdome of heauen is among you*. Now this first degree of life is, when a man can faw with *Paul, Galat. 2.20. I live not, but Christ liveth in me*: that is, I finde partly by the testimone of my sanctified conscience, and partly by experiance, 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

Eph. 4.  
11.22.

John 5.  
24.

fay

C sythis, we must haue three gifts and graces of God, wherein especially this first degree of life confis. The first is, *saving knowledge*, whereby we doe truly resolute 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, so know thee the only God, and whom thou hast sent Iesus Christ. The second grace, is *peace of conscience which passeth all understanding*, *Phil. 4.7*; and therefore *Paul saith, Rom. 14.17. that the kingdome of heauen is righteousness, peace of conscience, and joy in the holy Ghost*. The horrour of a guilty conscience is the beginning of death and destruction: therefore peace of conscience derived from the death of Christ, is life and happiness. 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 errours. The first is, that a man enters into eternall life when he dies, and not before: which is a flat vniuth. Our Sauour Christ fad to *Zacheus, Luk. 19.9. This day is salvation come to thy house*, giving vs to understand, that a man then begins to be fauored, when God doth effectually call him by the ministrery of his Gospel. Who so ever then will bee fauored when he is dying and dead, must begin to be fauored while he is now living. His saluation must begin in this life: that would come to saluation after this life. *Verily, verily, I say Christ, he that heareth my word, and believeth him that sent me, hath eternall life*, namely, in this present life. The second errour is, that howsoeuer a man liue, if when he is dying, he canst vp his eyes, and say, *Lord haue mercie upon me*, he is certenly fauored. Behold a very dangerous and foolish conceit, that deceives many a man: It is all one as if an arrant theif should thus reaon with himselfe, 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 same 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 his father which is in heauen, Mat. 7.21*.

D 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

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die indeed. And as men that are appointed to runne a race, exercise themselves to running that they may get the victorie; so shold wee beginne to die now while wee are liuing, that we might die well in the end. But some may say, how shold this be done? *Paul gives vs direction in his owne example, when he saith, By her riotyng which I haue in Christ, I die daily. 1. Cor. 15.31*. And he died daily, not only 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, trembling themselues 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 finnes; which, when they are once reformed, a man shall be able more easily to overcome his master finnes: 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, a sicknes in bodie, and troubles in minde, with losſe of goods & friends, and of good name: which I may fitly tearme little deaths, and the beginning of death it selfe: and we must first of all acquaint our selues with these little deaths, before we can bee well able to beare the great death of all. Againe, the afflictions and calamities of this life are as it were the harbingers and purveyors of death: & we are first to learne how to entertaine these messengers, that when death the Lord himselfe cometh, we may in better manner entartaine him. This point *Bilney* the martyre wel considered, who oftentimes before he was burned, put his finger into the flame of the candle, not only to make triall of his ability in suffering, but also to arm and strengthen himselfe against greater torments in death. Thus yee 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, vnielſe we be first well schooled and nurched by sundry trialls in this life.

E The fifth and last duty is set downe by *Sa-lomon, Eccles. 9.10. All that thine hand shall finde to doe, doe it with all thy power*. And marke the reason: *For there is neither work, nor inuention, nor knowledge, nor wisedome in the graue whether thou goest*. To the same purpoſe *Paul saith, Gal. 6.10. Doe good to all men while yee 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 private man, let him do it with all speede and with all might, leſt death it selfe preuent him. He that hath care to thid his daies, shal with much comfort and peace of conscience end his life.

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

what is the doctrine of the Papists, and then afterward the truth. By the Popish order and practice, when a man is about to die, he is injoyed three things. First to make sacramental confession, specially if it be in any mortall sin; secondly, to receive the Eucharist; thirdly, to require his annoyling, that is, the sacrament (as they call it) of extreme vunction.

Sacramental confession, they earne a rehearsal or numeration of all a mans sinnes to a priest, that he may receive abolition. But against this kind of confession, sundry reasons may be alledged. 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 meanes after baptism to obtaine reconciliation, is the confession of all our sinnes to a priest: Because Christ hath appoynted priests to bee judges 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 judge, vnsie they know all a mans sinnes: therefore all that fall after baptism are bound by Gods word to open all their sinnes to a priest. *Answ.* It is false which they say, that priests are iudges, having power to examine and take knowledge of mens sinnes, and iurisdiction whereby they can properly absolve and pardon or retaine them. For Gods word hath given no more to man, but a ministeris of reconciliation. *2 Corin. 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 sinnes. Againe, pardon may truly be pronounced, and right judgement of the estate of any man, without a particular rehearsal of his sinnes, for he which soundly and truly repents of one or some few sinnes, repents of all. Secondly, this confession is overtaun by the practice of the Prophets and Apostles, wheronot only absolved particular persons, but also whole Churches without exaction of auricular confession. When *Nathan* the Prophet had rebuked *David* for his two great and horrible crimes, *David* touched with remorse said, *2 Sam. 12, 2.* *I have sinned,* and *Nathan* pretely without further examination declared vnto him in the name of God, that his sinnes were forgiuen him. Thirdly, it cannot be proued by any good and sufficient prooves, that this confessi. on was vfed in the Church of God till after 5. or 6. hundred years were expired. For the confession which was then in vse, was either publicke before the Church, or the opening of a publicke fault to some priuate person in secret. Therefore to vrg 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 priuate of the sicke partie alone, they haue no warrant for their practice 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 repene. And there is no reason why we should think that sicke men shold bee depryed of the comfort of the Lords supper, if they receive it not indeath; because the fruit and efficacy of the sacrament once received, is not to be refrayned to the time of receiving; but it extends it selfe to the whole time of mans life afterward. Againe, the supper of the Lord is no private actio, but micerly Ecclesiastical: and therefore to be celebrated in the meetering and assemblies of Gods people; as our Saviour Christ prefrecth, when he faith, *Do ye this;* and *Paul* in saying, *Whenece come together.* But it is alledged, that the Israelites did eat the Paschal Lamb in their houses when they were in Egypt. *Answ.* The Israelites had then no liberty to make any publike meeting for that end; and God commanded that the Paschal Lamb shold 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 beeene publike. Againe, they alleadge a Canon of the Council of Nice; which decreeth that men being about to die, must receiue the Eucharist and not be depryed of the prouision of food necessary for their journey. *Answ.*

The Council made no degree touching the administration of the sacrament to all them that die, but to such only as fell away from the faith in persecution, or fell into any other notorious crime, and were therupon 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 received into the Church; and by this means depart with more comfort. Thirdly, it is obiectet, that in the primitive Church, part of the Eucharist was carried by a ladde to *Serapion* an aged man, lying sicke in his bed. *Answ.* It was indeede the custome of the ancient Church from the very beginning, that the elements of bread & wine shold be sent by some of the Deacons to the sick, which were absent from the assembly. And yet neverthelesse here is no footing for priuate communions. For the Eucharist was only then sent w<sup>t</sup> the rest of the Church did openly communicate; and such as were then absent only by reason of sicknesse, and desired to be partakers of that blessed communion, were to be reputed as preuent. Lastly it is obiectet, that it was the maner of men and women in former times to carry part of the sacrament home to their houses, & to reserue it till the time of necessity, as the time of sicknes and such like. *Answ.* The referuation of the sacrament was but a superfluous

practise,

*Bosil. ep. ad Cai. Tert. ad. vi. ad. vi. Hinc. in Apol. 100. l. in 1ob.*

*Euseb. 1. 6, 3, 5.*

*Luk. 2, 19.  
1 Cor. 11, 28.*

*a Fructus  
vivitatis.*

practise, though it be auncient. For out of the administration, that is, before it beginneth, and after it is ended, the sacrament ceaſeth to be a sacrament, and the elements to bee elements. As for the practise of them that vfed to cram the Eucharist into the mouth of them that were deceasēd; it is not only superfluous, but also very abfurd.

