

MEMORIALS

O F

Godliness *and* Christianity.

In Three Parts.

Part I.

CONTAINING,
MEDITATIONS

[I.]

Of making Religion ones Business

[II.]

An Appendix, applied to the
Calling of a Minister.

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To the READER.

THESE ensuing Meditations, upon making Religion ones Business, having first affected my own Heart, and afterwards some Friends to whom it hath been Communicated ; I have been so far made to believe, that by God's Blessing, it may be some advancement to the Business of Religion, now in this Season, when Religion hath Retainers enough, but not Servants enough ; that at last my thoughts told me, The very expressions herein would Upbraid me as not true to them, if I had denied, or longer delay'd their Publication.

I have no doubt, but sundry Passages in them will meet with some Scoffs, and some Cavils, as being over-nice and precise ; and I shall meet with some Reproaches, as

not answering my own strict Rules. But in hopes there will be found those, that will both be glad to see such a piece of a Pattern for their Hearts & Lives, & also strive to make it Their Own in affection and practise ; I have resolved to adventure the one and the other : And do trust also, that by God's Grace, it will somewhat help to make me the more Watchful over my own Self and my Behaviour, that I may not only not shame my self and my so Publick Professions, but also may set a Real Copy in some proportion suitable to this Verbal One, for thy double benefit. Herein if thou wilt help me still with thy Prayers, (as I am confident thou wilt, if thou reap any benefit by it) I again tell thee, thou mayest be the better for it thy self, while I am thereby, thro' God's Mercy to us both, helped to do thee yet some further Spiritual Service, which while I live, I must now always profess my self Ambitious of, as being ever,

Thine and the Churches Servant
in CHRIST altogether,

Herbert Palmer.

Of Making

RELIGION

Ones Business.

Some Meditations, Communicated first in a Letter to some Private Friends; and now Offer'd to All, as a Pattern of what All should make their Desire & Endeavour.

My true Friends.

IT hath been an usual Saying with me, (would God I could ever have the feeling of it in my self,) that the Character of a Godly Man, is, *To make Religion his Business.* I will now a little descant upon it, so as to set down what

Of making Religion

I should and would do in this kind. I shall so set a Copy, at least to teach my self, and provide a remembrancer to quicken my frequent dulnesses.

1. I desire to have my Affections all moulded by Religion and towards it; my Thoughts, and Words, and Deeds, to be all exercises of Religion, and my very cessation from works commanded by Religion, and limited and circumstantiated by Religion : My Eating, Drinking, Sleeping, Journeying, Visiting, entertaining of Friends, to be all directed by Religion. And that above all, I may be serious and busy in the Acts of Religion ; about the Word, Prayer, Praises, Singing, Sacraments; not only that the Duties in each kind be performed, but Religiously performed, with Life and Vigour, with Faith, Humility and Charity.

2. To these ends, I desire my Heart may be possessed with these two fundamental Principles ;

(1.) *That Religion is the end of my Creation ;* . . . of all the Benefits, not only Spiritual, but Temporal, which God bestows upon me. (2.)

(2.) That Religion is my Felicity, even for the present ; tho' derived from that eternal Felicity, which is now laid up for me, and to be hereafter possessed by me in Heaven. So glorious is that Felicity, that from the first moment of our interest in it, it casts a lightsome glad-some brightness upon the Soul, even many Years, sometimes before the enjoyment of the fulness of it : Like to the Suns shedding forth his fore-running Beams to enlighten all our part of the World, many Minutes before his full Light offers it self to our Eye.

3. When I speak thus of Religion to be Felicity, I mean it of God and Christ, the Object of Religion : Without whom Religion is but an empty Name, a pernicious Error. But as Religion is to know God, and Him whom He hath sent, Jesus Christ ; it is eternal Life begun now here below, but never to end in any time or place.

4. I wish these thoughts may meet me first in the Morning, as Worldly-minded-mens busineses do them : That I may count all things but interruptions,

ons, till my Mind be settled in its course for that day, & that my Mind be so settled and habituated in these purposes, that it may be readily in Order ordinarily, and only need time for solemn performance of Religious Duty's, and for extraordinary Projects.

5. Specially I wish, as I am bound by Millions of Eternal Obligations, that I may love the Lord my God, Christ Jesus my Redeemer, with all my Heart, with all my Soul, with all my Mind, & with all my Strength, to the utmost extent of all these Phrases : And that to make my Mind more apprehensive of them, I may not prophane any of them, by using to say in slight matters, [*I love such a thing with all my Heart ; or, I will do such a thing with all my Heart ;*] it may seem a Nicety to check such a phrase ; but I read this Morning, Prov. 7. 2. *Keep my Commandments, and live : and my Law as the apple of thine Eye.* (Which Sentence, by God's Blessing hath occasioned this whole Meditation, what ever it is.)
The Apple of the Eye is the tenderest thing

thing in the World, of *Natural* things, the Law of God no less (infinitely more) in *Spirituals*. As I therefore like not the word *Infinite*, but when we speak of God ; so those forenamed phrases seem to be God's peculiar : And that one main cause, why common Men so readily say, *They love God with all their Heart*, (I mean, why they so easily deceive themselves in so saying) is, because they have adulterated the phrase [*with all my Heart*,] and prostituted it to every base trifle. Say if it be not so ? And then as the Apostle *James* blames for not saying, [*If the Lord will, &c.*] Tho' every one will grant such words necessary, & pretend to suppose them : So is it not blame-worthy to say in petty matters, what should make a Sacred sound in our Ears, and to our Spirits ?

6. I wish I could lose my self in a holy Trance of Meditation, every time I think of God and Christ, as the Author, Fountain, Life, Substance of all my Happiness : All-sufficient, Alone-sufficient, Only-sufficient for my Soul, and all Comfort and Good. Nothing wanting

6 *Of making Religion*
wanting in God and Christ to Eternity.
No need of any Creature, ; No accessi-
on by any Creature : No one Creature,
not all of them comparable to Him, or
any thing without Him. Time lost,
Happiness lost, while Converse with a-
ny Creature, further than according to
His Ordinance ; as His Instruments and
Servants.

7. I wish I could forget all respects
to my Self, Carnal, Natural, while I
have any Service to perform to God,
as I have every Moment, [tho' I cannot
ever think so] that I might shew I
Love God with Strength ; my God with
all my Strength ; and never be weary,
of His immediate Services especially ;
or if Naturally, yet not Spiritually.
Lusts are vigorous when the Body lan-
guishes, being spent. *Oh ! Why is not
Grace more strong ?*

8. I wish my Heart may never Re-
coil upon me with saying ; Thou
mightest now, or such a time, have done
thy God, thy Saviour more Service than
thou didst ; even when thou didst
somewhat ; thy Body & Spirits would
have

have held out longer time, and endured a greater stress of Zeal. And much less, Thou didst wholly lose such an opportunity of doing Good, or receiving Good ; (tho' scarce any one do good, who receives not some present Payment, at least in Soul, the enlargement of Grace and holy Affections :) And least of all, Thou didst wholly employ thy strength to Sin ; or, thou hast weakened thy strength by intemperance, or any other foolish or sinful practice.

I 9. I wish that every Day among my first tho'ts, one may be, *What special business have I within doors ?* Within my Soul, what Sin to mortify ? Whither lately raging, and even but last day or night prevailing over me ? Or which I have had (at least some late) Victories over ? That I may allot time to pursue it, and by no means forget it in my Prayer, and arm my self against the encounter, if there be any probability of my being assaulted that day. And what Grace to strengthen, wherein I have been exceeding feeble of late ? Or even
 begun

begun to obtain some vigour ; which may easily be lost and will be, if not with all Care & Means, & Prayers fostered and cherished ; that so I may prepare for it. *These are a Christian's main Businessses, within himself always.*

10. Withal, I wish to Die daily. I mean not, that I daily wish for Death, but that I may foresee it more than possible, and may prepare for it, Resolvedly, Contentedly : That I may look at it as a means of Happiness ; and take such order, as it may not cut me off from any main necessary Employment. But each Hour and Minute, to dispatch the Substantials of my Business, and refer Circumstances and Events to the All-wise, Powerful and Gracious Providence of the great Ruler, and King of the whole World, and of every Creature.

11. I wish to improve every Relation I stand in towards any of Mankind, to the advancement of Religion. That Glory may redound to Christ, by my being a Child to one, a Brother to another, a Neighbour to a third, a Kinsman

man, a Friend, an Acquaintance to any one. That as well for the Credit of Religion, (which commands to give to all their due Honour, and to Love them as my self) as for the Propagation of Religion ; I may be ambitious to approve my self the best Child, or Subject, or Friend, &c. in the world. And careful also to insinuate my self, as much as may be, into the favour of every one I converse withal in the world, of Superiors, by Submission and Diligence ; of Equals, by Courtesy and Freedom ; of Inferiours, by Affability mixt with Gravity & Gentleness, with necessary Strictness. And that I may not fail to Entitle God to what ever ground I gain upon the Affections of any ; that is, to engage them thereby the more forwardly in His Service, in their own Persons, and towards all others ; and that I my self also may reap some Spiritual Benefit by them ; that so I may bless God for them, and they Him for me ; and others for them & me together.

12. Particularly, I wish that toward

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Inferiors I may never put less, but rather more weight upon God's Commandments, than mine own ; and upon Religious, than Civil Observances ; and that because the best are not Angels, I may bear with more Patience, failings in meer Worldly, than Spiritual Matters.

