

DIRECTIONS FOR A GODLY LIFE

— HENRY TOZER —

DIRECTIONS
FOR
A GODLY LIFE:
Especially for Communi-
cating at the Lord's Table.
Intended first for private use;
now publish'd for the good of
those who desire the safety of
their owne soules, and
shall bee pleased to
make use thereof.

BY
H. TOZER M^r of Arts, and
Fellow of Exceter
ledge in Oxfor



PRIMARY
WORK

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Psal. 69. 33.

*Se. ke yee after God and your soules
liue.*

OXFORD.

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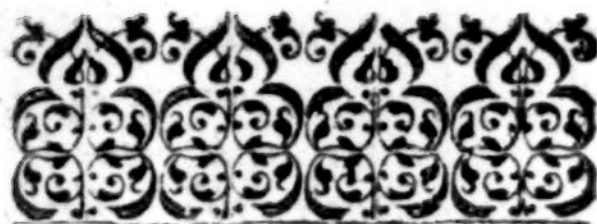
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TO THE
HONOURABLE

Gentleman M^r LORENZO
CARY Sonne to the
R. Honourable Vi-
count *Faulkland*
Lord Deputy of
Ireland.

WORTHY SIR

SINCE the time that it first
pleas'd your honourable Fa-
ther to commend you unto the
A 2 *religi.*

4 The Epistle

religious government of this Colledge, wherein you now live, your carriage hath beene so sweete & louely, that it hath wonne, I dare say, the heart of each member thereof to a readinesse of respecting this your goodnesse, as in word so in deede, according to their severall places and dignities. Neither could I suffer my selfe, standing in a more neare relation than any of the rest vnto you, to come short in the performance of this office; Wherefore I here offer vnto your religious meditation this ensuing treatise, collected and composed

Dedictory 5

posed first for private use, but now published; not to gaine the applause of any (from which my owne unworthinesse sufficiently checkes mee) but chiefly for these two respects; first to testifie that loue, which I both owe vnto you and am ready to make good; Secondly and more principally to invite you to a due consideration of those holy duties therein containned, that by a seasonable knowledge of the same your actions may bee the more carefully ordered, and God's name in the faithfull practise thereof more fully glorified.

6 The Epistle

The subiect is a matter not of humane learning, but of God's service; and thereof a parte, without exception, the greatest; the due receiving of the holy Communion. A duty, I confesse, better knowne, then well considered; and more often thought on, then sincerely practis'd: if it were not so, bad actions would not bee so commonly priviledg'd by the greatnesse of the Agents, as now they are; but they to whom God hath given most honour here, would ever thinke it their greatest glory to honour him most again by their faithfull

Dedicatory. 7

full service unto him. And good reason why they should, if they remember that to whom God hath given most, of them hee requireth most againe; yea such, who have the precedency of others in place and dignity, may do well to consider, that, in making a conscience of matters of Religion and leading their lives according to the rules thereof, they doe not onely provide well for the salvation of their owne soules, but give a good occasion to others also, while they happily provoke them to the practise of the same duties by
A 4 their

8 The Epistle

their good examples : which are ever held as lively precepts, and serue for a secret reproofe to an ingenuous inferior, when hee shall see himselfe defective in that, wherein his betters haue gone before him. Let the Honourable & Mighty thus remember how farre they shall honour God by a religious life, and then they cannot but acknowledge that it is their glorious freedom to be his humble Servants. Others, if they please, may take notice of this perswasion, and perhaps they would, if I were not unwor-
thy

Dedicatory. 9

thy to advise them: but now I speake to you alone, whom I well knowe willing, as freely to make use of others helpe, so truely to accept of this from mee. Your owne happinesse you must confesse, with thanks to God, that by his providence you live in that Society, whose Religion is as firme as undefiled; where you cannot say you want the rule either of louing precepts or example; according vnto which you haue already ioyned with the rest in a religious communicating at the Lords Table. My desire is so perswade you to a constant

A 5 perse

20 The Epistle

perseverance in what you have so well begunne; that so devoting your tender yeares, with those which follow unto the service of th' Almighty, you may againe from him receive and fully enjoy his dayly blessing, which doth ever attend on those that truly seeke him. Some meditations which perhaps may serve for your direction, I here present unto your view; in which I freely acknowledge almost nothing mine (to prevent the censure of a curious Reader) but onely the labour of composing;
this

Dedicatory. 11

*this I now commend to you,
and you unto the blessed pro-
vidence of the most Highest. re-
sting ever*

Yours truly
in the Lord

HENRY TOZER.

DIRECTIONS
 FOR
 THE DVE RECEI-
 VING OF THE HO-
 ly Communion.

CHAP. I.

*What a Sacrament is and how
 many there bee.*



Sacrament is an outward visible signe of an inward and invisible grace; ordained by God, whereby hee doth seale vnto vs his covenant of grace made in the
 the

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the blood of Christ, and wee againe testifie our faith and piety towards him: so that it is both a signe in respect of the thing signified, & a seale in respect of the covenant thereby sealed vnto vs. The word sacrament doth properly signifie an oath, whereby Souldiers bound themselues vnto their Generall; whence it is taken to signifie that obligation, whereby wee tye our selues to the blessed and sweete service of Iesus Christ: for hereby wee, as Christ's Souldiers, first binde our selues by promise of obedience to fight vnder the Lords banner against the world, the flesh and the diuell; Secondly we put on the cognisaunce and Armes, the Colours and marke of Christ
by

by professing our faith in him, that so it may appeare vnto the world to whom wee doe belong.

Now Sacraments are of two sorts. First of the Old Testament, which were 2. first Circumcision, secondly the Passeeouer. The first was ordained for a signe of entrance into the Covenant; the second for an assurance of confirmation of, and continuance in the same: both which are now abolished, and in stead of them wee now haue the Sacraments of the New Testament, which are likewise 2. first Baptisme answerable to Circumcision; secondly the Lord's Supper to the Passeeouer: both signified by that water & blood, which issued out of the
side

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side of Christ, when it was peirced by the souldiers on the Crosse. Of these the first is called the Sacrament of our Nativity or entrance, because by it wee are assured that wee are received into the Covenant of Grace, and so are regenerate & belong to the flock of Christ: the second is called the Sacrament of our growth & perseverance, whereby wee growe vp in Christ, & are assured that we shall be still kept in this estate. So that both are necessary; the one to assure vs of our entrance into, & the other of our continuance in the estate of Grace; for although that Grace once conferr'd cannot bee lost, yet our assurance doth often want strengthening
by

a godly life. 17

by reasoⁿ of our manifold tēp-
erations, against which we are
cōforted by the remembrance
of Christ's death and passion:
which doth also teach vs why
the Sacrament of Baptisme is
receiued but once, & the Lord's
Supper often; because our birth
is signified by our Baptisme, &
we can be borne but once; but
we dayly stand in need of food
and strengthening, & therefore
we often receiue the Supper of
the Lord, that our soules may be
nourished vnto life everlasting.

Chap. II.

What the Lord's Supper is.

That wee may rightly vnder-
stand the Sacrament of the
Lord's

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Lord's Supper we must know 2. things. 1, what it is; 2, what belongs to the due receiving of it.

For the first; the Lord's Supper is a Sacrament, consisting of Bread and Wine lawfully consecrated & distributed; instituted by Christ himselfe for a continual remembrance of the Death & Passion of Christ, & the benefits which we receive thereby.

This institutiō was at Christ's last Supper after hee had eaten the Pasche with his Disciples; so that it is called a Supper in respect of the time of the institution; and the Lord's Supper in respect of the Author, the Lord Christ; as also in respect of the end thereof, which is partly to set forth the Lord's Death, and the spirituall foode therein

therein receiued, namely the body & blood of Christ himselfe.

In this Sacrament wee must consider 2 things. 1. the parts: 2. the end.

The parts are 2. first the outward Signes. Secondly the thing signified. The signes are either representing, namely the elements themselues: or applying signes, which are the actions about those elements.

The elements are 2. Bread & Wine; not Bread only, but both, according to Christ's institution: and that asunder, not the Bread dipt in the Wine, as some will haue it; because Christ's blood was shed out of his body for our sinnes, and wee are to receiue these signes as representing Christ, not whole but wounded

20 *Directions of*

wounded and peirced.

Now Christ chose those elements before any other, because they best serue to set forth Christ's Body and Blood; for as Bread by diuerse breakings & pressings comes to be perfect, yea the chiefest, food of our bodies, still giving a good relish, when other things doe not, and is also more common to all thā any other. So the body of Christ by many torments was made the chiefe nourishment of our souls, remaining alwayes most sweet and pleasaunt, and common to all that can receiue him by faith; and as Wine doth cherish and comfort vs, satisfie our thirst, purge away many corrupt humours, & maketh vs bold and aduentrous: so the
blood

a godly life. 21

blood of Christ reviuēs and gladd's our drooping ſoules, ſatiſfieth our ſpirituall thirſt, purgeth vs from all our ſinnes, and maketh vs couragious againſt all feare of our enimie the Diuell; againe as bread is made of many graines into one loafe, and wine of many grapes into one cuppe: ſo wee, partaking thereof, and of Chriſt, by faith, are made one with him as our head, and alſo one among our ſelues as members of his body; thus of the elements.

The Actions in this ſacramēt are of 2. ſorts. 1. of the Miniſter. 2 of the Communicants. The actions of the Miniſter are theſe.

1 Setting apart, & 2 bleſſing
of

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of the Elements, whereby is signified that Christ Iesus was set apart and sanctified for vs, as it is Ioh. 17. 19. 3. breaking and powring out, & 4. distributing to the Communicants; whereby is signified that Christ's Body was crucified & his blood shed, & that the benefits thereof are offered vnto vs, if we haue faith to receiue thē, as it is Ioh. 3. 15. *He was lifted up, that whosoever beleueneth in him should haue life everlasting.*

The actiōs of the Cōmunicāts

are 2. { 1. Taking.

2. Eating & drinking.

By which is signified that they, which receiue benefit by Christ, must receiue him by faith applying his merits to their owne soules, as Ioh. 1. 12.

As

*As many as received him to them
he gave power to become the Sons
of God, euen to them which be-
leeue on his name.*

Thus of the signes; the thing
signified is the Body & Blood
of Christ, with the benefits,
which wee receiue thereby;
namely the strengthening & re-
freshing of our soules in the re-
mission of our sins: & this wee
receiue, not of the Minister (for
he giues only the signes) but of
God himselfe, apprehending
the same by our faith; for Christ
is not signified in these signes as
in a picture, but exhibited vnto
vs; being himselfe present in the
Sacrament, though not corpo-
rally to the Bread & Wine, yet
spiritually to our faith; for
though *his Body bee in Heaven*
and

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and must there remayne vntill the last day, as it is Act. 3. 2; yet we may feed on him spiritually by fayth by applying his death and passion vnto our sinfull souls: so that there is one vni-on betweene Christ and the Elements, which is Symbolicall; and an other betweene Christ and vs, which is spirituall and reall.

The ends of this Sacrament are twofold: 1 in respect of others: 2 in respect of our selues.

In respect of others, to testifie vnto them that faith which we professe; that so they seeing our readines herein may haue their harts also stirred vp to such good duties. In respect of our selues it concernes, either what we haue receiued frō,

wcc

wee are to returne to God. In the first respect it serueth.

First for remembrance; namely, of the death of Christ; for, *as often as we receive this, wee shew the Lords death till he come.* 1. Cor. 11. 26.

Secondly, for confirmation vnto vs; and that, both of our vnion among our selues; as 1. Cor. 10. 17. *for we being many, are one Bread and one Body; for we all partake of one Bread:* as also of our Communion with Christ; for as the Bread and Wine are turned into the substance of our bodies; so wee by faith are vnited vnto Christ, & made flesh of his flesh; for *his flesh is meate indeed, & his blood is drink indeed;* Ioh. 6. 55: & for this cause it is called the Communion. B In

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In the second respect concerning that which wee are to returne vnto God, it serues to testifie our thankfulness to God for his mercy in giuing vs his Son, and in him all things, and assuring vs thereof by this Seale: which wee cannot but doe, when we consider the torments that he endured for our finnes, which were indeed the very nayles and speares that pierced him: and for this cause it is called the Eucharist; because in it wee offer vp our thanks vnto God; and so also it may be called a Sacrifice: not that wee doe therein offer vp Christ vnto God, (for Christ himselfe at once finished this offering of his Body on the Crosse) but because we offer vp
our

a godly life. 27

thankfull hearts vnto God for his mercy in Christ, so that it is a sacrifice, not of Christ, but of our thankfulness.

CHAP. III.

*The Necessity of receiuing
the Lords Supper.*

THAT wee may receiue this Sacrament, as we ought, we must consider 2 things. 1 the Necessity; 2 the right manner of receiuing the same.

As for the first, wee must know that it is not a thing indifferent for vs to receiue or not to receiue at our pleasure, but that wee ought to doe if

B 2 (though

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though not euery Sabbath after the custome obserued in the Primitiue Church, yet without faile, as often as occasion is offered; according to the example of those in the Acts, *who continued stedfast in breaking of bread, Act. 2. 42.*

The Necessity of which duty will further appeare, if wee consider these 2 things. 1. the principall cause, which often keepes vs from it; 2. the motives, which may draw vs vnto it.

