

A  
S E R M O N

Preached at the

F U N E R A L

Of Her late M A J E S T Y

Q U E E N M A R Y

Of Ever Blessed Memory,

I N T H E

Abbey-Church in *Westminster*,

Upon *March 5. 169<sup>4</sup>.*

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ECCLES. vii. 14. Former Part.

*In the Day of Prosperity be Joyful, but in the  
Day of Adversity consider: God, also, hath set  
the one over against the other—*

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By his Grace *T H O M A S* Lord Arch-Bishop of  
C A N T E R B U R Y. *Thomas*

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Die Jovis 7. Martii, 169<sup>4</sup>.

**I**t is Ordered by the Lords Spiritual and Temporal in Parliament assembled, That his Grace the Lord Arch-Bishop of Canterbury be, and he is hereby desired to Print and Publish his Sermon Preached in the Abbey-Church in Westminster, at the Funeral of Her late Majesty Queen MARY of Blessed Memory.

Matth. Johnson, Cler.

Parliamentor.

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## ECCLES. vii. 14. Former Part.

*In the Day of Prosperity be Joyful, but in the Day of Adversity consider : God, also, hath set the one over against the other.—*

**P**rosperity, which carries the Affections outward, and discovers them in Joy, is, by no means, a fit Subject to entertain you with in the House of Mourning.

But *Adversity*, which causeth the Mind to retire, and to consider, is, without peradventure, an Argument in Season.

And, a *Fourfold Consideration*, in this *day* of our *Adversity*, seems very proper.

I. The Greatness of our Loss.

II. The Principal Cause of it.

III. The Degrees of Good which God hath temper'd with this sore Evil, for the rendring of it the more supportable. *He hath set the one over against the other.*

IV. The Duty which, upon this whole matter, is required of us, to the end that our Affliction having had its due Effect, we, who, at present sow in Tears, may hereafter reap in Joy.

I. The first Consideration is, the Greatness of our Loss.

This will appear,

1. From the Excellency of the Person whom God hath taken from us.

2. From some Circumstances of Time by which that loss is further enhanced.

1. *The Greatness of our Loss appears from the Excellency of that Person whom the Goodness and Justice of God ( towards Her Goodness, but Justice towards us ) has taken away.*

This is a very copious Subject; and the difficulty consists not in finding out matter, but in keeping a measure in speaking. To that, therefore, I shall have especial regard.

Now, the *Excellency of the Person* may be represented to you,

1. In Her intellectual Accomplishments;

2. In Her Graces and Vertues.

1. This incomparable Princess was endow'd with more than common *Accomplishments of Mind*, whether we have respect either to

*Her Knowledge, or  
Her Wisdom.*

Towards Her *Knowledge* Nature had done a great deal, Education and Conversation of the best kind, more still; and most of all the Grace of God.

Her *Understanding* was clear and steady, and there was a great Compass and Comprehension in it. It reach'd both to the greater Things of *Religion*, and the lesser of *Oeconomy*. It was perpetually fed and improv'd by Reading, by hearing Books read, by Discoursing, by Meditation.

Her Books were many and well chosen; much delighted in, and therefore well studied, well remembered. For Her Majesty's *Memory was Great*, and it was properly exercised by Books of History. One I may name which She much valued, and often took into Her hands, *Father Paul's Celebrated History of the Council of Trent*.

But the Holy *Scriptures* were the Oracles which She chiefly consulted. In them if any thing occur'd which was not at first so well understood, it was, by Her, noted down, as a Subject for after-thoughts, and to be clear'd by them, or by some Comment, or some Person of especial Ability.

Neither was Her *Wisdom* and *Prudence* inferior to Her *Knowledge*; and of this there are many Instances, out of which I shall select a few.

Her

1. Her *Wisdom* shew'd it self in the *governing of her Knowledge*. She troubled not Her self or others with such curious Questions which the Prudent neither ask, nor think themselves concern'd to answer. Neither was She wrought up to any Bigottry in unnecessary Opinions. She was most Conversant in Books of Practical Divinity, of which some of the latest used by Her, were certain *Sermons*, and some Discourses concerning *Happiness, Death, and Judgment*. She knew good things in order to the doing of them.

It is true, She read many Volumes of *Controversies* betwixt the *Reformed* and those of the *Church of Rome*; but it was for the sake of necessary Defence, not of vaxatious Dispute.

