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## DONNE'S DEVOTIONS

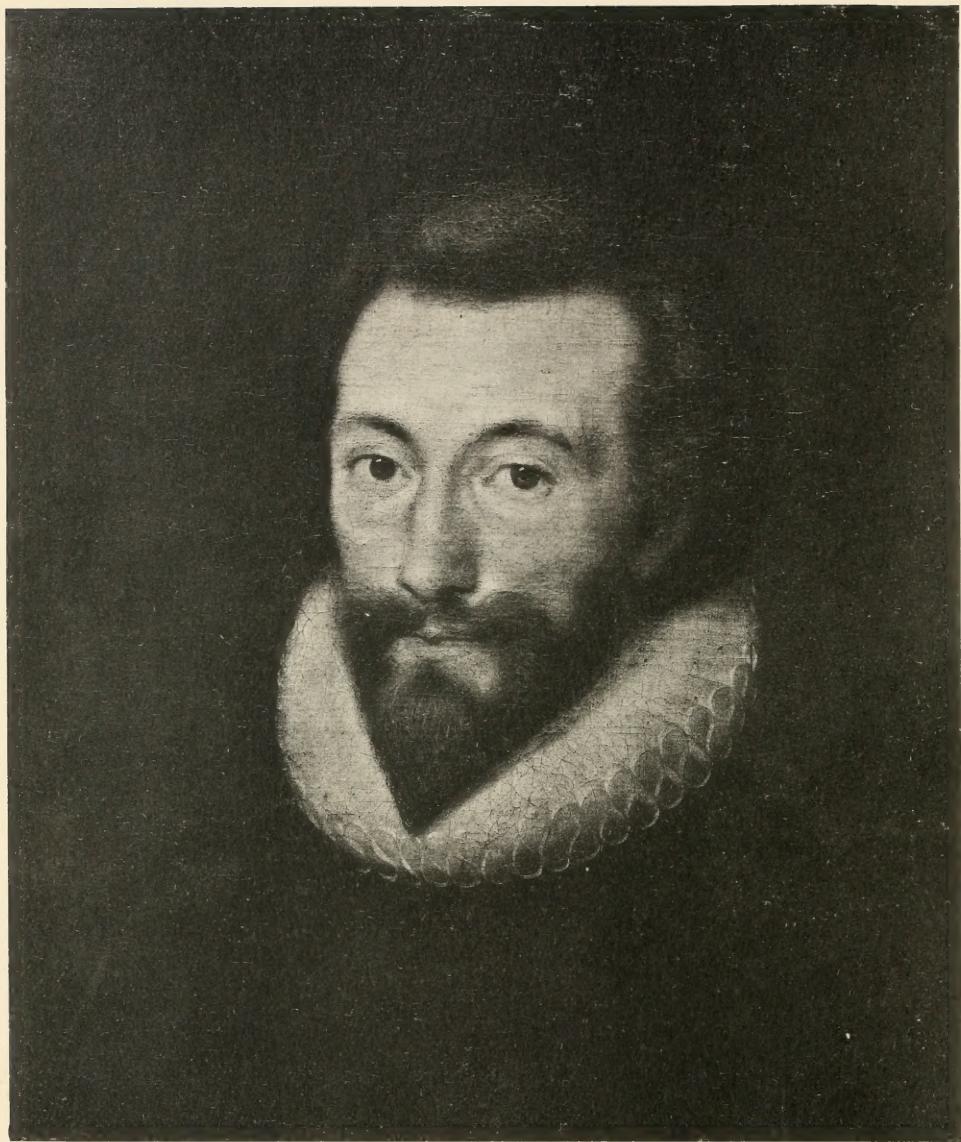
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*JOHN DONNE*  
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# DEVOTIONS

Upon Emergent Occasions

By JOHN DONNE

Late Dean of Saint Paul's

Edited by JOHN SPARROW, Scholar of Winchester  
College, with a BIBLIOGRAPHICAL NOTE by  
GEOFFREY KEYNES, Fellow of the  
Royal College of Surgeons



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## I N T R O D U C T I O N

DURING the last thirty years such interest has been taken in Donne's personality and his writings that his *Life and Letters* have been published, his Poems edited, *Selections* taken from his Sermons, his philosophy and the doctrines which influenced it carefully explained, and a *Bibliography* of his works has been compiled. Yet his *Devotions* have been strangely neglected, though they present a more vivid and intimate picture of Donne than anything else written by himself or others, and form the only short volume which gives evidence of his powers as a writer of prose. Within twenty years of its first publication in 1624 the book went through five editions, and it is even said to have been translated into Dutch; but for the next two hundred years it was practically forgotten, and only reappeared in three somewhat unsatisfactory reprints about the year 1840. These have become scarce, and it is now difficult to obtain any copy of the book.

Perhaps the fact most necessary for a true understanding of Donne's personality, and one which it is easy to miss completely when reading Walton's *Life*, is that despite all vicissitudes of fortune, despite even the apparent changes in his character, Donne himself was always essentially the same. "Antes Muerto que Mudado" was his youthful motto; and just as Walton mistook and exaggerated the change which took place

in Donne's character, so he mistranslated these words: "How much shall I be chang'd, Before I am chang'd!" and exclaimed, "If that young, and his now dying Picture, were at this time set together, every beholder might say, *Lord! How much is Doctor Donne already chang'd before he is chang'd!*" (See *Lives*, ed. 1675.) But Donne's Spanish motto really meant "Rather dead than changed," and a less blindly adoring worshipper than Walton would have seen in both Donne's portraits, that of the gallant young adventurer, and that of the Dean in his shroud, something that indeed would die before it changed. His passions were always the same, though in later life they became the "sanctified passions" which he speaks of in his sermons.

Indeed the outward change was very great; but it was not the point of view, it was the object of his outlook, that had altered. And the change was a slow process, which started with what Walton calls "the remarkable error of his life," his marriage. It began when he settled in his "poor hospital" at Mitcham, and gradually increased from 1605 till 1617, a period during which he was vexed, as Jane Austen says of one of her characters, with "a superfluity of children, and a want of almost everything else." Donne "almost spent all his time," as he says in the *Devotions* (p. 46), "in consulting how he should spend it." How bitterly he suffered during these years of poverty can be gathered from the letters he wrote

to his friends at the time. In 1615 he recovered from what he calls his "vertiginous giddines," and took orders, and two years later his wife died. This, more than anything else, accounts for the "sanctification" of his character. It had the most profound influence on his remaining years, and it is from this date, 1617, that the truly "religious" period of his life begins.

To one who reads Walton's words carefully it must be obvious that Anne Donne, of whom unfortunately we know very little, influenced him more than any other person. They were blessed with "so mutual and cordial affections, as in the midst of their sufferings made their bread of sorrow taste more pleasantly than the banquets of dull and low-spirited people"; with her "he had divided so many pleasant sorrows and contented fears, as common people are not capable of," and at her death "his very soul was elemented of sorrow." So in his *Holy Sonnets* Donne wrote himself,

Since she whom I loved hath paid her last debt...  
Wholly on heavenly things my mind is sett.

His worldly ambition was at an end; religious ardour and a new devotion to God leave their stamp on everything he wrote afterwards. But beneath lay unquenched the same fire that had inspired the passionate lover and poet. The same man wrote the *Songs and Sonets* and *Death's Duell*. Not only with an equal, but with the same, ardour, did he devote himself to the world and to Heaven. This is not the

only resemblance between Donne and that other great convert, Saint Paul; both give the same impression of huge strength and of a grim asceticism, and both felt, with a conviction that has rarely been equalled, the personality of the God whom they adored.

And yet, "sincerely devotional as Donne tried to be in the final phase, there lingers about him something unexorcised, as if Pagan incense were burning in a Christian crypt<sup>1</sup>." And in the *Devotions* we see quite clearly what Donne was in this "final phase"; the book was written during a very serious illness in 1623, six years after the death of his wife, and two years after his appointment to the Deanery of St Paul's. His death was actually not very far distant. Here in the *Devotions* we are admitted to the "Christian crypt," we see Donne's passions unveiled, in hopes and prayers and expostulations, and in vehement declarations of repentance. We see into the mind of Jack Donne, the young adventurer, of John Donne, the courtly admirer of the Countess of Bedford, of Anne Donne's improvident and loving husband, and of Doctor Donne, the ascetic Dean of St Paul's. All are parts played by one man, and the "Pagan incense" which still lingers in the air only proves the sincerity of his later passion.

But the *Devotions* differ from the Sermons, the chief

<sup>1</sup> From *Aspects of the Italian Renaissance*, by Rachel Annand Taylor, 1923, p. 288.

product of his later years. He has no need to be conscious of his auditory, his own dignity, or the Cathedral in which he preached, for he is concerned only with his own soul, and has before him the prospect of immediate death. Here, says Walton, he set down "the most secret thoughts that then possessed his soul paraphrased and made public; a book that may not unfitly be called a *Sacred Picture of Spiritual Ecstasies*, occasioned and made appliable to the emergencies of that sickness." These passionate, undraped, "secret" thoughts give the book an intimate quality quite unique in Donne's writings.

"We are tempted to declare," says Mr Gosse (*Life and Letters*, ii, p. 291), "that of all great men he is the one of whom least is essentially known." Paradoxically, the more one knows of Donne, the more one feels this to be true; the more one reads his revelations of himself, the more is one mystified as to what he is revealing. There is something unreal about him; there are characters, farther removed from us by time and association, whom we feel that we know with an intimacy altogether satisfying. It is easier—and a modern artist has indeed done so<sup>1</sup>—to picture him arriving in Heaven, than walking down a street. It is true that an inimitable description of his appearance, his conversation, and his charm, has been given us by

<sup>1</sup> "John Donne arriving in Heaven," an oil painting by Stanley Spencer.

Walton; we can gather from his letters many of his habits and mannerisms; we possess portraits of him which we cannot doubt are like the man himself; yet it is difficult, if not impossible, to reconstruct a picture of the Dean of St Paul's living an every-day life, and to reconcile it with the Donne who lives in that Dean's writings.

The explanation probably is that the writings which reveal him most clearly were written in moments of intense exaltation. There are two ways of arriving at the pitch of emotion necessary for the production of such writings as Donne's. One is the absolute surrender to pleasure, and the sacrifice of the ordinary standard of morals; the other is the complete banishment of pleasure, and the consistent living up to an ideal. Donne adopted both of these. His greatest poem, *The Extasie*, shows how completely body, mind and soul were enveloped in love, and an attitude of fierce indulgence marks all his poems. Rupert Brooke said that "for width and depth he is incomparably the greatest of our love-poets": his love-poems show that this is unquestionably true. Still more intimate is the picture given us in the writings inspired by his religious emotions. The austerity of his last years is but faintly indicated by Walton, who says that "now all his studies, which had been occasionally diffused, were all concentrated in divinity. Now he had a new calling, new thoughts, and a new employment for his wit and

eloquence"; and again, "the latter part of his life may be said to be a continued study; for as he usually preached once a week, if not oftener, so after his sermon, he never gave his eyes rest, till he had chosen out a new text, and that night cast his sermon into a form, and his text into divisions." Only on Saturday did he give "himself and his mind a rest from the weary burthen of his week's meditations." But perhaps we can best realise what Donne was in his last years by studying the strangely attractive—and to some (still more strangely) repulsive—portrait which is the frontispiece to *Death's Duell*. All the pleasures and all the comforts of a worldly life had been sacrificed to the contemplation of "heavenly things." In the *Devotions* this ardent asceticism reaches its climax: the menace of death was the signal for the enwrapping of all the faculties of body, mind, and soul in a fervent adoration of God.

But even this book does not banish the enigmatic atmosphere of unreality that surrounds him; rather it makes it more intense. It is as if we tried to study a man's features with a ray too piercing: the light dazzles, and does not illumine.

The religious exaltation of the *Devotions* is sometimes equalled by certain passages in the Sermons. Otherwise it is approached only in some of the *Divine Poems*, in the *Holy Sonnets*, and in the three great Hymns (one at least of which was composed during

this same illness). There too the cry comes straight from the heart and goes straight to God, and there the consciousness of sin and the sinner's refuge in God are the main themes:

Spit in my face you Jewes, and pierce my side,  
Buffet, and scoffe, scourge, and crucifie mee,  
For I have sinn'd, and sinn'd, and onely hee,  
Who could do no iniquitie, hath dyed.

The *Holy Sonnets* were composed after his wife's death, and the fourth of them appears to refer to a dangerous illness, perhaps the same as occasioned the composition of the *Devotions*—

O my black Soule! now thou art summoned  
By sicknesse, deaths herald, and champion....

In these *Sonnets* also is manifest the triumphant certainty of the soul's ultimate victory over death—"Death be not proud"—which is one of the chief inspirations of this book; and in both the body, as nowhere else in Donne's works, seems almost in danger of losing its place in his great triumvirate of body, mind, and soul.

It is, says Professor Grierson, the "beating as it were against the bars of self in the desire to break through to a fuller apprehension of the mercy and love of God<sup>1</sup>," which forms the note of Donne's later poems, and no better description can be given of the impulse behind the *Prayers* and *Expostulations* in this book.

This revelation of Donne's soul is the chief interest

<sup>1</sup> *Poems*, ii, p. liii.

of the *Devotions*, but by reason of its intimacy the book falls short of literary perfection than do the Sermons, and sometimes even exaggerates the faults of style which mar them. Much may be, and has been, said of Donne's "tortuous" and "twisted" style, his misplaced ingenuity, his extravagant conceits, and his tiresome learning. From the last fault the *Devotions* are entirely free, for Donne had not, when he wrote them, the opportunity of consulting the obscure and dull authors whose quibblings fill too many pages of his Sermons, but his "ingenuity," his "conceits," his "tortuous style," are perhaps more evident here than anywhere else. Yet in spite of them all the book contains some of the most beautiful prose he ever wrote. Examples will be found in his wonderful *Expostulation* on "hearts" (pp. 63-65), and in the lovely passage beginning "All mankinde is of one Author" (p. 97). Moreover, it is fairer to call his method of thought "tortuous" and "unnatural" than his style. When he wrote down his thoughts, his unadorned, "most secret" thoughts, as the *Devotions* show, they were usually of a curious and subtle nature, and he did not write merely in order to exercise his ingenuity. But because the thought itself is often very difficult to follow, and the ideas do not seem natural to an ordinary mind, Donne is too often set down as an obscure and artificial writer. In his poetry this charge may sometimes be justified, but when he is

writing on what may be his deathbed, and writing of all that concerns him most vitally, we realise that this method was part of his nature, and that it is when he is most in earnest that we can be least sure of a regular pattern in his thought.

If Donne's thinking leads him into obscurity of style, it may be argued with justice that the thought itself cannot be always striking or interesting; the idea should triumph over the expression, if it is worth expressing at all. Intellectual laziness on the part of his readers is no doubt the reason for much that has been said against Donne; but it is equally true that often in this book, as in almost all his works, his thoughts seem laboriously and with little profit to explore very barren country. (But a mind like Donne's could not dwell long on any subject, however little the subject may attract us, without discovering some aspect that surprises us, or drawing some conclusion which makes us think.) At any moment his basest alloy may be transmuted to the purest gold. Donne, as De Quincey says, *combined* "the last sublimation of dialectical subtlety and address with the most impassioned majesty"; and so even his apparently most artificial and elaborate images are often spontaneously mingled with the flow of his sincerest devotion, and are indeed the only form in which he could express it. However much his conceits may at times annoy us, artifice achieves effects which simplicity cannot hope for.

A good example may be taken from the last page of his last sermon, *Death's Duell*, where he describes the darkening of the earth at the crucifixion: "Then those glorious eyes grew so faint in their sight, so as the sun, ashamed to survive them, departed with his light too."

In his most passionate prayers, just as in his most passionate love-poems, Donne's mind is for ever embarking upon "*voyages, and peregrinations* to fetch remote, and precious *metaphors*"; and it fetches metaphors from the absurdly every-day businesses of life. Sometimes they are elaborated till they seem to have lost their original inspiration, but there is never any effort in their introduction or their application. Donne is always awake to the apparent absurdity of the illustration, but he insists on using his own ideas without interference. This extraordinarily modern "awareness of the workings of his own mind," as Mr Pearsall Smith has called it, is nowhere put more plainly before us than in the *Devotions*.

The general effect of his prose on a modern reader is discussed at length in Mr Pearsall Smith's excellent introduction to his *Selections* from the Sermons, and it has been summed up with more than his usual perception by Dean Alford (*Donne's Works*, i, p. xix); though it is somewhat melancholy to reflect that the treasures which Alford himself avowedly sought in the Sermons were not those of "diction, or genius, or

power of thought": he found there rather "a distinct and clear exposition of the doctrine of the redemption," and "a genuine body of orthodox divinity (in the best sense of the words)."

It is impossible to give any but a general description of the contents of the *Devotions*, for the book pretends to be nothing but a collection of musings, divided up into a series of "*Meditations*," "*Expostulations*," and "*Prayers*," without any singleness of plan or idea. It is in the "*Meditations*" that the human side of Donne's character is most apparent. They are, as the title of the book declares, meditations upon "our humane condition"; they consider it in all its aspects, and they are the reflections of a subtle, many-sided mind, the mind of one who has had profound experience of life, and whose experience has taught him an almost deliberately exaggerated and cynical pessimism. "With his strange satiric code of language, he dissects as with fine steel the curious throbbing matter of the heart<sup>1</sup>," and of the mind too; he is scornful of man's weakness and of men's weaknesses, with both of which he is so well acquainted, and nothing he has learned from either is too trivial or too sublime for his pen.

The "emergencies" of his sickness suggest the subject for each meditation: change, fear, consultation, kings, sleep, bells, the heart; and he discusses them

<sup>1</sup> *Aspects of the Italian Renaissance*, p. 287.

with illustrations drawn from the Old Testament, from History, and from men as he knew them. Whole chapters are devoted to one metaphor, while he likens men to trees in a garden, or “little worlds,” or tenants of the farm of life. The eternity of kings (“*an eternity of three score and ten yeares*”), “is in the *Apothecaries shop*”; and “those that are great, and pretend, and yet are loth to come,” find his infection an excellent excuse for keeping away from his bedside. There are many examples of the wit which had delighted his earlier admirers, and one or two directly autobiographical touches add an interest to the pages. He describes (p. 46) more clearly and fully than elsewhere in his later writings, the circumstances in which he entered the ministry, and his indebtedness to King James for his decision. Mr Gosse<sup>1</sup> has noticed another remark, perhaps a memory of early childhood, where he says, on p. 8, “My parents would not give mee over to a *Servants correction*.” The bells “of the Church adjoyning” remind him of his foreign travels, and of bells he had heard at Antwerp and Rouen, and he tells a curious story of a “*Bell in a Monastery.*” Mr Gosse has given us a picture of him<sup>2</sup>, “lying there all alone, propped up in state in his great dark chamber; scribbling these funereal conceits on a tablet that rests against the fold of the coverlet, while ‘that striking clock that I ordinarily wear’ ticks on

<sup>1</sup> *Life and Letters*, i, p. 14.

<sup>2</sup> *Ibid.* ii, p. 183.

the table at his side.” Donne adds to the picture himself, and one of the pleasantest of all the glimpses of the Dean that are afforded us is given in his own words describing the music which came from the church through his window, and how “Where I lie, I could heare the *Psalme*, and did joine with the *Congregation* in it” (p. 95).

So he meditates, “with some passages of incomparable charm,” on the funeral bell, while the illness takes its course, and at length he is allowed to leave his bed. His description of his feelings on rising is very curious, and he recurs, as so frequently in his works, to the new doctrines which were disturbing his mind: “I am *up*, and I seeme to *stand*, and I goe *round*; and I am a new *Argument* of the new *Philosophie*, That the *Earth* moves round; why may I not beleieve, that the *whole earth* moves in a *round motion*, though that seeme to mee to *stand*, when as I seeme to *stand* to my *Company*, and yet am carried, in a giddy, and *circular motion*, as I stand?” (p. 128).

The reader may often be struck with the similarity between the ideas, phrases and metaphors in this book and in the rest of Donne’s writings, particularly his Sermons, but sometimes even the poems of his early youth. In order to connect, as it were, the *Devotions* with the other writings some of these similarities are pointed out in the notes to the present edition, and no doubt many more could be collected. They certainly

throw an interesting light on the workings of Donne's mind. A comparison of such passages might also help to place some of the undated sermons, but they are so widely scattered that it is often impossible to make any definite statement. Whole sentences from the *Devotions* are sometimes repeated in sermons which we know to have been preached at dates quite distant from the composition of the book. Particular attention has, however, been given to two sermons which appear in the folio of 1649 between those dated April 1624, and January 162 $\frac{4}{5}$ , which Miss Spearing<sup>1</sup> assigns to the period during which Donne was Vicar of St Dunstan's, and which might reasonably be expected from their position to belong to 1624. The second (no. XLVIII of *Fifty Sermons*, 1649) is identified by Mr Gosse (*Life and Letters*, ii, p. 94) with that preached on his wife's death, which Walton tells us was preached on the same text (*Lamentations* 1. 1), but at St Clement's Church. It seems most likely, as Miss Spearing suggests, that this is an entirely different sermon on the same text, and is rightly included amongst those preached at St Dunstan's. A comparison of both these sermons with the *Devotions* alone is not enough, perhaps, to make any final decision as to their date, but they contain more noticeable similarities to passages in the *Devotions* than occur in

<sup>1</sup> "A Chronological Arrangement of Donne's Sermons," in *The Modern Language Review*, Oct. 1913.

most of his other sermons, and taken together they leave a very strong impression that they were written while the ideas which inspired the book were still fresh in his mind. Most of the similarities are in themselves slight, but one will serve as an example. On the first page of Sermon XLVIII Donne says, "But in all this depression of his, in all his exinanition, and evacuation, yet he had a crown..." and three lines later "evacuate" and "annihilate" occur together. On page 122 of the *Devotions* Donne ends his meditation with this sentence: "I am ground even to an *attenuation*, and must proceed to *evacuation*, all waies to exinanition and annihilation." Perhaps the fact that both passages contain a collection of the same extraordinary words is merely a coincidence; but such instances, collectively more striking, abound in these pages.

The *Devotions* are no model for a handbook of piety, no collection of prayers such as their title implies; their familiar invocations of the Trinity as "you three," and their reference to our bodies at the Resurrection as our "old clothes," for instance, seem to have shocked Dr Jessopp in his *Life of Donne*<sup>1</sup>. The book is not a model of Donne's prose style, though it does contain glorious examples of his work; its value is not its philosophy, its theology, or any reasoning or argument that it contains; but it is

<sup>1</sup> In the *Leaders of Religion* series, 1897.

(extraordinarily interesting as a unique revelation of a unique mind. It shows us the intensity and the complexity of Donne's feelings; it shows us his personal philosophy—not his studied opinions on intellectual or theological problems, but his secret thoughts on what concerned him most. It does not explain, it reveals; it makes clear that "natural, unnatural" perversity in Donne's nature which made him at once the most human and the most incomprehensible of beings.

The irregularities of thought and the strangeness of expression are necessary to the completeness and truth of the revelation; body, mind and soul are inseparable in the vital things of life, together they must grasp "those absolute values of passionate experience which are the only excuse for the infinite and intolerable anguish of existence<sup>1</sup>."

Donne knew this in love, and he knew it in religion, which was to him the love of God. In the writings inspired by either of these loves, where he is describing the "passionate experience" of adoration, the faults of the mind, which is the translator of his feelings into words, are obvious and frequent. But they are necessary, and prove the genuineness and truth of what he wrote. The *Devotions*, our most intimate picture of Donne's deepest feelings, gain far more than they lose from the part played by the

<sup>1</sup> *Aspects of the Italian Renaissance*, p. 81.

intellect in their composition. Here Donne's mind is following his soul on a pilgrimage towards Heaven, through strange and wonderful lands, by unexpected and inexplicable ways, and with many turnings, halts, and digressions; his body, once the explorer of other countries where it found much pleasure, but no repose, is the soul's companion; and in these pages that sincere and subtle mind, a vivid but perverse historian, tells us intimately of some of their adventures on the journey, and leaves us wondering where and how it was to end.

JOHN SPARROW.

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Only the Bibliographical Note is signed by Mr Keynes, but his criticism and his help have guided me through the whole book. I cannot say how grateful I am both to him and to the Dean of Winchester, who has read through the proofs and has made many helpful suggestions.

J.S.

# BIBLIOGRAPHICAL NOTE

## THE TEXT

DONNE's *Devotions* were first published just 300 years ago, in 1624, in a thick duodecimo volume of 322 leaves. The book was printed for Thomas Jones by Augustin Matthewes, whose initials appear in the imprint of most copies, though one has been recorded from which they have been omitted<sup>1</sup>. This first edition is a rare book, and probably the issue was a small one, for it seems to have been soon exhausted and was reprinted in the same year. The second edition, though the text closely follows that of the first, was somewhat reduced in bulk, containing only 300 leaves. It is also a rare book, but the edition was sold in the course of two years, and a third was printed towards the end of 1626, again forming a volume of 300 leaves. That it was printed late in the year may be inferred from the facts that the colophon on the verso of the last leaf is dated 1627 and that some copies have this date also on the title-page. Copies dated 1627 do not, therefore, constitute a fourth edition, as they are in every other respect identical with those dated 1626 and were printed from the same type. The third edition, though by no means a common book, is more

<sup>1</sup> A second copy with this imprint, formerly in the library of Lord North, is now in my own possession; the title-page of this copy is reproduced in the present edition.

often to be met with than either of the editions of 1624. The printer's name does not appear, but it was no doubt also from the press of Augustin Matthewes, as it contains the same printer's flowers and initial letters as before. These three editions were all that were published in Donne's lifetime, and they have been used as the basis of the text in the present edition.

In 1634, two years after Donne's death, a fourth edition was printed at the same press as before, but for a new publisher, Charles Greene. It was set in somewhat smaller type, making only 262 printed leaves, and was embellished with a frontispiece delicately engraved by William Marshall. This represents the marble effigy of Donne which was formerly in old St Paul's, and, having survived the fire of 1666, is still to be seen in the chancel of the present Cathedral. The effigy is surmounted by a skull wreathed with laurel, and is flanked by four scenes from the Old Testament. In 1638 a fifth edition was printed by Matthewes for Richard Royston. The type is somewhat more closely set, occupying only 226 printed leaves, and the book has the same frontispiece as before. Both these editions are now, for no obvious reason, exceedingly rare, being certainly less often to be found than even the first edition of 1624.

No further editions were published in England in the seventeenth century, but it is curious to find a

definite statement that it was translated into Dutch and published at Amsterdam in 1655. The authority for this is Morhof who in his *Polyhistor* (ed. 2, 1714, lib. vi, cap. iv, § 18) states that Donne "Scripsit et *Meditationes super morbo suo sacras*, quæ in Lingua Belgicam conversæ et Amstelodami 1655 in 12° editæ sunt." No such edition, however, is now known to bibliographers, and if it indeed exists very few copies can have survived. Perhaps it may yet emerge from the obscurity in which it has so long been hidden.

After the publication of the fifth edition of 1638 the *Devotions* were not again printed for more than two centuries; but at last in 1839 they appeared at the end of the third of the six volumes of Donne's Works edited by Dean Alford. This constitutes the sixth edition. The seventh edition was tastefully printed at the Chiswick Press and published by William Pickering in 1840. To this edition were added two sermons, that on the death of Lady Danvers and *Death's Duell*, Donne's own funeral sermon, as it was called, and an enlargement of Marshall's engraving was inserted as frontispiece. Finally an eighth edition was printed by D. A. Talboys at Oxford and published in 1841. In all of these recent editions the spelling was modernized and Donne's peculiar use of capitals and italics was ignored. Yet both these peculiarities were certainly deliberate, so that part of the author's intention is missed if they are abandoned.

These editions contain moreover numerous corruptions, which are due partly to the fact that the texts follow that of one of the later editions and partly to errors made in copying these originals when they were right. A few are due to attempts on the part of the editors to modernize and to emend the original text. The majority of these corruptions are unimportant, but they serve to make nonsense of some passages, and to spoil the point of others. Alford's emendation of "altercation" for "alteration" on the first page is an instance of this injudicious editing.

The text of the present edition, the ninth of the series, is based primarily on that of the first edition, but it has been carefully collated with those of the second and third editions. Where variations have been detected—chiefly in the use of capitals, italics, and punctuation, but occasionally also in words and phrases—that reading which in the editor's judgment seemed to be the best has been adopted. The more important of these variations will be found recorded in the footnotes, where also are noted the few instances in which an emendation has been supplied by the editor. The texts of the editions of 1634 and 1638, published after Donne's death, have not been regarded as having any authority. The original spelling, capital letters, and italics have been restored (except that j, v and s have been substituted for the archaic i, u and f), so that the book may again be read in very

much the same form in which it was passed for press by its author. Most readers will appreciate this degree of restoration, which does much to increase the “contemporary” flavour of a work such as the *Devotions*. The system of punctuation used by Donne has introduced a question of some difficulty. The text of the *Devotions* contains an immense number of stops which seem unnecessary to the sense and are tiresome to a present-day reader, but it has been thought best after careful deliberation to allow the punctuation to remain, with the other typographical details, much as it was left by Donne himself. Only when his system makes a sentence actually unintelligible has it been altered so as to conform to more modern conventions.

The notes at the end of the book give references, as already stated, to Donne’s other writings where he has used similar words or phrases, and are in addition designed to elucidate any obscurities or unexplained allusions in the text. Passages which may have been clear to a contemporary reader are sometimes more difficult to understand at the present time.

#### THE FRONTISPICE

The oil painting, which has been reproduced in collotype as a frontispiece to the present edition, seems to be the best portrait of Donne that is extant, but it has never hitherto been accurately copied. The

early history of the picture is not known, but in 1822 it was in the possession of the Rev. Dr Barrett. In that year an engraving after a drawing from the picture by G. Clint, A.R.A., was published in Walker's *Effigies Poeticæ*, but thus interpreted through two separate processes the painting lost much of its original character. It remained for nearly a hundred years in the possession of Dr Barrett or of his descendants, but was disregarded until it was sold in September, 1919, with the collections at Brandon House, Suffolk; it was then acquired for the National Portrait Gallery. The artist is not known. The picture agrees, however, very closely with a miniature by Isaac Oliver now in the Royal Collection, which is dated 1616, and was clearly either made from the oil painting or served as its source. The picture may therefore be regarded as representing Donne at the age of 44, that is to say, only seven years before he wrote his *Devotions*. The well-known portrait, which now hangs in the Deanery of St Paul's, was painted eight years after his illness, and seems to give a much less life-like representation of the Dean.

GEOFFREY KEYNES.

D E V O T I O N S  
Upon Emergent Occasions



DEVOTIONS  
V P O N  
Emergent Occasions, and se-  
uerall steps in my Sicknes:

Digested into

1. MEDITATIONS upon our Hu-  
mane Condition.
2. EXPOSTVLATIONS, and De-  
batemts with God.
3. PRAYERS, upon the severall Oc-  
casions, to him.

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By JOHN DONNE, Deane of  
*S. Pauls*, London.

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LONDON,  
Printed for THOMAS JONES.  
1624.



THE EPISTLE DEDICATORIE  
TO THE MOST EXCELLENT PRINCE  
*Prince CHARLES*

MOST EXCELLENT PRINCE,

*I Have had three Births; One, Naturall, when I came into the World; One, Supernatural, when I entred into the Ministery; and now, a preter-naturall Birth, in returning to Life, from this Sicknes. In my second Birth, your Highnesse Royall Father vouchsafed mee his Hand, not onely to sustaine mee in it, but to lead mee to it. In this last Birth, I my selfe am borne a Father: This Child of mine, this Booke, comes into the world, from mee, and with mee. And therefore, I presume (as I did the Father to the Father) to present the Sonne to the Sonne; This Image of my Humiliation, to the lively Image of his Majesty, your Highnesse. It might bee enough, that God hath seene my Devotions: But Examples of Good Kings are Commandements; And Ezechiah with the Meditations of his Sicknesse, after his Sicknesse. Besides, as I have liv'd to see (not as a Witnesse onely, but as a Partaker)*

*The Epistle Dedicatore*

*the happinesses of a part of your Royal Fathers time,  
so shall I live (in my way) to see the happinesses of the  
times of your Highnesse too, if this Child of mine, in-  
animated by your gracious Acceptation, may so long  
preserve alive the Memory of*

Your Highnesse

Humblest and

Devotedst,

JOHN DONNE.

Stationes, sive Periodi in Morbo,  
ad quas referuntur Meditationes  
sequentes

- 1 Insultus *Morbi primus*; 2 Post, *Actio laesa*;
- 3 Decubitus *sequitur tandem*; 4 Medicusq; *vocatur*;
- 5 Solus *adest*; 6 Metuit; 7 Socios *sibi jungier instat*;
- 8 *Et Rex ipse suum mittit*; 9 Medicamina scribunt;
- 10 Lentè et *Serpenti satagunt occurrere Morbo*.
- 11 *Nobilibusq; trahunt, a cincto corde, venenum,*  
*Succis et Gemmis; et quae generosa ministrant*  
*Ars, et Natura, instillant*; 12 *Spirante Columbâ,*  
*Suppositâ pedibus, revocantur ad ima vapores*;
- 13 *Atq; Malum Genium, numeroso stigmate, fassus,*  
*Pellitur ad pectus, Morbiq; Suburbia, Morbus:*
- 14 *Idq; notant Criticis, Medici evenisse diebus.*
- 15 *Interea insomnes Noctes ego duco Diesq;:*
- 16 *Et properare meum, clamant, e turre propinquaque*  
*Obstreperæ Campanæ, aliorum in funere, funus.*
- 17 *Nunc lento sonitu dicunt, Morieris*; 18 *At inde*  
*Mortuus es, sonitu celeri, pulsuq; agitato.*
- 19 *Oceano tandem emenso, aspicienda resurgit*  
*Terra; vident, justis, Medici, jam cocta mederi*  
*Se posse, indiciis*; 20 *Id agunt*; 21 *Atq; annuit Ille*  
*Qui per eos clamat, linquas jam Lazare lectum*;
- 22 *Sit Morbi Fomes tibi Cura*; 23 *Metusq; Relabi.*



# DEVOTIONS

i. Insultus Morbi  
Primus;

*The first alteration, The first  
grudging of the sickness.*

## I. MEDITATION.

 Ariable, and therfore miserable condition of Man; this minute I was well, and am ill, this minute. I am surpriz'd with a sodaine change, and alteration to worse, and can impute it to no cause, nor call it by any name. We study *Health*, 5 and we deliberate upon our *meats*, and *drink*, and *ayre*, and *exercises*, and we hew, and wee polish every stone, that goes to that building; and so our *Health* is a long and a regular work; But in a minute a Canon batters all, overthrows all, demolishes all; a *Sicknes* unprevented 10 for all our diligence, unsuspected for all our curiositie; nay, undeserved, if we consider only *disorder*, summons us, seizes us, possesses us, destroyes us in an instant. O miserable condition of Man, which was not imprinted by *God*, who as hee is *immortall* himselfe, had put a *coale*, a *beame* 15 of *Immortalitie* into us, which we might have blowen into a *flame*, but blew it out, by our first sinne; wee beggard our selves by hearkning after false riches, and infatuated our selves by hearkning after false knowledge. So that now, we doe not onely die, but die upon the Rack, die by the 20 torment of sickness; nor that onely, but are preafflicted, super-afflicted with these jealousies and suspitions, and apprehensions of *Sicknes*, before we can cal it a sicknes; we are not sure we are ill; one hand askes the other by the pulse, and our eye asks our urine, how we do. O multi- 25 plied misery! we die, and cannot enjoy death, because wee die in this torment of sicknes; we are 'tormented' with sicknes, and cannot stay till the 'torment' come, but pre-apprehensions and presages, prophecy those torments, which induce that *death* before either come; and our dis- 30

solution is conceived in these *first changes*, quickned in the sicknes it selfe, and *borne in death*, which beares date from these first changes. Is this the honour which Man hath by being a *little world*, That he hath these *earthquakes* in him selfe, sodaine shakings; these *lightnings*, sodaine flashes; these *thunders*, sodaine noises; these *Eclypeses*, sodain offuscations, and darknings of his senses; these *Blazing stars*, sodaine fiery exhalations; these *Rivers of blood*, sodaine red waters? Is he a *world* to himselfe onely therefore, that 10 he hath inough in himself, not only to destroy, and execute himselfe, but to presage that execution upon himselfe; to assist the sicknes, to antidate the sicknes, to make the sicknes the more irremediable, by sad apprehensions, and as if he would make a fire the more vehement, by sprinkling 15 water upon the coales, so to wrap a hote fever in cold Melancholy, least the fever alone should not destroy fast enough, without this contribution, nor perfitt the work (which is *destruction*) except we joynd an artificiall sicknes, of our owne *melancholy*, to our natural, our unnaturall 20 fever. 'O perplex'd discomposition, O ridling distemper, O miserable condition of Man.'

#### I. EX POSTULATION.

**I**F I were but meere *dust* and *ashes*, I might speak unto the *Lord*, for the *Lordes hand* made me of this *dust*, and the *Lords hand* shall recollect these *ashes*; the *Lords hand* was the *wheele*, upon which this *vessell of clay* was framed, and the *Lordes hand* is the *Urne*, in which these ashes shall be preserv'd. I am the *dust*, and the *ashes* of the *Temple of the H. Ghost*; and what *Marble* is so precious? But I am more then *dust* and *ashes*; I am my best part, I am 25 *my soule*. And being so, the *breath of God*, I may breath back these pious *expostulations* to my *God*. *My God, my God, why is*

not my *soule*, as sensible as my *body*? Why hath not my *soule* these apprehensions, these presages, these changes, these antidates, these jealousies, these suspitions of a *sinne*, as well as my *body* of a *sicknes*? why is there not always a *pulse* in my *soule*, to beat at the approch of a tentation to sinne? 5  
why are there not always *waters* in mine eyes, to testifie to my spiritual *sicknes*? I stand in the way of tentations, (naturally, necessarily, all men doe so: for there is a *Snake in every path*, tentations in every vocation) but I go, I run, I flie into the wayes of temptation, which I might shun; nay, 10  
I breake into houses, wher the plague is; I presse into places of temptation, and tempt the *devill* himselfe, and solicite and importune them, who had rather be left unsolicited by me. I fall sick of *Sin*, and am bedded and bedrid, buried and putrified in the practise of *Sin*, and all 15  
this while have no presage, no pulse, no sense of my *sicknesse*; O heighth, O depth of misery, where the first *Symptome* of the *sicknes* is *Hell*, and where I never see the fever of lust, of envy, of ambition, by any other light, then the darknesse and horror of *Hell* it selfe; and where the 20  
first Messenger that speaks to me doth not say, *Thou mayst die*, no nor *Thou must die*, but *Thou art dead*: and where the first notice, that my *Soule* hath of her *sicknes*, is *irrecoverablenes*, *irremediablenes*: but, O my God, *Job did not charge thee foolishly*, in his temporall afflictions, nor may 25  
I in my spirituall. Thou hast imprinted a *pulse* in our *Soule*, but we do not examine it; a voice in our conscience, but we do not hearken unto it. We talk it out, we drinke it out, we sleepe it out; and when we wake, we doe not say with *Jacob*, *Surely the Lord is in this place, and I knew it not*: 30  
but though we might know it, we do not, we wil not. But will *God* pretend to make a *Watch*, and leave out the *springe*? to make so many various wheels in the faculties of

the soule, and in the organs of the body, and leave out *Grace*, that should move them? or wil *God* make a *springe*, and not *wind* it up? Infuse his first *grace*, and not second it with more, without which we can no more use his first  
 5 *grace*, when we have it, then wee could dispose our selves by *Nature*, to have it? But alas, that is not our case; we are all *prodigall sonnes*, and not *disinherited*; wee have recievied our portion, and misspent it, not bin denied it. We are *Gods tenants heere*, and yet here, he, our *Land-lord*  
 10 payes us *Rents*; not yearly, nor quarterly; but hourly, and quarterly; *Every minute he renewes his mercy*, but wee  
*will not understand, least that we should bee converted, and he should heale us.*

Mat. 13. 16.

## I. P R A Y E R.

15 **O** Eternall, and most gracious *God*, who, considered in thy selfe, art a *Circle*, first and last, and altogether; but considered in thy working upon us, art a *direct line*, and leadest us from our *beginning*, through all our wayes, to our end, enable me by thy *grace*, to looke forward to mine end, and to looke backward to, to the considerations  
 20 of thy mercies afforded mee from my beginning; that so by that practise of considering thy mercy, in my beginning in this world, when thou plantedst me in the *Christian Church*, and thy mercy in the beginning in the other world, when thou writest me in the *Booke of life* in my *Election*,  
 25 I may come to a holy consideration of thy *mercy*, in the beginning of all my actions here: that in all the beginnings, in all the accesses, and approches of spirituall sicknesses of *Sinn*, I may heare and hearken to that voice, *O thou Man of God, there is death in the pot*, and so refraine from  
 30 that, which I was so hungerly, so greedily flying to. *A faithfull Ambassador is health*, says thy wise servant *Solomon.*

2 Reg. 4. 40.

Prov. 13.

