

DEVOTIONS

1. Insultus Morbi
 Primus;

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

I. MEDITATION.

Variable, and therefore 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, overthrowes 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 miser-
 able 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 sicknesse; 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

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	<p>solution is conceived in these <i>first changes</i>, quickned in the <i>sicknes</i> it selfe, and <i>borne</i> in <i>death</i>, which beares date from these first changes. Is this the honour which Man hath by being a <i>litle world</i>, That he hath these <i>earthquakes</i> in him 5 selfe, sodaine shakings; these <i>lightnings</i>, sodaine flashes; these <i>thunders</i>, sodaine noises; these <i>Eclipses</i>, sodain offuscations, and darknings of his senses; these <i>Blazing stars</i>, sodaine fiery exhalations; these <i>Rivers of blood</i>, sodaine red waters? Is he a <i>world</i> 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 perfit the work (which is <i>destruction</i>) except we joynd an artificiall sicknes, of our owne <i>melancholy</i>, to our natural, our unnaturall 20 fever. O perplex'd discomposition, O ridling distemper, O miserable condition of Man.</p> <p style="text-align: center;">I. EXPOSTULATION.</p> <p>IF I were but meere <i>dust</i> and <i>ashes</i>, I might speak unto the <i>Lord</i>, for the <i>Lordes</i> hand made me of this <i>dust</i>, and the <i>Lords</i> hand shall recollect these <i>ashes</i>; the <i>Lords</i> 25 hand was the wheele, upon which this vessell of clay was framed, and the <i>Lordes hand</i> is the <i>Urne</i>, in which these ashes shall be preserv'd. I am the <i>dust</i>, and the <i>ashes</i> of the <i>Temple</i> of the <i>H. Ghost</i>; and what <i>Marble</i> is so precious? But I am more then <i>dust</i> and <i>ashes</i>; I am my best part, I am 30 my <i>soule</i>. And being so, the <i>breath</i> of <i>God</i>, I may breath back these pious <i>expostulations</i> to my <i>God</i>. <i>My God, my God</i>, why is</p>

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<p>not my <i>soule</i>, as sensible as my <i>body</i>? Why hath not my <i>soule</i> these apprehensions, these presages, these changes, these antidates, these jealousies, these suspicions of a <i>sinne</i>, as well as my body of a <i>sicknes</i>? why is there not alwayes a <i>pulse</i> in my <i>soule</i>, to beat at the approach of a tentation to sinne? 5 why are there not alwayes <i>waters</i> 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 <i>Snake in every path</i>, tentations in every vocation) but I go, I run, I flie into the wayes of tentation, which I might shun; nay, 10 I breake into houses, wher the plague is; I presse into places of tentation, and tempt the <i>devill</i> himselfe, and sollicite and importune them, who had rather be left unsolicited by me. I fall sick of <i>Sin</i>, and am bedded and bedrid, buried and putrified in the practise of <i>Sin</i>, and all 15 this while have no presage, no pulse, no sense of my <i>sickness</i>; O heighth, O depth of misery, where the first <i>Symptome</i> of the sicknes is <i>Hell</i>, and where I never see the fever of lust, of envy, of ambition, by any other light, then the darknesse and horror of <i>Hell</i> it selfe; and where the 20 first Messenger that speaks to me doth not say, <i>Thou mayst die</i>, no nor <i>Thou must die</i>, but <i>Thou art dead</i>: and where the first notice, that my <i>Soule</i> hath of her sicknes, is <i>irrecoverablenes</i>, <i>irremediablenes</i>: but, O my God, <i>Job did not charge thee foolishly</i>, in his temporall afflictions, nor may 25 I in my spirituall. Thou hast imprinted a <i>pulse</i> in our <i>Soule</i>, 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 <i>Jacob</i>, <i>Surely the Lord is in this place, and I knew it not</i>: 30 but though we might know it, we do not, we wil not. But will <i>God</i> pretend to make a <i>Watch</i>, and leave out the <i>springe</i>? to make so many various wheels in the faculties of</p>	<p>Gen. 28. 16.</p>