First, that, which makes vs backward in the performance of it, is questionlesse the policy of our Arch-enemy, the Diuel; who striues by all meanes to draw vs away, either by a carelesse neglect of our chiefest
good

a godly life. 29

good to feede rather on our owne foolish imaginations (as hee did them in the Gospell, who had rather *see their ground, or proue their oxen, than taste of that Supper* to which they were invited. Luke 14. 18. 19.) or else by a timorous fearefulnesse of our owne vnworthinesse to approach vnto so holy a banquet, as this is. And truely, if we could but see that this is his doing, wee would by all meanes striue against his temptations; for, who amongst vs would not endeauour to the vtmost, so farre to resist his temporall enemy, as that hee should not bee able to hurt him either in body or in goods? and shall wee bee more carefull

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for the preservation of our earthly bodies , then of our heauenly Soules, which Christ Iesus hath redeemed by his precious bloud ? God forbid; we must know that God expects more at our hands ; and that our soules are neuer so safe, as when they are in greatest opposition, and doe that which is most displeasing vnto our chiefeft enemy, the Diuell; for the more wee please him, the lesse we please God; & the nearer wee are to him, the farther we are from God.

The Motiues which may draw vs to the performance of this duty, are taken from a due consideratiō of these 2 things. 1 who it is, which inviteth vs vnto it. 2 what bee the consequents

quents of receiuing or not receiuing.

Hee which inviteth vs, is God himself, whose ordinance it is; and who requires it at our hands as a principall part of his seruice; and therefore as often as wee omit it, wee may bee sure that wee offend him; which hee himselfe testified in threatening to *cut off that soule from his people, which should forbear to keepe the Passeouer.* Numb. 9. 13: and if so, then doubtlesse the neglect of this Sacrament, wherein Christ is so fully exhibited vnto vs, is very displeasing vnto him; which is also exprest in the parable of the great Supper, Luke 14. 24. *None of those men, which were bidden, shall taste of my*

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Supper: Why? because they came not when they were invited; and if we refuse to come when the Lord calls, who knowes whether hee will giue vs life vntill the next invitation? Let vs therefore take the Lord's offer, while it is to day, lest wee be cut off before the morrow.

The next motiue is taken from the consequents, and that is of not receiuing. If wee receiue not, wee offer a twofold injury; the one to Christ, the other, to our selues.

To Christ 2 wayes. 1 in contemning his ordinance, who commaunded his Disciples to receiue it, 1 Cor. 11. 24. and in them vs. 2 in neglecting his loue towards vs; who (as a Father

a godly life. 33

ther on his death-bedd) in the night that he was betrayed, bequeathed this seale and pledge of his loue vnto vs, which therefore ought to bee right deare vnto vs, and at noe time neglected when it is offered.

Againe, if wee receiue not, wee injure our selues; and that also 2 wayes. 1 in respect of our name and profession; for, if wee come not when others doe, wee expose our selues to the censure of them, shewing that wee are at least neglecters, if not contemners of GOD'S ordinance, *who will haue all to come to it* Matt. 26. 27: yea that wee haue not the life of a Christian in vs; for *whosoever eateth not*

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*the flesh of the Sonne of man, and
drinketh his bloud, hath no life in
him. Ioh. 6. 53. 2* we injure our
selues frō the benefites there-
of, for the remembrance of
Christ's death and passion (if
duly considered) cannot but be
a great comfort vnto vs; which
we put from vs, as often as we
omit the Lords Supper : and
thus much wee may assure our
selues, that the Diuell will bee
ready to take the least occasi-
on to suggest other meditati-
ons vnto vs: and what a mile-
rable thing is it for vs to bee
exercised in our owne plea-
sures or such like, when others,
with whom wee are bound to
bee present, are reverently ga-
thered together, to the com-
fort of their owne soules , to
feede

feede at the Lords Table ? If we say that wee are then exercised in other good duties, as reading the Word of God or such like; wee must know that such duties (good in thēselues) are not acceptable to God at such times; and who knowes, seeing that heerein we neglect the Lords ordinance, how farre he will giue the Diuell leaue to tempt vs, and draw vs away euen from those duties also to wicked imaginations?

2. The Consequents of receiving cannot but invite vs to a constant performance of this duty. Now these consequents respect either God, or our selues. That which respects God, is our duty of thankfulness and praie, which heerein

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wee offer vnto him for his mercy; which is very pleasant vnto him, and necessary to bee performed of vs; becaute *hee is gracious, and his mercy endureth for euer towards them that feare him;* and how then can wee but with *Danid*, haue our hearts ready to sing and praise him with the best member that we haue? *Pl. 108. 1*

That, which respects our selues, is the benefitt which we receiue thereby; which is twofold. 1. Generall. 2. more speciall. The Generall benefitts, which wee receiue by the Lords Supper, are chiefly two.

1. A supply of all our wants; which wee shall bee sure to haue if wee receiue aright; for hee, *which eateth the flesh of Christ, shall neuer hunger; & he,*
which

a godly life. 37

which drinketh his bloud, shall neuer thirst, as Christ himself hath promised: neither need wee doubt of the truth hereof; for, hee is full of grace and truth; Ioh. 1. 14. & in him dwelleth all fulnes. Col. 1. 19; & how then can wee want any thing, if wee possesse him that hath all things?

2. An excellent rule to our whole life; for when wee hereby consider God's great loue vnto vs, we cannot (if there be any loue & feare of God in vs) but bee carefull to avoyd any thing, which may bee displeasing vnto him: so that hereby our bodies are made more obedient vnto our Souls, & our Souls vnto God.

The speciall benefit, which we receiue by the Lord's Supper,

is

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is in regard of our faith; and this againe respects either our selues and others, or else our selues alone.

The first is, a testifying of our faith vnto others; for hereby wee both shew vnto others the faith, which wee professe; and also by our example stirre them vp to the performance of the same duty; in this respect therefore it is necessary that wee should often receiue.

In the second respect it is a confirmation & increase of that faith, which wee haue in vs: wherein wee are to endeauour by all meanes to continue, as *S. Paul* taught the disciples, *Act. 14. 22.* and beware that wee fall not from our stedfastnesse, but

not

a godly life. 39

grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: as it is 2. Pet. 3. 18. whereof wee cannot but be carefull, if wee consider our weakenes; for we are euer subject to Apostasie, and our faith is exceeding weake; as we may plainly see by our coldnesse in prayer and other good duties, by our feare of death, & by our loue of this world : for the strengthening of which Christ hath left vnto vs this Sacrament, as a ipeciall meanes conducing thereunto; for the Covenant which our faith taketh hold of, as it is contained in the Word of GOD, so it is sealed vnto vs by this Sacrament; and therefore Christ callſ the cupp, *the cupp of*
the

40 *Directions for*

the New Testament, because it seales vnto vs the Covenant of God in the New Testament, accomplished in the shedding of Christ's blood. Now if a King should in pittie and compassion send a pardon vnder his Seale vnto a poore distressed prisoner; would wee not judge that prisoner vnworthy of the benefitt thereof, if hee should either wilfully refuse it, or carelessly neglect it? questionlesse wee would: yet such is our case before God, who, as King of Kings, hath sealed vnto vs by this Sacrament a full remission of all our finnes; if wee therefore shall either wilfully contemne, or at our pleasure receiue
this

a godly life. 41

this pledge of his loue , what can wee expect at GOD's hands, but a just remoucall of this his fauour from vs? Surely if wee joyne the consideration of our owne weakenesse, which so much needeth help, with the meditation of God's mercy, who so freely giueth it, wee cannot but acknowledge our owne misery, if wee neglect it : wherefore as we feare him , and tender the good of our owne Soules, let vs bee carefull in the due performance of this so weighty a businesse. But some are wont to frame these excuses for their absence.

1. The often receiuing of this Sacra-

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Sacrament may breede a disesteeme thereof; and therefore it is safer sometimes to abstaine. To which I answered, that in matters temporall (as pleasures, and such like) the often vse may breed cōtempt, or at least neglect, as it often doth: but in spirituall things it rather breeds a greater desire, because the more we feele and know the goodnesse of them, the more we seeke after them; yet if it so come to passe, that by often receiuing, we beginne to vnderalue the worth of it; wee must consider that this neglect ariseth not frō the often vse of the thing, but from our corrupt nature; for this Exercise is God's owne ordinance; alwayes attended with his blessing.

bleſſing, if rightly receiued; appointed as a meanes to ſtirre vp and encrease our zeale and devotion; and therefore it is not likely that it ſhould hinder it. Let not this therefore keepe vs from the LORDS Table, but let vs rather come, that it may bee a meanes to encrease our piety.

2. Some will ſay; I am not prepared, and therefore dare not come: but this indeede is no excuſe; for wee muſt knowe that wee ought to bee alwayes prepared, our whole life ſhould bee a continuall preparation, as to all other good duties, ſo eſpecially to this; being *euery ready when the Lord ſhall call*, as our
Saviour

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Sauour admonisheth vs, Matt.
24.44.

3. Others will vrge ; I am to take a journey, or to bee employed in such or such a businesse ; and therefore I cannot come: Well: if this journey or the like, must of necessity bee performed, thy excuse is the safer; but if it may bee any way avoyded (as oftentimes it may) assure thy selfe, this is to preferre thy owne pleasure before that which God commaunds: a day will certaynely come, wherein wee must giue an account for the neglect of the least of God's ordinaunces; and then it will bee said of such Pretences, *Who required these things at thy hands?*

4. Some

4. Some are wont to vrge ; I am not in charity, by reason of some wrong which hath beene offered to mee, and therefore I ought not to come. This indeede is an excuse too common: but wee must knowe, that if wee bee not in charity, it is our owne fault ; for wee ought to bee in charity, and still to preferue it : and certayne-ly a miserable thing it is, that wee should *preferre to feede on our owne malice rather than to eate of the Lord's Supper* ; this is to hurt our selues more than wee neede, euen to wrong our selues because others haue wronged vs; wee should rather seeke all meanes of reconciliation, that
that

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that so wee may remoue those impediments of Piety and Religion, and come the more freely to the LORD'S Table.

5. Some thus pleade for their absence; I am afrayde to approach vnto the LORDS Table by reason of my manifolde infirmities, which are in mee, and therefore I had rather sometimes to refrayne, lest I come vnworthily, which is a very fearefull thing. It is so indeed, but wee must consider, that our staying away is no comfort vnto vs in this case, but rather a meanes to make vs worse, and to pull downe Gods judgments vpon vs: wee should rather remember the goodnes of God,
that

that inviteth vs, promising to refresh those that are heavy laden with their sinnes. Matt. 11. 28: not putting vs off for our infirmities; for, if there be a willing minde, hee accepteth vs according to that which wee haue, and not according to that which we haue not. 2. Cor. 8. 12. though we want that perfection, which others haue; yet, if we haue a true desire to bee refreshed by the merites of Christ, and haue a sincere heart before God, hee will accept vs according to this. Whensoever therefore the Diuell shall tempt thee to draw thee away by the consideration of thy own infirmity, cheere vp thy selfe with the comfort of the blinde man in the Gospel, Mar. 10. 49e

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be of good cōfort, behold he calleth thee : say vnto thy selfe; Christ Iesus hath invited me; & hath promised to accept mee, if my heart bee sincere, humble, and willing ; why then should the consideration of my infirmities keepe mee from it.

6. Others thus reply; I desire to receiue, but I am conscientious vnto my selfe of some crying sinnes which I haue committed before God, for which I haue not yet sufficiently repented; & how then can I partake of this holy banquet in the presence of God? Is it so? art thou poore, & yet wilt thou refuse gold whē it is offered vnto thee? who will the pittie thee for thy poverty? art thou desperately sick, & wilt thou not seek vnto
the

the Physitian for meanes of recovery? who will the bemoane thee for thy disease? Behold, Christ Iesus is the Physitian of thy soule; as well able to heale it of all it's diseases, as hee did the bodies of those, which came vnto him, of their infirmities: forsake not then this heavenly Physitian; but labour by a serious repentance to discharge thy conscience of those thy sins, and then come speedily vnto him: it is the counsell of the Apostle, I. Cor. 11. who biddeth vs to *examine*: & then *eat*, not goe away; first *examine*, then *eat* of this Bread & drinke of this cup: If thou say, I had rather stay till the next opportunity, that I may haue the more time to repēt; cōsider

C that

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that the longer thou stayest, the more finnes thou wilt run into, and then it will bee so much the harder to repent as thou oughtest: and besides that, how do'st thou know, whether God will giue thee grace and time to repent then or not? hee hath promised indeede to haue mercy vpon a sinner, at what time soeuer he shall repent; but hee hath not promised to giue him grace to repent when he will: Seeke the Lord therefore while hee offereth himselfe vnto thee, that thou mayst finde mercy when thou seekest it.

Lastly, some in a proud manner thus excuse, (or rather iustifie) their absence. I doe already sufficiently beleue whatsoe-

whatsoever is proposed in the word of God; and therefore what neede haue I to receiue this Sacrament so often, as a scale to confirme my faith? it doth no way conferre grace vnto mee; and my faith is so firme, that I perswade my selfe I neede not a scale to strengthen it, so much as others doe, whose faith is weaker; wherefore I thinke that I may sometimes forbear. But knowe, o vaine man which thus disputest with thy God, that this is Gods ordinance, a principall part of his seruice, which therefore ought diligently to be performed, though it did no way profit vs, even because God had commanded it: yea, when wee haue done all those

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things which are comanded vs, we must say that *we are unprofitable servants, we have done but that which was our duty to doe.* Luc. 17. 10. Besides, is thy faith so strong that it needs no further strengthening? do'st thou not daily perceiue in thee a weakenesse of vnderstanding in matters of Piety & Religiō; a frailty in thy memory, and a continuall disorder in thy affections? if not, know thus much; that it is a misery to want, but a greater misery not to be sensible of our wants: & this also knowe for a certaine trueth, that when thou findest in thy selfe either none, or at leastwise a small desire of hearing Gods word and receiuing the Sacraments; know, I say, that
there

a godly life. 53

there is surely some sinne or other in thee not well repented of, which cloyeth thy soule, that it cannot delight in those spirituall exercises. Let vs therefore endeavour to come to the Lords Table as often as wee are invited; and when wee doe come; let vs take heede that wee come not for fashions sake, or to please men, or in any opinion of our own merit in this action; for this is not a celebration, but a prophanation of the Lords ordinance, because herein wee serue not God but our selues; which is a fearefull thing; for God is not as man, that hee should bee deceiued; neither seeth he as man seeth; for man judgeth onely according

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to the outward appearance, but God searcheth the very heart & reynes; and will one day as certainly punish the prophanners of his ordinance, as the contemners thereof. Wherefore, as wee ought in the first place to be fully perswaded of the necessity; so should wee in the second by all meanes labour to come to the knowledge of the right manner of receiving; which is the next thing to be considered.