17.

Thy voice received, in the beginning of a sicknesse, of a sinne, is true health. If I can see that light betimes, and heare that voyce early, *Then shall my light breake forth as the morning, and my health shall spring forth speedily.*

Esa. 58. 8.

Deliver mee therefore, O my God, from these vaine 5  
imaginacions; that it is an overcurious thing, a dangerous  
thing, to come to that tendernes, that rawnesse, that  
scrupulousnesse, to feare every *concupiscence*, every offer of  
*Sin*, that this suspiciois, and jealous diligence will turne to  
an inordinate dejection of spirit, and a diffidence in thy 10  
care and providence; but keep me still establish'd, both in  
a constant assurance, that thou wilt speake to me at the  
beginning of every such sicknes, at the approach of every  
such *sinne*; and that, if I take knowledg of that voice then,  
and flye to thee, thou wilt preserve mee from falling, or 15  
raise me againe, when by naturall infirmitie I am fallen:  
doe this, O *Lord*, for his sake, who knowes our naturall  
infirmities, for he had them; and knowes the weight of our  
sinns, for he paid a deare price for them, thy *Sonne*, our  
*Saviour, Chr: Jesus, Amen.* 20

## 2. Actio Laesa.

*The strength, and the function  
of the Senses, and other faculties  
change and faile.*

## 2. M E D I T A T I O N .

**T**He *Heavens* are not the less constant, because they move continually, because they move continually one and the same way. The *Earth* is not the more constant, because it lyes stil continually, because continually it changes, and melts in al parts thereof. *Man*, who is the 25 noblest part of the *Earth*, melts so away, as if he were a statue, not of *Earth*, but of *Snowe*. We see his owne *Envie* melts him, he growes leane with that; he will say, another's

beautie melts him; but he feeles that a *Fever* doth not melt him like *snow*, but powr him out like *lead*, like *yron*, like *brasse* melted in a furnace: It doth not only *melt* him, but *calcine* him, reduce him to *Atomes*, and to *ashes*; not to *water*, but to *lime*. And how quickly? Sooner than thou canst receive an answer, sooner than thou canst conceive the question; *Earth* is the *center* of my *Bodie*, *Heaven* is the *center* of my *Soule*; these two are the naturall places of those two; but those goe not to these two in an equall pace:

10 My *body* falls downe without pushing, my *Soule* does not go up without pulling: *Ascension* is my *Soules* pace and measure, but *precipitation* my *bodies*: And, even *Angells*, whose home is *Heaven*, and who are winged too, yet had a *Ladder* to goe to *Heaven*, by steps. The *Sunne* who goes

15 so many miles in a minut, the *Starres* of the *Firmament*, which go so very many more, goe not so fast, as my *body* to the *earth*. In the same instant that I feele the first attempt of the disease, I feele the victory; In the twinkling of an eye, I can scarse see, instantly the tast is insipid, and

20 fatuous; instantly the appetite is dull and desirelesse: instantly the knees are sinking and strengthlesse; and in an instant, sleepe, which is the *picture*, the *copie* of *death*, is taken away, that the *Originall*, *Death* it selfe may succeed, and that so I might have death to the life. It was part of

25 *Adams punishment*, *In the sweat of thy browes thou shalt eate thy bread*: it is multiplied to me, I have earned bread in the sweat of my browes, in the labor of my calling, and I have it; and I sweat againe, and againe, from the brow, to the

2. *lead,...yron,...brasse* 1624 (2), 1626] no italics 1624 (1). 8. of those two;] all edd. have "of these two;" but the reference evidently is to *Bodie* and *Soule*, so that the sense requires those for these. 9. in an equall pace:] all edd. have "place," but the sense requires "pace," as in Alford and Pickering. 22. the *picture*, the *copie* of *death*, 1626] the picture, the *copy* of *death*, 1624 (2); the *picture*, the *copy* of *death*, 1624 (1).

sole of the foot, but I eat no bread, I tast no sustenance: Miserable distribution of *Mankind*, where one halfe lackes meat, and the other stomacke.

## 2. EXPOSTULATION.

David professes himself a *dead dog*, to his *king Saul*, and so doth *Mephibosheth* to his king *David*: and yet *David* speaks to *Saul*, and *Mephibosheth* to *David*. No man is so little, in respect of the greatest man, as the greatest in respect of *God*; for here, in that, wee have not so much as a *measure* to try it by; *proportion* is no measure for *infinittie*. He that hath no more of this world but a *grave*, hee that hath his *grave* but lent him, til a better man, or another man, must bee buried in the same *grave*, hee that hath no *grave*, but a *dung-hill*, hee that hath no more *earth*, but that which he carries, but that which hee is, hee that hath not that *earth*, which hee is, but even in that, is anothers slave, hath as much proportion to *God*, as if all *Davids Worthies*, and all the *worlds Monarchs*, and all *imaginacions Gyants* were kneaded and incorporated into one, and as though that one were the survivor of all the sonnes of men, to whom *God* had given the world. And therefore how little soever I bee, as *God calls things that are not, as though they were*, I, who am as though I were not, may call upon *God*, and say, *My God, my God, why comes thine anger so fast upon me?* Why dost thou melt me, scatter me, poure me like water upon the ground so instantly? Thou staidst for the first world, in *Noahs time*, 120 yeres; thou staidst for a rebellious generation in the wildernes, 40 yeres, wilt thou stay no minute for me? Wilt thou make thy *Processe*, and thy *Decree*, thy *Citation*, and thy *Judgement* but one act? Thy *Summons*, thy *Battell*, thy 30 *Victorie*, thy *Triumph*, all but one act; and lead me captive,

<sup>1</sup> Sam. 24.

<sup>15.</sup>

<sup>2</sup> Sam. 9. 8.

2 Sam. 24.

14.

nay, deliver me captive to death, asoon as thou declarest  
 me to be *enemy*, and so cut me of even with the drawing of  
 thy sword out of the scabberd, and for that question, *How  
 long was he sicke?* leave no other awnswere, but that the hand  
 5 of death pressed upon him from the first minute? *My God,*  
*my God*, thou wast not wont to come in *whirlwinds*, but in  
 soft and gentle ayre. Thy first breath breathed a *Soule* into  
 mee, and shall thy breath blow it out? Thy breath in the  
*Congregation*, thy *Word* in the *Church*, breathes *communion*,  
 10 and *consolation* here, and *consummation* hereafter; shall thy  
 breath in this Chamber breathe *dissolution*, and *destruction*,  
*divorce*, and *separation*? Surely it is not thou; it is not thy  
 hand. The devouring sword, the consuming fire, the  
 15 winds from the wildernes, the diseases of the body, all that  
 afflicted *Job*, were from the hand of *Satan*; it is not thou.  
 It is thou, thou *my God*, who hast led mee so continually  
 with thy hand, from the hand of my Nurce, as that I know,  
 thou wilt not correct me, but with thine own hand. My  
 parents would not give mee over to a *Servants* correction,  
 20 nor my *God*, to *Satans*. I am *fallen into the hand of God*,  
 with *David*, and with *David* I see that his *Mercies are  
 great*. For by that mercy, I consider in my present state,  
 not the haste, and the dispatch of the disease, in dissolving  
 25 this body, so much, as the much more hast, and dispatch,  
 which my *God* shal use, in recollecting, and reuniting this  
*dust* againe at the *Resurrection*. Then I shall heare his *Angels*  
 proclaim the *Surgite Mortui, Rise yee dead*. Though I be  
 dead, I shall heare the voice; the sounding of the voice,  
 and the working of the voice shall be all one; and all shall  
 30 rise there in a lesse *minute*, than any one dies here.

20. *hand 1626] handes 1624 (1 & 2).*

## 2. PRAYER.

O Most gracious God, who pursuest and perfittest thine own purposes, and dost not only remember mee by the first accesses of this sicknes, that I must die, but informe me by this further proceeding therin, that I may die now, who hast not only waked mee with the first, but 5 cald me up, by casting me further downe, and clothd me with thy selfe, by stripping me of my selfe, and by dulling my bodily senses, to the meats, and eases of this world; hast whet, and sharpened my spirituall senses, to the apprehension of thee, by what steps and degrees soever it shall 10 please thee to go, in the dissolution of this body, hasten O Lord, that pace, and multiply, O my God, those degrees, in the exaltation of my Soule, toward thee now, and to thee then. My tast is not gone away, but gone up to sit at Davids table, *To tast, and see, that the Lord is good:* My 15 stomach is not gone, but gone up, so far upwards toward the Supper of the Lamb, with thy Saints in heaven, as to the Table, to the Communion of thy Saints heere in earth: my knees are weak, but weak therfore that I should easily fall to, and fix my selfe long upon my devotions to thee. A 20 sound heart is the life of the flesh; and a heart visited by thee, by that visitation is a sound hart. There is no soundnesse in my flesh, because of thine anger. Interpret thine owne worke, and call this sicknes, correction, and not anger, and there is soundnes in my flesh. There is no rest in my bones, because 25 of my sinne; transferre my sinnes, with which thou art so displeased, upon him, with whome thou art so well pleased, Christ Jesus, and there will be rest in my bones: And, O my God, who madest thyself a Light in a Bush, in the middest of these brambles, and thornes of a sharpe sicknesse, 30 appeare unto me so, that I may see thee, and know thee

Psa. 34. 8.

Prov. 14.  
30.

Psa. 38. 3.

Ibid.

to be my *God*, applying thy selfe to me, even in these sharp, and thorny passages. Doe this, O *Lord*, for his sake, who was not the lesse, the *King of Heaven*, for thy suffering him to be *crowned with thornes*, in this world.

3. Decubitus sequitur tandem.

*The Patient takes his bed.*

3. M E D I T A T I O N .

—  
 5 **W**Ee attribute but one priviledge and advantage to Mans body, above other moving creatures, that he is not as others, groveling, but of an erect, of an upright form, naturally built, and disposed to the contemplation of *Heaven*. Indeed it is a thankfull forme, and recompences  
 10 that *soule*, which gives it, with carrying that soule so many foot higher, towards *heaven*. Other creatures look to the *earth*; and even that is no unfit object, no unfit contemplation for *Man*; for thither hee must come; but because *Man* is not to stay there, as other creatures are, *Man* in his  
 15 naturall forme, is carried to the contemplation of that place, which is his *home, Heaven*! This is *Mans* prerogative; but what state hath he in this *dignitie*? A fever can fillip him downe, a fever can depose him; a fever can bring that head, which yesterday caried a *crown* of gold, five foot  
 20 towards a *crown* of glory, as low as his own foot, today. When *God* came to breath into *Man* the breath of life, he found him flat upon the ground; when he comes to withdraw that breath from him againe, hee prepares him to it, by laying him flat upon his bed. Scarce any prison so  
 25 close, that affords not the prisoner two, or three steps. The *Anchorites* that barqu'd themselves up in hollowe trees, and immur'd themselves in hollow walls; that perverse man,

Heading. 3. MEDITATION. 1624 (2), 1626] 2. MEDITATION 1624 (1), corrected in Errata.

that barrell'd himselfe in a Tubb, all could stand, or sit, and enjoy some change of posture. A sicke bed, is a grave; and all that the patient saies there, is but a varying of his owne *Epitaph*. Every nights bed is a *Type* of the *grave*: At night wee tell our servants at what houre wee will rise; 5 here we cannot tell our selves, at what day, what week, what moneth. Here the head lies as low as the foot; the *Head* of the people, as lowe as they, whome those feete trod upon; And that hande that signed Pardons, is too weake to begge his owne, if hee might have it for lifting 10 up that hand: Strange fetters to the feete, strange Manacles to the hands, when the feete, and handes are bound so much the faster, by how much the coards are slacker; So much the lesse able to doe their Offices, by how much more the Sinewes and Ligaments are the looser. In the 15 *Grave* I may speak through the stones, in the voice of my friends, and in the accents of those wordes, which their love may afford my memory; Here I am mine owne *Ghost*, and rather affright my beholders, then instruct them; they conceive the worst of me now, and yet feare worse; they 20 give me for dead now, and yet wonder how I doe, when they wake at midnight, and aske how I doe to morrow. Miserable and, (though common to all) inhuman *posture*, where I must practise my lying in the *grave*, by lying still, and not practise my *Resurrection*, by rising any more. 25

## 3. EXPOSTULATION.

**M**Y God, and my Jesus, my Lord, and my Christ, my Strength, and my Salvation, I heare thee, and I hearken to thee, when thou rebukest thy Disciples, for rebuking them, who brought children to thee; *Suffer little children to come to mee*, saiest thou. Is there a verier child 30

Mat. 19. 13.

2. posture. 1624 (2), 1626] pasture. 1624 (1), corrected in Errata.

*Jer. 1. 6.*

then I am now? I cannot say with the servant *Jeremy*, *Lord, I am a child, and cannot speake*; but, *O Lord*, I am a sucking childe, and cannot eat, a creeping childe, and cannot goe; how shall I come to thee? Whither shall  
 5 I come to thee? To this bed? I have this weak and childish frowardnes too, I cannot sit up, and yet am loth to go to bed; shall I find thee in bed? Oh, have I alwaies done so? The bed is not ordinarily thy *Scene*, thy *Climate*: *Lord*, dost thou not accuse me, dost thou not reproach to mee, my  
 10 former sinns, when thou layest mee upon this bed? Is not this to hang a man at his owne dore, to lay him sicke in his owne bed of wantonnesse? When thou chidest us by

*Amos 6. 4.*

his owne bed of wantonnesse? When thou chidest us by thy *Prophet* for lying in *beds of Ivory*, is not thine anger vented; not till thou changest our *bedds of Ivory*, into beds

*Psal. 132. 3.*

15 of *Ebony*? *David* sweares unto thee, *that hee will not goe up into his bed, till he had built thee a house*. To go up into the bed, denotes strength, and promises ease; But when

*Apoc. 2. 22.*

thou saiest, *That thou wilt cast Jesubel into a bed*, thou mak'st thine own comment upon that, Thou callest the  
 20 bed *Tribulation*, great *Tribulation*: How shal they come to

*Mat. 8. 6.*

thee, whom thou hast nayled to their bed? Thou art in the *Congregation*, and I in a solitude: when the *Centurions* servant lay sicke at home, his *Master* was faine to come to

*8. 4.*

*Christ*; the sicke man could not. Their friend lay sicke of  
 25 the *Palsey*, and the four charitable men were faine to bring him to *Christ*; he could not come. *Peters* wives mother lay

*8. 14.*

sicke of a fever, and *Christ* came to her; shee could not come to him. My friends may carrie mee home to thee, in their prayers in the *Congregation*; Thou must come home

30 to me in the visitation of thy *Spirit*, and in the seale of thy *Sacrament*: But when I am cast into this bedd, my slacke sinewes are yron fetters, and those thin sheets, yron dores

Ref. *Jer. 1. 6.]* omitted in all edd.

upon me; And, *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth*: I lye here, and say, *Blessed are they, that dwell in thy house*; but I cannot say, *I will come into thy house*; I may say, *In thy feare will I worship towards thy holy Temple*, but I cannot say, *in thy 5 holy Temple*: and, *Lord, the zeale of thy House, eats me up*, as fast as my fever; It is not a *Recusancie*, for I would come, but it is an *Excommunication*, I must not. But *Lord, thou art Lord of Hosts, and louest Action*; Why callest thou me from my calling? *In the grave no man shall praise thee*; In 10 the doore of the grave, this sicke bed, no man shal heare me praise thee: Thou hast not opned my lips, that my mouth might shew *thee thy praise*, but that my mouth might shew foorth thy praise. But thine *Apostles feare takes hold of mee, that when I have preached to others, I myselfe 15 should be a cast-way*; and therefore I am *cast downe*, that I might not be *cast away*; Thou couldst take mee by the head, as thou didst *Abacuc*, and carrie mee so; By a *Chariot*, as thou didst *Elijah*, and carrie me so; but thou carriest me thine own private way, the way by which thou carryedst thy 20 *Sonne*, who first lay upon the *earth*, and praid, and then had his *Exaltation*, as himselfe calls his *Crucifying*, and first descended into *hell*, and then had his *Ascension*. There is another *Station* (indeed neither are *stations* but *prostrations*) lower than this bed; To morrow I may be laid one Story 25 lower, upon the *Floore*, the face of the earth, and next day another Story, in the *grave*, the wombe of the *Earth*: As yet God suspends mee betweene *Heaven* and *Earth*, as a *Meteor*; and I am not in *Heaven*, because an earthly bodie clogges me, and I am not in the *Earth*, because a *Heavenly 30 Soule* sustaines mee. And it is thine owne Law, O God,

Psa. 26. 8.

84. 4.

5. 8.

69. 9.

1 Cor. 9. 27.

2 Reg. 2.

11.

*5. say, in thy holy] all edd. have say in thy holy. Ref. 69. 9.] all edd. have  
69. 10.*

Exod. 21.  
18.

that if a man bee smitten so by another, as that hee keepe his bed, though he dye not, hee that hurt him, must take care of his healing, and recompence him. Thy hand strikes mee into this bed; and therefore if I rise againe, thou wilt bee my 5 recompence, all the dayes of my life, in making the memory of this sicknes beneficall to me, and if my body fall yet lower, thou wilt take my soule out of this bath, and present it to thy Father, washed againe, and againe, and againe, in thine own teares, in thine owne sweat, in thine 10 owne blood.

## 3. P R A Y E R.

**O** Most mightie and most merciful God, who though thou have taken me off of my feet, hast not taken me off of my foundation, which is *thy selfe*, who though thou have removed me from that upright forme, in which 15 I could stand, and see thy throne, the *Heavens*, yet hast not removed from mee that light, by which I can lie and see thy selfe, who, though thou have weakened my bodily knees, that they cannot bow to thee, hast yet left mee the knees of my heart, which are bowed unto thee evermore; 20 As thou hast made this *bed*, thine *Altar*, make me thy *Sacrifice*; and as thou makest thy *Sonne Christ Jesus the Priest*, so make me his *Deacon*, to minister to him in a cherefule surrendre of my body, and soule to thy pleasure, by his hands. I come unto thee, *O God, my God*, I come 25 unto thee (so as I can come, I come to thee, by embracing thy comming to me) I come in the confidence, and in the application of thy servant *Davids* promise, *That thou wilt make all my bed in my sickness*; *All my bed*; That which way soever I turne, I may turne to thee; And as I feele thy 30 hand upon all my body, so I may find it upon all my bedde, and see all my *corrections*, and all my *refreshings* to flow

Psa. 41. 3.

from one, and the same, and all, from thy hand. As thou hast made these *feathers, thornes*, in the sharpnes of this sicknes, so, *Lord*, make these *thornes, feathers*, againe, *feathers* of thy *Dove*, in the peace of Conscience, and in a holy recourse to thine *Arke*, to the Instruments of true 5 comfort, in thy Institutions, and in the Ordinances of thy *Church*. Forget my bed, *O Lord*, as it hath bee[n] a bedde of sloth, and worse then sloth, Take mee not, *O Lord*, at this advantage, to terrifie my soule, with saying, Now I have met thee there, where thou hast so often departed 10 from me; but having burnt up that bed, by these vehement heates, and washed that bed in these abundant sweats, make my bed againe, *O Lord*, and enable me according to thy command, *to commune with mine owne heart upon my bed, and be still*. To provide a bed for all my former sinnes, 15 whilst I lie upon this bed, and a grave for my sins, before I come to my grave; and when I have deposed them in the wounds of thy Sonn, to rest in that assurance, that my Conscience is discharged from further *anxietie*, and my soule from further *danger*, and my Memory from further 20 *calumny*. Doe this, *O Lord*, for his sake, who did, and suffered so much, that thou mightest, as well in thy Justice, as well as in thy Mercy, doe it for me, thy *Sonne*, our *Saviour, Christ Jesus*.

Psal. 4. 4.

4. Medicusq; vocatur.

*The Phisician is sent for.*

## 4. M E D I T A T I O N .

**I**T is too little to call *Man* a *little World*; Except *God*, 25 *Man* is a *diminutive* to nothing. *Man* consistes of more pieces, more parts, then the world; then the world doeth, nay then the world is. And if those pieces were extended, and stretched out in *Man*, as they are in the world, 'Man would bee the *Gyant*, and the Worlde the 30

*Dwarfe*, the World but the *Map*, and the Man the *World*. If all the *Veines* in our bodies, were extended to *Rivers*, and all the *Sinewes*, to *Vaines of Mines*, and all the *Muscles*, that lye upon one another, to *Hilles*, and all the *Bones* to  
5 *Quarries* of stones, and all the other pieces, to the proportion of those which correspond to them in the world, the *Aire* would be too litle for this *Orbe* of Man to move in, the firmament would bee but enough for this *Starre*; for, as the whole world hath nothing, to which something in  
10 man doth not answeare, so hath man many pieces, of which the whol world hath no representation. Inlarge this Meditation upon this *great world*, *Man*, so farr, as to consider the immensitie of the creatures this world produces; our *creatures* are our *thoughts*, *creatures* that are  
15 borne *Gyants*; that reach from *East* to *West*, from *Earth* to *Heaven*, that doe not onely bestride all the *Sea*, and *Land*, but span the *Sunn* and *Firmament* at once; My thoughts reach all, comprehend all. Inexplicable mistery; I their *Creator* am in a close prison, in a sicke bed, any  
20 where, and any one of my *Creatures*, my *thoughts*, is with the *Sunne*, and beyond the *Sunne*, overtakes the *Sunne*, and overgoes the *Sunne* in one pace, one steppe, every-where. And then as the other *world* produces *Serpents*, and *Vipers*, malignant, and venomous creatures, and  
25 *Wormes*, and *Caterpillars*, that endeavour to devour that world which produces them, and *Monsters* compiled and complicated of divers parents, and kinds, so this world, our selves, produces all these in us, in producing *diseases*, and *sicknesses*, of all those sorts; venomous, and infectious  
30 diseases, feeding and consuming diseases, and manifold and entangled diseases, made up of many several ones. And can the other world name so many *venimous*, so many consuming, so many monstrous creatures, as we can

diseases, of all these kindes? O miserable abundance, O beggarly riches! how much doe wee lacke of having *remedies* for everie disease, when as yet we have not *names* for them? But wee have a *Hercules* against these *Gyants*, these *Monsters*; that is, the *Phisician*; hee musters up al the 5 forces of the other world, to succour this; all Nature to relieve Man. We *have* the *Phisician*, but we *are not* the *Phisician*. Heere we shrinke in our proportion, sink in our dignitie, in respect of verie meane creatures, who are *Phisicians* to themselves. The *Hart* that is pursued and 10 wounded, they say, knowes an Herbe, which being eaten, throwes off the arrow: A strange kind of *vomit*. The *dog* that pursues it, though hee bee subject to sicknes, even *proverbially*, knowes his *grasse* that recovers him. And it may be true, that the *Drugger* is as neere to *Man*, as to 15 other *creatures*, it may be that obvious and present *Simples*, easie to bee had, would cure him; but the *Apothecary* is not so neere him, nor the *Phisician* so neere him, as they two are to other creatures; Man hath not that *innate instinct*, to apply these naturall medicines to his present 20 danger, as those inferiour creatures have; he is not his owne *Apothecary*, his owne *Phisician*, as they are. Call back therefore thy *Meditation* again, and bring it downe; whats become of mans great extent and proportion, when himselfe shrinkes himselfe, and consumes himselfe to a 25 handful of dust; whats become of his soaring thoughts, his compassing thoughts, when himselfe brings himselfe to the ignorance, to the thoughtlessness of the *Grave*? His *diseases* are his owne, but the *Phisician* is not; hee hath them at home, but hee must send for the *Phisician*. 30

23. *Meditation*] all edd. have *Meditations*

## 4. EXPOSTULATION.

Job 13. 3.

**I** Have not the *righteousnesse* of Job, but I have the desire of Job, I would speake to the Almightye and I would reason with God. My God, my God, how soone wouldest thou have me goe to the Phisician, and how farre wouldest thou have me go with the Phisician? I know thou hast made the *Matter*, and the *Man*, and the *Art*, and I goe not from *thee* when I go to the Phisician. Thou didst not make clothes before there was a shame of the nakednes of the body; but thou didst make *Phisick* before there was any grudging of any sicknes; for thou didst imprint a *medicinall* vertue in many *Simples*, even from the beginning; didst thou meane that wee should be *sicke*, when thou didst so? when thou madest them? No more then thou didst meane, that we should *sinne*, when thou madest us: thou foresawest both, but *causedst* neither. Thou, *Lord*, promisest heere trees, *whose fruit shall bee for meat, and their leaves for Medicine*. It is the voyce of thy Sonn, *Wilt thou bee made whole?* That drawes from the patient the confession that hee was ill, and could not make him selfe wel. And it is thine owne voyce, *Is there no Phisician?* That inclines us, disposes us to accept thine *Ordinance*. And it is the voyce of the Wise man, both for the *matter*, *Phisick* it selfe, *The Lord hath created Medicines out of the Earth, and hee that is wise, shall not abhorre them*, And for the *Arte*, and the *Person*, *The Phisician cutteth off a long disease*. In all these voyces, thou sendest us to those helpes, which thou hast afforded us in that. But wilt not thou avowe that voyce too, *Hee that hath sinned against his Maker, let him fall into the hands of the Phisician*; and wilt not thou affoord me an understanding of those wordes? Thou who sendest us for a blessing to the Phisician, doest not make it a curse

Ezec. 47.

12.

Joh. 5. 6.

Jer. 8. 22.

Ecclus. 38.

4.

Ecclus. 38.

15.

to us, to go, when thou sendest. Is not the curse rather in this, that onely hee falls into the hands of the *Phisician*, that casts himself wholy, intirely upon the *Phisician*, confides in him, relies upon him, attends all from him, and neglects that *spirituall phisicke*, which thou also hast 5 instituted in thy *Church*: so to fall into the hands of the *Phisician*, is a *sinne*, and a *punishment* of former sinnes; so, as *Asa* fell, who in his disease, sought not to the *Lord*, but to the *Phisician*. Reveale therefore to me thy *Method*, O *Lord*, and see, whether I have followed it; that thou mayest have 10 glory, if I have, and I pardon, if I have not, and helpe that I may. Thy *Method* is, *In time of thy sicknesse, be not negligent*: Wherein wilt thou have my diligence expressed? *Pray unto the Lord, and hee will make thee whole*. O *Lord*, I doe; I pray, and pray thy servant *Davids* prayer, *Have 15 mercy upon mee, O Lord, for I am weake; Heale mee, O Lord, for my bones are vexed*: I knowe, that even my weakenesse is a reason, a motive, to induce thy mercie, and my sicknes an occasion of thy sending health. When art thou so readie, when is it so seasonable to thee, to commiserate, as 20 in miserie? But is Prayer for health in season, as soone as I am sick? Thy *Method* goes further; *Leave off from sinne, and order thy handes aright, and cleanse thy heart from all wickednesse*; Have I, O *Lord*, done so? O *Lord*, I have; by thy Grace, I am come to a holy detestation of my former 25 sin; Is there any more? In thy *Methode* there is more; *Give a sweet savor, and a memoriall of fine flower, and make a fat offering, as not being*. And, *Lord*, by thy grace, I have done that, sacrificed a little, of that litle which thou lentst me, to them, for whom thou lentst it: and now in thy 30 *Method*, and by thy steps, I am come to that, *Then give*

*2 Chro. 16.*  
12.

*Eccl. 38.*  
9.

*Ps. 6. 2.*

*Eccl. 38.*  
10.

*v. 12.*

Ref. *2 Chro. 16. 12.*] all edd. have *1 Chro. 16. 12.*  
*10.]* all edd. have *v. 10.* only.

Ref. *Eccl. 38.*

*Act. 9. 34.*  
*Luc. 5. 17.*

place to the Phisician, for the Lord hath created him, let him not goe from thee, for thou hast need of him. I send for the Phisician, but I will heare him enter with these wordes of Peter, Jesus Christ maketh thee whole; I long for his presence, but I look that the power of the Lord, should bee present to heale mee.

## 4. P R A Y E R.

*Apo. 22. 2.*

**O** Most mightie, and most merciful God, who art so the God of health, and strength, as that without thee, all health is but the fuell, and all strength, but the bellows of sinne; Behold mee under the vehemence of two diseases, and under the necessity of two Phisicians, authorized by thee, the bodily, and the spiritual Phisician. I come to both, as to thine Ordinance, and blesse, and glorifie thy Name, that in both cases, thou hast afforded help to man by the Ministry of man. Even in the new Jerusalem, in Heaven it selfe, it hath pleased thee to discover a Tree, which is a Tree of life there, but the leaves thereof are for the healing of the Nations; Life it selfe is with thee there, for thou art Life; and all kinds of Health, wrought upon us here, by thine Instruments, descend from thence. Thou wouldest have healed Babylon, but she is not healed; Take from mee, O Lord, her perversenesse, her wilfulness, her refractarienesse, and heare thy Spirit saying in my Soule, Heale mee, O Lord, for I would bee healed. Ephraim saw his sickness, and Judah his wound; then went Ephraim to the Assyrian, and sent to King Jareb, yet could not hee heale you, nor cure you of your wound. Keepe me back, O Lord, from them who mis-professe artes of healing the Soule, or of the

14. to man by the Ministry of man.] to man by the ministry of man.  
1624 (2), 1626; to Man by the Ministry of man. 1624 (1). 18. thou art  
Life;] all edd. have life;

*Body, by meanes not imprinted by thee in the Church, for the soule, or not in nature for the body; There is no spirituall health to be had by superstition, nor bodily by witchcraft; thou Lord, and onely thou art Lord of both. Thou in thy selfe art Lord of both, and thou in thy Son art the Phisician, 5 the applyer of both. With his stripes wee are healed, sayes the Prophet there; there, before hee was scourged, wee were healed with his stripes; how much more shall I bee healed now, now, when that which he hath already suffred actually, is actually, and effectually applied to me? Is 10 there anything incurable, upon which that Balme drops? Any vaine so emptie, as that that blood cannot fil it? Thou promisest to heale the earth; but it is when the inhabitants of the earth pray that thou wouldest heale it. Thou promisest to heale their Waters, but their miery places, and standing 15 waters, thou sayest there, Thou wilt not heale: My returning to any sinne, if I should return to the abilitie of sining over all my sins againe, thou wouldest not pardon. Heale this earth, O my God, by repentant tears, and heale these waters, these teares from all bitternes, from all diffidence, 20 from all direction, by establishing my irremovable assurance in thee. Thy Sonn went about healing all manner of sicknesses. (No disease incurable, none difficult; he healed them in passing.) Vertue went out of him, and he healed all, all the multitude (no person incurable) he healed them 25 every whit (as himselfe speaks) he left no relikes of the disease; and will this universall Phisician passe by this Hospitall, and not visit mee? not heale me? not heale me wholy? Lord, I looke not that thou shouldest say by thy Messenger to mee, as to Ezechias, Behold, I will heale thee, and on the third day thou shalt goe up to the house of the Lord. I looke not that thou shouldest say to me, as to Moses in Miriams behalfe, when Moses would have had her*

Esa.

2 Chro: 7.  
14.Ezech. 47.  
11.

Mat. 4. 23.

Luc. 6. 19.

Jo. 7. 23.

2 Reg. 20. 5.

Num: 12.  
14.

heald presently, *If her father had but spit in her face, should she not have bin ashamed seven dayes?* Let her be shut up seven daies, and then returne; but if thou be pleased to multiply seven days, (and seven is infinite) by the number 5 of my sinnes, (and that is more infinite) if this day must remove me, till *dayes shall bee no more*, seale to me, my spirituall health in affording me the *Seales* of thy *Church*, and for my temporall health, prosper thine *Ordinance*, in their hands who shall assist in this sicknes, in that manner, 10 and in that measure, as may most glorifie thee, and most edifie those, who observe the issues of thy servants, to their owne spirituall benefit.

## 5. Solus adest.

*The Phisician comes.*

## 5. M E D I T A T I O N .

**A**S Sicknes is the greatest misery, so the greatest misery of sicknes, is *solitude*; when the infectiousnes of the 15 disease deterrs them who should assist, from comming; even the *Phisician* dares scarse come. *Solitude* is a torment which is not threatned in *hell* it selfe. Meere *Vacuitie*, the first *Agent*, *God*, the first *instrument* of *God*, *Nature*, will not admit; Nothing can be utterly *emptie*, but so neere a 20 degree towards *Vacuitie*, as *Solitude*, to bee but one, they love not. When I am dead, and my body might infect, they have a remedy, they may bury me; but when I am but sick, and might infect, they have no remedy, but their absence, and my solitude. It is an *excuse* to them that are 25 great, and pretend, and yet are loth to come; it is an *inhibition* to those who would truly come, because they may be made instruments, and pestiducts, to the infection of others, by their comming. And it is an *Outlawry*, an

2. *should she not have bin ashamed 1626] should she not beene ashamed 1624 (1 & 2).*

*Excommunication upon the Patient, and seperats him from all offices not onely of Civilitie, but of working Charitie.* A long sicknesse will weary friends at last, but a pestilentiall sicknes averts them from the beginning. God himself wold admit a figure of Society, as there is a 5 plurality of persons in God, though there bee but one God; and all his externall actions testifie a love of Societie, and communion. In Heaven there are Orders of Angels, and Armies of Martyrs, and in that house, many mansions; in Earth, Families, Cities, Churches, Colleges, all plurall things;<sup>10</sup> and lest either of these should not be company enough alone, there is an association of both, a Communion of Saints, which makes the Militant, and Triumphant Church, one Parish; So that Christ, was not out of his Dioces, when hee was upon the Earth, nor out of his Temple, when he 15 was in our flesh. God, who sawe that all that hee made, was good, came not so neer seeing a defect in any of his works, as when he saw that it was not good, for man to bee alone, therefore hee made him a helper; and one that should helpe him so, as to increase the number, and give 20 him her owne, and more societie. Angels, who do not propagate, nor multiply, were made at the first in an abundant number; and so were starres: But for the things of this world, their blessing was, Encrease; for I think, I need not aske leave to think, that there is no Phenix; nothing 25 singular, nothing alone: Men that inhere upon Nature only, are so far from thinking, that there is anything singular in this world, as that they will scarce thinke, that this world it selfe is singular, but that every Planet, and every Starre, is another world like this; They finde reason 30 to conceive, not onely a pluralitie in every Species in the world, but a pluralitie of worlds; so that the abhorriers of

16. flesh. 1624 (2), 1626] flesh 1624 (1), corrected in Errata.

*Solitude*, are not solitary; for *God*, and *Nature*, and *Reason* concurre against it. Now a man may counterfeyt the *Plague* in a *vowe*, and mistake a *Disease* for *Religion*; by such a retiring, and reclusing of himselfe from all men, 5 as to doe good to no man, to converse with no man. *God* hath two *Testaments*, two *Wils*; but this is a *Schedule*, and not of his, a *Codicill*, and not of his, not in the *body* of his *Testaments*, but *interlin'd*, and *postscrib'd* by others, that the way to the *Communion of Saints*, should be by such 10 a *solitude*, as excludes all doing of good here. That is a *disease* of the *mind*; as the height of an infectious disease of the body, is *solitude*, to be left alone: for this makes an infectious bed, equall, nay worse then a *grave*, that thogh in both I be equally alone, in my bed I *know* it, and *feelee* 15 it, and shall not in my *grave*: and this too, that in my bedd, my soule is still in an infectious body, and shall not in my *grave* bee so.

#### 5. EXPOSTULATION.

*Jo. 11. 23.*

*Num. 23. 9.*

*Deu. 33. 28.*

*Eccles. 4.*

10.

**O** *God, my God, thy Son tooke it not ill at Marthae's handes*, that when he said unto her, *Thy brother Lazarus shall rise againe*, she expostulated it so far with him, as to reply, *I know that he shal rise againe in the Resurrection, at the last day*; for shee was miserable by wanting him then. Take it not ill, *O my God, from me*, that thogh thou have ordained it for a *blessing*, and for a 20 *dignitie* to thy people, *That they should dwell alone, and not bee reckoned among the Nations*, (because they should be above them) and that *they should dwell in safetie alone* (free from the infestation of enemies) yet I take thy leave to remember thee, that thou hast said to, *Two are better then 25 one*; And, *Woe be unto him that is alone when he falleth*; and 30

Ref. *Jo. 11. 23.]* all edd. have *Jo. 13. 23.*

so, when he is fallen, and laid in the bedde of sicknesse too. *Righteousnesse is immortall*; I know thy *wisdom* hath said so; but no *Man*, though covered with the righteousnes of thy *Sonne*, is immortall so, as not to die; for he who was *righteousnes* it selfe, did die. I know that the *Son of 5 righteousnes*, thy *Son*, refused not, nay affected *solitariness*, *lonenesse*, many, many times; but at all times, he was able to command *more than twelve legions of Angels* to his service; and when he did not so, he was farre from being alone; for, *I am not alone*, saies he, *but I, and the Father that sent me.* <sup>10</sup> *I cannot feare*, but that I shall alwaies be with thee, and him; but whether this *disease* may not alien, and remoove my friends, so that *they stand aloofe from my sore, and my kinsmen stand afar off*, I cannot tel. I cannot feare, but that thou wilt reckon with me from this minute, in which, <sup>15</sup> by thy grace, I see thee; whether this *understanding*, and this *will*, and this *memory*, may not decay, to the *discouragement*, and the *ill interpretation* of them, that see that heavy change in me, I cannot tell. It was for thy blessed, thy powerfull *Sonne* alone, to *tread the wine-presse alone,* <sup>20</sup> *and none of the people with him*; I am not able to passe this agony alone; not alone without thee; Thou art thy spirit; not alone without thine; spirituall and temporall *Phisicians*, are thine; not alone without mine; Those whom the bands of *blood* or *friendship*, hath made mine, are mine; And if <sup>25</sup> thou, or thine, or mine, abandon me, I am alone, and woe unto me, if I bee alone. Elias himselfe fainted under that apprehension, *Loe, I am left alone*; and Martha murmured at that, and said to Christ, *Lord, doest not thou care, that my sister hath left me to serve alone?* Neither could Jeremiah <sup>30</sup> enter into his *Lamentations*, from a higher ground, then to say, *How doth the citie sit solitary, that was full of people.*

Ref. Lam. i. i.] all edd. have Jer. i. i.

*Sap. 1. 9.*

*Mat. 14. 23.*

*Mat. 26. 13.*

*Jo. 8. 16.*

*Psa. 38. 11.*

*Esa. 63. 3.*

<sup>1</sup> *Reg. 14.*

<sup>14.</sup>

*Luc. 10. 40.*

*Lam. 1. 1.*

Lev. 13.46.

*O my God, it is the Leper, that thou hast condemned to live alone; Have I such a Leprosie in my Soule, that I must die alone; alone without thee? Shall this come to such a leprosie in my body, that I must die alone? Alone without them that should assist, that shold comfort me? But comes not this Expostulation too neere a murmuring? Must I bee concluded with that, that Moses was commaunded to come*

Exo. 19. 24.

*neere the Lord alone? That solitarines, and dereliction, and abandoning of others, disposes us best for God, who accompanys us most alone? May I not remember, and apply to; that thogh God came not to Jacob, till he found him alone, yet when he found him alone, hee wrestled with him, and lamed him?*

Gen. 32. 24.

*That when in the dereliction and forsaking of friends and Phisicians, a man is left alone to God, God may so wrestle with this Jacob, with this Conscience, as to put it out of joynt, and so appeare to him, as that he dares not looke upon him face to face, when as by way of reflection, in the consolation of his temporall or spirituall servants, and ordinances hee durst, if they were there? But a faithfull friend is the phisicke of life, and they that feare the Lord, shall find him.* Therefore hath the Lord afforded me both in one person, that Physician who is my faithfull friend.

Ecclius. 6.  
16.