2. Her *Wisdom* was made known by the wonderful Art She had attain'd to, for the *governing of Time*, upon which all managements do much depend. Her hours were so adjusted to the several Affairs of Her own and others, that notwithstanding the multiplicity of them, She found a season for every thing, and frequently a time for dispatching many things together. Dressing did not wholly prevent Reading, or Hearing, or Working; and nothing prevented the Service of that God, who gives all time, and expects an Account of it. It was well understood by this wise Princess, that in the Current of time, Affairs meet at last with a stop; if by dispatch some of them are not taken out of the way, but all are suffer'd to float down together.

3. Her *Wisdom* shin'd very gloriously in Her *Administration* of Publick Affairs, for which She has receiv'd deservedly the Publick Thanks, having conducted them with Wisdom and Temper, and unwearied Application; *Application*, which was made a Jest in a late Age, and the want of which is a Lamentation in this. It was an Observation of some who were in circumstances to make it, that when secret Difficulties occur'd, this wise Princess had a due sense of them, and together with that, such a Command of Her Passions, that there ap-

pear'd few signs of Trouble, none of Dejectedness in Her Countenance; least either the Friends of the Government should be disheartned, or its Enemies encourag'd. Add to all this, that the *Wisdom* of this Princess was that true Wisdom which chuseth the best things in the first place; the Honour of God before the Pomp of Life; the Salvation of the Soul before the gaining of the World. This *Wisdom* is justified by the genuine effects of it; of which the

*Second part of Her Character* consists,

Her *Graces* and *Virtues*; which may be laid before you under these *Three* great Branches of the Christian Life.

*Piety,*

*Charity,* and

*Humility.*

1. She was a Princess Eminent for *Piety*; *Piety* which is necessary for all; but still more necessary in Her Station, it being the readiest way for those who are to govern the People, to be, first, themselves Obedient to God.

Her *Private Devotions* were extraordinary. And tho' She shut out the World, yet in Her high Circumstances, Her very Retirements could not pass wholly unobserv'd. And it has at last been understood that Her Exercises of Devotion which were known, were not the half of those which were then not known. If all were as diligent in examining and noting down the Condition of their Souls, and comparing the former and the present Estate of them, Heaven would in some measure be upon Earth.

In *Publick*, how pious an Observer of the *Lords-day* was this Religious Princess; how constant at Prayers, at the Blessed Communion, at Sermons; and at all of them how Reverend, how Attentive? Insomuch, that those who gave themselves any Diversion from their own Duties, to observe the manner in which She performed Hers, found Her intent upon them, and no further drawn off, than by a solemn Look to check any interruption which might

might sometimes happen. So Judicious and Devout a *Saint*, the degenerate *Church of Rome* can by no means shew us; the Zeal of their most pious *Recluses*, being, from the very Rules of their several *Orders*, embas'd with Superstition; whilst in Hers appear'd no allay of it.

2. The genuine Fruit of the true Devotion of this Princess, was *Christian Charity*, without which the longest and loudest Prayers are but Pharisaical pretences. For he who loveth God, loveth his Brother also. Her Charity was as great as Her Power, and as discreet as it was great. The distressed *French*, and *Scotch*, and *Irish*, and the Needy at home were daily refreshed by it. It extended to Persons of Condition who were fallen into decay, and to a very great number of meaner People, and especially (as I am well assur'd to the *Wives and Widows of inferior Soldiers and Seamen*. Her Charity was generous and unconstrain'd. When it was ready, nothing was denied which was fit to be asked. It could not be extorted by the Unworthy, and by the Worthy it needed not.

In granting *Charities*, there appear'd in Her Countenance an *Air of Satisfaction*; and when Supplies were not at hand, it was a Grief to deny, but the manner of it was obliging; whilst many others almost as oftē as they give a *denial*, create an *Enemy*.

If God had thought us worthy of Her Life, She had done more Publick and lasting Charities, and particularly in an *Hospital for Seamen at Greenwich*, in which the Wisdom and Goodness of the King concurr'd with Hers whilst She was alive; and which at this time His Majesty is going on with, for the Encouragement of *Navigation*, which I take to be the *English Nerwa*, both of War and Peace.

3. As this Excellent Princess added to Her *Knowledge*, *Wisdom*, and to Her *Wisdom*, *Piety*, and to *Piety*, *Charity*; so to all these, She gave Ornament by *Humility*, which, according to *St. Peter*, 1 *Pet. 5.* is the *Cloathing*, [ἐγνόμωρα] the *Girdle or Badge* of a *Servant of Christ*.