CHAP. III.

The Necessity of preparation.

HE which desires to receive
at the Lords Table in a
right

a godly life. 55

right manner, must make conscience of three duties, which are necessarily to be performed.

1 A diligent Preparation before.

2 A seasonable Meditation in the time of receiuing.

3 A religious practise after the same in our liues and conversations.

In the first(as before in the matter of receiving) we must take notice of 2 things. First, The Necessity. 2. The right manner of Preparation.

The Necessity will plainely appeare, if wee consider these 2. things. 1. In whose presence it is, that wee are to receive. 2. The danger which we bring on our selues by not

C 4 being

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being prepared.

As for the first, we are to sit, and feede in the presence of the Lord himselfe. Now if any, even the best of vs, should bee invited by a King to his Princely table, hee would bee carefull to present himselfe (if he reverence his presence) in the best manner that hee could, putting on then especially (if he haue any better than other) his best apparell, & disposing all thinges in the most decent order, that so he might be the better accepted: it is; with what feare and reverence should we then approach vnto the Table of this King of Kinges, when hee inviteth vs? who stands there ready attended with his Angels to be-

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behold! those, which present themselves; & will soone espie out that man, who shall dare to approach before him, not having on his wedding garment; and what can such expect, but, with the man in the Gospell, *a casting out into utter darkenesse?* Matth. 22. 12. Neither must wee thinke to deceiue the Lord with an hypocriticall out-side; for hee looketh not to the outward gesture onely, but to the inward parts of the soule: it is not so much a cleane hand or curious attire vvhich maketh vs accepted of God, as a pure heart and a cleansed soule, adorned vwith faith & repentance; yvee may for a time deceiue mortall men; such as

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our selues: but when the secrets of our hearts shall be made manifest, then shall our hypocrisie, as well as our negligence, bee laid open to our destruction. Let vs therefore humble our selues before God, and prepare our selues aright, that we may escape the danger which will otherwise fall vpon vs; which is the second thing to bee considered in the Necessity of preparation. The danger of not being prepared is particularly set forth vnto vs by considering the offence, which wee herein commit, and the reward thereof.

If we come vnprepared, and so receiue vnworthily, our offence is no lesse than to be
*guilty of the Body and Blood of
Christ*

a godly life. 59

Christ. as *Saint Paul* saith. 1. Cor. 11. 27. that is, wee offer speciall disgrace and indignity vnto *Christ*, in not receiving him with that reverence which we ought: which offence, as it is in it selfe very hainous so it drawes on vs a fearefull punishment; for the Prophet *Jeremiah* hath pronounced him *accursed* which doth the worke of the *Lord* deceitfully: *Ierem.* 48. 10. and if it be so in other things, which are of lesse moment, what can we expect for the abusing of this so weighty a matter? The *Apostle* setteth downe at full the fearefulness hereof; when he saith. 1. Cor. 11. 29. that he, which eateth and drinketh unworthily, eateth and drinketh his owne damnation: than

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than vvhich vvhath can bee more terrible? neither is the Scripture silent in shevving vs the judgements of God vpon such offenders; as vvee may plainely see, both in the Old Testament, in the suddaine death of Vzza for rash touching of the Arke; and also in the Nevv, in the *binding hand & foote for want of the wedding garment*. Wherefore let the danger hereof moue vs to a carefull preparation, before vvee presume to come vnto the Lords Table. But some may say; I persvade my selfe, that I can by no meanes bee vvorthy to receiue this Sacrament, and hovv then can I receiue vvorthily? it is true, if vvee truely consider
our

a godly life. 61

our ovvne vnvvorthines and the excellency of this Sacrament, vvee cannot by any meanes become vvorthy thereof: but this must bee our comfort, that hee is true-ly vvorthy vvhom God in mercy accepteth as vvorthy; and so hee vvill vs, if vvee come vnto him in humility & reverence. Let vs therefore, according to the Apostles rule, *first trie & examine our selues, and then eate of this Supper:* vvich that vvee may the better doe, vvee ought in the next place to take notice of the right manner of preparation.

CHAP.

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CHAP. V.

*Concerning Examination in
generall.*

FOR our better performance
of the duty of preparation,
we must be carefull to set aside
a convenient time before the
Communion; wherein, laying
aside all other impediments,
we ought seriously to be exer-
cised in three duties. 1. A dili-
gent examination of our fitnes
and worthines to receiue. 2. A
comfortable premeditation of
the benefits, which we are to
receiue. 3. earnest prayer vnto
God for a blessing vpon our
endeavours; that so wee may
be accepted to receiue those
bene-

benefits.

In our Examination we are to consider; 1 To whom this duty belongs: 2 how it is to be performed.

The first wee learne from Saint *Paul*. 1. Cor. 11. who biddeth *every man to trie and examine himselfe*; so that wee our selues are to examine our selues. Indeede the Ministers of the word of God, and all such, to whom God hath committed the charge and care of others, ought carefully to trie and examine those, which belong vnto them; that so they may be the more fit: and inferiours ought also willingly to submit themselves vnto their triall; yea, if it be not offered, to seeke their help when they
doubt

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doubt of any thing; that so by their directions they may the more cheerefully goe on. These are duties, vvhich God requires at the hands of all ; the neglect vvhhercof vwill one day fall heavy vpon those, vvhich shall faile in the due performance thereof. Yet this is not sufficient; for vvee are, for the most part, full of hypocrisie, ready to hide our finnes from others; yea vve are so vvitty in iniquitie, that vve can behaue our selues so smoothly, in respect of the out-vvard shevv, that others shall finde no fault in vs at all; though notwithstanding our consciences doe all the vvhile accuse vs of some sins lurking vvithin vs: vvhherefore vve are
commanded

commanded also to try & examine every man himself in particular.

This Examination must be twofold. 1. Generall. 2 Particular. In the first vve must examine our selues in these two things. 1 Whether vvee be in the number of the faithfull or not; vvhich is very needfull to be considered, othervvise vve partake in vaine; for as our bodies can receiue no nourishing and strengthening from the foode, vvhich vvee daily receiue, vnlesse they haue some life in them before: so neither can our soules, if they bee voyde of the life of grace, receiue any comfort by this spirituall food in the Lords Supper; vvhich

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which doth continue and encrease life, where it findes it; but workes none, where there is none before. Let vs therefore in the first place diligently trie whether Christ be in vs or not; of which we shall the more fully assure our selues, if we can finde this perswasion in vs, that we (as our forefathers were) *are strangers and pilgrimes here, Heb. 11. 13. looking for a citty (as Abraham did) which hath foundations, whose builder and maker is God;* and that wee are *made free from the bondage of sinne by the Son of God, Christ Iesus. Ioh. 8. 36.* and so with *David, put our whole trust and rely only on his mercy. Psal. 52. 9. 2.* We are to make tryall of our readines, whether

whether wee bee willing and haue a desire to partake of the Lords Supper or no. A willing minde God required of those, which *offered any thing for the building of the Tabernacle*; as it is Exod. 25. 2. and of those, which *offered him any burnt offerings*, Levit. 19. 5. If so in these, which were but shadowes of things to come; much more doth he expect it at our hands in the performance of this duty, which is the substance it selfe. Neither yet let vs here deceiue our selues, thinking that a bare consent or willing minde is sufficient; it is an hungry desire and appetite, as well as a willingnesse, to receiue meate offered; yea that especially, which

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vvhich testifieth a good disposition in the stomacke: & God requireth in all his service (therefore in this also) that *wee serue him with all our heart, and with all our soule.* Deut. 10. 12. and *blessed are they, which hunger and thirst after righteousness, for they shall bee filled:* Mat. 5. 6. For vvant of this desire it is, that many, vvhen they come to the Lords Table, are never the better; because God, as hee inviteth, so hee feedeth none but those that *hunger and thirst:* Iia: 55. 1. Let vs therefore trie & examine our selues vvwhether vvee can say vvith David. Psal. 42. 1. *Like as the hart desireth the water brookes; so longeth my soule after thee, o God: my soule is a thirst for God,*
yea

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yea even for the living God: whē shall I come to appeare before the presence of God? if vve can find this desire in vs, then happy are vve: if not; let vs humble our selues before God, and beseech him to vvorke & stirre vp in vs the good motions of his spirit, that so vve may attaine to some measure of this thirst; and from that goe on farther to a particular examination of our fitness to receiue.

CHAP. VI.

*The Examination of our
Knowledge.*

IN our particular Examination (because vve are dull & ignorant in matters, that concerne our Salvation, and also

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so haue, and doe often offend both God and our neighbours; all which are hinderances to the due performance of this duty, wee must examine our selues in those particulars, which concerne both our information in matters which we should vnderstand; & our reconciliation with those, whom wee haue offended.

That, which concernes our information, is a good and wholesome knowledge of those things, which God hath revealed vnto vs; which is so necessary, that it is the very ground of all our service of God: for how can we doe the will of God aright, if wee know it not? *Surely that the soule be without knowledge, it is*

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not good saith Solomon: Prov. 19. 2. and therefore God will haue all men to come to the knowledge of the trueth. 1. Tim. 2. 6. without which wee can reape no comfort vnto our selues in any thing that we doe; but are as dead men: for *this* (and this only) is life eternall, that wee know God and Iesus Christ whom he hath sent: Ioh. 17. 3. So that without it there is no life: and hence it is that the Lord himself complaines Hos. 4. 6. *My people are perished for lacke of knowledge*; & hence it comes to passe, that many receiue this Sacrament without any benefit vnto themselves, because they are not able to discerne of it aright. Wee should therefore all our
life

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life long carefully exercise our selues in the word of God, that so, when we shall come to examine our selues concerning our Knowledge, wee may the more easily, and with the greater comfort, trie our fitnes in this respect; whether we haue attayned to a competent measure of knowledge in the groundes of religion or not. Which that wee may the better doe, wee are to make triall of a twofold Knowledge, which wee ought to haue: the one concerning God, the other concerning man.

Concerning God we are to know, that there is but one, only wise, and true God, subsisting in three Persons; the Father begetting the Sonne; the
Sonne.

Sonne begotten of the Father; and the Holy Ghost proceeding from both: which is a mystery farre exceeding our vnderstanding; yet so farre are wee to know and beleue it, as GOD hath revealed it in his word: and therefore first are we to Examine our selues concerning this knowledge.

Concerning man we are to knowe, that he was first created in vprightnes according to the Image of God. Gen. 1. 27. but afterwards fell through disobedience, and was againe recovered by the meritorious death of Christ Iesus. This we are to examine according to the 2 parts of the Word of God, the Law and the Gospell.

In the first wee shall playnly

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ly see what wee are in our selues, even wretched and miserable sinners, corrupt children of disobedient parents; & that wee haue justly deserved death as a due reward for our manifold finnes both originall and actuall; being *carnall*, *sold vnder sinne*, *by nature the children of wrath* Ephes. 2. 3.

In the second wee shall vnderstand what wee are in Christ; and what that covenant is, which God hath made vnto man in him for the pardoning of their finnes which returne vnto him by repentance, & apply the same vnto themselves by faith. So that here we are to knowe 2 things: 1 the meanes of our redemption and reconciliation, the Death of Christ;
whom

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whom God in love sent into the world, to redeeme them that were vnder the lawe, that wee might receive the adoption of Sonnes: Gal. 4. 5. & so hath delivered vs frō the power of darkenes Col. 1. 13.

2. The meanes, whereby we may apply this vnto our selues; namely faith; which is a gift of G O D, begotten and increased by hearing the word, and receiving the Sacrament. Let vs therefore seriously examine our selues, whether wee haue learned out of the Word of G O D our first innocency, which wee had by creation: our misery, which wee fell into by transgression; and the happinesse, which wee haue obtained a-

D 1 gaine

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gaine by our sweete and blessed redemption: for in those things ought every one to bee instructed, which approacheth vnto the Lords Table.

Besides this Knowledge of GOD and Man, wee are further to haue a particular Knowledge of the Sacrament it selfe; where wee are to trye, whether wee doe rightly discern the Elements from the Lords Body, and the true vse of them: wherein wee must consider, that the Bread and Wine, (in themselves ordinary) being ordained of Christ, are now become holy; and whereas CHRIST blessed this Sacrament at the first institution, wee are to knowe that it is a blessed Sacrament; because,
whatsoe-

whatsoever hee bleſſeth, is bleſſed; and that it will bee a meanes of great bleſſing vnto vs, if rightly receiued and whereas Chriſt gaue the ſame after Supper, wee muſt further knowe, that it was not ordayned to ſatiſfie our bodily hunger; for, *if any man thus hunger*, Saint Paul tells him that hee muſt *eate at home.* 1 Corinth. II. 34. but it was giuen for the reſreſhing of our wearied Soules by the commemoration of Chriſt's Death for vs, and of our communion with him: but of this particular Knowledge of the Sacrament, more in the beginning of the firſt chapter. In this, as in the
D 3 former,

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former, wee must diligently trye and examine our selues; for, except wee knowe all these things, wee are not to partake at the Lord's Table; because without it, whatioever wee doe, is but blinde devotion.

Chap: VII.

The Examination of our repentance.

THUS of our information in matters, which wee ought to knowe. As for our reconciliation, wee are to examine our selues in those things, which concerne either God
OF

or our Neighbours; because wee haue and doe often offend both.