13. I wish never to be one of those that Feed themselves without fear ; but that, *whether I eat or drink, I may do all to the Glory of my God* : That is, Seasonably, Sparingly, and with Choice, for Health and Strength ; not Gluttony, Drunkenness, or Riotous Curiosity. That I may daily remember, [*My business not to be, to Live to Eat ; but Eat to Live, that I may follow my business, that is, Christianity.*] That I may not forget, how slippery a place the Throat is ; and how easily that glides down which after works disease : That because the craving of the Sensual appetite seeming but reasonable, being but for ones Self ; is oft the betraying of Reason itself, besides the quelling of Grace. Both Grace and Reason may combine together

ther, in the practise of this difficultest piece of Self-denial. And that I may ever consider, not only what a Shame, what an Unthankfulness it is in the least degree to disable my self for the Service of Him, who allows me liberally so much as can be fit for me, how much soever that be : But also what Pity, to waste good Creatures to so vile a purpose, as to weaken my Body, or overcharge my Spirits with what was meant to strengthen and quicken them. That from the observation of the untowardness of my Mind when it is in the best temper, I may tremble at the thoughts of the least intemperance : which if it fetter not my Body, so as it cannot do its Duty, will at least hamper my Wits, and many times take away from me the Will to go about it aright. That therefore I may count all inordination, or immoderation in Meat or Drink, Poyson at least to my Soul, and in a degree also to my Body ; as is confessed by all, some Meats and Drinks to be in themselves, to some, and others if taken to such a quantity.

14. I wish to be Watchful over my Self always, that I may be thus Sober; and Sober that I may be Watchful; and Watchful that I may withstand Enemies, and have Time and Spirits to do all the works my Heavenly Master sets me about.

15. I wish to redeem all Time I can from Sleep; and so to order my Sleep, as I may redeem most Time. To redeem all time I can from Sports; and so to order my Employments, as that the Varieties of them may commonly be Recreation enough, without using any Sports at all, for my Minds sake: And that if my Body seem necessarily to require any, I may remember, that Nature is Content with a little, and Grace never asks more. That if Courtesy require me to bear Friends Company in their Sports, I may not only refuse such as are Unlawful in themselves, but in others consider whether they are not for the present Unseasonable, or Vitiated with some other ill Circumstances; being specially shy of those that are apt to lead astray, either
by

By affording provocations to impatience, or threatning to swallow up too much time, of which Friends not seldom robbing us, do it no way more than by exacting of us to hold out with them in their Sports, which they by an evil, though significant Name, usually call *Pastimes*.

16. I wish to redeem all Time from vain Tho'ts and unprofitable Musings, upon my Bed, Night or Morning, in my Walking, or Riding upon the way, in my Attendances where neither my Eye nor my Tongue can be profitably set a work; and to take those Advantages greedily to advance the businesses of God & my Soul. My tho'ts are her eldest & noblest Off-spring; and so too worthy to be cast away upon base Objects.

17. I wish to redeem all Time from idle Words, & frivolous Discourses; to avoid what I can the hearing of such Pratlings; to shun all light & frothy & amorous Books. My Tongue is my Glory, & my best instrument to advance the Glory of God & Religion towards others: it were pity to profane it with
B 3 such

such words as to be upon my contrary Score at the day of Accounts. And so much I have to learn of God and of Religion, as without flighting them, I can find no leasure to give heed to trifles, besides the danger of Poison to be convey'd in these. If I were confin'd to the Society of Pagans, I might from thence expect some profitable Discourse, tho' altogether of the World, and even towards them I were bound to offer, at least sometimes mention of God: How much more among such as call themselves Christians? Specially, who profess Christianity to be their Business, as well as mine.

18. I desire to redeem all Time I can from Curiosity in dressing my Body; as that, which besides the Vanity and the Unprofitableness, endangers the leaving off (the best Cloathing) Humility, and so doubly sets my business back.

19. I wish to redeem what Time I can, even from Worldly business, whatever they are; so as at least I may never want room to exercise my self unto Godliness; to perform my daily solemn
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Service to God, both Personal and Domestic, and for extraordinary Projects to the Honour of God.

20. I desire to make no Journey, or make no Visit, which falls not into the Road of Religion. Courtesie [which to allow, and in a sort, even command, is Religions Honour] will carry me a little way ; but especially Purposes, accompanied with Hopes, of making all my Correspondencies pay Tribute to Religion, whiles in the mean time, I am careful to lose no opportunity of trafficking for Religions Gain, and resolute to stay no longer time any where, then while I may do my self or others, more Good there, than in another place.

21. I wish especially to make all my Medlings in Worldly Businesses Serviceable to Religion : Whiles I imploy whatever Talent I have receiv'd & do receive, to strengthen, encourage, and secure my Self, Family, Friends, Neighbours, and all Fellow-Christians in the ways of Godliness, and to exercise and demonstrate Faith, Humility, Patience, Contentedness, Liberality, Justice, Heaven.

venly-mindedness in the Midst of Worldly employments, and thereby to draw even Strangers to admire and approve of that Religion, which teaches & effectually perswades so much Good.

22. Particularly, I wish that I may never grasp so much of the World, as to distract my Head with Cares, or engage my Heart in Sins ; and that in the rust that cleaves to my Fingers in telling of Money, (tho' each piece seem clean enough) I may see the Emblem of the defilement, gotten insensibly by the use even of Lawful things, that therefore I may constantly afterwards wash my Heart by Prayers and Meditations.

23 I wish to account nothing a Cross to me, but what crosses Religion in some respect, either to my own Soul, or others ; to reckon by that Rule, My Losses and Gains, my Thrivings and goings Back ; and for this reason, to esteem Scandal the worst of Evils ; and to give or do, or suffer any thing to prevent or take them away : And next to these, the want of God's Ordinances.

24. I wish to have my Heart and

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Conversation always in Heaven, as accounting my Treasure to be laid up there ; and tho' I must Trade with Worldly Commodities, yet to reckon Grace my chief Stock : And that as fore-seeing Losses, I may Trade much in the *Assurance Office*, and study daily the Art of Christian *Alchemy*, which can extract Advantage out of Losses, Gold out of every thing, even Dung it self ; that is, Grace not only out of every Gracious act of God's Providence within sight or hearing ; but even out of Afflictions and very Sins.

25. Particularly, I wish to improve the time of Sicknes, which disables from most Worldly Business, to set forward greatly the Business of God and my Soul : And wholly to bestow that leisure upon them, further than the necessity of my body calls me, partly to attend it : And that because I am then debarr'd from Publick Means of Thriving, I may beg of every Visitant to help me with somewhat ; which yet will not impoverish, but help to enrich them also, by Mutual Trading in Spiritual

ritual Matters: And to count this Covetousness only Lawful, *Never to think I have enough of Grace*: But the less time I have to live, the more greedy to be to heap up of these Riches.

26 I desire to count the Sabbath, the Lord's Day, mine; made for me, for mine Advantage, the Market-day for my Soul, a Spiritual Harveſt Day; wherein I may all Day long make Provision, & lay up in Store for afterwards, and to bleſs God continually for it, as without which my Soul might be in danger to Starve, either thro' want of Publick Proviſions, or leiſure to provide for my ſelf what might be had: And therefore by no Means to over-ſlip the opportunity, even for my own ſake, beſides the Commandment: And to take to the utmoſt Minute that I can, my Spiritual Liberty to ſerve God, and get Grace; not allowing any thing by my good will, to interrupt me therein.

27 I deſire to account the Sacrament of the Lord's Supper a ſingular Fair, wherein the Bread that came down from Heaven, the Water of Life, Spiritual Wine

Wine and Milk, and whatsoever else is Nourishing and Comfortable to the Soul, is freely offered, & to be had without Money and without Price : That therefore I may be sure not to Miss, when I may go to it : And yet, because all that come thither make not so happy a Bargain, but rather purchase to themselves Wrath and Judgment, I may be careful to prepare my self so by Examination, that my Soul be not sent away Fasting ; or which is worse, Poisoned, while my Body is Entertained.

28. I desire to account all other Ordinances of God (in their degree and manner likewise) the Means of my Souls enriching, nourishing Physick : So that if I should slight or trifle away these blessed Opportunities, I could not but die a Beggar, die and starve, die a miserable diseased Leper, die and perish Eternally : That therefore I may not be so much a Fool, as to have these put as Prizes into my hand to get Wisdom withal, and I to have no heart to them : or that pretending no other errand to the place where they are, nor other business

- finest at that time, but to receive them.
- I should be so wickedly Mad as to sleep away the offers of Grace then tendered unto me, or suffer my Mind to be diverted to any other thing, or to look that God should hear me, when I scarce hear my self in my Prayers, or refuse to hear Him in His Word.

29. I desire to account those my best Friends, that most help me in my business of Christianity: And to esteem a watchful Consideration & faithful Admonitions, the most necessary and best expressions of Friendship, & best helps to my feeble and frail Mind.

30. I desire, if ever I Marry, to account that one of the greatest Businesses even of Religion that I can undertake any time in my whole Life; which if I speed well in, will incomparably (beyond what other Men or Creatures can) advance my Spiritual Projects and Advantages; and contrarily, disappoint & overthrow them if I make an ill Match: That therefore being truly sensible of my own natural sinful inclination, which may betray me as soon as any other

into some (one at least) of those many untoward Courses, which Persons of all Quality's and Conditions usually take on this Occasion; as also apprehensive of God's Punishing no Sin more frequently or sharply in this world, I may from the first Moment of my entertaining any such tho'ts, make my most ardent and faithful Prayers keep pace with them; first to implore to be Directed in a perfect Way, and then to be Blessed with a true Helper every way meet for me.