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<p>Mat. 13. 16.</p> <p>2 Reg. 4. 40. Prov. 13. 17.</p>	<p>the soule, and in the organs of the body, and leave out <i>Grace</i>, that should move them? or wil <i>God</i> make a <i>springe</i>, and not <i>wind</i> it up? Infuse his first <i>grace</i>, and not second it with more, without which we can no more use his first 5 <i>grace</i>, when we have it, then wee could dispose our selves by <i>Nature</i>, to have it? But alas, that is not our case; we are all <i>prodigall sonnes</i>, and not <i>disinherited</i>; wee have recieved our portion, and misspent it, not bin denied it. We are <i>Gods tenants</i> heere, and yet here, he, our <i>Land-lord</i> 10 payes us <i>Rents</i>; not yearely, nor quarterly; but hourelly, and quarterly; <i>Every minute he renews his mercy</i>, but wee <i>will not understand, least that we should bee converted, and</i> <i>he should heale us.</i></p> <p style="text-align: center;">I. PRAYER.</p> <p>15 O Eternall, and most gracious <i>God</i>, who, considered in thy selfe, art a <i>Circle</i>, first and last, and altogether; but considered in thy working upon us, art a <i>direct line</i>, and ledest us from our <i>beginning</i>, 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 <i>Christian</i> <i>Church</i>, and thy mercy in the beginning in the other world, when thou writest me in the <i>Booke of life</i> in my <i>Election</i>, 25 I may come to a holy consideration of thy <i>mercy</i>, in the beginning of all my actions here: that in all the beginnings, in all the accesses, and approches of spirituall sicknesses of <i>Sinn</i>, I may heare and hearken to that voice, <i>O thou</i> <i>Man of God, there is death in the pot</i>, and so refraine from 30 that, which I was so hungerly, so greedily flying to. <i>A</i> <i>faithfull Ambassador is health</i>, says thy wise servant <i>Solomon</i>.</p>

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<p>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, <i>Then shall my light breake forth as the morning, and my health shall spring forth speedily.</i></p> <p>Deliver mee therefore, O my God, from these vaine 5 imaginations; that it is an overcurious thing, a dangerous thing, to come to that tendernesse, that rawnesse, that scrupulousnesse, to feare every <i>concupiscence</i>, every offer of <i>Sin</i>, that this suspitious, 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 <i>sinne</i>; 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 <i>Lord</i>, 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 <i>Sonne</i>, our <i>Saviour</i>, <i>Chr: Jesus</i>, Amen. 20</p> <p>2. Actio Laesa. <i>The strength, and the function of the Senses, and other faculties change and faile.</i></p> <p style="text-align: center;">2. MEDITATION.</p> <p>THe <i>Heavens</i> are not the less constant, because they move continually, because they move continually one and the same way. The <i>Earth</i> is not the more constant, because it lyes stil continually, because continually it changes, and melts in al parts thereof. <i>Man</i>, who is the 25 noblest part of the <i>Earth</i>, melts so away, as if he were a <i>statue</i>, not of <i>Earth</i>, but of <i>Snowe</i>. We see his owne <i>Envie</i> melts him, he growes leane with that; he will say, anothers</p>	<p><i>Esa. 58. 8.</i></p>

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	<p><i>beautie</i> melts him; but he feeles that a <i>Fever</i> doth not melt him like <i>snow</i>, but powr him out like <i>lead</i>, like <i>yron</i>, like <i>brasse</i> melted in a furnace: It doth not only melt him, but <i>calcine</i> him, reduce him to <i>Atomes</i>, and to <i>ashes</i>; not to 5 <i>water</i>, but to <i>lime</i>. And how quickly? Sooner than thou canst receive an answer, sooner than thou canst conceive the question; <i>Earth</i> is the <i>center</i> of my <i>Bodie</i>, <i>Heaven</i> is the <i>center</i> of my <i>Soule</i>; these two are the naturall places of those two; but those goe not to these two in an equall pace: 10 My <i>body</i> falls downe without pushing, my <i>Soule</i> does not go up without pulling: <i>Ascension</i> is my <i>Soules</i> pace and measure, but <i>precipitation</i> my <i>bodies</i>: And, even <i>Angells</i>, whose home is <i>Heaven</i>, and who are winged too, yet had a <i>Ladder</i> to goe to <i>Heaven</i>, by steps. The <i>Sunne</i> who goes 15 so many miles in a minut, the <i>Starres</i> of the <i>Firmament</i>, which go so very many more, goe not so fast, as my <i>body</i> to the <i>earth</i>. In the same instant that I feele the first attempt of the disease, I feele the victory; In the twinckling of an eye, I can scarce 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 <i>picture</i>, the <i>copie</i> of <i>death</i>, is taken away, that the <i>Originall</i>, <i>Death</i> it selfe may succeed, and that so I might have death to the life. It was part of 25 <i>Adams</i> punishment, <i>In the sweat of thy browes thou shalt eate thy bread</i>: 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</p> <p style="text-align: center;">2. <i>lead</i>,...<i>yron</i>,...<i>brasse</i> 1624 (2), 1626] no italics 1624 (1). 8. of those two;] all edd. have "of these two;" but the reference evidently is to <i>Bodie</i> and <i>Soule</i>, 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 <i>picture</i>, the <i>copie</i> of <i>death</i>, 1626] the picture, the <i>copy</i> of <i>death</i>, 1624 (2); the picture, the copy of death, 1624 (1).</p>