As for the Annoyling of the sicke, that is: the annotaining of the body, specially the organs or instruments of the sensēs, that the party may obtaine the remission of his sinnes, 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 be restored to his corporall health, if it be expedient for the saluation of his soule; it is but a dorage of mans braine, and hath not so much as a shew of reason to iustifie it. The fift of *James* is commonly alledged to this purpose, but the annotaining there mentioned is not of the same kind with this greacie sacrament of the Papists. For that annotaining of the body was a ceremony vfed by the Apostles and others, when they put in practise this miraclous gift of healing, which gift is now ceased. Secondly, that annotaining had a promise that the party should recover his health, but this popish annotaining hath no such promise, because for the most part the persons thus annotained dy afterward without recovery; whereasthose which were annotained in the primitive Church alwaies recovered. Thirdly, the auncient annotaining ferred only for the procuring of health, but this tends further to the procuring of remission of sinnes, and strength in temptation.

Thus haung feene 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 sortes 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 beeene long affirred 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 sought for; & is obtained by a renewing of our former faith and repentance; and they must be renewed on this manner: So soone as a man shall feele any manner of sicknesse to seize vpon his body, he must consider with himselfe whence it ariseth; and after ferious consideration, he shall find that it comes not by chaunce or fortune, but by the speciaill prouidence of God. This done, he must goe yet further, and consider for what cause the Lord shoulde affir his body with any sicknes or disease. And hee shall finde by Gods word, that sicknesse comes ordinarily and vniually of sin. Wherefore is the living man sorrowfull? man suffereth for his sinnes, *Lam. 3, 39.* It is true indeede, there bee other caules of the wants of

the bodie, and of sickenesse, beside sinne; and though they be not knowne to vs, yetthey are knowne to the Lord. Hereupon Christ when he saw a certaine blinde man, and was demanded what was the cause of the blinding, answēred. *Ioh. 9, 2.* *Neither hath this man sinned, nor his parents, but that the worke of God shoulde be shewed on him.* Yet we for our parts, who are to goe not by the secreit, but by the revealed will of God, must make this vfe of our sicknesse, that is sent vnto vs for our sinnes. When Christ healed the man sicke of the palsey, he faith, *Mar. 9, 2.* *Be of good comfort, thy sinnes are forgiuen thee;* & when he had healed the man by the poole of *Bethesda*, that had bin sicke thirty eight years, he bids him *sime no more, left a worse thing should happen unto him:* giuing them both to understand, that their sickenesse came by reaon of their sinnes. And thus shoulde evrye 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 sinnes must be performed of vs in sickenesse. First, we must make a new examination of our hearts and liues, and say as the I frachises said in affliction: *Let us search and triue our waies, and turne againe vnto the Lord, Lam. 3, 40.* Secondly, we must make a new confession to God of our new and particuler sinnes, a God fends new corrections and chaffgements. When *David* had the hand of God verie heauie vpon him for his sinnes, so as his very bones and moisture *confined* within him, *Psal. 3, 14.* he made confession of them vnto God, and therupon obtained his pardon, and was healed. The third thing is to make new prayer and more earnest then ever before, with fighes and groanes of the spirit, and that for pardon of the same sins, and for reconciliation with God in Christ. In the exercize of these three dutys standes the renounation of our faith and repentance, wherby they are increased, quickened, and renewed. And the more sickenesse preuailes and takes place in the body, the more shoulde we be carefull to put them in vre: that spiritual life, might increase as temporali life is decayed.

When king *Ezechias* lay sicke, as hee thought vpon his death-bed, he wept as for some other cause, so also for his sins, and withal he prayed God to caſte them behinde his backe. *David* made certayne Psalmes when hee was sicke, or at the least vpon the occasion of his sickenesse, as namelie, 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 renewid his faith and repentance, heartily bewaileing his sinnes, and intreating the Lord for the pardon of them. *Manasse*, one that fell from God, and gaue himselfe to many horrible sinnes, whiche hee was taken capture and imprisoned in Babylon, *He prayed to the Lord his God and bumbled himselfe greatly before the God of his fathers, and prayed vnto him;* and *God was intreated of him, and heard his prayer, and brought him*

him againe into Jerusalem into his kingdom, 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 boosome of the Church: and that is this: Men now adayes are so farre from rennyng their faith and repenteance, that when they lye sick and are drawing toward death, they must be catechized in the doctrine of faith and repenteance, as if they had beeene but of late received into the Church. Whosoeuer will, but as occasion is offered, visit the sick, 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 shoulde at the very end of all & not before, begin to inquire what that faith, and what repenteance, is, and how his soule might be saued. This one sin argues the great security of this age, & the great contempte 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 meanes before hand, that they may bee able in sickenesse and in the time of death to put in practise the spiritual exercizes of invocation and repenteance.

Now if so be it fall out that the sick partie cannot of himselfe renew his owne faith and repenteance, he must seke the helpe of others. When the man that was sick of the dead pale could not goe to Christ himselfe, Mat. 2.4. hee got others to bearre him in his bedde: and when they could not come neare for the multitude they vacouered the roofe of the house, and let the bed downe before Christ: euen so when sick men cannot alone by themselues doe the good dutys to which they are bound, they must borrow helpe from their fellow-members, who are partly by their councill to puto 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 dutys are to be performed. Saint James sets downe four: two whereof concerne the sick partie, and other two such as helpers. The first dutie of the sick man is to send for help: where two circumstances must bee considered: who must be sent for, and when. For the first, Saint James faith, Jam. 5.14. *Is any sick 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 auantient for yeates, indued with the spirit of understanding and prayer, and had withall the gift of working miracles and of healing the sick. For in the primitive Church this gift was for a time so plentifully bestowed on the that believed in Christ, that foulders cast out diuels, and parents wrought

A miracles on their children. Hence wee may learne that whosoever it bee the dutie of the ministers of the word principally to visit and comfort the sick, 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* (faith the H. Ghost, Heb. 3.13.) *while it is called to day.* And again, 1 Thes. 4.11.14. *Admonish them that are disordered, and comfort them that are weake.* And indeede in equitie it shoulde be the dutie of every Christian man 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 can not speake a word of instruction and comfort, but spend the time in silence, gazing, and looking on: or in uttering words to little or no purpose, saying to the sick party, that they are verely sorry to see him in that case, that they would have him to be of good comfort, but wherein and by what meanes they cannot tell; that they doubt not but that hee shall recover his health and live 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 understanding. And this is the common comfort that sick men get at the hands of their neighbours when they come vnto them; and all this comes either because they lie 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 sick partie 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 Divine endes, there the Physician must begin: and it is a very preposterous course that the Divine shoulde there beginne where the Physician makes an end. For till helpe be had for the soule, and sinne which is the roote of sicknes be cured, physick for the body is nothing. Therefore it is a thing much to be disliked, that in all places almost the physician 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 sick partie lies drawing on and gaping for breath, as though Ministers of the Gospell in these daies were able to worke miracles.