3^d. Particularly, I desire that the Phrases of Marrying in the Lord, and not being unequally Yoked, &c. (not Corrupted by the Worlds false Glosses, but truly Interpreted by a serious Conscience) may ever have an absolute Negative voice in all Propositions; that is, that I may never marry with any whom I have reason to judge not to be truly Religious; whilst yet I conclude, that Religion alone is not sufficient to make any Match. That I may never dare to Cross the Rules of Nature in too much Disparity of Age, or in Robbing Parents of

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of

of their right, at least of Approbation and Consent : Nor those of Civility, by aspiring too eminently above my Degree, or debasing my self too much below it : Withal accounting it a necessary Qualification in one, whom I may Match my self unto, *To have no predominant Humour which I cannot bear* ; But to be able to bear any Infirmary of mine ; and to be (at least) some help to my Spirit in those things wherein I specially need help.

32. I desire (for my security in all these Resolutions) that I may never be in haste, but make a leisurable, and sufficient Enquiry by my Self & Friends, answerable to the necessity which the Worlds deceitfulness inforces in a business of such lasting importance : But specially that I may never be in Love (with the Estate or Comeliness of any Person) which would hinder any full Enquiry, and stop my Ears to any [tho' never so true an] Information, & blind my Eyes from a right discerning, whether there be indeed that, which in others I was wont to make the Character
of

of Piety. And even in a visible Observation of Defects, make me wickedly run to God's Decree for my Excuse, and say, *Marriages are made in Heaven*; or presumptuously Promise my self that I shall make them better, when once Married; and Head-long run on, notwithstanding all the Contrary Advice of Friends, or even the Commands of Parents, & be in danger to have my heart broke with Discontent, if the Providence of God shall any way break the Match: Which last Consideration, forbids also too much engagement of Affection upon the most worthy and fit Person in the World, whiles there remains any possibility of dissolving the Treaty.

33. I desire to enforce the undervaluing of Wealth or Beauty, upon my Spirit, from the scarcity of these who have all the other more necessary Qualifications: And that remembering among all the Ends of Marriage mentioned in Scripture, none of them to be to *make one Rich*; I may never Consent to Sell my Liberty, my Comfort, my Self, for

so long a term as during Life, to make never so great a Purchase of Worldly Estate : As also, tho' I must never Match my self to any till I can Love their Person, I may yet count it a Sin to refuse one otherwise every way fit for me, upon the Meer Exception, that I cannot Love, when there is no remarkable Deformity to breed a Loathing ; and to reckon it a Duty to Pray earnestly to God to rectify such Untowardness of my Mind, as makes me without just cause, reject a gracious Offer of His Providence towards me. And that to prevent the Mischief of an unexpected continual Jarre all our Lives long, I may be willing to be inquired into my self, as well as to inquire after others, and may not dissemblingly disguise for a fit, that which will afterwards come certainly to be known ; expecting, *That that Love cannot be firm, whose Foundation is laid upon a Lie.* But that I may, by my self or Friends, fully & freely, before Engagement be past, Express what I expect, both Piety, and all other Matters, of Habitation, Manner of Living, Order of
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Family, and the like : And what may be expected from me in each respect : Not fearing that this Faithfulness to my self & them should make a Breach ; but resolving that if this would break the Match, being unconcluded, there would be no less danger that it would break the Peace afterward, when the Unfaithfulness should be discovered ; and that that breaking of the Match were so much to be preferred before this breach of Peace, by how much a Cross is to be preferred before a Sin : And I cannot be a Christian, if I believe not that God can provide better for me, and will, if I yield up my Will and all my Affections wholly to Him.

34. I desire to let no Day pass without once (at least) Solemn casting up my Accounts, how my Soul hath sped that day, and my business gone forward or backward ; and to allot special Times for a more full Reckoning of many days, & *summing up my whole stock of Grace*, so shall I be sure never to become a *Bankrupt*, but *Compound for my Debts in time*, before I be Sued, Pursued to extremity.

26 *An Appendix, applied to the*

35. *Lastly* ; I desire to account my Surety's Satisfaction my best Riches ; and to treasure up Charily in my heart, my *Acquittances Seal'd with His Blood* ; and to fetch from *His Store* all needful Grace from time to time : *His All-sufficiency* alone on all occasions must furnish me with Wisdom, Righteousness, Sanctification, Redemption : He is and must be *All in All to me*. To Him with the Father, and the Holy Ghost, be all Glory, and Love, and Faith, and Obedience rendred for ever, *Amen*.

An Appendix,

Applied to the Calling of a Minister.

1. ¶ Desire especially to improve my
 ¶ Calling of a Minister to the Advancement of Religion both in my own and others hearts. Whatever Calling I had, I were bound so to direct it ; but this was Erected to that purpose immediately, and no other, [*To found Men*

in Religion, and build them up in it.] As therefore I must first account, that of me is required a greater forwardness in Religion, and higher degree of Heavenly Mindedness, and being to the Glory of Christ, than of ordinary Christians ; because while their Calling oft distracts & disturbs them from thinking of God & Christ, *mine* leads me directly to it ; and those Notions which they thro' ignorance or dislike are strangers to, I am happily necessitated to make familiar to me : So tho' I may yet have *imperfections*, I pretend *Religion* in Vain, if I allow my self in Carelessness or Unprofitableness in that Profession of mine ; the very exercise whereof is among the *Mainest Businessses of Religion*, and which therefore in the *Preparations* for it, and *Exercises* of it, challenges all my strength of Affections and Spirits. If God should have given me my Choice of all the employments the World knows, I could not wish any other, to do at once most good to my Soul ; and express what good I get, to do others Souls good also, and most shew my love to Christ

and

28 *An Appendix, applied to the*
and Christians, in thankfulness for all
that good I have and look for, both to
my Soul and Body.

2. I desire therefore to esteem it among the highest Favours, among the greatest Honours, so to be set a work, especially with Success: And to make it appear that I do so esteem it, by putting forth all my Abilities, that there may be no want in me, if Success follow not towards others. All the time my Saviour Lived His first Life upon the Earth, after His Baptism (*till He was to prepare Himself for the Sacrifice of His Death*) He undertook no other Calling than this, and after His Resurrection, again practised it, so long as He conversed with Men here below O let my heart therefore be so possess'd with *His Spirit*, that tho' my body must needs have its Natural Supplies in due season, yet I may ever (*as He did*) count it my Meat and Drink to fulfil and finish this Work; and my Recreation to go about doing Good. And therefore tho' *His Sabbath*, the Lord's day, be according to Nature the day
of

of my greatest toil; yet because that Day I most advance the Business of *His* Kingdom, and my own Soul together, I may with more affection than others can, *call the Sabbath a delight*, and triumph in it, not only as a day of Liberty, but of Conquest and Victory.

3. I desire to extend the Labours of my Function beyond the Expectation of those to whom they are to be directed. I mean, not ever (yet sometimes) specially for *Length*, but *Frequency*, to be instant in Season, and out of Season, [*Volentibus, Nolentibus.*] And to rejoice therefore, and only therefore, in the Multitude of Hearers, because among Many there is more hope of doing some Good, whiles yet I never suffer my self to be discouraged by their Paucity, since God's Grace is not tied to expect the help of a Croud; and one Soul Gained or Confirmed, is worth an Age of Pains.

4. I desire in all the Publick Exercises of my Ministry, to suit my Matter, Method, Phrase, Repetition, and all other Circumstances, so as I may be best Under-

30 *An Appendix, applied to the*
Understood and Remembred, and may
best Convince & Perswade every Man's
Conscience ; and not to own one tittle
or syllable that might hinder this in
any : Remembring herein my business
to be, *not to speak for my own Credit ; but*
to deliver the Messages of Him who is not
Respecter of Persons ; but esteems the
Meanest Soul worth shedding His Blood
for, as well as the Greatest.

5. I desire therefore no more to
Neglect the instruction of the Poorest
Child, or the visiting of the most Con-
temptible Creature within my Charge,
than of the Richest and Noblest : Ra-
ther those of the Eminenter sort may
better spare me, because they may for
themselves & theirs have more Means
and Comforts than others can.

6. Specially, I desire not to omit the
advantage of any ones being Sick : Be-
cause,

(1.) Then they may have more lei-
sure to ponder on any good Counsel,
than the World at other times will
give them leave.

(2.) Then also perhaps they may be
straight

straight going out of the World, and I may never again have any more Opportunity of offering them good. And when too (probably) they may be more sensible of the Reality of those things which concern another World, when they see nothing in this world will do them good, or keep them here: And when I come to any, never to omit the Mention of *Death*, which will neither stay our leisure, nor be hastned by talking of it. And herein to regard the good of a Soul, rather than the pleasing of any ones Fancy.

7. I desire in all things, Men should rather be pleased with what I must do, than for me to do any thing meerly to please Men; unless in things otherwise indifferent every way, and in them indeed to be willing to please all Men in all Things: Taking Counsel, in things of that sort, of Mens infirmities; but in Substantials, only of God's Word: Except that even in such Mens weakness or waywardness may sometimes to vary the Case, as that one while they may necessitate a present enforcement of

32 *An Appendix, applied to the*
of a Doctrine, and another time its
forbearance for that season. And be-
cause the determination of this is of-
times a great business of importance,
may bend all the strength of my Pray-
ers and Wits about it; and where I can
call also for the help of other Men, more
Experienc'd in the Divine Mytery
of Gaining and Feeding Souls: Being
ready also to lend my best help to O-
thers as well, as being all Fellow-work-
men in the same Spiritual Husbandry
and Building, tho' our Lots lye in se-
veral Quarters.

8. I desire ever to have a special
Care of laying the Foundation aright:
first by constant *Catechising* of all, from
very Children, to the Eldest that will
admit it; Misdoubting still the igno-
rance of the Common sort, when I come
to Visit them: And however they only
call for Comfort, yet to be most large
in arguing those things, which they ap-
pear to be most defective in, as in the
Knowledge of Sin, and the Nature of
Repentance, and even of Faith it-
self.