<i>Devotions</i>	7
<p>sole of the foot, but I eat no bread, I tast no sustenance: Miserable distribution of <i>Mankind</i>, where one halfe lackes meat, and the other stomacke.</p> <p style="text-align: center;">2. EXPOSTULATION.</p> <p>David professes himself a <i>dead dog</i>, to his king <i>Saul</i>, and so doth <i>Mephibosheth</i> to his king <i>David</i>: and 5 yet <i>David</i> speaks to <i>Saul</i>, and <i>Mephibosheth</i> to <i>David</i>. No man is so little, in respect of the greatest man, as the greatest in respect of <i>God</i>; for here, in that, wee have not so much as a <i>measure</i> to try it by; <i>proportion</i> is no measure for <i>infinite</i>. He that hath no more of this world but a 10 <i>grave</i>, hee that hath his grave but lent him, til a better man, or another man, must bee buried in the same grave, he that hath no <i>grave</i>, but a <i>dung-hill</i>, hee that hath no more <i>earth</i>, but that which he carries, but that which hee is, hee that hath not that <i>earth</i>, which hee is, but even in 15 that, is anothers slave, hath as much proportion to <i>God</i>, as if all <i> Davids Worthies</i>, and all the <i>worlds Monarchs</i>, and all <i>imaginations Gyants</i> were kneaded and incorporated into one, and as though that one were the survivor of all the sonnes of men, to whom <i>God</i> had given the world. And 20 therefore how little soever I bee, as <i>God calls things that are not, as though they were</i>, I, who am as though I were not, may call upon <i>God</i>, and say, <i>My God, my God</i>, why comes thine anger so fast upon me? Why dost thou melt me, scatter me, poure me like water upon the ground so 25 instantly? Thou staidst for the first world, in <i>Noahs</i> 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 <i>Processe</i>, and thy <i>Decree</i>, thy <i>Citation</i>, and thy <i>Judgement</i> but one act? Thy <i>Summons</i>, thy <i>Battell</i>, thy 30 <i>Victorie</i>, thy <i>Triumph</i>, all but one act; and lead me captive,</p>	<p>1 Sam. 24. ^{15.} 2 Sam. 9. 8.</p>

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<p>2 Sam. 24. 14.</p>	<p>nay, deliver me captive to death, assoon as thou declarest me to be <i>enemy</i>, and so cut me of even with the drawing of thy sword out of the scabberd, and for that question, <i>How long was he sicke?</i> leave no other answere, but that the hand 5 of death pressed upon him from the first minute? <i>My God, my God</i>, thou wast not wont to come in <i>whirlwinds</i>, but in soft and gentle ayre. Thy first breath breathed a <i>Soule</i> into mee, and shall thy breath blow it out? Thy breath in the <i>Congregation</i>, thy <i>Word</i> in the <i>Church</i>, breathes <i>communion</i>, 10 and <i>consolation</i> here, and <i>consummation</i> hereafter; shall thy breath in this Chamber breathe <i>dissolution</i>, and <i>destruction</i>, <i>divorce</i>, and <i>separation</i>? Surely it is not thou; it is not thy hand. The devouring sword, the consuming fire, the winds from the wildernes, the diseases of the body, all that 15 afflicted <i>Job</i>, were from the hand of <i>Satan</i>; it is not thou. It is thou, thou <i>my God</i>, 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 <i>Servants</i> correction, 20 nor my <i>God</i>, to <i>Satans</i>. I am <i>fallen into the hand of God</i>, with <i>David</i>, and with <i>David</i> I see that his <i>Mercies are great</i>. For by that mercy, I consider in my present state, not the haste, and the dispatch of the disease, in dissolving this body, so much, as the much more hast, and dispatch, 25 which my <i>God</i> shal use, in recollecting, and reuniting this <i>dust</i> againe at the <i>Resurrection</i>. Then I shall heare his <i>Angels</i> proclaime the <i>Surgite Mortui</i>, <i>Rise yee dead</i>. 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 <i>minute</i>, than any one dies here.</p> <p style="text-align: center;">20. hand 1626] handes 1624 (1 & 2).</p>