Those, which concerne God, are principally 2. 1 Repentance whereby wee testifie our hartly sorrow for offending him, with a desire of amendment. 2 Faith; whereby wee take hold on his mercy, for the pardon and forgiveness of them.

First, wee are to try whether wee haue attained to a competent measure of Repentance. And indeede, if wee truely looke into our selues, and consider that wee must one day giue an account for every idle word, wee shal finde matter enough for Repentance, if our hearts bee

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not hardned in sinne. Now, that it is necessary to examine our selues herein, appears from this, because without it wee haue noe ground at all for any comfort in CHRIST I E-
S V S; for hee, which is stufe with his finnes, is noe more fit to receiue Christ, than a glutted stomake it's meate: and a-
gaine, *unto them that are defiled, there is nothing pure.* Tit. 1. 15. that is, if through vnbelief, they remaine in their pollutions; but *unto the pure all things are pure*; and if wee *cleanse our hands and purifie our hearts and so draw nigh vnto God, hee will draw nigh vnto vs.* Iam. 4. 8. *as many as walke according to this rule, peace bee vpon them.* Gal. 6.

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16. Let vs then *search and trye our waies and turne vnto the Lord.* Lament. 3. 40. and put on Davids resolution before wee come to the Lord's Table; *I will wash my hands in innocencie, O Lord, and soe will I goe to thy Altar.* Psalme 26. 6. In this examination of our Repentance wee must haue respect both vnto the time past and to come.

In respect of the time past, wee are to performe 3 duties.

1 Carefully search our hearts to finde out our owne corruptions; that knowing them wee may the better avoyd them which is most necessary to bee done & that in the first place; because it is impossible that he

D 5 should

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should seeke to goe into the right way, which doth not first see his error: and thus much wee must knowe, that hee that will not set his sinnes before him here to his conversion, shall haue them set before him hereafter to his confusion, if wee will needs cover and hide sinnes, let vs in loue and charity cover the sinnes of others; for, *Loue covereth a multitude of sinne.* 1. Pet. 4. 8. that is, layeth them not open before men to their disgrace, who haue committed them; as many doe, who delight to heare other mens faults ript vp to the quicke, but cannot endure to heare of their owne: wee should not so much exclaime against other mens

mens finnes, but rather bee humbled for our owne, and lay them fully open before our selues, that soe wee may come to a more serious repentance for them. Which I thinke, wee cannot but doe (except wee haue more than stony hearts) when wee consider the torments which CHRIST suffred for our finnes; and see our owne misery, what wee are in our selues: for this must needes driue vs vnto God, as a desperate disease vnto the Physitian; and make vs vtterly to accuse our selues and say Psalme 51. 3. *I acknowledge my fault, and my sinne is euer before mee.*

Now the chiefest meanes, which wee can vse to come

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to the knowledge of our sinnes,
are these 2. 1 A continuall
meditation in the Word of
GOD, wherein (as in a glasse)
wee shall plainly see all our de-
formities. 2 A seasonable con-
ference and conversation with
such as are themselves touched
with their sinnes, both which
are excellent meanes: and
therefore wee ought sincere-
to love the Word of God, be-
cause it doth discover our sins
vnto vs; and diligently read, &
exercise our selues in it, that
soe wee may come to a full
knowledge of it; & also hartily
effect and loue those whom
we se to be thus affected. when
wee haue thus considered, that
wee ought, and how wee may
discover our sinnes; let vs exa-
mine

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mine our selues whether wee haue thus done in our life past or no, giuing thanks to GOD that hee hath at any time discovered such or such finnes vnto vs: if wee finde that wee haue not thus done (as GOD knowes, wee are all too slacke herein) let vs seasonably repent vs of this neglect; and bee sorry that wee haue no sooner repented; desiring GOD that hee will bee pleased ever more and more to discover our sins vnto vs, that soe wee may the better forsake them and serue him, as wee ought. Having thus vnfolded our finnes before our eyes, let vs in the second place examine; how in sorrow wee haue humbled our selues to GOD for them;
for

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for this is that, even our sorrow, which must moue God to compassion; and wee knowe that *God is nigh vnto them that are of a contrite heart, & will saue such as bee of an humble spirit: Psal. 34. 18.* and therefore David, being pressed down with the burden of his sinnes, comforted himselfe in this saying: *The Sacrifice of God is a troubled spirit; a broken and contrite heart, O God shalt thou not despise Psal. 51. 17.* Whereas on the contrary, if wee haue no true sorrow, if our soules be not wounded within vs for our sinnes, wee cannot expect that either wee or our prayer should be accepted of God; or that wee shall with the Sacrament receiue any comfort to

our soules if we come not to it with sorrow for our former transgressions.

Now there is a twofold sorrow: 1 Servile; when wee are sorry for our sinnes (as some servants are, when they haue offended their Maisters) not because we haue sinned against such a Master, but because wee haue thereby made our selues subiect to the punishment due vnto our offence: this is not that sorrow, which God expecteth of vs; for it rather driveth vs to dispaire, than to any pious meditations. 2 Filiall; when (like naturall children) wee grieue for our sinnes; not so much in respect of the punishment due vnto vs, as that wee haue sinned
against

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against so mercifull and louing
a Father. This is that true
sorrow, with which wee
ought to bee affected: which
wee may obtayne two wayes.
First by our selues. Second-
ly, by the helpe of others al-
so.

By our selues; and soe by
the consideration especially of
two things: First who it is that
wee haue offended; even GOD
himselſe, who in tender mercy
towards vs, gaue his onely be-
gotten Sonne to die for our
finnes: the consideration of
which cannot but worke in vs
a true sorrow, that wee should
offend so mercifull a God; for
what sonne is there (if he haue
in him the affection of a sonne)
but would grieue that hee
should

should offend a Father, which hath been ever loving & kinde vnto him?

2. The grievousnesse of our finnes, which wee haue committed; which will plainly appeare, if wee consider them either in respect of our selues, how deadly they wound the conscience; or with reference to others, how infectious they haue bene to them; whom we haue often drawne into the same faults, which wee our selues haue committed; and so haue made them guilty of our finnes, and our selues of theirs.

The next meanes, to attaine this sorrow, is the helpe of other men, who are themselves touched with a feeling in this kinde; with whom wee
ought

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ought to accompany our
selues, and patiently to accept
of their admonitions, still ac-
counting them our truest
friends, which most faithfully
and roundly put vs in minde of
our faults. The hypocrite
may esteeme such as desire
thus to expresse their loue, bu-
sie-bodies or the like; but Da-
vids wish was that *the righte-
ous might smite him, friendly
& reprove him.* Psal. 141.5. and
whosoever is a sound-hearted
Christian will ever striue to
make the best vse of such, as
hee canne. Let vs therefore
examine our selues, whether
wee haue made good vse of
those meanes or not: if we haue
not, wee ought to humble our
selues before **G O D** for this
neglect

neglect also; earnestly beseeching him that hee will worke in vs true sorrow for our sinnes past, with desire of amendment. Wherevnto that wee may the better moue him, wee are in the next place to lay open and confesse our sinnes vnto GOD; which is the third thing required in our Repentance. Confession is so necessary, that without it wee canne expect noe pardon at God's hands, but rather some judgement or other; and therefore Solomon sayth. *Hee, that covereth his sinnes, shall not prosper, but who so confesseth and forsaketh them, shall haue mercie:* and Saint Iohn perswadeth vs herevnto by the mercies of GOD, saying; *If we confesse*

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fesse our finnes, hee is faithfull and iust to forgine vs our finnes, and to cleanse vs from all vn-righteousnesse. 1. Ioh. 1. 9.

Now in our confession wee are to obserue especially three things. First what wee are to confesse. Secondly to whom. Thirdly how.

As for the first, there is a twofold confession. 1 *Laudie*, or of Thankfulness; of which David speaks Psal. 89. 1. *With my mouth will I ever be shewing thy truth; yea every day will I giue thanks to thee & praise thy name.* Ps. 145. 2. Which we are also daily to practise according to his example: but this is not that cōfession, which is so properly meant here in the matter of Repentance. There is there-
fore

fore another, called *Confessio fraudis*, a confession of sinne; and this wee are to make, if we will truly repent: which ought to bee, not of some sinnes onely, but of all as farre as wee can call them to minde; and especially of those beloved and bosome-sinnes to which wee are most addicted: which that wee may the better doe, wee ought dayly to renewe the memory of them in our selues; that so wee may bee the better able faithfully to confesse the same, as often as occasion requires.

2. Wee are to confesse our sinnes, not vnto men or Angels, but vnto GOD, who is the supreame Iudge of all.
There

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There is indeede a time where-
in wee may make confession
before men; either in publike,
before a whole congregation
by way of penance, being by
the Church therevnto com-
manded; or else in private; and
that, either, for satisfaction, to
our Neighbour, whom wee
haue wronged; or for consol-
ation, to the Minister, when
our consciences are troubled.
But that confession, which is a
part of our Repentance for
our sinnes past against God,
and wherein wee desire full
pardon for the same, wee are
to make to God alone: for hee
it is, who is offended, and hee
alone, that canne forgie our
sinnes.

3. Our Confession must not
bee

bee of the heart onely, but of the mouth also; for God, who made both, expecteth to bee honoured by both; & as both haue bin vncleane before him; soe they ought both also to acknowledge the same, that hee may cleanse and purifie both them, & with them the whole man.

Againe our confession must proceed frō a twofold ground.
1 Hatred of sinne because by it wee dishonour GOD
2. Hope of mercy, which is that wee ayme at in our confession; and it must further bee qualified with sincerity, with shame and sorrow that wee haue offended soe gracious a GOD, least GOD reiect vs as hypocriticall. Let vs therefore

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fore hencefoorth leaue off censuring the faults of other men, and beginne to aggravate our owne; and especially before wee presume to come to the Supper of the LORD: Let vs take some time vnto our selues, wherein wee may bee most private; and shut our selues vp in our closets, and there humbly on our knees lay open before God those sinnes, which wee haue committed in our life past: and that fully and faithfully; neither diminishing the number of them, nor mincing the haynousnesse of them for God will not bee mocked. These are things, which wee are to performe in respect of the time past: as for the time to
come

come, we must know, that hee which will truely repent, must not only turne from Euill, but also turne vnto Good; & therefore, hauing confessed our sins past with sorrow for them, we must (if wee expect pardon) constantly purpose for euer after, by Gods grace, to amend & reforme our liues; resolving (as much as in vs lieth) to a-void all occasions, which may draw vs into the like sinnes againe, and to make better vse of those meanes which God hath afforded vs, than wee haue done heretofore; and that by so much the more, by how much we haue offended so gracious a Father. But of this resolution of amendment, more in the 12 Chapter.

CHAP. VIII.*The Examination of
our Faith.*

THE Examination of our Faith, is that wherevnto *S. Paul* exhorteth the *Corinthians*, saying, *examine your selves, whether you bee in the Faith or not.* 2. Cor. 13. 5. The necessity whereof appeareth euen from this, that *without Faith wee cannot please God in any thing wee doe.* Heb. 11. 26. much lesse in this weighty businesse: yea Faith is so necessary, that without it wee doe receiue nothing at all, when wee doe
receiue;

a godly life. 99

receiue; for although with our bodily hands wee receiue the Bread & Wine; yet if we haue not Faith, wee want a hand to receiue the Body and Blood of CHRIST, and the comfort which thence ariseth vnto our Soules: for how can wee be perswaded in our consciences, that our receiuing is acceptable vnto God, and that the merits of Christ Iesus belong vnto vs without Faith? it is impossible that wee should receiue any more comfort than what wee belecue; and therefore our Sauiour CHRIST sayth; *hee that beleueth on mee, shall neuer thirst.* Ioh. 6. 35: therein implying, that hee which doth not belecue in him, shall euer thirst: yea,

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which is fearefull; *he which beleeueth not, shall bee damned.*

Mar. 16. 16.

Now that Faith which is here required of vs, must not be only a generall faith, whereby wee beleeue that the Word of God is true, and that God is a just Iudge; (for this the Diuells themselues beleeue and tremble at it; and well they may, considering what is due to them; eternall condemnation) but wee must goe on further to a more speciall kinde of Fayth; and (which they cannot doe) apply the merites of CHRIST, and the promises of GOD made therein, vnto our Soules and Consciences; saying with *Iob*, chap. 19. v. 25. *I know that my*
Redee-

a godly life. 101

Redeemer liueth: I know, by the knowledge of Faith; or I belecue; and not only the Redeemer of Man, but My Redeemer liueth.

Of which that wee may the more fully perswade our selues, wee must belecue; first concerning our selues, that we are not able, of our selues, to do any thing that is acceptable & pleasing in the sight of God; *for we haue nothing but what we haue receined of God, as S. Paul testifieth,* whether good gift, or ability of doing good.

2. Concerning the meanes of our Saluation, wee must belecue, that the merites of CHRIST'S Death and Passion are alone sufficient for our Redemption, without any merits

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at all, or satisfaction of ours.

3. Concerning GOD, wee ought to belecue, that, if wee truly repent vs of our life past, constantly purposing to lead a new life hereafter, and sincerely vse those good meanes, which hee shall affoord vs, hee will then bee mercifull vnto vs in accepting our indeavours through the merits of Christ Iesus.