9. I desire by all just Means possible, to prevent all Quarrels between me and any other ; and so all Prejudices, as that which would much hinder my Work ; and be willing to redeem their good Opinion with any thing which is my own, and that I can well spare.

10. I desire to reserve my heat, my anger, to encounter Sin ; and yet so to temper it with the Meekness of Wisdom ; as it may appear I mean no hurt, but altogether good to the Sinner ; and not to be wearied either out of my Zeal or Meekness, either with the Stupidity or Fierceness of any.

11. I desire to acquaint my self so with the Tempers and Spirits of every one, as I may speak most directly to their Consciences, without any decyphering of their Persons ; yet not to forbear the Publick Reproof of any Sin, because the impudence of any Person hath made their Guilt Notorious.

12. I desire to account the Commandment, of not suffering Sin to ly upon my Neighbour, (who is my Brother) to be principally upon me ; and there-

34 *An Appendix, applied to the*
fore if Publick Reproof of all, in the
presence of the Offender will not affect
him ; to reckon a Wise and Particular
Reproof in Private, to be a Debt of
Love I owe him, and to defer the Pay-
ment of it no longer than till the Pro-
vidence of God (by some special act
of giving or taking away somewhat of
Worth and Esteem) hath made him
fit to receive it. But specially not to
let slip the season of Sickness, or re-
morse for Sin upon any other ground ;
because then he hath both more Need
of it, and it is like to do him most
Good.

13. I desire in all Places, Companies
and Entercourses, to remember my
Calling. And not only to take heed
that my Example (or any ones that de-
pends upon me) pulls not down at a-
ny time, what my work is to build ;
or build what I am to pull down : but
also to know my self Authorized, where
ever I come, to Profess my self a *Pro-
jector, an Architect for my Heavenly Ma-
ster* : And therefore not only to be
ready to undertake the Edification,
Satis-

Satisfaction of any Soul that calls for my help ; but likewise where I shall neither take any other Man's work out of his hand ; nor hinder that which is more properly mine own work ; to be forward, and offer my self upon the least Probability of doing Good.

14. *Lastly* ; I desire to Renew my *Commission* from my Great Lord and Master, every time I go about any of His Work, by Supplicating His Grace to go forth and along with me to the end : And to look with Contentedness and Patience of Faith, for my Reward from Him alone ; even the more, rather than the less, when being not guilty in my self of any willing Fault to disappoint it, I see not the Work prosper in my hands : Because He proportions His Reward according to our Work, which is *Endeavour* ; not *Success*, which is His Work : And we have wrought most hard, toyl'd most, many times, when we have least Success, the want of it greatly increasing our Toyl ; besides that for the most part, it is not merely *Negative*, but *Positive*, through

the Opposition of those we would do good to, but cannot ; and this to endure is Persecution, to which is Promised a great Recompence of Reward: But all only from His alone Grace, who first Works in us Mightily, to make us Do and Suffer all things for Him ; and then Rewards us Mercifully and Bountifully, through JESUS CHRIST. *To whom therefore be all Service, and Thanksgiving, and Glory for ever. Amen.*

THE END OF THE FIRST PART.

ME

MEMORIALS OF

Godliness *and* Christianity.

Part I I.

C O N T A I N I N G,

- I. The Character of a Christian in Paradoxes, and seeming Contradictions.
 - II. A Proof or Character of Visible Godliness.
 - III. Some General Considerations to Excite to Watchfulness, and to shake off Spiritual Drowsiness.
 - IV. Some Remedy's against Carefulness.
 - V. The true way of Fasting.
-

By H. Palmer, B. D.

Late Master of Queens College Camb.

The Eighth Edition.

B O S T O N,

Printed & Sold by Timothy Green,
at the Lower-End of Middle-
Street. 1 7 1 3.



[To fill up the Vacancy here, let
these few Verses be inserted.]

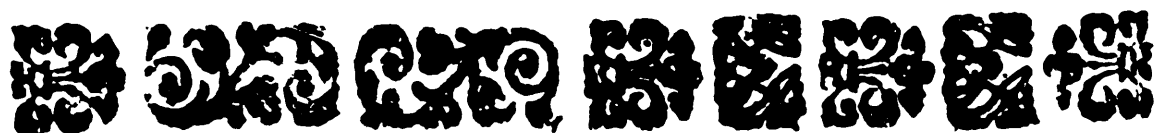
RELIGION *stands on Tip-toe in
our Land,
Ready to pass to the American Strand.*

*Then shall Religion to America flee,
They have their Times of Gospel even as we.*

*Yet as the Church thither Westward fly,
So Sin shall Trace and Dog her instantly.*

*They have their Period also and set Times,
Both for their Vertuous Actions and their
Crimes.*

V. Herbert. Sacred Poems.



T O T H E

R E A D E R.

Christian Reader,

Here is offered thee a Second Part of Memorials of Godliness and Christianity : Small indeed for Bulke, but the more suitable for that to the Title, and the less burdensome to thee. Withal, I must needs say, I meant thee somewhat more : But whiles (in the midst of many employments) I was getting it ready, a strange hand was like to have robbed me of the greatest part of this, by putting to the Press (unknown to me) an imperfect Copy of the Paradoxes. This made me hasten to render a true one, and to content myself for the present, with the addition of the other lesser pieces, which here accompany them. In which if thou find-

findest any Spiritual Savour, I shall be willing to own my self thy debtor for the remainder of my thoughts of this kind, as God (upon thy Prayers, which I must continually beg) shall vouchsafe to afford Liesure and Assistance: Only intreating thee to remember, that as I count my self the more engaged by every of these Publick Expressions, to a more exact Walking in all the ways of Godliness and Christianity, so wilt not thou be able to answer it to God, if thou content thy self with Commending any, or all of that which thou Readeest, and thy Heart and thy Life be not the better. Not Notions, but Affections and Actions are matters of true Honour and solid Comfort. So I leave thee to the Lord; in whom I am ever,

Thine and the Churches Servant

in CHRIST altogether,

Herbert Palmer.

The Character of a Christian

I N

PARADOXES.

And seeming Contradictions.

1. **A** CHRISTIAN is one, who Believes things which his Reason cannot Comprehend.

2. Who Hopes for that which neither he, nor any Man alive ever Saw.

3. Who Labours for that he knows he can never Attain.

4. Yet in the issue, his Belief appears not to have been False : His Hope makes him not Ashamed : And his Labour is not in Vain.

5. He believes Three to be One, and One to be Three : A Father not to be Elder

2 *The Character of a Christian*
Elder than His Son, and the Son to be
Equal with His Father, and One pro-
ceeding from Both, to be fully Equal
to Both.

6. He believes in One *Nature* Three
Persons, and in One *Person* Two *Natures*.

7. He believes a *Virgin* to have been
a *Mother*, and her *Son* to be her *Maker*.

8. He believes *Him* to be *Born in time*,
who was from *everlasting*, and *Him* to
be shut up in a *narrow Room*, whom *Hea-*
ven and Earth could never contain.

9. He believes *Him* to have been a
weak Child carried in Arms, who is the
Almighty; and *Him* to have *Died*, who
only hath *Life & Immortality in Himself*.

10. He believes the God of all *Grace*,
to have been Angry with One who ne-
ver Offended *Him*; and the God that
hates all Sin, to be reconciled to *Him-*
self, tho' Sinning continually; and never
making, or being able to make *Him*
Satisfaction.

11. He believes the most Just God,
to have *Punished* a most Innocent Per-
son; and to have *Justified* himself, tho'
a most Ungodly Sinner.

12. He believes himself freely *Pardoned*, and yet that a sufficient *Satisfaction* is Paid for him.

13. He believes himself to be *Precious* in God's sight, yet he *Loathes* himself in his own sight.

14. He dares not *Justify* himself, even in those things wherein he knows no *Fault in himself*: Yet he believes God *Accepts* even of those *Services*, wherein himself is able to find *many Faults*.

15. He Praises God for *His Justice*, and Fears Him for *His Mercies*.

16. He is so *Ashamed*, as he dares not open his Mouth before God, yet comes with *Boldness* to God, and asks any thing he needs.

17. He is so *Humble*, as to acknowledge himself to *deserve nothing but Evil*; yet so *Confident*, as to believe God *means him all Good*.

18. He is one that *Fears* always, and yet is *Bold as a Lion*.

19. He is often *Sorrowful*, yet always *Rejoycing*: Often *Complaining*, yet always *giving of Thanks*.

20. He is most *Lowly-minded*, yet the *greatest*

4 *The Character of a Christian
greatest Aspirer ; most Contented, yet e-
ver Craving.*

21. He bears a lofty Spirit in a *mean
Condition* : and when he is aloft, thinks
Meanly of himself.

22. He is *Rich* in Poverty, and *Poor*
in the Midst of Riches.

23. He believes *all the World* to be
his, yet dares *take Nothing* without spe-
cial leave

24. He Coverants with God for *No-
thing*, yet looks for the greatest *Reward*.

25. He *loses his Life* and gains by it,
and even while he loses it, he *Saves it*.

26. He lives not to *himself*, yet of all
others is *most wise for himself*.

27. He *Denies* himself often, yet no
Man that most *Pleases* himself, loves
himself so well.

28. He is the most *Reproached*, and
yet the most *Honoured*

29. He hath the most *Afflictions*, and
yet the most *Comforts*.

30. The more *Injury* his Enemies do
to him, the more *Advantage* he gets by
them.

31. The more he himself *Forakes* of
Worldly

Worldly things, the more he *Enjoys* of them.