[*Fal. Pol. 'Ovovues, l. 4. c. 18.*] The *Haughty* and *Overbearing* are absurd enough when they have *Power*, but when they have it not, they are perfectly ridiculous. In this Princess, *Authority*, *Majesty*, and *Humility* met together. That dwelt in Her to such a degree, that in Her Presence, or within Her hearing, the speaking of this, which I have said, or any thing like this, would have been exceedingly offensive. But the Justice of Nations gives those praises to the merit of Good Princes, which their own Modesty would not bear. An ordinary instance may suffice for the shewing Her Averseness not only to Flattery but to Praise. ‘ Of a Book address’d to ‘ Her, She said She had read it, and lik’d it well, but much ‘ the better, because the *Epistle was a bare Dedication*.

This Grace of *Humility* did eminently discover it self, when at any time Her publick *Administration* was to cease. It was laid down with the like unconcernedness, as one uses when he puts off his Garments, and goes to Rest.

It is true, this Grace was accompanied with a remarkable *Smoothness* of Demeanor; but it was not such as the Artificial use; It was the Effect of an excellent Spirit. and not of worldly Craft.

It was, also, attended with *Familiarity*; but with such a good sort of it as bred rather Veneration than Contempt; and increas’d the Love and Duty even of Her Servants, tho’ She treated them as Her Children: It procur’d that Regularity and Good Order, and Diligence in Her greater Family, which, in Private ones, is so much to be desir’d.

Such *Accomplishments* as these, are, usually, increas’d by *Fame*, but diminished by *Presence*, which discovers those Imperfections that, at a distance, are not discern’d. But here the more this Queen was understood, the more She was admir’d; and those who knew Her best could not but most esteem Her.

After this excellent Princess had been very well known for several Years in a *neighbouring Country*, She was so extremely valued, that Her removal from it was lamented as a Death, and occasioned a deep Universal Sorrow.

Concern-



Concerning Her forementioned *Graces and Vertues*, they may, upon many Accounts, be still further recommended.

They were not blemished by Vanity or Affectation: Had that been so, She would scarce have made such a Profession, as this a little before Her Death “ I know (said “ She) what loose people think of those who pretend to “ Religion: They think it is all Hypocrisie: Let them “ think what they will, I may now say, and I thank “ God I can say it, I have not affected to appear what I “ was not.

*Further*; Her Vertues were the early Fruits of the Grace of God; whilst Fear and Impotence are the ordinary Causes of the Shews of Piety in aged Sinners.

They dwelt in a Person seated in that high Estate which is subject to many and violent Temptations.

They were practis'd in conjunction with one another. They were the agreeable parts of an uniform life.

They were sincere and unpolluted; and it could not be said of this Princess, that She had great Virtues and no less Vices.

There was *Devotion* without *Enthusiasm*, and *Charity* without *Vain-glory*, and *Humility* without that *Censoriousness* which tramples upon the Pride of others with a greater Pride of its own.

They had their Influence upon Her in Her several Stations and Capacities. She was a wise and good *Queen*, an incomparable *Wife*, and one who (I'm well assur'd) had all the Duty in the World for Other *Relations*, which after long and laborious consideration, She judg'd consistent with Her Obligations to God and Her Country. She was, likewise, one of the great Supports of God's *Church*-*establish'd* amongus, and not without due *temper* towards the *Scrupulous*; a Patroness of *Religion* and *Learning*; a *Mistress* whose Service was a Pleasure; a True and Certain *Friend*; and a *Christian* mild and *merciful* to Her *Enemies*. Marvel not that She had some; the Son of God himself was not without Them.

In fine, there was in her Life a perpetual *Course of Christian Practice*. She was not distemper'd with fits of unsubstantial Piety, which are suddenly rais'd, and as suddenly vanish. The Spring was in the Judgment and the Heart, and from thence the Exercises of Holy Living were regular and constant.

O! how good, how happy a Life was this? what a glorious Scene was it, not of vain Pleasure, and soft and unprofitable Ease, but of true Usefulness and Comfort? how reasonable were Her very Diversions; such as *Building*, and *Gardening*, and contriving, and improving, and adorning, and adjusting every thing thereunto belonging; How does Her Life upbraid theirs, who are at the end of their Race, before they have set a few wise Steps? Lord, teach us so to husband our Time, *that we may apply our Hearts unto Wisdom*.