The second dutie of the sick partie, is to confess his sinnes, as S. James faith, *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 never 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 speakeith. For he requires only a confession of that

A or those sinnes which lie vpon a mans conscience when he is sick: but the popish doctrine requireth a particular enumeratiōn of a mans sinnes. Againe S. James enioynes confession onely as a thing meete, and convenient: but the Papist as a thing necessarie to the remisſion of sinnes. 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 dutie then is, that the sick partie troubled in minde with the memorie and consideration of any of his sinnes past, or any manner of way tempted by the diuell, shal flee freely of his owne accord open his case to such as are both able and willing to helpe him, that he may receive comfort and die in peace of conscience.

B Thus much of the sickes mans duty: now follow the duties of helpers. The first is, *to pray over 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 Elizeu, the Apostle Paul and our Saviour Christ vsed this manner of praying; when they would miraculoously reforre temporal life: & therfore it is very meete that the same shoulde be vsed also of vs, that we might the better styrre vp our affections in prayer, and our compassion to the sick when we are about to intreat the Lord for the remisſion of their sinnes, and for the saluation of their soules.

C The second dutie of him that comes as an helper, is to anoint the sick party with oyle. Now this anointing 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 dutys which he is to performe vnto himself, and they are two: one concerneth his soule, the other his body. The dutie concerning his soule, is that he must arm & furnish himself against the immoderate feare of preuent death. And the reaſon hereof is plaine: because whosoever naturally men feare through the course of their liues more or lesse; yet in time of sickenesse when death approacheth, this natural feare breed in the bosome of all such as it selfe. In such fort, as it will alston the sensis of the sick party, and sometime caue de speration. Therfore it is necessary that we vsē meanes to strengthen our selues againt the feare of death. The meanes are of two sortes; practices, and meditation. Practices are two especially. The first is, that the sick man must not too much regard death it selfe as the benefites of God which are obtained after death. He must not fix his minde vpon the consideration of the pangs and tormentes 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 riuier, must not looke downward to the streame of the water, but if he would prevent feare, he

V. 3 care-

A must set his foote sure, and cast his eye to the banke on the further side: and so must he that draves neare 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 Gospell, 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 fet 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 heaven: the law sets forth death as death: the Gospell sets forth death as no death, but a sleepe onely; because it speakeith 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 meane to strengthen and stablisch them against all immoderate feares and terrours that vsually rise in sickenesse.

The meditations which serues 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 four in number. The first is borrowed from the speciall prouidence of God; namely, that the death of euery man, much more every childe of God, is not only fore-seene, but also fore-appointed of God: yea the death of every man deferten and procured by his singel, is laid vpon him by God, who in that respect may be said to bee the caufe of every mans death. So fith Amos, 1 Sam. 1. 6. *The Lord killeth and maketh aline.* The Church of Jerusalem confesseid 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 every 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 sickenesse, the continuance, and the end, every fitte in the sickenesse, and the pangs of death, are particularly set downe in the counſell of God. The very haires of our heads are numbered (as our Saviour Christ faith, Mat. 10. 29. 30.) and a sparrow lights not on the ground without the wile of her heavenly Father. Dauid faith excellently, Psal. 139. 15.16. *My bones are not hid from thee, though I was made in a secret place, & shal be hid beneath in the earth: thine eyes did fee me when I was without forme, for in thy bookke were all things written, which in continuall warre was fashioned, when there was none of them before.* And he prates 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 sickenesse and death. The

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 hold my tongue and said nothing*, saith *Daniel*, 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 *Joseph* saith to his brethren, Gen. 45. 5. *Fear not; for it was the Lord that sent me before you*. Marke here how *Joseph* is armed against impatience and grife and discontentment by the very consideration of Gods prouidence and so in the same manner shal we be confirmed againt all feares and forrowes, and say with *David*, Psa. 116. 15. *Precious in the sight of the Lord is the death of his Saints*; if this perfusion bee once settled in our hearts, that all things in sicknesse 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 works follow them*. The author of truth that cannot lie hath spokēn it. Now then let a man but throughly consider this, that death ioynd with a reformed life hath a promise of blessednes adioynd 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 blessednes confis. In death we are indeede thrusē out of our old dwelling places, namely, these houses of clay and earthly tabernacles of our bodies, wherein we have made long abode; but what is the end? surely that living and dying in Christ we might haue a building givēn of God, that is, an house not made with hands, but eternal in the heauens, which is vnspakeable and immortall glory. If a poore man should be commanded by a prince to put off his corne and beggerly garments, & in stead therof to put on roiall & costly robes, it would be a great reioycing to his heart; so then what ioyfull newes must this be vnto all repentant and forrowfull 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 immortallitie? 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 living or dying. Hee that dieth sleeping in Christ, dieth not forth of Christ, but in him, haing 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 disoynd from Christ. The coniunction which is once begun in this life remaynes 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 togither, the body by the vertue of the former coniunction being raised to eternall life. Indeede if this vniōn 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 mystical coniunction with Christ both in respect of our bodies and soules enduring for ever, must needs be a matter of exceeding ioy and comfort.

The fourth meditation, is that God hath promised his special, bleſſed, and comfortable preſence vnto his seruants when they are sick or dying, or any way distrefſed. *When thou passeſt through the water, I will be with thee* (faith the Lord, Isa. 43. 2.) *and through the floods that they do not overflow thee; when thou walkeſt through the very fire thou shalt not be burnt, neither ſhall the flame kindle upon 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 preſume do plainely import. Hence it comes to paffe, that to many men the forrowes and pangs of death, are nothing ſo grievous and troubleſome, as the afflictions & croſes whiche are laid on them in the courſe of their liues. The ſecond way of Gods preſence is by an inward and vnspeakable comforſt of the ſpirit, as *Paul* faith, Rom. 5. 3. 5. *We rejoice in tribulation, knowing that tribulation bringeth forth patiēce, &c.* but why is this reioycing? because (faith he in the next words) *the love of God is ſpread abroad in our hearts by the holy Ghost*. Againē, *Paul* haing in ſome grievous ſicknes received the ſentencē of death, ſaith himſelfe, 2. Cor. 1. 5. that, *as the ſuffering of Christ did abound in him, ſo his conſolation did abound through Christ*. Here then we ſee, that when earthly comforts fail, the Lord himſelf doth ſet ſcenes the bed of the ſick, as it were viſiting them in his owne perſon, and miniftring vnto them refreſhing for their ſoules. *With his left hand he holds up their heads, and with his right hand he embraceth them*, Cant. 2. 6. The third meaneſ of Gods preſence, is the minifterie of good Angels, whom the Lord hath appointed as keepers and nurces vnto his ſeruants to hold them vp and to bear them in their armes as nurces do young children, & to be as a guard unto them againſt the diuell and his angells. And all this is verified ſpecially in ſicknes, at which time the holy Angels are not only preſent with ſuch as ſeare God, but ready alſo to receiuē and to carry their ſoules into heaven, as appears by the example of Lazarus.

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

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concerning the body; and that is, that all ſickē persons muſt bee carefull to preſerve health and life till God doth wholly take it away. For *Paul* faith, Rom. 14. 7. 8. *None of us liveth to him ſelfe, neither doth any die to himſelfe: for whether we live, we live unto the Lord, or whether we die, wee die unto the Lord, whether we live therefore or die, we are the Lords*. For this caufe we may not doe with our liues as we will, but we muſt reſerue the whole diſpoſition thereof vnto God, for whose glory we are to liue and die. And this temporall life is a moſt precious iewell, & as the common ſaying is, life is very ſweete; because it is giuen to man for this end, that he might haue ſome ſpace of time wherein he might vſe all good meaneſ to attaine to life eueraſting. Life is not beſtoſed on vs, that we ſhould ſpend our dayes in our laſts 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 ſoules of God: and in this ſpeciall care muſt be had of preſeruation of life, till God doth call vs hence.