## 5. P R A Y E R.

**O** Eternall, and most gracious God, who calldst down fire from Heaven upon the sinfull Cities, but once, and openedst the Earth to swallow the Murmurers, but once, and threwst down the Tower of Siloe upon sinners, but once, but for thy workes of mercie repeatest them often, and still workest by thine owne paternes, as thou broghest Man into this world, by giving him a helper fit for him here,

Ref. Exo. 19. 24.] all edd. have Exo. 14. 2.      11. came] alledd. have come

so whether it bee thy will to continue mee long thus, or to dismisse me by death, be pleased to afford me the helpes fit for both conditions, either for my weak stay here, or my finall transmigration from hence. And if thou mayest receive glory by that way (and, by all wayes thou maist 5 receive glory) glorifie thy selfe in preserving this *body* from such infections, as might withhold those, who would come, or indanger them who doe come; and preserve this *soule* in the faculties therof, from all such distempers, as might shake the assurance which myselfe and others have had, 10 that because thou hast loved me, thou wouldest love me to my *end*, and at my *end*. Open none of my *dores*, not of my *hart*, not of mine *eares*, not of my *house*, to any *sup-planter* that would enter to undermine me in my *Religion* to thee, in the time of my weaknesse, or to defame me, 15 and magnifie himselfe, with false rumers of such a victory, and surprisall of me, after I am dead; *Be* my salvation, and *plead* my salvation; *work* it, and *declare* it; and as thy *Triumphant* shall be, so let the *Militant Church* bee assured, that thou wast my *God*, and I thy servant, *to*, and *in* my 20 consummation. Blesse thou the learning, and the labours of this Man, whom thou sendest to assist me; and since thou takest mee by the hand, and puttest me into his hands (for I come to him in thy name, who, in thy name comes to me) since I clog not my *hopes* in him, no nor my 25 *prayers* to thee, with any limited conditions, but inwrap all in those two petitions, *Thy kingdome come, thy will be done*, prosper him, and relieve me, in thy way, in thy time, and in thy measure. *Amen.*

## 6. Metuit.

*The Phisician is afraid.*

## 6. M E D I T A T I O N .

I Observe the *Phisician*, with the same diligence, as hee  
the *disease*; I see hee *feares*, and I feare with him:  
I overtake him, I overrun him in his feare, and I go the  
faster, because he makes his pace slow; I feare the more,  
because he disguises his fear, and I see it with the more  
sharpnesse, because hee would not have me see it. He  
knowes that his *feare* shall not disorder the practise, and  
exercise of his *Art*, but he knows that my *fear* may disorder  
the effect, and working of his practise. As the ill affections  
of the *spleene*, complicate, and mingle themselves with  
every infirmitie of the body, so doth *feare* insinuat it self  
in every *action*, or *passion* of the *mind*; and as the *wind* in  
the body will counterfet any disease, and seem the *stone*,  
and seem the *Gout*, so *feare* will counterfet any disease of  
the *Mind*; It shall seeme *love*, a love of having, and it is  
but a *fear*, a jealous, and suspitious feare of loosing; It  
shall seem *valor* in despising, and undervaluing danger,  
and it is but *feare*, in an overvaluing of *opinion*, and  
*estimation*, and a feare of loosing that. A man that is not  
afraid of a *Lion* is afraid of a *Cat*; not afraid of *starving*,  
and yet is afraid of some *joynt of meat* at the table, presented  
to feed him; not afraid of the sound of *Drummes*, and  
*Trumpets*, and *Shot*, and those, which they seeke to drowne,  
the last cries of men, and is afraid of some particular  
*harmonious instrument*; so much afraid, as that with any of  
these the *enemy* might drive this man, otherwise valiant  
enough, out of the field. I know not, what fear is, nor  
I know not what it is that I fear now; I feare not the  
hastening of my *death*, and yet I do fear the increase of  
the *disease*; I should belie *Nature*, if I should deny that  
I feared this, and if I should say that I feared *death*, I should

belye God; My weaknesse is from *Nature*, who hath but her *Measure*, my strength is from *God*, who possesses, and distributes infinitely. As then every cold ayre, is not a *dampe*, every *shivering* is not a *stupefaction*, so every *feare*, is not a *fearefulnes*, every declination is not a running away, 5 every debating is not a resolving, every wish, that it were not thus, is not a murmuring, nor a dejection though it bee thus; but as my *Physicians* fear puts not him from his *practise*, neither doth mine put me, from receiving from *God*, and *Man*, and *my selfe, spirituall, and civill*, and 10 *morall* assistances, and consolations.

## 6. EXPOSTULATION.

**M**Y God, my God, I find in thy Booke, that *feare* is a stifling spirit, a spirit of *suffocation*; That *Ishboseth* could not speak, not reply in his own defence to *Abner*, because hee was afraid. It was thy servant *Jobs* case too, who before 15 hee could say anything to thee, saies of thee, *Let him take his rod away from me, and let not his feare terrifie me, then would I speake with him, and not feare him; but it is not so with me.* Shall a feare of thee take away my devotion to thee? Dost thou command me to speake to thee, and 20 command me to feare thee, and do these destroy one another? There is no perplexity in thee, my God; no inextricablnes in thee, my light, and my clearnes, my Sun, and my Moone, that directest me as wel in the night of adversity and fear, as in my day of prosperity and confidence. I must then speak to thee, at all times, but when must I feare thee? At all times to. When didst thou rebuke any Petitioner, with the name of *Importunate*? Thou hast proposd to us a parable of a Judge that did Justice at last, because the client was importunate, and 30

2 Sam. 3.  
11.

Job 9. 34.

14. not reply 1624 (1 &amp; 2)] nor reply 1626.

Luc. 18. 1.

Luc. 11. 5.

*troubled him ; But thou hast told us plainly, that thy use in that parable, was not, that thou wast troubled with our importunitie, but (as thou sayest there) That wee should alwayes pray.* And to the same purpose thou proposest another, that *If I presse my friend, when hee is in bed, at midnight, to lend mee bread, though hee will not rise because I am his friend, yet because of mine importunitie, he will.* God will do this, whensoever thou askest, and never call it importunitie. Pray in thy bed at midnight, and God wil

10 not say, I will heare the tomorrow upon thy knees, at thy bed side; pray upon thy knees there, then, and God will not say, I will heare thee on *Sunday*, at *Church*; God is no *dilatory God*, no foward *God*; Praier is never *unseasonable*, God is never asleep nor absent. But, *O my God*, can I doe 15 this, and *feare thee*; come to thee, in all places, at all houres, and *feare thee*? Dare I aske this question? There is more boldnesse in the *question*, then in the *comming*; I may doe it, though I *feare thee*; I cannot doe it, except I *feare thee*. So well hast thou provided, that we should 20 always feare thee, as that thou hast provided, that we should fear no person but thee, nothing but thee; no men?

Psa. 27. 1.

No. Whom? *The Lord is my helpe, and my salvation, whome shall I fear?* Great enemies? not great enemies; for no enemies are great to them that *feare thee*; *Feare not the*

25 *people of this land, for they are Bread to you*; They shall not only eat us, not eat our *bread*, but they shall bee our *Bread*; Why should we *feare them*? But for all this *Metaphoricall Bread*, victory over enemies, that thought to devoure us, may we not *feare*, that we may lack bread 30 literally? And *feare famine*, though we *feare not enemies*? *Young lions do lack, and suffer hunger, but they that seeke the*

Ps. 34. 10.

23. *Great enemies?*] all edd. have *Great enemies*:  
edd. have *Ps. 35. 70.*

Ref. *Ps. 34. 10.*] all

*Lord, shall not want any good thing.* Never? Though it bee well with them at one time, may they not fear, that it may be worse? *Wherfore should I feare in the dayes of evill?* saies thy servant *David*; Though his own sin had made them evill, he feared them not. No? not if this evill determin in death? Not though in a death; not, though in a death inflicted by violence, by malice, by our own desert, *feare not the sentence of death*, if thou feare *God*. Thou art, *O my God*, so far from admitting us, that feare thee, to feare others, as that thou makest others to fear us; As *Herod feared John, because hee was a holy, and a just man, and observed him*. How fully then *O my abundant God*, how gently, *O my sweet, my easie God*, doest thou untangle mee, in any scruple arising out of the consideration of thy feare? Is not this that which thou intendeſt, when thou sayſt, *The ſecret of the Lord is with them, that feare him*; The ſecret, the miſtery of the right uſe of feare. Dost thou not meane this, when thou ſayest, *Wee ſhall understand the feare of the Lord? Have it, and have benefit by it*; have it, and ſtand under it; be directed by it, and not be dejected with it. And dōſt thou not propose that *Church* for our example, when thou ſayest, *The Church of Judea, walked in the feare of God*; they had it, but did not ſit down lazily, nor fall downe weakly, nor ſinke under it. There is a feare which weakens men in the ſervice of God: *Adam 25 was afrayde, because hee was naked*. They who have put off thee, are a prey to all. They may feare, *for thou wilt laugh, when their feare comes upon them*, as thou hast tolde them, more then once; And thou wilt make them feare, where no cause of feare is, as thou hast told them more than once too. 30 There is a feare that is a punishment of former wicked-

49. 5.

Eccl. 41.

3.

Mar. 6. 20.

Psa: 25. 14.

Prov. 2. 5.

Act. 9. 31.

Gen. 3. 10.

Pro: 1. 26:  
10. 24.Ps. 53. 5.  
14. 5.

Ref. 49. 5.] all edd. have 46. 8. 4. *evill?...David;*] all edd. have  
*evill?...David?* ib. ſin 1624 (2), 1626] ſins 1624 (1).

J̄o: 7. 13. nesses; and induces more: *Though some said of thy Sonne, Christ Jesus, that hee was a good man, yet no man spake openly, for feare of the Jewes: Joseph was his Disciple; but secretly, for feare of the Jewes:* The Disciples kept some  
 19. 38. 5 meetings, but with dores shut, *for feare of the Jewes.* O my  
 20. 19. God, thou givest us *Feare for Ballast* to cary us stedily in  
 all weathers. But thou wouldest *ballast* us, with such Sand,  
 Esai: 33. 6. as should have *Gold* in it, with that feare which is *i thy feare;*  
 Mat. 8. 26. 10 for the *feare of the Lord is his Treasure.* Hee that hath that,  
 Jud: 7. 3. 15 lacks nothing that Man can have, nothing that God does  
 give. Timorous men thou rebukest; *Why are yee fearfull, O yee of little faith?* Such thou dismisseth from thy Service,  
 Apo: 21. 8. with scorne, though of them there went from *Gideons Army,* 22000. and remained but 10000. Such thou sendest  
 Job 6. 20. 20 farther then so; thither from whence they never returne,  
*The fearefull and the unbelieveing, into that burning lake, which is the second death.* There is a feare, and there is a  
 25 hope, which are equall abominations to thee; for, *they were confounded, because they hoped,* saies thy servant *Job:* because  
 Mat. 28. 8. 30 they had *mis-placed, mis-centred* their *hopes;* they hoped, and not in *thee*, and such shall *feare*, and not *feare ihee.* But in *thy feare, my God, and my feare, my God, and my hope, is hope, and love, and confidence, and peace, and every limbe, and ingredient of Happinesse enwrapped;* for *Joy includes all; and feare and joy consist together; nay, constitute one another;* *The women departed from the sepulchre,* the women who were made supernumerary Apostles, Apostles to the Apostles; Mothers of the Church, and of the Fathers, Grandfathers of the Church, the Apostles themselves,  
 35 the women, Angels of the Resurrection, went from the sepulchre, with *feare and joy;* they ran, sayes the text, and

Ref. 20. 19.] all edd. have 29. 19.  
1624 (1).

14. 10000. 1624 (2), 1626] 10.

they ran upon those two legs, feare, and joy; and both was the right legg; they joy in thee, O Lord, that feare thee, and feare thee only, who feele this joy in thee. Nay, thy feare and thy love, are inseparable; still we are called upon, in infinite places, to feare God; yet the Commandement, which is the roote of all, is, Thou shalt love the Lord thy God; Hee doeth neither, that doth not both; hee omits neither, that does one. Therfore when thy servant David had said, that the feare of the Lord is the beginning of wisdome, And his Sonne had repeated it againe, Hee that collects both, calls this feare, the root of wisdome; And that it may embrace all, he calls it wisedome it selfe. A wise man therefore is never without it, never without the exercise of it: Therefore thou sentest Moses to thy people, That they might learne to feare thee all the dayes of their lives: not in heavy, and calamitous, but in good, and cheerfull dayes too: for, Noah, who had assurance of his deliverance, yet mooved with feare, prepared an Arke, for the saving of his house. A wise man wil feare in every thing. And therefore though I pre- tend, to no other degree of wisedome, I am abundantly rich in this, that I lye heere possest with that feare, which is thy feare, both that this sicknesse is thy immediate correction, and not merely a naturall accident; and therefore fearefull, because it is a fearefull thing to fall into thy hands, and that this feare preserves me from all inordinate feare, arising out of the infirmitie of Nature, because thy hand being upon me, thou wilt never let me fall out of thy hand.

Ps: 111. 10.

Pro. 1. 7.

Eccl. 1.

20, 27.

Deu: 4. 10.

Heb. 11. 7.

Eccl: 18.

27.

## 6. P R A Y E R.

O Most mightie God, and mercifull God, the God of all true sorrow, and true joy to, of all feare, and of al hope to, as thou hast given me a repentance, not to be repented of, so give me, O Lord, a feare, of which I may not be afraid.

Give me tender, and supple, and conformable affections, that as I *joy* with them that *joy*, and *mourne* with them, that *mourne*, so I may *feare* with them that *feare*. And since thou hast vouchsafed to discover to me, in his *feare* 5 whom thou hast admitted to be my assistance in this sicknessesse, that there is danger therein, let me not, *O Lord*, go about to overcome the sense of that fear, so far, as to pretermit the fitting, and preparing of my selfe, for the worst that may bee feard, the passage out of this life. Many 10 of thy blessed *Martyrs*, have passed out of this life, without any show of *feare*; but thy *most blessed Sonne* himselfe did not so. Thy *Martyrs* were known to be but *men*, and therfore it pleased thee, to fill them with thy *Spirit*, and thy *power*, in that they did *more then men*; Thy *Son* was 15 declarde by thee, and by himselfe to be *God*; and it was requisite, that he should declare himselfe to be *Man* also, in the weaknesses of man. Let mee not therefore, *O my God*, bee ashamed of these *feares*, but let me feele them to determine, where his *feare* did, in a present submitting of 20 all to thy will. And when thou shalt have inflamd, and thawd my former coldnesses, and indevotions, with these heats, and quenched my former heates, with these sweats, and inundations, and rectified my former presumptions, and negligences with these fears, bee pleased, *O Lord*, as 25 one, made so by thee, to thinke me fit for thee; And whether it be thy pleasure, to dispose of this body, this garment so, as to put it to a farther wearing in this world, or to lay it up in the *common wardrobe*, the grave, for the next, glorifie thy selfe in thy choyce now, and glorifie it 30 then, with that glory, which thy *Son*, our *Saviour Christ Jesus* hath purchased for them, whome thou makest partakers of his *Resurrection*. *Amen.*

7. Socios sibi jungier instat.

*The Phisician desires to have others joyned with him.*

#### 7. M E D I T A T I O N .

There is *more feare*, therefore *more cause*. If the *Phisician* desire help, the burden grows great: There is a growth of the *Disease* then; But there must bee an *Autumne* to; But whether an *Autumne* of the *disease* or *mee*, it is not my part to choose: but if it bee of *mee*, it is of *both*; 5 My disease cannot *survive mee*, I may *overlive it*. Howsover, his desiring of others, argues his *candor*, and his *ingenuitie*; if the danger be *great*, he *justifies* his proceedings, and he *disguises* nothing, that calls in *witnesses*; And if the danger bee not *great*, hee is not *ambitious*, that is so *readie* 10 to divide the *thankes*, and the honour of that work, which he begun alone, with others. It diminishes not the *dignitie* of a *Monarch*, that hee derive part of his care upon others; God hath not made many *Suns*, but he hath made many *bodies*, that *receive*, and *give light*. The *Romanes* began with 15 one *King*; they came to two *Consuls*; they returned in extremities, to one *Dictator*: whether in *one*, or *many*, the *Soveraigntie* is the same, in all *States*, and the danger is not the more, and the providence is the more, wher there are more *Phisicians*; as the State is the happier, where busi- 20 nesses are carried by more counsels, than can bee in one breast, how large soever. *Diseases* themselves hold *Consultations*, and conspire how they may multiply, and joyn with one another, and *exalt* one anothers force, so; and shal we not call *Phisicians*, to *consultations*? *Death* is in an 25 olde mans dore, he appeares, and tels him so, and *death* is at a yong mans backe, and saies nothing; *Age* is a *sicknesse*, and *Youth* is an *ambush*; and we need so many *Phisicians*, as may make up a *Watch*, and spie every inconvenience. There is scarce any thing, that hath not killed some body; 30

a haire, a feather hath done it; Nay, that which is our best *Antidote* against it, hath donn it; the best *Cordiall* hath bene *deadly poyson*; Men have dyed of *Joy*, and allmost forbidden their friends to weepe for them, when they have  
5 seen them dye laughing. Even that *Tiran Dyonisius* (I thinke the same, that suffered so much after) who could not die of that sorrow, of that high fal, from a *King* to a *wretched private man*, dyed of so poore a *Joy*, as to be declarld by the *people* at a *Theater*, that hee was a good *Poet*.

10 We say often that a *Man may live of a litle*; but, alas, of how much lesse may a *Man* dye? And therfore the more assistants, the better; who comes to a day of hearing, in a cause of any importance, with one *Advocate*? In our *Funerals*, we our selves have no interest; there wee cannot  
15 advise, we cannot direct: And though some *Nations*, (the *Egiptians* in particular) built themselves better *tombs*, then *houses*, because they were to dwell *longer* in them; yet, amongst our selves, the greatest *Man of Stile*, whom we have had, *The Conqueror*, was left, as soone as his soule left  
20 him, not only without persons to assist at his *grave*, but without a *grave*. Who will keepe us then, we know not; As long as we can, let us admit as much *helpe* as wee can; Another, and another *Phisician*, is not another, and another *Indication*, and *Symptom of death*, but another, and another  
25 *Assistant*, and *Proctor of life*: Nor doe they so much feed the imagination with apprehension of *danger*, as the understanding with *comfort*; Let not one bring *Learning*, another *Diligence*, another *Religion*, but every one bring all, and, as many Ingredients enter into a *Receit*, so may many men  
30 make the *Receit*. But why doe I exercise my *Meditation* so long upon this, of having plentifull helpe in time of need? Is not my *Meditation* rather to be inclined another way, to condole, and commiserate their distresse, who have

none? How many are sicker (perchance) then I, and laid on their wofull straw at home (if that corner be a home) and have no more hope of helpe, though they die, then of preferment, though they live? Nor doe no more expect to see a *Phisician* then, then to bee an *Officer* after; of 5 whome, the first that takes knowledge, is the *Sexten* that buries them; who buries them in *oblivion* too? For they doe but fill up the number of the dead in the Bill, but we shall never heare their *Names*, till wee reade them in the Booke of life, with our owne. How many are sicker 10 (perchance) then I, and thrown into *Hospitals*, where, (as a fish left upon the Sand, must stay the tide) they must stay the *Phisicians* houre of visiting, and then can bee but *visited*? How many are sicker (perchaunce) then all we, and have not this *Hospitall* to cover them, not this straw, 15 to lie in, to die in, but have their *Grave-stone* under them, and breathe out the soules in the eares, and in the eies of passengers, harder then their bed, the flint of the street? That taste of no part of our *Phisick*, but a *sparing dyet*; to whom ordinary 'porridge' would bee *Julip*' enough, the 20 refuse of our servants, *Bezar* enough, and the off-scouring of our Kitchen tables, *Cordiall* enough. O my *soule*, when thou art not enough awake, to blesse thy *God* enough for his plentiful mercie, in affoording thee many *Helpers*, remember how many lacke them, and helpe them to them, 25 or to those other things, which they lacke as much as them.

## 7. EXPOSTULATION.

**M**Y God, my God, thy blessed servant *Augustine* begg'd of thee, that *Moses* might come, and tell him what hee meant by some places of *Genesis*: May I have leave to aske of that *Spirit*, that writ that Booke, why when *David* 30 expected newes from *Joabs* armie, and that the watchman

2 Sam. 18.  
25.  
So al but  
our Transla-  
tion  
take it.  
Even  
Buxdor:  
and Schind-  
ler.

2. 4. 11.

Exod. 18.  
21, 22.

Num. 11.  
16.

Heb. 1. 6.

told him, that *hee sawe a man running alone*, David con-  
cluded out of that circumstance, *That if hee came alone, hee  
brought good newes?* I see the *Grammar*, the word signifies  
so, and is so ever accepted, *Good newes*; but I see not the  
5 *Logique*, nor the *Rhetorique*, how *David* would proove, or  
perswade that his newes was *good*, because hee was *alone*,  
except a greater company might have made great impres-  
sions of danger, by imploring, and importuning present  
supplies: Howsoever that bee, I am sure, that that which  
10 thy *Apostle* sayes to *Timothy*, *Onely Luke is with me, Luke*,  
and no body but *Luke*, hath a taste of complaint, and  
sorrow in it: Though *Luke* want no testimony of *abilitie*,  
of *forwardnes*, of *constancie*, and *perseverance*, in assisting  
that great building, which *S. Paul* laboured in, yet *S. Paul*  
15 is affected with that, that ther was none but *Luke*, to assist.  
We take *S. Luke* to have bin a *Phisician*, and it admits the  
application the better, that in the presence of one good  
*Phisician*, we may bee glad of more. It was not only a  
civill spirit of policy, or order that moved *Moses* father in  
20 law, to perswade him to divide the burden of Government,  
and Judicature, with others, and take others to his assist-  
ance, but it was also thy immediat spirit *O my God*, that  
mov'd *Moses* to present unto the *70 of the Elders of Israel*,  
to receive of that spirit, which was upon *Moses* onely before,  
25 such a portion as might ease him in the government of  
that people; though *Moses* alone had indowments above  
all, thou gavest him other assistants. I consider thy plenti-  
full goodnesse, *O my God*, in employing *Angels*, more then  
one, in so many of thy remarkable workes. Of thy *Sonne*,  
30 thou saist, *Let all the Angels of God worship him*; If that

Ref. So al...take it.] all edd. have *So al...takes it.*  
1626] *Burgdorf.* 1624 (1), corrected in Errata.  
all edd. have *Exod. 18. 13.*

Ref. *Buxdor:* 1624 (2),  
Ref. *Exod. 18. 21, 22.*]

bee in *Heaven*, upon *Earth*, hee sayes that *hee could command twelve legions of Angels*; And when *Heaven*, and *Earth* shall bee all one, at the last day, *Thy Sonne, O God, the Son of Man, shall come in his glory, and all the holy Angels with him*. The *Angels* that celebrated his birth to the *Shepheards*, the *Angels* that celebrated his second birth, his *Resurrection* to the *Maries*, were in the *plurall, Angells* associated with *Angels*. In *Jacobs ladder*, they which *ascended and descended*, and maintained the trade between *Heaven* and *Earth*, between thee and us, they who have *the Commission, and charge, to guide us in all our wayes*, they who hastned *Lot*, and in him, us, from places of danger, and temptation, they who are *appoynted to instruct and governe us in the Church heere*, they who are sent to *punish the disobedient and refractarie*, they that are to be the *Mowers, and harvest men*, after we are growne up in one field, the *church*, at the day of *Judgment*, they that are to carrie our *soules* whither they carried *Lazarus*, they who attend at the several gates of the new *Jerusalem*, to admit us there; all these, who administer to thy servants, from *the first, to their last*, are *Angels, Angels in the plurall, in every service, Angels associated with Angells*. The power of a single *Angell* wee see in that one, who in one night destroyed almost *200. thousand* in *Sennacheribs army*, yet thou often employest many; as we know the power of *salvation* is abundantly in any one *Evangelist*, and yet thou hast afforded us *foure*. Thy *Sonne* proclaims of himselfe, *that thy Spirit, hath annoynted him to preach the Gospell*, yet he hath given others *for the perfiting of the S<sup>ts</sup> in the worke of the Ministry*. Thou hast made him *Bishop of our soules*, *but there are others Bishops too*. He gave the *holy Ghost*, and others gave it also. Thy way, *O my God, (and, O my*

Mat. 26. 53.

Mat. 25. 31.

Luc. 2. 15.

Joh. 20. 12.

Gen. 28. 12.

Psa. 91. 11.

Gen. 19. 15.

Apo. 1. 20.

Apo. 8. 2.

Mat. 13. 39.

Luc. 16. 22.

Apoc. 21. 12.

2 Reg. 19. 35.

Luc. 4. 18.

Eph. 4. 11.

1 Pet. 2.

25.

Joh. 20. 22.

God, thou lovest to walk in thine own waies, for they are large) thy way from the beginning, is *multiplication of thy helps*; and therfore it were a degree of *ingratitudo*, not to accept this mercy of affording me many *helpes* for my bodily health, as a *type* and *earnest* of thy gracious purpose now, and ever, to affoord mee the same assistances. That for thy great *Helpē*, thy *Word*, I may seeke that, not from *corners*, nor *Conventicles*, nor *schismatical singularities*, but from the assotiation, and communion of thy *Catholique Church*, and those persons, whom thou hast alwayes furnished that *Church* withall: And that I may associate thy *Word*, with thy *Sacrament*, thy *Seale*, with thy *Patent*; and in that *Sacrament* associate *the signe* with the *thing signified*, the *Bread* with the *Body* of thy *Sonne*, so, as I may be sure to have received both, and to bee made thereby, (as thy blessed servant *Augustine* sayes) the *Arke*, and the *Monument*, and the *Tombe* of thy most blessed *Sonne*, that *hee*, and all the *merits* of his death, may, by that receiving, bee buried in me, to my quickning in this world, and my immortall establishing in the next.

## 7. P R A Y E R.

**O** *Eternall, and most gracious God*, who gavest to thy servants in the wildernes, thy *Manna*, bread so condition'd, qualified so, as that, to every man *Manna tasted like that, which that man liked best*, I humbly beseech thee, to make this correction, which I acknowledg to be part of my *daily bread*, to tast so to me, not as I would, but as thou wouldest have it taste, and to conform my tast, and make it agreeable to thy will. Thou wouldest have thy corrections tast of *humiliation*, but thou wouldest have them tast of *consolation* too; taste of *danger*, but tast of *assurance* too. As therefore thou hast imprinted in all thine *Elements*,

of which our bodies consist, two manifest qualities, so that, as thy fire *dries*, so it *heats* too; and as thy water *moysts*, so it *cooles* too, so O *Lord*, in these corrections, which are the elements of our regeneration, by which our *soules* are made thine, imprint thy two qualities, those two operations, that 5 as they *scourge* us, they may scourge us into the way to thee: that when they have shewed us, that we are nothing in our selves, they may also shew us, that thou art all things unto us. When therfore in this particular circumstance, O *Lord* (but none of thy Judgements are circum- 10 stances; they are all of the substance of thy good purpose upon us) when in this particular, that he, whom thou hast sent to assist me, desires assistants to him, thou hast let me see, in how few houres thou canst throw me beyond the helpe of man, let me by the same light see, that no 15 vehimente of sicknes, no temptation of Satan, no guiltines of sin, no prison of death, not this first, this *sicke bed*, not the other prison, the close and dark *grave*, can remoove me from the determined, and good purpose, which thou hast sealed concerning mee. Let me think no degree of 20 this thy correction, *casuall*, or without signification; but yet when I have read it in that language, as it is a *correction*, let me translate it into another, and read it as a *mercy*; and which of these is the *Originall*, and which is the *Transla- 25* tion; whether thy *Mercy*, or thy *Correction*, were thy primary and original intention in this sicknes, I cannot conclude, though death conclude me; for as it must necessarily appeare to bee a *correction*, so I can have no greater argument of thy *mercy*, then to die in *thee*, and by that death, to bee united to him, who died for me.

30

20. hast sealed 1624 (2), 1626] sealed 1624 (1), corrected in Errata.

8. Et Rex ipse  
suum mittit.

*The King sends his  
owne Phisician.*

8. M E D I T A T I O N .

**S**TIL when we return to that *Meditation*, that *Man* is a *World*, we find new *discoveries*. Let him be a *world*, and him self will be the *land*, and *misery* the *sea*. His *misery* (for *misery* is his, his own; of the *happinesses* of this *world*) hee is but *Tenant*, but of *misery* the *Free-holder*; of *happines* he is but the *farmer*, but the *usufructuary*, but of *misery*, the *Lord*, the *proprietary*) his *misery*, as the *sea*, swells above all the *hilles*, and reaches to the remotest parts of this *earth*, *Man*; who of himselfe is but *dust*, and coagulated and kneaded into *earth*, by *teares*; his *matter* is *earth*, his *forme*, *misery*. In this *world*, that is *Mankinde*, the highest ground, the eminentest *hils*, are *Kings*; and have they line, and lead enough to fadome this *sea*, and say, My *misery* is but this deepe? Scarce any *misery* equal to *sicknesses*; and they are subject to that equally, with their lowest subject. A *glassee* is not the lesse brittle, because a *Kings* face is represented in it; nor a *King* the lesse brittle, because *God* is represented in him. They have *Phisicians* continually about them, and therfore *sicknesses*, or the worst of *sicknesses*, continuall feare of it. Are they *gods*? He that calld them so, cannot flatter. They are *Gods*, but *sicke gods*; and *God* is presented to us under many human affections, as far as *infirmities*; *God* is called *Angry*, and *Sorry*, and *Weary*, and *Heavy*; but never a *sicke God*: for then hee might die like men, as our *gods* do. The worst that they could say in reproch, and scorne of the *gods* of the *Heathen*, was, that perchance they were *asleepe*; but *Gods* that are so *sicke*, as that they cannot *sleepe*, are in an *infirmer* condition. A *God*, and need a

10. into *earth*, by *teares*;] into *earth*; by *teares*, 1624 (2), 1626; into *earth*, by *teares*, 1624 (1).

*Phisician?* A *Jupiter* and need an *Æsculapius?* that must have *Rheubarbe* to purge his *choller*, lest he be too angry, and *Agarick* to purge his *flegme*, lest he be too drowsie; that as *Tertullian* saies of the *Ægyptian gods, plants and herbes*, *That God was beholden to Man, for growing in his garden*, so wee must say of these gods, *Their eternity, (an eternity of three score and ten yeares)* is in the *Apothecaryes shop*, and not in the *Metaphorically Deity*. But their *Deity* is better expressed in their *humility*, then in their *heighth*; when abounding and overflowing, as *God*, in means of 10 doing good, they descend, as *God*, to a communication of their abundances with men, according to their necessities, then they are *Gods*. No man is well, that understands not, that values not his being well; that hath not a cheerefulnessse, and a joy in it; and whosoever hath this *Joy*, 15 hath a desire to communicate, to propagate that, which occasions his happinesse, and his *Joy*, to others; for every man loves witnesses of his happinesse; and the best witnesses, are experimentall witnesses; they who have tasted of that in themselves, which makes us happie: It 20 consummates therefore, it perfits the happinesse of *Kings*, to confer, to transfer, honor, and riches, and (as they can) health, upon those that need them.

## 8. EX POSTULATION.

**M**Y God, my God, I have a warning from the *Wiseman*, that when a rich man speaketh, every man holdeth his 25 tong; and looke what hee saith, they extoll it to the clouds; but if a poore man speake, they say, what fellowe is this? And if hee stumble, they will helpe to overthrow him. Therefore may my words be undervalued, and my errors aggravated, if I offer to speak of *Kings*; but not by thee, O my God, be- 30 cause I speak of them, as they are in *thee*, and of *thee*, as thou

*Eccl. 13.*  
23.

Augustine.

art in them. Certainly those men prepare a way of speaking negligently, or irreverently of *thee*, that give themselves that liberty, in speaking of thy *Vice-gerents, Kings*: for thou who gavest *Augustus* the *Empire*, gavest it to *Nero* to, and  
 5 as *Vespasian* had it from thee, so had *Julian*; Though *Kings* deface in themselves thy first *image*, in their owne *soule*, thou givest no man leave to deface thy second *Image*, imprinted indelibly in their *Power*. But thou knowest,  
*O God*, that if I should be slacke in celebrating thy mercies  
 10 to mee exhibited by that royall Instrument, my *Soveraigne*, to many other faults, that touch upon *Allegiance*, I should add the worst of all, *Ingratitude*; which constitutes an ill man; and faults which are defects in any particular function, are not so great, as those that destroy our  
 15 *humantie*; It is not so ill, to bee an ill *subject*, as to be an ill *man*; for he hath an universall illnesse, ready to flow, and poure it selfe into any mold, any form, and to spend it selfe in any function. As therfore thy *Son* did upon the  
*Coyne*, I look upon the *King*, and I aske whose *image*, and  
 20 whose *inscription* hee hath; and he hath *thine*; And I give unto thee, that which is *thine*, I recommend his happines to thee, in all my sacrifices of thanks, for that which hee enjoys, and in al my praiers, for the continuance and enlargement of them. But let me stop, *my God*, and consider;  
 25 will not this look like a piece of art, and cunning, to convey into the world an opinion, that I were more particularly in his care, then other men? And that heerin, in a shew of *humilitie*, and *thankfulnessse*, I magnifie my selfe more then there is cause? But let not that *jealousie* stopp mee, *O God*,  
 30 but let me go forward in celebrating thy *mercy* exhibited

Ref. *Augustine.*] *August.* 1624 (2), 1626; *Augustus.* 1624 (1), corrected in Errata to *Augustin.* 16. flow, 1624 (2), 1626] blow, 1624 (1), corrected in Errata. 29. *O God,*] *O God*, 1624 (1); *O GOD*, 1624 (2), 1626.

by *him*. This which hee doth now, in assisting so my bodily health, I know is common to me with many: Many, many, have tasted of that expression of his graciousnes. Where hee can give health by his owne hands, hee doth; and to more then any of his *Predecessors* have done: Therefore 5 hath *God* reserved one disease for him, that hee onely might cure it, though perchance not onely by one *Title*, and *Interest*, nor only as *one King*. To those that need it not, in that kind, and so cannot have it by his owne hand, he sends a *donative of health*, in sending his *Phisician*. The 10 holy *King S. Lewis* in *France*, and our *Maud* is celebrated for that, that personally they visited *Hospitals*, and assisted in the Cure, even of loathsome *Diseases*. And when that religious *Empress Placilla*, the wife of *Theodosius* was told, that she diminished her selfe to much in those personal 15 assistances, and might doe enough in sending reliefe, shee said, *Shee would send in that capacitie, as Empresse, but shee would go to, in that capacitie, as a Christian, as a fellow member of the body of thy Son, with them.* So thy servant *David* applies him selfe to his people, so he incorporates 20 himselfe in his people, by calling them *His brethren, his bones, his flesh*; and when they fel under thy hand, even to the pretermittting of himselfe, he presses upon thee, by prayer for them; *I have sinned, but these sheepe what have they donne? let thine hand I pray thee be against me and against 25 my fathers house.* It is kingly to give; when *Araunah* gave that great, and free present to *David*, that place, those instruments for sacrifice, and the sacrifices themselves, it is said there, by thy *Spirit*, *Al these things did Araunah give, as a King, to the King.* To give is an approaching to the 30 Condition of *Kings*, but to give *health*, an approching to

*2 Sam. 19.  
12.*

*2 Sam. 24.  
17.*

*v. 22.*

2. many:] all edd. have many? Ref. 2 Sam. 24. 17.] all edd. have 2 Sam. 24. 14.  
Ref. v. 22.] all edd. have v. 17. 26 and 29. Araunah] all edd. have Araunah

the King, of Kings, to thee. But this his assisting to my bodily health, thou knowest, O God, and so doe some others of thine honorable servants know, is but the twy-light of that day, wherein thou, thorow him, hast shind upon  
 5 mee before; but the *Ecco* of that voyce, whereby thou, through him, hast spoke to mee before; Then, when he, first of any man conceiv'd a hope, that I might be of some use in thy *Church*, and descended to an intimation, to a perswasion, almost to a solicitation, that I would embrace  
 10 that calling. And thou who hadst put that desire into his heart, didst also put into mine, an obedience to it; and I who was sicke before, of a vertiginous giddines, and irresolution, and almost spent all my time in consulting how I should spend it, was by this *man of God*, and *God*  
 15 *of men*, put into the poole, and recoverd: when I asked, perchance, a *stone*, he gave me *bread*; when I asked, perchance, a *Scorpion*, he gave me a *fish*; when I asked a temporall *office*, he denied not, refused not that, but let mee see, that hee had rather I took this. These things, thou  
 20 O God, who forgettest nothing, hast not forgot, though perchance, he, because they were benefits, hath; but I am not only a *witnesse*, but an *instance*, that our *Jehosophat* hath a care to ordaine *Priests*, as well as *Judges*: and not only to send *Phisicians* for temporall, but to bee the  
 25 *Phisician* for spirituall health.

## 8. PRAYER.

O Eternall and most gracious God, who though thou have reserved thy treure of perfitt joy, and perfitt glory, to be given by thine own hands then, when by seeing thee, as thou art in thy selfe, and knowing thee, as we are  
 30 known, wee shall possesse in an instant, and possesse for

Ref. 2 Chro. 19. 8.] all edd. have 2 Chro. 14. 8.

2 Chro. 19.  
8.

ever, all that can any way conduce to our happinesses, yet here also in this world, givest us such *earnests* of that full payment, as by the value of the *earnest*, we may give some estimat of the treasure, humbly, and thankfully I acknowledge, that thy blessed *spirit* instructs mee, to make a 5 difference of thy blessings in this world, by that difference of the *Instruments*, by which it hath pleased thee to derive them unto me. As we see thee heere in a *glasse*, so we receive from thee here by *reflexion*, and by *instruments*. Even *casual things* come from thee; and that which we call 10 *Fortune* here, hath another name above. *Nature* reaches out her hand, and gives us corne, and wine, and oyle, and milke, but thou fillest her hand before, and thou openest her hand, that she may rain down her shewres upon us. *Industry* reaches out her hand to us, and gives us fruits of 15 our labor, for our selves, and our posteritie; but thy hand guides that hand, when it *sowes*, and when it *waters*, and the *increase* is from thee. *Friends* reach out their hands, and prefer us, but thy hand supports that hand, that supports us. Of all these thy *instruments* have I received 20 thy blessing, O *God*, but bless thy name most for the greatest; that as a member of the publike, and as a partaker of private favours too, by thy right hand, thy powerfull hand set over us, I have had my portion, not only in the hearing, but in the *preaching of thy Gospel*. Humbly 25 beseeching thee, that as thou continuest thy wonted goodnes upon the whol world, by the wonted meanes, and instruments, the same *Sun*, and *Moon*, the same *Nature*, and *Industry*, so to continue the same blessings upon this State, and this *Church* by the same hand, so long, as that 30 thy *Son* when he comes in the clouds, may find him, or his *son*, or his *sonnes sonnes* ready to give an account, and able to stand in that *judgment*, for their faithfull *Stewardship*,

and dispensation of thy talents so abundantly committed to them; and be to him, O God, in all distempers of his body, in all anxieties of spirit, in all holy sadnesses of soule, such a *Phisician* in thy proportion, who art the greatest in heaven, as hee hath bin in soule, and body to me, in his proportion, who is the greatest upon earth.

9. Medicamina  
scribunt.

*Upon their Consultation,  
they prescribe.*

9. M E D I T A T I O N .

**T**HEY have seene me, and heard mee, arraign'd mee in these fetters, and receiv'd the *evidence*; I have cut up mine *Anatomy*, dissected my selfe, and they are gon to 10 *read* upon me. O how manifold, and perplexed a thing, nay, how wanton and various a thing is *ruine* and *destruction*? *God* presented to *David* three kinds, *War*, *Famine*, and *Pestilence*; *Satan* left out these, and brought in, *fires from heaven*, and *windes from the wildernes*. As if there 15 were no *ruine* but *sicknes*, wee see, the Masters of that *Art*, can scarce *number*, nor *name* all sicknesses; every thing that *disorders* a faculty, and the function of that is a *sickness*: The names wil not serve them which are given from the *place affected*, the *Plurisie* is so; nor from the *effect* 20 which it works, the *falling sicknes* is so; they cannot have names ynow, from *what it does*, nor *where it is*, but they must extort names from *what it is like*, what it *resembles*, and but in some one thing, or els they would lack names; for the *Wolf*, and the *Canker*, and the *Polypus* are so; and 25 that question, *whether there be more names or things*, is as perplexd in sicknesses, as in any thing else; except it be easily resolv'd upon that side, that there are more sicknesses

14. As if] all edd. (and Alford and Pickering) have "If," but this addition seems necessary for the sense.

then *names*. If *ruine* were reduc'd to that one way, that Man could perish noway but by *sicknes*, yet his danger were infinit; and if *sicknes* were reduc'd to that one way, that there were no *sicknes* but a *fever*, yet the way were infinite still; for it would overlode, and oppress any 5 naturall, disorder and discompose any artificiall *Memory*, to deliver the *names* of severall *fevers*; how intricate a worke then have they, who are gone to *consult*, which of these *sicknesses* mine is, and then which of these *fevers*, and then what it would do, and then how it may be countermind. 10 But even in *ill*, it is a degree of *good*, when the *evil* wil admit *consultation*. In many *diseases*, that which is but an *accident*, but a *symptom* of the main *disease*, is so violent, that the *Phisician* must attend the cure of that, though hee pretermit (so far as to intermit) the cure of the *disease* it 15 self. Is it not so in *States* too? somtimes the insolency of those that are *great*, puts the people into *commotions*; the *great disease*, and the *greatest danger* to the *Head*, is the *insolency of the great ones*; and yet, they execute *Martial law*, they come to present executions upon the *people*, whose 20 *commotion* was indeed but a *simptom*, but an *accident* of the maine *disease*; but this *symptom*, grown so violent, wold allow no time for a *consultation*. Is it not so in the accidents of the *diseases* of our *mind* too? Is it not evidently so in our *affections*, in our *passions*? If a *cholerick* man be ready 25 to strike, must I goe about to purge his *choler*, or to breake the blow? But where there is room for *consultation*, things are not desperate. They *consult*; so there is nothing *rashly*, *inconsideratly* done; and then they *prescribe*, they *write*, so there is nothing *covertly*, *disguisedly*, *unavowedly* done. In 30 *bodily diseases* it is not alwaies so; sometimes, assoon as the *Phisicians* foote is in the *chamber*, his *knife* is in the patients

17. puts] all edd. have put

arme; the disease would not allow a *minutes* forbearing of blood, nor prescribing of other remedies. In States and matter of government it is so too; they are somtimes surprizd with such *accidents*, as that the *Magistrat* asks not 5 what may be done by *law*, but does that, which must necessarily be don in that case. But it is a degree of *good*, in *evill*, a degree that carries hope and comfort in it, when we may have recourse to that which is *written*, and that the proceedings may be apert, and ingenuous, and candid, 10 and avowable, for that gives satisfaction, and acquiescence. They who have received my *Anatomy* of my selfe, *consult*, and end their *consultation* in prescribing, and in prescribing *Phisick*; proper and convenient remedy: for if they shold come in again, and chide mee, for some disorder, that had 15 occasion'd, and inducd, or that had hastned and exalted this *sicknes*, or if they should begin to write now rules for my *dyet*, and *exercise* when I were well, this were to *antidate*, or to *postdate* their *Consultation*, not to give *Phisicke*. It were rather a vexation, then a relieve, to tell a condemnd 20 prisoner, you might have liv'd if you had done this; and if you can get pardon, you shal do wel, to take this, or this course hereafter. I am glad they know (I have hid nothing from them) glad they consult, (they hide nothing from one another) glad they write (they hide nothing from 25 the world) glad that they write and prescribe *Phisick*, that there are *remedies* for the present case.