4. Concerning the Sacrament, wee ought to belecue; that it is a meanes, ordained of God, to exhibite vnto vs Christ Iesus with his merits, & a seale to confirme our Faith. If, vpon consideration of these particulars, we can be thus perswaded of our owne insufficiency and unworthinesse, & that yet notwithstanding

withstanding vpon our sincere humiliation & obedience, God will bee mercifull vnto vs ; if we can not only say in generall that God is a mercifull Father, and that Christ died for the redemption of Man ; but euery one of vs in particular thus apply vnto himselfe ; I beleene that God is my mercifull Father, and that Christ Iesus died to redeeme me as well as any other ; all which I shall haue plainely confirmed vnto mee in the receiuing of this Sacrament ; wherein (I trust) God will in mercy accept mee for Christ's merits, though of my selfe I be vnworthy : if (I say) wee can finde that wee are not hypocritically , but sincerely ; not verbally , but hartily, thus

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perswaded; then may wee, ha-
ving thus made peace with
GOD by our Faith and Repen-
tance, boldly approach vnto the
Lord's Table.

CHAP. IX.

*The Examination of
our Charity.*

HAving examined our selues
in those former duties to-
wards God, wee are to goe on
to another duty, which con-
cerneth our neighbour; name-
ly, Charity; which is a free for-
giuing of those that haue of-
fended vs; with a testification
of the same, when occasion is
offered; and a reconciliation of
our

our selues to those, whom wee also our selues haue wronged.

That wee may be the better perswaded vnto a due performance of this duty, wee are to obserue 2 things.

1. The motiues therevnto.

2. The manner how it ought to be done.

The motiues, which invite vs to the necessity of it, are drawne from the consideration of these 4. things.

1. What wee our selues haue done vnto others.

2. What harme we doe vnto our selues by not being in charity.

3. What they are, with whom we are offended.

4. Whence such wrongs, as

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wee receiue, doe primarily come.

As for the first, we are conscious vnto our selues of a two-fold offence, which wee haue committed.

1. Against other men; whom perhaps we haue at some time or other more wronged, then they vs; or at least our consciences can tell vs, that wee haue beene prone and ready there-vnto, had wee not beene prevented: and how can hee, which hath beene forward to wrong others, make the most of euery wrong offered by others vnto himselfe? wee must heere take notice of the advice of *Salomon* in another case. *Seeke not, sayth he, to haue thy seruants curse thee;*
for

for oftentimes thy heart knoweth, that thou thy selfe hast also cursed others: Eccles. 7. 22. So also, bee not hasty to aggravate the wrongs which others haue done vnto thee ; for thy heart can tell thee , that thou thy selfe hast also wronged others.

2. If this consideration prevaile not with vs ; let vs consider in the next place, that wee haue dayly offended GOD farre more than any man can offend vs : and can any of vs expect any mercy from GOD in the forgiuenesse of our debts , if wee shew none to others in passing by small matters of offence ? Small, I say ; because the greatest are but small

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small in respect of the offences, which wee haue committed against GOD. Our Saviour CHRIST tolde his Disciples playnely (and in them vs) Mar. 11.25. *if yee doe not forgine others their trespasses, neither will your Heavenly Father forgine you your trespasses :* which was verified in the Parable of the cruell servant; who (because hee had no compassion on his fellow-servant, as his Lord had pittie on him) was *deliuered to the tormentors, till he should pay all that was due;* with this application annexed, *so likewise shall my Heavenly Father doe also vnto you, if yee from your hearts, forgine not enery one his brother their*
tres-

a godly life. 109

trespasses. Matt. 18. 34. 35. The consideration whereof, I thinke, is able to moue any good hearted Christian to loue his brethren, though they haue offended him.

The second Motine vnto this duety is taken from the consideration of the harme, that otherwise wee bring vppon our owne Soules; which indeede is greater, than either wee can doe vnto others, or they vnto vs.

This harme is twofolde; 1. Generall; namely, a stayne to all the good, which wee haue: for *though wee speake with the tongue of Men and Angels: though wee haue*

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have all other good gifts, as of *Prophecyng, understanding of mysteries, &c:* yet, if wee have not *Charity, wee are nothing:* 1 Cor. 13. 1. 2. Let vs not therefore boast of our learning and other good parts, as long as wee are without *Charity;* for all is nothing; *no more than a sounding brasse or a tinkling cymball.*

2. Particular: and so it is an hinderance, 1 to our Prayers; 2 to the right receiuing of the Sacrament. The want of *Charity* is an hinderance to our Prayers in a twofolde respect.

1. Because, without *Charity,* wee cannot expect to receiue that which wee pray for; for if wee pray to G O D

a godly life. 111

to forgiue vs our trespaffes, as wee forgiue them that trespaffe against vs, how shall wee hope that God will forgiue vs, if wee forgiue not others, which is the condition of our Prayers ? to pray for the one, and not to performe the other, is to mocke GOD in our Prayers; or rather, miserably to deceiue our selues: for, as many haue not because they aske not: so many aske and receiue not, because they aske amisse: Iam. 4. 3: and such are they which aske without charity; and who knowes how soone they may stand in neede of GOD'S mercy ? .

2. It hinders our Prayers in this respect; because
without

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without Charity, wee cannot joyne those, with whom wee are at variance, with our selues in our Prayers: which is against the rule of our Sauour CHRIST, who biddeth vs to pray; *Our Father*; and *giue vs Our Bread*; and so to joyne others with our selues in euery Petition: now how can wee heartily pray thus for them, whom wee loue not? our owne consciences can sufficiently tell vs, that wee cannot; yea, and that wee often haue beene faulty herein. Wherefore, if wee desire that our Prayers should hencefoorth bee effectuall, let vs follow the counsell, which Saint *Peter* giueth to the Husband and Wife, 1
Pet.

a godly life. 113

Pet. 3. 7. which is, to
line together according to know-
ledge, bearing one with ano-
ther, that our Prayers bee not
hindered: which, if wee
doe, our Prayers shall bee
much furthered, as CHRIST
himselſe ſayth: *if two of you
shall agree on earth, as touching
the thing that they shall aske, it
shall be done for them of my Fa-
ther which is in Heauen: Matt.
18.19.*

The want of Charity is
an hinderance to our due re-
ceiuing of the Sacrament: be-
cause the Sacrament is a Seale
of our vnion and communi-
on, as with CHRIST, ſo a-
mongſt our ſelues: as Saint
Paul ſayth: 1 Cor. 10. 16. 17.

The

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The cup of blessing which wee blesse, is it not the Communion of the Blood of Christ? the bread which wee breake, is it not the Communion of the Body of Christ? for wee, being many, are one Bread and one Body, because wee partake of one Bread: So that, vnlesse wee bee joyned together in loue, wee cannot bee capable of those benefites, which otherwise would arise vnto our Soules.

Againe, loue is the very badge, whereby wee are knowne to bee CHRIST'S Disciples. Ioh. 13.35: *by this shall all men know that yee are my disciples, if yee loue one another.* It is a part of that wedding-garment, wherewith
euey

every one ought to bee cloathed, that comes to the Lord's Table. Wherefore, if wee desire to bee accepted when wee doe come, and there to receiue the benefits of Christ's Death and Passion, let vs put on the bowels of mercy and compassion.

A third Motiue vnto this duty is taken from the consideration of the parties, with whom wee are offended: they are Men, yea Christians as well as our selues; such for whom CHRIST died as well as for vs. Shall wee then thinke it hard to suffer some small wrong at their hands, for whom CHRIST thought it not too much to die? can wee periwade our selues, that
there

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there is the loue of God in vs, if wee hate them whom hee so loued? *every one, which loueth him that begate, loueth him also that is begotten of him: 1 John 5. 1. and whosoever loueth him that did redeeme, loueth him also that is redeemed by him.*

The fourth Motiue vnto this duty of Charity is taken from a serious consideration of the first originall, whence these wrongs proceed, which wee receiue.

And heere wee may take notice both of the Authour, and also of the Disposer thereof. The first Authour is not so much the party from whom wee receiue the wrong; as the grand-Enemy
my

my of both vs and them; the Diuell: who well knoweth , that *a house divided against it selfe cannot stand*; and therefore striueth by all meanes to set vs at variance among our selues, though sometimes vpon small occasions; that so thereby, hindering vs from the performaunce of good dueties (as the receiuing of the Sacrament , and such like) which are the meanes of our Saluation, hee may the more easily tempt vs to worse imployments, while others are better exercised; and so make his side the stronger against vs: and who knowes what power it may please God to giue him against vs at
such

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such times? Wherefore, as we loue our owne safety , let vs seeke to crosse him, who thus opposeth vs by his temptations: and if wee will needs bee at strife, let it bee with him, who will neuer bee at quiet with vs, vntill hee haue gotten the vpper hand of vs: which wee may the more easily perswade our selues vnto; if wee haue respect not so much to other mens wrongfull actions, as to his wicked suggestions, the cause of all; and assure our selues, that, in putting vp a wrong, wee right our selues, and crosse him; which should bee our chiefest ayme.

Againe,

Againe, as the Diuell is the Authour of our wrongs: so GOD, who is the Disposer of all things hath a hand in it: who permitteth the Diuell thus farre to provoke vs: perhaps for the tryall of our constancy and patience, or for other some ends best knowne vnto himselfe: and, if wee could but see, that the finger of GOD is in our Crosses, wee would patiently answer with *David*, Psalm. 39. 10. *I will become dumbe, and open not my mouth, because it is thy doing; and so commit our cause to him, that hee might make our righteousnesse cleare.* Psal. 37. 6.

These are the chiefest Motiues to perswade vs to this duty

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duty of Loue and Charity; to all which wee may adde another, taken from the exceeding loue of God to vs; *who so loued vs, without any loue receiued first from vs, that he sent his Sonne to bee a propitiation for our sinnes.* 1 Iohn. 4. 10. whence the Apostle gathereth this powerfull consequence; *if GOD so loued vs, wee ought also to loue one another:* vers: 11. Which that wee may the better doe, let vs in the next place see the manner how it ought to bee performed.

Heere wee are to haue respect both to the time past, and also to come.

As for the time past,
either

either vvee haue vvronged others, or they vs. If vvee haue vvronged others, vve ought to performe two thinges. 1. vndoe that which vvee haue done, by making restitution as farre as in vs lies: according to the example of *Zacheus* Luk. 19. 8. who was willing to *restore fourefold whatsoeuer hee had taken from any man by false accusation*: such ought wee to bee, ready to make good, whatsoeuer wee haue taken from any man, and to giue satisfaction for any vvrong that vvee haue done. Neither is it sufficient to bee vvilling thus to make satisfaction, vvhen vvee are moved therevnto: but wee must

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also in the second place seeke peace with those, whom wee haue wronged, though wee bee not ask't: which is the Counsell of Christ himselfe: Matt. 5.23.24. *If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leaue thy gift before the Altar, and goe thy way; first be reconciled to thy brother: hee saith not; stay till hee come to thee, or, be reconciled when he commeth; but goe thou to him. And so David also adviseth vs Psal. 34. 14. Seeke peace and ensue it: stay not till it be offered to, or required of thee; but seeke it. But perhaps those (whom we haue offended) are farre off, & wee cannot come neere them;*
or

or neere, and will not bee reconciled to vs; what shall wee doe in this case? Heere wee ought to vse all meanes that wee can, for the procuring of peace and quietnesse; but if either occasion or acceptance bee denyed vs, wee need not doubt but that God will bee pleased to accept of our desire.

Now, if others haue wronged vs, wee must (though perhaps it may seeme somewhat hard) freely forgiue them; loving even them that hate vs; wherevnto our Saviour Christ often admonisheth vs in every Gospell; saying; *If thy brother trespassse against thee seven times a day, thou shalt forgiue him: Luk. 17.4.* And againe, *I say vnto you, loue your enemies;*

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blesse them that curse you Matt. 5. 44. But some one may say, such an one hath vvronged me so much, that flesh & blood cannot take it. It is true, if thou consult with flesh and blood, it will seeme hard to beare the least wrong: but flesh is not a friend, whom vvee may safely consult; but rather a bosome enemy, whom vvee ought to resist: if vvee aske counsell of Christ (whose counsell vvee ought and may most safely follow) hee will bid vs goe and bee reconciled: and Saint *Paul* bids vs to *feede our enemies, and to overcome evil with good*: Rom: 11. 21. and *Solomon* can tell vs, that *it is the glory of a man to passe over a transgression*. Pro. 19. 11. As for
revenge,

revenge, it is not for vs to meddle with it; because the Lord himselfe saith, Deut. 32. 35. *To mee belongeth vengeance and recompence:* and Saint James will assure vs, that *to haue bitter enuyings and strife in the heart, is wisdom which descendeth not from aboue; but is earthly, sensuall, diuinish: but that wisdom, which is from aboue, is easie to be intreated, and full of mercy:* Iam: 3. 17. wherefore let vs greiue at such wrathfull motiōs, assuring our selues that it is a point of heavenly wisdom to forbear; & certainly, if wee can but once find that God hath wrought in vs a readines to forgieue those, which haue wronged vs, and to pray for their

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conversion, wee may esteeme it an euident signe of Sanctification.

As for the time to come, that wee may the better pre-serue the bond of Charity, wee must resolute carefully to obserue these 2 sortes of rules. 1. How wee may keepe peace with others. 2 How others may doe the like with vs.

As for the first, because others may outwardly wrong vs either in word or deede, that wee may in both auoide discontent and strife therevpon, wee must propoie vnto our selues a twofold rule.