32. He is most *Temperate* of all Men, yet *Fares* most deliciously.

33. He *Lends* and *Gives* most freely ; yet is the greatest *Usurer*.

34. He is *Meek* towards all men, yet *Inexorable* by Men.

35. He is the *Best* Childe, Brother, Husband, Friend ; yet *Hates* Father, and Mother, and Wife, and Brethren, &c.

36. He *Loves* all men as himself, yet *Hates* some men with perfect hatred.

37. He desires to have *More* Grace than any hath in the World ; yet he is truly sorry when he sees any man have *Less* than himself.

38. He knows no Man after the *Flesh*, yet gives to all Men their due respects.

39. He knows if he please Men, he is not the *Servant* of Christ ; yet for Christ's sake, he pleases all Men in all things.

40. He is a *Peace-maker*, yet continually *Fighting*, and an irreconcilable *Enemy*.

6 *The Character of a Christian*

41. He believes him to be worse than an *Infidel* that Provides not for his Family ; yet himself lives and dies without *Care*.

42. He is Severe to his Children because he *Loves* them ; and being Favourable to his Enemies, *Revenge*s himself upon them.

43. He accounts all his inferiours his *Fellows* ; yet stands strictly upon his *Authority*.

44. He believes the *Angels* to be more excellent Creatures than himself, and yet counts them his *Servants*.

45. He believes he receives many good turns by their Means ; yet he never prays their Assistance, nor craves their Prayers, nor offers them Thanks, which yet he doth not disdain to do to the Meanest Christian.

46. He believes himself a *King*, how Mean soever he be, and how Great soever he be, that he is not too good to be *Servant* to the Poorest Saint.

47. He is often in *Prison*, yet always at *Liberty* ; and a *Free-man*, tho' a *Servant*.

48. He receives not *Honour* from Men ; yet highly prizes a *Good Name*.

49. He believes God hath bidden every Man that doth him any good, to do so ; yet he of any Man is the most thankful to them that do ought for him.

50. He would lay down his Life to save the Soul of his Enemy ; yet will not venture upon one Sin, to Save his Life that hath Saved his.

51. He Swears to his own hindrance and changes not ; yet knows that his Mouth cannot tie him to Sin.

52. He believes Christ to have no need of any thing he doth ; yet makes account he relies Christ in all his Deeds of Charity.

53. He knows he can do Nothing of himself ; yet labours to Work out his own Salvation.

54. He confesses he can do nothing ; yet as truly professes he can do all things.

55. He knows that Flesh and Bloud shall not inherit the Kingdom of God ; yet believes he shall go to *Heaven* Body and Soul.

8 *The Character of a Christian*

56. He *Trembles* at God's Word ; yet counts it *Sweeter* to him than the Honey and the Honey-comb, and *Dearer* than thousands of Gold and Silver.

57. He believes that *God* will never Damn him ; and yet he fears *Him* for being able to cast him into *Hell*.

58. He knows he shall not be Saved by his Works ; and yet doth all the good Works he can, and believes he shall not be Saved without them.

59. He knows God's Providence orders all things ; yet is he so diligent in his Business, as if there were no Providence of God in the World.

60. He believes beforehand God hath Purposed what shall be ; and that nothing can *make Him alter His Purpose* ; yet Prays & Endeavours, as if he would force God to Satisfy him however.

61. He Prays and Labours for what he believes God means to give him ; and the more Assured he is, the more Earnest.

62. He Prays for that he knoweth he shall not Obtain ; and yet gives not over.

63. He Prays and Labours for that, which he knows he may be no less happy without.

64. He Prays with all his heart not to be led into Temptation; yet Rejoices when he is fallen into it.

65. He believes his Prayers to be heard, even when they are denied, and gives Thanks for that which he Prayed against.

66. He hath within him the Flesh and the Spirit; yet is not a double-minded Man.

67. He is often led away Captive by the Law of Sin; yet it never gets the Dominion over him.

68. He cannot Sin; yet he can do nothing without Sin.

69. He can do nothing against his Will; yet he doth what he would not.

70. He Wavers and Doubts, and yet Obtains; he is often Toiled & Shaken, and yet like Mount Zion.

71. He is a Serpent and a Dove, a Lamb and a Lion, a Reed and a Cedar.

72. He is sometimes so troubled, that he thinks nothing is true in Religion;

10 *The Character of a Christian*
and yet if he did think so, he could not
be at all troubled.

73. He thinks sometimes God hath
no Mercy for him ; and yet resolves to
Die in the pursuit of it.

74. He believes like *Abraham*, in hope
and against hope : And tho' he can ne-
ver answer God's Logick, yet with the
Woman of *Canaan*, he hopes to prevail
with the Rhetorick of Importunity.

75. He Wrestles with God and pre-
vails ; and tho' yielding himself Un-
worthy the least Blessing he enjoys al-
ready, yet *Jacob*-like, will not let God
go without a new Blessing.

76. He sometimes thinks himself to
have no Grace at all : and yet how Poor
and Afflicted soever he be besides, he
would not change Conditions with the
most Prosperous upon Earth, that is a
manifest Worldling.

77. He thinks sometimes the Ordi-
nances of God do him no good at all ;
and yet he would rather part with his
Life, than be deprived of them.

78. He was Born Dead, and yet so as
it had been Marther to have taken his
Life away.

79. When Life was first put into him is commonly unknown; and with some, not until they had learned to Speak, and were even grown up to the Stature of a Man; and with others, not till they were ready to drop into their Graves for Age.

80. After he begins to Live he is ever Dying; and tho' he have an Eternal Life begun in him, yet he makes account he hath a Death to pass thro'.

81. He counts Self-murder a most hainous Sin, yet he is continually busied in Crucifying his Flesh, and putting to Death his Earthly Members.

82. He believes that his Soul and Body shall be as full of Glory as theirs that have more, and not more full than theirs that have less.

83. He Lives invisibly to those that see him; and those that know him best do but guess at him; yet they sometimes see further into him, and judge more truly of him than himself doth.

84. The World did sometimes count him a *Saint*, when God counted him an *Hypocrite*; and after, when the World branded.

A Character of
branded him for an *Hypocrite*; God
owned him for a *Saint*.

85. *In fine* ; His Death makes not an
end of him : his Soul, which was Cre-
ated for his Body, and is not to be Per-
fected without his Body, is more happy
when it is Separated from it, than it
was all the while it was United to it ;
and his Body, tho' torn in pieces, burnt
to ashes, ground to powder, turn'd into
rottenness, shall be no loser : his Advo-
cate, his Surety shall be his Judge ; his
Mortal part shall become Immortal ;
and what was Sown in Corruption, shall
be Raised in Incorruption and Glory ;
and his Spiritual part, tho' it had a be-
ginning, shall have no end ; and him-
self a finite Creature, shall be Possessed
of an infinite Happiness. *Amen.*

¶ *A Character of Visible Godliness.*

A Godly Man is one, who being *not*
Ignorant of the Ways & Doctrine
of God, Lives not only without Scandal,
but Approves and Practises the *General*
Duties

Duties of Christianity, & those that are *Special* to his Condition. Particularly,

A Godly Man is one that Loves the Word in the *Power* of it, and at least Despises it not in the *Plainness* of it; that comes to the Word, not to *Censure* and *Cavil*, but to be *Taught* and *Ruled*; that professes not to allow himself in any *Known Sin*; but resolves & practises *Self-denial*, so far as is made plain to him, that Christ *denies his Desires*. He is one that Loves those that *seem Religious and Conscionable*, until they prove *Scandalous*, and be manifestly discovered for *Hypocrites*; and then esteems never the worse of the *Profession it self*, and of those others whom he knows no harm by. He is unwilling to believe ill of such, and tho' he see them *Faulty*, doth not straight *Condemn* them to be altogether void of *Sincerity*. Mean time, he is so far from rejoycing at their *Miscarriages*, that even Particular Scandals are among his greatest *Griefs*. But especially, he is afraid to give any ill Example himself, as knowing himself Made and Redeemed to no other end than

than that he should *Live to God's Glory*: Therefore also he Professes & Resolves to do what good he can in his *Place*; and particularly to have his *Family Know, & Fear God, and Believe in Christ*. He is one that accounts *Sin* worse than *Shame* or *Loss*, or any other *Misery*; and resolves to *Suffer*, rather than *Offend*. He esteems *Godliness* the greatest *Gain*, & *Contentment* a necessary piece of *Godliness*; and that *Honour, Pleasure, Wealth*, to be sufficient to *Contentment*, which God casts upon him, while he first seeks *His Kingdom & Righteousness*. Lastly; Who hath so much *Wisdom*, as to take more tho't, how to *Redeem time*, than to *Pass it away*; having somewhat settledly to do, besides following his *Pleasures*, which he uses as his *Recreation*, & makes not his *Business*.

¶ *General Considerations to Excite to Watchfulness, and to Shake off Spiritual Drowsiness.*

1. **T**HE Glorious and Dreadful Majesty of GOD, with whom at all times

to *Watchfulness*, &c.

times we have to do, who is a Consuming Fire ; and therefore *His* Service, and Obedience to *Him* is not to be slighted, but to be performed with Watchfulness, Reverence & Godly Fear.

2. Our Sins, in Number exceeding the hairs of our *Heads* ; in Weight the measure of the *Sand* : The Vileness of Sin Generally, and the Unreasonable Odiousness of ones own Sins, in many Respects worse than any others we know.

3. The Fearful Curses and Punishments due to Sin, (to our Sins) on *Earth*, and Torments inconceivable & eternal in *Hell*.

4. The Abominableness of Sin, demonstrated, specially in that nothing could Expiate it but the Blood and Death of Christ ; not only Man, but God.

5. The Infinite Love of God and Christ to Sinful Mankind, in those sufferings of Christ for Sin.

6 The Certainty of Damnation still, to those that carelessly Despise, or wilfully Abuse the Grace of Christ to Car-

nal Security, or Willing Customary Sin.

7. The manifest expressions of Scripture, that Multitudes, even of those that live within the Visible Church, shall yet go to hell.