In the preſeruing of life, two things muſt be conſidered: the meaneſ, and the right vſe of the meaneſ. The meaneſ is good and wholſome physiſe, which though it be defiſed of many as a thing vaprofitable and needless, yet muſt be eſteemed as an ordinaunce & bleſſing of God. This appears, becauſe the ſpirit of God hath giuen approbation vnto it in the Scriptures. When it was the good pleaſure of God to reſore life vnto King *Ezra*, a lumpe of dry ſigges by the Prophets appointment was laid to his boyle and he was healed. Indeſtead thiſcure was in ſome ſort miraculoſe, 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 ordinary medicin or plaſter ſerto ſoſten and ripen tumours or ſwellings in the fleſh. And the Samaritanne is comandeſt for the binding vp and for the pouring of wine and oyl vnto the wounds of the man that lay wounded betwene Ierusalem & Tericō. Now this dealing of his was a right practice of physiſe for the wine ſerved to cleaſe the wound and to eaſe the paine within; and the oyle ſerved to ſupple the fleſh & to allwaige the paine without. And the Prophet *Eſay*, ſeemeſ to co-mend thiſ physiſe, when he faith Eſay. 1. 6. *From the ſide of the ſoote unto the head, there is no-thing whole therein, but wounds and ſwellings, and ſores full of corruption: they haue no bin wrapped nor bound vp, nor maſſed with oyle*. And where-as God did not command circumciſion of chil- dren before the eight day, he followed a rule of physiſe obſerued in all ages, that the life of the childe is very vncertaine till the fift ſeven dayes be expir'd, as we may ſee by the example of the child which *David* had by *Bathsheba* which died the ſeventh day. And vpon the very fame ground heathen men vſed not to

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

Furthermore, that physiſe may bee well applied to the maſtaininge 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 coniſcience and good religion. For as in other callings, fo in this alſo, there be ſundry abuſes which may indanger the liues & the health of men. Some venter vpon the bare inspection of the vriue, without further direſtion or knowledge of the estate of the ſickē, to preſcribe and minifter as ſhal ſcience beſt vnto them. But the learned in this facultie doe plainly auouch, that thiſkinde of dealing tends rather to kill then to cure, and that ſundry men are indeſtead killed thereby: For iudgement by the vriue is moſt deceiſive: the water of him that is ſickē of a pestilential feuer euen vnto death, lookeſ for ſubſtance and colour as the water of a whole man: and ſo doth the water of them that are ſickē of a quartane or of any other intermitting feauer: ſpecially if they haue vied good diett from the beginning, as alſo of them that haue the pleurie, 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, appear as the vriues of whole and ſound men, one and the ſame vriue may forgiſſe both life and death, and be a ſigne of diuers, nay of contrary diſeaſes. A thine, crude, and pale vriue in them that be in health is a token of want of diſtention; but in them that are ſickē of a ſharpe or burning argu, it berokenſ the frenſie, and is a certaine ſigne of death. Againē, others there be that thinke it a ſmall matter to make experiments of their deuided medicinnes vpon the bodies of their patients, whereby the health, which they hoped for, is either much hindred or much decaid. Thirdly, there be others which minifter no physiſe at any time, or vſe phlebotomie without the direſtion of iudiciall Astrologie: but if they ſhal follow this course alwaies, they muſt needs kill many a man. Put the cafe that a man full bodied is taken with a pleurie, the moone being in *Lion*, what muſt be 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 removed from *Leo* the house of the ſunne: but by that time the impotuſe will be ſo much increased by the gathering together of the humours, that it can neither be diſtolted nor ripened: and by this meaneſ the ſickē partie wanting helpe in time, ſhall die either by inflammation or by the conſumption of the lungs. Againē, when a man is ſickē of the Squinancie, or of the feauer called *Synæbus*, the moone then being in the malignant aspects with any of the unfortunate planets (as Astrologers vſe to ſpeakē) if letting of blood be deferred till the moone

Forret.  
de rīvī.  
judicis  
lib. 3.  
Lang. 12.  
epiſt. 41.

1. King.

207.

Gal. 1. 2.

de art. cu.

cap. 7.

34.

Lake 10.

34.

Valla de

ſciſe ph.

loſo. 4.8.

8.

Pſalm. 91.

11. 12.

Ariſt.

1. ani-

mal.

7.

cap. 11.

Lang. 1.  
epiſt. 35.  
See Ga-  
nigerus  
called A-  
micias  
medico-  
rum.

moone bee freed from the foresaid aspects, the partie dies in the meane seafon. Therefore they are farre wide that minister purgations and let blood no otherwise, then they are counseled 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 symptomes, and crisis thereof. This being so, there is good caufe that sicke men shalbe well be carefull to make choise of meete 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 Diuiines 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 ſpells, of what words ſoever they conſift: characters and figures either in paper, wood, or waxe: all amulets, and ligatures, which ſerve to hang about the necke or other parts of the bodie, except they bee grounded vpon ſome good naturall reaſon; as white porcione hanging about the necke, is good againſt the falling ſickeneſſe: and Wolfe-dung tyed to the bodie is good againſt the cholickē, not by any enchantment, but by inward vertue. Otherwife they are all vaine and ſuperfluous: because neither by creation, nor by any ordinaunce in Gods word, haue they any power to cure a bodily difeaſe. For words can doe no more but repreſent. And yet neuertheleſſe, theſe vntauylill and abſurd incanes are more vſed, and fought for of common people, then good phyſicke. But it ſtands all men greatly in hand in no wife to ſeeke forth to enchanter, and forcerors, which indeed are but witches and wizzardors, though they are commonly called curing men and women. It were better for a man to die of his ſickeneſſe, then to ſeeke recovery by ſuch wicked perſons. For if any man turne after ſuch as work 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 Achazias was ſicke, hee ſent to Baalzebul the God of Edom to know whether hee ſhall recover: or no: as the meſengers were going, the Prophet Elias met them, and ſaid, *2 King. 1. 6.* *God and return to the king which ſent you, and ſay unto him, Thus ſaith the Lord, Is it not because there is no God in Israel, that thou ſendest to inquire of Baalzebul the god of Edom? therefore thou ſhalt not come downe from thy bed on which thou art gone vp, but ſhalt die the death.* Therefore ſuch kinde of helpe is to fare from curing any paine or ſickeneſſe: that it rather dieth them, and falleth 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-

lowed. First of all, he that is to take phyſicke, muſt not only prepare his bodie, as Phyſitians do preſcribe: but he muſt alſo prepare his ſoule by humbling himſelfe vnder the hand of God in his ſickeneſſe 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 ſickeneſſe 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 fought not the Lord, but to the Phyſitians: and put his truſt in them. Oftentimes it comes to paſte, that difeaſes curable in themſelues, are made incurable by the ſinnes and the impenitence of the partie, and therefore the beſt way is, for them that would haue eaſe, when God begins to correct them by ſickeneſſe; then alſo to begin to humble themſelues for all their ſinnes, and turne vnto God.