1 Concerning their words; which is the rule in *Solomon*, *Prov. 7. 21.* namely: *That wee take no heed vnto all words,*
that

that are spoken: for this is that, which often stirreth vp strife amongst vs, which otherwise might easily, and without any prejudice bee avoyded, if men were not too inquisitiue and ready to take notice of every thing that is spoken: and therefore wee should here not entertaine but sleight, yea reject such men, who, vnder pretence of loue vnto vs, will whisper in our eares, and maliciously informe vs against such or such an one; whom *Solomon* calleth *pickthanks, whisperers, tale-bearers, such as will separate chiefe friends:* Prov. 16. 28. for occasion of separation may bee giuen (if so taken) even betweene friends; as wee often see that he, which is sin-

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gularly affected to another, may hastily speake some reproachfull wordes of him; which perhaps hee will presently bee sorry for, and not speake the like againe; yet this shall bee enough for the breach of charity, if it bee in the audience of a whisperer: vvho (to speake the trueth) is a meere incendiary, that will ever bee adding fuell to the fire of contention. Whence *Saint James* calls the tongue a *fire, a world of iniquity, that setteth on fire the whole course of Nature.* *Iam. 3. 6.* And *Solomon* saith, that *without wood, the fire is quenched; and without a talebearer, strife ceaseth.* *Prov. 26. 20.*

The second rule, whereby we
may

may keepe peace with others, is concerning other mens actions: vvhich is, that we so take them (though sometimes wrongfull) that we be not easily provoked thereby ; for a hasty and furious discontent vpon some small occasion, doth often breake out to the breach of charity ; vvhereas a seasonable deliberation vould mitigate the matter , and so cover all in silence. And therefore Saint *Paul* tells vs, that *Charity suffereth long , and is not easily provoked.* 1. Cor. 13. 4. 5. If wee can but make true vse of these 2 rules , vve may easily, for our parts , liue at peace with others. Secōdly we must endeavour that others also by our

F 5 carriage

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carriage may doe the like with vs: to which purpose we must take away , first a common fault amongst vs, which is a maine cause of strife and enmity: 2 the occasion thereof.

The fault it selfe is rayling, scandalous and reproachfull speaking : which is so frequent, that few or none (if we looke narrowly into our words) but are conscious vnto themselues hereof; but so haynous in it selfe, that *Saint Paul* ranketh it with robbery and extortion, *1. Cor. 6. 10.* saying, that *neither theemes, nor revilers, nor extortioners shall inherit the kingdome of God*; and so pernicious also vnto the sweet society of men; that it is that breath, which often blowes
the

a godly life. 131

the coales of contention so farre, that they cannot bee quenched againe without blood: and daily experience teacheth vs, that there is no such common cause of strife and debate, as scandalous termes which are so often heard amongst vs: so that, if we can but avoyd these, wee shall take away the very ground vpon which our wrongfull actions are builded; and therefore *Saint James*, beseeching vs by the name of brethren, exhorteth vs not to *speake euill one of another*: *Iam: 4. 11.* and *Saint Peters* advise is, that *wee lay aside all euill speakings, and, as new borne babes desire the sincere milke of the word.* *1. Pet. 2. 1.*

Now,

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Now, that our speech of others may be such as it ought to bee, let vs follow the advise of *Solomon*; whose counsell is, that it bee friendly: Prov. 18. 24: *A man that hath friends, ought to shew himselfe friendly: not uttering any thing; that may tend to their disgrace; least, by such discourtesies, hee loose their good liking; but rather endeavour by faire, and courteous speeches, to knit their hearts faster vnto him.*

Neither yet can we easily avoyd this fault, vnlesse in the second place wee take away the occasion of it; vvhich is a tickling desire, that most men are affected vwith, to heare the faults of other men (though perhaps lesse than their
their

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their owne) laid open and spoken against: vvhich quickly begetteth a suspicion of their vvorth, and herevpon vvee too too readily build some calumnious report or other. If it shall therefore happen at any time, that vvee heare the slips and errours of another ; let vs not bee delighted therein, but rather seeke to cover them ; for *hee, that covereth a fault, seeketh loue* : Prov. 17. 9. and not hee, vvhich desireth to haue them laide open. This is that vvhich vvee ought to doe, both for the restoring and preserving of charity; vvherein vvee must necessarily examine our selues before vvee come to partake
vvith

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with others at the Lords Table. If vpon examination wee finde any thing wanting; either that wee are not in charity with others, or others with vs; let vs according to these rules seeke by all meanes to make good what is wanting, and so come.

CHAP. X.

Of Premeditation and Prayer.

THUS of the first thing to be performed in our preparation, namely Examination of our owne fitness to receiue. The second is the Premeditation of the benefits, which wee are to receiue: which we must
not

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not omit, that we may the better be stirred vp to seeke God, and to cōmunicate at his Table with joy and gladnesse; for there is nothing which makes vs more cold and backward in such duties, than this, that wee haue not sufficiently tasted how good the Lord is to those which seeke him; the consideration whereof is alone able to moue any man to a longing desire after him. Wherefore, hauing searched into our own estate by a serious examination, least wee should yet fall backe to a lukewarme carelesnesse of what we are to doe, (to which the Diuell will bee ever ready to tempt vs) and so become the more vnfit to cōmunicate at the Lords Table,
either

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either to Gods glory or our owne comfort , let vs ever quicken our devotion vvith a feasonable premeditation, before vvee come, òf the benefits vvhich vvee are to receiue by comming. All vvhich are cõprehended in this one word life; vvhich vve receiue in the Lords Supper, by receiuing Christ, vvho is *Life it selfe.* John. 14.6.

Now the life of a Christian is either the life of Grace here, or Glory hereafter.

The life of Grace(vvhich we obtaine in this Supper) consists of 2 things.

1. A happy freedome from a twofold euill: first of sin; from vvhich vvee are freed by the Death of Christ: vvhose blood
(if

a godly life. 137

(if we relie on him) will make our sinnes (though as red as scarlet) to become as white as vvooll.

2^l of Punishment; from vvhich Christ hath redeemed vs by the shedding of his blood; so that *there is no condēnation to thē which are in Christ Iesus.* Rom. 8. 1. vvhence vvee may boldly say, *who is hee that condemne th?* it is Christ that died; yea rather that is rise againe, *who is euen at the right hand of God, making intercession for vs:* vers. 34.

The second thing is a comfortable enjoyment of a three-fold good.

1 An inseparable vnion both vwith Christ our head, *from whom nothing shall bee able to separate vs:* Rom: 8. 38. as also

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with our brethren & fellow-members in loue and charity; which *David* accounted a good and ioyfull thing: Psal. 133. 1.

2 A blessed strengthening of our faith, whereof this Sacrament is a sure seale, (as before) whence it shall come to passe, that wee shall bee able to resist the temptations of the Diuell, (who striveth by all meanes to make shipwracke of our faith and vs) and reply with *David*, Psal. 16. 9. *I haue set God alwayes before mee, for he is on my right hand, therefore shall I not fall*: this is that which will make our hearts glad, and our flesh to rest in hope, as it is ver. 10. which bringeth in a third good, and that not the least, that God vouchsafeth

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to his people in this world,
namely, Peace of Conscience.

This is that which wee are
most carefully to seeke after,
and which in the latter end,
will bee more worth vnto vs,
than ten thousand worlds of
pleasure which we can enioy:
and therefore *Dauids* counsell
is, *Keepe innocency, and take
heed vnto the thing that is right,
for that shall bring a man peace
at the last.* Psal. 37. 38. Now
wherein can wee better keepe
innocency, than by being care-
fully and faithfully exercised
in Gods service? and what
greater comfort of heart, and
what greater peace of consci-
ence can redound to a poore
sinfull soule, than the full as-
surance of the forgiuenes of his
finnes

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sinnes, & his inseparable vnion
vvith Christ Iesus which vve
receiue, if vve receiue aright,
by receiuing the Sacrament.
This is that, besides vvch
there is nothing in vs that shall
be able to strengthen & com-
fort vs against our enemy the
Diuell, in the day of our de-
parture hence; vvho will then
be sure to affright vs with the
vglines of our sinnes (though
now in policy he couer them)
that so hee may, if it be pos-
sible, driue vs to dispaire of
Gods mercie tovwards vs:
then(I say) by the helpe of a
good conscience, as *Samuel*
resolutely spake vnto the Isra-
elites, 1. Sam. 12. 3. saying,
*Behold, here I am; witness against
me before the Lord & before his
anoynted;*

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anoynted; whose oxe haue I taken? whom haue I defrauded? and I will restore it you: so shall we be able to nonplus our calumniating enemie, & say; Behold, Satan, here I am, witnesse against mee before the Lord, wherein haue I done those euill things which I should not haue done? wherein haue I omitted those good duties which I should haue done? whē did I at any time dispaire of Gods mercy, or neglect the same? whē did I prophane, or abuse his holy sabboth? whē did I contēne or neglect his word & Sacraments? here I am; witnesse against me: but my cōscience tells me to my comfort, that I haue diligently, according to my power, performed
what

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what I ought, and therefore thou hast no part in me. If wee can thus cleare our selues, then shall wee bee able to say with *Saint Paul*, 2. *Tim.* 4. 7. 8. *The time of my departure is at hand, I haue fought a good fight, I haue finished my course, I haue kept the faith:* and that which followeth herevpon, is, *Henceforth is laid up for me a Crowne of righteousness.* This Crowne is that benefit, vvhich we shall receiue, after this life of grace is ended, in the life of glory. In the meane time, vvhile vvee liue here, vvee shall receiue, though not this Crowne actually, yet the full assurance thereof, beleeuing vvith *Saint Paul*, that it is laid up for vs, which the Lord the righteous
Judge

a godly life. 143

Iudge shall giue vs at the last day.

These are the benefits, which euery true communicant receiueth at the Lords Table: vvhwherefore (as vve desire to receiue these benefits, which passe all vnderstāding) let vs carefully meditate thereon, that vvee may be inflamed vvith the desire of them.

But (because all that vvee can doe, is nothing vvithout Gods blessing) vvee are in the next place to pray to God, that he vvill be pleased to blesse our endeavours, and to accept vs in his Sonne; vvwhich is the third duty required of vs in our Preparation: vvithout the due performance of vvwhich, though othervvise vvee haue
diligently

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diligently prepared our selues, vve cannot expect to receiue any comfort of soule vvith the Bread and Wine; because God onely giueth that vnto vs, and hee is debter vnto no man: let vs therefore seeke vnto him by prayer for a blessing, vvho is the giuer of all blessings. This vve ought to doe first in priuate, setting aside some cōuenient times, vvherein vve may freely betake our selues to this duty: but especially in the morning, vvhen vve are to receiue, vve should rise early and consider what wee are to doe that day, namely, sit at the Lords Table, and therefore be sure that we consecrate our selues to God by Prayer and good meditations. Secōdly

ly in publike with the Congregation; where wee ought to present our selues at the very beginning, that so wee may joyne together in all things which we are to performe, & there at our first entrāce powre forth vnto God (as at all other times) this or the like prayer.

O Lord stregthen mee against the temptations of Sathan who striveth to draw away my heart from thee; & accept the prayers, which I shall now make vnto thee through Iesus Christ our Lord. Amen.

Which done, joyne with the Congregation in such prayers as are then vsed.

In both wee are carefully to consider 2. things.

1. For whó we ought to pray;

G and

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and that is, not for our selues only, but for others also, according to the Counsell of Saint James. Chap. 4. v. 16. *Pray one for another;* which wee learne from the patterne of prayer, the Lord's Prayer, left vnto vs by Christ himselte.

2 How we ought to pray; & that is, first in humility, with a feeling of our owne wants, for which the poore Publican was *rather iustified* than the proud Pharisee for his vaine boasting. Luke 18. 14. Secondly in a setled & fervent devotion: when wee pray, our mindes ought not to bee fixed on any thing else (as many, God knowes, are) for God will haue the whole heart or none. 3. In faith; with confidence that wee shall receiue
what

what wee aske; for *hee, which wavereth, that is, not beleiveth, Let not that man thinke that hee shall receiue any thing of the Lord.* Iam. 1. 7. If we be deficient in any one of these conditions, we aske amisse, and so shall receiue accordingly. Wherefore, as wee desire to receiue benefit & cōfort by the Lord's Supper, let vs seeke vnto God for it: & as we hope to haue our prayers heard; let vs pray both for our selues & others in true humility, fervencie & devotiō, & assured hope of obtaining.

Chap. XI.

*Of Meditation at the
Lord's Table.*

Having thus fitted our selues
by examination of our e-

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state premeditation of the benefits, & prayer for a blessing, wee may assure our selues that wee haue prepared our selues for the receiuing of the holy Communion (though by reason of our weakenesse, not in that measure, yet) in that right manner as wee ought: and so haue performed the first duty required of vs, namely diligent preparation; wherevpon wee may boldly & chearefully (otherwise not) present our selues vnto the Lord's Table: where wee are to be exercised in a second duty, namely, a seasonable Meditation.

This Meditation must be threefold. 1 Before. 2 In the time of the Consecration. 3 After the same, or, in the time of Receiuing. Before

Before the Consecration, whē the Minister is going towards the Table, Meditate on these 2. things. 1 Seing the table spread, & the Elements set thereon, we are to consider, what place we are come vnto ; namely the Table of the great King of Hea- ven & Earth; & that therefore we ought most carefully & re- verently, to behaue our selues, both in body by a reverent & seemly gesture: & also in mind, laying aside all earthly cogita- tions whatsoever: and that in a twofold respect. 1 Because the place it selfe is holy and there- fore ought not to bee prophane- ed by any vnseemly behavi- our; for these must bee layd a- side, as G O D commanded Moses. Exod. 3. 5. *Put off thy*

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shoes from off thy feete, for the place whereon thou standest, is holy ground. 2 Because as the place is holy, so also God himselfe is there amongst vs, as he sayth Matth. 18. 20. *Where two or three are gathered together in my name there am I in the midst of them:* Hee is in the midst of vs, beholding not only our outward gesture but our very hearts & affections; and ready both to reward those that honour him by reverencing; & to punish all such as dishonour him by prophaning and abusing his holy ordinance: which we shall doe if our carriage be not with feare and reverence.

2. When we heare the Minister say, *Drawe neere and take*
this

this Sacrament; wee must consider that God by his Minister freely inviteth vs to his Table; then let every one lift vp his heart by this or the like ejaculation.