To have lost a very Wise and Virtuous Friend, tho' of Private Condition, had been no small Calamity; but here we lament the Death of a Publick Person, who was as Publick a Good; and that has made our Loss so much the heavier.

There are, also,

*Secondly*, Some *Circumstances of Time* which farther shew the greatness of it.

Great is our Loss of a most *Pious Queen* in an *Atheistical and Profane Age*, the Seeds of which Impiety have been sowing for some years, and now seem to spring up in greater plenty than ever. Great is our Loss of a most *Charitable Queen*, in an Age which takes up the *Reverse* of our Lord's Saying, and declares, *that it is more blessed to receive than give*; of a most *Humble Queen*, at a time when *Pride* would bring all to such a Level, as is the Parent of Confusion.

*Again*, Great is our Loss with respect to this *Juncture*; a time of foreign War, and domestick Discontent reigning in those whose Resentments are stronger than their Reasons. A Person is taken away who was a Partner in all the Joys, and Grievs, and Fortunes of the King; one who could *Administer*, with the entire *Confidence* of all the People, and without the *Competition of the Great*.

*Likewise*, Great was our Loss by the Death of a matchless *Queen*, as taken away in the midst of Her Days, and in less than half

half the common standard of Human Life. It is certain, All Princes are Mortal; *Dust they are, and to Dust they shall return*: But, yet, Good Princes are the especial care of Providence, which often preserves them by striking a Terror into the Desperate themselves; whilst Tyrants, *who have not God before their Eyes*, and, observe not how he rules by the Eternal Laws of Equity, do seldom die an unbloody Death. Moreover, this Princess, being a Person of the nicest Modesty, and most regular Life, and free from those uneasy and vexatious Passions, which wear out *Nature* before its Time; we had entertained hopes that, under the shadow of Her Protection, we might have fate down still many Years with safety and delight. But *Man's Expectation* is often very vain, and it is as often disappointed; and when it is so, That causeth Grief. And there is a *double Grief* which it ought to awaken at this time; a Grief for our Loss, and a greater one for, That which is a

II. *Second Consideration*, the *principal occasion* of it. Natural Causes had their share in this Evil, but it was the Immorality, the Sin of the Nation which hastned it as a Judgment. A Sparrow falls not to the Ground without God's Providence; much less a Crowned Head. God has guided and ordered this Affair as he does all things, most suitable to his own Justice. He is Righteous, but we have been Wicked: He shewed what a mighty Blessing he had for a People, if they would become reform'd; but we were not sufficiently sensible, nor thankful. Their *Majesties Letters for Reformation* were early issu'd out, but how few had a just regard to them? The Light shone, and we followed not its direction, and God has remov'd one Branch of it; let us sin no more lest (which God avert) those which remain be extinguish'd also.

As yet we may be happy, if we will amend; for God hath shewed us by several Tokens, that he has not yet given us up to Destruction. He has afflicted us, but in Judgment he has remembered Mercy. And, which is,

III. *A Third Consideration*, in this Day of our Trouble: He has temper'd *Prosperity with Adversity*, to make the latter the more supportable; *He hath set the One over against the Other*. And thus much the following *Remarks* will prove. The

The *King's Life* is (blessed be God) preserv'd, and His *Health* re-establiſh'd; and He is ſtill purſuing the great Deſign of ſecuring the *Liberties of Europe*.

He was *Preſent* in this Kingdom when our Loſs happen'd, for the keeping of us from that Inſtability which this Accident might have procur'd.

He ſtill more endear'd himſelf to his People, by that *Tenderneſs* which he expreſs'd upon this moſt ſorrowful Occaſion. *That* went as far as Decence would permit, and gave us an Inſtance of ſuch true Greatneſs of Mind as is made up of Courage and Humanity.

The good *Union* of the *Royal Family* in this Realm, confuted the Surmizes of Evil-minded Men, and diſappointed their Devices.

The Great *Council of the Nation* was ſitting at this Time, and came to a ſpeedy and ſeaſonable Reſolution for the Support of the King and his Government.

The *Seaſon* admitted of little of ſuch Action as might diſturb Affairs abroad.

And at the ſame Time that *Foreign Countries* had the ſad *News of the Queen's Death*, they receiv'd *Tidings of the Loyalty of the Kingdom*.

