



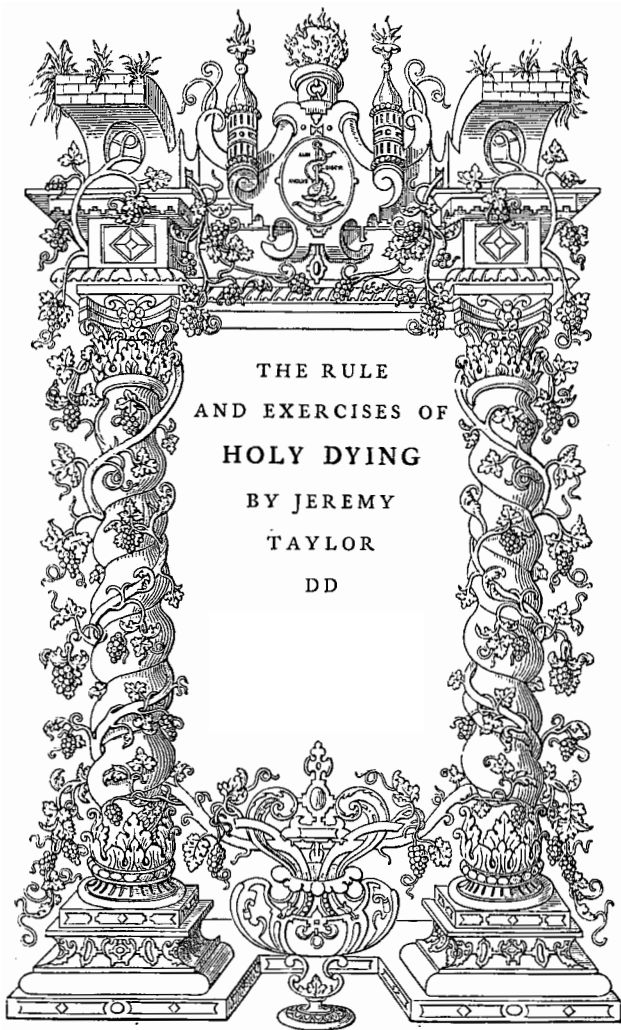
TAYLORS HOLY DYING



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Τὸ μὲν τελευτῆσαι ἢ πεπρωμένη κατέκρινε.
Τὸ δὲ καλῶς ἀποθανεῖν ἴδιον τοῖς σπουδαίοις ἢ φύσις
ἀπένειμε.

ISOC. AD DEMONIC.



THE RULE
AND EXERCISES OF
HOLY DYING

BY JEREMY
TAYLOR

DD

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TO
THE RIGHT HONOURABLE AND NOBLEST LORD,
RICHARD, EARL OF CARBERRY,
ETC.

MY LORD,

I AM treating your Lordship as a Roman gentleman did St. Augustine and his mother; I shall entertain you in a charnel-house, and carry your meditation awhile into the chambers of death, where you shall find the rooms dressed up with melancholic arts, and fit to converse with your most retired thoughts, which begin with a sigh, and proceed in deep consideration, and end in a holy resolution. The sight that St. Augustine most noted in that house of sorrow, was the body of Cæsar clothed with all the dishonours of corruption that you can suppose in a six months' burial. But I know that, without pointing, your first thoughts will remember the change of a greater beauty, who is now dressing for the brightest immortality, and from her bed of darkness calls to you to dress your soul for that change which shall mingle your bones with that beloved dust, and carry your soul to the same choir, where you may both sit and sing for ever. My Lord, it is your dear Lady's anniversary! and she deserved the

biggest honour, and the longest memory, and the fairest monument, and the most solemn mourning : and in order to it, give me leave, my Lord, to cover her hearse with these following sheets. This book was intended first to minister to her piety ; and she desired all good people should partake of the advantages which are here recorded : she knew how to live rarely well, and she desired to know how to die ; and God taught her by an experiment. But since her work is done, and God supplied her with provisions of his own before I could minister to her, and perfect what she desired, it is necessary to present to your Lordship those bundles of cypress which were intended to dress her closet, but come now to dress her hearse. My Lord, both your Lordship and myself have lately seen and felt such sorrows of death, and such sad departure of dearest friends, that it is more than high time we should think ourselves nearly concerned in the accidents. Death hath come so near to you, as to fetch a portion from your very heart ; and now you cannot choose but dig your own grave, and place your coffin in your eye, when the angel hath dressed your scene of sorrow and meditation with so particular and so near an object : and therefore, as it is my duty, I am come to minister to your pious thoughts, and to direct your sorrows, that they may turn into virtues and advantages.