#### 9. EX POSTULATION.

**M**Y God, my God, allow me a just indignation, a holy detestation of the insolency of that man, who because he was of that high ranke, of whom thou hast said, 30 *They are gods*, thought himselfe more then equall to thee; that King of Aragon *Alfonsus*, so perfit in the motions of

the heavenly bodies, as that hee adventured to say, That if he had bin of councell with thee, in the making of the heavens, the heavens should have bene disposed in a better order, then they are. The King Amasiah would not indure thy Prophet to reprehend him, but asked him in anger, 5 Art thou made of the kings councell? When thy Prophet Esaias askes that question, who hath directed the spirit of the Lord, or being his counsellor hath taught him? It is after hee had settled and determined that office, upon thy Son, and him onely, when he joyns with those great Titles, The 10 mighty God, and the prince of peace, this also, the Counsellor; and after he had settled upon him, the spirit of might, and of councell. So that then, thou O God, though thou have no councell from Man, yet doest nothing upon man, without councell; In the making of Man there was a consultation; 15 Let us make man. In the preserving of Man, O Thou great preserver of men, thou proceedest by councell; for all thy externall workes, are the workes of the whole Trinity, and their hand is to every action. How much more must I apprehend, that al you blessed, and glorious persons of the 20 Trinitie are in consultation now, what you wil do with this infirm body, with this leprous Soule, that attends, guiltily, but yet comfortably, your determination upon it. I offer not to counsell them, who meet in consultation for my body now, but I open my infirmities, I anatomiſe my body to 25 them. So I do my soule to thee, O my God, in an humble confession, That there is no veine in mee, that is not full of the bloud of thy Son, whom I have crucified, and Crucified againe, by multiplying many, and often repeating the same sinnes: that there is no Artery in me, that hath 30 not the spirit of error, the spirit of lust, the spirit of giddines in it; no bone in me that is not hardned with the custome

<sup>2</sup> Chro. 25.  
16.

Esa. 40. 13.

9. 6.

II. 2.

Gen. 1. 26.  
Job.

<sup>1</sup> Tim. 4. 1.  
Ose. 4. 12.  
Esa. 19. 14.

of *sin*, and nourished, and soupled with the marrow of *sinn*; no *sinews*, no *ligaments*, that do not tie, and chain sin and sin together. Yet, O blessed and glorious *Trinity*, O holy, and whole *Colledge*, and yet but one *Phisician*, if you take  
 5 this confession into a *consultation*, my case is not desperate, my destruction is not *decreed*; If your *consultation* determine in *writing*, if you refer mee to that which is *written*, you intend my recovery: for al the way, O my God, (ever constant to thine owne wayes) thou hast proceeded *openly*,  
 10 *intelligibly, manifestly, by the book*. From thy first *book*, the *book of life*, never shut to thee, but never throughly open to us; from thy second *book*, the *booke of Nature*, wher though subobscurely, and in shadowes, thou hast expressed thine own *Image*; from thy third *booke*, the *Scriptures*,  
 15 where thou hadst written all in the *Old*, and then lightedst us a candle to read it by, in the *New Testament*; To these thou hast added the *booke of just*, and usefull *Lawes*, established by them, to whom thou hast committed thy people; To those, the *Manualls*, the *pocket*, the *bosome books* of our owne *Consciences*; To those thy particular *books* of all our particular sins; and to those, the *Booke with seven seals*, which only the *Lamb which was slaine, was found worthy to open*; which, I hope, it shall not disagree with the meaning of thy blessed *Spirit*, to interprete, the  
 20 *promulgation of their pardon, and righteousnes*, who are washed in the blood of that *Lambe*; And if thou refer me to these *bookes*, to a new reading, a new triall by these *bookes*, this fever may be but a burning in the hand, and I may be saved, thogh not by my *book*, mine own *conscience*, nor  
 25 by thy other *books*, yet by thy *first*, the *book of life*, thy *decree for my election*, and by thy *last*, the *booke of the*

20. *Consciences*;] all edd. have *Consciences*. Ref. Apoc. 6. 1.] all edd. have Apoc. 7. 1.

Lamb, and the shedding of his blood upon me; If I be stil under *consultation*, I am not condemned yet; if I be sent to these books I shall not be condemn'd at all: for, though there be something written in some of those *books* (particularly in the *Scriptures*) which some men turne to 5 *poyson*, yet upon these *consultations* (these *confessions*, these *takings* of our particular cases, into thy consideration) thou intenderest all for *phisick*, and even from those *Sentences*, from which a too-late *Repenter* will sucke *desperation*, he that seeks thee early, shall receive thy *morning dew*, thy 10 *seasonable mercy*, thy forward *consolation*.

## 9. P R A Y E R.

O Eternall and most gracious *God*, who art of so pure eyes, as that thou canst not look upon *sinn*, and we of so unpure constitutions, as that wee can present no object but *sin*, and therefore might justly feare, that thou 15 wouldst turn thine *eyes* for ever from us, as, though we cannot indure *afflictions* in our selves, yet in *thee* we can; so thogh thou canst not indure *sinne* in us, yet in thy *Sonn* thou canst, and he hath taken upon him selfe, and presented to thee, al those *sins*, which might displease thee in us. 20 There is an *Eye* in *Nature*, that kills, as soon as it sees, the eye of a *Serpent*; no eye in *Nature*, that *nourishes* us by looking upon us; But thine *Eye*, O *Lord*, does so. Looke therefore upon me, O *Lord*, in this distresse, and that will recall mee from the borders of this bodily death; Look 25 upon me, and that wil raise me again from that *spirituall death*, in which my parents buried me, when they begot mee in *sinne*, and in which I have pierced even to the jawes of *hell*, by multiplying such heaps of actuall sins, upon that foundation, that root of *originall sinn*. Yet take me 30 again, into your *Consultation*, O *blessed* and *glorious*

*Trinitie*; and thogh the *Father* know, that I have defaced his *Image* received in my *Creation*; though the *Son* know, I have neglected mine interest in the *Redemption*, yet, *O blessed spirit*, as thou art to my *Conscience*, so be to them 5 a witnes, that at this *minute*, I accept that which I have so often, so often, so rebelliously refused, thy blessed inspirations; be thou my witnes to them, that at more poores then this slacke body sweates teares, this sad soule weeps blood; and more for the *displeasure* of my *God*, then for the stripes 10 of his displeasure. Take me then, *O blessed*, and glorious *Trinitie*, into a *Reconsultation*, and prescribe me any *phisick*; If it bee a long, and painful holding of this *soule* in *sicknes*, it is *phisick*, if I may discern thy hand to give it, and it is *phisick*, if it be a speedy departing of this *Soule*, if I may 15 discerne thy hand to receive it.

10. Lentè et Serpenti  
satagunt occurrere  
Morbo.

*They find the Disease to steale  
on insensibly, and endeavour  
to meet with it so.*

#### 10. M E D I T A T I O N .

**T**HIS is *Natures nest of Boxes*; The Heavens containe the Earth, the Earth, *Cities*, *Cities*, *Men*. And all these are *Concentrique*; the common *center* to them all, is *decay, ruine*; only that is *Eccentrique*, which was never made; 20 only that place, or garment rather, which we can *imagine*, but not *demonstrate*, That light, which is the very emanation of the light of *God*, in which the *Saints* shall dwell, with which the *Saints* shall be appareld, only that bends not to this *Center*, to *Ruine*; that which was not made of 25 *Nothing*, is not threatned with this annihilation. All other things are; even *Angels*, even our *soules*; they move upon the same *poles*, they bend to the same *Center*; and if they were not made immortall by *preservation*, their *Nature*

could not keep them from sinking to this center, *Annihilation*. In all these (the *frame of the heavens*, the *States upon earth*, and *Men in them*, comprehend all) Those are the greatest mischifs, which are least discerned; the most insensible in their *wayes* come to bee the most sensible in 5 their *ends*. The *Heavens* have had their *Dropsie*, they drownd the world, and they shall have their *Fever*, and burn the world. Of the *dropsie*, the flood, the world had a foreknowledge 120 yeares before it came; and so some made provision against it, and were saved; the *fever* shall 10 break out in an instant, and consume all; The *dropsie* did no harm to the *heavens*, from whence it fell, it did not put out those *lights*, it did not quench those *heates*; but the *fever*, the fire shall burne the *furnace* it selfe, annihilate those *heavens*, that breath it out; Though the *Dog-Starre* 15 have a pestilent breath, an infectious exhalation, yet because we know when it wil rise, we clothe our selves, and wee diet our selves, and we shadow our selves to a sufficient prevention; but *Comets* and *blazing starres*, whose effects, or significations no man can interpret or frustrat, no man 20 foresaw: no *Almanack* tells us, when a *blazing starre* will break out, the matter is carried up in secret; no *Astrologer* tells us when the effects will be accomplished, for that's a secret of a higher spheare, then the other; and that which is most *secret*, is most *dangerous*. It is so also here in the 25 *societies* of men, in *States*, and *Commonwealths*. Twentie *rebellious drums* make not so dangerous a noise, as a few *whisperers*, and secret plotters in corners. The *Canon* doth not so much hurt against a wal, as a *Myne* under the wall; nor a thousand enemies that threaten, so much as a few 30 that take an *oath* to say *nothing*. *God* knew many heavy sins of the people, in the wildernes and after, but still he

20. interpret] all edd. have "interrupt" but this emendation seems justifiable.

charges them with that one, with *Murmuring, murmuring in their hearts*, secret disobediences, secret repugnances against his declar'd wil; and these are the most deadly, the most pernicious. And it is so to, with the *diseases of the body*; and that is my case. The *pulse*, the *urine*, the *sweat*, all have sworn to say nothing, to give no *Indication*, of any dangerous *sicknesse*. My forces are not enfeebled, I find no decay in my strength; my provisions are not cut off, I find no abhorring in mine appetite; my counsels are not corrupted or infatuated, I find no false apprehensions, to work upon mine understanding; and yet they see, that invisibly, and I feele, that insensibly the *disease* prevailes. The *disease* hath established a *Kingdome*, an *Empire* in mee, and will have certaine *Arcana Imperii, secrets of State*, by which it will proceed, and not be bound to *declare* them. But yet against those secret conspiracies in the State, the *Magistrate* hath the *rack*; and against the insensible diseases, *Physicians* have their *examiners*; and those these employ now.

## IO. EX POSTULATION.

Josephus.

20 **M**Y God, my God, I have bin told, and told by relation, by her own *brother*, that did it, by thy servant *Nazianzen*, that his *Sister* in the vehemency of her *prayer*, did use to *threaten thee, with a holy importunitie, with a pious impudencie*. I dare not doe so, O God; but as thy 25 servant *Augustin*, wisht that *Adam had not sinned, therefore that Christ might not have died*, may I not to this one purpose wish, That if the *Serpent* before the temptation of *Eve*, did goe *upright*, and *speake*, that he did so still, because I should the sooner heare him, if he *spoke*, the sooner see him, if he 30 went *upright*? In his curse, I am cursed too; his *creeping* undoes mee: for howsoever hee begin at the *heele*, and doe

but bruise that; yet *he*, and *Death in him is come into our windowes*; into our *Eyes*, and *Eares*, the entrances, and inlets of our *soule*. He works upon us in secret, and we doe not discerne him; And one great work of his upon us, is to make us so like himselfe, as to sin in *secret*, that others 5 may not see us; But his *Master-piece* is, to make us sin in secret so, as that we may not see our selves sin. For the first, the hiding of our sins from other men, hee hath induc'd that, which was his *off-spring* from the beginning, *A lye*: for man is, in Nature, yet, in possession of some such 10 sparkes of *ingenuitie*, and *noblenesse*, as that, but to disguise *Evill*, hee would not *lye*. The *body*, the *sinne*, is the *Serpents*, and the *garment* that covers it, *the lye*, is his too. These are *his*; but the hiding of sinne from our selves, is *Hee himselfe*: when we have the sting of the *Serpent* in us, 15 and doe not sting our selves, the venim of sin, and no remorse for sinn, then, as thy blessed sonne said of *Judas*, *Hee is a devill*, not that he *had* one, but *was* one, so we are become *devils* to our selves, and we have not only a *Serpent* in our bosome, but we our selves, are to our selves 20 that *Serpent*. How farre did thy servant *David* presse upon thy pardon, in that petition, *Clense thou me from my secret sins?* can any sin bee *secret*? for a great part of our sinnes, though, sayes thy *Prophet*, *we conceive them in the darke, upon our bed*, yet sayes he, *we doe them in the light*; there 25 are many sins, which we glorie in doing, and would not doe, if no body should know them. Thy blessed servant *August.* confesses, that hee was *ashamed of his shamefastnes, and tendernes of Conscience*, and that he often belied himself with sinnes, which he never did, lest he should be *unacceptable* 30 to his *sinfull companions*. But if we would conceale them, (thy *Prophet* found such a desire, and such a practise in

Jere. 9. 21.

Jo. 8. 44.

Joh. 6. 70.

Ps. 19. 12.

10. man is, in Nature,] all edd. have man, is in Nature,

Essay 47.

10.

Gen. 4. 10.

Job 20. 27.

Eccle. 10.

20.

Gen. 3. 8.

Eccles. 12.

14.

Mat. 10. 26.

Psal. 32. 3, 4.

v. 5.

some, when he said, *Thou hast trusted in thy wickednes, and thou hast sayd, None shall see me*) yet can we conceale them? Thou O God, canst heare of them by others; *The voice of Abels blood, will tell thee of Cains murder; the Heavens themselves will tell thee, Heaven shal reveale his iniquity;* a smal creature alone, shall doe it, *A bird of the ayre shall carry the voice, and tell the matter:* Thou wilt trouble no *Informer,* thou thyselfe revealedst *Adams sin, to thy selfe;* And the manifestation of sin is so ful to thee, as that *thou 10 shalt reveale all to all, Thou shalt bring every worke to Judgement, with every secret thing, and, there is nothing covered, that shall not bee revealed:* But, O my God, there is another way of knowing my sins, which thou lovest better then any of these; To know them by my *Confession.* As *15 Phisiche works so, it drawes the peccant humour to it selfe,* that when it is gathered together, the weight of it selfe may carry the humour away, so thy *Spirit returns to my Memory my former sinnes, that being so recollected, they may poure out them selves by Confession.* When I kept silence, sayes thy servant *David, day, and night, thy hand was heavy upon mee,* But when I said, *I wil confesse my transgressions unto the Lord, thou forgavest the iniquitie of my sinne.* Thou interpretest the very purpose of *Confession* so well, as that thou scarce leavest any *new Mercy for the 20 action itselfe.* This *Mercy* thou leavest, that thou arnest us thereupon, against *relapses into the sinnes which wee have confessed.* And that *mercy* which thy servant *Augustine apprehends,* when he sayes to thee, *Thou hast forgiven me those sinnes which I have done, and those sinnes which only 25 30 by thy grace I have not done:* they were done in our *inclination to them, and even that inclination needs thy mercy, and*

Ref. Job 20. 27.] all edd. have Jer. 20. 27.  
edd. have Psal. 32. 34.

Ref. Psal. 32. 3, 4.] all  
Ref. v. 5.] all edd. have 8. 5.

that *Mercy* he calls a *Pardon*. And these are most truly *secret sinnes*, because they were never done, and because no other man, nor I my selfe, but only thou knowest, how many and how great sinnes I have scaped by thy grace, which without that, I should have multiplied against thee. 5

## IO. P R A Y E R.

O Eternal, and most gracious God, who as thy Sonne Christ Jesus, though hee knew all things, yet said *hee knew not the day of Judgment*, because he knew it not so, as that he might tell it us; so though thou knowest all my sins, yet thou knowest them not to my *comfort*, except 10 thou know them by my telling them to thee, how shall I bring to thy knowledg, by that way, those sinns, which I my selfe know not? If I accuse my self of *originall sin*, wilt thou ask me if I know what *originall sin is?* I know not enough of it to satisfie others, but I know enough to 15 condemn me self, and to solicit thee. If I confess to thee the *sinnes of my youth*, wilt thou ask me, if I know what those sins were? I know them not so well, as to name them all, nor am sure to live houres enough to name them al, (for I did them then, faster then I can speak them now, 20 when every thing that I did, conduc'd to some sinne) but I know them so well, as to know, that nothing but thy mercy is so *infinite* as they. If the naming of sins of *Thought*, *Word*, and *Deed*, of sinns of *Omission* and of *Action*, of sins against thee, against my *neighbour*, and against my self, of 25 sinns *unrepented*, and sinnes *relapsed* into after *Repentance*, of sins of *Ignorance*, and sinnes against the testimonie of my *Conscience*, of sinnes against thy *Commandments*, sins against thy *Sonnes Prayer*, and sinnes against our own *Creed*, of sins against the laws of that *Church*, and sinnes 30 against the lawes of that *State*, in which thou hast given

me my station. If the naming of these *sinnen* reach not home to all mine, I know what will; *O Lord, pardon me, me, all those sinnen which thy Sonne Christ Jesus suffered for, who suffered for all the sinnes of all the world;* for 5 *there is no sinne amongst all those which had not been my sinne, if thou hadst not beene my God, and antidated me a pardon in thy preventing grace.* And since sin in the nature of it, retaines still so much of the author of it, that it is a *Serpent*, insensibly insinuating it selfe into my *Soule*, 10 *let thy brazen Serpent* (the contemplation of thy *Sonne* crucified for me) be evermore present to me, for my recovery against the sting of the first *Serpent*; That so, as I have a *Lyon* against a *Lyon*, the *Lyon of the Tribe of Judah* against that *Lyon*, *that seekes whom he may devoure*, so I may 15 have a *Serpent* against a *Serpent*, the *Wisedome of the Serpent* against the *Malice of the Serpent*, And both against that *Lyon*, and *Serpent*, forcible, and subtill tentations, thy *Dove* with thy *Olive*, in thy *Arke, Humilitie, and Peace*, and *Reconciliation* to thee, by the *ordinances of thy Church. Amen.*

11. Nobilibusq; trahunt, a cincto Corde, venenum,  
Succis et Gemmis, et quæ generosa, Ministrant  
Ars, et Natura, instillant.

*They use Cordials, to keep  
the venom and Malignitie  
of the disease from the  
Heart.*

### II. M E D I T A T I O N .

20 **W**Hence can wee take a better argument, a clearer demonstration, that all the *Greatnes* of this world, is built upon *opinion* of others, and hath in itself no *reall being*, nor power of subsistence, then from the *heart of man?* It is always in *action*, and *motion*, still busie, still pretending 25 to doe all, to furnish all the powers, and faculties with all that they have; But if an enemy dare rise up against it, it is the soonest endangered, the soonest defeated of any part. The *Braine* will hold out longer then it, and the *Liver*

longer then that; They will endure a *Siege*; but an unnatural heat, a rebellious heat, will blow up the *heart*, like a *Myne*, in a *minute*. But howsoever, since the *Heart* hath the *birthright* and *Primogeniture*, and that it is *Natures eldest Sonne* in us, the part which is first borne to life in 5 man, and that the other parts, as *younger brethren*, and servants in this family, have a dependance upon it, it is reason that the principall care bee had of it, though it bee not the strongest part; as the *eldest* is oftentimes not the strongest of the family. And since the *Braine*, and *Liver*, 10 and *Heart*, hold not a *Triumvirate* in *Man*, a *Soveraigntie* equally shed upon them all, for his *well-being*, as the four Elements doe, for his very *being*, but the *Heart* alone is in the *Principalitie*, and in the *Throne*, as *King*, the rest as 15 *Subjects*, though in eminent *Place* and *Office*, must contribute to that, as *Children* to their *Parents*, as all persons to all kinds of *Superiours*, though oftentimes, those *Parents*, or those *Superiours*, bee not of stronger parts, then them selves, that serve and obey them that are weaker; Neither doth this Obligation fall upon us, by second *Dictates of Nature*, by *Consequences* and *Conclusions* arising out of 20 *Nature*, or deriv'd from *Nature*, by *Discourse*, (as many things binde us even by the *Law of Nature*, and yet not by the *primarie Law of Nature*; as all *Lawes of Proprietie* in that which we possesse, are of the *Law of Nature*, which 25 law is, *To give every one his owne*, and yet in the *primarie law of Nature* there was no *Proprietie*, no *Meum & Tuum*, but an universall *Communitie* over all; So the obedience of *Superiours*, is of the *law of Nature*, and yet in the *primarie law of Nature*, there was no *Superioritie*, no *Magistracie*;) 30 but this contribution of assistance of all to the *Soveraigne*, of all parts to the *Heart*, is from the very *first dictates of*

7. this 1624 (1)] his 1624 (2), 1626, followed by Alford and Pickering.

*Nature*; which is, in the first place, to have care of our owne *Preservation*, to look first to ourselves; for therefore doth the *Phisician* intermit the present care of *Braine*, or *Liver*, because there is a possibilite that they may subsist, 5 though there bee not a present and a particular care had of them, but there is no possibilite that they can subsist, if the *Heart* perish: and so, when we seem to begin with others, in such assistances, indeed wee doe beginne with ourselves, and wee ourselves are principally in our contemplation; and so all these officious, and mutuall assistances are but *complements* towards others, and our true end is *ourselves*. And this is the reward of the paines of *Kings*; sometimes they neede the power of law, to be obey'd; and when they seeme to be obey'd *voluntarily*, they who doe 15 it, doe it for their owne sakes. O how little a thing is all the *greatnes of man*, and through how false glasses doth he make shift to *multiply it*, and *magnifie* it to himself? And yet this is also another misery of this *King of man*, the *Heart*, which is also applicable to the *Kings* of this world, 20 *great men*, that the venime and poyson of every pestilentiall disease directs itself to the *Heart*, affects that (pernicious affection,) and the *malignity* of ill men, is also directed upon the *greatest*, and the *best*; and not only *greatnesse*, but *goodnesse* looses the vigour of beeing an *Antidote*, or *Cordiall* 25 against it. And as the noblest, and most generous *Cordialls* that *Nature* or *Art* afford, or can prepare, if they be often taken, and made *familiar*, become no *Cordialls*, nor have any extraordinary operation, so the greatest *Cordiall* of the *Heart*, patience, if it bee much exercis'd, exalts the *venim* 30 and the *malignity* of the *Enemy*, and the more we suffer, the more wee are insulted upon. When *God* had made this *Earth of nothing*, it was but a little helpe, that he had, to make other things of this *Earth*: nothing can be neerer

nothing, then this *Earth*; and yet how little of this *Earth* is the greatest *Man*? Hee thinkes he treads upon the *Earth*, that all is under his feete, and the *Braine* that thinkes so, is but *Earth*; his highest Region, the flesh that covers that, is but *earth*; and even the toppe of that, that, wherein so many *Absolons* take so much pride, is but a bush growing upon that *Turfe of Earth*. How litle of the world is the *Earth*? And yet that is all that *Man hath*, or *is*. How little of a *Man* is the *Heart*, and yet it is all, by which he *is*; and this continually subject, not only to forraine poysons, 10 conveyed by others, but to intestine poysons, bred in ourselves by pestilentiall sicknesses. O who, if before hee had a being, he could have sense of this miserie, would buy a being here upon these conditions?

## II. EX POSTULATION.

**M**Y God, my God, all that thou askest of mee, is my 15  
*Heart, My Sonne, give mee thy heart;* Am I thy  
*sonne*, as long as I have but my *heart*? Wilt thou give mee  
*an Inheritance, a Filiation,* any thing for my *heart*? O thou,  
*who saydst to Satan, Hast thou considered my servant Job,*  
*that there is none like him upon the earth,* shall my feare, shall 20  
*my zeale,* shall my jealousie, have leave to say to thee, *Hast*  
*thou considered my Heart,* that there is not so perverse a *Heart*  
*upon earth;* and wouldest thou have *that*, and shall I be thy  
*Sonne, thy eternal Sonne's Coheire,* for giving that? *The Heart*  
*is deceitful above all things, and desperately wicked; who can* 25  
*know it?* Hee that askes that question, makes the answere,  
*I the Lord search the Heart.* When didst thou search mine?  
Dost thou thinke to finde it, as thou madest it in *Adam*?  
Thou hast searched since, and found all these gradations  
in the ill of our *Hearts,* *That every imagination, of the* 30  
*thoughts of our hearts, is only evill continually.* Doest thou

Prov. 23.  
26.

Job 1. 8.

Jer. 17. 9.

Gen. 6. 5.

Amos 4. 13.

1 Sam. 13.

14.

Jer. 13. 15.

Ezech. 11.

19.

Eccles. 7.

26.

Prov. 28.

26.

Jo. 13. 2.

Eccl. 50.

23.

Levit. 26.

36.

remember this, and wouldest thou have my *Heart*? O God of all light, I know thou knowest all; and it is *Thou*, that declarest unto man, what is his *Heart*. Without thee, O soveraigne goodnesse, I could not know, how ill my *heart* were. Thou hast declared unto mee, in thy Word, that for all this *deluge* of evill, that hath surrounded all *Hearts*, yet thou soughtest and foundest a man after thine owne *heart*; That thou couldest and wouldest give thy people *Pastours* according to thine owne *heart*; And I can gather out of thy Word so good testimony of the *hearts* of men, as to find single *hearts*, docile and apprehensive *hearts*; *Hearts* that can, *Hearts* that have learnt; wise *hearts*, in one place, and in another, in a great degree, wise, perfitt *hearts*; straight *hearts*, no perversesse without, and cleane *hearts*, no foulnesse within; such *hearts* I can find in thy Word; and if my *heart* were such a *heart*, I would give thee my *Heart*. But I find stonie *hearts* too, and I have made mine such: I have found *Hearts*, that are snares; and I have conversed with such; hearts that burne like Ovens; and the fuell of Lust, and Envie, and Ambition, hath inflamed mine; *Hearts* in which their Masters trust, And hee that trusteth in his owne *heart*, is a foole; His confidence in his owne morall Constancie and civill Fortitude, will betray him, when thou shalt cast a spirituall dampe, a heaviness, and dejection of spirit upon him. I have found these *Hearts*, and a worse then these, a *Heart* into the which the Devill himselfe is entered, Judas *heart*. The first kind of heart, alas, my God, I have not; the last are not *Hearts* to be given to thee; What shall I do? Without that present I cannot bee thy Sonne, and I have it not. To those of the first kinde thou givest joyfulness of *heart*, and I have not that; To those of the other kinde, thou givest faintnesse of *heart*: And blessed bee thou,

Ref. Amos 4. 13.] all edd. have Amos 4. 14.

O God, for that forbearance, I have not that yet. There is then a middle kinde of *Hearts*, not so perfit as to bee given, but that the very giving mends them; Not so desperate, as not to bee accepted, but that the very accepting dignifies them. This is a *melting heart*, and a *troubled heart*; and a *wounded heart*, and a *broken heart*, and a *contrite heart*; and by the powerfull working of thy piercing Spirit, such a *Heart* I have; Thy *Samuel* spake unto all the house of thy *Israel*, and sayd, *If you returne to the Lord with all your hearts, prepare your hearts unto the Lord.* If my heart bee 10 *prepared*, it is a *returning heart*; And if thou see it upon the way, thou wilt carrie it *home*; Nay, the *preparation* is thine too; this *melting*, this *wounding*, this *breaking*, this *contrition*, which I have now, is thy *Waye*, to thy *Ende*; And those *discomforts*, are for all that, the *earnest of thy Spirit in my heart*; and where thou givest *earnest*, thou wilt performe the *bargaine*. *Naball* was confident upon his wine, but *in the morning his heart dyed within him*; Thou, O Lord, hast given mee *Wormewood*, and I have had some diffidence upon that; and thou hast cleared a *Morning* to mee againe, 20 and my heart is alive. *Davids heart smote him, when he cut off the skirt from Saul*; and *his heart smote him when he had numbred his people*: My heart hath strucke mee, when I come to number my sinnes; but that blowe is not to death, because those sinnes are not to death, but my heart lives 25 in thee. But yet as long as I remaine in this great *Hospitall*, this sicke, this diseasefull world, as long as I remaine in this leprous house, this flesh of mine, this Heart, though thus prepared for thee, prepared by thee, will still be subject to the invasion of maligne and pestilent vapours. But 30 I have my *Cordialls* in thy promise; *when I shall know the plague of my heart, and pray unto thee in thy house*, thou

Jos. 2. 11.

1 Sam. 7. 3.

2 Cor. 1. 22.

1 Sam. 25. 37.

24. 5.

2 Sam. 24. 10.

1 Reg. 8. 38.

Phil. 4. 7.

wilt preserve that heart, from all mortall force, of that infection: and the *Peace of God, which passeth all understanding, shall keepe my Heart and Minde through Christ Jesus.*

## I I. P R A Y E R.

**O** Eternall and most gracious God, who in thy *upper house*, the *Heavens*, though there be many *Mansions*, yet art alike, and equally in every *Mansion*; but heere in thy *lower house*, though thou fillest all, yet art otherwise in some roomes thereof, than in others; otherwise in thy *Church*, then in my *Chamber*, and otherwise in thy *Sacraments*, then in my *Prayers*, so though thou bee alwayes present, and alwayes working in every roome of this thy House, my body, yet I humbly beseech thee to manifest alwayes a more effectuall presence in my *heart* than in the other Offices. Into the house of thine Annoynted disloyall persons, Traitors, will come; into thy House, the *Church*, *Hypocrites* and *Idolatres* will come; Into some Roomes of this thy House, my *Body*, *Temptations* will come, *Infections* will come; but bee my *Heart*, thy *Bedchamber*, O my God, and thither let them not enter. *Job made a Covenant with his Eyes*, but not his making of that *Covenant*, but thy dwelling in his heart, enabled him to keepe that *Covenant*. Thy Sonne himselfe had a *sadnesse in his Soule to death*, and hee had a *reluctation*, a *deprecation* of death, in the approaches thereof; but hee had his *Cordiall* too, *Yet not my will, but thine bee done*. And as thou hast not delivered us, thine *adopted sonnes*, from these infectious temptations, so neither hast thou delivered us over to them, nor withheld thy *Cordialls* from us. I was baptized in thy *Cordiall water*, against *Originall sinne*, and I have drunke of thy *Cordiall Blood*, for my recoverie, from actuall, and habituall sinne,

30. sinne,] all edd. have sinne.

in the other *Sacrament*. Thou, O Lord, who hast imprinted all medicinall vertues, which are in all creatures, and hast made even the flesh of *Vipers*, to assist in *Cordialls*, art able to make this present sicknesse, everlasting health, this weaknes, everlasting strength, and this very dejection, and faintnesse of heart, a powerfull *Cordiall*. When thy blessed Sonne cryed out to thee, *My God, my God, why hast thou forsaken mee?* thou diddest reach out thy hand to him; but not to deliver his *sad soule*, but to receive his *holy soule*: Neither did hee longer desire to hold it of thee, but to 10 recommend it to thee. I see thine hand upon me now, O Lord, and I aske not why it comes, what it intends; whether thou wilt bidde it stay still in this *Body* for some time, or bidd it meet thee this day in *Paradise*, I aske not, not in a *wish*, not in a *thought*: *Infirmitie of Nature, Curiositie 15 of Minde*, are tentations that offer; but a silent, and absolute obedience, to thy will, even before I know it, is my *Cordiall*. Preserve that to mee, O my God, and that will preserve mee to thee; that when thou hast *catechised* mee with *affliction* here, I may take a greater *degree*, and serve thee 20 in a higher place, in thy kingdom of *Joy* and *Glory*. Amen.

12. ————— Spirante Columbā  
Suppositā pedibus, Revocantur ad  
imā vapores.

*They apply Pidgeons, to draw  
the vapors from the Head.*

#### 12. M E D I T A T I O N .

WHat will not kill a man if a *vapor* will? How great wan *Elephant*, how small a *Mouse* destroys! To dye by a *bullet* is the *Souldiers dayly bread*; but few men dye by *haile-shot*: A man is more worth, then to bee sold for *single 25 money*; a *life* to be valued above a *trifle*. If this were a violent shaking of the *Ayre* by *Thunder*, or by *Canon*, in that case the *Ayre* is condensed above the thickness of water, of water baked into *Ice*, almost *petrified*, almost

made stone, and no wonder that kills; but that that which is but a *vapor*, and a *vapor* not forced, but breathed, should kill, that our *Nourse* should overlay us, and *Ayre* that nourishes us, should destroy us, but that it is a *halfe* *Atheisme* to murmure against *Nature*, who is *Gods immediate commissioner*, who would not think himselfe miserable to bee put into the hands of *Nature*, who does not only set him up for a *marke* for others to shoote at, but delights herselfe to blow him up like a glasse, till shee see  
5 him breake, even with her owne breath? nay, if this infectious *vapor* were sought for, or travail'd to, as *Plinie* hunted after the *vapor* of *Ætna*, and dard and challenged *Death*, in the forme of a *vapor*, to doe his worst, and felt the worst, he dyed; or if this *vapor* were met withall in  
10 an *ambush*, and we surprized with it, out of a long shutt *Well*, or out of a new opened *Myne*, who would lament, who would accuse, when we had nothing to accuse, none to lament against but *Fortune*, who is lesse than a *vapor*: But when our selves are the *Well*, that breaths out this  
15 *exhalation*, the *Oven* that spits out this fiery smoke, the *Myne* that spues out this suffocating, and strangling *dampe*, who can ever after this, aggravate his sorrow, by this *Circumstance*, That it was his *Neighbor*, his *familiar Friend*, his *Brother*, that destroyed him, and destroyed him with a  
20 *whispering*, and a calumniating breath, when wee our selves doe it to our selves by the same meanes, kill our selves with our owne *vapors*? Or if these occasions of this selfe-destruction, had any contribution from our owne *Wils*, any assistance from our owne *intentions*, nay from our own  
25 *errors*, we might divide the rebuke, and chide our selves as much as them. *Fevers* upon wilful distempers of drinke, and surfets, *Consumptions* upon intemperances, and licentiousnes, *Madnes* upon misplacing, or overbending our  
30

naturall faculties, proceed from our selves, and so, as that our selves are in the plot, and wee are not onely *passive*, but *active* too, to our owne destruction; But what have I done, either to *breed*, or to *breathe* these *vapors*? They tell me it is my *Melancholy*; Did I infuse, did I drinke in 5 *Melancholly* into my selfe? It is my *thoughtfulness*; was I not made to *thinke*? It is my *study*; doth not my *Calling* call for that? I have don nothing, wilfully, perversely toward it, yet must suffer in it, die by it; There are too many Examples of men, that have bin their own *executioners*, and 10 that have made hard shift to bee so; some have alwayes had *poyson* about them, in a *hollow ring* upon their finger, and some in their *Pen* that they used to write with: some have beat out their *braines* at the wal of their prison, and some have eate the *fire* out of their chimneys: and one is 15 said to have come neerer our case then so, to have strangled himself, though his hands were bound, by crushing his throat between his knees; But I doe nothing upon my selfe, and yet am mine owne *Executioner*. And we have heard of *death* upon small occasions, and by scornewfull *instruments*: 20 a *pinne*, a *combe*, a *haire*, pulled, hath gangred, and killd; But when I have said, a *vapour*, if I were asked again, what is a *vapour*, I could not tell, it is so insensible a thing; so neere nothing is that that reduces us to *nothing*. But extend this *vapour*, rarifie it; from so narow a roome, as our 25 *Naturall bodies*, to any *Politike body*, to a *State*. That which is *fume* in us, is in a *State*, *Rumor*, and these *vapours* in us, which wee consider here pestilent and infectious fumes, are in a *State* *infectious rumors*, detracting and dishonourable *Calumnies*, *Libels*. The *Heart* in that *body* is the *King*; and 30 the *Braine*, his *Councell*; and the whole *Magistracie*, that ties all together, is the *Sinewes*, which proceed from thence; and the *life* of all is *Honour*, and just *respect*, and due

*Coma,  
latro. in  
Val. Max.*

reverence; and therfore, when these *vapors*, these venomous *rumors*, are directed against these *Noble parts*, the whole body suffers. But yet for all their priviledges, they are not priviledged from our *misery*; that as the *vapours* most  
 5 pernitious to us, arise in our owne bodies, so do the most dishonorable *rumours*, and those that wound a *State* most, arise at home. What ill *ayre*, that I could have met in the street, what *Channell*, what *Shambles*, what *Dunghill*, what  
 10 *vault*, could have hurt mee so much, as these home-bredd *vapours*? What *Fugitive*, what *Almes-man of any forraine State*, can doe so much harme as a *Detracter*, a *Libeller*, a scornefull *Jester* at home? For, as they that write of  
 15 *poysons*, and of creatures naturally disposed to the ruine of Man, do as well mention the *Flea*, as the *Viper*, because the *Flea*, though hee kill none, hee does all the harme hee can; so even these libelrous and licentious *Jesters* utter the  
 20 venom they have, though sometimes *virtue*, and alwaies *power*, be a good *Pigeon* to draw this *vapor* from the *Head*, and from doing any deadly harme there.

## 12. EX POSTULATION.

20 **M**Y God, my God, as thy servant *James*, when he asks that question, *what is your life*, provides me this answer, *It is even a vapor, that appeareth for a little time, and then vanisheth away*, so if he did aske me what is your death, I am provided of my awnswere, *It is a vapour too*;  
 25 And why should it not be all one to mee, whether I live, or die, if life, and death be all one, both a *vapor*. Thou hast made *vapor* so indifferent a thing, as that thy *Blessings*, and thy *Judgements* are equally expressed by it, and is made by thee the *Hieroglyphique* of both. Why should not that

Ref. Ardoinus.] Ardoinus. 1624 (1 & 2); Ardinus. 1626.  
 my 1624 (1 & 2).