8. The Devils unwearied Malice, Violence, Cunning : Going up and down like a Roaring Lion, Seeking whom he may Devour ; unto whom they that Watch not, must needs become a Prey.

9. The prodigious and desperate Corruption that is in every ones heart, ready to betray us, even to the basest Lust, and most horrid Wickedness

10. The fearful Frights of Conscience, that God may awaken us without of our drowsie Dreams.

11. The sharp & stinging Scourges, even in Worldly Respects, wherewith God may rouse us out of our Carnal Security ; and must, and will, with one or other, if other Means will not prevail.

12. The wretched Unthankfulness of Despising *His* Commandments, or Lazily Performing any service to *Him*,
whose

whose Mercies have been and are so abundant and free towards us, as we have found them ; and yet hope for infinitely more hereafter.

13. The Watchfulness & Diligence of Worldly Men, and their Heat for the Devil, and their own Lusts.

14. The Danger that may be to us, not only from Worldly Men, alluring or opposing ; but even from those who are Godly, & may yet prove Tempters and Snares to us, and so we never walk but in the midst of Snares and Temptations.

15. The certain Shortness and uncertain Continuance of our Lives, subject to a Thousand Casualties, and nothing to be done for God, or our Selves, after Death.

16. The Nobleness and Excellency of our immortal Souls, Born to higher Employment & Honour, than a Brutish Service of the Body, or Paganish Pursuing of this present World.

17. The certainty of the Hope whereunto they are Called, who seek the Kingdom of God above all other things.

18 *Watchfulness Excited unto, &c.*

18. The infinite Glory of Heaven, and Eternal Happiness, there kept in store for them that Fight a good Fight, and finish their Course, and keep the Faith, and Love, and Watch for the appearance of Christ.

19. The exceeding Greatness of the Mighty Power of God, working for and in them that Believe, and Live by Faith.

20. The exceeding Great and Precious Promises of all Kinds, even for Comfort in this Life, to them that love God and walk Uprightly, and forsake any thing for Christ; "*That all things shall work together for good to them; And no good thing shall be withholden from them; And for any thing they have forsaken, they shall receive in this World, even in the midst of Persecutions, an Hundred-fold more, and Eternal Life in the World to come.*"

21. Lastly. The Experience of that sweet Peace of Conscience, and blessed Contentation, and Spiritual Rejoycing, even in the midst of Tribulations and Persecutions, that is to be seen in many of

A Remedy against Carefulness. 19
of the Servants of God ; and which all
Profess to be certainly Attainable, by
those that Watch, and Pray, and are
Sober, and exercise their Faith and
Grace.

A Remedy AGAINST CAREFULNESS.

Phil. IV. 6.

Be Careful for Nothing.

1. **C**arefulness forbidden, is taking
overmuch Tho't, disquieting
the Mind, rending the Heart in pieces
with Doubts and Fears for Worldly
things.

Good, to be Missed, Lost. Ill, to
Besal, Continue.

2. The Causes are, Doting too much
upon the Thing or Comfort in danger.

F 2

Distrust

20 *A Remedy against Carefulness.*

Distrust of Men, Means, or God's Blessing.

3. The Effects are divers, and not the same in all. But it appears,

(1.) When it provokes to use Indirect Means.

(2.) When the Means which are used, tho' commonly sufficient, are not counted sufficient.

(3.) When the Tho'ts are chiefly upon it first and last, contrary to the express Charge, Mat. 6. 33. *But seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you.*

(4.) When it breeds Interruption in Holy Duties, and they be Neglected, or Untowardly done.

(5.) When it hinders from enjoying Natural Comforts.

(6.) When it makes unfit for ones Calling.

(7.) When it hinders freedom of Spirit, and makes unfit for Civil Society.

4. Hence the Reasons against it are many, shewing the Sinfulness of it, and Di-

A Remedy against Carefulness. 21

Directing to Remedy's against it.

(1.) *It is an Idolatrous Sin* : If we do-
ted not too much on such a Creature
or Comfort, we could not be Over-
careful about it. [See, *Psal.* 73. 25.
Compar'd with the former part.]

The Remedy is, To apply God's All-
sufficiency, who can certainly make us
Happy without that Creature or Com-
fort.

(2.) *It is a Paganish Sin, an Infidels
Sin* : If we did believe God's Providence,
Attributes and Promises, we could not
be so out of Quiet, *Mat.* VI.

The Remedy is, To lay to heart these
Doctrines, as becomes a Christian.

(3.) *It is an Unthankful Sin* : We de-
served Hell and escape that, and are
promised Heaven instead of it ; are we
not then bound to refer other things
to God ?

The Remedy is, To ponder well our
Sins, and GOD's Great Mercy in Jesus
Christ.

(4.) *It is a Fruitless Sin* : No Man
gets any thing by Vexing himself ;
GOD's Will shall stand.

22 *A Remedy against Carefulness.*

The Remedy is, To weigh how great a piece of Wisdom it is to make a Virtue of Necessity.

(5.) *It is a Multiplying Sin :* It endangers to make one do any thing, to Secure themselves from what they Fear.

The Remedy is, To Consider the least Sin worse than any Evil, to a true Christian's heart.

(6.) *It is a Pernicious Sin :* It provokes God often to Cross us in the very thing, even for our Over-carefulness about it, disappointing Hopes, or bringing Fears, according to our perplexed Apprehensions, besides worse Mischief, if one obtain their Desires.

The Remedy is, To Consider the Promises made to Meekness, and the Comforts of a good Conscience.

(7.) *It is a Prophane Sin ;* Hindring Religious Duties.

The Remedy is, To remember God's Service, the End of our Life, and nothing should hinder us in it.

(8.) *It is an Inhumane Sin :* And it hurts ;

A Remedy against Carefulness. 23

[1.] The *Soul*, in the forenamed Neglect of Duties to God.

[2.] The *Body*, by hindring the enjoying of Comforts.

The Remedy is, To Love our Selves wisely, and our whole Selves rather, than our Fancy in any thing, or than any one particular thing for our selves, how seeming necessary soever.

(9.) *It is an Unsociable Sin, and Inhumane in respect of others*: It makes us unfit for all Converse, and so neglectful of Friends, and even be discomforts to them.

The Remedy is, To Consider our selves, not Born for our selves only: Others afford us Comfort, and we owe the like to them.

(10.) *It is an Unnecessary Sin*: We have Vexation enough for each Day; we need not Vex our selves with Tho't for To-morrow.

The Remedy is, To Consider that we may Die, before that we mis-doubt comes; and then (as we say) the Tho't is taken.

(11.) *It is a Self-Condemed Sin*:
There

24 *A Remedy against Carefulness.*

There are none but trust Men in something or other, as great as that they are now Over-careful about, or must do GOD with a greater matter, the Eternal estate of their Souls.

The Remedy is, To Reason the like in one thing we do in another, and not to disparage God, while we trust Men.

(12.) *It is a Sin against Experience :*
And that ;

[1.] Of the Bruit and even Senseless Creatures ; God Feeds the *Fowls*, and Cloathes the *Grass*.

[2] Our own : *Is not the Life more than Meat, and the Body than Raiment ? Especially the Soul than either.*

The Remedy is, To Consider God our Father, who will not be Kinder to a Kite than to a Child, or Prefer a Flower before a Son, nor with-hold the less (being good : And who is so Mad, as to say, *I would have what God sees not good ?*) having given the Greater, *Rom. 8. 32.*

The Lord of Earth and Heaven, of Grace and Glory, Teach us ever to Love Him with Faith and Thankfulness,

ness, that we may enjoy all Good from Him through JESUS CHRIST, *Amen.*

¶ The True Way OF FASTING.

[*Nehem. I. 4, 5, &c. And Chap. IX.
1, 2, &c.]*

1. **A**N Awful Regard and Reverence of the Glorious Majesty of the Great GOD, with whom we have to do, by a through Apprehension of His Infinite and Incomprehensible Perfection, in all His Attributes, and of His absolute Sovereignty, as Creator, Preserver, and Ruler of us and all things in the World.

2. Thankfulness for all the Goodness of God Vouchsafed to us, by a large apprehension of all His manifold Favour.

Favour, General, to His Church, to our Nation ; Particular, to Us and our Friends, Temporal, Spiritual ; Illustrated Marvellously by our Deservings, not only of no Good, but of extream Ill.

3. Sorrow for our Sins, and our Nations and Fore-Fathers Sins, by a deep apprehension of the Cursed Nature of Sin in General, and Vileness of such Sins in Particular : Aggravated by all Circumstances that may be ; specially by God's Mercies and Chastisements.

4. Sense of our Misery, Felt and Feared, all proceeding from GOD's Hand, from His Displeasure, provoked by our Sins, and impossible to be avoided, but by His Favour, which is not to be Presumed upon, if we continue in our Sins.

5. Faith in the Covenant, Truth, Goodness and Power of God, for all Times and Purposes.

6. A Covenant renewed with GOD of all Observance and Fidelity, specially to amend what we have Acknowledged

ledged Amis in our selves, and Professed Sorrow for, and Fear of, before God, or Men, or both.

Directions about these.

(1.) In the Word Read or Preached, those things are to be most carefully Observed, which may Quicken and Confirm any of these.

(2.) All these are to be presented in Prayer, summarily in every Solemn Supplication such a Day, Private or Pubick : But the Enlargements may be Varied, and one while more of one, and another while of another.

(3.) Before-hand it would be greatly helpful to have Written by us ;

[1.] Amplifications upon God's Attributes.

[2.] A Catalogue of Choice Mercy's.

[3.] A Catalogue of Sins. And,

[4.] Aggravations of Sins.

(4.) The Day is to be begun with those Tho'ts especially which relate to our selves, tho' taking in others also.