And since I know your Lordship to be so constant and regular in your devotions, and so tender in the matter of justice, so ready in the expressions of charity, and so apprehensive of religion, and that you are a

person whose work of grace is apt, and must every day grow toward those degrees, where when you arrive you shall triumph over imperfection, and choose nothing but what may please God; I could not by any compendium conduct and assist your pious purposes so well, as by that which is the great argument and the great instrument of holy living, the consideration and exercises of death.

My Lord, it is a great art to die well, and to be learned by men in health, by them that can discourse and consider, by those whose understanding and acts of reason are not abated with fear or pains: and as the greatest part of death is passed by the preceding years of our life, so also in those years are the greatest preparations to it; and he that prepares not for death before his last sickness, is like him that begins to study philosophy when he is going to dispute publicly in the faculty. All that a sick and dying man can do is but to exercise those virtues which he before acquired, and to perfect that repentance which was begun more early. And of this, my Lord, my book, I think, is a good testimony; not only because it represents the vanity of a late and sick-bed repentance, but because it contains in it so many precepts and meditations, so many propositions and various duties, such forms of exercise, and the degrees and difficulties of so many graces which are necessary preparatives to a holy death, that the very learning the duties requires study and skill, time and understanding in the ways of godliness: and it were very vain to say so much is necessary, and not to

suppose more time to learn them, more skill to practise them, more opportunities to desire them, more abilities both of body and mind, than can be supposed in a sick, amazed, timorous, and weak person, whose natural acts are disabled, whose senses are weak, whose discerning faculties are lessened, whose principles are made intricate and entangled, upon whose eyes sits a cloud, and the heart is broken with sickness, and the liver pierced through with sorrows and the strokes of death. And therefore, my Lord, it is intended by the necessity of affairs, that the precepts of *dying well* be part of the studies of them that live in health, and the days of discourse and understanding, which in this case hath another degree of necessity superadded; because in other notices an imperfect study may be supplied by a frequent exercise and a renewed experience; here, if we practise imperfectly once, we shall never recover the error, for we die but once; and therefore it will be necessary that our skill be more exact, since it is not to be mended by trial, but the actions must be for ever left imperfect, unless the habit be contracted with study and contemplation beforehand.

And indeed I were vain, if I should intend this book to be read and studied by dying persons: and they were vainer that should need to be instructed in those graces which they are then to exercise and to finish. For a sick-bed is only a school of severe exercise, in which the spirit of a man is tried, and his graces are rehearsed: and the assistances which I have in the following pages given to those virtues which are proper to the state of sickness, are such as

suppose a man in the state of grace ; or they confirm a good man, or they support the weak, or add degrees, or minister comfort, or prevent an evil, or cure the little mischiefs which are incident to tempted persons in their weakness. That is the sum of the present design as it relates to dying persons. And therefore I have not inserted any advices proper to old age, but such as are common to it and the state of sickness. For I suppose *very old age* to be a *longer sickness* ; it is labour and sorrow when it goes beyond the common period of nature : but if it be on this side that period, and be healthful, in the same degree it is so I reckon it in the accounts of life ; and therefore it can have no distinct consideration. But I do not think it is a station of advantage to begin the change of an evil life in : it is a middle state between *life* and *death-bed* : and therefore although it hath more of hopes than *this*, and less than *that* ; yet as it partakes of either state, so it is to be regulated by the advices of that state, and judged by its sentences.

Only this : I desire that all old persons would sadly consider, that their advantages in that state are very few, but their inconveniences are not few ; their bodies are without strength, their prejudices long and mighty ; their vices [if they have lived wickedly] are habitual ; the occasions of the virtues not many ; the possibilities of some, in the matter of which they stand very guilty, are past, and shall never return again, such are chastity and many parts of self-denial ; that they have some temptations proper to their age, as peevishness and pride, covetousness and talking,

wilfulness and unwillingness to learn;* and they

* Vel quia nil rectum nisi quod placuit sibi ducunt :
Vel quia turpe putant parere minoribus, et quæ
Imberbes didicere, senes perdenda fateri.