21. this 1626]

bee alwaies good, by which thou hast declared thy plentiful goodnes to us? *A vapor went up from the Earth, and watered the whole face of the ground,* And that by which thou hast imputed a goodnes to us, and wherein thou hast accepted our service to thee, *Sacrifices;* for *Sacrifices,* were 5 *vapors,* And in them it is said, that a *thicke cloude of Incense went up to thee.* So it is of that, wherein thou comst to us, the dew of *Heaven,* And of that wherein we come to thee, both are *vapors;* And hee, in whom we *have,* and *are* all that we *are or have,* temporally, or spiritually, thy blessed 10 *Son,* in the person of *Wisedome,* is called so to; *she is* (that is, *he is)* *the vapor of the power of God, and the pure influence from the glory of the Almighty.* Hast thou, Thou, O my *God,* perfumed *vapor,* with thine own breath, with so many sweet acceptations, in thine own *Word,* and shall this 15 *vapor receive an ill, and infectious sense?* It must; for, since we have displeased thee, with that which is but *vapor,* (for what is *sinne,* but a *vapor,* but a *smoke,* though such a *smoke,* as takes away our sight, and disables us from seeing our danger) it is just, that thou punish us with 20 *vapors* too. For so thou dost, as the *Wiseman* tells us, *Thou canst punish us by those things, wherein wee offend thee;* as he hath expressed it there, *By beasts newly created, breathing vapors.* Therefore that Commination of thine, by thy *Prophet,* *I will shew wonders in the Heaven, and in the 25 Earth, bloud and fire, and pillars of smoke;* thine *Apostle,* who knewe thy meaning best, calls *vapors of smoke.* One *Prophet* presents thee in thy terriblenesse, so, *There went out a smoke at his nostrils,* and another, the effect of thine anger, so, *The house was filled with smoake;* And hee that 30 continues his *Prophesie,* as long as the world can continue,

Ref. *Sap. 7. 25.]* all edd. have *Sap. 7. 24.*  
edd. have *Psa. 78. 8.*

Ref. *Psa. 18. 8.]* all

*Gen. 2. 6.*

*Lev. 16. 23.*  
*Ezech. 8. 11.*

*Sap. 7. 25.*

*Sap. 11. 18.*

*Joel 2. 30.*

*Act. 2. 19.*

*Psa. 18. 8.*

*Esa. 6. 4.*

Apo. 9. 2.

describes the miseries of the latter times so, *Out of the bottomlesse pit arose a smoke, that darkened the Sunne, and out of that smoke came Locusts, who had the power of Scorpions.* Now all smokes begin in fire, and all these will end so too:  
 5 The smoke of sin, and of thy wrath, will end in the fire of hell. But hast thou afforded us no means to evaporate these smokes, to withdraw these vapors? When thine Angels fell from heaven, thou tookst into thy care, the reparation of that place, and didst it, by assuming, by drawing us  
 10 thither; when we fel from thee here, in this world, thou tookst into thy care the reparation of this place too, and didst it by assuming us another way, by descending down to assume our nature, in thy Son. So that though our last act be an ascending to glory, (we shall ascend to the place  
 15 of Angels) yet our first act is to goe the way of thy Sonn, descending, and the way of thy blessed Spirit too, who descended in the dove. Therefore hast thou bin pleased to afford us this remedy in Nature, by this application of a Dove, to our lower parts, to make these vapors in our  
 20 Bodies, to descend, and to make that a Type to us, that by the visitation of thy Spirit, the vapors of sin shall descend, and we tread them under our feet. At the Baptisme of thy Son, the Dove descended, and at the exalting of thine Apostles to preach, the same spirit descended. Let us draw  
 25 down the vapors of our own pride, our own wits, our own wils, our own inventions, to the simplicitie of thy Sacraments and the obedience of thy word; and these Doves, thus applied, shall make us live.

## I 2. P R A Y E R.

30 **O** Eternall and most gracious God, who though thou have suffred us to destroy ourselves, and hast not given us the power of reparation in ourselves, hast yet

afforded us such meanes of reparation as may easily, and familiarly be compassed by us, prosper I humbly beseech thee, this means of bodily assistance in this thy ordinary creature, and prosper thy meanes of spirituall assistance in thy holy *Ordinances*. And as thou hast caried this thy creature, the *Dove*, through all thy wayes, through *Nature*, and made it naturally proper to conduce medicinally to our bodily health, through the *Law*, and made it a sacrifice for sinne there, and through the *Gospel*, and made it, and thy spirit in it, a witnes of thy *Sonns baptisme* there, so 10 carry it, and the qualities of it home to my *Soule*, and imprint there that *simplicity*, that *mildnesse*, that *harmellessesse*, which thou hast imprinted by *Nature* in this *Creature*. That so all *vapours* of all disobedience to thee, being subdued under my feet, I may in the power, and 15 triumphe of thy *Sonne*, treade victoriously upon my *grave*, and trample upon the *Lyon*, and *Dragon*, that lye under it, to devoure me. Thou O *Lord*, by the *Prophet*, callest the *Dove*, the *Dove of the Valleys*, but promisest that the *Dove of the Valleyes shall bee upon the Mountain*: As thou 20 hast layed mee low, in this *Valley* of sicknesse, so low, as that I am made fit for that question, asked in the field of bones, *Sonne of Man*, can these bones live, so, in thy good time, carry me up to these *Mountaynes*, of which, even in this *Valley*, thou affordest mee a prospect, the *Mountain* 25 where thou dwellest, the holy *Hill*, unto which none can ascend but *he that hath cleane hands*, which none can have, but by that one and that strong way, of making them cleane, in the blood of thy Sonne *Christ Jesus*. Amen.

Psa. 91.  
13.

Eze. 7. 16.

37. 3.

13. Ingeniumq; malum, numeroso stig-  
mate, fassus  
Pellitur ad pectus, Morbiq; Suburbia,  
Morbus.

*The Sicknes declares the  
infection and malignity  
thereof by spots.*

### I 3. M E D I T A T I O N .

WE say, that the world is made of *sea*, and *land*, as though they were equal; but we know that ther is more *sea* in the *Western*, then in the *Eastern Hemisphere*: We say that the *Firmament* is full of *starres*, as though it were equally full; but we know, that there are more *stars* under the *Northerne*, then under the *Southern Pole*. We say, the *Elements* of man are *misery*, and *happinesse*, as though he had an equal proportion of both, and the dayes of man vicissitudinary, as though he had as many *good daies*, as *ill*, and that he liv'd under a perpetuall *Equinoctiall, night*, and *day* equall, good and ill fortune in the same measure. But it is far from that; hee *drinkes misery*, and he *tastes happinesse*; he *mowes misery*, and he *gleanes happinesse*; he *journies in misery*, he does but *walke in happinesse*; and which is worst, his *misery* is *positive*, and *dogmaticall*, his *happinesse* is but *disputable*, and *problematicall*; All men call *Misery, Misery*, but *Happinesse* changes the name, by the taste of man. In this *accident* that befalls mee now, that this *sicknesse* declares itself by *Spots*, to be a malignant, and pestilentiall disease, if there be a *comfort* in the declaration, that therby the *Phisicians* see more cleerely what to doe, there may bee as much *discomfort* in this, That the malignitie may bee so great, as that all that they can doe, shall doe *nothing*; That an enemy *declares himselfe*, then, when he is able to subsist, and to pursue, and to atchive his ends, is no great comfort. In intestine *Conspiracies, voluntary Confessions* doe more good, then *Confessions upon the Rack*; in these *Infections*, when *Nature*

her selfe confesses, and cries out by these outward declarations, which she is able to put forth of her selfe, they minister *comfort*; but when all is by the strength of *Cordials*, it is but a *Confession upon the Racke*, by which though wee come to knowe the malice of that man, yet wee doe not 5 knowe whether there bee not as much malice in his heart then, as before his confession; we are sure of his *Treason*, but not of his *Repentance*; sure of *him*, but not of his *Complices*. It is a faint comfort to know the worst, when the worst is *remedilesse*; and a weaker then that, to know 10 *much ill*, and not to know, that that is the worst. A woman is comforted with the birth of her *Son*, her body is eased of a burthen; but if shee could propheticall read his *History*, how *ill a man*, perchance how *ill a sonne*, he would prove, shee should receive a greater burthen into her *Mind*. 15 Scarce any purchase that is not cloggd with secret *encumbrances*; scarce any *happines* that hath not in it so much of the *nature* of false and base money, as that the *Allay* is more then the *Metall*. Nay, is it not so, (at least much towards it) even in the exercise of *Vertues*? I must bee 20 poore, and want, before I can exercise the vertue of *Gratitude*; miserable, and in torment, before I can exercise the vertue of *patience*; How deepe do we dig, and for how course gold? And what other *Touchstone* have we of our gold, but *comparison*? Whether we be as happy, as others, or 25 as ourselves at other times; O poore stepp toward being well, when these *spots* do only tell us, that we are worse, then we were sure of before.

## 13. EXPOSTULATION.

**M**Y God, my God, thou hast made this sick bed thine *Altar*, and I have no other *Sacrifice* to offer, but 30 my self; and wilt thou accept *no spotted sacrifice*? Doeth thy

Can. 4. 7.

Jud. 23.

Job 9. 30.

Ephes. 5.  
29.Josua 22.  
17.

Sap. 13. 14.

*Son dwel bodily in this flesh, that thou shouldst looke for an unspottednes here? Or is the *Holy Ghost*, the *soule* of this *body*, as he is of thy *Spouse*, who is therfore *all faire, and no spot in her?* or hath thy *Son* himself *no spots*, who 5 hath al our stains, and deformities in him? Or hath thy *Spouse*, thy *Church*, *no spots*, when every particular limbe of that faire, and spotless body, every particular *soule* in that *Church* is full of staines, and spots? Thou bidst us hate the garment, that is spotted with the flesh. The flesh 10 it selfe is the garment, and it spotteth it selfe, with it self. And if I wash my selfe with snow water; mine own clothes shall make me abominable; and yet no man yet ever hated his own flesh: Lord, if thou looke for a spotlessnesse, whom wilt thou looke upon? Thy mercy may goe a great way in my 15 *Soule*, and yet not leave me without spots; Thy corrections may go far, and burn deepe, and yet not leave me spotles: thy children apprehended that, when they said, From our former iniquitie wee are not cleansed, untill this day, though there was a plague in the Congregation of the Lord; Thou 20 rainest upon us, and yet doest not alwaies mollifie all our hardnesse; Thou kindlest thy fires in us, and yet doest not always burne up all our drosse; Thou healest our wounds, and yet leavest scarres; Thou purgest the blood, and yet leavest spots. But the spots that thou hatest, are the spotts 25 that we hide. The Carvers of Images cover spots, sayes the Wise man; When we hide our spotts, wee become Idolatres of our own staines, of our own fouleneses. But if my spots come forth, by what meanes soever, whether by the strength of Nature, by voluntary confession, (for Grace is the 30 nature of a regenerate man, and the power of Grace is the strength of Nature) or by the vertue of Cordialls, (for even thy Corrections are Cordials) if they come forth either way, thou receivest that Confession with a gracious interpretation.*

When thy servant *Jacob* practised an *Invention* to procure *spotts* in his sheepe, thou diddest prosper his *Rodds*; and thou dost prosper thine owne *Rodds*, when *corrections* procure the discovery of our *spotts*, the humble manifestation of our sinns to thee; Till then thou maist justly say, *The 5 whole need not the Physician*; Till wee tell thee in our sicknes, wee think our selves whole, till we shew our *spotts*, thou appliest no *medicine*. But since I do that, shall I not, *Lord, lift up my face without spot, and be stedfast, and not feare*. Even my *spotts* belong to thy *Sonnes* body, and are *10 part of that, which he came downe to this earth, to fetch, and challenge, and assume to himselfe*. When I open my *spotts*, I doe but present him with that which is *His*, and till I do so, I detaine, and withhold *his right*. When therfore thou seest them upon me, as *His*, and seest them by this *15 way of Confession*, they shall not appear to me, as the *pinches of death*, to decline my feare to *Hell*; (for thou hast not left thy *holy one in Hell*, thy *Sonne* is not there) but these *spotts* upon my *Breast*, and upon my *Soule*, shal appeare to mee as the *Constellations* of the *Firmament*, to direct my con- *20 templation* to that place, where thy *Son* is, thy *right hand*.

## 13. PRAYER.

**O** Eternall, and most gracious *God*, who as thou givest all for *nothing*, if we consider any precedent Merit in us, so givest *nothing*, for *nothing*, if we consider the *acknowledgment*, and *thankfulnes*, which thou lookest for, *25 after*, accept my humble thankes, both for thy *Mercy*, and for this particular *Mercie*, that in thy *Judgement* I can discern thy *Mercy*, and find *comfort* in thy *corrections*. I know, O *Lord*, the ordinary *discomfort* that accompanies that phrase, *That the house is visited*, and that, *that thy markes, 30 and thy tokens are upon the patient*; But what a wretched,

Gen. 30.  
33.

Mat. 9. 12.

Job 11. 15.

and disconsolate *Hermitage* is that *House*, which is not visited by thee, and what a *Wayve* and *Stray* is that *Man*, that hath not thy *Markes* upon him? These heates, O *Lord*, which thou hast broght upon this *body*, are but thy chafing  
 5 of the *wax*, that thou mightest *seale* me to thee; These spots are but the *letters*, in which thou hast written thine owne *Name*, and conveyed thy selfe to mee; whether for a *present possession*, by taking me now, or for a future *reversion*, by glorifying thy selfe in my stay here, I limit  
 10 not, I condition not, I choose not, I wish not, no more then the house, or land that passeth by any *Civill conveyance*. Onely be thou ever present to me, O my *God*, and this *bed-chamber*, and thy bed-chamber shal be all one roome, and the closing of these bodily *Eves* here, and the  
 15 opening of the *Eyes* of my *Soule*, there, all one *Act*.

14. Idq; notant Criticis, Medici  
evenisse Diebus.

*The Phisicians observe these accidents to have fallen upon the critall dayes.*

#### 14. M E D I T A T I O N .

I Would not make *Man* worse then hee is, Nor his Condition more miserable then it is. But could I though I would? As a man cannot flatter *God*, nor over prayse him, so a man cannot injure *Man*, nor undervalue him. Thus  
 20 much must necessarily be presented to his remembrance, that those *false Happinesses*, which he hath in this World, have their *times*, and their *seasons*, and their *critical dayes*, and they are *Judged*, and *Denominated* according to the times, when they befall us. What poore *Elements* are our  
 25 *happinesses* made of, if *Tyme*, *Tyme* which wee can scarce consider to be any *thing*, be an essential part of our *happines*? All things are done in some *place*; but if we

25. of] all edd. have off

consider *Place* to be no more, but the next hollow *Superficies* of the *Ayre*, Alas, how thinne, and fluid a thing is *Ayre*, and how thinne a *filme* is a *Superficies*, and a *Superficies* of *Ayre*? All things are done in *time* too; but if we consider *Tyme* to be but the *Measure of Motion*, and how- 5 soever it may seeme to have three stations, *past*, *present*, and *future*, yet the *first* and *last* of these are not (one is not, now, and the other is not yet) and that which you call *present*, is not *now* the same that it was, when you began to call it so in this *Line*, (before you sound that word, 10 *present*, or that *Monosyllable*, *now*, the *present*, and the *Now* is *past*). if this *Imaginary halfe-nothing*, *Tyme*, be of the Essence of our *Happinesses*, how can they be thought durable? *Tyme* is not so; How can they bee thought to be? *Tyme* is not so; not so, considered in any of the parts 15 thereof. If we consider *Eternity*, into that, *Tyme* never entred; *Eternity* is not an everlasting flux of *Tyme*; but *Tyme* is a short parenthesis in a longe *period*; and *Eternity* had been the same, as it is, though time had never beene; If we consider, not *Eternity*, but *Perpetuity*, not that which 20 had no *Tyme* to beginne in, but which shall outlive *Tyme* and be, when *Tyme* shall bee no more, what *A Minute* is the life of the Durablest *Creature*, compared to that? And what a *Minute* is Mans life in respect of the *Sunnes*, or of a *Tree*? and yet how little of our *life* is *Occasion*, oppor- 25 tunity to receyve good in; and how litle of that *occasion*, doe wee apprehend, and lay hold of? How busie and perplexed a *Cobweb*, is the *Happinesse* of Man here, that must bee made up with a *Watchfulnessse*, to lay hold upon *Occasion*, which is but a little peece of that, which is *Nothing*, *Tyme*? 30

12. this *Imaginary halfe-nothing*, *Tyme*,] this *Imaginary halfe-nothing*, *Tyme* 1624 (1); this *Imaginary halfe-nothing*, *Tyme* 1624 (2), 1626 (as though *halfe-nothing* were an adjective).

And yet the best things are *Nothing* without that. *Honors*, *Pleasures*, *Possessions*, presented to us, out of time, in our decrepit, and distasted, and unapprehensive *Age*, loose their *Office*, and loose their *Name*; They are not *Honors* to us, that shall never appeare, nor come abroad into the Eyes of the people, to receive *Honor*, from them who give it: Nor *pleasures* to us, who have lost our sense to taste them; nor *Possessions* to us, who are departing from the possession of them. Youth is their *Criticall Day*; that 10 judges them, that *Denominates* them, that *inanimates*, and *informes* them, and makes them *Honors*, and *Pleasures*, and *Possessions*; and when they come in an unapprehensive *Age*, they come as a *Cordiall* when the bell rings out, as a *Pardon*, when the Head is off. We rejoice in the Comfort 15 of fire, but does any man cleave to it at *Midsomer*; Wee are glad of the freshnesse, and coolenes of a *Vault*, but does any man keepe his *Christmas* there; or are the pleasures of the *Spring* acceptable in *Autumne*? If happinesse be in the *season*, or in the *Clymate*, how much happier then are 20 *Birdes* then *Men*, who can change the *Climate*, and accompanie, and enjoy the same season ever.

## 14. EXPOSTULATION.

Dan. 7. 22.

**M**Y God, my God, wouldest thou cal thy selfe the *Ancient of dayes*, if we were not to call our selves to an account for our *dayes*? wouldest thou chide us for 25 *standing idle heere all the day*, if we were sure to have more *dayes*, to make up our *harvest*? When thou biddest us *take no thought for tomorrow; for sufficient unto the day (to every day) is the evill thereof*, is this truely, absolutely, to

Mat. 20. 6.

6. 34.

15. *Midsomer*; 1624 (1)] *Midsomer*? 1624 (2), 1626; followed by Alford and Pickering. Ref. Dan. 7. 22.] all edd. have Dan. 7. 9.

put off all that concernes the present life? When thou reprehendest the *Galatians* by thy Message to them, *That they observed dayes, and Moneths, and Tymes, and Yeares,* when thou sendest by the same *Messenger*, to forbid the *Colossians* all *Criticall dayes, Indicatory dayes, Let no man 5 judge you in respect of a Holy day, or of a New Moone, or of a Saboth,* doest thou take away all consideration, all distinction of *dayes?* Though thou remove them from being of the *Essence of our Salvation,* thou leavest them for *assistances,* and for the *Exaltation of our Devotion,* to 10 fix ourselves, at certaine *periodicall and stationary times,* upon the consideration of those things, which thou hast done for us, and the *Crisis, the Trial, the Judgment,* how those things have wrought upon us, and disposed us to a spirituall recovery, and convalescence. For there is to 15 every man *a day of salvation, Now is the accepted time, now is the day of salvation,* And there is *a great day of thy wrath,* which no man shal be able to stand in; And there are *evill days before,* and therfore thou warnest us, and armest us, *Take unto you the whole armor of God, that you may be able 20 to stand in the evill day.* So far then our daies must be *criticall to us,* as that by consideration of them, we may make a *Judgment of our spiritual health;* for that is the *Crisis of our bodily health;* Thy beloved servant *S. Joh.* wishes to *Gaius,* that he may prosper in his health, so as his 25 *soule prospers;* for if the *Soule be leane, the marrow of the Body is but water;* if the *Soule wither, the verdure and the good estate of the body, is but an illusion,* and the *goodliest man, a fearefull ghost.* Shall we, O my *God,* determine our thoughts, and shall we never determin our disputationes 30 upon our *Climactericall yeares,* for particular men, and

<sup>1.</sup> off 1624 (2), 1626] of 1624 (1).  
Eph. 6. 1.

Ref. Eph. 6. 11.] all edd. have

4. 10.

2. 16.

2 Cor. 6. 2.

Apoc. 6. 17.

Eph. 6. 11.

3 Joh. v. 2.

periodical yeres, for the life of States and Kingdoms, and never consider these in our *long life*, and our interest in the *everlasting kingdom*? We have exercisd our *curiosity* in observing that *Adam*, the eldest of the eldest world, died 5 in his *climactericall yere*, and *Sem* the eldest son of the next world, in his; *Abraham the father of the faithfull*, in his, and the blessed *Virgin Mary*, the garden, where the root of faith grew, in hers. But they whose *Climacteriques* we observe, employd their observation upon their *critical dayes*, the working of thy promise of a *Messias* upon them. And shall we, *O my God*, make lesse use of those *dayes*, who have more of them? We, who have not only the day of the *Prophets*, the first *dayes*, but the last *daies*, in which thou hast spoken unto us, by thy *Son*? *We are the children* 10 *of the day*, for thou hast shind in as ful a Noone, upon us, as upon the *Thessalonians*; They who were of the *night*, (*a Night*, which they had superinduc'd upon themselves) the *Pharises*, pretended, *That if they had bin in their Fathers daies*, (*those indicatory, and judicatorie, those Criticall dayes*) 15 *they would not have been partakers of the bloud of the Prophets*; And shall we who are in the *day*, these *Daies*, not of the *Prophets*, but of the *Son*, stone those *Prophets againe*, and crucifie that *Son againe*, for all those evident *Indications*, and *critical Judicatures* which are afforded us? Those 20 *opposd adversaries of thy Son*, the *Pharises* with the *Herodians*, watch'd a *Critical day*; Then when the *State* was incensd against him, *they came to tempt him in the dangerous question of Tribute*. They left him; and that *day* was the *Critical day* to the *Saduces*, *The same day*, saies thy *Spirit*, 25 *in thy word, the Saduces came to him to question him about the Resurrection*; and them hee silenc'd; They left him; and this was the *Criticall day* for the *Scribe*, expert in the *Law*,

*Heb. 1. 2.*

*1 Thes. 5.*  
8.

*Mat. 23.*  
30.

*Mat. 22.*  
15.

*v. 23.*

Ref. *1 Thes. 5. 8.]* all edd. have *2 Thes. 5. 8.*

who thought himself learned er then the *Herodian*, the *Pharise* or *Saduce*; and he tempted him about the great *Commandement*; and him *Christ* left without power of replying. When all was done, and that they went about to begin their *circle* of vexation, and temptation again, *Christ* silences them so, 5 that, as they had taken their *Criticall dayes*, to come, in *that*, and in *that* day, so *Christ* imposes a *Criticall day* upon them, *From that day forth*, saies thy *Spirit*, *no man durst aske him any more questions*. This, O my God, my most blessed God, is a fearefull *Crisis*, a fearefull *Indication*, when 10 we will study, and seeke, and finde, what *dayes* are fitteſt to forsake thee in; To say, Now, *Religion* is in a *Neutralitie* in the *world*, and this is my *day*, the day of *libertie*; Now I may make *new friends* by changing my *old religion*, and this is my *day*, the *day of advancement*. But, O my God, 15 with thy servant *Jacobs* holy boldnes, who *though thou lamedſt him, would not let thee goe, till thou hadſt given him a blessing*, Though thou have laid me upon my *hearse*, yet thou ſhalt not depart from mee, from this bed, till thou have given me a *Crisis*, a *Judgment* upon myſelfe this *day*. 20 Since a *day* is as a thousand *yeres* with thee, Let, O *Lord*, a *day*, be as a *weeke* to me; and in this one, let me consider *seven daies*, *seven critical daies*, and *judge my ſelfe, that I be not judged by thee*. First, this is the day of thy *visitation*, thy comming to me; and would I looke to be welcome to 25 thee, and not entertaine thee in thy comming to me? We measure not the *visitations* of great persons, by their *apparel*, by their *equipage*, by the *solemnity* of their comming, but by their very comming; and therefore, howſoever thou come, it is a *Crisis* to me, that thou wouldest not loose me, 30 who ſeekſt me by any means. This leads me from my *first day*, thy *visitation* by ſicknes, to a *second*, to the light, and testimony of my *Conscience*. There I have an *evening*, and

v. 34.

v. 46.

Gen. 32.

26.

2 Pet. 3. 8.

a morning; a sad guiltinesse in my soule, but yet a cheerfull rising of thy Son to; Thy Evenings and Mornings made dayes in the Creation, and there is no mention of Nights; My sadnesses for sins are evenings, but they determin not 5 in night, but deliver me over to the day, the day of a Conscience dejected, but then rectified, accused, but then acquitted, by thee, by him, who speaks thy word, and who is thy word, thy Son. From this day, the Crisis and examination of my Conscience, breaks out my third day, my 10 day of preparing, and fitting my selfe for a more especial receiving of thy Sonne in his institution of the Sacrament: In which day though there be many dark passages, and slippery steps, to them who will entangle, and endanger themselves in unnecessary disputations, yet there are light 15 hours inough, for any man, to goe his whole journey intended by thee; to know, that that Bread and Wine, is not more really assimilated to my body, and to my blood, than the Body and Blood of thy Sonne, is communicated to me in that action, and participation of that bread, and that 20 wine. And having, O my God, walkd with thee these three dayes, The day of thy visitation, the day of my Conscience, the day of preparing for this seale of Reconciliation, I am the lesse afraid of the clouds or storms of my fourth day, the day of my dissolution, and transmigration from hence. 25 Nothing deserves the name of happines, that makes the remembrance of death bitter; And, O death, how bitter is the remembrance of thee, to a man that lives at rest, in his possessions, the man that hath nothing to vexe him, yea unto him that is able to receive meat? Therefore hast thou, O my 30 God, made this sicknes, in which I am not able to receive meate, my fasting day, my Eve, to this great festival, my dissolution. And this day of death shall deliver me over to my fift day, the day of my Resurrection; for how long a day

soever thou make that *day* in the *grave*, yet there is no *day* between that, and the *Resurrection*. Then wee shall all bee invested, reapparelled in our owne *bodies*; but they who have made just use of their former *dayes*, be superinvested with *glorie*, wheras the others, condemned to their *olde* 5 *clothes*, their *sinfull bodies*, shall have *nothing* added, but *immortalitie* to *torment*. And this *day* of awaking me, and reinvesting my *Soule* in my *Body*, and my *body* in the *body* of *Christ*, shall present me, *Bodie* and *Soule*, to my *sixt day*, *The day of Judgement*; which is truely, and most literally, 10 the *Critical*, the *Decretory day*; both because all *Judgement* shall bee manifested to *me* then, and *I* shall assist in judging the world then, and because then, that *Judgement* shall declare to *me*, and possesse *mee* of my *Seventh day*, my *Everlasting Saboth* in thy *rest*, thy *glory*, thy *joy*, thy *sight*, 15 thy *selfe*; and where *I* shall live as long, without reckning any more *Dayes* after, as thy *Sonne*, and thy *Holy Spirit* lived with thee, before you three made any *Dayes* in the *Creation*.

## 14. PRAYER.

O Eternall and most gracious *God*, who though thou 20 didst permit *darknesse* to be before *light* in the *Creation*, yet in the making of *light*, didst so multiply that *light*, as that it enlightned not the *day* only, but the *night* too, though thou have suffered some *dimnesse*, some clouds of *sadnesse*, and disconsolateness to shed themselves upon my *soule*, I humbly 25 blesse, and thankfully glorifie thy *holy name*, that thou hast afforded mee the *light* of thy *spirit*, against which the *prince of darkenesse* cannot prevaile, nor hinder his illumination of our darkest nights, of our saddest thoughts. Even the visitation of thy most blessed *Spirit*, upon the blessed 30 *Virgin*, is called an *overshadowing*: There was the presence

of the *Holy Ghost*, the fountaine of all *light*, and yet an *overshadowing*; Nay except there were some *light*, there could bee no *shadow*. Let thy mercifull providence so governe all in this *sicknesse*, that I never fall into utter *darknesse, ignorance of thee, or inconsideration of my selfe*; and let those *shadowes* which doe fall upon mee, *faintnesses of Spirit, and condemnations of my selfe*, bee overcome by the power of thine irresistible *light*, the *God of consolation*; that when those *shadowes* have done their office upon mee, to let me see, that of my selfe I should fall into irrecoverable *darknesse*, thy *spirit* may doe his *office* upon those *shadowes*, and disperse them, and establish mee in so bright a *day* here, as may bee a *Criticall day* to me, a *day wherein*, and *whereby* I may give thy *Judgement* upon my selfe, and that *the words of thy Sonne*, spoken to his *Apostles*, may reflect upon me, *Behold, I am with you alwaies, even to the end of the world.*

Mat. 28.  
20.

15. Interea insomnes noctes Ego duco,  
Diesque.

*I sleepe not day  
nor night.*

#### 15. MEDITATION.

**N**aturall men have conceived a twofold use of *sleepe*; That it is a *refreshing* of the body in this life; That it is a *preparing* of the soule for the next; That it is a *feast*, and it is the *grace at that feast*; That it is our *recreation*, and cheeres us, and it is our *Catechisme* and instructs us; wee lie downe in a hope, that wee shall rise the stronger; and we lie downe in a knowledge, that wee may rise no more. *Sleepe* is an *Opiate* which gives us *rest*, but such an *Opiate*, as perchance, being under it, we shall wake no more. But though naturall men, who have induced secondary and figurative considerations, have found out this second, this *emblematical* use of *sleepe*, that it should

be a representation of death, God, who wrought and perfected his worke, before Nature began, (for Nature was but his Apprentice, to learne in the first seven daies, and now is his foreman, and works next under him) God, I say, intended sleepe onely for the refreshing of man by bodily rest, and not for a figure of death, for he intended not death it selfe then. But Man having induced death upon himselfe, God hath taken Mans Creature, death, into his hand, and mended it; and whereas it hath in it selfe a fearefull forme and aspect, so that Man is afraid of his own Creature, God 10 presents it to him, in a familiar, in an assiduous, in an agreeable and acceptable forme, in sleepe, that so when hee awakes from sleepe, and saies to himselfe, shall I bee no otherwise when I am dead, than I was even now, when I was asleep, hee may bee ashamed of his waking dreames, 15 and of his Melancholique fancyng out a horrid and an affrightfull figure of that death which is so like sleepe. As then wee need sleepe to live out our threescore and ten yeeres, so we need death, to live that life which we cannot out-live. And as death being our enemie, God allowes us to defend 20 ourselves against it (for wee victuall ourselves against death, twice every day, as often as we eat) so God having so sweetned death unto us as hee hath in sleepe, wee put ourselves into our enemies hands once every day; so farre, as sleepe is death; and sleepe is as much death, as meat is 25 life. This then is the misery of my sicknesse, That death as it is produced from mee, and is mine owne Creature, is now before mine Eyes, but in that forme, in which God hath mollified it to us, and made it acceptable, in sleepe, I cannot see it: how many prisoners, who have even 30 hollowed themselves their graves upon that Earth, on which they have lien long under heavie fetteres, yet at this houre are asleepe, though they bee yet working upon their

owne graves by their owne *waight*? Hee that hath seene his *friend* die to *day*, or knowes hee shall see it to *morrow*, yet will sinke into a sleepe betweene. I cannot; and oh, if I be entring now into *Eternitie*, where there shall bee no more distinction of *houres*, why is it al my businesse now to tell *Clocks*? why is none of the heaviness of my *heart*, dispensed into mine *Eie-lids*, that they might fall as my *heart* doth? And why, since I have lost my delight in all objects, cannot I discontinue the facultie of seeing them, 10 by closing mine *eies* in *sleepe*? But why rather being entring into that presence, where I shall wake continually and never sleepe more, doe I not interpret my continuall waking here, to bee a *parasceve*, and a *preparation* to that?

#### I 5. EX POSTULATION.

*Psa. 121.*

4.

*2 Pet. 2. 3.*

*Psa. 127.*

11.

*Lev. 26. 6*

*Jon. 1. 5.*  
*Mat. 8. 24.*

*Jo. 11. 12.*

15 **M**Y God, my God, I know, (for thou hast said it) *That he that keepeth Israel, shall neither slumber, nor sleepe*: But shall not that *Israel*, over whom thou watchest, sleepe? I know, (for thou hast said it) that there are Men, whose damnation sleepeth not; but shall not they to whom thou art *Salvation*, sleepe? or wilt thou take from them 20 that evidence, and that testimony, that they are thy *Israel*, or thou their *salvation*? *Thou givest thy beloved sleepe*. Shall I lacke that seale of thy *love*? *You shall lie downe, and none shall make you afraid*; shall I bee outlawd from that protection? *Jona slept in one dangerous storme, and thy blessed Sonne in another*. Shall I have no use, no benefit, no application of those great *Examples*? *Lord, if hee sleepe, he shall doe well*, say thy Sonnes Disciples to him, of *Lazarus*; And shall there bee no roome, for that *Argument* in me? or shall I bee open to the contrary? If I sleepe not,

Ref. *Psa. 121. 4.]* all edd. have *Psa. 121. 1.*  
all edd. have *Mat. 8. 14.*

Ref. *Mat. 8. 24.]*

shall I not bee well, in their sense? Let me not, O my God, take this too precisely, too literally: *There is that neither day nor night seeth sleepe with his eies*, saies thy wise servant Solomon; and whether hee speake that of *worldly men*, or of men that *seeke wisdome*, whether in *justification* or *condemnation* of their watchfulness, we cannot tell: we can tell, *That there are men, that cannot sleepe, till they have done mischiefe*, and then they can; and wee can tell that *the rich man cannot sleepe, because his abundance will not let him*. *The tares were sownen when the husbandmen were asleepe*; And *the elders thought it a probable excuse, a credible lie, that the watchmen which kept the Sepulchre, should say, that the bodie of thy Son was stolne away, when they were asleepe*: Since thy blessed Sonne rebuked his Disciples for *sleeping*, shall I murmur because I doe not *sleepe*? If Samson had *slept any longer in Gaza*, he had beene taken; And when he did *sleepe longer with Delilah*, he was taken. *Sleepe* is as often taken for *naturall death* in thy *Scriptures*, as for *naturall rest*. Nay sometimes *sleepe* hath so heavy a sense, as to bee taken for *sinne it selfe*, as well as for the punishment *of sinne, Death*. Much comfort is not in much *sleepe*, when the most fearefull and most irrevocable Malediction is presented by thee, in a *perpetuall sleepe*. *I will make their feasts, and I will make them drunke, and they shall sleepe a perpetuall sleepe, and not wake*. I must therefore, *O my God, looke farther, than into the very act of sleeping, before I mis-interpret my waking*: for since I finde thy whole hand light, shall any finger of that hand seeme heavy? since the whole sicknessesse is thy *Physicke*, shall any accident in it, bee my poison, by my murmuring? The name of *Watchmen* belongs to our *Profession*; thy *Prophets* are not onely Seers, indued with a power of seeing, able to

Eccles. 8.  
16.

Prov. 4. 16.  
Eccles. 5.  
12.  
Mat. 13.  
25.

28. 13.

26. 40.  
Jud. 16. 3.  
vers. 19.

Eph. 5. 14.

Jer. 51.  
57.

Can. 5. 2.

see, but *Watchmen* evermore in the *Act* of seeing. And therefore give me leave, O my blessed *God*, to invert the words of thy *Sonne Spouse*; she said, *I sleepe, but my heart waketh*; I say, *I wake, but my heart sleepeth*; My body is in  
 5 a sicke wearinesse, but my soule in a peacefull rest with thee; and as our *Eies*, in our health, see not the *Aire*, that is next them, nor the *fire*, nor the *spheares*, nor stop upon any thing, till they come to *starres*, so my *Eies*, that are open, see nothing of this world, but passe through all that,  
 10 and fix themselves upon thy *Peace*, and *Joy*, and *Glory* above. Almost as soone as thy *Apostle* had said, *Let us not sleepe*, lest we should bee too much discomfited, if we did, he saies againe, *Whether we wake or sleepe, let us live together with Christ*. Though then this *absence of sleepe*, may  
 15 argue the *presence of death* (the *Originall* may exclude the *Copie*, the *life*, the *picture*) yet this gentle *sleepe* and rest of my *soule* betroths mee to thee, to whom I shall bee married *indissolubly*, though by this way of *dissolution*.

## 15. P R A Y E R.

20 **O** Eternall and most gracious *God*, who art able to make, and dost make the *sicke bed* of thy servants *Chappells of ease* to them, and the *dreames* of thy servants, *Prayers*, and *Meditations* upon thee, let not this continuall watchfulnes of mine, this inabilitie to sleepe, which thou hast laid upon mee, be any *disquiet* or *discomfort* to me, but  
 25 rather an argument, that thou wouldest not have me sleepe in thy *presence*. What it may indicate or signify, concerning the state of my *body*, let them consider to whom that consideration belongs; doe thou, who onely art the *Physitian* of my *soule*, tell her, that thou wilt afford her  
 30 such *defensatives*, as that shee shall *wake* ever towards

Ref. 1 Thes. 5. 6.] all edd. place this three pages too soon.

thee, and yet ever *sleepe* in thee; and that, through all this sicknessesse, thou wilt either preserve mine understanding from all decaies and distractions, which these watchings might occasion, or that thou wilt reckon, and account with me, from before those violencies, and not call any peece 5 of my *sicknessesse* a *sinne*. It is a heavy, and indelible sinne, that I brought into the world with me; It is a heavy and innumerable multitude of sins, which I have heaped up since; I have sinned *behind thy backe* (if that can be done) by wilfull abstaining from thy *Congregations*, and omitting 10 thy *service*, and I have sinned *before thy face*, in my *hypocrisies* in *Prayer*, in my *ostentation*, and the mingling a respect of *my selfe* in preaching thy *Word*; I have sinned in my *fasting* by repining, when a penurious fortune hath kept mee low; and I have sinned even in that fulnesse, 15 when I have been at thy *table*, by a negligent examination, by a wilfull prevarication, in receiving that heavenly *food* and *Physicke*. But, as I know, O my gracious *God*, that for all those sinnes committed since, yet thou wilt consider me, as I was in thy *purpose*, when thou wrotest my name 20 in the *Booke of Life*, in mine *Election*: so into what deviations soever I stray, and wander, by occasion of this sicknes, O *God*, returne thou to that *Minute*, wherein thou wast pleased with me, and consider me in that *condition*.

16. Et properare meum clamant, è Turre  
propinquæ,  
Obstreperæ Campanæ aliorum in  
funere, funus.

*From the Bells of the Church ad-*  
*joining, I am daily remembred*  
*of my buriall in the funeralls of*  
*others.*

#### 16. MEDITATION.

WE have a *Convenient Author*, who writ a *Discourse* 25 of *Bells*, when hee was prisoner in *Turky*. How would hee have enlarged himselfe if he had beene my

*Magius.*

Antwerp.

Roan.

Roccha.

fellow-prisoner in this sicke bed, so neere to that Steeple, which never ceases, no more than the *harmony of the spheres*, but is more heard. When the Turkes took Constantinople, they melted the *Bells* into Ordnance; I have  
 5 heard both *Bells* and *Ordnance*, but never been so much affected with those, as with these *Bells*. I have lien near a Steeple, in which there are said to be more than *thirty Bels*; And neere another, where there is one so bigge, as that the *Clapper* is said to weigh more than *six hundred pound*,  
 10 yet never so affected as here. Here the *Bells* can scarce solemnise the funerall of any person, but that I knew him, or knew that he was my *Neighbour*: we dwelt in houses neere to one another before, but now hee is gone into that house, into which I must follow him. There is a way of  
 15 correcting the *Children* of great persons, that other *Children* are corrected in their *behalfe*, and in their *names*, and this workes upon them, who indeed had more deserved it. And when these *Bells* tell me, that now one, and now another is buried, must not I acknowledge, that  
 20 they have the *correction* due to me, and paid the *debt* that I owe? There is a story of a *Bell* in a *Monastery* which, when any of the house was sicke to death, rung alwaies *voluntarily*, and they knew the inevitableness of the danger by that. It rung once, when no man was sick; but the  
 25 next day one of the house, fell from the *steeple*, and died, and the *Bell* held the reputation of a *Prophet* still. If these *Bells* that warne to a *Funerall* now, were appropriated to none, may not I, by the *houre* of the *Funerall*, supply? How many men that stand at an *execution*, if they would  
 30 aske, for what dies that man, should heare their owne faults condemned, and see themselves executed, by *Attorney*? We scarce heare of any man *preferred*, but wee thinke of our selves, that wee might very well have beene

that *Man*; Why might not I have beene that *Man*, that is carried to his *grave* now? Could I fit my selfe, to stand, or sit in any mans *place*, and not to lie in any mans *grave*? I may lacke much of the good parts of the meanest, but I lacke nothing of the mortality of the weakest; They may 5 have acquired better abilities than I, but I was borne to as many infirmities as they. To be an *Incumbent* by lying down in a *grave*, to be a *Doctor* by teaching *Mortification* by *Example*, by dying, though I may have seniors, others may be elder than I, yet I have proceeded apace in a good 10 *University*, and gone a great way in a little time, by the furtherance of a vehement *Fever*; and whomsoever these *Bells* bring to the ground to day, if hee and I had beene compared yesterday, perchance I should have been thought likelier to come to this preferment, then, than he. God 15 hath kept the power of *death* in his owne hands, lest any man should bribe *death*. If man knew the *gaine of death*, the *ease of death*, he would solicit, he would provoke *death* to assist him, by any hand, which he might use. But as when men see many of their owne professions preferd, it ministers 20 a hope that that may light upon them; so when these hourely *Bells* tell me of so many funerals of men like me, it presents, if not a desire that it may, yet a comfort whensover mine shall come.

#### 16. EXPOSTULATION.

MY God, my God, I doe not expostulate with thee, 25 but with them, who dare doe that; Who dare expostulate with thee, when in the voice of thy *Church*, thou givest allowance to this *Ceremony of Bells at Funeralls*. Is it enough to refuse it, because it was in use among the *Gentiles*? so were *funeralls* too. Is it because some abuses 30 may have crept in, amongst *Christians*? Is that enough,

Num. 10. 2.