Theſe ſeveral Things, by the Conduct of God's wiſe Providence, have *wrought together for Good*.

And there is *one Thing more to be conſidered* under this Head; that ſeeing God had determin'd this Good Queen muſt die, the *Chriſtian Manner* in which She went out of the World, is, in ſome ſort, an Alleviation of the Grief of thoſe whom She has left behind Her; who have indeed Reaſon more than enough to mourn, but yet not as Perſons without Hope.

Some few Days before the *Feaſt of our Lord's Natiivity*, She found Her ſelf *Indiſpos'd*. That, where it was known, was (I hope) ſome Check to the Liberties of ſuch who miſpend that moſt ſolemn *Festival* in very improper Mirth.

I will not ſay that of this Affliction She had any formal Preſage: But yet there was ſomething which look'd like an immediate Preparation for it. I mean Her chuſing to hear read more than once, a little before it, the *laſt Sermon* of a Good and Learned Man now with God, upon this Subject, "What! ſhall

“ we receive Good from the hand of God, and shall we not  
 “ receive Evil ? *Job* 2. 10.

This *Indisposition* speedily grew up into a *dangerous Distemper*. As soon as that was understood, the earliest Care of this Charitable Mistress was for the removing of such immediate Servants as might, by distance, be preserved in health.

Soon after this, She fix'd the *Times of Prayers* in that Chamber to which her Sickness had confin'd her.

On that very Day She shewed how sensible She was of Death, and how little She fear'd it. She required him who officiated there, to add that *Collect* in the *Communion of the Sick*, in which are these Words. — “ *That whensoever the Soul shall*  
 “ *depart from the Body, it may be without Spot presented un-*  
 “ *to Thee.* I will (said She) have this *Collect* read twice every Day. All have need to be put in mind of Death, and  
 “ Princes as much as any Body else.

On *Monday*, the Flattering Disease occasioned some hopes, though they were but faint ones.

On *the next Day*, the *Festival of Christ's Birth*, those Hopes were raised into a kind of Assurance; and there was Joy, great Joy seen in the Countenances of all good People, and heard from their Mouths; and, I believe, it was very warm in their Hearts. But alas! we saw what a few Hours could bring forth. That Joy endur'd but for a Day; and that Day was clos'd with a very Dismal Night. The Disease shew'd it self in various Forms, and small hopes of Life were now left. Then it was that he who perform'd the Holy Offices believ'd himself oblig'd to acquaint the Good Queen with the Apprehensions all had of an unlikelyhood at least of Her Recovery. She receiv'd the Tidings with a *Courage* agreeable to the Strength of her *Faith*. Loth She was to terrify those about her; but for her self she seem'd neither to fear Death, nor to covet Life. There appear'd not the least sign of Regret for the leaving of those Temporal Greatnesses which make so many of high Estate unwilling to die.

It was (you may imagine) high satisfaction, to hear her say a great many most Christian Things, and this amongst them;  
 “ I believe I shall now soon die, and I thank God, I have  
 “ from

“ from my Youth learned a true Doctrine, that Repentance is  
 “ not to be put off to a Death-bed.

That Day She called for Prayers a *third Time*, fearing She had slept a little when they were the second Time read; for She thought a Duty was not perform'd, if it was not minded.

On *Thursday* She prepared Her self for the Blessed Communion, to which She had been no stranger from the *fifteenth Year* of Her Age. She was much concern'd that She found Her self in so *dozing a Condition*; ( so she expressed it. ) To that She added, “ Others had need to pray for me, seeing I am  
 “ so little able to pray for my self. However, she stirred up her Attention, and prayed to God for his Assistance, and God heard her; for from thenceforth to the end of the Office She had the perfect Command of her Understanding, and was intent upon the Great Work She was going about: and so intent, that when a Second Portion of a certain Draught was offer'd her, she refus'd it, saying, “ I have but a little Time  
 “ to live, and I would spend it a better way.

The holy *Elements* being ready, and several *Bishops* coming to be *Communicants*, She repeated piously and distinctly, but with a low Voice, (for such Her Weakness had then made it) all the parts of the *Holy Office* which were proper for Her; and receiv'd, with all the signs of a strong Faith and fervent Devotion, the blessed Pledges of God's Favour, and thank'd him with a joyful heart that She was not depriv'd of the Opportunity. She own'd also that God had been good to Her beyond Her Expectation, though in a Circumstance of smaller Importance; She having without any Indecence or Difficulty taken down *That Bread*, when it had not been so easy for Her for some time to swallow any other.