† Tenellis adhuc infantiae suæ
persuasionibus in senectute puerascunt.

MAMERTUS.

think they are protected by age from learning anew, or repenting the old, and do not † leave, but change their vices : and after all this, either the day of their

repentance is past, as we see it true in very many ; or it is expiring and toward the sun-set, as it is in all : and therefore although in these to recover is very possible, yet we may also remember that in the matter of virtue and repentance *possibility* is a great way off from performance ; and how few do repent, of whom it is only *possible* that they may ; and that many things more are required to reduce their *possibility* to act ; a great grace, an assiduous ministry, an effective calling, mighty assistances, excellent counsel, great industry, a watchful diligence, a well disposed mind, passionate desires, deep apprehensions of danger, quick perceptions of duty, and time, and God's good blessing, and effectual impression and seconding all this, that *to will and to do* may by him be wrought to great purposes, and with great speed.

And therefore it will not be amiss, but it is hugely necessary, that these persons who have lost their time and their blessed opportunities should have the diligence of youth, and the zeal of new converts, and take account of every hour that is left them, and pray perpetually, and be advised prudently, and study the interest of their souls carefully with diligence and with fear ; and their old age, which in effect is nothing

but a continual death-bed, dressed with some more order and advantages, may be a state of hope and labour, and acceptance, through the infinite mercies of God in Jesus Christ.

But concerning sinners really under the arrest of death, God hath made no death-bed covenant, the Scripture hath recorded no promises, given no instructions, and therefore I had none to give, but only the same which are to be given to all men that are alive, because they are so, and because it is uncertain when they shall be otherwise. But then this advice I also am to insert,—that they are the smallest number of Christian men, who can be divided by the characters of a *certain holiness*, or an *open villany*: and between these there are many degrees of latitude, and most are of a middle sort, concerning which we are tied to make the judgments of charity, and possibly God may do too. But however, all they are such to whom the *Rules of Holy Dying* are useful and applicable, and therefore no separation is to be made in this world. But where the case is not evident, men are to be permitted to the unerring judgment of God; where *it is evident* we can *rejoice* or *mourn* for them that die.

In the church of Rome they reckon otherwise concerning sick and dying Christians than I have done. For they make profession, that from death to life, from sin to grace, a man may very certainly be changed, though the operation begin not before his last hour: and *half this* they do upon his death-bed, and the *other half* when he is in his grave: and they take away *the eternal punishment* in an instant, by

a school-distinction, or the hand of the priest ; and the *temporal punishment* shall stick longer, even then when the man is no more *measured with time*, having nothing to do with any thing *of or under the sun* ; but that they pretend to take away too when the man is dead ; and God knows, the poor man for all this pays them both in hell. The distinction of *temporal* and *eternal* is a just measure of pain, when it refers to *this life* and *another* : but to dream of a punishment *temporal* when all his *time is done*, and to think of repentance when the time of grace is past, are great errors, the one in philosophy and both in divinity, and are a huge folly in their pretence, and infinite danger if they are believed ; being a certain destruction of the necessity of holy living when men dare trust them, and live at the rate of such doctrines. The secret of these is soon discovered : for by such means, though a holy life be not necessary, yet a priest is ; as if God did not appoint the priest to minister to holy living, but to excuse it, so making the holy calling not only to live upon the sins of the people, but upon their ruin, and the advantages of their function to spring from their eternal dangers. It is an evil craft to serve a temporal end upon the death of souls ; that is an interest not to be handled but with nobleness and ingenuity, fear and caution, diligence and prudence, with great skill and great honesty, with reverence, and trembling and severity : a soul is worth all that, and the need we have requires all that : and therefore those doctrines that go less than all this are not friendly, because they are not safe.