Exo. 28.

that their ringing hath been said to drive away *evill spirits*? Truly, that is so farre true, as that the *evill spirit* is vehemently vexed in their ringing, therefore, because that action brings the *Congregation* together, and unites *God* and his *people*, to the destruction of that *Kingdome*, which the *evill spirit* usurps. In the first *institution* of thy *Church*, in this world, in the foundation of thy *Militant Church* amongst the *Jewes*, thou didst appoint the calling of the *assembly* in, to bee by *Trumpet*, and when they were in, then thou gavest them the sound of *Bells* in the *garment* of thy *Priest*. In the *Triumphant Church*, thou imploiest both too, but in an inverted *Order*, we enter into the *Triumphant Church* by the sound of *Bells*, (for we *enter* when we *die*;) And then we receive our further *edification*, or *consummation*, by the sound of *Trumpets*, at the *Resurrection*. The sound of thy *Trumpets* thou didst impart to *secular* and *civill* uses too, but the sound of *Bells* onely to *sacred*; *Lord*, let not us breake the *Communion* of *Saints*, in that which was intended for the *advancement* of it; let not that pull us asunder from one another, which was intended for the assembling of us, in the *Militant*, and associating of us to the *Triumphant Church*. But he for whose funerall these *Bells* ring now, was at *home*, at his journeys end, *yesterday*; why ring they now? A *Man*, that is a *world*, is all the things in the *world*; Hee is an *Army*, and when an *Army* marches, the *Vaunt* may lodge to night, where the *Reare* comes not till to morrow. A man extends to his *act* and to his *example*; to that which he *does*, and that which he *teaches*; so doe those things that concerne him, so doe these *Bells*; That which rung *yesterday*, was to convay him out of the *world*, in his *vaunt*, in his *soule*: that which rung to day was to bring him in his *reare*, in his *body*, to the *Church*;

Ref. Exo. 28.] all edd. have Exo. 18.

17. *Lord*,] all edd. have *Lord*

And this continuing of ringing after his *entring*, is to bring him to mee in the *application*. Where I lie, I could hear the *Psalme*, and did joine with the *Congregation* in it; but I could not heare the *Sermon*, and these latter *Bells* are a *repetition Sermon* to mee. But, O my God, my God, doe I, 5 that have this *Fever*, need other remembrances of my *Mortalitie*? Is not mine owne hollow voice, voice enough to pronounce that to me? Need I looke upon a *Deaths-head* in a *Ring*, that have one in my *face*? or goe for *Death* to my *Neighbours house*, that have him in my *bosome*? We 10 cannot, wee cannot, O my God, take in too many *helps* for religious *duties*; I know I cannot have any better *Image* of thee, than thy *Sonne*, nor any better *Image* of him, than his *Gospell*: yet must not I, with thanks confesse to thee, that some *historicall pictures* of his, have sometimes put mee 15 upon better *Meditations* than otherwise I should have fallen upon? I know thy *Church* needed not to have taken in from *Jew* or *Gentile*, any supplies for the exaltation of thy *glory*, or our *devotion*; of *absolute necessitie* I know shee needed not; But yet wee owe thee our thanks, that thou 20 hast given her leave to doe so, and that as in making us *Christians*, thou diddest not destroy that which wee were before, *naturall men*, so, in the exalting of our religious devotions now we are *Christians*, thou hast beene pleased to continue to us those *assistances* which did worke upon the 25 affections of *naturall men* before: for thou lovest a *good man*, as thou lovest a *good Christian*: and though grace bee meereley from thee, yet thou doest not plant *Grace* but in *good natures*.

## 16. PRAYER.

O Eternall and most gracious God, who having consecrated our living *bodies* to thine owne *Spirit*, and 30 made us *Temples of the holy Ghost*, doest also require a

respect to bee given to these *Temples*, even when the *Priest* is gone out of them; To these *bodies*, when the *soule* is departed from them; I blesse, and glorifie thy *Name*, that as thou takest care in our life, of every haire of our  
 5 head, so doest thou also of every graine of *ashes* after our death. Neither doest thou only doe good to us all, in *life* and *death*, but also wouldest have us doe good to one another, as in a holy *life*, so in those things which accompanie our *death*: In that Contemplation I make account  
 10 that I heare this dead brother of ours, who is now carried out to his *buriall*, to speake to mee, and to preach my *Funerall Sermon*, in the voice of these *Bells*. In him, O God, thou hast accomplished to mee, even the request of *Dives to Abraham*; *Thou hast sent one from the dead to speake*  
 15 *unto mee*. He speaks to mee aloud from that *Steeple*; hee whispers to mee at these *Curtaines*, and hee speaks thy words; *Blessed are the dead which die in the Lord, from henceforth*. Let this *Prayer* therfore, O my God, be as my  
 20 *last gaspe*, my *expiring*, my *dying in thee*; That if this bee the hour of my *Transmigration*, I may die the *death of a sinner*, drowned in my *sinnes*, in the *bloud* of thy *Sonne*; And if I live longer, yet I may now die the *death of the righteous*,  
*die to sinne*; which *death* is a *resurrection* to a new *life*: *Thou killlest and thou givest life*: which soever comes, it comes from  
 25 *thee*; which way soever it comes, let mee come to *thee*.

17. Nunc lento sonitu dicunt,  
Morieris.

*Now, this Bell tolling softly for another,*  
*says to me, Thou must die.*

#### 17. M E D I T A T I O N .

**P**Erchance hee for whom this *Bell* tolls, may be so ill, as that he knowes not it tolls for him; And perchance I may thinke my selfe so much better than I am, as that they who are about mee, and see my state, may have caused

it to toll for mee, and I know not that. The *Church* is *Catholike, universall*, so are all her *Actions*; All that she does, belongs to *all*. When she *baptizes a child*, that action concernes mee; for that child is thereby connected to that *Head* which is my *Head* too, and engraffed into that *body*, 5 whereof I am a *member*. And when she *buries a Man*, that action concernes me: All *mankinde* is of one *Author*, and is one *volume*; when one *Man* dies, one *Chapter* is not *torne* out of the *booke*, but *translated* into a better *language*; and every *Chapter* must be so *translated*; God employes several 10 *translators*; some *peeces* are translated by *age*, some by *sicknesse*, some by *warre*, some by *justice*; but Gods hand is in every *translation*; and his hand shall binde up all our scattered leaves againe, for that *Librarie* where every *booke* shall lie open to one another: As therefore the *Bell* that 15 rings to a *Sermon*, calls not upon the *Preacher* onely, but upon the *Congregation* to come; so this *Bell* calls us all: but how much more mee, who am brought so neere the *doore* by this *sicknesse*. There was a *contention* as farre as a suite, (in which both *pietie* and *digniti*, *religion*, and *estimation*, were mingled) which of the religious *Orders* should ring to *praiers* first in the *Morning*; and it was determined, that they should ring first that rose earliest. If we understand aright the *digniti* of this *Bell* that tolls for our *evening prayer*, wee would bee glad to make it ours, by rising early, 25 in that *application*, that it might bee ours, as wel as his, whose indeed it is. The *Bell* doth toll for him that *thinkes* it doth; and though it *intermit* againe, yet from that *minute*, that that occasion wrought upon him, hee is united to *God*. Who casts not up his *Eie* to the *Sunne* when it 30 rises? but who takes off his *Eie* from a *Comet* when that breakes out? Who bends not his *eare* to any *bell*, which upon any occasion rings? but who can remove it from that

bell, which is passing a *peece of himselfe* out of this *world?*  
 No man is an *Iland*, intire of it selfe; every man is a *peece*  
 of the *Continent*, a part of the *maine*; if a *Clod* bee washed  
 away by the *Sea*, *Europe* is the *lesse*, as well as if a *Pro-*  
<sup>5</sup>*monorie* were, as well as if a *Mannor* of thy *friends* or of  
*thine owne* were; any mans *death* diminishes *me*, because  
 I am involved in *Mankinde*; And therefore never send to  
 know for whom the *bell tolls*; It tolls for *thee*. Neither can  
 we call this a *begging* of *Miserie* or a *borrowing* of *Miserie*,  
<sup>10</sup> as though we were not miserable enough of our selves, but  
 must fetch in more from the next house, in taking upon  
 us the *Miserie* of our *Neighbours*. Truly it were an excusable  
 covetousnesse if wee did; for *affliction* is a *treasure*, and scarce  
 any man hath *enough* of it. No man hath *affliction* enough  
<sup>15</sup> that is not matured, and ripened by it, and made fit for  
 God by that *affliction*. If a man carry *treasure* in *bullion*, or  
 in a *wedge* of *gold*, and have none coined into *currant*  
*Monies*, his *treasure* will not defray him as he travells.  
<sup>20</sup> *Tribulation* is *Treasure* in the *nature* of it, but it is not  
*currant money* in the *use* of it, except wee get nearer and  
 nearer our *home*, *Heaven*, by it. Another man may be *sick*  
 too, and sick to *death*, and this *affliction* may lie in his  
*bowels*, as *gold* in a *Mine*, and be of no use to him; but this  
<sup>25</sup> *bell*, that tells me of his *affliction*, digs out, and applies that  
*gold* to *mee*: if by this consideration of anothers danger,  
 I take mine *owne* into contemplation, and so secure my  
 selfe, by making my recourse to my *God*, who is our onely  
 securitie.

#### 17. EX POSTULATION.

<sup>30</sup> **M**Y *God*, my *God*, is this one of thy waies, of *drawing*  
*light out of darknesse*, to make *him* for whom this  
*bell tolls*, now in this dimnesse of his sight, to become a

*superintendent, an overseer, a Bishop, to as many as heare his voice, in this bell, and to give us a confirmation in this action? Is this one of thy waies to raise strength out of weaknesse, to make him who cannot rise from his bed, nor stirre in his bed, come home to me, and in this sound, give mee the strength of healthy and vigorous instrucions? O my God, my God, what Thunder is not a well-tuned Cymball, what hoarsenesse, what harshnesse is not a cleare Organ, if thou bee pleased to set thy voice to it? and what Organ is not well plaied on, if thy hand bee upon it? Thy voice, 10 thy hand is in this sound, and in this one sound, I heare this whole consort. I heare thy Jaacob call unto his sonnes, and say; Gather your selves together, that I may tell you what shall befall you in the last daies: He saies, That which I am now, you must bee then. I heare thy Moses telling mee, and 15 all within the compasse of this sound, This is the blessing wherewith I blesse you before my death; This, that before your death, you would consider your owne in mine. I heare thy Prophet saying to Ezechias, Set thy house in order, for thou shalt die, and not live; Hee makes us of his familie, and 20 calls this a setting of his house in order, to compose us to the meditation of death. I heare thy Apostle saying, I thinke it meet to put you in remembrance, knowing that shortly I must goe out of this Tabernacle. This is the publishing of his will, and this Bell is our legacie, the applying of his present 25 condition to our use. I heare that which makes al sounds musique, and all musique perfitt; I heare thy Sonne himselfe saying, Let not your hearts be troubled; Only I heare this change, that whereas thy Sonne saies there, I goe to prepare a place for you, this man in this sound saies, I send to prepare 30 you for a place, for a grave. But, O my God, my God, since heaven is glory and joy, why doe not glorious and joyfull*

Gen. 49. 1.

Deut. 33. 1.

2 Reg. 20.  
1.2 Pet. 1.  
13.

Joh. 14. 1.

things lead us, induce us to *heaven*? Thy *legacies* in thy first *will*, in the *old Testament*, were *plentie* and *victorie*; *Wine* and *Oile*, *Milke* and *Honie*, *alliances* of *friends*, *ruine* of *enemies*, *peacefull hearts* and *cheerefull countenances*, and by these *galleries* thou broughtest them into thy *bed-chamber*, by these *glories* and *joies*, to the *joies* and *glories* of *heaven*. Why hast thou changed thine old way, and carried us by the *waies* of *discipline* and *mortification*, by the *waies* of *mourning* and *lamentation*, by the *waies* of *miserable ends*, and *miserable anticipations* of those *miseries*, in appropriating the *exemplar* *miseries* of others to our selves, and usurping upon their *miseries*, as our *owne*, to our *owne prejudice*? Is the *glory* of *heaven* no perfecter in it selfe, but that it needs a *foile* of *depression* and *ingloriousnesse* in this *world*, to set it off? Is the *joy* of *heaven* no perfecter in it selfe, but that it needs the *sourenesse* of this *life* to give it a *taste*? Is that *joy* and that *glory* but a *comparative* *glory* and a *comparative* *joy*? not such in it selfe, but such in comparison of the *joilessnesse* and the *ingloriousnesse* of this *world*? I know, my *God*, it is farre, farre otherwise. As thou thy selfe, who art *all*, art made of no *substances*, so the *joyes* and *glory* which are with thee, are made of none of these *circumstances*; *Essentiall joy*, and *glory Essentiall*. But why then, my *God*, wilt thou not beginne them *here*? pardon, O *God*, this *unthankfull rashnesse*; I that aske why thou *doest not*, finde even now in *my selfe*, that thou *doest*; such *joy*, such *glory*, as that I conclude upon *my selfe*, upon *all*. They that finde not *joy* in their *sorrowes*, *glory* in their *dejections* in this *world*, are in a *fearefull danger* of missing both in the *next*.

## 17. PRAYER.

O Eternall and most gracious God, who hast beene pleased to speake to us, not onely in the *voice* of *Nature*, who speakes in our *hearts*, and of thy *word*, which speakes to our *eares*, but in the speech of *speechlesse Creatures*, in *Balaams Asse*, in the speech of *unbeleeveng men*, in the confession of *Pilate*, in the speech of the *Devill himselfe*, in the *recognition* and *attestation* of thy *Sonne*, I humbly accept thy *voice* in the sound of this sad and funerall *bell*. And first, I blesse thy glorious name, that in this *sound* and *voice* I can heare thy *instructions*, in another *mans* to consider *mine owne condition*; and to know, that this *Bell* which *tolls* for another, before it come to *ring out*, may take in me too. As *death is the wages of sinne*, it is *due* to mee; as *death is the end of sicknesse*, it belongs to mee; And though so disobedient a *servant* as I, may be *afraid to die*, yet to so mercifull a *Master* as thou, I cannot be afraid to *come*; And therefore, *into thy hands, O my God, I commend my spirit*; A *surrender*, which I know thou wilt accept, whether I *live or die*; for thy servant *David* made it, when he put himselfe into thy protection for his life; and thy blessed *Sonne* made it, when hee delivered up his *soule* at his *death*; declare thou thy will upon mee, O *Lord*, for *life or death*, in thy time; receive my *surrender* of my selfe, now, *Into thy hands, O Lord, I commend my spirit*. And being thus, O my *God*, prepared by thy *correction*, mellowed by thy *chastisement*, and conformed to thy will, by thy *Spirit*, having received thy *pardon* for my *Soule*, and asking no *reprieve* for my *Body*, I am bold, O *Lord*, to bend my *prayers* to thee, for his *assistance*, the voice of whose *bell* hath called mee to this *devotion*. Lay hold upon his *soule*, O *God*, till that *soule* have throughly considered his

Psal. 31. 5.

account, and how few minutes soever it have to remaine in that body, let the power of thy Spirit recompence the shortnesse of time, and perfect his account, before he passe away: present his sinnes so to him, as that he may know what thou forgivest, and not doubt of thy *forgiveness*; let him stop upon the *infiniteness* of those sinnes, but dwell upon the *infiniteness* of thy *Mercy*: let him discerne his owne demerits, but wrap himselfe up in the *merits* of thy Sonne, Christ Jesus: Breath inward *comforts* to his heart, and affoord him the power of giving such outward *testimonies* thereof, as all that are about him may derive comforts from thence, and have this *edification*, even in this *dissolution*, that though the *body* be going the way of all *flesh*, yet that *soule* is going the way of all *Saints*. When thy Sonne cried out upon the *Crosse*, *My God, my God, Why hast thou forsaken me?* he spake not so much in his owne Person, as in the person of the *Church*, and of his afflicted *members*, who in deep distresses might feare thy *forsaking*. This patient, O most blessed *God*, is one of them; in his behalfe, and in his name, heare thy Sonne crying to thee, *My God, my God, why hast thou forsaken me?* and forsake him not; but with thy *left hand* lay his *body* in the *grave*, (if that bee thy *determination* upon him) and with thy *right hand* receive his *soule* into thy *Kingdome*, and unite him and us in one *Communion of Saints*. Amen.

18.

At inde  
Mortuus es, Sonitu celeri, pulsuque  
agitato.

*The Bell rings out, and tells  
me in him, that I am dead.*

## I 8. M E D I T A T I O N .

**T**HE Bell rings out; the pulse thereof is changed; the tolling was a faint, and intermitting pulse, upon one side; this stronger, and argues more and better life. His

soule is gone out; and as a Man, who had a lease of 1000. yeeres after the expiration of a short one, or an inheritance after the *life* of a man in a *consumption*, he is now entred into the possession of his better estate. His soule is gone; whither? Who saw it *come in*, or who saw it *goe out*? 5 No body; yet every body is sure, he *had one*, and *hath none*. If I will aske meere Philosophers, what the soule is, I shall finde amongst them, that will tell me, it is nothing, but the *temperament* and *harmony*, and *just and equall composition of the Elements in the body*, which produces all those 10 faculties which we ascribe to the soule; and so, in it selfe is *nothing*, no *seperable substance*, that overlives the *body*. They see the soule is nothing else in other *Creatures*, and they affect an *impious humilitie*, to think *as low* of *Man*. But if my soule were no more than the soul of a *beast*, I could 15 not thinke so; that soule that can reflect upon it selfe, consider it selfe, is more than so. If I will aske, not meere Philosophers, but mixt men, *Philosophicall Divines*, how the soule, being a *separate substance*, enters into *Man*, I shall finde some that will tell me, that it is by *generation*, and 20 *procreation* from *parents*, because they thinke it hard, to charge the soule with the guiltiness of *originall sinne*, if the soule were infused into a *body*, in which it must necessarily grow *foule*, and contract *originall sinne*, whether it *will* or *no*; and I shall finde some that will tell mee, that it is by 25 *immediate infusion from God*, because they think it hard, to maintaine an *immortality* in such a soule, as should be begotten, and derived with the *body* from *mortall parents*. If I will aske, not a few men, but almost *whole bodies, whole Churches*, what becomes of the *soules of the righteous*, at the 30 *departing thereof from the body*, I shall bee told by some, *That they attend an expiation, a purification in a place of torment;* By some, that *they attend the fruition of the sight of*

God, in a place of rest; but yet, but of expectation; By some, that they passe to an immediate possession of the presence of God. S. Augustine studied the nature of the soule, as much as any thing, but the salvation of the soule; and he sent an expresse Messenger to Saint Hierome, to consult of some things concerning the soule: But he satisfies himselfe with this: *Let the departure of my soule to salvation be evident to my faith, and I care the lesse, how darke the entrance of my soule, into my body, bee to my reason.* It is the going out, more than the comming in, that concernes us. This soule, this Bell tells me, is gone out; Whither? Who shall tell mee that? I know not who it is; much less what he was; The condition of the man, and the course of his life, which should tell mee whither hee is gone, I know not. I was not there in his sicknesse, nor at his death; I saw not his way, nor his end, nor can aske them, who did, thereby to conclude, or argue, whither he is gone. But yet I have one neerer mee than all these; mine owne Charity; I aske that; and that tels me, *He is gone to everlasting rest, and joy, and glory:* I owe him a good opinion; it is but thankfull charity in mee, because I received benefit and instruction from him when his Bell told: and I, being made the fitter to pray, by that disposition, wherein I was assisted by his occasion, did pray for him; and I pray not without faith; so I doe charitably, so I do faithfully beleieve, that that soule is gone to everlasting rest, and joy, and glory. But for the body, how poore a wretched thing is that? wee cannot expresse it so fast, as it growes worse and worse. That body which scarce three minutes since was such a house, as that that soule, which made but one step from thence to Heaven, was scarce thorowly content, to leave that for Heaven: that body hath lost the name of a dwelling house, because none

11. tells me,] all edd. omit the necessary comma.

dwells in it, and is making haste to lose the name of a body, and dissolve to *purrefaction*. Who would not bee affected, to see a cleere and sweet *River* in the *Morning*, grow a *kennell* of muddy land water by *noone*, and condemned to the saltnesse of the *Sea* by *night*? And how 5 lame a *picture*, how faint a *representation* is that, of the precipitation of mans body to *dissolution*? Now all the parts built up, and knit by a lovely *soule*, now but a *statue* of *clay*, and now, these limbs melted off, as if that *clay* were but *snow*; and now, the whole *house* is but a *handfull* of *sand*, 10 so much *dust*, and but a *pecke* of *rubbidge*, so much *bone*. If he, who, as this *Bell* tells mee, is gone now, were some excellent *Artificer*, who comes to him for a *clocke*, or for a *garment* now? or for *counsaile*, if hee were a *Lawyer*? If a *Magistrate*, for *Justice*? Man, before hee hath his im- 15 *mortall soule*, hath a *soule* of *sense*, and a *soule* of *vegetation* before that: This *immortall soule* did not forbide other *soules*, to be in us before, but when this *soule* departs, it carries all with it; no more *vegetation*, no more *sense*: such a *Mother in law* is the *Earth*, in respect of our *naturall* 20 *mother*; in her *wombe* we *grew*; and when she was delivered of us, wee were planted in some *place*, in some *calling* in the *world*; In the *wombe* of the *earth*, wee *diminish*, and when shee is *deliverd* of us, our *grave* *opened* for another, wee are not *transplanted*, but *transported*, our *dust* *blowne* 25 *away* with *prophane dust*, with *every wind*.

## 18. EX POSTULATION.

**M**Y God, my God, if *Expostulation* bee too bold a word, doe thou *mollifie* it with another; let it be *wonder* in my self; let it bee but *probleme* to others; but let measke,

10. *now*,] all edd. have *now*,

Alford, Pickering.

13. *clocke*, 1624 (1)] *cloake*, 1624 (2), 1626,

Lev. 21. 1.

why wouldest thou not suffer those, that serve thee in *holy services*, to doe any *office* about the *dead*, nor *assist* at their *funerall*? Thou hast no *Counsellor*, thou needest none; thou hast no *Controller*, thou admittest none. Why doe 5 I aske? In *Ceremoniall things* (as that was) any *convenient reason* is enough; who can bee sure to propose that *reason*, that moved thee in the institution thereof? I satisfie my selfe with this; that in those *times*, the *Gentiles* were over full, of an over-reverent respect to the *memory of the dead*: a great part of the *Idolatry* of the *Nations*, flowed from that; an *over-amorous devotion*, an *over-zealous celebrating*, and *over-studious preserving* of the *memories*, and the *pictures* of some *dead persons*: And by the *vaine glory of men*, they entred into the *world*; and their *statues*, and

Sap. 14. 14.

15 *pictures* contracted an opinion of *divinity*, by *age*: that which was at first, but a *picture* of a *friend*, grew a *God* in time, as the *wise man* notes, *They called them Gods, which were the worke of an ancient hand*. And some have assigned a *certaine time*, when a *picture* should come out of *Minority*, 20 and bee at *age*, to bee a *God*, in 60. *yeeres* after it is made.

Sap. 13. 10.

Those *Images of Men*, that had *life*, and some *Idols* of other things, which never had any *being*, are by one common name, called *promiscuously, dead*; and for that the *wise man* reprehends the *Idolatrer*, for *health he praiest to that which is weake, and for life he praiest to that which is dead*. Should we doe so, saies thy *Prophet*; should we goe 25 from the *living to the dead*? So much ill then, being occasioned, by so much religious complement exhibited to the *dead*, thou, O *God*, (I think) wouldest therefore inhibit 30 thy *principall holy servants*, from contributing any thing at all to this dangerous *intimation of Idolatry*; and that the people might say, Surely those *dead men*, are not so much

Sap. 13. 18.

Esay 8. 19.

3. hast] all edd. have hadst

Ref. Sap. 13. 10.] all edd. have Sap. 13. 9.

to bee magnified, as men mistake, since God will not suffer his holy Officers, so much as to touch them, not to see them. But those dangers being removed, thou, O my God, dost certainly allow, that we should doe offices of piety to the dead, and that we should draw instructions to piety, from the 5 dead. Is not this, O my God, a holy kinde of raising up seed to my dead brother, if I, by the meditation of his death, produce a better life in my selfe? It is the blessing upon Reuben, Let Reuben live, and not die, and let not his men be few; let him propagate many. And it is a Malediction, That 10 that dieth, let it die; let it doe no good in dying: for Trees without fruit, thou by thy Apostle callst, twice dead. It is a second death, if none live the better, by me, after my death, by the manner of my death. Therefore may I justly thinke, that thou madest that a way to convay to the 15 Ægyptians a feare of thee, and a feare of death, that there was not a house, where there was not one dead; for therupon the Ægyptians said, We are all dead men; the death of others, should catechise us to death. Thy Sonne Christ Jesus is the first begotten of the dead; he rises first, the eldest brother, and 20 he is my Master in this Science of death: but yet, for mee, I am a younger brother too, to this Man, who died now, and to every man whom I see, or heare to die before mee, and all they are ushers to mee in this Schoole of Death. I take therefore that which thy servant Davids wife said to him, 25 to be said to mee; If thou save not thy life to night, to morrow thou shalt be slaine. If the death of this man worke not upon mee now, I shall die worse, than if thou hadst not afforded me this helpe: for thou hast sent him in this Bell to mee, as thou didst send to the Angell of Sardis, with 30 commission to strengthen the things that remaine, and that are ready to die; that in this weaknes of body, I might receive spiritual strength, by these occasions. This is my strength,

Deu. 33. 6.

Zech. 11. 9.

Jud. 12.

Exo. 12. 30.

Apo. 1. 5.

I Sam. 19.

II.

Apoc. 3. 2.

Jud. 6. 23.

Num. 20.  
26.1 Reg. 16.  
19.

Joh. 8. 21.

vers. 24.

Essay 66.  
24.

that whether thou say to mee, as thine *Angell* said to *Gedeon*; *Peace bee unto thee, feare not, thou shalt not die*, or whether thou say, as unto *Aaron*, *Thou shalt die there*; yet thou wilt preserve that which is *ready to die*, my soule, from 5 the worst *death*, that of sinne. *Zimrie died for his sinnes*, saies thy *Spirit*, which he sinned in doing evill; and in his sinne, which he did to make *Israel* sinne. For his sinnes, his many sinnes, and then in his sinne, his *particular sinne*: for my sinnes I shall die, whensoever I die, for *death is the wages* 10 of sinne; but I shall die in my sinne, in that particular sinne of resisting thy *Spirit*, if I apply not thy assistances. Doth it not call us to a particular consideration, that thy blessed *Sonne* varies his forme of Commination, and *aggravates* it in the variation, when hee saies to the *Jewes*, 15 (because they refused the light offered) *you shall die in your sinne*; And then when they proceeded to farther disputations, and vexations, and tentations, hee addes, *you shall die in your sinnes*; he multiplies the former expression, to a plurall: [In this sinne, and in all your sinnes; doth not the 20 resisting of thy particular helps at last draw upon us the guiltinesse of all our former sinnes?] May not the neglecting of this sound ministred to mee in this mans death, bring mee to that miserie, as that I, whom the *Lord of life* loved so, as to die for me, shall die, and a *Creature* of mine owne 25 shall be *immortall*; that I shall die, and the *worme of mine owne conscience* shall never die?

Ref. 1 Reg. 16. 19.] all edd. have 1 Reg. 16. 18. 18. he multiplies the former expression, to a plurall:] this sentence has been much changed in previous editions: he multiplies the former expressing, to a plurall. 1624 (1); the same, but with "plurall:" in the catchword, 1624 (2), 1626; he multiplies the former, expressing to a plurall: Alford; he multiplies the former expression to a plurall. Pickering (making the necessary change to "expression" but not having the necessary colon). 20. at last] all edd. have at last, Ref. Essay 66. 24.] all edd. have Essay 66. 14.

## 18. PRAYER.

O Eternal and most gracious God, I have a new occasion of *thanks*, and a new occasion of *prayer* to thee, from the *ringing* of this *Bell*. Thou toldst me in the other *voice*, that I was *mortal*, and approaching to *death*; in this I may heare thee say, that I am *dead*, in an *irre- 5  
mediable*, in an *irrecoverable* state for bodily health. If that be thy *language* in this *voice*, how infinitely am I bound to thy heavenly *Majestie*, for speaking so plainly unto mee? for even that *voice*, that I *must die now*, is not the voice of a *Judge*, that speaks by way of *condemnation*, but of a *Physitian*, that presents health in that: Thou presentest mee *death* as the *cure* of my *disease*, not as the *exaltation* of it; if I mistake thy voice herein, if I over-runne thy pace, and prevent thy hand, and imagine *death* more instant upon mee than thou hast bid him bee, yet the voice belongs *15* to me; *I am dead, I was borne dead*, and from the first laying of these *mud-walls* in my *conception*, they have moldred away, and the whole course of *life* is but an *active death*. Whether this voice *instruct* mee, that I am a *dead man* now, or *remember* me, that I have been a *dead man* all *20* this while, I humbly thanke thee for speaking in this *voice* to my *soule*, and I humbly beseech thee also, to accept my prayers in his behalfe, by whose occasion this *voice*, this *sound* is come to mee. For though hee bee by *death* transplanted to thee, and so in possession of inexpressible *25* *happinesse* there, yet here upon earth thou hast given us such a portion of heaven, as that though men dispute, whether thy *Saints* in heaven doe *know* what we in earth in particular doe stand in need of, yet without all disputation, wee upon earth doe know what thy *Saints* in heaven lacke *30* yet, for the *consummation* of their *happinesse*; and therefore

thou hast affoorded us the *dignitie*, that we may *pray* for them. That therefore this *soule*, now newly departed to thy *Kingdome*, may quickly returne to a joifull *reunion* to that body which it hath left, and that *wee* with it, may soone  
 5 enjoy the full *consummation* of all, in *body* and *soule*, I humbly beg at thy hand, O our most mercifull God, for thy *Sonne Christ Jesus* sake. That that blessed *Sonne* of thine, may have the *consummation* of his *dignitie*, by entring into his *last office*, the office of a *Judge*, and may have  
 10 *societie* of humane *bodies* in *heaven*, as well as he hath had ever of *soules*; And that as thou hatest *sinne* it selfe, thy *hate* to *sinne* may bee expressed in the abolishing of all *instruments of sin*, The *allurements* of this *world*, and the *world* it selfe; and all the temporarie *revenges* of *sinne*, the  
 15 *stings* of *sicknesse* and of *death*; and all the *castles*, and *prisons*, and *monuments* of *sinne*, in the *grave*. That *time* may bee swallowed up in *Eternitie*, and *hope* swallowed in *possession*, and *ends* swallowed in *infinitenesse*, and *all men* ordained to *salvation*, in *body* and *soule* be *one intire* and  
 20 *everlasting sacrifice* to thee, where thou mayest receive *delight* from them, and they *glorie* from thee, for evermore.  
*Amen.*

19. Oceano tandem emenso, aspi-  
 cienda resurgit  
 Terra; vident, justis, medici,  
 jam cocta mederi  
 se posse, indiciis.

*At last, the Physitians, after a long  
 and stormie voyage, see land; They  
 have so good signes of the concoction  
 of the disease, as that they may  
 safely proceed to purge.*

#### 19. MEDITATION.

ALL this while the *Physitians* themselves have beeene  
 25 *patients*, patiently attending when they should see any  
*land* in this *Sea*, any *earth*, any *cloud*, any *indication* of  
*concoction* in these *waters*. Any *disorder* of mine, any *pre-  
 permission* of theirs, exalts the disease, accelerates the rages

of it; no diligence accelerates the concoction, the maturitie of the disease; they must stay till the season of the sicknessesse come, and till it be ripened of it selfe, and then they may put to their hand, to gather it before it fall off, but they cannot hasten the ripening. Why should wee looke for it 5 in a disease, which is the disorder, the discord, the irregularitie, the commotion, and rebellion of the body? It were scarce a disease, if it could bee ordered, and made obedient to our times. Why should wee looke for that in disorder, in a disease, when we cannot have it in Nature, who is so 10 regular, and so pregnant, so forward to bring her worke to perfection, and to light? Yet we cannot awake the July-flowers in January, nor retard the flowers of the spring to autumne. We cannot bid the fruits come in May, nor the leaves to sticke on in December. A woman that is weake 15 cannot put off her ninth moneh to a tenth, for her deliverie, and say shee will stay till shee bee stronger; nor a Queene cannot hasten it to a seventh, that shee may bee ready for some other pleasure. Nature (if we looke for durable and vigorous effects) will not admit preventions, nor anticipations, 20 nor obligations upon her; for they are precontracts, and she will bee left to her libertie. Nature would not be spurred, nor forced to mend her pace; nor power, the power of man; greatnessse loves not that kinde of violence neither. There are of them that will give, that will do justice, that will 25 pardon, but they have their owne seasons for al these, and he that knowes not them, shall starve before that gift come, and ruine, before the Justice, and dye before the pardon save him: some tree beares no fruit, except much dung be laid about it; and Justice comes not from some, till they 30 bee richly manured: some trees require much visiting, much watring, much labour; and some men give not their fruits but upon importunitie; some trees require incision, and

pruning, and lopping; some men must bee *intimidated* and syndicated with *Commissions*, before they will deliver the fruits of *Justice*; some trees require the *early* and the *often* accesse of the *Sunne*; some men *open* not, but upon the 5 favours and letters of *Court mediation*; some trees must bee *housd* and kept within doores; some men locke up, not onely their liberalitie, but their *Justice*, and their *compassion*, till the sollicitation of a *wife*, or a *sonne*, or a *friend*, or a servant turne the *key*. *Reward* is the *season* of one man, 10 and *importunitie* of another; *feare* the *season* of one man, and *favour* of another; *friendship* the *season* of one man, and *naturall affection* of another; and hee that knowes not their *seasons*, nor cannot *stay* them, must lose the *fruits*; As *Nature* will not, so *power* and *greatnesse* will not bee 15 put to change their *seasons*; and shall wee looke for this *Indulgence* in a *disease*, or thinke to shake it off before it bee *ripe*? All this while, therefore, we are but upon a *defensive warre*, and that is but a *doubtfull state*; especially where they who are *besieged* doe know the *best* of their 20 *defences*, and doe not know the *worst* of their *enemies power*; when they cannot mend their *works within*, and the *enemie* can increase his *numbers without*. O how many farre more miserable, and farre more worthy to be lesse miserable than I, are besieged with this *sicknesse*, and lacke 25 their *Sentinels*, their *Physitians* to *watch*, and lacke their *munition*, their *cordials* to *defend*, and perish before the *enemies weaknesse* might invite them to *sally*, before the *disease shew* any *declination*, or admit any way of *working* upon it selfe? In me the *siege* is so farre slackned, as that 30 we may come to *fight*, and so die in the *field*, if I *die*, and not in a *prison*.

## 19. EXPOSTULATION.

MY God, my God, Thou art a *direct God*, may I not say a *literall God*, a God that wouldest bee understood *literally*, and according to the *plaine sense* of all that thou saiest? But thou art also (*Lord* I intend it to thy glory, and let no *prophane misinterpreter* abuse it to thy diminution) thou art a *figurative*, a *metaphoricall God* too: A God in whose words there is such a height of *figures*, such *voyages*, such *peregrinations* to fetch remote and precious *metaphors*, such *extentions*, such *spreadings*, such *Curtaines of Allegories*, such *third Heavens of Hyperboles*, so harmonious *eloquitions*, so *retired* and so *reserved expressions*, so commanding *perswasions*, so *perswading commandements*, such *sinewes* even in thy *milke*, and such *things* in thy *words*, as all *prophane Authors*, seeme of the seed of the *Serpent*, that *creepes*, thou art the *Dove*, that flies. O, what words but thine, can expresse the *inexpressible texture*, and *composition* of thy *word*; in which, to one man, that *argument* that binds his faith to beleeve that to bee the Word of God, is the *reverent simplicity* of the Word, and to another, the *majesty* of the Word; and in which two men, equally pious, may meet, and one wonder, that all should not understand it, and the other, as much, that any man should. So, *Lord*, thou givest us the same *earth*, to labour on and to lie in; a *house*, and a *grave*, of the same *earth*; so *Lord*, thou givest us the same *Word* for our satisfaction, and for our *Inquisition*, for our *instruction*, and for our *Admiration* too; for there are places, that thy servants *Hierom* and *Augustine* would scarce beleeve (when they grew warm by mutual letters) of one another, that they understood them, and yet both *Hierome* and *Augustine* call upon persons, whom they knew to bee farre weaker,

than they thought one another (*old women and young maids*) to read thy *Scriptures*, without confining them, to these or those places. Neither art thou thus a *figurative*, a *metaphorickall God* in thy *word* only, but in thy *workes* too. The *stile* of thy *works*, the *phrase* of thine *actions*, is *metaphorickall*. The *institution* of thy whole *worship* in the *old Law*, was a *continuall Allegory*; *types* and *figures* overspread all; and *figures* flowed into *figures*, and powred themselves out into *farther figures*; *Circumcision* carried a *figure* of *Baptisme*, and *Baptisme* carries a *figure* of that *purity*, which we shall have in *perfection* in the *new Jerusalem*. Neither didst thou *speak* and *worke* in this *language*, onely in the time of thy *Prophets*; but since thou spokest in thy *Son*, it is so too. How often, how much more often doth thy *Sonne* call himselfe a *way*, and *a light*, and a *gate*, and a *Vine*, and *bread*, than the *Sonne of God*, or of *Man*? How much oftner doth he exhibit a *Metaphorickall Christ*, than a *reall*, a *literall*? This hath occasioned thine ancient *servants*, whose delight it was to write after thy *Copie*, to proceede the same way in their *expositions* of the *Scriptures*, and in their composing both of *publike liturgies*, and of *private prayers* to thee, to make their accesses to thee in such a kind of *language*, as thou wast pleased to speake to them, in a *figurative*, in a *Metaphorickall language*; in which manner I am bold to call the comfort which I receive now in this sicknesse, in the *indication* of the *concoction* and *maturity* thereof, in certaine *clouds*, and *recidences*, which the *Physitians* observe, a discovering of *land* from *Sea*, after a long, and tempestuous *voyage*. But wherefore, O my *God*, hast thou presented to us the *afflictions* and *calamities* of this life, in the name of *waters*? so often in the name of *waters*, and *deepe waters*, and *Seas*

2. thy *Scriptures*, 1624 (1)] the *Scriptures*, 1624 (2), 1626; followed by Alford and Pickering.

of waters? must we looke to bee drowned? are they bottomlesse, are they boundles? Thats not the dialect of thy language; thou hast given a Remedy against the deepest water, by water; against the inundation of sinne, by Baptisme; and the first life, that thou gavest to any <sup>5</sup> Creatures, was in waters; therefore thou dost not threaten us, with an irremediablenesse, when our affliction is a Sea. It is so, if we consider our selves; so thou callest Gennezareth, which was but a lake, and not salt, a Sea; so thou callest the Mediterranean Sea, still the great Sea, because the <sup>10</sup> inhabitants saw no other Sea; they that dwelt there, thought a Lake, a Sea, and the others thought a little Sea, the greatest, and wee that know not the afflictions of others, call our owne the heaviest. But, O my God, that is truly great, that overflowes the channell; that is really a great affliction, <sup>15</sup> which is above my strength, but thou, O God, art my strength, and then what can bee above it? Mountaines shake with the swelling of thy Sea, secular mountaines, men strong in power, spirituall mountaines, men strong in grace, are shaked with afflictions; but thou laiest up thy sea in storehouses; <sup>20</sup> even thy corrections are of thy treasure, and thou wilt not waste thy corrections; when they have done their service, to humble thy patient, thou wilt call them in againe, for thou givest the Sea thy decree, that the waters should not passe thy Commandement. All our waters shal run into Jordan, and thy servants <sup>25</sup> passed Jordan dry foot; they shall run into the red Sea (the Sea of thy Sons bloud) and the red Sea, that red Sea, drownes none of thine. But, they that saile in the Sea, tell of the danger thereof; I that am yet in this affliction, owe thee the glory of speaking of it; But, as the Wise man bids me, I say, <sup>30</sup> I may speak much, and come short; wherefore in sum thou art all. Since thou art so, O my God, and affliction is a Sea,

Psal. 46. 3.

Psa. 33. 7.

Prov. 8.  
29.

Jos. 3. 17.

Eccl. 43.  
24.

vers. 27.

Sap. 14. 3.

too deepe for us, what is our *refuge*? thine *Arke*, thy *ship*. In all other *Seas*, in all other *afflictions*, those *meanes* which thou hast ordained; In this *Sea*, in *Sicknesse*, thy *Ship* is thy *Physitian*. *Thou hast made a way in the Sea, and a safe*

*5 path in the waters, shewing that thou canst save from all dangers*; yea, though a man went to *Sea* without art; yet where I finde all that, I finde this added, *Neverthelesse thou wouldest not, that the worke of thy wisdome should be idle*.

*Thou canst save without meanes*; but thou hast told no *10 man that thou wilt*: Thou hast told every man, that thou *wilt not*. When the *Centurion* beleeved the *Master* of the *ship* more than *Saint Paul*, they were all opened to a great danger; this was a *preferring* of thy *meanes*, before thee, the *Author* of the *meanes*; but, my *God*, though thou beest

*15 every where, I have no promise of appearing to me, but in thy ship*: Thy blessed *Sonne preached out of a ship*: The *meanes* is preaching, he did that; and the *Ship* was a *type* of the *Church*; hee did it there. *Thou gavest S. Paul the lives of all them, that sailde with him*; If they had not beene *20 in the Ship with him, the gift had not extended to them*.