That *Afternoon* She called for Prayers somewhat earlier than the appointed time, because She feared (that was Her Reason) that She should not long be so well compos'd. And so it came to pass: for every minute after this, 'twas plain Death made nearer and nearer approaches. However, this True Christian kept Her Mind as fix'd as possibly She could upon the best things; and there were read, by Her direction, several *Psalms of David*, and also a *Chapter of a Pious Book* concerning *Trust*

*in God.* Toward the latter end of it, Her Apprehension began to fail, yet not so much but that She could say a devout *Amen* to that *Prayer*, in which Her Pious Soul was recommended to that God who gave it.

During all this Time, there appear'd nothing of Impatience, nothing of Frowardness, nothing of Anger: there was heard nothing of murmuring, nothing of impertinence, nothing of ill sound, and scarce a number of disjointed words.

In all these Afflictions the King was greatly Afflicted; how sensibly, and yet how becomingly, many saw; but few have skill enough to describe it: I'm satisfy'd I have not. At last the *Helps* of Art, and *Prayers* and *Tears* not prevailing, a quarter before One on Friday morning, after two or three small strugglings of Nature, and without such *Agonies* as in such cases are common, having (like David) serv'd her own Generation by the Will of God, She fell on sleep, Acts 13. 36.

Thus piously, thus resignedly, thus calmly departed this Wife, and Great and Good Princess, who could never have learn'd the Art of Dying so well, if She had not first well understood, and duly practis'd, the Art of Living so.

What becomes Us, who are left behind in this troublesome World, is the

*Fourth* and last Consideration; And I will detain you with it but a very little Time.

Our Duty is manifold; Towards GOD, the King, the Memory of the Queen, (the Blessed Queen!) and our own selves.

Towards GOD, our Duty is, to give him the Glory, thankfully to commemorate the Excellencies of his Grace, shin'd in the Queen; for by his Grace She was what She was; to give Thanks to him for enjoying so wonderful a Blessing thus long, without any murmuring, because he was not pleas'd to continue it longer to us; to own his Justice, to tremble at his Judgments, to remove the Causes of them, our grievous sins, and with frequent and earnest supplication, to cry to Heaven, and say, Spare thy People, Good Lord! spare them, and be not angry with us for ever.

Towards the King; our Duty is, to pray to God to double his

his Blessings upon him, and to endeavour our selves to support him by the steddiesst Loyalty.

*Towards the Memory of the Queen*, our Duty is, to mourn solemnly and deeply, (so much even Foreign Nations have done :) and yet to temper our sorrow with the strong hopes we have of her Everlasting Felicity; To speak Good of her, to observe and extol the mighty Power of her Piety, which conquer'd so many hearts; so to commend her Virtues, as not to let them cool in our Practice, but, as far as we can and may, to follow her Example, who liv'd more (that is, to more purpose) in Three and thirty Years, than very many do in seventy.

*To conclude*, Our Duty towards our selves is, to weep, not so much for her as for our selves, and for our provoking Iniquities which have drawn down this Calamity upon us; and speedily to amend our Lives; and in order to that, to *think daily of Death*, and not to suffer the splendor of any thing that is Great, nor the Conceit of any thing that is Good in us, to divert us from the Consideration of our Mortality.

Seeing the most *Wise, Pious, Charitable, Humble Queen* is taken away in the flour of her Age; how foolish, how wicked is the wilful Forgetfulness of Death in the Dissolute, the Bloody, the Sick, the Aged, the decrepid, nay, even in the Young and Healthful!

Let us consider we are *Mortal*, (which we must do if we have any Thought that way at all) and let us carry that Thought forward to all the Purposes of holy living. For when a Man dies, the Concern is not how great or how rich he has been, (all that is come to an end) but how good a life he has led:

May God give us All Grace to live as this Blessed Princess did, that we may dye like her; that we may *fight the good fight*, and *finish our course* by all the Exercises of our Holy Religion, and *keep the Faith* inviolate, to the last minute of our days, that, from thenceforth, there may be laid up for us a *Crown of Life*, by our Lord Jesus the righteous Judge of all Men;

*To whom, with the Father, and Holy Ghost, be all Honour and Glory world without end. Amen.*