I know no other difference in the visitation and treating of sick persons, than what depends upon the article of late repentance ; for all churches agree in the same essential propositions, and assist the sick by the same internal ministries. As for *external*, I mean *unction*, used in the church of Rome, since it is used when the man is above half dead, when he can exercise no act of understanding, it must needs be nothing ; for no rational man can think that any ceremony can make a spiritual change, without a spiritual act of him that is to be changed ; nor work by way of nature, or by charm, but morally, and after the manner of reasonable creatures ; and therefore I do not think that ministry at all fit to be reckoned among the advantages of sick persons. The fathers of the council of Trent first disputed, and after this manner at last agreed, that *extreme unction was instituted by Christ*. But afterwards, being admonished by one of their theologues, that the apostles ministered unction to infirm people before they were priests (the priestly order, according to their doctrine, being collated in the institution of the last supper), for fear that it should be thought that this unction might be administered by him that was no priest, they blotted out the word [*instituted*] and put in its stead [*insinuated*] this sacrament, and that it was *published by St. James*. So it is in their *doctrine* : and yet in their anathematisms they curse all them that shall deny it to have been [*instituted*] by Christ. I shall lay no more prejudice against it, or the weak arts of them that maintain it, but add this only, that there

being but two places of Scripture pretended for this ceremony, some chief men of their own side have proclaimed these two invalid as to the institution of it: for Suarez says, that the unction used by the apostles in St. Mark vi. 13. is not the same with what is used in the church of Rome; and that it cannot be plainly gathered from the Epistle of St. James, Cajetan affirms, and that it did belong to the miraculous gift of healing, not to a sacrament. The sick man's exercise of grace formerly acquired, his perfecting repentance begun in the days of health, the prayers and counsels of the holy man that ministers, the giving the holy sacrament, the ministry and assistance of angels, and the mercies of God, the peace of conscience, and the peace of the church, are all the assistances and preparatives that can help to dress his lamp. But if a man shall go to buy oil when the bridegroom comes, if his lamp be not first furnished and then trimmed, *that* in this life, *this* upon his death-bed, his station shall be without doors, his portion with unbelievers, and the unction of the dying man shall no more strengthen his soul than it cures his body, and the prayers for him after his death shall be of the same force as if they should pray that he should return to life again the next day, and live as long as Lazarus in his return. But I consider, that it is not well that men should pretend anything will do a man good when he dies; and yet the same ministries and ten times more assistances are found for forty or fifty years together to be ineffectual. Can extreme unction at last cure what the holy

sacrament of the eucharist all his lifetime could not do? Can prayers for a dead man do him more good than when he was alive? If *all his days* the man belonged to death and the dominion of sin, and from thence could not be recovered by sermons, and counsels, and perpetual precepts, and frequent sacraments, by confessions and absolutions, by prayers and advocations, by external ministries and internal acts; it is but too certain that his lamp cannot then be furnished; his extreme unction is only then of use when it is made by the oil that burned in his lamp in all the days of his expectation and waiting for the coming of the bridegroom.

Neither can any supply be made in this case by their practice of praying for the dead: though they pretend for this the fairest precedents of the church and of the whole world. The heathens they say did it, and the Jews did it, and the Christians did it: some were *baptized for the dead* in the days of the apostles, and very many were *communicated for the dead* for so many ages after. It is true they were so, and did so; the heathens † prayed for an easy grave, and a perpetual spring, that saffron would rise from their beds of grass. The Jews prayed that the souls of their dead might be in the garden of Eden, that they might have their part in Paradise, and in the world to come; and that they might hear the peace of the fathers of their generation,

Tertul. de Monog; St. Cyprian. l. 1. Ep. 9; St. Athan. Q. 33; St. Cysil. Myst. cat. 5; Epiphani. Hæres. 75; Aug. de Hæres. c. 33; Concil. Carth. 3; c. 29.