<i>Devotions</i>	9
<p style="text-align: center;">2. PRAYER.</p> <p>O Most gracious <i>God</i>, who pursuest and perfitest 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 sharpned 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 <i>O Lord</i>, that pace, and multiply, <i>O my God</i>, those degrees, in the exaltation of my <i>Soule</i>, toward thee now, and to thee then. My tast is not gone away, but gone up to sit at <i> Davids table</i>, <i>To tast, and see, that the Lord is good</i>: My 15 stomach is not gone, but gone up, so far upwards toward the <i>Supper of the Lamb</i>, with thy <i>Saints in heaven</i>, as to the <i>Table</i>, to the <i>Communion</i> of thy <i>Saints</i> heere in <i>earth</i>: my knees are weak, but weak therefore that I should easily fall to, and fix my selfe long upon my devotions to thee. <i>A</i> 20 <i>sound heart is the life of the flesh</i>; and a heart visited by thee, by that visitation is a sound hart. <i>There is no soundnesse in my flesh, because of thine anger</i>. Interpret thine owne worke, and call this sicknes, correction, and not anger, and there is soundnes in my flesh. <i>There is no rest in my bones, because</i> 25 <i>of my sinne</i>; transferre my sinnes, with which thou art so displeased, upon him, with whome thou art so well pleased, <i>Christ Jesus</i>, and there will be rest in my bones: And, <i>O my God</i>, who madest thyself a <i>Light</i> in a <i>Bush</i>, in the midst of these <i>brambles</i>, and <i>thornes</i> of a sharpe sicknesse, 30 appeare unto me so, that I may see thee, and know thee</p>	<p><i>Psa.</i> 34. 8.</p> <p><i>Prov.</i> 14. 30.</p> <p><i>Psa.</i> 38. 3.</p> <p><i>Ibid.</i></p>

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	<p>to be my <i>God</i>, applying thy selfe to me, even in these sharp, and thorny passages. Doe this, O <i>Lord</i>, for his sake, who was not the lesse, the <i>King of Heaven</i>, for thy suffering him to be <i>crowned</i> with <i>thornes</i>, in this world.</p> <p>3. Decubitus sequitur tandem. <i>The Patient takes his bed.</i></p> <p style="text-align: center;">3. MEDITATION.</p> <p>5 WEe 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 <i>Heaven</i>. Indeed it is a thankfull forme, and recompences 10 that <i>soule</i>, which gives it, with carrying that soule so many foot higher, towards <i>heaven</i>. Other creatures look to the <i>earth</i>; and even that is no unfit object, no unfit contemplation for <i>Man</i>; for thither hee must come; but because, <i>Man</i> is not to stay there, as other creatures are, <i>Man</i> in his 15 naturall forme, is carried to the contemplation of that place, which is his <i>home</i>, <i>Heaven</i>. This is <i>Mans</i> prerogative; but what state hath he in this <i>dignitie</i>? A fever can fillip him downe, a fever can depose him; a fever can bring that head, which yesterday caried a <i>crown</i> of gold, five foot 20 towards a <i>crown</i> of glory, as low as his own foot, today. When <i>God</i> came to breath into <i>Man</i> 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. Scarse any prison so 25 close, that affords not the prisoner two, or three steps. The <i>Anchorites</i> that barqu'd themselves up in hollowe trees, and immur'd themselves in hollow walls; that perverse man,</p> <p style="text-align: center;"><small>Heading. 3. MEDITATION. 1624 (2), 1626] 2. MEDITATION 1624 (1), corrected in Errata.</small></p>