(5.)

(5.) And it is not to be ended without some Secret, yet Solemn Review of the Souls behaviour, from first to last; and an Earnest Labouring to fasten all the good Tho'ts it hath had upon it, and to Re-inforce the Suit to God, to settle them upon it Firmly and Lastingly.

The God of all Wisdom and Grace, teach us to Practise and Improve these Remembrances to His Glory, and our Eternal Good by Jesus Christ.

THE END OF THE SECOND PART

ME.

MEMORIALS OF

Godliness *and* Christianity.

Part I I I.

C O N T A I N I N G,

[I.]

A Daily Direction : Or Brief
Rules for Daily Conversation.

[II.]

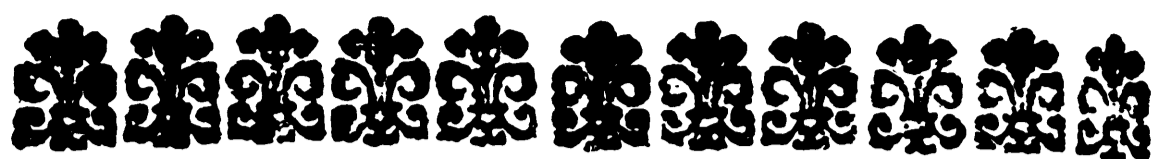
A Particular Direction for the
LORD's DAY.

By H. Palmer, B. D.

A little before his DEATH.

B O S T O N,

Printed & Sold by Timothy Green,
at the Lower-End of Middle-
Street 1 7 1 3.



To fill this Vacancy.

A Daily Meditation.

[Taken from the HYMNS of the Pious,
Mr. Isaac Watt's.]

Hark! From the Tombs a doleful Sound:
Mine Ears, Attend the Cry.
Ye Living Men, Come see the Ground
where You must shortly Lie.
Princes, This Clay must be your Bed
In Spight of all your Tow'rs:
The Tall, the Wise, the Reverend Head,
Must Lie as Low as Ours.
Great G O D, Is this our Certain Doom?
And are we still Secure ?
Still walking downwards to our Tomb ?
And yet Prepare no more ?
Grant us the Powers of Quick'ning Grace,
To fit our Souls to Fly ;
Then, when we drop this Dying Flesh,
We'll rise above the Sky.



i

T O T H E
Reader.

Christian Reader,

H *Ere is another parcel of Thoughts for thee, [Some brief Rules for thy Daily Conversation.] Thou wilt perhaps say, they are Strict, (at least some of them ;) Rules should be so : Mens Lives will be Loose enough for all that. But some of them it may be thou thinkest are not of Necessity : Think again Sadly and Conscientiously, between God and thy own self ; and thou mayest possibly be of another mind. Looking God in the face, makes some things appear to be Sins, and some things to be*

G 2

Duty : 2

Duty's, after a Confident out-facing men; that it was otherwise. But suppose they are not all of Necessity, yet think once more, whether there is not some Wisdom in them, and an Advantage, if a Man can bring himself to such a Temper? And if they be but so much (as some of them are offered thee, under no further Notion) wilt thou Deliberate, whether thou wilt strive to be so Wise, or not? And whether thou wilt endeavour to have thy Mind in the perfect Temper, or not? I will Pray for thee, thro' God's Grace, that thou mayest Profit by this, and all other Helps; who am still,

Thine and the Churches Servant

in CHRIST altogether,

Herbert Palmer.

A Daily DIRECTION.

1. **A** Wake with GOD, and lift up thy Heart to Him, in Thanksgiving and Petition.
2. Lose no time unnecessarily, but rise as soon as thou canst.
3. However keep thy bed, thy heart, undefiled with wicked thoughts.
4. Let not worldly matters take up thy Mind, or Words unnecessarily, at the first of the day.
5. Squander not away precious time, in being too long in dressing thy Body.
6. Defer not thy solemn Prayers, upon any unwillingness, or slight pretence.
7. If thou foreseest any inevitable disturbance (as particularly abroad in
G 3 some

some places) Pray rather than fail, in thy Bed, before thou risest.

8. When thou findest any unwillingness or indisposedness to Pray, Consider ;

I. The Necessity of Prayer.

1. God's Commandment.

2. Good is not else to be expected, either ;

(1.) Not the thing desired.

(2.) Not the Blessing.

3. Leave is to be asked to use Benefits.

4. Special Help wanted ; against,

(1.) Temptations, dangerous to fight alone.

(2.) Snares, dangerous to travel alone.

5. Duties to be performed : We of our selves not having ;

(1.) Any Heart to them.

(2.) Any Skill for them.

(3.) Nor any Strength in them.

II. The Priviledges of Prayer.

1. Esteemed, in Friends & great Men.

2. Pur-

A Daily Direction.

3

2. Purchased by Christ's Blood.
3. No man can hinder it.
4. No unfitness of Time or Place.
5. To pour out our whole heart for Self and Friends.
6. Not necessitated to Method, Manner, Proportion.
7. But speak as to a Father, or Friend.
8. Of all Life, heavenly Imployment, noblest Exercise of Soul.
9. Special Curse, not to be heard.

III. Promises of all Kind.

1. General and Particular.
2. For Good, and against Evil.
3. For our Selves and Others.

IV. Experiences in Scripture, History, Memory ; of,

1. Prayers Answered.
2. Comfort by Praying.
3. Grace answerable to Praying.
4. Awaken as much as thou canst possibly, thy Spirit, that thou mayest Pray,

(1.) With all Reverence and Apprehen-

4 *A Daily Direction.*

hension of the Glorious Majesty, Persons, Attributes of the God-head.

(2.) With Faith & holy Confidence in Christ thy Mediator, and in the Promises General or Particular.

(3.) With Fervency, from a deep sense of Wants, Weaknesses, importance of thy Suits.

(4.) With Humility, by reason of Sin, Corruption, Impotency.

(5.) With Thankfulness, for Mercies & Promises, Abundant, Allsufficient.

(6.) With Charity, for others Welfare ; the Church, the Magistrate, the Minister ; thy Friends, those that have begged thy Prayers, or have thy promise to Pray for them ; and for the Afflicted.

(7.) With Care to put away the throng of Worldly Tho'ts before thou beginnest, lest they distract thy Mind.

(8.) With Watchfulness, how thou Prayest, or hast Prayed, never resting in the Outward work done, without thou feel some Inward Affection and Fruit of thy Prayers.

(10.) If it be possible, let the next thing
be,

be, to Read somewhat of God's Word.

(11.) Ever begin, and end it, with lifting up thy Heart to God for His Blessing ;

[1.] Upon thy Understanding, that thou mayest see His Truth and Will.

[2.] Upon thy Memory, that thou mayest retain, what thou understandest.

[3.] Upon thy Affections, that thou mayest, Receive the Truth in the Love of it : And be careful to Practise it, without delay.

(12.) Be not in haste, but Read to Learn, that thou mayest be the Wiser, Holier, Happier, for that Particular Word ; and in Reading of it therefore, think of it a while with all Seriousness.

(13.) Usually Read from the beginning of a Book to the end.

(14.) Strive not to Read much at once : Yet in History's (unless called away necessarily) break not off, till you see some issue of it.

(15.) Choose to Read those Books and Chapters most frequently, that are most easie to be understood, and most readily applied to practice : As the
Psalms

Psalms and Epistles, especially the latter part of them.

(16.) Special difficulties, as soon as thou hast time enquire of, from Books, Friends, Ministers especially.

(17) If indispenfible interruption put thee from the usual time of Prayer or Reading, take the next free time, with all Watchfulness and Diligence.

(18.) However do not Dine till thou hast Pray'd solemnly alone, longer or shorter ; and Read at least some portion of Scripture every day.

(19.) Unless on unavoidable Necessity, be not absent from Family Prayers.

(20.) Quicken thy self to like Zeal and Faithfulness, as if thou wert alone, and call thy self to some account, for the Word then read.

(21.) Having attended upon God, address thy self to the business of the day.

(22.) Allot for extraordinary Business, the fittest Time, and then be diligent to dispatch it.

(23.) Having a special Calling or outward Imployment, to do somewhat at it every day (*if possible*) or take a
strict

strict Account of thy self, why not.

(24.) Think thou dost not well, if the bulk of thy time be not taken up in thy special Calling, from one end of the Year to another.

(25.) Thy Calling consisting of divers Employments, look that one Encroach not upon the other : And prefer the most important for the time present, and for the principal end.

(26.) Be watchful of thy Diet, that thou neither eat nor drink out of season, things hurtful, excessively, that so thou prejudice not thy self, by what was given thee for good ; and so be hindered in God's Service, or thy own business ; or hurt in thy Mind, thro' Temptations ; or in thy Body, by Diseases, Pains, present or future.

(27.) Let not thy Mind be earnestly bent, presently before, at, or too soon after Meals.

(28.) Yet take heed of the breaches of Time, and interruption of thy business by Meals, &c. that they put thee not too far out of the way. But have a care to return again to thy Employments,

ments, as soon as is convenient : And particularly, if it may be, within an Hour or less.

(29.) Once a day Read over and Recollect in thy Mind, these Rules.

(30.) Whoever thou art, look to thy Thoughts, that they be free from wicked Atheism, and denials of Fundamental Truths. From Pride, Arrogance, Self-applause, tho' Praised. From Lasciviousness, Covetousness, Malice, Envy, Matters of Provocation. From Impatience, Grudging, Discontent. From Lightness and Vanity, Froth and Emptiness. But let thy Thoughts be filled with Apprehensions of God, Christ, Eternity, thy Calling, the Church, and thy own last Account.