† Dii majorum umbris tenuem et sine pondere terram, Spirantesque crocos, et in urna perpetuum ver.—Juv. S. 7.

sleeping in Hebron. And the Christians prayed for a *joyful resurrection*, for *mercy at the day of judgment*, for *hastening of the coming of Christ*, and *the kingdom of God*; and they named all sorts of persons in their prayers, all I mean but wicked persons, all but them that lived evil lives; they named apostles, saints and martyrs. And all this is so nothing to their purpose, or so much against it, that the prayers for the dead used in the church of Rome are most plainly condemned, because they are against the doctrines and practices of all the world, in other forms, to other purposes, relying upon distinct doctrine, until new opinions began to rise about St. Augustine's time, and change the face of the proposition. *Concerning prayer for the dead, the church hath received no commandment from the Lord*: and therefore concerning it we can have no rules nor proportions but from those imperfect revelations of the state of departed souls, and the measures of charity, which can relate only to the imperfection of their present condition, and the terrors of the day of judgment: but to think that any suppletory to an evil life can be taken from such devotions after the sinners are dead, may encourage a bad man to sin, but cannot relieve him when he hath.

But of all things in the world, methinks men should be most careful not to abuse dying people; not only because their condition is pitiable, but because they shall soon be discovered, and in the secret regions of souls there shall be an evil report concerning those men who have deceived them: and if we believe we shall go to that place where such reports are made,

we may fear the shame and the amazement of being accounted impostors in the presence of angels, and all the wise holy men of the world. To be erring and innocent is hugely pitiable, and incident to mortality; that we cannot help: but to deceive or to destroy so great an interest as is that of a soul, or to lessen its advantages, by giving it trifling and false confidences, is injurious and intolerable. And therefore it were very well if all the churches of the world would be extremely curious concerning their offices and ministries of *the visitation of the sick*: that their ministers they send be holy and prudent; that their instructions be severe and safe; that their sentences be merciful and reasonable; that their offices be sufficient and devout; that their attendances be frequent and long; that their deputations be special and peculiar; that the doctrines upon which they ground their offices be true, material and holy; that their ceremonies be few, and their advices wary; that their separation be full of caution, their judgments not remiss, their remissions not loose and dissolute; and that all the whole ministration be made by persons of experience and charity. For it is a sad thing to see our dead go out of our hands: they live incuriously and die without regard; and the last scene of their life, which should be dressed with all spiritual advantages, is abused by flattery and easy propositions, and let go with carelessness and folly.

My Lord, I have endeavoured to cure some part of the evil as well as I could, being willing to relieve the

needs of indigent people in such ways as I can ; and therefore have described the duties which every sick man may do alone, and such in which he can be assisted by the minister : and am the more confident that these my endeavours will be the better entertained, because they are the first entire body of directions for sick and dying people that I remember to have been published in the church of England. In the church of Rome there have been many ; but they are dressed with such doctrines which are sometimes useless, sometimes hurtful, and their whole design of assistance, which they commonly yield, is at the best imperfect, and the representment is too careless and loose for so severe an employment. So that in this affair I was almost forced to walk alone ; only that I drew the rules and advices from the fountains of Scripture, and the purest channels of the primitive church, and was helped by some experience in the cure of souls. I shall measure the success of my labours, not by popular noises or the sentences of curious persons, but by the advantage which good people may receive. My work here is not to please the speculative part of men, but to minister to practice, to preach to the weary, to comfort the sick, to assist the penitent, to reprove the confident, to strengthen weak hands and feeble knees, having scarce any other possibilities left me of doing alms, or exercising that charity by which we shall be judged at doomsday. It is enough for me to be an under-builder in the house of God, and I glory in the employment. I labour in the foundations ; and therefore the work needs no apology for being plain, so it

be strong and well laid. But, my Lord, as mean as it is, I must give God thanks for the desires and the strength: and, next to him, to you, for that opportunity and little portion of leisure which I had to do it in: for I must acknowledge it publicly (and besides my prayers, it is all the recompence I can make you), my being quiet I owe to your interest, much of my support to your bounty, and many other collateral comforts I derive from your favour and nobleness. My Lord, because I much honour you, and because I would do honour to myself, I have written your name in the entrance of my book: I am sure you will entertain it, because the design related to your dear Lady, and because it may minister to your spirit in the day of visitation, when God shall call for you to receive your reward for your charity and your noble piety, by which you have not only endeared very many persons, but in great degrees have obliged me to be,

My noblest Lord,

Your Lordship's most thankful

and most humble Servant,

JER. TAYLOR.



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THE RULE AND EXERCISES OF HOLY DYING.

CHAPTER I.

A GENERAL PREPARATION TOWARDS A HOLY AND
BLESSED DEATH, BY WAY OF CONSIDERATION.