Lord, I am not worthy by reason of my sinnes to approach before thee; but seeing it hath pleased thee in mercy to call mee, behold, in humility & obedience I come.

Then joyne in prayer with the Minister. In the time of the Consecration wee ought seriously to settle our mindes on the Elements, & the Actions about thē, for the better stirring vp of our devotion: & so meditate thus, 1. When we heare the Minister read the words of Christ's Institution, & see him

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take the Bread & Wine; wee ought joyfully and thankfully to meditate on the great loue of God in setting apart his Son for the Redemption of vs his enemies; which is represented in the taking of these Elemēts, & setting thē apart to be distributed vnto vs, as seales and pledges of the same: joyfully (I say) in respect of the benefite, which doth thereby come vnto vs, & thankfully in respect of God's loue, which is greater thā all the harts of men joynd in one are able to expresse.

2. When wee see the Bread broken and the Wine powred out, we ought to be exercised in a twofold meditation.
1 Of comfort; considering that the Bread is broken and
the

the Wine powred out, not
ouely to be the more divisible
to the Communicants, but
chiefely to represent vnto
vs the crucifying of Christs
Body, and the shedding of
his Blood for our sinnes: for
*hee was broken for our iniqui-
ties.* Isai: 53. 5. By which
is not meant that any bone of
him was broken, but that
hee was crucified: whence
wee should every one of vs
gather this com'ort, saying
to our soules: *Christ Iesus was
broken on the Crosse, and suffered
an accursed death for mee; by
whose merits, I trust, I shall
escape the curse of that death,
which is due for my sinnes vnto
mee.* And here by the way
wee may take notice how the

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Papists doe erre in delivering whole cakes vnto the Communicants, which represent Christ whole not crucified, and so afford the lesse comfort.

2. Of sorrow, & that for our sins; the grievousnesse of which was such that they could not bee satisfied for, without the pretious Blood of Christ Iesus: these were the speares that pierced him to the Soule; that was that, which drew his pretious Blood from his side: and the consideration of this should breed in vs a hartie sorrow, that we so vile wretches, as wee are, should thus wound so loving a Redeemer: and certainly if wee doe not grieue for those sins, for which hee hath so much smarted, wee
may

may justly feare that the Stupid Earth, the hard rockes, and the darke graues, which trembled, rent, and opened at his death, shall one day rise vp in judgement against vs & condemne vs. When therefore we see the Bread broken &c: let every one thus meditate; *O vile wretch that I am, that I by my sinnes should thus wound my mercifull and loving Redeemer.*

After the Consecration, when the Minister is receiving himselfe (considering that wee are in the presence of God, who seeth our very hearts) wee should power out our soules vnto him in this or the like soliloquie.

O Sweete Iesu, I doe humbly acknowledge with the Centurion
that

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that I am not worthy, that thou shouldst enter vnder my rooffe, much lesse to come and suppe and dwell with mee: but seeing it is thy good pleasure to vouchsafe mee this fauour, cleanse mee, I beseech thee, from my sinnes, that I may entertaine thee in a pure and sanctified heart, strengthen my faith that I may fully rely on thy mercie; comfort mee with thy blessed spirit & so dwell with mee for ever. grant this, O blessed Redeemer, for thy mercies sake, Amen.

Againe, before wee receiue, when the Minister is coming to distribute, and offers the Elements vnto vs (considering that Christ with all his benefits is offered vnto vs by GOD, as well as the
Elements

Elements by the Minister) let every one meditate thus with himselfe: *Christ with the benefits of his Death doth now come to sanctifie and comfort my sinfull Soule, in full assurance whereof I am to receive these signes and Seales at the hand of his Minister; And so as he stretcheth out his hand to receive these, let him lift vp his soule in faith with this or the like ejaculation. Come, Lord Iesu unto thy humble servant, as my trust is thou wilt.* This wee are to doe after the Consecration, before wee receive.

After this in the act of receiving wee are to performe these two things.

1 While wee eate the bread,
Meditate

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meditate every one thus.

Blessed Iesu, I doe heartily beleene that thou wast crucified on the Crosse, and that for mee as well as for any other, and, as I haue now receined this Bread broken, whereby my Body shall bee nourished: So I beleene that I haue also receined spiritually thy Body crucified with all the benefits thereof; the full pardon of all my sinnes; and the strengthening and refreshing of my sinfull soule; this I beleene, Lord, helpe my vnbeleife for thy mercies sake. Amen.

2. When wee drinke the wine, and while wee feele it in our stomake, wee should thus meditate.

*Most blessed Redeemer, I do truly beleene that thy Blood was
shed*

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shed out of thy Body, as verily as I have received this wine apart from the bread; and that for the remission of my sinnes, as well as any others: & I do also beleene that with this wine I have received thy precious Blood, whereby my sins are fully washed away & my soule purified: & that according to thy promise, I shall never hunger nor thirst any more; because with this Bread & Wine I have received thy flesh, which is meat indeed, & thy Blood which is drinke indeed; with which I humbly pray thee to cherish & nourish my poore soule, & to increase in me hearty loue to these my fellow-members, who have now participated with mee, that so we may serue thee as we ought, and that nothing may bee able to separate

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parate us from thy loue;
which I humbly beseech thee so
grant for thy mercies sake. A-
men.

Chap. XII. Of Practise.

THIS is that, whereon wee
ought to meditate in the
time of receiuing; which being
duly performed, wee ought in
the next place to take notice
of a religious Practise of those
things, which are to be obser-
ued afterwards in our life and
conversation.

These things may be reduced
to 2 heads: namely, such as we
are to do, 1 in the Church. 2 at
home.

In the Church wee must
performe

performe 2 duties.

I Having ended the former meditations, wee ought each man in particular to giue thanks vnto God for his mercy, in this or the like forme.

O Lord, I humbly blesse thy holy name, for that thou hast in mercy vouchsafed to accept mee at this thy Table amongst the rest of thy elect & chosen people; and that thou hast so graciously fed my languishing soule with the precious body & blood of Christ Iesus. I confesse, O Lord, that I am not worthy of the least of thy favours; but seeing it hath pleased thee thus to haue mercy vppon mee; giue mee grace, I humbly beseech thee, to walke worthy of this thy mercy in newnesse of life to the glorie of thy

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thy holy name, & the salvation of my sinfull soule; even for thy mercies.sake Amen.

2. After this every one ought to joyne with the Congregation in praier & thanksgiving, praying God for his goodnesse, and soe depart lovingly together with joyfull hearts that God hath so graciously entertained vs his vnworthy servants.

After wee are come home, wee are further to take notice of 2.duties.

1. Meditation; meditating seriously what comfort we haue receiued by being at the Lord's Table. Vpon which consideration, if we finde any good motions in our selues, any assurance of the forgiuenesse of our sins,
wee

wee ought by all meanes to cherish the same by the comfortable remembrance of Christ's Death & Passion for vs; & so much the more lift vp our thankfull hearts vnto God for his mercy; as Saint Paul Sweetly exhorteth the Colossians, saying, *as ye haue receiued Christ Iesus the Lord, so walke yee in him; rooted & built vp in him, & established in the faith, abounding therein with thanksgiving: Col. 2. 6. 7.* And this is that, which Solomon maketh a true note of a righteous man; that hee will ever bee increasing those good gifts, which hee hath in him; whē he saith *Prov. 4. 18. The path of the iust is as the shining light, that shineth more and more vnto perfect day.*

When

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When therefore wee shall find a little faith, a little loue in vs (as, G O D knowes, the best of vs hath little enough) let vs desire to increase it, and to haue our corruptions diminished; for these desires are a beginning of Grace , and a signe of a heart well affected: and of this desire wee cannot make a better tryall, than by considering whether wee longe to receiue againe the next time ; that so these good beginnings may bee the more perfected.

But if wee finde not this comfort in vs; let vs search into our selues, whether there be not some sinne in vs as yet vnrepented of, and whether wee came not so well prepared
to

to the Communion as wee should: if so, then ought wee to humble our selues before God, with sorrow for this our negligencē: if wee cannot see this in vs, but that wee came well prepared; then must we patiently waite the Lord's leasure, and pray earnestly that he will giue vs the comfort of his Spirit; with full assurance that he will grant our request, when it shall be best for vs.

The second duty, wherein we must be excercised at home, is a resolution or constant purpose of leading a new life, wherevnto Saint Paul earnestly inviteth vs Rom. 6. 19. saying, *As you have yeelded your members servants to uncleanesse, & to iniquity, unto iniquity even*
so

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so now yeeld your members ser-
uants to righteousnesse vnto ho-
linesse; and why? because being
made free from sinne, and become
seruants vnto God, wee haue our
fruit (not vnto sinne, but) vnto
holinesse. ver. 22. Shall wee
then be made free from sinne,
& become the seruants of God,
& yet returne vnto sinne againe?
God forbid: if we doe so, we re-
ceiue the grace of God in vaine;
which S. Paul beseecheth the
Corinthians to take heed of. 2
Cor. 6. 1: now what is it but to
receiue the Grace of GOD in
vaine, when, after we haue esca-
ped the pollutions of this world
through the knowledge of our
Lord & Saviour Iesus Christ,
we are againe entangled there-
with; &, as the sow to the mire,

returne to our former course of life againe? Saint Peter will assure vs, that it had beene better neuer to haue knowne the way of righteousness, than, after wee haue knowne it, to turne from the holy Commaundemens delivered vnto vs. 2 Pet. 2. 21. And well were it, if this were duly considered of some, who thinke it sufficient to liue precisely that day, in which they receiue, (though perhaps they can scarce doe that) and presently afterwardes liue as profanely and loosely as euer they did; but wee must knowe that G O D expects a dayly reformation of those, which present themselues at his Table; and, if wee doe not duly consider of it, wee shall

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shall one day with feare and trembling acknowledge it; as Saint Paul plainly tels the Hebrewes; saying *If wee sinne wilfully after wee haue receined the knowledge of the trueth, there remaineth no more sacrifice for sins, but a certaine fearefull looking for of judgement and fiery indignation.* Heb. 10. 26. 27.

Now that we may the better lead a new life before GOD, wee must consider that to the direction of a Christian life 3 things are to be knowne of vs.

1. What we are to pray for:
2. What wee ought to beleue.
3. What we are to doe.

The first beeing rightly known, afford's vs a perfect direction for our Hope: the second for our faith; the third for our Piety. The

The 1st we haue fully set down in the Lords Prayer, composed by CHRIST himselfe as a most exact rule for all our Prayers.

The second in the Creed, which containeth the Articles of our Faith, contained in the doctrine of the Apostles; called therefore the Apostle's Creed.

The third in the 10. Com-mandements, written by the finger of God himselfe, and revealed vnto vs in his holy Word to be our direction both for our holines towardes God and our charity towardes our neighbours.

These 3 rules of our life (the Lords Prayer, the Creed, & the 10. Comaundeméts) are daily repeated of thole of the meanner and more simple sort; but

H yet

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yet (God knowes) not so well vnderstood, as they should be, by diuerse to whó God hath giue a greater measure of knowledge: neuer did our Land, yea almost euery house, more freely abound with fruitfull and comfortable expositions vpon these rules, than now they doe; yet who lookes so farre into them, as to know thereby the full extent of any of them? Some few indeede there are (whereof G O D increase the number) who make a conscionable vse of those good meanes of Saluation: whereas others are well content, yea with delight desire to reade (and that vpon the best dayes) vaine and idle discourses, which are so farre
from

from furthering vs in the way of salvation, as that (like tares) they choake the Word of God, and hinder the growth thereof, as wee too often see by our daily experience. There is indeede a time for all things; for pleasure, as well as profit: but shall wee spend the best of our time, yea (as some doe most miserably) the greatest part of our time in such vanities, and altogether neglect those good helps for our direction; esteeming them too plaine and homely, or not pleasant enough for our witty inventions, and acute judgments? Let such know; that they, which thus neglect their owne good, are guilty to themselves of a twofold crime,

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1. Of vnnaturall wrong vnto their owne soules, in stopping their eyes from beholding the light of saluation, which otherwise would shine vnto them; dealing heerein as injuriously with themselues, as Papists doe with their deceiued Laity; trayning them vp in ignorance and blind devotion.

2. Of a twofold ingratitude: first towards those painefull Authours, which (like truitfull lights) haue spent themselues for the directing of others; whose labours doe wel deserue to be accepted amongst vs; & wee shall proue our selues but vnthankfull members of the Church, wherein wee liue, if wee make not that good vse of those

those lights, for which they were intended.

Secondly (which is the greatest) wee shew our selues vnthankfull towards GOD himself, who hath in mercy rayted vp such meanes for the helping of our infirmities; whereof others, better deserving than our selues, haue beene destitute. Hauing therefore such helpes so freely offered vnto vs, let vs (if wee desire to liue more righteously before God) vse them more carefully than wee haue done : endeavouring in the first place to know what is contained in each Petition of the LORD'S Prayer; that so, when we pray, we may know what that is, for which wee pray ; and secondly, for

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our Faith, to know the full extent of euery Article thereof; that so wee may truely vnderstand what that is, which wee confesse wee beleue: and because both of these are little auaileable, except our piety bee such as it ought to bee, let vs especially bee exercised in the Commaundements of GOD; that thereby wee may vnderstand what wee are commaunded, and what forbidden. These are the direct courses which every true-hearted Christian ought to take, & which will one day proue truly comfortable, when others, vaine and frivolous, deceiue vs.

But because our Piety and religious behaviour is the chiefest thing required on our
part

part vnto the leading of a new life, let vs further see what rules wee may yet obserue for the directing thereof.

This Piety of ours is seene in these 2 things. 1 Our Words. 2 Our Workes and Actions.