*As soone as thy Son was come out of the ship, immediatly there met him out of the tombes, a man with an uncleane spirit, and no man could hold him, no not with chaines*. Thy *Sonne* needed no use of *meanes*; yet there wee apprehend the *25 danger to us; if we leave the ship, the meanes*; in this case, the *Physitian*. But as they are *Ships* to us in those *Seas*, so is there a *Ship* to them too, in which they are to stay.

Give mee leave, O my *God*, to assist my selfe with such a construction of these words of thy servant *Paul*, to the *30 Centurion*, when the *Mariners* would have left the *Ship*, *Except these abide in the Ship, you cannot be safe*; Except they who are our *Ships*, the *Physitians*, abide in that which

Act. 27. 11.

Luc. 5. 3.

Act. 27. 24.

Mar. 5. 2.

Act. 27. 31.

Ref. Act. 27. 11.] all edd. have Act. 17. 11.

is theirs, and our *ship*, the *truth*, and the *sincere* and *religious worship of thee*, and thy *Gospell*, we cannot promise our selves, so good *safety*; for though we have our *ship*, the *Physitian*, he hath not his *ship*, *Religion*; And meanes are not meanes, but in their *concatenation*, as they *depend*, and 5 are *chained* together. *The ships are great*, saies thy *Apostle*, *but a helme turns them*; the *men* are *learned*, but their *Religion* turnes their *labours* to *good*: And therefore it was a heavy *curse*, when the third part of the ships perished: It is a heavy case, where either all *Religion*, or true *Religion* 10 should forsake many of these *ships*, whom thou hast sent to convey us over these *Seas*. But, O my *God*, my *God*, since I have my *ship*, and they theirs, I have them, and they have thee, why are we yet no neerer land? As soone as thy Sonnes *disciple* had taken him into the *ship*, immediately 15 the *ship* was at the *land*, whither they went. Why have not they and I this dispatch? Every thing is *immediatly* done, which is done when thou wouldest have it done. Thy purpose *terminates* every action, and what was *done* before that, is *undone* yet. Shall that slacken my *hope*? Thy 20 *Prophet* from thee, hath forbid it. It is good that a man should both *hope*, and quietly wait for the salvation of the Lord. Thou puttest off many *judgements*, till the last day, and many passe this life without any; and shall not I endure the putting off thy *mercy* for a day? and yet, O my *God*, thou 25 puttest me not to that; for, the *assurance* of future *mercy*, is present *mercy*. But what is my *assurance* now? What is my *seale*? It is but a *cloud*; that which my *Physitians* call a *cloud*, is that, which gives them their *Indication*. But a *cloud*? Thy great *Seale* to all the world, the *Raine-bow*, that 30 secured the world for ever, from *drowning*, was but a *reflexion upon a cloud*. A *cloud* it selfe was a *pillar* which

Jac. 3. 4.

Apo. 8. 9.

Jo. 6. 21.

Lam. 3. 26.

Exo. 13. 21.

29. is that,] all edd. have in that,

16. 10.

1 Reg. 18.  
43.

guided the church, and the glory of God, not only was, but appeared in a cloud. Let me returne, O my God, to the consideration of thy servant Elias proceeding, in a time of desperate drought; he bids them look towards the Sea; 5 They looke, and see nothing. He bids them againe and againe, seven times: and at the seventh time, they saw a little cloud rising out of the Sea; and presently they had their desire of raine. Seven dayes, O my God, have we looked for this cloud, and now we have it; none of thy Indications 10 are frivilous; thou makest thy signes, seales; and thy seales, effects; and thy effects, consolation, and restitution, wheresoever thou maiest receive glory by that way.

## 19. P R A Y E R.

O Eternall and most gracious God, who though thou passedst over infinite millions of generations, before 15 thou camest to a *Creation* of this *world*, yet when thou beganst, didst never intermit that *worke*, but continuedst *day to day*, till thou hadst perfited all the *worke*, and deposed it in the hands and rest of a *Sabbath*, though thou have beeene pleased to *glorifie* thy selfe in a long exercise of my 20 *patience*, with an *expectation* of thy *declaration* of thy selfe in this my *sicknessesse*, yet since thou hast now of thy goodnesse afforded that, which affords us some hope, if that bee still the *way* of thy *glory*, proceed in that *way*, and perfit that *worke*, and establish me in a *Sabbath*, and rest in thee, 25 by this thy *seale* of *bodily restitution*. Thy *Priests* came up to thee, by *steps* in the *Temple*; Thy *Angels* came downe to *Taacob*, by *steps* upon the *ladder*; we finde no *staire*, by which thou thy selfe camest to *Adam* in *Paradise*, nor to 30 *Sodome* in thine *anger*; for thou, and thou onely art able to doe all at once. But, O Lord, I am not wearie of thy *pace*,

Ref. 1 Reg. 18. 43.] all edd. have 1 Reg. 19. 43.

nor wearie of mine owne patience. I provoke thee not with a *praier*, not with a *wish*, not with a *hope*, to more haste than consists with thy *purpose*, nor looke that any other thing should have entred into thy *purpose*, but thy *glory*. To heare thy steps comming towards mee is the same 5 comfort, as to see thy face present with mee; whether thou doe the worke of a thousand yeeres in a day, or extend the *worke of a day*, to a thousand yeeres, as long as thou workest, it is *light*, and *comfort*. Heaven it selfe is but an *extention* of the same *joy*; and an *extention* of this *mercie*, to proceed 10 at thy *leisure*, in the way of *restitution*, is a *manifestation* of *heaven* to me here upon *earth*. From that *people*, to whom thou appearedst in *signes* and in *Types*, the *Jewes*, thou art departed, because they trusted in *them*; but from thy *Church*, to whom thou hast appeared in *thy selfe*, in thy 15 *Sonne*, thou wilt never depart; because we cannot trust *too much in him*. Though thou have afforded me these *signes of restitution*, yet if I *confide in them*, and beginne to say, all was but a *naturall accident*, and *nature* begins to discharge her selfe, and shee will *perfit* the whole *worke*, my 20 *hope* shall vanish because it is not in *thee*. If thou shouldest take thy *hand* utterly from me, and have nothing to doe with me, *nature* alone were able to *destroy* me; but if thou withdraw thy *helping hand*, alas how frivilous are the helps of *Nature*, how impotent the assistances of *Art*? As there- 25 fore the *morning dew*, is a *pawne* of the *evening fatnesse*, so, O *Lord*, let this *daies comfort* be the *earnest* of to *morrowes*, so far as may *conforme* me entirely to thee, to what *end*, and by what *way* soever thy *mercie* have appointed mee.

20. Id agunt.

Upon these Indications of digested  
matter, they proceed to purge.

## 20. M E D I T A T I O N .

**T**Hough counsel seeme rather to consist of spirituall parts, than action, yet action is the spirit and the soule of counsell. Counsels are not alwaies determined in Resolutions; wee cannot alwaies say, *this was concluded*; actions are 5 alwaies determined in effects; wee can say *this was done*. Then have Lawes their reverence, and their majestie, when we see the Judge upon the Bench executing them. Then have counsels of warre their impressions, and their operations, when we see the seale of an Armie set to them. It was an 10 ancient way of celebrating the memorie of such as deserved well of the State, to afford them that kinde of statuarie representation, which was then called *Hermes*; which was, *the head and shoulders of a man, standing upon a Cube*, but those shoulders without armes and hands. All together it 15 figured a constant supporter of the State, by his counsell: But in this Hieroglyphique, which they made without hands, they passe their consideration no farther, but that the Counsellor should bee without hands, so farre as not to reach out his hand to forraigne tentations of bribes, in matters of Counsell, 20 and that it was not necessary, that the head should employ his owne hand; that the same men should serve in the execution, which assisted in the Counsell; but that there should not belong hands to every head, action to every counsell, was never intended, so much as in figure, and 25 representation. For, as Matrimonie is scarce to bee called *Matrimonie*, where there is a resolution against the fruits of matrimonie, against the having of Children, so counsels are not counsels, but illusions, where there is from the beginning

14. All together 1624 (1)] Altogether 1624 (2), 1626; followed by Alford and Pickering.

no purpose to execute the determinations of those counsels. The arts and sciences are most properly referred to the head; that is their proper Element and Spheare; but yet the art of proving, Logique, and the art of perswading, Rhetorique, are deduced to the hand, and that expressed by a hand 5 contracted into a fist, and this by a hand enlarged, and expanded; and evermore the power of man, and the power of God himselfe is expressed so, All things are in his hand; neither is God so often presented to us, by names that carry our consideration upon counsell, as upon execution of 10 counsell; he is oftner called the Lord of Hosts, than by all other names, that may be referred to the other signification. Hereby therefore wee take into our meditation, the slipperie condition of man, whose happinesse, in any kinde, the defect of any one thing, conduing to that happinesse, may ruine; 15 but it must have all the peeces to make it up. Without counsell, I had not got thus farre; without action and practise, I should goe no farther towards health. But what is the present necessary action? purging: A withdrawing, a violating of Nature, a farther weakening: O deare price, 20 and O strange way of addition, to doe it by substraction; of restoring Nature, to violate Nature; of providing strength, by increasing weaknesse. Was I not sicke before? And is it a question of comfort to be asked now, Did your Physicke make you sicke? Was that it that my Physicke promised, to make 25 me sicke? This is another step, upon which we may stand, and see farther into the miserie of man, the time, the season of his Miserie; It must bee done now: O over-cunning, over-watchfull, over-diligent, and over-sociable misery of man, that seldom comes alone, but then when it may accompanie 30 other miseries, and so put one another into the higher

<sup>11.</sup> he is oftner called 1624 (1) he oftner is called 1624 (2), 1626; followed by Alford and Pickering.

exaltation, and better heart. I am ground even to an attenuation, and must proceed to evacuation, all waies to exinanition and annihilation.

## 20. EXPOSTULATION.

**M**Y God, my God, the God of Order, but yet not of Ambition, who assignest place to every one, but not contention for place, when shall it be thy pleasure to put an end to all these quarrels, for spirituall precedences? when shall men leave their uncharitable disputationes, which is to take place, faith or repentance, and which, when we consider faith, and works? The head and the hand too, are required to a perfitt naturall man; Counsell and action too, to a perfitt civill man; faith and works too, to him that is perfittly spirituall. But because it is easily said, *I beleeeve*, and because it doth not easily lie in prooфе, nor is easily demonstrable by any evidence taken from my heart, (for who sees that, who searches those Rolls?) whether I doe beleeeve, or no, is it not therefore, O my God, that thou dost so frequently, so earnestly, referre us to the hand, to the observation of actions? There is a little suspition, a little imputation laid upon over-tedious and dilatorie counsels. Many good occasions slip away in long consultations; and it may be a degree of sloth, to be too long in mending nets, though that must bee done. *He that observeth the wind, shall not sow, and he that regardeth the clouds, shall not reap;* that is, he that is too dilatorie, too superstitious in these observations, and studies but the excuse of his owne idlenesse in them; But, that which the same wise and royll servant of thine, saies in another place, all accept, and aske no comment upon it, *He becommeth poore, that dealeth with a slacke hand; but the hand of the diligent maketh rich;* All evill imputed to the absence, all good attributed to the presence

Eccles. 11.

4.

Prov. 10.4.

of the *hand*. I know, my *God*, (and I blesse thy Name for knowing it, for all good *knowledge* is from thee) that thou considerest the *heart*; but thou takest not off thine *eie*, till thou come to the *hand*. Nay, my *God*, doth not thy *Spirit* intimate that thou *beginnest* where we *beginne*, (at least, that 5 thou allowest us to *beginne there*) when thou orderest thine owne answer to thine owne question, *Who shall ascend into the hill of the Lord?* Thus, *he that hath cleane hands, and a pure heart?* Doest thou not (at least) send us, first to the *hand*? And is not the worke of their *hands*, that declaration 10 of their *holy zeale*, in the present execution of manifest *Idolatrers*, called a *consecration of themselves*, by thy *Holy Spirit*? Their *hands* are called *all themselves*: for, even counsell it selfe goes under that *name*, in thy *Word*, who knowest best how to give right *names*: because the counsell 15 of the *Priests* assisted *David*, *Saul* saies, the *hand* of the *Priest* is with *David*: And that which is often said by *Moses*, is very often repeated by thy other *Prophets*, These and these things, the *Lord spake*, and the *Lord said*, and the *Lord commanded*, not by the *counsels*, not by the *voice*, 20 but by the *hand of Moses*, and by the *hand of the Prophets*: Evermore we are referred for our *Evidence*, of others, and of our selves, to the *hand*, to *action*, to *works*. There is something *before it*, *beleeving*; and there is something *after it*, 25 *suffering*; but in the most eminent, and obvious, and conspicuous place, stands *doing*. Why then, O my *God*, my blessed *God*, in the waies of my *spirituall strength*, come I so slow to *action*? I was whipped by thy *rod*, before I came to *consultation*, to consider my state; and shall I goe no farther? As hee that would describe a *circle* in paper, if 30 hee have brought that *circle* within one *inch* of *finishing*,

Ref. Exo. 32. 29.] all edd. have Exo. 31. 29.  
all edd. have 1 Sam. 21. 29.

Ref. 1 Sam. 22. 17.]

Psal. 24. 3.

Exo. 32. 29.

1 Sam. 22.  
17.

Lev. 8. 36.

Galen.

yet if he remove his *compasse*, he cannot make it up a perfit circle, except he fall to worke againe, to finde out the same center, so, though setting that foot of my *compasse* upon thee, I have gone so farre, as to the consideration of my selfe,  
 5 yet if I depart from thee, my center, all is unperfitt. This proceeding to action therefore, is a returning to thee, and a working upon my selfe by thy *Physicke*, by thy purgative *physicke*, a free and entire evacuation of my soule by confession. The working of purgative *physicke*, is violent and

Galen.

10 contrary to *Nature*. O Lord, I decline not this potion of confession, however it may bee contrary to a naturall man. To take *physicke*, and not according to the right method, is dangerous. O Lord, I decline not that method in this *physicke*, in things that burthen my conscience, to make my  
 15 confession to him, into whose hands thou hast put the power of *absolution*. I know that *Physicke* may be made so pleasant, as that it may easily be taken; but not so pleasant as the vertue and nature of the medicine bee extinguished; I know, I am not submitted to such a confession as is a racking and torture  
 20 of the *Conscience*; but I know I am not exempt from all.

Galen.

If it were merely problematicall, left merely indifferent, whether we should take this *Physicke*, use this confession, or no, a great *Physitian* acknowledges this to have been his practise, *To minister many things, which hee was not sure*  
 25 *would doe good, but never any other thing, but such as hee was sure would doe no harme*. The use of this spirituall *Physicke* can certainly doe no harme; and the *Church* hath alwaies thought that it might, and, doubtlesse, many humble soules have found, that it hath done them good. I will  
 30 therefore take the cup of *Salvation*, and call upon thy Name. I will fill this *Cup* of compunction, as full as I have formerly filled the *Cups* of worldly confectiones, that so I may scape

Psa. 116.  
13.

Ref. Psa. 116. 13.] all edd. have Psa. 106. 12.

the *cup of Malediction*, and irrecoverable destruction that depends upon that. And since thy blessed and glorious *Sonne*, being offered in the way to his *Execution*, a Cup of *Stupefaction*, to take away the sense of his paine, (a charity afforded to condemned persons ordinarily in those places, 5 and times) refused that *ease*, and embraced the whole *t torment*, I take not this *Cup*, but this *vessell* of mine owne *sinnen*, into my *contemplation*, and I powre them out here according to the *Motions* of thy *holy Spirit*, and *any where*, according to the *Ordinances* of thy *holy Church*. 10

*Mar. 15.  
23.*

## 20. PRAYER.

**O** Eternall and most gracious *God*, who having married *Man*, and *Woman* together, and made them one *flesh*, wouldest have them also, to become one *soule*, so, as that they might maintaine a *sympathy* in their *affections*, and have a *conformity* to one another in the *accidents* of this 15 *world*, good or bad, so having married this *soule* and this body in me, I humbly beseech thee, that my *soule* may looke, and make her use of thy mercifull proceedings towards my *bodily restitution*, and goe the same way to a *spirituall*. I am come by thy goodnessse, to the use of 20 thine ordinary meanes for my *body*, to wash away those *peccant humors*, that endangered it. I have, O *Lord*, a *River* in my *body*, but a *Sea* in my *soule*, and a *Sea* swoln into the depth of a *Deluge*, above the *Sea*. Thou hast raised up certaine *hils* in me heretofore, by which I might have stood 25 safe, from these *inundations* of *sin*. Even our *Naturall faculties* are a *hill*; and might preserve us from *some sinne*. *Education*, *study*, *observation*, *example*, are *hills* too, and might preserve us from *some*. Thy *Church*, and thy *Word*, and thy *Sacraments*, and thine *Ordinances*, are *hills*, above 30

21. for my *body*, 1624 (1 & 2)] of my *body*, 1626; followed by Alford.

these; thy *Spirit of remorse*, and *compunction*, and *repentance* for former *sin*, are *hills* too; and to the *top* of all these *hils*, thou hast brought mee heretofore; but this *Deluge*, this *inundation*, is got above all my *Hills*; and I have sinned  
 5 and sinned, and multiplied *sinne* to *sinne*, after all these thy assistances against *sinne*, and where is there *water* enough to wash away this *Deluge*? There is a *red Sea*, greater than this *Ocean*; and there is a little *Spring*, through which this *Ocean* may powre it selfe into that *red Sea*. Let thy *Spirit*  
 10 of true *contrition*, and *sorrow* passe all my *sinnes*, through these *eies*, into the *wounds* of thy *Sonne*, and I shall be cleane, and my *soule* so much better purged than my *body*, as it is ordained for a *better*, and a *longer* life.

21. ————— Atque annuit Ille,  
 Qui, per eos, clamat, Linquas jam,  
 Lazare, lectum.

*God prospers their practise, and he, by them, calls Lazarus out of his tombe, mee out of my bed.*

#### 21. M E D I T A T I O N .

15 **I**F man had beene left *alone* in this *world*, at first, shall I think, that he would not have *fallen*? If there had beene no *Woman*, would not man have served, to have beene his own *Tempter*? When I see him now, subject to infinite weaknesses, fall into *infinite sinne*, without any *forraine tentations*, shall I think, hee would have had *none*,  
 20 if hee had beene *alone*? *God* saw that *Man* needed a *Helper*, if hee should bee well; but to make *Woman* ill, the *Devill* saw, that there needed no *third*. When *God*, and *wee* were *alone*, in *Adam*, that was not enough; when the *Devill* and *wee* were *alone*, in *Eve*, it was enough. O what  
 25 a *Giant* is *Man*, when he fights against himselfe, and what a *Dwarfe* when hee *needs*, or *exercises* his owne assistance

13. for a *better*, 1624 (1)] for *better*, 1624 (2), 1626; followed by Alford and Pickering.

for himselfe? I cannot *rise* out of my bed, till the *Physitian* enable mee, nay I cannot tel, that I am able to rise, till *hee tell* me so. I *doe* nothing, I *know* nothing of myselfe: how little, and how impotent a peece of the *world*, is any *Man* alone? and how much lesse a peece of *himselfe* is that *Man*? 5  
So little, as that when it falls out, (as it falls out in some cases) that more *misery*, and more *oppression*, would be an *ease* to a *man*, he cannot give himselfe that *miserable addition*, of more *misery*; a *man* that is *pressed to death*, and might be eased by more *weights*, cannot lay those more 10  
*weights* upon himselfe: *Hee* can sinne *alone*, and suffer *alone*, but not *repent*, not bee *absolved*, without *another*. Another tels mee, *I may rise*; and *I doe so*. But is every *raising a preferment?* or is every present *preferment a station?* I am readier to fall to the *Earth*, now I am up,<sup>15</sup> than I was when I *lay* in the bed: O *perverse way, irregular motion of Man*; even *rising* it selfe is the *way to Ruine*. How many *men* are raised, and then doe not *fill* the place they are raised to? No *corner* of any place can bee *empty*; there can be no *vacuity*; If that *Man* doe not *fill* the place, other 20  
*men* will; complaints of his *insufficiency* will *fill* it; Nay, such an abhorring is there in *Nature*, of *vacuity*, that if there be but an *imagination* of not *filling*, in any *man*, that which is but *imagination* neither, will *fill* it, that is, *rumor and voice*, and it will be *given out*, (upon no ground, but *Imagination*,<sup>25</sup> and no man knowes whose *imagination*) that *hee* is *corrupt* in his place, or *insufficient* in his place, and another prepared to *succeed* him in his place. A *man rises*, sometimes, and *stands not*, because *hee doth not*, or is not *beleeeved to fill* his place; and sometimes he *stands not*, because *hee overfills* his place: *Hee* may bring so much *virtue*, so much *Justice*, so much *integrity* to the place, as shall *spoile* the place, *burthen* the place; his *integrity* may bee a *Libell* upon

his *Predecessor*, and cast an *infamy* upon him, and a *burthen* upon his *successor*, to proceede by *example*, and to bring the place it selfe to an *under-value*, and the *market* to an *uncertainty*. I am *up*, and I seeme to *stand*, and I goe *round*; 5 and I am a new *Argument* of the new *Philosophie*, That the *Earth* moves *round*; why may I not beleeve, that the *whole earth* moves in a *round motion*, though that seeme to mee to *stand*, when as I seeme to *stand* to my *Company*, and yet am carried, in a *giddy*, and *circular motion*, as I *stand*? 10 Man hath no *center* but *misery*; there and onely *there*, hee is *fixt*, and sure to finde himselfe. How little soever hee bee *raised*, he *moves*, and moves in a *circle*, *giddily*; and as in the *Heavens*, there are but a few *Circles*, that goe about the whole world, but many *Epicircles*, and other lesser 15 *Circles*, but yet *Circles*, so of those men, which are *raised*, and put into *Circles*, few of them move from *place* to *place*, and passe through many and beneficiall places, but fall into little *Circles*, and, within a step or two, are at their *end*, and not so well, as they were in the *Center*, from which 20 they were *raised*. Every thing serves to *exemplifie*, to *illustrate* mans *misery*. But I need goe no farther, than *my selfe*: for a long time, I was not able to *rise*; At last, I must bee *raised* by others; and now I am *up*, I am ready to sinke *lower* than before.

## 21. EX POSTULATION.

25 **M**Y God, my God, how large a *glassee* of the next *World* is this? As we have an *Art*, to cast from one *glassee* to another, and so to carry the *Species* a great way off, so hast thou that way, much more; wee shall have a *Resurrection* in *Heaven*; the knowledge of that thou castest 30 by another *glassee* upon us here; we *feelee* that wee have a *Resurrection* from *sinne*; and that by another *glassee* too; wee

see wee have a *Resurrection* of the *body*, from the *miseries* and *calamities* of this life. This *Resurrection* of my *body*, shewes me the *Resurrection* of my *soule*; and both *here* severally, of both together hereafter. Since thy *Martyrs* under the *Altar*, presse thee with their solicitation for the 5 *Resurrection* of the *body* to *glory*, thou wouldest pardon mee, if I should presse thee by *Prayer*, for the accomplishing of this *Resurrection*, which thou hast begunne in me to *health*. But, O my *God*, I do not *aske*, where I might aske amisse, nor begge that which perchance might bee worse for mee. 10 I have a *Bed* of *sinne*; *delight* in *sinne*, is a *Bed*; I have a *grave* of *sinne*; *senselessness* of *sinne* is a *grave*; and where Lazarus had beene *four* *daies*, I have beene *fift* *yeeres*, in this *putrifaction*; Why dost thou not call mee, as thou diddest him, with a *loud voice*, since my *Soule* is as dead 15 as his *Body* was? [I need thy *thunder*, O my *God*; thy *musicke* will not serve me] Thou hast called thy *servants*, who are to worke upon us, in thine *Ordinance*, by all these loud *Names*, *Winds*, and *Chariots*, and *falls* of *waters*; where thou wouldest be heard, thou *wilt* bee heard. When 20 thy *Sonne* concurred with *thee*, to the making of *Man*, there it is but a *speaking*, but a *saying*; There, O *blessed* and *glorious Trinity*, was none to *heare* but you *three*, and you easily heare *one another*, because you say the *same things*. But when thy *Sonne* came to the worke of *Redemption*, thou 25 *spokest*, and they that heard it, tooke it for *Thunder*; and thy *Sonne* himselfe *cried* with a *loud voice*, upon the *Crosse* twice, as hee, who was to prepare his comming, *John Baptist*, was the *voice* of a *cryer*, and not of a *Whisperer*. Still, if it be thy *voice*, it is a *loud voice*; These words, saies 30 thy *Moses*, thou *spokest* with a *great voice*, and thou *addedst no more*, saies hee there; That which thou hast said, is *evident*, and it is *evident*, that none can speake so *loud*; none

Jo. 11. 43.

Jo. 12. 28.

Mat. 27.  
46, 50.

Deut. 5. 22.

- 2 Sam. 22.*  
14. can bind us to heare him, as wee must thee. *The most high uttered his voice:* what was his voice? *The Lord thundreded from heaven,* it might bee heard; But this voice, thy voice, is also a *mightyie voice;* not only *mightyie in power,* it may be heard, nor *mightyie in obligation,* it should be heard, but *mightyie in operation,* it will bee heard; and therefore hast thou bestowed a whole *Psalme* upon us, to lead us to the consideration of thy voice. *[It is such a voice, as that thy Sonne saies, the dead shall heare it; and thatts my state; And]*
- Psal. 68.*  
33. *10 why, O God, dost thou not speake to me, in that effectuall loudnesse?* *Saint John heard a voice, and hee turned about to see the voice:* sometimes we are too curious of the instrument, by what man God speakes; but thou speakest loudest, when thou speakest to the *heart.* *There was silence,*
- Job 5. 25.*  
*Job 4. 16.* *15 and I heard a voice, saies one, to thy servant Job. I hearken after thy voice, in thine Ordinances, and I seeke not a whispering in Conventicles; but yet, O my God, speake louder, that so, though I doe heare thee now, then I may heare nothing but thee. My sinnes crie aloud; Cains murther*
- Psa. 93. 3.*  
4. *20 did so: my afflictions crie aloud; The flouds have lifted up their voice, (and waters are afflictions) but thou, O Lord, art mightier than the voice of many waters; than many temporall, many spirituall afflictions; than any of either kinde; and why doest thou not speak to me in that voice? What is man, and*
- Ecclus. 18.*  
8. *25 whereto serveth he? What is his good, and what is his evill? My bed of sinne is not evill, not desperatly evill, for thou doest call mee out of it; but my rising out of it is not good, (not perfittly good) if thou call not louder, and hold me now I am up. O my God, I am afraid of a fearefull application of*
- Ibid. v. 7.* *30 those words, when a man hath done, then hee beginneth; when this body is unable to sinne, his sinfull memory sinnes over his old sinnes againe; and that which thou wouldest have us*

Ref. *Ecclus. 18. 8.]* all edd. have *Ecclus. 8. 5.*

to remember for compunction, we remember with delight. Bring him to me in his bed, that I may kill him, saies Saul of David; Thou hast not said so, that is not thy voice. Joash his owne servants slew him, when hee was sicke in his bed; Thou hast not suffered that, that my servants should so much as 5 neglect mee, or be wearie of mee, in my sicknesse. Thou threatnest, that as a shepheard takes out of the mouth of the Lion two legs, or a peece of an eare, so shall the children of Israel, that dwell in Samaria, in the corner of a bed, and in Damascus, in a couch, bee taken away: That even they that 10 are secure from danger, shall perish; How much more might I, who was in the bed of death, die? But thou hast not so dealt with mee. As they brought out sicke persons in beds, that thy servant Peters shadow might over-shadow them; Thou hast, O my God, over-shadowed mee, refreshed mee: 15 But when wilt thou doe more? when wilt thou doe all? when wilt thou speake in thy loud voice? when wilt thou bid mee take up my bed and walk? As my bed is my affections, when shall I beare them so as to subdue them? As my bed is my afflictions, when shall I beare them so, as 20 not to murmure at them? When shall I take up my bed and walke? not lie downe upon it, as it is my pleasure, not sinke under it, as it is my correction? But O my God, my God, the God of all flesh, and of all spirit too, let me bee content with that in my fainting spirit, which thou declarest 25 in this decaied flesh, that as this body is content to sit still, that it may learne to stand, and to learne by standing to walke, and by walking to travell, so my soule, by obeying this thy voice of rising, may by a farther and farther growth of thy grace, proceed so, and bee so established, as may 30 remove all suspitions, all jealousies betweene thee and mee, and may speake and heare in such a voice, as that still I may bee acceptable to thee, and satisfied from thee.

1 Sam. 19.  
15.  
2 Chro. 24.  
25.

Amos 3. 12.

Act. 5. 15.

Mat. 9. 6.

## 21. PRAYER.

O Eternall and most gracious God, who hast made  
little things to signify great, and convaide the infinite  
merits of thy Sonne in the water of Baptisme, and in the  
Bread and Wine of thy other Sacrament, unto us, receive  
the sacrifice of my humble thanks, that thou hast not onely  
afforded mee, the abilitie to rise out of this bed of weariness  
and discomfort, but hast also made this bodily rising, by thy  
grace, an earnest of a second resurrection from sinne, and of  
a third, to everlasting glory. Thy Sonne himselfe, alwaies  
infinite in himselfe and incapable of addition, was yet  
pleased to grow in the Virgins wombe, and to grow in  
stature, in the sight of men. Thy good purposes upon mee,  
I know, have their determination and perfection, in thy holy  
will upon mee; there thy grace is, and there I am altogether;  
but manifest them so unto me, in thy seasons, and in thy  
measures and degrees, that I may not onely have that comfort  
of knowing thee to be infinitely good, but that also of finding  
thee to be every day better and better to mee: and that as  
thou gavest Saint Paul, the Messenger of Satan, to humble  
him, so for my humiliation, thou maiest give me thy selfe,  
in this knowledge, that what grace soever thou afford mee  
to day, yet I should perish to morrow, if I had not had to  
morrowes grace too. Therefore I begge of thee, my daily  
bread; and as thou gavest mee the bread of sorrow for  
many daies, and since the bread of hope for some, and this  
day the bread of possessing, in rising by that strength, which  
thou the God of all strength, hast infused into me, so,  
O Lord, continue to mee the bread of life; the spirituall  
bread of life, in a faithfull assurance in thee; the sacramentall  
bread of life, in a worthy receiving of thee; and the more  
reall bread of life, in an everlasting union to thee. I know,

O Lord, that when thou hadst created *Angels*, and they saw thee produce *fowle*, and *fish*, and *beasts*, and *wormes*, they did not importune thee, and say, shall wee have no better *Creatures* than these, no better *companions* than these; but staid thy *leisure*, and then had *man* delivered over to them, 5 not much inferiour in *nature* to themselves. No more doe I, O God, now that by thy *first mercie*, I am able to *rise*, importune thee for present confirmation of *health*; nor now, that by thy *mercie*, I am brought to see, that thy *correction* hath wrought *medicinally* upon me, presume I 10 upon that *spirituall strength* I have; but as I acknowledge, that my *bodily strength* is subject to every *puffe of wind*, so is my *spirituall strength* to every *blast of vanitie*. Keepe me therefore still, O my gracious God, in such a *proportion of both strengths*, as I may still have something to thanke thee 15 for, which I *have received*, and still something to *pray for*, and aske at thy hand.

22. Sit morbi fomes tibi cura;

*The Physitians consider the root and occasion, the embers, and coales, and fuell of the disease, and seeke to purge or correct that.*

#### 22. MEDITATION.

**H**ow ruinous a *farne* hath *man* taken, in taking himselfe? How ready is the *house* every day to fall downe, and how is all the *ground* overspread with *weeds*, 20 all the *body* with *diseases*? where not onely every *turfe*, but every *stone*, beares *weeds*; not onely every *muscle* of the *flesh*, but every *bone* of the *body*, hath some *infirmite*; every little *flint* upon the *face* of this *soile*, hath some *infectious weede*, every *tooth* in our *head*, such a *paine* as a *constant 25*

1. hadst 1624 (1)] hast 1624 (2), 1626; followed by Alford and Pickering.  
20. and how is all the *ground* 1624 (1 & 2)] 1626, and Alford and Pickering  
omit and

*man* is afraid of, and yet ashamed of that feare, of that sense of the paine. How *deare*, and how often a *rent* doth *Man* pay for this *farne*? hee paies twice a day, in *double meales*, and how little time he hath to *raise his rent*? How many 5 *holy daies* to call him from his labour? Every day is *halfe-holy day*, halfe spent in *sleepe*. What *reparations*, and *subsidiess*, and *contributions* he is put to, besides his *rent*? What *medicines*, besides his *diet*? and what *Inmates* he is faine to take in, besides his owne *familie*, what *infectious* 10 *diseases*, from other men. *Adam* might have had *Paradise* for *dressing* and *keeping* it; and then his *rent* was not *improved* to such a *labour*, as would have made his *brow sweat*; and yet he gave it over; how farre greater a *rent* doe wee pay for this *farne*, this *body*, who pay *our selves*, 15 who pay the *farne it selfe*, and cannot *live upon it*? Neither is our *labour* at an end, when wee have cut downe some *weed*, as soone as it sprung up, corrected some *violent* and *dangerous accident* of a *disease*, which would have destroied *speedily*; nor when wee have pulled up that *weed*, from the 20 *very root*, recovered *entirely* and *soundly*, from that *particular disease*; but the whole *ground* is of an *ill nature*, the whole *soile ill disposed*; there are *inclinations*, there is a *propensesse* to *diseases* in the *body*, out of which without any other *disorder*, *diseases* will grow, and so wee are put to a 25 *continuall labour* upon this *farne*, to a *continuall studie* of the whole *complexion* and *constitution* of our *body*. In the *distempers* and *diseases* of *soiles*, *sourenesse*, *drinessse*, *weeping*, any kinde of *barrennesse*, the *remedy* and the *physicke*, is, for a great part, sometimes in *themselves*; sometimes the very

1. *feare*, 1624 (1), 1626] *feare* 1624 (2); followed by Alford and Pickering, and quite spoiling the sense. 3. this *farne*? 1624 (1)] his *farne*? 1624 (2), 1626; followed by Alford and Pickering. 29. sometimes...sometimes] all edd. have sometimes...sometime

situation releaves them; the hanger of a hill, will purge and vent his owne malignant moisture; and the burning of the upper turfe of some ground (as health from cauterizing) puts a new and a vigorous youth into that soile, and there rises a kinde of *Phænix* out of the ashes, a fruitfulness out 5 of that which was barren before, and by that, which is the barrenest of all, ashes. And where the ground cannot give it selfe Physicke, yet it receives Physicke from other grounds, from other soiles, which are not the worse, for having contributed that helpe to them, from Marle in other hills, 10 or from slimie sand in other shoares: grounds helpe themselves, or hurt not other grounds, from whence they receive helpe. But I have taken a farme at this hard rent, and upon those heavie covenants, that it can afford it selfe no helpe; (no part of my body, if it were cut off, would cure another 15 part; in some cases it might preserve a sound part, but in no case recover an infected) and, if my body may have any Physicke, any Medicine from another body, one Man from the flesh of another Man (as by Mummy, or any such composition,) it must bee from a man that is dead, and not, 20 as in other soiles, which are never the worse for contributing their Marle, or their fat slime to my ground. There is nothing in the same man, to helpe man, nothing in mankind to helpe one another (in this sort, by way of Physicke) but that hee who ministers the helpe, is in as ill 25 case, as he that receives it would have beene, if he had not had it; for hee from whose body the Physicke comes, is dead. When therefore I tooke this farme, undertooke this body, I undertooke to draine, not a marish, but a moat, where there was, not water mingled to offend, but all was 30 water; I undertooke to perfume dung, where no one part, but all was equally unsavory; I undertooke to make such a thing wholesome, as was not poison by any manifest quality,

*intense heat, or cold, but poison in the whole substance, and in the specifique forme of it. To cure the sharpe accidents of diseases, is a great worke; to cure the disease it selfe is a greater; but to cure the body, the root, the occasion of diseases, is a worke reserved for the great Phisitian, which he doth never any other way, but by glorifying these bodies in the next world.*

## 22. EX POSTULATION.

**M**Y God, my God, what am I put to, when I am put to consider, and put off, the root, the fuell, the occasion of my sicknesse? What Hypocrates, what Galen, could shew mee that in my body? It lies deeper than so; it lies in my soule: and deeper than so; for we may wel consider the body, before the soule came, before inanimation, to bee without sinne; and the soule, before it come to the body, before that infection, to be without sinne; sinne is the root, and the fuell of all sicknesse, and yet that which destroies body and soule is in neither, but in both together; It is in the union of the body and soule; and, O my God, could I prevent that, or can I dissolve that? The root, and the fuell of my sicknesse, is my sinne, my actuall sinne; but even that sinne hath another root, another fuell, originall sinne; and can I devest that? Wilt thou bid me to separate the leven, that a lumpe of Dowe hath received, or the salt, that the water hath contracted, from the Sea? Dost thou looke, that I should so looke to the fuell or embers of sinne, that I never take fire? The whole world is a pile of fagots, upon which wee are laid, and (as though there were no other) we are the bellowes. Ignorance blowes the fire, He that touched any uncleane thing, though he knew it not, became uncleane, and so a sacrifice was required, (therefore a sin imputed) though it

Lev. 5. 2.

Num. 15.

24.

Ref. Num. 15. 24.] all edd. have Num. 5. 22.

were done in ignorance. Ignorance blowes this Coale; but then knowledge much more; for, there are that know thy judgements, and yet not onely doe, but have pleasure in others, that doe against them. Nature blowes this Coale; By nature wee are the children of wrath: And the Law blows it; thy 5 Apostle, Saint Paul, found, That sinne tooke occasion by the Law, that therefore because it is forbidden, we do some things. If wee breake the Law, wee sinne; Sinne is the transgression of the Law; And sinne it selfe becomes a Law in our members. Our fathers have imprinted the seed, infused 10 a spring of sinne in us: As a fountaine casteth out her waters, wee cast out our wickednesse, but we have done worse than our fathers. We are open to infinite temptations, and yet, as though we lacked, we are tempted of our owne lusts. And not satisfied with that, as though we were not powerfull 15 enough, or cunning enough, to demolish, or undermine our selves, when wee our selves have no pleasure in the sinne, we sinne for others sakes. When Adam sinned for Eves sake, and Salomon to gratifie his wives, it was an uxorious sinne: When the Judges sinned for Jezabels sake, 20 and Joab to obey David, it was an ambitious sinne: When Pilat sinned to humor the people, and Herod to give farther contentment to the Jewes, it was a popular sinne: Any thing serves, to occasion sin, at home, in my bosome, or abroad, in my mark, and aime; that which I am, and that which I am 25 not, that which I would be, proves coales, and embers, and fuell, and bellowes to sin; and dost thou put me, O my God, to discharge my self, of my selfe, before I can be well? When thou bidst me to put off the old Man, doest thou meane, not onely my old habits of actuall sin, but the 30 oldest of all, originall sinne? When thou biddest me purge out the leven, dost thou meane not only the sowrenesse of

Rom. 1. 32.

Eph. 2. 3.

I Jo. 3. 4.

Rom. 7. 23.

Jer. 6. 7.

7. 26.

Jacob. 1.

14.

Gen. 3. 6.

1 Reg. 11. 3.

1 Reg. 21.

2 Sam. 11.

16-21.

Luc. 23. 23.

Act. 12. 3.

Eph. 4. 22.

1 Cor. 5. 7.

mine owne ill contracted *customes*, but the innate *tincture* of sin, imprinted by *Nature*? How shall I doe that which thou requirest, and not *falsifie* that which thou hast *said*, *that sin is gone over all*? But, O my God, I presse thee not, 5 with *thine owne text*, without *thine owne comment*; I know that in the state of my *body*, which is more *discernible*, than that of my *soule*, thou dost *effigiate* my *Soule* to me. And though no *Anatomist* can say, in dissecting a *body*, here lay the *coale*, the *fuell*, the *occasion* of all *bodily diseases*, but 10 yet a *man* may have such a knowledge of his owne *constitution*, and *bodily inclination to diseases*, as that he may *prevent his danger* in a great part: so though wee cannot assigne the *place of originall sinne*, nor the *Nature* of it, so 15 exactly, as of *actuall*, or by any diligence *devest* it, yet, having washed it in the water of thy *Baptisme*, wee have not onely so cleansed it, that wee may the better look upon it, and *discerne* it, but so *weakned* it, that howsoever it may retaine the *former nature*, it doth not retaine the *former force*, and though it may have the *same name*, it hath not the *same venome*.