SECT. I. *Consideration of the Vanity and Shortness of Man's Life.*

A *MAN is a bubble* (said the Greek proverb) which Lucian represents with advantages and its proper circumstances, Πομπήναι ἄνθρωπος. to this purpose, saying, All the world is a storm, and men rise up in their several generations like bubbles descending à *Jove pluvio*, from God and the dew of heaven, from a tear and drop of man, from nature and providence : and some of these instantly sink into the deluge of their first parent, and are hidden in a sheet of water, having had no other business in the world but to be born that they might be able to die : others float up and down two or three turns, and suddenly disappear, and give their place to others : and they that live longest upon the face of the waters are in perpetual motion, restless and uneasy, and being crushed with a great drop of a cloud, sink into flatness and a froth ; the change not being great, it being hardly possible it should be more a nothing than it was before. So is every man : he is born in vanity and sin ; he comes into the world like

morning mushrooms, soon thrusting up their heads into the air, and conversing with their kindred of the same production, and as soon as they, turn into dust and forgetfulness: some of them without any other interest in the affairs of the world, but that they made their parents a little glad, and very sorrowful: others ride longer in the storm; it may be until seven years of vanity be expired, and then peradventure the sun shines hot upon their heads, and they fall into the shades below, into the cover of death and darkness of the grave to hide them. But if the bubble stands the shock of a bigger drop, and outlives the chances of a child, of a careless nurse, of drowning in a pail of water, of being overlaid by a sleepy servant, or such little accidents, then the young man dances like a bubble empty and gay, and shines like a dove's neck, or the image of a rainbow, which hath no substance, and whose very imagery and colours are fantastical; and so he dances out the gaiety of his youth, and is all the while in a storm, and endures only because he is not knocked on the head by a drop of bigger rain, or crushed by the pressure of a load of indigested meat, or quenched by the disorder of an ill-placed humour: and to preserve a man alive in the midst of so many chances and hostilities is as great a miracle as to create him; to preserve him from rushing into nothing, and at first to draw him up from nothing, were equally the issues of an Almighty power. And therefore the wise men of the world have contended who shall best fit man's condition with words signifying his vanity and short abode. Homer calls a man a *leaf*, the smallest, the weakest piece of a short-lived, unsteady plant. Pindar calls him *the dream of a shadow*. Another, *the dream of the shadow of smoke*. But St. James spake

James 4. 14. ἀνθρώπου.

by a more excellent spirit, saying, [Our life is but a vapour] viz. drawn from the earth by a celestial influence, made of smoke, or the lighter parts of water, tossed with every wind, moved by the motion of a superior body, without virtue in itself, lifted up on high, or left below, according

S. 1. PREPARATORY TO DEATH. 3

as it pleases the sun its foster-father. But it is lighter yet. It is but *appearing*; a fantastic vapour, an apparition, nothing real: it is not so much as a mist, not the matter of a shower, nor substantial enough to make a cloud; but it is like Cassiopeia's chair, or Pelop's shoulder, or the circles of heaven *φαινόμενα*, for which you cannot have a word that can signify a verier nothing. And yet the expression is one degree more made diminutive: *A vapour*, and *fantastical*, or *a mere appearance*, and this but for a little while neither; the very dream, the phantasm disappears in a small time, *like the shadow that departeth*, or *like a tale that is told*, or *as a dream when one awaketh*. A man is so vain, so unfixed, so perishing a creature, that he cannot long last in the scene of fancy: a man goes off and is forgotten like the dream of a distracted person. The sum of all is this: *That thou art a man*, than whom there is not in the world any greater instance of heights and declensions, of lights and shadows, of misery and folly, of laughter and tears, of groans and death.

And because this consideration is of great usefulness and great necessity to many purposes of wisdom and the spirit; all the succession of time, all the changes in nature, all the varieties of light and darkness, the thousand thousands of accidents in the world, and every contingency to every man and to every creature, doth preach our funeral sermon, and calls us to look and see how the old sexton Time throws up the earth, and digs a grave, where we must lay our sins or our sorrows, and sow our bodies, till they rise again in a fair or in an intolerable eternity. Every revolution which the sun makes about the world divides between life and death; and death possesses both those portions by the next morrow, and we are dead to all those months which we

Φανουμένη.