As for our words, we should follow the counsell of *S. Paul* to the Ephesians, which is, that we avoyd in our talke, *all filthines, all foolish talking, & iestings which are not convenient.* Ephes. 5. 4: and he giueth a very good reason for it. *1 Cor. 15. 33. because euill communications corrupt good manners; & that oftentimes both in the speaker and hearer.* But some wil say, what? must we neuer vse any pleasant diicouries? no jesting at all? yes, there is a time for that also;

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so it be, according to the rule of *S. Peter*, such as *God may thereby be glorified*. *1. Pet. 4. 11*: otherwayes we may not: stirre vp our mindes wee may to an honest cheerefulnesse by civill and modest jesting; but obscene and prophane, which *S. S. Paul* calls filthines; vaine & idle, which he termes foolish talking, and jesting, which is not convenient; such, I say, *ought not to bee once named amongst vs as becommeth Saints*: for hereby both speaker & hearer are often stirred vp to loose & vain gestures, or at leastwise to conceiue & think of them, & so *God's Name* is much dishonoured. Miserable it is to obserue how frequently such speeches doe passe for currant vnder the assumed titles of

merry discourses: but let vs remember what our Saviour Christ hath said: Mat: 12. 36. 37. that by our words we shalbe iustified, & by our words we shalbe condēned, & that euery idle word, which wee shall speak, we shal giue an account thereof in the day of iudgement: Must we giue an account of our Words, & shal wee not then be careful of thē? Must we answer for euery idle word, & shal we fill vp our discourses with blasphemies, with obscene & scurrilous jestings? if we must giue an account of thē, certainly these will ly heavy vpon vs: Wherefore let vs rather with *David* set a watch before our mouth, & bridle vp our lippes, that wee offend not in our tongue: let vs bee carefull that our words

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bee such, as *Salomon* commendeth, *Prov. 25. 11. fitly spoken, which are like apples of golde in pictures of siluer*; that is; such words, as containe wholesome matter, & are spoken in a comely & decent manner, are as acceptable & pleasant to the eare of a judicious hearer, as siluer pictures, adorned with golden apples, are vnto the eye of the beholder.

For our Workes, we must, as *Saint Paul* counselleth, *walk as children of the light, ever promising what is acceptable vnto the Lord. Ephes. 5. 8. 10: hauing our conversation honest among men, that they seeing our good works, may glorifie God thereby.*

How to direct both our Words & Actions aright, wee
must

must chiefly obserue these 2 things, 1 how to avoyde that which is euill in both ; 2 how to seeke and obtayne , that which is good.

To avoyde that which is euill, 4 rules are especially to be obserued.

The first concernes the beginnings of euill; namely, that wee watch and pray, according to our Sauiour's counsell and practise: Matt: 26. 41: *least wee enter into temptation*, and so be drawne away to sinne against God; for of our selues wee are prone therevnto, and vnable to avoyde it : and if it goe so farre that we be once tempted to sinne, and feele in vs any motion thereunto, wee should endeavour to resist this temptation

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tion in the beginning, & reason thus with our selues; Did not I lately receiue the Sacrament of the Lords Supper, where I had a full pardon of all my finnes (past) sealed vnto me, & where I vowed and promised to lead a new life before God, how then can I doe this thing, and breake my promise with God? I haue put off my coat of sinne, & therefore I may not (I will not) put it on again: thus ought we to resist temptations at the first, lest they get the dominion ouer vs.

The Second rule concernes the occasions of euil, which we must necessarily auoyd, if wee desire to auoyd the euill it self.

The Occasions are diuerse, but especially these 2.

1 Idlenes,

1 Idleness, from which proceed many (& these sometimes haynous & crying) sins; which the Son of *Syrach* calleth therefore *the teacher of much euill*: *Ecclus.* 33. 27. To avoyde this, we must be carefull to imploy our selues diligently in that vocation, wherein God hath placed vs; for otherwise the Diuell will be sure to take an occasion to tempt euen the best of vs: as we see in *David*, who was a man after God's owne heart; and yet, when he was walking on the roofe of his house (while *Ioab* & the rest were in the battle) he was tempted to commit adultery with *Bathsheba* the wife of *Uriah*: *2.Sam.* 11. 2. and how many doe we dayly see drawne away
to

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to lasciuiousnes, drunkenesse,
& such like vices by this oc-
casion? Let vs therefore care-
fully exercise our selues in our
Vocation, that the Diuell may
not haue an opportunity to set
vpon vs.

2. Bad Company, than
which, nothing almost is more
forceable to draw vs away to
that which is euill: Let *Ioseph*
but liue in *Pharaoh's* Court, &
he shall soone learne to sweare
by the life of Pharaoh. Gen. 42.
15: and if *Israel* abide in *Sbit-
tim*, the people will soone commit
whoredome with the daughters
of *Moab.* Numb. 25. 1: where-
fore GOD commaundeth his
people to goe out of *Babylon*, lest
they bee partakers of her sinnes:
Rev: 18. 4. & oftē are we parta-
kers

kers of other mens finnes by frequenting their society; yea, (which is milerable to obserue) diverse of ingenuous disposition and ciuill behaviour, haue by degrees beene drawne away to loosenesse and riot, by associating themselues vnfortunately with vaine and dissolute persons. And we may heerein obserue the policy of our enemy the Diuell; who, when he findeth any man well disposed of himselfe, and not ready to yeeld to others temptations will beset him (if hee can possibly) with this snare, that so hee may either by the wicked perswasions or bad examples of others, steale away his heart, and allure him to that which is euill: which should be

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a forceable Caveat vnto vs, to make vs heedful what company we fall into, & with whom wee acquaint our selues, if wee haue any care of our souls: reasonable is the counsell of Solomon heerein, who adviseth vs 1 concerning the examples of others, not to comforme our selues vnto them *by walking in their wayes, but to avoyde and passe away:* Prov. 4. 15. 2 Concerning their allurements, by no meanes to harken vnto the; *if sinners intice thee, consent thou not.* Prov. 1. 10. If they say; come let vs take our pleasure in this or that sort, let vs goe to such a place, where wee may freely doe what we will, *if they thus drawe thee, walke not in the way with them, refraine thy foote from*

from their paths. 3 As for familiarity with others, he adviseth vs to *make no friendship with an angry man, and with a furious man not to goe.* why? *least thou learne his way, and get a snare vnto thy soule: Prov. 22. 24. 25.* Wilt thou avoyd gaming, swearing, &c. then shunne that company wherein those vices are practised, or else thou wilt rather increase them in thee. But some will say; such an one is my familiar friend, and shall I leaue him? that will bee taken vnkindly; shall I get my selfe discredite, where I may avoyd it? yes, bee hee neuer so neere vnto thee, yet if hee in his courtes forsake GOD, forsake thou him, lest GOD forsake thee:
yea

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yea thou mayst therein shew thy selfe a very friend to him in winning him from his euill wayes by thy forsaking of him; for so sayth Saint *Paul* 2 *Thess.* 3.14. *If any man obey not our word, note that man, and haue no company with him, that hee may be ashamed:* it may bee when he seeth thee leaue him, he will beginne to thinke of his bad life, & so bee ashamed of it, and by degrees leaue it: therefore leaue bad company for their sakes also, as well as thine owne.

The third rule is, how wee may restrayne our selues when wee are about to vndertake any sinfull action: and that is, by setting before our eyes this *Caveat*, *God sees: for his eyes*

eyes are ouer all. Prov. 15. 3. and therefore whatſoeuer we doe, wee ſhould conſider that wee doe it in his preſence: which, being conſcionably conſidered, cannot but breed in vs both reverence and watchfulneſſe; reverence in reſpect of his Maieſtie; watchfulneſſe in reſpect of his all-ſeeing Eye, that wee offend him not, who will eſpye in vs the leaſt fault, bee it neuer ſo ſecretly kept from the World.

Againe, conſider how mercifull God hath euer bene vnto thee in deliuering thee from this or that danger, from this or that ſinne, whereinto thou muſt neceſſarily haue fallen, if he had not vpheld thee; & then anſweare the Diuell when hee tempteth

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tempteth thee, as *Ioseph* did his wicked mistresse; *how can I doe this wickednes, and sinne against my God?* God hath been thus and thus mercifull vnto mee, and shall I yet offend him and provoke him to anger? God forbid.

The fourth rule is for our direction, when wee are fallen into any sinne; which is this. When we are ouertaken with any sinne (as who is not euery day) wee should presently lament it, and not suffer it to goe on any further, least it come to a custome, and so stick fast in vs: this is a difference which *Solomon* putteth betweene the righteous and the wicked. *Prov. 24. 16. A iust man (sayth hee) falleth seven times,*

times and riseth vp againe, but the wicked shall fall into mischief: the just man, though hee fall into any sinne, riseth againe by repentance; but the wicked sinketh deeper downe, euen to the pit of destruction.

These are the chiefest rules to bee obserued for the avoyding of that which is euill.

The next thing, which wee must looke into, is, how wee may obtaine that, which is Good. Heere wee must principally obserue these 2 things: 1 make vse of al occasions therevnto: 2 make conscience of e-uery good duty. As for the first, we must first, according to the exāple of *S. Paul*, *Phil. 3. 14. vse all diligēce that we may presse on towards the mark*, still endeavouring

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ring to bee better and better: and when we finde our selues deficient in the performance of any good duty (as GOD knowes wee are in all) wee should do the same againe and endeavour to performe it more fervently and seriously; that so we may come to a greater measure of goodnesse. Again, wee should gladly embrace the cōpany of good men, that by their example & advise wee may be brought to a sense & feeling of those sins, which we commit; counting it a great blessing of God, if thereby wee at any time be crost in those sinnes, to which wee are most addicted; as gaming &c: and ever esteeme best of that cōpany, not where our cares maybe
fil-

filled with prophane jestings, or tickled with superfluous conceits; but where our corruptions may be most roundly reprov'd; esteeming them our best friends, that will most plainly and faithfully put vs in minde of our errours; which is the counsell of Saint Paul to the Thessalonians; *I beseech you* (sayth hee, 1. Thess. 5. 12. 13.) *to know them which labour among you, and are over you in the Lord and admonish you; and to esteeme them very highly in love for their workes sake:* which may be our direction for esteeming both of our familiar freinds and of our teachers; both which (if faithfull) labour for our good in the Lord by admonishing vs; and both
thereby

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thereby deserue from vs a true regard as a recompence of this their loue: therefore if any man desire to bee furthered in good duties, let him testific it by louing such men.

2 If wee desire to obtaine that which is good, wee must bee carefull that we make conscience (as of avoyding every evill, so) of doing every good duty, be it neuer so little; *endeavouring* with *Saint Paul* to *haue alwaies a conscience voyde of offence toward God and men:* Act. 24. 16. and labouring to keepe, not onely some but all Gods commandements, according to *Dauids* wish, Psal. 119. 5. 6. *O that my wayes were made so direct, that I might keepe thy statutes, so shall*

I not be confounded, while I haue respect to all thy commandments: Let vs not deceiue our selues in thinking it sufficient, that we obserue the sabbath, & that wee offend not God by swearing, stealing, or such like haynous offences; & yet in the meane time make no conscience of a lie for our commodity, or of vaine and idle discourses for delight; for, if we thus doe, it is certainly an argument of a bad heart.

But some perhaps will say; If I thus endeavour to carry my selfe in all things, if I now and then doe not giue a little way, I shall bee accounted too precise, and curious in matters which I need not. Bee it so; yet bee willing to vndergoe that

I censure;

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cenſure; and eſteeme it ſafer to offend vngodly men by thy good life, than a righteous God by thy bad life: & though others account it too much preciſenes, yet doe not thou ſo; but rather conſider that God commandeth vs *to keepe his precepts diligently*: Pſal. 119. 4: if diligently, then certainly there is nothing in his precepts ſuperfluous; nothing, which we may doe or not doe, but euery one, though of neuer ſo ſmall a matter, is to be performed of vs: whoſoever therefore ſhall endeavour to his power to keepe the Commandements of God in every thing, is ſo farre from being too precise, that hee doth but what he is commanded.

To

a godly life. 195

To these rules, for avoyding of evill and seeking of good, wee may adde one more, as the rule of all the rest, and of our whole life; and that is the Word of God: which alone is able to direct vs in the way to saluation, as *David* testifieth: Pſal. 119. 9. *Wherewith shall a young man cleanse his way? even by ruling himselfe after thy word:* Wherefore let vs carefully reade, meditate & conferre, about this Word, & that often; accounting (as well wee may) every day lost, wherein wee learne not something out of it ; ever desiring more & more to be instructed therein, and account it a great blessing of God, that wee haue the vse of it so freely to direct

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vs in the way of salvation. Neither let any man thinke himselte so learned, that hee needeth no farther instruction; for the best of vs comes short of *David*, and yet hee prayed still to *be instructed in the word of the Lord*; as wee may see throughout the 119 Psal. Againe, if wee did know more than wee doe, yet wee are dull in the performance of what wee know; and therefore wee haue neede to reade the same againe and againe, to stirre vs vp to a daily practise hereof. But that wee may so vse the word of God, as that it may bee vnto vs the favour of life vnto life; let vs at all times, when wee are about to reade it, lift vp our hearts to God by prayer,

prayer, that he may giue a blessing to our endeavours; without which whatsoever we doe in this or any other thing, it will bee so farre from being profitable vnto vs, as that it will rather proue our ruine in the end.

Hee, which shall thus set his heart to serue the Lord by denying vngodlines and worldly lusts, by living honestly, righteously and soberly in this present world; he, which shall thus careful'y receiue the Sacrament in a right manner, & heare the word with diligence, **devoting** himselfe to God by **prayer** in all things, which he doth; he which shall thus make conscience of his wayes in every thing; the bles-

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sing of God rest vpon him, as
it needs must; and that peace
of conscience, which no man
knoweth but he that enjoys,
ever attend him here, and
everlasting peace and
happines crowne him
hereafter.

Amen.

FINIS.