## 22. P R A Y E R.

20 **O** Eternall and most gracious God, the God of *securitie*, and the *enemie of securitie* too, who wouldest have us alwaies *sure* of thy *love*, and yet wouldest have us alwaies *doing something* for it, let mee alwaies so apprehend thee, as *present* with me, and yet so *follow after* thee, as though 25 I had not apprehended thee. Thou enlargedst *Ezechias* lease for *fifteene yeeres*; Thou renewedst *Lazarus* his lease, for a time, which we know not: But thou didst never so put out any of these *fires*, as that thou didst not rake up the *embers*, and wrap up a *future mortalitie* in that *body*, which 30 thou hadst then so *reprieved*. Thou proceedest no otherwise in our *soules*, O our good, but *fearefull* God: Thou

pardonest no *sinne* so, as that that *sinner* can sinne no more; thou makest no *man* so *acceptable*, as that thou makest him *impeccable*. Though therefore it were a *diminution* of the *largenesse*, and *derogatorie* to the *fulnesse* of thy *mercie*, to looke backe upon those sinnes which in a true 5 *repentance*, I have buried in the wounds of thy *Sonne*, with a *jealous* or *suspicious eie*, as though they were now *my sinnes*, when I had so transferred them upon thy *Sonne*, as though they could now bee *raised* to life againe, to *condemne* mee to death, when they are dead in *him*, who is 10 the *fountaine of life*, yet were it an *irregular anticipation*, and an *insolent presumption*, to thinke that thy *present mercie* extended to all my *future sinnes*, or that there were no *embers*, no *coales* of *future sinnes* left in mee. Temper therefore thy *mercie* so to my *soule*, O my *God*, that I may 15 neither *decline* to any *faintnesse* of spirit, in suspecting thy *mercie* now, to bee lesse *hearty*, lesse *sincere*, than it uses to be, to those who are perfittly reconciled to thee, nor *presume* so of it, as either to thinke this *present mercie* an *antidote* against *all poisons*, and so *expose* my self to *tentations*, 20 upon confidence that this thy *mercie* shall *preserve* mee, or that when I doe cast my selfe into *new sinnes*, I may have *new mercie at any time*, because thou didst so *easily* afford mee this.

23. Metusque, relabi.

*They warne mee of the fearefull danger of relapsing.*

### 23. M E D I T A T I O N .

**I**T is not in *mans body*, as it is in the *Citie*, that when the 25 *Bell* hath rung, to cover your *fire*, and rake up the *embers*, you may lie downe and sleepe without feare. Though you have by *physicke* and *diet*, raked up the *embers* of your *disease*, stil there is a feare of a *relapse*; and the

greater danger is in that. Even in *pleasures*, and in *paines*, there is a *propriety*, a *Meum & Tuum*; and a man is most affected with that *pleasure* which is *his*, *his* by former enjoying and experience, and most intimidated with those *paines* which are *his*, *his* by a wofull sense of them, in former afflictions. A *covetous* person, who hath preoccupied all his senses, filled all his capacities, with the *delight* of *gathering*, wonders how any man can have *any taste of any pleasure in any opennesse, or liberalitie*; So also in *bodily paines*, in a fit of the *stone*, the Patient wonders why any man should call the *Gout* a *paine*: And hee that hath felt neither, but the *tooth-ach*, is as much afraid of a fit of that, as either of the other, of either of the other. *Diseases*, which we never *felt* in our selves, come but to a *compassion* of others that have endured them; Nay, *compassion* it selfe comes to no great *degree*, if wee have not felt in some *proportion*, in our selves, that which wee lament and condole in another. But when wee have had those torments in their *exaltation*, our selves, wee tremble at a relapse. When wee must *pant* through all those *fierie heats*, and *saille* thorow all those *overflowing sweats*, when wee must *watch* through all those long *nights*, and *mourne* through all those long *daies*, (*daies* and *nights*, so long, as that *Nature* her selfe shall seeme to be *perverted*, and to have put the *longest day*, and the *longest night*, which should bee *six moneths* asunder, into one *naturall, unnaturall day*) when wee must stand at the same *barre*, expect the returne of *Physitians* from their *consultations*, and not bee sure of the same *verdict*, in any good *Indications*, when we must goe the same *way* over

2. a *propriety*, a *Meum & Tuum*; 1624 (1)] a *proprietary*, a *meum & tuum*; 1624 (2), 1626; a *proprietary*, a *meum et tuum*, Alford and Pickering; but compare p. 61, l. 27. 19. at a *relapse*. 1624 (1)] at *Relapse*. 1624 (2), 1626; followed by Alford and Pickering.

againe, and not see the same issue, this is a *state*, a *condition*, a *calamitie*, in respect of which, any other *sicknesses*, were a *convalescence*, and any *greater, lesse*. It addes to the *affliction*, that *relapses* are, (and for the most part justly) imputed to *our selves*, as occasioned by some *disorder* in us; 5 and so we are not onely *passive*, but *active*, in our owne *ruine*; we doe not onely stand under a *falling house*, but *pull it downe* upon us; and wee are not onely *executed*, (that implies *guiltiness*) but wee are *executioners*, (that implies *dishonor*) and *executioners of our selves*, (and that 10 implies *impietie*.) And wee fall from that *comfort* which wee might have in our first *sicknesses*, from that *meditation*, *Alas, how generally miserable is Man, and how subject to diseases*, (for in that it is some degree of *comfort*, that wee are but in the state *common* to all) we fall, I say, to this *discomfort*, 15 and *selfe accusing*, and *selfe condemning*; *Alas, how unprovident, and in that, how unthankfull to God and his instruments am I, in making so ill use of so great benefits, in destroying so soone, so long a worke, in relapsing, by my disorder, to that from which they had delivered mee*; and so my *meditation* is 20 fearefully transferred from the *body* to the *minde*, and from the consideration of the *sicknesses* to that sinne, that *sinful carelessness*, by which I have occasioned my *relapse*. And amongst the many *weights* that aggravate a *relapse*, this also is one, that a *relapse* proceeds with a more violent 25 *dispatch*, and more *irremediably*, because it finds the *Countrie weakned, and depopulated before*. Upon a *sicknesses*, which as yet appears not, wee can scarce fix a *feare*, because wee know not what to *feare*; but as *feare* is the *busiest, and irksomest affection*, so is a *relapse* (which is still 30 *ready to come*) into that, which is but newly gone, the *nearest object, the most immediate exercise of that affection of feare*.

## 23. EXPOSTULATION.

**M**Y God, my God, my God, thou mightie *Father*, who hast beene my *Physitian*; Thou glorious *Sonne*, who hast beene my *physicke*; Thou blessed *Spirit*, who hast prepared and applied all to mee, shall *I alone* bee able to overthrow the worke of *all you*, and *relapse* into those *spirituall sicknesses*, from which your infinite *mercies* have withdrawne me? Though thou, O my *God*, have filled my *measure* with *mercie*, yet my *measure* was not so *large*, as that of thy *whole people*, the *Nation*, the *numerous* and *glorious nation of Israel*; and yet how often, how often did they fall into *relapses*? And then, where is my *assurance*? How easily thou passedst over many other sinnes in them, and how vehemently thou insistedst in those, into which they so often *relapsed*; Those were their *murmurings* against thee, in thine *Instruments*, and *Ministers*, and their turnings upon other *gods*, and embracing the *Idolatries* of their *neighbours*. O my *God*, how *slipperie* a way, to how *irrecoverable* a bottome, is *murmuring*; and how neere thy selfe hee comes, that *murmures* at him, who comes from thee? The *Magistrate* is the *garment* in which thou apparellest thy selfe, and hee that shoots at the *cloathes*, cannot say, hee meant no ill to the *man*: Thy *people* were feareful *examples* of that; for, how often did their *murmuring* against thy *Ministers*, end in a *departing* from thee? when they would have other *officers*, they would have other *gods*; and still to daies *murmuring*, was to morrowes *Idolatrie*; As their *murmuring* induced *Idolatrie*, and they *relapsed* often into both, I have found in my selfe, O my *God*, (O my *God*, thou hast found it in me, and thy finding it, hast shewed it to me)

6. your infinite *mercies* 1624 (1)] 1624 (2), 1626, Alford, and Pickering omit your

such a transmigration of sinne, as makes mee afraid of relapsing too. The soule of sinne (for wee have made sinne immortall, and it must have a soule) the soule of sinne, is disobedience to thee; and when one sinne hath beene dead in mee, that soule hath passed into another sinne. Our 5 youth dies, and the sinnes of our youth with it; some sinnes die a violent death, and some a naturall; povertie, penurie, imprisonment, banishment, kill some sinnes in us, and some die of age; many waies wee become unable to doe that sinne; but still the soule lives, and passes into another sinne; 10 and that, that was licentiousnesse, growes ambition, and that comes to indevotion, and spirituall coldnesse; wee have three lives, in our state of sinne, and where the sinnes of youth expire, those of our middle yeeres enter; and those of our age after them. This transmigration of sinne found in 15 my selfe, makes me afraid, O my God, of a Relapse: but the occasion of my feare is more pregnant than so; for, I have had, I have multiplied Relapses already. Why, O my God, is a relapse so odious to thee? Not so much their murmuring, and their Idolatry, as their relapsing into those 20 sinnes, seemes to affect thee, in thy disobedient people. They limited the holy One of Israel, as thou complainest of them: That was a murmuring; but before thou chargest them with the fault it selfe, in the same place, thou chargest them, with the iterating, the redoubling of that fault, before 25 the fault was named; How oft did they provoke mee in the Wildernes; and grieve me in the Desart? That which brings thee to that exasperation against them, as to say, that thou wouldest breake thine owne oath, rather than leave them unpunished, (They shall not see the land, which I swarē 30 unto their fathers) was because they had tempted thee ten times, infinitely; upon that, thou threatnest with that vehemencie, if ye do in anywise goe backe, know for a certainty,

Psal. 78.  
41.

Num. 14.  
22.

Jos. 23. 12.

God will no more drive out any of these Nations from before you; but they shall be snares, and traps unto you, and scourges in your sides, and thornes in your eies, till ye perish. No tongue, but thine owne, O my God, can expresse thine  
 5 indignation, against a Nation relapsing to Idolatry. Idolatry in any Nation is deadly; but when the disease is complicated with a relapse (a knowledge and a profession of a former recoverie) it is desperate: And thine anger workes, not onely where the evidence is pregnant, and without exception, (so  
 10 thou saiest, *when it is said, That certaine men in a Citie have withdrawne others to Idolatrie, and that inquirie is made, and it is found true, the Citie, and the inhabitants, and the Cattell are to be destroied*) but where there is but a suspicion, a rumor, of such a relapse to Idolatry, thine anger is awakened,  
 15 and thine indignation stirred. In the government of thy servant Josua, there was a voice, that Reuben and Gad, with those of Manasseh, had built a new Altar. Israel doth not send one to enquire; but the whole Congregation gathered to goe up to warre against them; and there went a Prince of  
 20 every Tribe: And they object to them, not so much their present declination to Idolatry, as their Relapse; *is the iniquity of Peor too little for us?* An idolatry formerly committed, and punished with the slaughter of twenty foure thousand delinquents. At last Reuben, and Gad satisfie them,  
 25 that their Altar was not built for Idolatry, but built as a patterne of theirs, that they might thereby professe themselves to bee of the same profession, that they were; and so the Army returned without bloud. Even where it comes not so farre, as to an actuall Relapse into Idolatry, Thou,  
 30 O my God, becommest sensible of it; though thou, who seest the heart all the way, preventest all dangerous effects, where there was no ill meaning, however there were

Ref. v. 12.] all edd. have 1. 12.

Deut. 13.  
12.

Jos. 22. 11.

v. 12.

Num. 25.  
4.

occasion of suspicious rumours, given to thine *Israel*, of relapsing. So odious to thee, and so aggravating a weight upon sinne, is a relapse. But, O my God, why is it so? so odious? It must bee so, because hee that hath sinned, and then repented, hath weighed God and the Devill in a ballance; 5 hee hath heard God and the Devill plead; and after hearing, given Judgement on that side, to which he adheres, by his subsequent practice; if he returne to his sinne, hee decrees for *Satan*; he prefers sinne before grace, and *Satan* before God; and in contempt of God, declares the precedency for his 10 adversary: And a contempt wounds deeper than an injury; a relapse deeper, than a blasphemy. And when thou hast told me, that a relapse is more odious to thee, neede I aske why it is more dangerous, more pernicious to me? Is there any other measure of the greatnessse of my danger, than the 15 greatnessse of thy displeasure? How fily, and how fearefully hast thou expressed my case, in a storm at Sea, if I relapse? (*They mount up to Heaven, and they goe downe againe to the depth:*) My sickness brought mee to thee in repentance, and my relapse hath cast mee farther from thee: 20 *The end of that man shall be worse than the beginning*, saies thy Word, thy Sonne; *My beginning was sickness, punishment for sinne*; but *a worse thing may follow*, saies he also, if I sin againe: not onely death, which is an end, worse than sickness, which was the beginning, but Hell, which is a 25 beginning worse than that end. Thy great servant denied thy Sonne, and he denied him againe; but all before Repentance; here was no relapse. O, if thou haddest ever readmitted Adam into Paradise, how abstinently would hee have walked by that tree? And would not the Angels, that 30 fell, have fixed themselves upon thee, if thou hadst once readmitted them to thy sight? They never relapsed; If I doe,

Tertull.

Psa. 107.  
26.Mat. 12.  
45.

Jo. 5. 14.

Mar. 14.  
70.

Ecclus. 2.  
18.

must not my case be as desperate? Not so desperate, for, *as thy Majestie, so is thy Mercie*, both infinite: and thou who hast commanded me to pardon my brother seventy seven times, hast limited thy selfe to no number. If death were ill 5 in it selfe, thou wouldest never have raised any dead Man, to life againe, because that man must necessarily die againe. If thy Mercy, in pardoning, did so farre aggravate a Relapse, as that there were no more mercy after it, our case were the worse for that former Mercy; for who is not under, even a 10 necessity of sinning, whilst hee is here, if wee place this necessity in our own infirmity, and not in thy Decree? But I speak not this, O my God, as preparing a way to my Relapse out of presumption, but to preclude all accesses of desperation, though out of infirmity, I should Relapse.

## 23. PRAYER.

15 **O** Eternall and most gracious God, who, though thou beest ever infinite, yet enlargest thy selfe by the number of our prayers, and takest our often petitions to thee, to be an addition to thy glory, and thy greatnessse, as ever upon all occasions, so now, O my God, I come to thy Majestie with 20 two Prayers, two Supplications. I have meditated upon the Jelouzie, which thou hast of thine owne honour; and considered, that nothing can come neerer a violating of that honor, neerer to the nature of a scorne to thee, then to sue out thy Pardon, and receive the Seales of Reconciliation to 25 thee, and then returne to that sinne, for which I needed, and had thy pardon before. I know that this comes to neare, to a making thy holy Ordinances, thy Word, thy Sacra- ments, thy Seales, thy Grace, instruments of my Spirituall Fornications. Since therefore thy Correction hath brought

22. can come 1624 (1)] come 1624 (2), 1626; Alford and Pickering alter to comes

mee to such a *participation of thy selfe* (*thy selfe, O my God, cannot bee parted*) to such an *intire possession* of thee, as that I durst deliver my selfe over to thee this *minute*, if this *minute* thou wouldest accept my *dissolution, preserve me*, O my God, the *God of constancie and perseverance*, in this 5 state, from all *relapses* into those *sinnen*, which have induc'd thy *former Judgements* upon me. But because, by too lamentable *Experience*, I know how slippery my *customs* of sinne, have made my *wayes of sinne*, I presume to adde this *petition* too, That if my *infirmities* overtake mee, 10 thou *forsake mee not*. Say to my *Soule, My Sonne, thou hast sinned, doe so no more*; but say also, that though I doe, thy *Spirit of Remorse, and Compunction* shall never *depart* from mee. Thy holy *Apostle, Saint Paul*, was shipwrackd thrice, and yet *stil saved*. Though the *rockes, and the sands*, 15 the *heights, and the shallowes, the prosperitie, and the adversitie* of this *world* do diversly threaten mee, though mine owne *leakes* endanger mee, yet, O God, let me never put my selfe *aboard* with *Hymeneus*, nor *make shipwracke* of *faith, and a good conscience*, and then thy *long-livd, thy 20 everlasting Mercy*, will visit me, though *that, which*

I most earnestly pray against, should fall upon  
mee, a *relapse* into those *sinnen*, which I  
have *truely repented*, and thou hast  
*fully pardoned.*

Ref. Eccl. 1. 21.] all edd. have Eccl. 21. 1.  
all edd. have Tim. 1. 19.

Ref. 1 Tim. 1. 19.]

Eccl. 1.

21.

2 Cor. 11.

25.

1 Tim. 1.

19.



## N O T E S

## ABBREVIATIONS

- Alford.* *The Works of John Donne*, with a memoir of his life by Henry Alford. London, 1839. 6 vols.
- Gosse.* *The Life and Letters of John Donne*, by Edmund Gosse. London, William Heinemann, 1899. 2 vols.
- Grierson.* *The Poems of John Donne*, edited by H. J. C. Grierson, M.A. Oxford, at the Clarendon Press, 1912. 2 vols.
- Spearing.* *A Chronological Arrangement of Donne's Sermons*, by Evelyn M. Spearing (*Modern Language Review*, Oct. 1913).
- Ramsay.* *Les Doctrines Médiévales chez Donne, le Poète métaphysicien de l'Angleterre*, par Mary Paton Ramsay. Oxford University Press, 1916.

## NOTES

It was at the instigation of James I that Donne took orders in 1615: see p. 46. For a letter concerning the dedication of this book to James' second son, a year later to be Charles I, see *Gosse*, ii, p. 189.

p. xxxv, l. 5.

"Ezechiah with the Meditations of his Sicknesse." See *Isaiah* 38. 9-20.

15.

"Atq; Malum Genium," changed on p. 74 to "Ingeniumq; malum," which seems in every way better.

p. xxxvii, l. 10.

"Criticis,...evenisse diebus." The fourth, fifth, seventh, ninth, eleventh, thirteenth, fourteenth, seventeenth, and twenty-first were supposed to be the "critical days," on which changes in a sick man's condition took place.

12.

"Morieris;...Mortuus es." Cf. p. 3, l. 21: "not...Thou mayst die, no nor Thou must die, but Thou art dead."

16.

"The first alteration, *The first grudging of the sickness*." Alford (iii, p. 396) makes the meaningless emendation of "altercation" for "alteration." "Alteration" is in fact used four lines lower, with its common 17th century meaning of "disease"; for another instance see *Fifty Sermons*, xx, p. 167: "Every alteration is in a degree a passion." "Grudging" has the contemporary meaning of "an access or slight symptom of an approaching disease" (see *N.E.D.*), and is thus used again on p. 18.

p. 1, Head-ing.

"a coale,...which we might have blowen into a flame." Cf. *Fifty Sermons*, xxxvi, p. 326: "Kneell downe, and blow that coale with thy devout *Prayers*," and *Devotions*, p. 137.

p. 1, l. 15.

"the *Temple* of the *H. Ghost*." See *1 Corinthians* 6. 19; one of Donne's habitual phrases, cf. *80 Sermons*, pp. 196, 824; *Death's Duell*, p. 20; *Grierson*, i, pp. 261, 322 and 338; *Devotions*, p. 95, l. 31, and elsewhere.

p. 2, l. 27.

"Infuse his first *grace*, and not second it with more, without which we can no more use his first *grace*, when we have it, then wee could dispose our selves by *Nature*, to have it?" Cf. *26 Sermons*, XIII, p. 183 (preached in 1618): "we are so far from being able to begin without Grace, as that where we have the first Grace, we cannot proceed to the use of that, without more."

p. 4, l. 3.

"Gods tenants, etc.;" for instances of Donne's legal metaphors in this book, see pp. 7, 24, 36, 42, 120, 140, 145.

9.

p. 4, l. 15.

“a Circle.” This “Hieroglyphick” of God is very ancient; Donne employs it also in 80 *Sermons*, ii, p. 13; in a verse-epistle (*Grierson*, i, p. 220), and in *Divine Poems* (i, p. 334). Sir Thomas Browne, using the simile once in *Religio Medici* and once in *Christian Morals*, refers to it as “that allegorical description of Hermes,” giving the exact description as “a circle whose centre is everywhere, and whose circumference nowhere.” Donne follows this more closely in a sermon preached in 1629 (*Fifty Sermons*, XLIV): “In God’s own place..., in that sphere, which though a sphere is a centre too; in that place, which though a place, is all, and everywhere,” with which may be compared:

“As God in Heaven  
Is centre, yet extends to all,”

*Paradise Lost*, Bk. ix, l. 107;

and

“Heav’n  
Is a plain watch, and without figures winds  
All ages up; who drew this Circle, even  
He, fils it.”

Henry Vaughan, *The Evening Watch*.

The definition is not found in any of the works attributed to Hermes Trismegistus, and Prof. Grierson (ii, p. 176) definitely assigns it to St Bonaventura.

p. 5, l. 21.

“The Heavens...move continually.” Cf. *Juvenilia*, Paradoxe 1,  
“The Heavens themselves continually turne.”

p. 6, l. 22.

“the picture, the copie of death.” Cf. *Grierson*, i, pp. 9, 326, and *Devotions*, p. 90, l. 16.

p. 8, l. 27.

“*Surgite Mortui.*” Cf. *Fifty Sermons*, XLIV, p. 413: “Till the Angels Trumpets blew,...till you heard the *Surgite Mortui.*”

p. 10, l. 4.

“crowned with thornes.” Cf. *La Corona* (*Grierson*, i, p. 318):

“But what thy thorny crowne gain’d, that give mee,  
A Crowne of Glory,”

p. 11, l. 4.

and the *Hymne to God my God* (i, p. 369): “By these his thornes give me his other Crowne.”

“Every nights bed is a *Type of the grave.*” Cf. 80 *Sermons*, XIII, p. 129: “Thy metaphoricall, thy quotidian grave, thy bed,” and *Obsequies to the Lord Harrington*, lines 18, 19 (*Grierson*, i, p. 271).

"In the grave no man shall praise thee." Cf. *Psalm 6. 5*, and *Isaiah 38. 18*, in the Song of Hezekiah mentioned in the Epistle Dedicatore.

p. 13, l. 10.

"therefore I am cast downe, that I might not be cast away." Prof. Grierson, in an interesting note on Donne's *Hymne to God my God* (*Grierson*, ii, p. 274), quotes this as recalling the last line of that hymn, "Therefore that he may raise the Lord throws down."

16.

"Abacuc." For this tradition concerning Habakkuk see *Bel and the Dragon*, 33-39, where "the angel of the Lord took him by the crown and bare him by the hair of his head" to feed Daniel in Babylon. For another seventeenth-century reference to the same legend, see Browne's *Religio Medici*, Part i, section xxxiii.

18.

"Meteor." For another instance of Donne's peculiar use of this word, see his letter to Sir H. Goodyer, written in 1612 (*Gosse*, ii, p. 9): "Our nature is Meteorique, we respect both earth and heaven."

29.

"the Matter," i.e. medicine. See l. 22: "the matter, Phisick it selfe."

p. 18, l. 6.

"as not being," explained in the margin of the A.V., "as a dead man."

p. 19, l. 28.

"King Jareb" was a heathen image, mentioned only in Hosea.

p. 20, l. 26.

"and seven is infinite." Cf. *Fifty Sermons*, XLVII, p. 440: "and three and four are seven, and seven is infinite"; and *Essays in Divinity* (1651), p. 124: "seven is ever used to express the infinite."

p. 22, l. 4.

"As Sicknes is the greatest misery." Cf. *Fifty Sermons*, xx, p. 167: "Put all the miseries, that man is subject to, together, sicknesse is more then all"; and *Devotions*, p. 42, l. 14.

13.

"Nothing can be utterly emptie." A frequent reflection of Donne's, cf. *The Broken Heart* (*Grierson*, i, p. 49):

19.

"Yet nothing can to nothing fall,  
Nor any place be empty";

and *Devotions*, p. 127, l. 19.

p. 28, l. 9.

"As the ill affections of the spleene, complicate, and mingle themselves with every infirmitie of the body." Cf. "Every distemper of the body now is complicated with the spleen," in a letter to Sir H. Goodyer, written in October, 1622 (*Gosse*, ii, p. 169).

23.

"those, which they seeke to drowne, the last cries of men." A

- p. 30, l. 9. strange and vivid phrase, perhaps a recollection of Donne's own naval experiences.
- p. 31, l. 12. "God wil not say, etc." Cf. 80 *Sermons*, ii, p. 13: "God never sayes you should have come yesterday, he never sayes you must againe tomorrow." (Preached on Christmas Day, 1624.)
- p. 32, l. 29. "How fully...feare?" Here, where modern convention requires "feare!" and in all similar cases throughout this book, the question mark given in all the old editions has been retained.
- p. 36, l. 5. "Grandfathers of the Church." Cf. *The Litanie* (*Grierson*, i, p. 340), where the Patriarchs are called "Great grandfathers of the Church."
19. "Even that Tiran Dyonisius." Donne is wrong here: Dionysius the elder, tyrant of Syracuse (c. 430–367 B.C.), did indeed gain a prize for tragedy at Athens (see Milton's preface to *Samson Agonistes*), but it was the debauch, and not the elation, which succeeded this triumph that proved fatal. Moreover it was his son who "suffered so much after," was driven from his throne, and died "*a wretched private man*."
- p. 37, l. 21. This is historical fact concerning William I (see Freeman's *Norman Conquest*, iv, pp. 712–3).
- p. 38, Ref. "Bezar." An obsolete spelling of "bezoar," "a stone formerly in high repute as an antidote, brought from the East Indies, and said to be formed in an animal called pazan." Johnson's *Dictionary*. (See *Alford*, i, p. 267.)
- Ref. "Buxdor." Johannes Buxdorf (more usually spelt Buxtorf) was a famous German student of Oriental languages, and a contemporary of Donne (1564–1629); he published many works on Hebrew and Jewish philosophy. (See *Ramsay*, p. 297.)
- p. 42, Head- "Schindler." Valentine Schindler was a professor at Wittenberg and Helmstad; a huge *Lexicon Pentaglotton* written by him was published after his death, in 1612, by his son.
- ing. "The King sends his owne Phisician." This was certainly Sir Theodore Turquet de Mayerne, who has left an account of the King's health written at the end of the year 1623. (See Norman Moore's *Hist. of Med. in the British Isles*, 1908, pp. 93–113.)
21. "God is presented to us under many human affections." Cf. 80 *Sermons*, LXXII, p. 726: "God in the Scriptures is often by the

Holy Ghost invested, and represented in the qualities and affections of man."

"Agarick," a fungoid growth found on larch trees. See Gerard's *History of Plants*, 1597, p. 1365.

"the *Ægyptian gods, plants and herbes.*" Cf. *The second Anniversary*, lines 425-8 (*Grierson*, i, p. 263).

"Augustine." See *De Civitate Dei*, v, xxi: "qui Mario, ipse Gaio Caesari, ipse et Neroni, qui Vespasiano, vel patri vel filio, suavissimis imperatoribus, ipse et Domitiano crudelissimo."

"As...thy Son...upon the *Coyne*, I...upon the *King*." The stamp on a coin is a favourite image of Donne's. Cf. *The Canonization* (*Grierson*, i, p. 14):

"Observe his honour, or his grace,  
Or the Kings reall, or his stamped face."

"one disease for him, that hee onely might cure it," viz. scrofula, "the King's Evil."

"The holy King S. Lewis in France." Louis IX (1215-1270), canonized by Boniface VIII in 1297.

"our Maud," Matilda, wife of Henry I, who "devoted herself especially to the care of lepers, washing their feet and kissing their scars, besides building a hospital for them in St Giles-in-the-Fields, London" (*D.N.B.*).

"the *Wolf*"=lupus, or tuberculosis of the skin, usually on the face.

"they hide nothing from the world." Mr Gosse (ii, p. 185) makes the likely suggestion "bulletins on the door of the Deanery."

"that King of Aragon Alfonsus." The famous king and astronomer who was the author of this saying was Alphonso X, who ruled Leon and Castile 1252-1284; Donne gets the title right when he repeats the story in an undated sermon (*80 Sermons*, LXIV, p. 640).

"In the making of Man there was a *consultation*; *Let us make man.*" Cf. Donne's dissertation on the plurality of God preached on that text in April, 1629 (in *Six Sermons*, 1634, and no. xxviii of *Fifty Sermons*, 1649).

Here and in the tenth *Prayer* we find thoughts exactly similar to those—or perhaps the very same—which inspired the Hymn *To God the Father* written during this illness.

"by the book." Prof. Grierson, in a long and interesting note

p. 43, l. 3.

4.

p. 44, Ref.

l. 18.

p. 45, l. 6.

10.

11.

p. 48, l. 24.

p. 50, l. 24.

31.

p. 51, l. 15.

26 et seq.

p. 52, l. 10.

(ii, p. 275), mentions this passage as throwing light on the sonnet *Resurrection* (i, p. 321). His references are to the pages of the later editions of the *Devotions*. Exactly the same phrase is used also in the *Devotions* on pp. 4, 91.

- p. 54, l. 23. "only that bends not to this *Center*, to *Ruine*." See Prof. Grierson's remarks (ii, pp. 160-2) about Donne's views on immortality; he mentions this passage in the same connection on p. 274. The question is also carefully studied in *Ramsay*, chap. iv, esp. pp. 225-7.
- p. 55, l. 15. "the *Dog-Starre*, etc." This "vulgar error" is refuted in Browne's *Pseudodoxia Epidemica*, IV, xiii.
- p. 56, l. 22. "*Nazianzen*." Cf. *80 Sermons*, 1640, LII, p. 522, where Donne again tells the story. The sermon was probably preached in 1627-8 (*Spearing*, p. 478). The meaning of "by relation" and of the phrase "that did it" is not at all obvious, and the only way of making sense of the sentence seems to be by taking "relation" as "narrative," and giving "that did it" the meaning "that narrated" or "that wrote it."
- Ref. "*Josephus*." *Antiq. Jud.* I, i, 4: ἀφεῖλεν δὲ καὶ τὸν ὄφιν τὴν φωνὴν, ποδῶν τε αὐτὸν ἀποστερήσας, συρέως κατὰ τῆς γῆς ἀνσπάμενον ἐποίησεν.
- p. 58, l. 14. "As *Phisicke* works so, etc." Cf. *Fifty Sermons*, XLIX, p. 462: "The proper use and working of purging *Physick*, is...[that it] lies still, and draws the peccant humours together; and being then so come to an unsupportable Masse, and burden, Nature her selfe, and their own waight expels them out." This was preached on January 1st, 1625.
- p. 59, l. 17. "the *sinnen* of my *youth*." In this passage we can see as clearly as anywhere in his later works the contrast between "Dr Donne" and "Jack Donne" as it appeared to Donne himself.
- p. 61, l. 27. "no *Proprietie*, no *Meum & Tuum*." Cf. p. 140, l. 2.
- p. 67, l. 3. "the flesh of *Vipers*." Cf. *Fifty Sermons*, XVII, p. 143: "a Soveraign triacle of Vipers, and other poysons."
22. "How great an *Elephant*, how small a *Mouse* destroys!" Cf. *Fifty Sermons*, XL, p. 372, *The Progresse of the Soule*, lines 381-400 (Grierson, i, pp. 310-11, and note), and *Juvenilia*, Probleme xi.
26. "If this were a violent shaking of the Ayre...with her owne breath?" This sentence is more than usually involved, but the general sense is clear, if too much stress be not laid on the construction.

*"Coma, latro. in Val. Max."* See Valerius Maximus, ix, xii, *De Mortibus Non Vulgaribus; Externa*, i: "Sunt et externae mortes dignae annotatu: qualis imprimis Comae, quem ferunt maximi latronum ducis fratrem fuisse. Is enim ad Rupilium consulem post Ennam, quam praedones tenuerant, in potestatem nostram reductam, productus, cum de viribus et conatibus fugivitorum interrogaretur, sumpto tempore ad se colligendum, caput operuit; innixusque genibus compresso spiritu, inter ipsas custodum manus, inque conspectu summi imperii, exoptata securitate quievit."

"gangred." This form is not given in the *N.E.D.*, and in Alford's and Pickering's editions of the *Devotions* it is changed to the usual form "gangrened." But in Donne's *Hymne to the Saints and to Marquesse Hamylton* (*Grierson* i, p. 289) lines 17, 18 run, in the text of the first edition (1633),

"...the losse of him  
Gangred all Orders here."

Prof. Grierson has followed the later edd. of the poems in changing the word to "gangreen'd"; but the fact that in two such diverse passages "gangred" is the reading of the earliest edition makes it probable that the form was peculiar to Donne, and should in both instances be retained.

"*Ardoinus*." A doctor of Padua who flourished about 1430. Donne quotes from the only book which may be really his—the *Opus de Venenis*, which appeared posthumously at Venice in 1492. See the list of authorities quoted in *Biathanatos* (*Ramsay*, p. 296). Cf. *Fifty Sermons*, xvii, p. 140, where the same sentence is practically repeated.

"there are more stars under the *Northerne*, then under the *Southern Pole*." Cf. *The second Anniversary*, lines 79, 80 (*Grierson*, i, p. 253):

"Star-light enough, t' have made the South controule,  
(Had shee beeene there) the Star-full Northerne Pole."

"*snow water*." Cf. 80 *Sermons*, XIII, p. 129.

"*pinches of death*," i.e. the pangs caused by the grip of death; the *N.E.D.* quotes from *Damon and Pythias*, by R. Edwards, 1567, "Ne at this present pinch of death am I dismayed."

"Mans life in respect of the *Sunnes*, or of a *Tree*?" Cf. *The first Anniversary*, lines 115–16 (*Grierson*, i, p. 234).

p. 83, l. 12.

“*Neutralitie.*” For a similar use of this word, see *The first Anniversary*, lines 91, 92 (*Grierson*, i, p. 234):

“There is no health; Physicians say that wee,  
At best, enjoy but a neutralitie.”

*Fifty Sermons*, xx, p. 167, and a letter to Sir Henry Goodyer (*Gosse*, ii, p. 227): “Physicians consider only two degrees, sickness and neutrality, for there is no health in us.”

p. 84, l. 1.

“a cheerfull rising of thy *Son.*” In the Pickering edition this is printed “Sun,” and thus the point of one of Donne’s favourite puns is spoiled. Prof. Grierson has collected other instances of his play upon these words (ii, p. 99), but he does not include this.

“parasceve” = παρασκευή, preparation.

“not the *Aire*,...nor the *fire*, nor the *spheares*, nor...any thing, till they come to *starres*.” Cf. the peroration of the Second Prebend Sermon (preached in 1626)—almost a repetition of this passage; *The second Anniversary*, lines 188–206, with Prof. Grierson’s note (ii, p. 198), and *Obsequies to the Lord Harrington*, lines 81–86 (*Grierson*, i, pp. 273–4).

p. 91, Ref.

“*Magius.*” Girolamo Maggi was an engineer in the service of the Venetian Republic, and assisted in the defence of Famagusta in Cyprus against the Turks in 1571. When the town gave in he was taken prisoner and brought to Constantinople; but even in prison, and when all books were denied him and he had only his memory to rely on, he wrote two treatises, *De Equuleo* and *De Tintinnabulis*, and it is the latter to which Donne here refers.

p. 92, Ref.

“*Roan.*” Donne must be referring to the celebrated Amboise bell in Rouen Cathedral.

l. 14.

“There is a way of correcting the *Children* of great persons.” Almost the same passage is to be found in the *Sermon preached before the Kings M<sup>tie</sup> at Whitehall, 1626*, 4<sup>o</sup>.

Ref.

“*Roccha.*” Angiolo Rocca, 1545–1620, Bishop of Tagasté. Donne refers to his *De Campanis*, Rome, 1612, 4<sup>o</sup>.

“The *garment* of thy *Priest.*” See *Exodus* 28. 33–35.

“we enter into the *Triumphant Church* by the sound of *Bells.*” Cf. *The second Anniversary*, lines 100, 101 (*Grierson*, i, p. 254):

“As Bels cal’d thee to Church before,  
So this, to the Triumphant Church, calls thee.”

"a Deaths-head in a Ring." Mourning-rings engraved with a skull were then much in fashion. Cf. *A Valediction: of my name, in the Window*, lines 21, 22 (Grierson, i, p. 26):

"It, as a given deaths head keepe,  
Lovers mortalitie to preach."

"what the soule is, etc." See *Ramsay*, pp. 218-25, where two passages from this *Meditation* are quoted in a discussion "sur les idées de Donne, sur la nature et les fonctions de l'âme."

"immediate infusion from God." Cf. what Sir Thomas Browne (*Religio Medici*, Part I, sect. xxxvi) calls "that *Antimetathesis* of Augustine, *Creando infunditur, infundendo creatur,*" quoted by Donne (in a slightly different form), 80 *Sermons*, li, p. 514, probably preached in 1627 (see *Spearing*, p. 478). See too the letters to Sir Thomas Lucy and Sir Henry Goodyer (*Gosse*, i, pp. 175-6, 192).

"kennell"=gutter (cf. *Channell*, p. 70, l. 8).

"a statue of clay...as if that clay were but snow." Cf. p. 5, l. 27: "a statue, not of Earth, but of Snowe."

"mud-walls." Cf. *The Litanie*, Stanza III (Grierson, i, p. 338), *Fifty Sermons*, xx, p. 168, and Walton's *Elegie* on Donne, line 62 (Grierson, i, p. 377).

"July-flowers"=the gilly-flower or wall-flower.

"recidences." A word often used in the 17th century, meaning deposit or sediment.

"August." Donne quotes this again in a sermon preached two years later (80 *Sermons*, xx, p. 196).

"the art of proving, etc." See Cicero, *De Finibus*, ii, 6: "Zenonis est, inquam hoc Stoici; omnem vim loquendi, ut jam ante Aristoteles, in duas tributam esse partes, rhetoricae palmae, dialecticam pugni similem esse dicebant."

"I am ground even to an attenuation, etc." See Introduction, p. xxii.

"As hee that would describe a circle, etc." The figure of compasses is a frequent one with Donne; the most famous example is of course that in *A valediction forbidding mourning* (see Grierson, i, pp. 50-51 and note), which finds a parallel, as Miss Spearing points out (*Mod. Lang. Rev.* vol. vii, no. 1, p. 43), in the "Sermon preached at the Earl of Bridgewater's House" in 1627 (*Fifty Sermons*, i, p. 3). This passage in the *Devotions* is echoed in *Obsequies to the Lord Harrington*, lines 107-10 (Grierson, i, p. 274).

p. 95, l. 8.

p. 103, l. 7.

26.

p. 105, l. 4.

8.

p. 109, l. 17.

p. 111, l. 12.

p. 114, l. 27.

p. 120, Ref.

p. 121, l. 3.

p. 122, l. 1.

p. 123, l. 30.

- p. 124, Ref.      "Galen." Donne seems to quote Galen from memory—an example of the knowledge of medicine, to which Walton testifies in his *Elegie* (*Grierson*, i, p. 377).
- p. 126, l. 14.      For Donne's views on women, in his earlier and later years, see Miss Spearing's article in the *Mod. Lang. Rev.* vol. vii, no. 1, pp. 46, 47, where a passage from this *Meditation* is quoted.
24.      "O what a *Giant* is *Man*, when he fights against himselfe, and what a *Dwarfe* when hee needs...his owne assistance for himselfe?" An obvious echo of the third verse of the famous farewell *Song* (*Grierson*, i, p. 19).
- p. 128, l. 13.      "Circles, that goe about the whole world, etc." Cf. *Obsequies to the Lord Harrington*, lines 111–18 (*Grierson*, i, pp. 274, 275) and see Prof. Grierson's note on that passage.
- p. 132, l. 9.      "Thy Sonne himselfe, alwaies infinite, etc." Cf. the sonnet *Annunciation* (*Grierson*, i, p. 319).
- p. 133, l. 18.      "How ruinous a farme hath man taken, in taking himselfe?" Cf. "Wee are but farmers of our selves" in a letter to Mr Rowland Woodward (*Grierson*, i, p. 186).
- p. 134, l. 27.      "weeping." To weep, of the soil, means to exude moisture.
- p. 135, l. 19.      "as by Mummy." Donne refers to this cure in a letter to Sir Henry Goodyer: "When our natural inborn preservative is corrupted or wasted, and must be restored by a like extracted from other bodies, the chief care is that the mummy have in it no excelling quality, but an equally digested temper."
- p. 138, l. 7.      "effigiate"=portray. A word used apparently only in the 17th century (see *N.E.D.*).
20.      "the God of securitie, and the enemie of securitie too." Cf. *To the Countesse of Bedford*, lines 38–40 (*Grierson*, i, p. 200):
- "He will perplex security with doubt,  
And cleare those doubts; hide from you, and show you good,  
And so increase your appetite and food."
- p. 143, l. 7.      "povertie, penurie, imprisonment": all these had killed sins in Donne himself.
- p. 147, l. 3.      "I durst deliver my selfe over to thee this minute." This is the passage referred to by Walton in his account of Donne's last illness (*Life of Donne*, 1658, p. 115).









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