The ſecond rule is, that when wee haue prepared our ſelues, and are aboue 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 bleſſing vpon them, in reſtoring of health, if it bee the good will of God, *1 Tim. 4. 3.*

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 think that phyſicke ſerves to prevent 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 natural heate and radical moisture; which moſture beeing once confirmed by the former heate, is by art vnréparationable; and therefore death muſt needs follow. But the true end of phyſicke to continue and lengthen the life of man to his naturall period; which is when nature that hath beeene long preſerved 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 dramekeneſſe, and by violent difeaſes. But care muſt be had to auoide all ſuch euils; that the little lampe of corporall life may batne 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 vitorily deſtroyed vs, yet in great mercie he giues vs thus much time, that wee might prepare our ſelues to his kiengdome: which time when it is once ſpent, if a man would redeme it with the price of ten thouſand worlds, he can not haue it.

And to conclude this point touching phyſicke

Gal. I. 6.  
& 10.  
de  
ſimplic  
cie.

*A Inter  
cureneſſe  
carneſſe.*

ſickneſſe, 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 ſick men in minde of their ſinnes, it is a duty ſpeciell concerning him, hee being a member of Christ, to aduertife his patiens that they muſt truly humble themſelues, and pray fervently to God for the pardon of all their ſinnes: and ſurely this dutie would bee more commonly praefeted then it is, if al phyſitians 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 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 niceſſe in such concealements, & the plaine truth in this caſe knowne, is very profitable. For when the party is certaine of his end, it bereaueth him of all confidence in earthly thiſſes, & makes him put all his affiance in the meere mercy of God. Whē *Ezechias* was ſicke, the Prophet ſpeakes plainly vnto him, and faſh: *Ifa. 38. 1.* *Set thine house in order, for thou muſt die.* And what good we may reap by knowing certainly that we haue received the ſentence of death, *Paul* ſthewtch when he faſh, *2 Cor. 1. 9.* *We haue received the ſentence of death in our ſelues, because we ſhould not truft in our ſelues, but in God which raiſeth the dead.*

Hauing thus ſeen what be the duties of the ſick man to himſelfe, let vs now ſee what be the duties which he oweþ to his neighbour; and they are two. The firſt is the dutie of reconciliation, whereby he is freely to forgive all men: and to deſire to be forgiuen of all. In the old teſtamente, when a man wanſt to offer a bullocke or lambe in ſacrifice to God, he muſt leauue 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. *Quæſt.* What if a man can not come to the ſpeech of them with whom he would be reconciled; or if he doe, what if they will not be reconciled? *Answe.* Whenthey 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 eaſe, a man lying ſicke on his deathbed, is at enmity with one that is then beyond the ſea; fo as he cannot poſſibly haue any ſpeech with him, if he would never ſo faile, how thall he ſay his mind? why, he muſt remember that in this eaſe, a will and deſire to be reconciled is reconciliation it ſelfe.

The ſecond dutie is, that thoſe which are rulers and gouernors 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 Minifter, the third of the master of the family. The Magistrates dutie is, before he die, to provide, as much as he can, for the godly and peaceable eſtate of the towne, citie, or common-wealthe: 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 praeficie in Gods word are theſe. When *Moses* was an hundred and twenty yeare 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 wel-fare after his death.

B And firſt of all he places *Iofaſab* 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 *Iofaſab* follows the ſame came course, *Iofa. 23.* For he calſ 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 *David* (*1 King. 2. 1, 2, 3, &c.*) was to goe the way of all flesh, and lay ſick on his death-bed; he placed his owne ſonner *Salomon* vpon his throne, and gaue him charge, both for maintenance of religion, and execution of iuſtice.

C The dutie of Minifters when they are dyng, is, as much as they can, to caſt and provide 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 (faſh) indeauerour alwaies, that ye alſo may be able to haue remembrance of theſe thiſſes after my departure.* If this had bin well obſerued, there could not haue bin ſuch abundance of ſchismes, errors, & heretiſes as hath bin, and the Church of God could not haue ſuffered ſo great haſtooke. But because men haue had more care to maintaine perfonal ſuccesſion, then the right ſuccesſion, which ſtands in the doctrine of the Prophets and Apoftles; therfore woules haue come into the roomes of faithfull reachers, and the Apoftacie of which *Paul* ſpeaks, hath ouerſped the face of the Church.

D Thirdly, houſholders muſt ſet their families in order before they die, as the Prophet *Ezay* faſh to *Ezechias*: *Set thine house in order, for thou muſt die.* For the procuraing of good order in the family after death, 2 thiſſes are to be done: The firſt cocernes this life, & that is to diſpoſe of lauds and goods. And that this may be well & wifely done; the Wil be vnmade, it is with godly advice & coulſel to be made in the time of ſickneſſe; according to the praeficie of ancient and worthy men. *Abraham* before his death makes his Will, & giues legacies; ſo did *Isaac*, and *Iacob*, in whose laſt Will and testament are contained many worthy bleſſings and pro-

Dent. 21.

A. 22.  
28, 29.  
Theſt.  
22.

Gen. 2. 5,  
5, 6 & 27.  
& 49.

pheſies

pecies of the estate of his children. And our Saviour Christ, Job. 9. 27: when he was upon the cross prouided for his mother, specially commanding her to his Disciple John 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 staves many suits in law. It is not therefore alwaies a matter of indifference, which may be done or not done, as many fullie thinke, who vpon blind and finster respects abstaine from making Wils, either because their wealth shoulde not be knowne, or because they would haue their decaied 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 lo 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 holome poitius lawes of that kingdom or countrey 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 faulcie. The second is, that if goods enll gotten be not restorred before, they muell even then be restorred by Will, or by some other way. It is the practise of courteous men to bequeath their foules when they die to God, and their goods enll gotten to their children and friends; which in all equitie shoulde be restorred to them to whom they belong. *Quest.* How if a mans conscience tell him that his goods be enll gotten, & he knowes not where, or to whom to make restitution? *Answ.* 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 unknown or dead, restore to his executors or assignes, or to his next kynge; if there be none; yet keepe not goods enll gotten to thy selfe, but restore to God, that is, in way of recompence and ciuill satisfaction, beforw them on the Churche or common-wealthe. The third rule is, that heads of families must principally beleave their goods vpon their own childdren, and them that be of their owne kindred. *This man* (faith God to Abraham of Eleazar a stranger, Gen. 25.4.) *shall not be thine heire, but the sonne which shall come of thy lyones.* And this was Gods commandement to the Israelites, that when any man dies, his sonne shoulde 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 brethen; and if there be none, then the next of his kynge whofessor. *Paul saith,* Rom. 8. 17. *If ye be Jones, then albeies: And again, 1 Tim. 5. 8 He that prouides not for his owne, and namely for them of his household, is wroth with an infelde.* Therefore it is a fault for any man to alienate his goods or lands, wholly and finally

A from his blood and posterite. It is a thing which the very law of nature it selfe hath condemned. Againe, it is a fault to give 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 muell haue more then any, even because he is the eldest, and because stokes and families in their persons are to be maintained; and because there must alwaies be some that must be fit to doe special seruice in the peace of the commonweale, or in the time of warre; which could not be, if goods shoulde 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 he may alter and change it. These rules muell be remembred, because they are recorded in Scripture; the opening of other points and circumstantces belongeth to the profession of the law.

The secound dutie of the master of the family concerneth the soules of such as bee vnder his government: and that is to give charge to them that they leare, 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 commands Abraham for this: *I knowe Abraham, faith hee, that he will command his sonnes, and his householde after him, that they keepe the way of the Lord to do righteousnesse and iudgement.* And David giues Solomon on his death-bed a most notable and solemne charge, the summe and substance whereof is to knowe the God of his fathers, and to serue him: which being done, he further commands him to God by prayer, for which purpose the 72. Palme was made. This practise of his is to be followed of all. Thus gouernours, when they shall carefully dispose of their goods, and give charge to their posterity touching the worship of God, shal greatly honour God, dying, as well as living.