(31.) When thou comest into Company, make account thou treadest among Snares, which the Devil hath set to take thee. Look to thy Self first, and then to thy Company ;

[1.] That thou be not the worse for them, but the better for them.

[2.] That others be the better, especially not the worse any way, by thy speech,

Speech, Silence, Actions, Forbearance.

(32.) Bridle thy Tongue so with Consideration, before thou speakest, that thou afterward wish not any thing unsaid, in reference to what may befall, Temporally or Spiritually.

(33.) Take heed of all Ungodly Words; as Atheistical: Or Slighting and Scorning Religion, and Devotion: Or taking God's Name in Vain in the least: Or Swearing Falsly, Unnecessarily: Or Mentioning GOD without Reverence: Or making Jest of Scripture-phrases: Or using them Sportingly: Or repeating others Oathes. And take heed of all Slandorous Words; as Untruths: Or Truths spoken Maliciously, Sportingly, Unnecessarily, concerning others Faults or Imperfections: Or Bitter Provoking Jest: Or railing Speeches, tho' provoked. And take heed of all Scurrilous and Lascivious Talk, one of the worst Signs of a rotten filthy Heart. Also of all kind of Lies, notwithstanding any pretence. So of all idle and Vain Words, not profiting thy Self or Hearers. And of all

peremptory and affirming News, unless infallibly assured of it. And take heed of all Words of Heat and Anger, peremptory and provoking, in Disputing, tho' perswaded and even assured thou art in the right, unless in matters Fundamental for Faith or Practice: Yet even then, let thy Passion not to be Unbridled; as serving to gain the Hearers. And in thy Promises to Men (and much more in Vows to God) be not over-hasty, till thou hast thro'ly weigh'd the Possibility and Convenience; lest thou be either Insnared in keeping of it: Or incur the blame of Rash or False in breaking it. And in all Disputable Questions be moderate in asserting or denying, lest an unexpected Argument put thee to shame, by forcing thee to alter thy sentence, or contradiction without reason. And boast not thy self (*neither speak much*) unnecessarily of any thing already done by thee, or of any ability, especially Spiritual, or any future action, or undertaking. But yet deny not the Grace of God in thee, or toward thee for others, or by resolutions

ons of Faithfulness to God or Men.

(34.) Take a time (*the first free season when thy Mind is in any fitness*) to Pray always Solemnly between Dinner and Supper, and let nothing hinder thee in it, being at Home, and neglect it not thro' Unwillingness.

(35.) Where ever thou art, inure thy self to short, frequent and fervent Ejaculations to God, both of Requests and Thanksgivings, which will be a blessed Preservative to thy Soul, and gain more Blessing than thou canst imagine.

(36.) Particularly neglect not this upon any sensible Failing of thine, even in a sinful Tho't, or any unexpected Accident or News of importance.

(37.) Give not any one (*especially a Stranger*) power to Undo thee, if he will be False.

(38.) Have not many Friends, nor count them so, till thou hast good trial of their Faithfulness to God (*being truly Religious*) and of their Wisdom.

(39.) To no Friend impart another Friends Secret, without leave.

(40.) And when ever thou tellest a

Secret, tell it as a Secret, lest they take it otherwise, and so Reveal it.

(41.) Have now & then that Saying in thy Mind, *Friends are Thieves of Time.*

(42.) Yet count the Communion of Saints, Redeeming of Time.

(43.) Remember that some time must be Dedicated to Preparation, to make way, [1.] For favour in others minds. [2.] For introducing a Discourse advantageously; and that sometimes it will seem lost, thro' disappointment of hope, which yet is to be counted wisely and necessarily imploied, and the benefit perhaps will appear afterward.

(44.) Do *nothing to another*, which thou wouldst not have done to thee or thine.

(45.) Do *that to another*, thou wouldst have done to thy self or thine.

(46.) Be sure to take heed of giving any scandal by thy Behaviour: *Better thy Hand or thy Eye were cut off, &c.*

(47.) *Rejoyce with them that Rejoyce, (after the Apostle's Rule) and Weep with them that Weep.*

(48.) If they require thy Company, in any of their Recreations, be sure they
be

be Lawful, Reasonable, Moderate, and of good Report. Therefore forbear Games of Lottery, Gaming for Gain, lest thou or thy Company, be Impatient thro' Loss, at least inwardly : Or Want what is so lavish'd : Or break into Quarrels or Oathes. *Remember Recreation is no mans Occupation.*

(49.) Let thy Company (*if thou canst*) be ever such as may either Teach thee somewhat, or Learn something of thee.

(50.) Be sure thou admit not any wicked or profane Man to be thy Familiar.

(51.) Let not thy Presence imbolden any in their Sin.

(52.) Allot some time for Meditation, and that of some Divine thing.

(53.) *Particularly*, Each day think of thy *last*, whether thou art ready for it, which will not tarry for thee when it comes.

(54.) When thou hearest any worthy Saying, trust not to thy brittle Memory with it, but Write it down, so hast thou a double Record of it.

(55.) Willingly let no day pass without Writing some good Note, of the Scripture, some Meditation, &c. distinguishing the day.

(56.) Avoid Study after Supper, unless on urgent occasions, & dedicate that *time* to refresh thy self with the comfortable Society of thy Friends & Acquaintance.

(57.) Remember to break up Company in time, lest sitting up late make thee either sleep in the concluding Duties, or lose time the next Morning.

(58.) Between Supper & going to bed, read again somewhat of the *Word*, after the former prescripts, as near as thou canst.

(59) Sleep not till thou hast Examined thy self in all this, & in all thy actions the day past, to fit thee for Prayer, petitioning for Pardon & Grace, &c. Presenting Thanks, as in the Morning.

(60.) Count that day lost, wherein thou hast not done and received some Good, especially Spiritual.

(61.) Lay thy self down & sleep, as in God's Arms, commending thy Soul to Him; & compose thy self to rest, with the tho't of some Promise or Heavenly thing.

(62.) Do every thing in the Name of *Jesus Christ*, looking for strength & assistance in & thro' Him, and presenting to Him, with the *Father*, & the *Holy Ghost*,
all

Directions for the Lord's Day. 15
all Honour & Glory, Obedience, Love,
Trust, & Reverence, for ever, *Amen.*

¶ *Particular Directions for the Lord's Day.*

1. **R**emember it before it comes, for thy Self and Family, that none of the Sacred Time be lost, thro' worldly business, occasion'd by putting it off Carelessly, Wilfully; or Sleepiness, by too much tiring out the Spirits over Night, by Over-watching or Over-working.

2. Count it a Day of spiritual Liberty, wherein thou & thine, may without interruption Converse with God, and Benefit your Souls.

3. Unless upon true necessity, make it not shorter than other Days, by late Rising, or early going to Bed.

4. Rather, as much as thy Body & Spirit will give leave, *enlarge* it, as a delightful opportunity of Good, by *Rising* earlier, and *Sitting* up as long as thou canst.

5. Count the Publick Assembly's, the Solemnest Service of the day, & let no pretence (*ordinarily*) hinder thee or thine,
from

16 *Directions for the Lord's Day.*

from being present, from the first (*continuing to the last*) both *morning & afternoon*.

6. Let all *Private & Family-Duty's*, tend to fit thee for, or to improve the *Publick*.

7. Neglect not to take a thro' account of thy self, of every main parcel of the Word, Publickly Read; Namely, of the several parts, one by one, the several *Psalms & Chapters*, and learn somewhat from every one of them.

8. The better to do this, Discourse with those that are willing to Hear & Answer, or such as may not refuse (*as thy Inferiors*) concerning each of these; this will help to remember, & quicken Spiritual attention, of *profitable* things to be learned, above that which one would imagine. *We lose much benefit of the Word, because we do not bend our Minds to it.*

9. As the mainest Rule of Wisdom, in the ordering of time this day, to the best advantage; bethink thy self over-night, or in the morning early (*or both*) what the present frame & temper of thy Mind is, & what thou wantest, that thou may'st study for a remedy to supply, & watch what God *will speak to thee* in His
Word,

Directions for the Lord's Day. 17

Word, or by His Minister about it that day.

10. Pray that thou may'st be attentive to what specially Concerns thee, & particularly the matters so tho't upon; and that without mistake, and especially without repugnance of Spirit.

11. Admit not, as much as lies in thee, any *unnecessary worldly Discourse*, no not at Meals: rather *then* look most to it, as being the time of *greatest danger* ordinarily.

12. Much less, begin any Worldly Discourse, whether among Christians, or other Persons.

13. Rather than squander away those Precious Hours, or even Minutes upon the World or Vanity, if thou canst with any convenience, retire thy self, and sit alone in thy Chamber.

14. By thy good will, admit not of any Worldly Tho'ts being Alone, or silent in Company.

15. But Pray, Read, Meditate, Go into good Company (*if any be near* ;) Sleep were better, if any need of it, than when God & thy Conscience call for thy Tho'ts (*which are the preciousest things thou hast*) to bestow them upon the *World or Vanity*.

18 *Directions for the Lord's Day.*

16. Neglect not thy usual Personal Devotions, but rather Enlarge them.

17. Take special Care to improve to the uttermost, the Word Preach'd that day, by Prayer, Discourse, Meditation.

18. Take heed of the least Excess in thy Diet, that thy Soul lose not of her Nourishment, by that Means.

19. Yet afflict not thy Body ordinarily by Fasting or overspare Diet, lest that also interrupt thee somewhat, besides that it suits not so properly with a day of Rejoycing, as this is.

20. *Lastly*; Before thou go to Rest, fail not to consider what this Day thou hast Gained or Lost, that thou mayest give Thanks or Pray.

The God of all Wisdom and Peace, teach us to Know His Will, and Practise what we Know more and more to His Glory, and our Everlasting Comfort, thro' JESUS CHRIST. Amen.

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The End of the Third