πρὸς δύναν,

Τὸ δὲ κεφάλαιον τῶν λόγων, ἀνέγνωτος εἶ, οὐ μεταβολὴν δέχεται πρὸς ἑλπίδα, καὶ πάλιν ταπεινότητα, ζῶν οὐδὲν λαμβάνει.

Nihil sibi quisquam de futuro debet promittere. Id quod tenetur per manus exit, et ipsam quam premimus horam casus incidit. Volvitur tempus rata quidem lege, sed per obscurum.—SENECA.

have already lived, and we shall never live them over again: and still God makes little periods of our age. First we change our world, when we come from the womb to feel the warmth of the sun. Then we sleep and enter into the image of death, in which state we are unconcerned in all the changes of the world: and if our mothers or our nurses die, or a wild boar destroy our vineyards, or our king be sick, we regard it not, but during that state, are as disinterested as if our eyes were closed with the clay that weeps in the bowels of the earth. At the end of seven years, our teeth fall and die before us, representing a formal prologue to the tragedy; and still every seven years it is odds but we shall finish the last scene: and when nature or chance or vice, takes our body in pieces, weakening some parts and losing others, *we taste the grave* and the solemnities of our own funerals, first in those parts that ministered to vice, and next in them that served for ornament; and in a short time even they that served for necessity become useless, and entangled like the wheels of a broken clock. *Baldness* is but a dressing to our funerals, the proper ornament of mourning, and of a person entered very far into the regions and possession of death: and we have many more of the same signification: grey hairs, rotten teeth, dim eyes, trembling joints, short breath, stiff limbs, wrinkled skin, short memory, decayed appetite. Every day's necessity calls for a reparation of that portion which death fed on all night when we lay in his lap, and slept in his outer chambers. The very spirits of a man prey upon the daily portion of bread and flesh, and every meal is a rescue from one death, and lays up for another: and while we think a thought we die; and the clock strikes, and reckons on our portion of eternity; we form our words with the breath of our nostrils, we have the less to live upon for every word we speak.

Thus nature calls us to meditate of death by those things which are the instruments of acting it: and God

Ut mortem citius venire cre-
das, {tem.
Scito jam capitis petisse par-

by all the variety of his Providence makes us see death every where, in all variety of circumstances, and dressed up for all the fancies and the expectation of every single person. Nature hath given us one harvest every year, but death hath two: and the spring and the autumn sends throngs of men and women to charnel-houses; and all the summer long men are recovering from their evils of the spring, till the dog-days come, and then the Syrian star makes the summer deadly; and the fruits of autumn are laid up for all the year's provision, and the man that gathers them eats and surfeits, and dies and needs them not, and himself is laid up for eternity; and he that escapes till winter, only stays for another opportunity, which the distempers of that quarter minister to him with great variety. Thus death reigns in all the portions of our time. The autumn with its fruits provides disorders for us, and the winter's cold turns them into sharp diseases, and the spring brings flowers to strew our hearse, and the summer gives green turf and brambles to bind upon our graves. Calentures and surfeit, cold and agues, are the four quarters of the year, and all minister to death; and you can go no whither, but you tread upon a dead man's bones.

The wild fellow in Petronius that escaped upon a broken table from the furies of a shipwreck, as he was sunning himself upon the rocky shore, espied a man rolled upon his floating bed of waves, ballasted with sand in the folds of his garment, and carried by his civil enemy the sea towards the shore to find a grave: and it cast him into some sad thoughts:

That peradventure this man's wife in some part of the continent, safe and warm, looks next month for the good man's return: or it may be his son knows nothing of the tempest; or his father thinks of that affectionate kiss which still is warm upon the good old man's cheek ever since he took a kind farewell, and he weeps with joy to think

Navigaciones longas, et, pererratis litoribus alienis, sepos in patriam reditus proponimus, militiam, et castrensium laborum tarda manu pretium, procuraciones, officiorumque per officia processus, cum interim ad latus mors eat; que quoniam nunquam cogitatur nisi aliena, subinde nobis ingerantur mortalitatis exempla, non diutius quam miramur hæsuræ.—SENÆCA.