Hitherto I have intreated of the two-fold preparation which is to go before death; now follows the secound part of dying well, namely, the disposition in death. The disposition is nothing else but a religious and holy behaviour, specially towards Gods, when we are inot necere the agonie or pang of death. This behaviour containes 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 relike himselfe wholly on Gods speciall loue and favour and mercies in Christ, as it is reuelled in the word. And though there be no part of mans life vido 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 sensis, and temporal life, and all earthly helpes forsake vs. For then trueth 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. 2.  
Ariol. Pol.  
L. sc. cap. 4.

1 Sam.  
10. 6.

Phil. 1. 19.  
49. 10.

Phil. 7. 3.  
16.

Job. 3. 14.

Gen. 18.  
19.

1 Kings 4.  
read al.

Heb. 11.  
22.

Job 2. 9.

1 Cor. 11.

4. Dost  
thou  
continuall  
ye in  
thine up-  
rightnesse?

verse 9.

the power and strength of the heart to rest on A the pure mercie of God. This made Luther both thinkne and say, that men were best Christians in death. An example of this wee haue in David, who when he saw nothing before his eyes but pretent death, the people intending to stome 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 (faith he) the promise made to thy seruante, wherein thou hast caused mee to trust. It is my comfort in trouble: for thy promise hath quickened me.* Againe, *My flesh failed and my heart also, but God is the strength of my heart, and my portion for euer.* Now looke what David here did, the same muell every 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 brafer serpent which was erected by the appointment of God, and were presently healed: even so when any man feeleth death to draw neare, 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 crossie, which being done, hee shall by death enter into eternall life.

Now because true faith is no dead thing, it must be exprest by special actions; the principall whereof is Invocation, whereby either prayer or thanksgiving is directed vnto God. When death had seized vpon the body of Jacob, he raised vp himselfe, and turning his face towards the beds head, leaned on the top of his stafe by reason of his feeblenesse, and prayed vnto God; which prayer of his was an excellent fruit of his faith. Iobs wife in the midle of his affliction said vnto him to very good purpose, *Blesse God and die.* I know and grant that the words are commonly translaſed otherwise, *Cure God and die:* but (as I take it) the former is the beth. For it is not like that in so excellent a family, any one person, much lesse a matron and principal governour thereof, would give such lewd and wretched counſell, which the most wicked man vpon earth hauing no more but the light of nature would not once give, 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 blasphemie God; but because shee was of the minde of Iobs friends and I thought that he stode too much in the 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 extremite of thine affliction at deaths doore: therefore begin now at length to lay aside the great ouerweening which thou haft of thine owne rightconſcience, acknowledging the hand of God vpon thee for thy sinnes, confesse them vnto him, give 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 Job well perceiued) is mixed with folly.

Here it may be alleadged, that in the pangs of death men want their sensis and convenient utterance, and that therefore they are vnable to pray. *Answ.* The very sightes, sobs, and groanes of a repentaſt and beleueing heart are prayers before God, even as effectual as if they were uttered by the best voice in the world. Prayer standes in the affection of the heart, the voice is but an outward messenger thereof. God lookes not vpon the speech, but vpon the heart. *David* faith, *God beares the defires of the poore.* Againe, *that hee will defende the defires of them that feare him;* yea their very teares are lowd and sounding prayers in his ears.

Againe, faith may otherwise be exprefſed 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 choice examples whereof I will reheare for instructions sake, & for imitation. The laſt words of Jacob were theſe; whereby as a Prophet he foretold blessings & cursings vpon his children: and the principal among the reſt were theſe: *The ſcepter ſhall not depart from Judah, and the lawgiver ſhall come from between his feet, till Shilo come: and O Lord I have waited for thy judgment.*

The laſt words of Mofet are in his moſt excellent ſonge set down, *Deut. 32.* And the laſt words of David were theſe, *The ſpirit of the Lord ſpoke by me, and his word was in my tongue: the God of Israel ſpoke to me, the strength of Israel ſaid, Bear rule over men, &c.* The words of Zacharias the ſon of Jephoidas, when he was ſtoned, were, *The Lord lookes upon me, and requireth me.* The laſt words of our Saviour Christ when he was dying vpon the crossie, 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 unto thee, this day ſhalt thou be with me in Paradise.* 3. To his mother, *Mother behold thy ſonner:* and to John, *Behold thy ſonner.* 4. And in his agone, *My God, my God, why haſt thou forſaken me?* 5. And earnest defirſing our ſaluation, *I chife.* 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 I ſeue receive my ſpirit.* 3. *Lord, lay not this ſame to their charge.* Of Polycarpe, *Thou art a true God without lying, therfore in all things I praise thee and bleſſe thee, and glorifie thee by the eternall God, and high Priefe Iefus Christ thine only beſt Sonne, by whom, and with whom, to the and the hōly ſpirit, bee all glory now and for euer.* Of Ignatius, *I care not what kinde of doſt I die: I am the bread of the Lord, and muſt be ground with the teeth of Lyons, that I may be cleane*

Psalm 10.  
17. & 145.  
19.

Gen. 49.

Verſe 10.  
Verſe 18.

2 Sam.  
23. 23.

2 Chron.  
24. 22.

Luke 2. 3.  
4.

Verſe 43.  
oh. 19.

Math. 27.

10. 19.

Verſe 30.  
Luk. 23.

46.

Act. 7. 56.  
59. 60.

Euf. b. 1.  
iuc. 30.

Paulinus  
in vita c.  
Poffid, in  
vita Aug.  
cap.8.

Oswold,  
Mycon,

**A** bread for Christ who is the bread of life for me. Of Ambrose, I have not led my life among you, as if I were ashamed to live: neither doe I fear death, because we have 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. Infaire thou O Lord, and righteoues in thy judgement. Of Bernard, 1. An admonition to his bretherne that they would ground the anchor of their faith and hope in the safe and sure port of Gods mercie: 2. Because (faith he) I suppose I cannot leave unto you any choyse example of religion, I commend three things to be emulated of you, which I remember that I have observed in the race which I haue runne as much as possibly I could. 1. I gaue lesse heed to mine owne sense and reason, than to the sense and reason of other men. 2. When I was hurt, I sought no revenge on him that did the hurt. 3. I had care to give offence to no man, and if it fell out otherwise, I took it away as I could. Of Zwinglius, when in the field he was wounded vnder the chinne with a speare; 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 puris of doctrine, to shew forth an example of honest and godly conuersation, to be conseruate and patient under the croſſe. 2. Of himselfe. Whereas I am charged to be a corrupter of the truth, I weight it not now I am going to the trouwlands of Christ, and that with good conſience by the grace of God, and therē it shall manifest that I haue not ſeduced the Church: Of this my ſaying and confeſtation, I leane you to wiſeſſes, and I confeſte it with they my laſt breath. 3. To his children, Love God the Father: and turning himſelfe to his kinſfolkles: I haue bound you (faith he) with this confeſtation: you (which they here and I haue ſet) ſhall doe your endeauour, that theſe my children may be ſoddy, and peaceable, and true. 4. To his friendes 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, faith he. 6. He rehearde the whole psalme with deepe ſighes from the botome of his breſt. 7. A little after: Save me Lord ſefus. Of Luther, My beauteous Father, God and Father of our Lord ſefus Christ, and Godof all comfort, I giue thee thanks that thou haſt revealed unto me thy Sonne ſefus Christ, whom I haue beleueed, whom I haue professeſed, whom the Bishop of Rome, and the whole compaニー of the wicked perſecutes and reñeth. I pray then my Lord ſefus Christ receive my poore ſoule: my beauteous Father, though I be taken from this life, and this body of mine is to bee laid downe, yet I know certaintly that I ſhall remaine with thee for ever, neither ſhall any be able to pull me ou of thy hand. Of Hooper, O Lord ſefus, ſome of David haue mercie on me, and receive my ſoule. Of Ammas Burgius, Forſake me not O Lord, left I forake thee. Of Melanchton, If it bee the will of God, I am willing to die, and I beſeech him that he will graunt mee a ioyfull departure. Of Calvin, 1. I bold my tongue,

because thou Lord haſt done it. 2. I mourned as a doxe, 3. Lord thou grindeſt mee to powder, but I ſufficeth mee because it is thine hand. Of Peter Martyr, That his body was weak, but his minde was well: that hee acknowledged me life or ſaluation, but onely in Christ who was giben of the Father to be a Redemeer 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 otherwife. 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 ſeſſion of many, and the ſumme of all that godly men ſpeakē, is this: Some enlightened with a propheticall ſpirite foretell things to come, as the Patriarkes, Jacob and Joseph did: and there haue bin ſome which by name haue testified who ſhould very ſhortly come after them; and who ſhould remaine alive, 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 given them to ſtirre vp holy affections and thankgiving to God; ſome againe rightly judging of the change of their preſent estate for a better, doe rejoyce exceedingly that they muſt bee tranſlated from earth to paradiſe: as Babylas Martyr of Antioch when his head was to be chopped off, Returne (faith he) O my ſoule unto thy ref, because the Lord hath bleſſed thee: because thou haſt delivered my ſoule from death, mine eyes from teares, and my ſteet from falling, I ſhall walke before thee. Enoch in the land of the living. And ſome others ſpake of the vanitie of this life, of the imagination of the torrores of death, of the beginning of eternall life, of the comfort of the holy Gnoſt which they feele, of their departure vnto Christ.

**Ques.** What muſt we thiſke if in the time of death ſuch ſpeeches be wanting: and in the stead thereof idle talke be vied. **Anſ.** We muſt conſider the kind of ſicknes whereof men die, whether it be more eaſie or violent: for violent ſickneſſe is vniually accompanied with frenzieſ, and with vniſteme motions and geſtures, which we are to take in good part even 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: oþerwife our death cannot bee acceptable to God, because we ſeeme to come vnto God of feare and conſtraint as flues to a maſter, and not of lons as children to a father. Now to die in obedience is, when a man is willing and ready, and diſtrous to goe ou of this world, whenoeuer God ſhall call him, and that without murmuringe or repining, at what time, where, and when it ſhall pleafe God. Whether we live or die, faith 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 to

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Gen. 49.  
8; 50:24  
25

Pſalm. 115.  
7:8

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 Ezechias of death, preferently without all manner of grudging he addrefſed 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 conſience 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 fauifull 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 the body and ſoule drew on, ſaid, Luk. 23. 46. Father into thy hands I commend my ſpirite, & ſo gaue vp the ghost. The like was done by Stephen, who when hee was stoned to death, ſaid, Act. 7:59. Lord ſefus receive my ſpirite. And David in his time beeing in danger of death, vied the very fame words that Christ vitered, Pſal. 31. 5.

Thus wee fee 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 perſuasion, thinking with himſelf that the praſtie of the foreſaid duties is a matter of eaſe; for ordinarilie they are not, neither can they bee performed in death, vnielſe there be much preparation in the life before. Hēe that will die in faith, muſt first of all live by faith; and there is but one example in all the Bible of a man dying in faith, that lied without faith: namely, the theiſe upon the croſſe. The ſervants of God that are endued with great meaſure of grace doe very hardly beleue in the time of affliction. Indeed when Job was afflieted he ſaid, though the Lord ill me, yet will I truft in him yet afterward, his faith being ouer-cast with a cloud, hee faith, that God was become his enemy, and that he had ſet him as a marke to ſhoot at, and ſundrie times his faith was opprefſed with doubting and diſtruct. How then ſhal they that never lived by faith, nor inured themſelues to beleue, bee able in the pang of death to reſt from the mercy of God? Again, hee that would die in obedieneſſe, muſt first of all lead his life in obedieneſſe: hee that hath lived in diſobedience cannot wilfully and in obedieneſſe appeare before the judge when he is cited by death the ſergeant of

the Lord; he dies indeede, but this is vpon neceſſite, 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 reſolved of two things: the one is, that God caughe the other is, that God will receive his ſoule into heauen, and there preſerue it till the laſt judgement. And none can be reſolved of this, except he haue the ſpirite of God to certifie his conſcience that he is redeemeed, iuſtified, ſanctified by Christ, and ſhall be glorified. He is not thus perfwaded, dare not render vp and preſent his ſoule vnto God. When David ſaid, Pſal. 31. 5. Lord in thy hands I commend my ſpirite, what was the reaſon of this boldnes in him? ſurely nothing elſe but the perſuacion of faſh, as the next words import: for thou haſt redemeed me, O Lord God of truſh. And thus it is manifeſt that no man ordinary can performe these duties dying, that hath not performed them liuing.

This being fo, I do againe renew my former exhortation, beſeeching you that yee would praſtie the duties of preparation in the course of your liues, leading them daily in faith and obedience, and from time to time commenſuring your ſoules into the hand of God, and casting ai 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 preſeſce leading an vpright & godly life, and the Lord tooke him away that he ſhould ſee death. And this which befell Enoch, ſhal after a ſort befell them alſo that lie in faith and obedience: because death ſhall be no death, but a ſleep into them, and no enemie, 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 Gomorrathians were defroyed with fire from heaven: Darhan and Abram with the compaニー of Core were swalowed vp of the earth: Core himſelfe (as it ſeemes by the text) beeing burnt with fire: wicked Saul, and Achirophel, and Iudas defroy themſelues: Herod is eaten vp of worms, & gaue vp the ghost: Iular the Apoftole fritten with a dart in the field, dyed caſting vp his blood into the aire, and blaſpheming the name of Christ. Arria the heretike died vpon the ſtoole, ſcouring forth his very entrailles. And this very age affords ſtore of like examples. Hoffmeyer a great Papift, as hee was going to the Councill of Ratisbone to diſpute agaist the defenders of the Gofpel, was ſuddenlie in his journey preuented by the hand of God, and miſerably died with horible roaſting, and cryng out. In the Vniverſe of Louaine, Guarlaam a learned Papift falling ſick, when hee perceived no way with him but death, hee fell into a miſerable agonie and perturbation of ſpirite, crying ou of his finnes, how miſerably

Hab. 1:5.

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a Numb.  
16. 32.  
Pſal. 106.  
17.

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hee had lived; and that he was not able to abide the judgement of God; and so casting out words of miserable deferrement said, his sins were greater then they could be pardoned, & in that desperation ended his dayes. *Iacobus Latomus* of the same *Vniverstite of Louaine*; after he had beeene at Bruxels, and there thinking to doe a great act against *Luther* and his fellowes, made an oration before the Emperour to 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, uttering such words of desperation and blasphemous impiecie, that other Diuinies which were present, were faine to carrie him away as hee was raving, and to shut him into a closte chamber. From that time to his very last breath, he had never any thing else in his mouth, but that hee was damned and rejected of God, and that there was no hope of salvation on him, because that wittingly and against his knowledge hee withheld 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 behelde there appeared to him a mightie black dog of an huge bignesse; his eyes flaming with fire, and his ears 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 servants 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 fiddaine conceit of minde, immediately fell into such a sicknesse whereof his Physitians which hee had about him, answere again, that he had denied with *Peter*, but neuer repented with *Peter*, and so (to vse *M. Foxes* words) linckingly and vnpertinently died. More examples might be added, but these shall suffice.

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

A his misdemeanour past, and promise all reformation of life; lo hee, hee might bee deliuered, though hee bee the most arrant theife that euer was. In this case we are as felowes or theues: for wee are every day going to the barre of Gods judgement, there is no stay or standing in the way, even as the shippe in the sea continues: on his course day and night whether the mariners bee sleeping or waking; therefore let vs all prepare ourselues, and amend our liues betime, that in death we may make a blessed ende. Ministrers of the Gospell doe daily call for the performance of this dutie: but where almoft 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 hear the will of God is common: but to give heart and hand to doe the same, is rare. And the reaon hereof is at hand: wee are all moft 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 heaven, to provide for the body, and not for the soule, to cast and fore-call how we may live in wealth and honour and ease, and not to vse the least fore-call to die well. This folly our Saviour Christ noted in the rich man that was carefull to inlarge his barnes, but had no care at all for his ende, or for the saluation of his foule. Such an one was *Achitophel* w<sup>t</sup>. (as the Scripture tearmes him;) *2 Sam. 17. 23.* *Was as the very oracle of God for counseil*, being a man of great wisedome and forecast in the matters of the common wealth, and in his owne private worldly affaires: and yet for all tis hee had not so much as common sinne and reason to consider how hee might die t<sup>e</sup> l<sup>e</sup> death of the righteous, & come to life everlasting. And this folly the holy Gheth hath noted in him. For the text saith, *2 Sam. 17. 23.* when hee saw that his counsell was despised, *hee fadled his aſſe*, and rose and went home to his couſine, and put his houſehold in order, and went and hanged hymſelfe. And the fve foolish virgins consented themſelves with the blaſing lampes of bare profesſion, neuer ſeeking for the horne of laſting ſtyle of true and lively faith, that it might furniſh and trim the lamp both in life and death. But let vs in the fear of God, cast off this clammy follie, firſt of all ſeeking the kingdom of God and his righteouſneſſe, 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 certayne way whereby a man may die well: now I come to the ſecond. Whereas therefore *Salomon* faſh. *Eccleſiaſt. 7. 3.* that the day of death is better then the day of birth, we are further taught, that ſuch as truly belieue themſelves to bee the children of God, are not to feare death ouer-much. I ſay ouer-much; because they muſt partly feeare it, and partly not. Feare

it

Luk. 11.  
17, 18.

A it they muſt for two cauſes: the firſt, because death is the deſtruſion of humane nature in a mans owne ſelfe and others: and in this reſpect Christ feared it without ſinne: and wee muſt not feeare it otherwife then we ſteare fickneſſe, and pouerty, and famine with other forrowes 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 leaue to eſchew the cauſe of them, which is ſinne: and by experiance 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 fear of death, is the loſe of the Church or Common-wealthe, when we or others are depriued of them which were indeede or might haue bin an helpe, ſtay, and comfort to either of them, and whose death hath procured ſome publike or private loſe.

Againe, we are not to feeare death, but to be glad of it, and that for many cauſes. Firſt of all, in it we haue occaſion to ſhow our ſubiection & obedience which we owe unto God, when hee calls vs out of this world, as Christ ſaid, *Father, not my will but thy will be done*. Secondly, all ſinne is abolifhed 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 infenible, and by that means it is freed from all the miſeries and calamities of this life; and it caeſeth to be either an active or paſſive instrument of ſinne, whereas in the lifetyme it is both. Fourthly, it giues the foule paſſage to reſt, life, & celeſtiall glorie in which we ſhall fee God as he is, perfectly know him, and praife his name for ever, keeping without intermission an eternall fabbath; therefore *Paul* faſh, I deſire to be diſſolved and to be 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

B cause not to feeare 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 happiness, then it is lawfull to defire death, and men doe not alwaies ſinne in witholding for death. *Paul* faſh. *Phi. 1. 23.* *I defire to be diſſolved*: and again, *Rom. 7. 24.* *O miſerable man that I am! who shall deliver me from this body of death?* Yet this deſire muſt not be ſimplie, but restrained with certayne reſpects: which are theſe? Firſt, death muſt be defiert ſo farre as it is a meaſes to free vs from the corruption of our nature. Secondly, as it is a meaſes to bring vs to the immediate fellowship of Christ and God himſelfe in heaven. Thirdly, death may be lawfully defired in reſpect of the troubles and miſeries of this life, two cauſes being obſtructed; the firſt, that this deſire muſt not be immoderate: the ſecond, it muſt be ioyned with ſubmiſion and ſubiection on to the good pleaſure of God. If either of theſe be wanting, the deſire is faulty and therefore *Iob*, and *Jeremie*, and *Jonah* failed herein because they desired death being carried away with impatience.

On the contrary alſo a man may defire a continuall of life. *Ezechias* prayed and defired to live; when he heard the message of preſent death, that he might do ſervice to God. And *Paul* defired to live in regard of the Philippians, that hee might further their faſh, though in regard of himſelfe to die was aduantage to him.

Laſtly, if death ioyned with reformation of life be blessed, then the death of the vnbeneſeuing and vngrepentant ſinner is every way cursed and moft horriblie. Reasons are theſe: Firſt, it is the deſtruſion of nature, and the wages of ſin. Secondly, in it there is no comforit of the ſpirit to be found, no mitigation of paine, and no good thing that may counterall the miſeries thereof. Thirdly, that which is the moft fearfull thing of all, bodily death is the beginning of eternall death, deſperation, and infernall torment; without hope of deliuerance. Therefore as I began to end, haue care to live well, and die well.

Ifa. 38.  
18.Phil. 1.  
23, 25.

An addition of things that came to  
my minde afterward.

**A** He last combat with the diuell in the pang of death, is oftentimes most dangerous of all. For then he will not vrge men to desperatio[n], knowing that by this meanes hee shall stirre them vp to refit; but hee labours with them that they would not refit 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 refit his temptation; it is most deceitfull of all; and it is more easie to overcome the enemy that compels vs to fight, then him that disuades vs from it.

**B** Li, de o-  
biu  
Knevi.  
  
The temptation of *M. John Knox*, in the time of his death is worth the marking. He lay on his death-bed silent for the space of fourt hours, very often giving great shighes, sobbes, and groanes, so as the standers by well perceiued that he was troubled with some grievous temptation, and when at length he was raifted 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

roaring lyon had assaulted him: often (said he) before he set my sinnes before mine eyes; often he urged 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 preuale. But now hee assailes 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 wherby I might quench the fierie darts of the diuell, which were, *What hast thou that thou hast not received?* 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.

**C** When thou art tempted of Satan and feest no way to escape, even plainly close vp thine eyes; and answer nothing; but command 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 salvation: if thou yeld 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 certaintely Christ will come vnto thee with all his angels, and be the guider of thy way. *Luther.*

3.

4.

A  
**DISCOVRSE OF  
CONSCIENCE.**

WHEREIN IS SET DOWNE THE  
nature, properties, and differences thereof:

as also the way to get and keepe  
a good Conscience.

*The seventh Edition.*

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